



# The Ismailis and the 12 Immami Shias

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## Introduction:

The Prophets<sup>as</sup> and their Imams<sup>as</sup>, as Established by Allah<sup>azwj</sup> on the earth, came with the undeniable Proofs, in the form of Miracles. For example, the 'Staff' of Moses<sup>as</sup>, the 'Seal' of Suleiman<sup>as</sup> as well as with the Divine Knowledge (including that of the unforeseen/future), such as Prophecies of the Rasool Allah<sup>azwj</sup> about the clan of Ummaid and Bani Abbas's unjust rule. Since the Divine Imam is the Imam-ul-Mobeen (the Guide for all 'Jin-o-Ins' (Janis and human beings), he<sup>asws</sup> should be able to communicate with both species in their own languages and teach them the Divine Instructions.

In this article, we refute the Imamate of Ismail<sup>asws</sup> Ibn Jafar<sup>asws</sup>, as has been claimed by the 'Ismaili Shias'. Some Proofs of Imamate (being a successor of the Holy Prophet<sup>saww</sup>) will be reviewed in this short article. One of the Proofs, among these, is to have the procession of the "السَّالِحِ" 'Tabarakat' (holy belongings/signs) of Allah<sup>azwj</sup>'s Prophets<sup>as</sup>.

In this brief article we present some Ahadith and refute the claim that after the Shahadat of the Imam Jafar-e-Sadiq<sup>asws</sup> the 'Tabarakat' was not in the possession of the remaining 12 Shia Imams<sup>asws</sup> (Imam Musa-e-Kazim<sup>asws</sup>, Imam Ali Reza<sup>asws</sup>, Imam Mohammed Taqi<sup>asws</sup>, Imam Ali Naqi<sup>asws</sup>, Imam Hassan Askri<sup>asws</sup> and the Imam Al-Mehdi<sup>asws</sup>) as claimed by the Ismaili Shias (see images from an 'Ismaili Shia' book in Appendix I as well some additional proofs in the favour of Ismaili shias being presented in an article<sup>(1)</sup>).

It is also important to note that like the Divine Knowledge, the 'السَّالِحِ' was 'Protected' and no one could steal any, for example, we will present a Hadith in which Imam Jafar-e-Sadiq<sup>asws</sup> makes the 'السَّالِحِ' of the Holy Prophet<sup>saww</sup> appear from the stone of his<sup>asws</sup> finger-ring, and then puts it back in his<sup>asws</sup> stone of his finger-ring.

First, we present a Hadith of Rasool Allah<sup>saww</sup> where all the names of 12 Shia Imams<sup>asws</sup> are mentioned by Rasool Allah<sup>saww</sup>, as reported by Amir-ul-Momineen Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>.

<sup>1</sup> <http://ismailignosis.com/2014/10/02/who-succeeded-imam-jafar-al-sadiq-seven-proofs-for-the-imamat-of-imam-ismail-ibn-jafar/>

## Rasool Allah<sup>saww</sup> Announces the Names of 12 Imam<sup>asws</sup> after him<sup>saww</sup>:

Rasool Allah<sup>saww</sup> informed his<sup>saww</sup> companions, the names of his<sup>saww</sup> twelve successors, after announcing his<sup>saww</sup> immediate successor, Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>. The names of Rasool Allah<sup>saww</sup>'s twelve successors, can be found, for example, in the first Shia book (Kitab Sulym Ibn Qais Hilali), which was compiled shortly after the Shahadat of Rasool Allah<sup>saww</sup> by Sulym Ibn Qais Hilali. And it was presented to Imam Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> and Imam Jafar-e-Sadiq<sup>asws</sup> Ibn Mohammed Baqir<sup>asws</sup> and both of them<sup>asws</sup> authenticated the book, by saying it contains our<sup>asws</sup> true Ahadith.

Sulaym ibn Qays Kufi Amari Hilali<sup>fa</sup> is 'Tabai'<sup>2</sup> and has seen the lifetime of five Masoom Imams<sup>asws</sup>, including Imam Ali<sup>asws</sup>, Imam Hassan<sup>asws</sup>, Imam Hussain<sup>asws</sup>, Imam Zainul Abadeen<sup>asws</sup> and Imam Mohammed Baqir<sup>asws</sup>.

