

Our 12th Imam^{asws}

Kuniya: Abul Qasim^{asws}

Our 12th Imam^{asws} 'Mohammed Ibn Al-Hassan Al-Askari^{asws}'s Nazool was on 15th of the month of Sha'ban in the year 256 A.H.'

The narrator of the Hadith says:

'When Al-Zabayri (who revolted against ruler) was killed - this letter came from Abu Mohammed^{asws} 'This is the retribution for those who lie against Allah^{azwj} when they possess Authority from Him^{azwj}. He (the Abbassid ruler) thought that he would kill me^{asws} and I^{asws} would leave no children behind. Now how has he then experienced the power of Allah^{azwj}?' A child has been awarded to him (By Allah^{azwj}), whom he^{asws} named M.H.M.D, in the year 256 A.H.'¹

The narrator of the Hadith says:

'Once I went to the city of Samara and kept myself at the door of Abu Mohammed^{asws} (our 11th Imam^{asws}). The Imam^{asws} called me inside without any request from me. When I went inside and offered Salam (greeting of peace), the Imam^{asws} said to me, 'How are you, O father of so and so?' Then the Imam^{asws} told me, 'Sit down O so and so.' The Imam^{asws} then asked me about a group of men and ladies from my family. The Imam^{asws} said to me, 'What brings you here?' I said, 'It is my wish to serve you^{asws}.'

'The narrator has said that the Imam^{asws} said, 'Alright, stay here.' I then remained in the house with the servants. I would go to the market and make purchases for them. I could go in my Mola^{asws}'s presence without first requesting permission when Imam^{asws} was present in the men's quarters. One day I went to my Mola^{asws} when he^{asws} was in the men's quarters. I heard the sound of movement in the house and he^{asws} said, 'Do not move from your place.' I did not dare to go outside or inside. Then a female servant came out to me, she had something with her which was covered. The Imam^{asws} called me inside and I went inside. The Imam^{asws} called the female servant and she came back. The Imam^{asws} told her to uncover what she had with her. She uncovered the very handsome face of a white baby boy.

And she uncovered his chest. A line of hairs had grown from his neck down to his belly- button, which seemed to be greenish in colour and not totally black. He^{asws} said, 'This is your master (Leader with

¹ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 1

Divine Authority).’ He^{asws} then ordered her to take the baby inside and after that I could not see him until Abu Mohammed^{asws} (our 11th Imam^{asws}) was martyred.²

The Introduction of the Al-Qaim^{ajfj}:

The narrator of the Hadith says:

‘The Imam^{asws} when he was asked about Al-Qa’im^{asws}, said, ‘We all are Al-Qa’im^{asws}, the one to rise with Divine Authority under the Command of Allah^{azwj} one after the other until the time when the owner of the sword will rise. When the owner of the sword will rise he^{asws} will rise with a Command different from what his^{asws} predecessors had (which was taqeeya- all Shia Imams^{asws} observed Taqeeya (dissimulation) but the 12th Imam^{asws} will not observe Taqeeya but take out the sword).’³

The narrator of the Hadith says:

‘Once I asked Abu ‘Abdullah^{asws} about the meaning of, ***‘On the Day when We will call every nation with her Imam (leader) ... ‘ (17:71)***

‘The Imam^{asws} then said, ‘It refers to the Imam^{asws} that is with them and he is Al-Qa’im^{asws} of the people of that time.’⁴

The Time of the Minor Occultation of the 12th Imam^{ajfj}:

Our 12th Imam^{asws} communicated with his followers through letters, sometimes directly and sometimes through some representatives. The four representatives are quite famous but there were several of them who would communicate and correspond with the 12th Imam^{ajfj} during the Minor occultation of the 12th Imam^{ajfj}.

The narrator of the Hadith says:

‘I lived in Baghdad and during one year I requested permission (from the twelfth Imam^{asws}) to travel out but permission was not granted. I waited for twenty-two days and the caravan had already left for Al-Naharwan (a place in Iraq), then I was granted permission. It was a Wednesday and I was told to leave. I left but I did not have any hope of reaching the caravan. However, when I arrived at al-Naharwan, the caravan was still there. I then had enough time to feed my camels before the caravan left. I journeyed

² Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 2

³ Al-Kafi, Vol. 1, Chapter on History- 128, h 2

⁴ Al-Kafi, Vol. 1, Chapter on History- 128, h 3

with the caravan and he^{ajfi} had prayed for my safety. I did not face any difficulties. All praise belongs to Allah.⁵

The narrator of the Hadith says:

'A boil had grown on my upper thigh. I spent money on treatment from several physicians but they said that they did not know of medicine for it. I then wrote a letter to him^{ajfi} (the twelfth Imam^{ajfi}) requesting him^{ajfi} to pray. The Imam^{ajfi} wrote back to me with his^{ajfi} signature, 'May Allah^{azwj} Grant you good health and place you with us^{asws} in this life and in the life Hereafter.' The narrator has said that before the coming of the Friday the boil was gone and it became like the palm of my hand (clean and flawless). I then called one of the physicians and showed him the place of the boil and he said, 'We had no knowledge of any medicine to cure it.'⁶