The Holy Name of Imam Musa<sup>asws</sup> Ibn Jafar<sup>asws</sup> as the 7<sup>th</sup> Imam, is mentioned in the following Hadith as narrated by Amir-ul-Momineen<sup>asws</sup>:

## Rasool Allah<sup>saww</sup> names the 'twelve' Imams<sup>asws</sup> During his Life-time:

قَالَ عَلِيُّ ع أَنشَدَكُمْ اللَّهُ أَنْ رَسُولَ اللَّهِ ص قَامَ خَطِيباً وَ لَمْ يَخْطُبْ بَعْدَهَا وَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ [عَنْ أَبِي بَكْرٍ] [أَهْلَ بَيْتِي فَإِنَّهُ قَدْ عَهَدَ إِلَيَّ اللَّطِيفُ الْحَبِيبُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ شَهِدْنَا ذَلِكَ كُلَّهُ مِنْ رَسُولِ اللَّهِ ص] [فَقَالَ ع حَسْبِيَ اللَّهُ [فَقَامَ الْإِثْنَا عَشَرَ] مِنَ الْجَمَاعَةِ الْبَدْرِيِّينَ] فَقَالُوا نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ص حِينَ خَطَبَ فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ قَامَ عُمَرُ بْنُ الْخَطَّابِ شِبْهَ الْمُعْضَبِ فَقَالَ يَا رَسُولَ اللَّهِ أَ كُلَّ أَهْلِ بَيْتِكَ فَقَالَ لَا وَ لَكِنَّ أَوْصِيَاءِي أَحِبِّي مِنْهُمْ وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَبِيُّ كُلِّ مُؤْمِنٍ بَعْدِي [وَ أَحَدَ عَشَرَ مِنْ وُلْدِهِ] هَذَا أَوْلَهُمْ وَ خَيْرُهُمْ ثُمَّ ابْنَايَ هَذَانِ وَ أَشَارَ بِيَدِهِ إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ ثُمَّ وَصِي ابْنِي يُسَمَّى بِاسْمِ أَحِبِّي عَلِيٍّ وَ هُوَ ابْنُ الْحُسَيْنِ ثُمَّ وَصِي عَلِيٍّ وَ هُوَ وَلَدُهُ وَ اسْمُهُ مُحَمَّدٌ ثُمَّ جَعَفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحُسَيْنُ بْنُ عَلِيٍّ ثُمَّ مُحَمَّدُ بْنُ الْحُسَيْنِ مَهْدِيُّ الْأُمَّةِ اسْمُهُ كَاسِمِي وَ طِينَتُهُ كَطِينَتِي يَأْمُرُ بِأَمْرِي وَ يَنْهَى بِنَهْيِي بِمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلَأْتُ ظُلماً وَ جَوْرًا يَتْلُو بَعْضُهُمْ بَعْضاً وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْحَوْضَ شَهِدَاءُ

اللَّهُ فِي أَرْضِهِ وَ حُجَّجُهُ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَقَامَ [بَاقِي] السَّبْعُونَ الْبَدْرِيُّونَ وَ مِثْلُهُمْ مِنَ الْآخِرِينَ فَقَالُوا دَكَّرْنَا مَا كُنَّا نَسِينَا نَشْهَدُ أَنَّا قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص [ثُمَّ عَادَ ع إِلَى السُّؤَالِ] فَلَمْ يَدْعُ شَيْئاً [مِمَّا سَأَلَ عَنْهُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فِي خِلَافَةِ عُثْمَانَ] إِلَّا نَاشَدَهُمْ فِيهِ حَتَّى أَتَى ع عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ رَسُولُ اللَّهِ ص فِيهِ كُلَّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ [سَمِعُوهُ مِنْ رَسُولِ اللَّهِ ص]

<sup>2</sup> Those who did not see the Holy Prophet<sup>saww</sup> but had met with his<sup>saww</sup> companions

(Imam) Ali<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all (while addressing a group of Muslims) to Allah<sup>azwj</sup>, do you know that the last time the Rasool Allah<sup>saww</sup> preached he stood up and said: 'O you people! I<sup>asws</sup> am leaving among you all two commands- you will not stray if you attach yourselves to the Book of Allah<sup>azwj</sup> and to my<sup>saww</sup> Family, the People<sup>asws</sup> of my<sup>saww</sup> Household, for it has been Promised to me<sup>saww</sup> by the Kind<sup>azwj</sup> and the Aware<sup>azwj</sup> that these two will never separate until they return to me<sup>saww</sup> at the Fountain'? They said, 'Our Allah<sup>azwj</sup>, yes, we have heard all of that from the Rasool Allah<sup>saww</sup>'.