The narrator of the Hadith says:

'A boy was born to me. I wrote to him (Al-Mahdi^{ajfi}) for his^{ajfi} permission to give the baby a special bath for the ceremony on the seventh day of his birth. The answer came back and it said, 'Do not do so.' The boy died on the seventh or the eighth day. I then wrote to him^{asws} about the death of the boy. The Imam^{ajfi} wrote back to me, 'He will be succeeded by another and another. Let his name be Ahmad and the name for the one after Ahmad will be Ja'far.' It came to be as he^{ajfi} had said.

'The narrator has said, 'Once I made preparation for the journey to Hajj, said farewell to (my) people and I was about to leave. The message came to me that said, 'We do not like it but it is up to you.' I felt depressed and sad and I wrote, 'I am steadfast to obey your commands and listen to your words except that I feel sad for missing Hajj.' The Imam^{ajfi} then had signed (a note to me) that said, 'Do not be depressed. You will soon perform Hajj by the will of Allah^{azwj}.' The next year I wrote to ask his^{asws} permission and the permission came. I then wrote that I had chosen Muhammad ibn al-'Abbass as a ride sharing partner and that I trusted him for his religion and safety. The message that then came said, 'Al-Asadi is a good ride sharing partner. If he will come do not choose anyone else besides him.' Al-Asadi came and I chose him as the ride sharing partner.'⁷

The narrator of the Hadith says:

'Imam Al-Mahdi^{asws} (our 12th Imam^{ajfi}) had sent two servants to Al-Madina of the Rasool Allah^{saww}. He had written to Khafif (a person's name) to go with them towards Al-Madina. He then left with them and when they reached al-Kufa, one of the two servants had consumed alcohol. Before they left al-Kufa a

⁵ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 10

⁶ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 11

⁷ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 17

letter came to them from the Imam^{ajfi} that said, 'Send back the servant who has consumed alcohol and remove him from the service.'⁸

The narrator of the Hadith says:

'Ali ibn Ziyad al-Saymari wrote a letter to request a 'Kafan' (a shroud). He (Al-Mahdi^{ajfi}), wrote back to him, 'You will need it in the year eighty.' He died in the year eighty and the shroud was sent to him a few days before his death.'⁹

The End of the Minor Occultation and the start of the Major Occultation:

A letter of Imam-e-Zamana^{ajfi} came to the last representative announcing the end of the minor occultation and the start of the Major occultation, (saying): 'O Ali bin Mohammed Samari, Allah^{azwj} may give His best reward to your grieving brothers on your death, which will occur within next six days. Thus, you better start packing up and do not nominate your deputy while making your last will. Now the Grand occultation will take place and Allah^{azwj} will not make me reappear until after a long time. This will not happen until people with stone cold hearts will come and fill the earth with cruelty and tyranny. And few among my Shias, will make claims of meeting with me but, whoever claims to see me before the aggression of Sufyani (who will be the leader of the enemies of Allah^{azwj}), he will be a big liar and filthy accuser.'¹⁰

The Time of Appearance of Imam-e-Zamana^{ajfi}:

Our 8th Imam (Ali^{asws} bin Musa Al-Reza^{asws}) says: Allah^{azwj} would, through him^{ajfi}, purify the earth from every kind of oppression and remove every type of injustice from it. He^{ajfi} is the one^{ajfi} about whom (his^{ajfi} 'Zahoor') people would doubt and he^{ajfi} is the one who would have an occultation ('Ghaibah') before his^{ajfi} reappearance. And when he^{ajfi} arises, the earth shall be lit-up with his^{ajfi} brilliance. He^{ajfi} would establish the scales of Justice among the people so that no one may oppress the other. He^{ajfi} is the one^{ajfi} for whom the earth would wrap itself and he^{ajfi} would not throw a shadow (onto the earth). And he^{ajfi} is the one by whose name the caller would call out from the sky inviting people to the Imam^{ajfi} which all the people of the earth would be able to hear.

The caller would say: Know that the Proof of Allah^{azwj} has appeared near the House of Allah^{azwj}, so follow him^{ajfi} as truth is with him^{ajfi}, and that is the meaning of the statement of the Almighty Allah: '**If We please, We should send down upon them a sign from the heaven so that their necks would remain bowed before it.**'(26:4)¹¹

⁸ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 21

⁹ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 27

¹⁰ See for example in "Kitab-ul-Ghaibah", of Shaykh Tusi and "Kamaaluddin" of Ibne Babuwayh

¹¹ 372 : كمال الدين ج : 2 ص : 5.