Ali<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Sufficient for me<sup>asws</sup>'. Twelve from the group of the people of Badr stood up and said, 'We testify that when the Rasool Allah<sup>saww</sup> preached on the day in which he<sup>saww</sup> passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool Allah<sup>saww</sup>, all the People<sup>asws</sup> of your<sup>saww</sup> Household?' He<sup>saww</sup> said: 'No, but my<sup>saww</sup> successors<sup>asws</sup>. My<sup>saww</sup> brother among them<sup>asws</sup>, who is my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and the Guardian of every believer after me<sup>asws</sup>, and eleven from his<sup>asws</sup> sons<sup>asws</sup>'.

This (Ali<sup>asws</sup>) is the first of them<sup>asws</sup> and the best of them<sup>asws</sup>, then two of my<sup>saww</sup> sons<sup>asws</sup>, these two' – as indicated by his<sup>saww</sup> hand to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Then, the successor<sup>asws</sup> of my<sup>saww</sup> sons<sup>asws</sup> who will be named with the name of my<sup>saww</sup> brother Ali<sup>asws</sup>, and he<sup>asws</sup> will be the son<sup>asws</sup> of Al-Husayn<sup>asws</sup>, then the successor<sup>asws</sup> of Ali<sup>asws</sup> will be his<sup>asws</sup> son<sup>asws</sup> and his<sup>asws</sup> name is Muhammad<sup>asws</sup>, then Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, then Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, then Muhammad<sup>asws</sup> Bin Al-Hassan<sup>asws</sup> Mahdi of the community. His<sup>asws</sup> name is like my<sup>saww</sup> name and his<sup>asws</sup> clay (Teenat) is like my<sup>saww</sup> Teenat. He<sup>asws</sup> will order what I<sup>saww</sup> ordered, and prevent what I<sup>saww</sup> prevented. He<sup>asws</sup> will fill the earth with fairness and justice just as it had been filled with inequity and injustice. One of them<sup>asws</sup> will rise after the other, one after another until they<sup>asws</sup> return to me<sup>saww</sup> at the Fountain. They are the witnesses of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> Proofs over His<sup>azwj</sup> creatures. The one who obeys them has obeyed Allah<sup>azwj</sup>, and the one who disobeys them<sup>asws</sup> has disobeyed Allah<sup>azwj</sup>.

So the remainder of the seventy people of Badr, and like of them from the later ones stood up and said, 'You<sup>asws</sup> have reminded us of what we had forgotten. We testify that we have heard that from the Rasool Allah<sup>saww</sup>'.

Then he<sup>asws</sup> returned to the questions so that he did not leave anything out that he<sup>asws</sup> had been asked in the Masjid of the Rasool Allah<sup>saww</sup> during the Caliphate of Usman. He<sup>asws</sup> answered them until he<sup>asws</sup> came to the last of those merits of his<sup>asws</sup> and the knowledge about what the Rasool Allah<sup>saww</sup> had said with regards to it. All that was ratified by them and they testified that it was the truth which they had heard from the Rasool Allah<sup>saww</sup>.<sup>3</sup>

### The Proofs of Imamate:

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ قَالَ فَقَالَ بِحِصَالٍ أَمَّا أَوَّلُهَا فَإِنَّهُ بِشَيْءٍ قَدْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ بِإِشَارَةٍ إِلَيْهِ لَتَكُونَ عَلَيْهِمْ حُجَّةٌ وَيُسْأَلُ فَيُجِيبُ وَإِنْ سَكَتَ عَنْهُ ابْتَدَأَ وَيُخْبِرُ بِمَا فِي عَدِّ وَيُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ أُعْطِيكَ عَلَامَةً قَبْلَ أَنْ تَقُومَ فَلَمْ أَلْبَثْ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَكَلَّمَهُ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ وَاللَّهِ جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أُكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرَ أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُهَا فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَلِي عَلَيْكَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامٌ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَهِيمَةٍ وَلَا شَيْءٍ فِيهِ الرُّوحُ فَمَنْ لَمْ يَكُنْ هَذِهِ الْحِصَالُ فِيهِ فَلَيْسَ هُوَ بِإِمَامٍ.