Imam Ali^{asws} Ibn Al-Hussain^{asws} (our 4th Imam^{asws}) says: Upon the rising of 'al-Qaim^{ajfr}', Allah^{azwj} will Award an extraordinary strength to all (Momineen) and remove any weakness from them.¹²

The Story of the Tablet:

The narrator of the Hadith says:

'Abu 'Abdullah^{asws} (6th Imam^{asws}) has said: Once, my father said to Jabir Ibn 'Abd Allah Al-Ansari', I need your help in a certain issue. When will be convenient for you for us to meet privately so that I can ask you about it?' He (Jabir) said, 'Whenever you like it will be alright for me.' One day when they met each other he^{asws} said, 'O Jabir, tell me about the tablet that you saw in the hand of my great-great-great grandmother, Syeda Fatima^{asws} daughter of the Messenger of Allah^{saww}. Tell me of what Syeda^{asws} said to you about the Tablet and the writing on it?'

'Jabir then said, 'I ask Allah^{azwj} to Testify (to the truth of what I experienced that day). Once I went to see your great-great-great grandmother, Syeda Fatima^{asws} in the lifetime of the Messenger of Allah. I congratulated her on being blessed with al-Hussain^{asws} and I saw in her^{asws} hand a green Tablet that I think was made of Emerald (a precious gem). I saw on it white writing that was shining like the colour of sun.

'I then said to Syeda^{asws}, 'May Allah^{azwj} Keep my soul and the souls of my parents in service for your^{asws} cause, O daughter of the Rasool Allah^{saww} what is this Tablet?' Syeda^{asws} said, 'This is a Tablet that Allah^{azwj} has Given as a gift to His Messenger^{saww}. In it there is the name of my father, the name of my husband, the names of my two sons and the names of the executors of the wills of my^{asws} (special) descendants. My father^{saww} gave it to me as a gift and glad news.'

'Jabir then said, 'Your great-great-great grandmother^{asws} then gave the Tablet to me. I read it and made a copy of it.' My^{asws} father^{asws} then said, 'O Jabir can you show that copy (that you made from the Tablet) to me^{asws}?' He said, 'Yes, I can show it to you^{asws}.' My father^{asws} went with him to his house and he brought to light a Tablet of parchment. He^{asws} then said, 'O Jabir, look carefully at your writing on the copy of the tablet and see how I write it for you.' Jabir then kept looking at his handwriting while my father^{asws} wrote and the writing of my father^{asws} was exactly letter by letter the same as what Jabir had in his copy.

Jabir then said, 'I ask Allah^{azwj} to Testify to the truth of my words that this is what I saw was written on the Tablet: (I say) in the Name of Allah^{azwj}, the Beneficent, the Merciful. This is a document from

¹² Bihar-ul-Anwar, vol. 52, h, 138 364 : ص : ج : 52

Allah^{azwj} for Muhammad^{saww}, His^{azwj} Prophet^{saww} His^{azwj} Light, His^{azwj} Ambassador, His^{azwj} Hijab (Outwit) and His^{azwj} Guide (for people). The trusted Spirit has brought it from the Lord^{azwj} of the worlds, O Muhammad^{saww}, acknowledge the Greatness of My^{azwj} Names and pay thanks for My^{azwj} Bounties. Do not hide My^{azwj} Favours. I^{azwj} Am Allah^{azwj} and no one deserves to be worshipped and obeyed besides Me^{azwj}.

I^{azwj} Break down the transgressors and Grant wealth to the oppressed. I^{azwj} Am the One Who has established the religion. I^{azwj} Am Allah^{azwj}. No one deserves to be worshipped and obeyed besides Me^{azwj}. Whoever expects to receive any distinction from someone other than Me^{azwj} or have fear of the justice of someone other Me^{azwj} I^{azwj} will cause him to suffer a torment the like of which I^{azwj} will cause no one else of the creatures of the worlds to suffer. Worship only Me^{azwj} and place your trust only in Me^{azwj}.

I^{azwj} have not Sent any Prophet^{as} without, upon the completion of his days, appointing the executor of his^{as} will. I^{azwj} have Given preference to you^{saww} over the Prophets^{as} and I^{azwj} have given preference to the executor of your^{saww} will over the executors of the wills (of the other prophets). I^{azwj} have Granted you^{saww} honour through your two brave grandsons, Al-Hassan^{asws} and Al-Hussain^{asws}.

I have made Al-Hassan^{asws} to be the treasurer of My^{azwj} knowledge after the completion of the time of his^{asws} father^{asws}. I^{azwj} have Made Al-Hussain^{asws} to be the Keeper of My^{azwj} Revelation Wahy (inspiration). I^{azwj} have Granted him^{asws} Nobility through martyrdom and made his^{asws} end Triumphant. He^{asws} will be the best of the martyrs and of the highest degree in the rank of the martyrs. I^{azwj} have Kept My^{azwj} Perfect Word with him^{asws} and My^{azwj} extremely clear Authority and Proof available for him^{asws}. Through his^{asws} descendent I^{azwj} will Give good Rewards to people or cause them to suffer torments (due to their disobedience).

The first of them^{asws} will be Ali^{asws} (Ibn al-Husayn), Master of the worshippers, and the beauty of My^{azwj} Friends of the past. Then will be his^{asws} son^{asws} who will be very similar to his^{asws} grandfather, the praised one^{asws}, Mohammed Al-Baqir, the one very deeply founded in My knowledge and the source and mine of My^{azwj} wisdom. Those who have doubts about Ja'far^{asws} will soon be destroyed. Whoever rejects him^{asws} will be like the one who rejects Me^{azwj}. The true words have already come from Me^{azwj} that I^{azwj} will Dignify the position of Ja'far^{asws} and will Grant him^{asws} joy and happiness for his followers, supporters and friends.

'After him Musa^{asws} will live at the time of a blind, confusing and dark mischief. (He will live among the people) because the system of obedience to Me^{azwj} does not break down and My^{azwj} Authority (proof of My^{azwj} Existence) does not remain obscure. The thirst (for knowledge and guidance) of My^{azwj} friends

will be quenched with sufficient measures. Whoever rejects anyone of them^{asws} has (in fact) rejected My^{azwj} favours. Whoever Changes My^{azwj} Signs and Verses of My^{azwj} Book has accused Me^{azwj} with lies.

‘Woe is to those who fabricate lies and reject (the truth) after the completion of the time of Musa^{asws}, My^{azwj} servant, My^{azwj} beloved, My^{azwj} Chosen one about Ali^{asws} (Al-Reza), (Ali Al-Reza^{asws}) who is My^{azwj} Wali (the one who possesses Divine Authority), My^{azwj} Supporter, the one^{asws} on whom I^{azwj} will place the task of Prophet-hood and examine how he^{asws} is dealt with (by others). An arrogant devil will murder him^{asws}. He^{asws} will be buried in the city built by the virtuous servant (of Allah^{azwj}) next to the worst of My^{azwj} creatures. The words of truth have already been established that I^{azwj} will Grant him^{asws} joy and happiness with the blessing of his^{asws} son^{asws}, Mohammed^{asws}, his^{asws} successor and the heir of his^{asws} knowledge.

He^{asws} is the source and fountainhead of My^{azwj} Knowledge, the right place for My^{azwj} Secrets and My^{azwj} Authority over My^{azwj} creatures. Whoever believes in him^{asws} I^{azwj} will Make paradise his dwelling and will Grant him the ability to intercede for seventy people from his family of whom everyone may have judged to be sent to the Hell-fire.

I^{azwj} will Make the end for his^{asws} son^{asws}, Ali^{asws}, to arrive at salvation. Ali^{asws} is My^{azwj} Wali (the one who possesses Divine Authority), My^{azwj} Supporter, the Testimony in My^{azwj} creatures and My^{azwj} Trustee in My^{azwj} Revelation. From him^{asws} I^{azwj} will Make to come out a Preacher^{asws} to My^{azwj} Way and a Treasure of My^{azwj} Knowledge, Al-Hassan^{asws}. I will Complete it with his^{asws} son^{asws} (M.H.M.D.), a blessing for the worlds. One will be able to find in him^{asws} the perfection of Musa^{as} (Moses), the beauty of Jesus^{as} and the patience of Ayyub^{as}.

My^{azwj} friends in his time will become weak. Their heads will be sent as gifts like the heads of the Turks and Daylam (people in Turkey and people of a tribe). They^{asws} will be murdered and burned. They will live in fear, frightened and fearful. The earth will be stained with their blood and wailing and crying will become widespread in their women. They^{asws} will possess My^{azwj} Authority and through them^{asws} I^{azwj} will Remove the blind and dark mischief. Through them I^{azwj} will Remove uncertainties, sufferings and shackles. These are the ones upon whom the blessings and forgiveness of their Lord^{azwj} Descend and they^{asws} are the ones who provide guidance.”

“Abd al-Rahman ibn Salim has said that Abu Basir said, ‘Even if you hear no other Hadith except this, it will be enough for you. Protect it against everyone except the deserving people.’¹³

¹³ Al-Kafi, Vol. 1, Chapter on History- 126, h 3

Additional Ahadith on 12th Imams^{asws}:

The narrator of the Hadith says:

'I heard Ali^{asws} Ibn Al-Hussain^{asws} say, 'Allah Created Muhammad^{saww}, Ali^{asws} and the remaining 11 'A'immah^{asws} (Leaders with Divine Authority) from his^{asws} descendants out of the Al-Noor (the Divine Light) of His^{azwj} Greatness. Allah^{azwj} then Placed them^{asws} as Figures in the brightness of His^{azwj} 'Al-Noor' (Divine Light) where they^{asws} worshipped Him^{azwj} before the creation of all beings. They^{asws} would speak of the Glory of Allah^{azwj} and of His^{azwj} Holiness. They are the 'A'immah^{asws} (Leaders with Divine Authority) from descendants of the Rasool Allah^{saww} ¹⁴.