Ahmad ibn Mihran has narrated from Muhammad Ibn Ali from abu Basir who has said that he asked (the following) from Imam Abu Al-Hassan<sup>asws</sup>:

"May I be sacrificed for you, what proof is needed to determine who is a (Divine) Imam<sup>asws</sup>?" He<sup>asws</sup> said, 'Through several Qualities;

The first one is that his<sup>asws</sup> father<sup>asws</sup> must have introduced him<sup>asws</sup> (to others). And that when asked he would answer and if one remain silent he would begin to speak on the issue and inform of the things that would happen the next day(s) (Ilm-ul-Ghaib) and he can speak to people in their own languages."

Then he<sup>asws</sup> said to me, "O Abu Muhammad, allow me to give you an example before you stand up to go. A man from Khurasan came in. The man from Khurasan spoke to the Imam<sup>asws</sup> in Arabic but Abu Al-Hassan<sup>asws</sup> answered him in Persian. The man

<sup>3</sup> Kitab Sulaym Ibn Qais Al-Hilali, H. 25 (an extract), 763, ص: 2, كتاب سليم بن قيس الهلالي، ج2،

from Khurasan said, "I swear by Allah<sup>azwj</sup>, "May Allah<sup>azwj</sup> Take my soul in service for your<sup>asws</sup> cause, the only thing that stopped me from speaking to you<sup>asws</sup> in Persian was I thought you<sup>asws</sup> might not know Persian."

The Imam<sup>asws</sup> then said, "Glory belongs to Allah<sup>azwj</sup>, If I<sup>asws</sup> am unable to answer you (in Persian) then how would I<sup>asws</sup> have any excellence over you?"

The Imam<sup>asws</sup> said to me, "O Abu Muhammad, "No one's language is unknown to the Imam<sup>asws</sup> nor the language of birds, animals and any living things. Whoever does not have these qualities, he is not an Imam<sup>asws</sup> .<sup>4</sup>

### The 'Tabarukat' of Rasool Allah in the Possession of 8<sup>th</sup> Imam<sup>asws</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّقَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرَّضَا ع ذَكَرَ سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ إِنَّهُ مَصْفُودُ الْحَمَائِلِ وَ قَالَ أَتَانِي إِسْحَاقُ فَعَظَّم بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَعُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَثَلُ السَّلَاحِ فِينَا مَثَلُ النَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ النَّابُوتِ دَارَ الْمُلْكِ.

It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasar, who has said:

'I mentioned to Abu Al-Hassan Al-Reza<sup>asws</sup> (the 8<sup>th</sup> Imam<sup>asws</sup>) the sword of the Messenger of Allah<sup>saww</sup>, he<sup>asws</sup> said: 'It is secured with us<sup>asws</sup> and said: 'Is'haq bring it out for me<sup>asws</sup>, as it is a great right and the sanctification of the sword is to be taken, for it is the sword of the Messenger of Allah<sup>saww</sup>'. I said to him<sup>asws</sup>, 'And how has it been?' Abu Ja'far<sup>asws</sup> said: 'the weapons with us<sup>asws</sup> is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'.<sup>5</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرَّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقَعَارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حَلَقَتُهُ مِنْ فِضَّةٍ وَ هُوَ عِنْدِي.

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah, who has said:

<sup>4</sup> H. 7, الكافي (ط - الإسلامية)، ج1، ص: 285

<sup>5</sup> H. 15, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 179

Abu Al-Hassan Al-Reza<sup>asws</sup> (the 8<sup>th</sup> Imam<sup>asws</sup>) said when he<sup>asws</sup> was asked about the Zulfiqaar, sword of the Messenger of Allah<sup>saww</sup>, where it has come from, he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> descended with it from the sky, and it was decorated with silver, and it is with me<sup>asws</sup>'<sup>6</sup>.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عِندَكَ سِلَاحَ رَسُولِ اللَّهِ فَكَتَبَ إِلَيَّ بِحُطَّةِ الَّذِي أَعْرِفُهُ هُوَ عِنْدِي..

It has been narrated to us by Al-Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al-Mugheira, from Suleyman Bin Ja'far who said:

'I wrote to Abu Al-Hassan Al-Reza<sup>asws</sup> (and asked): 'With you<sup>asws</sup> are the 'السِّلَاحِ weapons of the Messenger of Allah<sup>saww</sup>?' He<sup>asws</sup> wrote back to me<sup>asws</sup>: 'Know that these are with me<sup>asws</sup>'<sup>7</sup>.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: أَتَانِي إِسْحَاقُ فَعَظَّمْ عَلَيَّ بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ فُقُلْتُ لَهُ لَا وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَثَلُ السِّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيُّنَمَا دَارَ التَّابُوتِ دَارَ الْمُلْكِ.