The narrator of the Hadith says:

'I heard Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) say, 'The 12 Imam^{asws} (Leaders with Divine Authority) all from the family of Muhammad^{saww} are Muhaddath (the ones to whom Angels speak). They^{asws} all are from the descendants of the Messenger of Allah^{saww} and the descendants of Ali^{asws}. The Messenger of Allah^{saww} and Ali^{asws} are their ancestors.'¹⁵

The narrator of the Hadith says:

'I was (in the city of al-Madina) when Abu Bakr was no more and he had appointed 'Umar as his successor. Once, one of the great Jewish men of Yasrab came to 'Umar. The Jewish man thought that he, 'Umar, was the most knowledgeable person of his time. He came to 'Umar and said, 'O 'Umar, I have come to accept Islam if you can answer what I will ask. Are you the most knowledgeable person among the companions of Muhammad^{saww} in the matters of the Book, the Sunnah (Rasool Allah^{saww}'s traditions) and all that I want to ask from you?'

'The narrator has said that 'Umar than said to him, 'I am not the one you are looking for. However, I can guide you to the one who is the most knowledgeable person in our nation in the matters of the Book, the Sunnah (traditions of the Holy Prophet^{saww}) and all that you would like to ask.' He directed him to Imam Ali^{asws}. The Jewish man then said, 'If what you say is true then why have you taken the oath of allegiance from people?

The most knowledgeable among you is that man.' 'Umar then treated him harshly. The Jewish man went to Ali^{asws} and said, 'Are you as such as 'Umar has said?' Imam Ali^{asws} then asked, 'What has 'Umar said?' He then informed him^{asws} of what 'Umar had said. The Jewish man said, 'If you are as he has said you are, I would like to ask you certain questions to know if anyone of you knows the answer so I will

¹⁴ Al-Kafi, Vol. 1, Chapter on History- 126, h 6

¹⁵ Al-Kafi, Vol. 1, Chapter on History- 126, h 7

know that your^{asws} claim is true that you^{asws} are the best and the most truthful among the nations. In such case I will accept your^{asws} religion, Islam.

‘Amir-ul-Momineen^{asws} said, ‘Yes, I am as ‘Umar has said I am. Ask whatever you want to ask. I will give the answer by the will of Allah^{azwj}.’ He said, ‘Tell me about three and three and one.’ Ali^{asws} said, ‘O Jewish man, why do you not say, ‘Tell me about the seven?’ The Jewish man then said, ‘If you^{asws} can tell me the answer to the three then I will ask you^{asws} other questions, otherwise, I will abstain. If you^{asws} provide me the answer to these seven you then are the most knowledgeable person on earth, the best of them and have more authority over the people than they themselves do.’ Imam^{asws} then said, ‘Ask your questions O Jewish man.’ He said, ‘Tell me about the first stone that was placed on the face of earth, the first tree that was planted on earth and the first water fountain that gushed out of earth.’

‘Amir-ul-Momineen^{asws} answered his questions.

The Jewish man then said to him^{asws}, ‘Tell me how many Imam^{asws} (Leaders with Divine Authority) will this nation have?’ Tell me about your Prophet^{saww}: where will be his place in Paradise and who will be with him^{saww} therein?’

‘Amir-ul-Momineen^{asws} (Imam Ali^{asws}) said, ‘This nation will have 12 ‘A’immah^{asws}. All of them^{asws} will be from the descendants of the Holy Prophet^{saww} of this nation. They^{asws} will be from my^{asws} descendants. The place of our Holy Prophet^{saww} in Paradise will be the best and holiest of them in Eden. With him^{saww}, in his^{saww} dwelling, will be these 12 people^{asws} from his^{saww} descendants. Their^{asws} mothers^{asws} and grandmothers^{asws} and the mothers^{asws} of their mothers^{asws} and their^{asws} descendants will live with them^{asws}. No one else will live therein as their^{asws} partners.¹⁶

The narrator of the Hadith says:

‘Once I went to visit the (house of) the daughter of the Holy Prophet^{saww} and I saw with Syeda^{asws} a tablet in which the names of the executors (implementers) of the Wills (of Leaders with Divine Authority) from her descendants were written. I then (with Syeda^{asws} ‘s permission) counted them to twelve. The last one’s name was Al-Qa’im^{ajfj} (the one who will rise with Divine Authority and power). The name of three of them was Mohammed^{asws} and the name of another three was Ali^{asws}.¹⁷

The narrator of the Hadith says:

¹⁶ Al-Kafi, Vol. 1, Chapter on History- 126, h 8

¹⁷ Al-Kafi, Vol. 1, Chapter on History- 126, h 9

Our 5th Imam said: 'Allah^{azwj} Sent Muhammad^{saww} to all Jinn and man and appointed twelve executors of the will after him. Of these twelve people, there are those who have already left this world and there are those who will enter this world and complete their task. All the executors of the Wills (of the Prophets^{as}) experienced certain traditions, Sunnah. The number executors of the Will after Muhammad^{saww}, who explain the 'Sunnah', is the same as the number of executors of the will of Jesus (twelve.) Amir-ul-Momineen^{asws} experienced the tradition of Jesus.'¹⁸

The narrator of the Hadith says:

'Amir-ul-Momineen^{asws} said to ibn 'Abbas, 'Layla al-Qadr (the night of destiny Verse 97:1-6) comes every year and in that night the command for the whole year is sent down. The Command is (only) received by the Leaders with Divine Authority after the Rasool Allah^{saww}.'