It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Nasr, who has said:

Abu Al-Hassan Al-Reza<sup>asws</sup> said: 'Is'haq came with it to me<sup>asws</sup>, as it is a great right and sanctity of the sword is to be taken, for it is the sword of the Messenger of Allah<sup>saww</sup>. I said to him<sup>asws</sup>, 'And how has it been?' Abu Ja'far<sup>asws</sup> said: 'But, the example of the weapons with us<sup>asws</sup> is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'<sup>8</sup>.

حَدَّثَنَا عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ: أَيُّ أَبِي بَسِلَاحِ رَسُولِ اللَّهِ ص وَ لَقَدْ دَخَلَ عُمُومِي مِنْ ذَلِكَ كَلِمَةً [حَسَنٌ] فَقَالَ صَفْوَانُ وَ دَكَّرْنَا سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ أَتَانِي إِسْحَاقُ بْنُ جَعْفَرٍ فَعَظَّمْ عَلَيَّ رِسَالَتِي بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفِ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص قَالَ فُقُلْتُ لَا كَيْفَ يَكُونُ هَذَا وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ السِّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ مَا دَارَ دَارَ الْأَمْرِ قَالَ فَسَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللَّهِ فَقَالَ نَزَلَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حِلْيَتُهُ فِضَّةً وَ هُوَ عِنْدِي.

<sup>6</sup> H. 21, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 180

<sup>7</sup> H. 42, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 185

<sup>8</sup> H. 43, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 185

It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Yahya, who has said:

'Abu Al-Hassan Al-Reza<sup>asws</sup> has narrated that my<sup>asws</sup> father<sup>asws</sup> came to me<sup>asws</sup> with the weapons of the Messenger of Allah<sup>saww</sup>, and I<sup>asws</sup> have included my<sup>asws</sup> cousins from that word'. Safwaan said, 'And we mentioned the sword of the Messenger of Allah<sup>saww</sup>'. He<sup>asws</sup> said: 'Is'haq Bin Ja'far brought it out for me<sup>asws</sup>, as it is a great right of the (Divine) successor<sup>asws</sup> and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah<sup>saww</sup>'. I said, 'No, and how can this be?' and so Abu Ja'far<sup>asws</sup> said that the example of the weapons with us<sup>asws</sup> is like the Coffins with the Children of Israel, wherever it went, so did the Command'. I asked him<sup>asws</sup> about Zulfikaar, sword of the Messenger of Allah<sup>saww</sup>, he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> came down with it from the sky, and it was decorated with silver, and it is with me<sup>asws</sup>'.<sup>9</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقَفَّارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرَائِيلُ ع مِنَ السَّمَاءِ وَ كَانَتْ حِلْيَتُهُ مِنْ فِضَّةٍ وَ هُوَ عِنْدِي.

Ahmed ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Isa from Ahmad ibn Abu 'Abd Allah who has said:

He asked Abu Al-Hassan Al-Reza<sup>asws</sup> about al-Dhulfaaar (the sword of Rasool Allah<sup>saww</sup>) as to wherefrom it was. The Imam<sup>asws</sup> said, "Jibril<sup>as</sup> came down with it from the Heavens. It was decorated with the silver and it is with me now."<sup>10</sup>

### The 'Tabarakat' of Rasool Allah<sup>saww</sup> in the Possession of 7<sup>th</sup> Imam<sup>asws</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: السَّلَاحُ مَوْضُوعٌ عِنْدَنَا مَدْفُوعٌ عَنْهُ إِنَّهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرَهُمْ لَقَدْ حَدَّثَنِي أَبِي عَنْهُ أَنَّهُ حَيْثُ بَنَى بِالْتَّقْفِيَّةِ وَ كَانَ شَقُّ لَهُ فِي الْجِدَارِ فَنَجَّدَ الْبَيْتَ فَلَمَّا كَانَ صَبِيحَةَ عُرْسِهِ رَمَى بِبَصَرِهِ وَ رَأَى فِي جَدْرِهِ [حَدْوَهُ] خَمْسَةَ عَشَرَ مِسْمَارًا فَفَزِعَ لِذَلِكَ فَقَالَ تَحْوِيلِي فَإِنِّي أُرِيدُ أَنْ أَدْعُو مَوَالِي فِي حَاجَةٍ فَكَشَطُهُ فَمَا مِنْهَا مِسْمَارٌ إِلَّا وَحَدَّهُ مَصْرُوفًا [مُصْرَفًا] طَرَفَهُ عَنِ السَّيْفِ وَ مَا وَصَلَ إِلَيْهِ شَيْءٌ.