'Ibn 'Abbas then asked, 'Who are they?' Amir-ul-Momineen^{asws} replied: 'I^{asws} and the 11 persons^{asws} from my^{asws} descendants^{asws} who all are 'A'immah^{asws} (Leaders with Divine Authority), and Muddathun^{asws}, such persons to whom angels speak.'¹⁹

The narrator of the Hadith says:

'The Messenger of Allah^{saww} once said to his companions, 'You must believe in the Layla al-Qadr (Night of Destiny: Verse no. 97 in the Holy Quran). It is Ali^{asws} Ibn Abu Talib^{asws} and his eleven descendants^{asws} after me^{saww} 20

The narrator of the Hadith says:

'Amir-ul-Momineen Ali^{asws} one day recited (the following Verses of the Holy Quran) to Abu Bakr, '***Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.***' (3: 169) I testify that Muhammad^{saww}, the Messenger of Allah^{azwj}, died as a martyr. He^{saww}, by Allah^{azwj}, is going to come to you so do not have any doubts when he^{saww} comes to you. Satan cannot disguise in his appearance.' Ali^{asws} took the hand of Abu Bakr and showed the Holy Prophet^{saww} to him, who said, 'O abu Bakr, believe in Ali^{asws} and in the eleven 'A'immah (Leaders with Divine Authority) from his^{asws} descendants. They are all like me^{saww} except the Prophet-hood. Repent before Allah^{azwj} because of what you are involved in. You have no right to it (taking the position of an Infallible Imam^{asws}).'

'The narrator has said that then he^{saww} vanished and could not be seen around.'²¹

¹⁸ Al-Kafi, Vol. 1, Chapter on History- 126, h 10

¹⁹ Al-Kafi, Vol. 1, Chapter on History- 126, h 11

²⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 12

The narrator of the Hadith says:

'I heard Abu Ja'far^{asws} say, 'There will be 12 'A'immah^{asws} (Leaders with Divine Authority) from the family of Muhammad^{saww} and they^{asws} all will be Muhaddathun^{asws}, persons to whom angels speak. They^{asws} will be of the descendants of the Messenger of Allah^{saww} and Ali^{asws} Ibn Abu Talib^{asws}. The Messenger of Allah^{saww} and Ali^{asws} are their ancestors.²²

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) has said, 'After Al-Hussain^{asws} ibn Ali^{asws} there will be nine 'A'immah^{asws} (Leaders with Divine Authority). The ninth of them will be Al-Qa'im^{ajfj} (the one who will rise with Divine Authority and Power).²³

The narrator of the Hadith says:

'I heard Abu Ja'far^{asws} say, 'We are twelve 'A'immah^{asws} (Leaders with Divine Authority). Al-Hassan^{asws} and Al-Hussain^{asws} are of them^{asws}. Thereafter 'A'immah^{asws} (Leaders with Divine Authority) are from the descendants of Al-Hussain^{asws}.'²⁴

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) said: 'The Messenger of Allah^{saww} has said, 'I^{saww} and twelve persons^{asws} from my^{saww} descendants and you^{asws}, O Ali^{asws}, are the safety anchor of the Earth, that is, the pillars thereof and its ropes. Through us^{asws} Allah^{azwj} has Secured the earth from devouring the inhabitants. If all the twelve persons^{asws} from my family were not to be there, the earth will devour her inhabitants without delay.²⁵

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) said: 'The Messenger of Allah^{saww} has said, 'From my^{saww} descendants there will be twelve noble supervisors^{asws}, who are Muhaddathun^{asws}, persons to whom angels speak, and very intelligent. The last of them will be Al-Qa'im^{ajfj} (the one who will rise with Divine

²¹ Al-Kafi, Vol. 1, Chapter on History- 126, h 13

²² Al-Kafi, Vol. 1, Chapter on History- 126, h 14

²³ Al-Kafi, Vol. 1, Chapter on History- 126, h 15

²⁴ Al-Kafi, Vol. 1, Chapter on History- 126, h 16

²⁵ Al-Kafi, Vol. 1, Chapter on History- 126, h 17

Authority and Power and with Truth) who will fill the earth with justice after being taken over by the injustice.²⁶

The narrator of the Hadith says:

'Once I took an oath with myself that I would not eat any food during the day until the rise of Al-Qa'im^{asws} (the rise of Al-Mahdi^{ajfj} with Divine Authority and power). I then went to see Imam Jafar-e-Sadiq^{asws}.

'The narrator has said, 'A man from your Shi'a (followers) has imposed on himself an oath not to eat any food during the day until the rise of Al-Qa'im^{ajfj} from the family of Muhammad^{sawww}?

'The Imam^{asws} said, 'Fast, then, O Karrarn. Do not fast on the two 'Eid days and the three days of Tashriq (11, 12, 13th) of the month of Zil-Haj. Also do not fast when you are on a journey or when you will have an illness.

It is because when Al-Hussain^{asws} was martyred, the heavens and the earth and all the Angels in them mourned before the Lord. They said, 'Lord^{azwj}, grant us permission to destroy the creatures and purge the earth from them because of their disregard of Your^{azwj} reverence and their murdering Your^{azwj} Chosen people^{asws}.'

Allah^{azwj} then Inspired them, 'My^{azwj} Angels^{as}, My^{azwj} Heavens and My^{azwj} Earth be patient and relieved.' Allah^{azwj} then Removed a barrier and Muhammad^{sawww} appeared as well as the twelve executors of his^{asws} will. He^{sawww} held the hand of al-Qa'im^{ajfj} (the one who will rise with Divine Authority and power) from among them. Allah^{azwj} said, 'O My^{azwj} angels, My^{azwj} Heavens and My^{azwj} Earth through this one^{ajfj}, I^{azwj} will Grant support for this (the revenge of Al-Hussain^{asws}).' Allah^{azwj} Said it three times.²⁷

Zahoor of Imam-e- Akhir^{asws} Ibn Al-Hassan^{asws} Ibn Ali^{asws} Naqi

الكافي وُلِدَ عَ لِلنُّصْفِ مِنْ شَعْبَانَ سَنَةَ حَمْسٍ وَ حَمْسِينَ وَ مِائَتَيْنِ

In Al-Kafi, it is written that the 12th Imam 's Zahoor was on the 15th of the month of Shaban, in the year 255 A.H.²⁸

²⁶ Al-Kafi, Vol. 1, Chapter on History- 126, h 18

²⁷ Al-Kafi, Vol. 1, Chapter on History- 126, h 19

²⁸ Al-Kafi, Vol. 1, Bab Mulud Al-Sahib^{asws}

A Fact Finding Journey of an Indian Man:

The narrator of the Hadith says:

'I lived in interior Kashmir, India. My friends would sit on chairs on the right and left of the King. They were forty people and all of them read the four books, Torah, Gospel, Psalms and the books of Abraham. We judged among the people, providing them understanding of their religion and issued legal opinions for them in the lawful and unlawful matters. All people sought assistance from us including the King.

Once we discussed about the Rasool Allah^{saww} (Prophet Muhammad^{saww}) and said that this Prophet who is mentioned in the books has remained unidentified to us. We must investigate about him^{saww} and lead a fact-finding task in his^{saww} affairs. All agreed that I should go out and lead the fact-finding task. I then set out with a large amount of money and journeyed for twelve months until I reached near Kabul. Turkish bandits robbed and wounded me seriously. They sent me to Kabul where their King saved my life. When he learned about my case, he sent me to Balkh which was under the control of Dawud Ibn al'Abbass ibn abu al-Aswad. Information had reached him that I have come out of India in search of religion and that I have learned Persian and have debated the scholars of law and theology.

Dawud ibn al-'Abbass summoned me to his presence. He gathered the scholars of law against me. They debated me. I then informed them that I have come in search of the Prophet^{saww} about whom we have learned in the books.

'They asked, 'Who is he and what is his name?' I said, 'His name is Muhammad^{saww}.' They said, 'You are searching for our Prophet^{saww}.' I asked them about his laws and they provided me information. I said, 'I know that Muhammad^{saww} is the Prophet but I do not know the one you describe to me. Is he^{saww} the one I search for or not? You should show where he is so I can go and find out whether the signs that I have are found about are in him^{saww} or not. If he^{saww} is the one^{saww} I am looking for I will accept his^{saww} religion.'

'They said, 'He^{saww} has passed away.' I asked them, 'Who is the executor of his^{saww} will and his^{saww} successor?' They said, 'Abu Bakr was his successor.' I asked them, 'Tell me about his name. This is (Abu Bakr) his Kunya?' They said, 'It is 'Abd Allah ibn 'Uthman.' They ascribed him to Quraysh. I then asked them to tell me about the family tree of your Prophet, Muhammad^{saww}.

They informed me of his^{saww} family history. I said 'This is not the person I am looking for. The one I am searching for is the one whose successor is his brother in religion and his cousin from his^{saww} bloodline, the husband of his^{asws} daughter and the father^{asws} of his sons^{asws}. This Prophet^{saww} will have no children on earth except the sons of this man^{asws} who is his^{saww} successor.'

'He has said that they attacked me and said, 'O commander, this man has come out a 'Mushrik' (polytheist) and has entered disbelief. It is lawful to tip out his blood.' I said to them, 'O people, I already have a religion and I strongly believe in it. I do not want to give it up until I find a religion stronger than this. I have found the description of this man^{saww} in the books that Allah^{azwj} has Revealed to His^{azwj} Prophets^{as}. I came out of my country, India, leaving behind all the honour and respect that I had so that I could find him^{saww}. When I examined your Prophet the way you described him to me I found out that it did not match the description of the Prophet^{saww} mentioned in the books. So leave me alone.'

'The agent (of the government) sent for a man called Al-Husayn Ibn Eshkib and said to him, 'Debate with this Indian man.' He said, 'May Allah^{azwj} Grant you well-being. There are the scholars of the law and the other scholars. They know better how to debate with him.' He said to him, 'Debate with him as I say, and you can meet privately and be kind to him.'

Al-Husayn ibn Eshkib said to me after our consultations. 'The Prophet^{saww} that you are looking for is the one these people have described for you but their description of his successor is not the true description. This Prophet^{saww} is Muhammad^{saww} Ibn 'Abdullah^{asws} ibn 'Abd al-Muttalib^{asws}. His^{saww} successor is Ali^{asws} Ibn Abu Talib^{asws} ibn 'Abd al-Muttalib^{asws}. He^{asws} is the husband of Fatima^{asws}, the daughter of Muhammad^{saww}, and the father of Al-Hassan^{asws} and Al-Hussain^{asws}, the grandsons of Muhammad^{saww}.

'Ghanim Abu Sa'id has said that: I then said, 'Allahu Akbar, (Allah^{azwj} is Great beyond description). This is the one I have been looking for.' I then returned to Dawud ibn al-Abbass and said to him, 'O commander, I have found what I was searching for. I testify that no one deserves to be worshipped and obeyed besides Allah^{azwj} and I testify that Muhammad^{saww} is the Messenger of Allah^{saww}.'

'The narrator has said that he treated and helped me with kindness and asked al-Husayn to look after me. Thereafter I went to him until we were acquainted properly and he taught me understanding of the law of the matters that I needed such as prayer, fasting and the obligations.

'I (the narrator) then said to him, 'We read in our books that Muhammad^{saww} is the last of the Prophets and there will be no other prophets after him^{saww}. The task (Leadership with Divine Authority) after him^{saww} will be with the executor of his^{saww} will, his successor^{asws} and heir^{asws}. Thereafter it will be with the executor of the will of the preceding one and so on in their descendants until the end of the world. Who is the executor of the will of the executor of the will of Muhammad^{saww}. He said, 'They are Al-Hassan^{asws} then Al-Hussain^{asws}, the grandsons of Muhammad^{saww}. He then continued speaking of the executors of the will of the Holy Prophet^{saww} until the 'Sahib al-Zaman (the one who possesses Divine Authority today). Then he explained to me what had happened (with 'A'immah^{asws}, the Leaders with Divine Authority). Thereafter, I had no other goals but to search for the Holy Location.

He (Amiri) has said that he came to us in Qum. He sat with our people in the year 264 A.H . He then left with them and arrived in Baghdad with his friend from al-Sind who had accompanied him in religion. 'Amiri has said that Ghanim said to me, 'I disliked certain things from there I went out to al-'Abbassia and prepared myself for prayer. I began the prayer but I was anxious and thinking about my goal.

At this time someone came to me and called me with my Indian name. I replied, 'Yes, it is me' He said, 'Your master is calling you.' I went with him and he walked from this to that street until he came to a house and a garden and I saw him^{ajfi} sitting. The Imam^{ajfi} said, 'Welcome, O so and so,' in Indian language. 'How are you? How was so and so,' until he^{ajfi} mentioned all the forty people (mentioned in the beginning of the Hadith). The Imam^{ajfi} then asked me about every one of them. Then he^{asws} told all that had happened among us, all in Indian language. Then the Imam^{ajfi} asked, 'did you want to perform Hajj with people of Qum?' I said, 'Yes, my master.' The Imam^{ajfi} then said, 'Do not go to Hajj with them this year. Go back and perform Hajj in future.' He^{ajfi} then gave me a bag of money that was in front of him^{asws}. The Imam^{ajfi} said to me, 'Spend it for your needs and do not go to Baghdad to so and so.' The Imam^{ajfi} mentioned his (so and so's) name and said, 'Do not tell him anything.'

'Amiri has said that he came to us at Qum. He then informed us of the triumph and that our people had returned from al'Aqaba. Ghanim went to Khurasan. Next year he went for Hajj and sent us souvenirs from Khurasan. He lived there for some time and then he died. May Allah^{azwj} Grant him blessings.²⁹

²⁹ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 3