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus Bin Abdul Rahmaan, who has said:

<sup>9</sup> H. 57, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 189

<sup>10</sup> H. 5, الكافي (ط - الإسلامية)، ج1، ص: 234

Abu Ibrahim<sup>asws</sup> (Imam Musa Ibn Jafar<sup>asws</sup> - the seventh Imam<sup>asws</sup>) has said: 'The weapons are with us<sup>asws</sup> in a secure place. If they were to be placed with evil creatures of Allah<sup>azwj</sup>, his status will be raised 'one' among them. My<sup>asws</sup> father<sup>asws</sup> has been narrated to me<sup>asws</sup>, that he<sup>asws</sup> was at the wedding where the Clan of Thaqif had built a house, and the wall of that had been split. The next morning he<sup>asws</sup> wanted fifteen nails to be put in to secure that wall. He<sup>asws</sup> said: 'then he<sup>asws</sup> asked for the slaves to fix this. But (without the slaves) he<sup>asws</sup> examined the wall, he<sup>asws</sup> found that the nails had turned away from the sword, every time someone tried to reach it'.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ السَّلَاحُ مَوْضُوعٌ عِنْدَنَا مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرَهُمْ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَيْثُ بَنِيَ بِالْتَقْفِيَّةِ وَكَانَ قَدْ شَقَّ لَهُ فِي الْجِدَارِ فَتُجِدَ الْبَيْتُ فَلَمَّا كَانَتْ صَبِيحَةُ عُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى حَدْوَهُ حَمْسَةَ عَشَرَ مِسْمَارًا فَفَرَعَ لِذَلِكَ وَقَالَ لَهَا تَحْوِي فَايُّ أُرِيدُ أَنْ أَدْعُو مَوْلِيَّ فِي حَاجَةٍ فَكَشَطَهُ فَمَا مِنْهَا مِسْمَارٌ إِلَّا وَجَدَهُ مُصْرِفًا طَرَفَهُ عَنِ السَّيْفِ وَمَا وَصَلَ إِلَيْهِ مِنْهَا شَيْءٌ.

Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Raman from Muhammad ibn al-Hakim, who has narrated:

Abu Ibrahim<sup>asws</sup> (the 7<sup>th</sup> Imam<sup>asws</sup>) has said. "The weapons are kept with us<sup>asws</sup>. They are well protected. Even if they would be placed with the worst of the creatures they would be a good 'one' of them. My father stated to me that when he married a lady from al-Thaqif the house was decorated for the wedding. Next morning he<sup>asws</sup> found fifteen nails drawn into that wall. He<sup>asws</sup> became very anxious about it and asked the bride to leave the house; (as) he needed the repairman to do some work therein. However, when he<sup>asws</sup> examined the wall he<sup>asws</sup> found that all the pegs (large nails) had turned away from the sword and none of them had reached it.<sup>12</sup>

**The (Divine) Knowledge and the 'Tabarakat' would always be together:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّمَا مَثَلُ السَّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَيْتِ إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ أُوثُوا التُّبُوءَةَ وَ حَيْثُمَا دَارَ السَّلَاحُ فِينَا فَتَمَّ الْأَمْرُ قُلْتُ فَيَكُونُ السَّلَاحُ مَرَاتِلًا لِلْعِلْمِ قَالَ لَا.

<sup>11</sup> H. 25, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 181

<sup>12</sup> H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 234

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan, who says:

Abu Al-Hassan Al-Reza<sup>asws</sup> has said. "Abu Ja'far<sup>asws</sup> would say, 'The case of 'السَّلَاحِ' the Armaments with us<sup>asws</sup> is as the 'التَّابُوتِ' 'Ark of Covenant' with the Israelites. Wherever the التَّابُوتِ would go prophet-hood would also follow. Wherever the السَّلَاحِ among us<sup>asws</sup> would go the matter (Leadership with Divine Authority) would also settle there." I then asked, "Would the السَّلَاحِ ever depart (Divine) Knowledge?" The Imam<sup>asws</sup> said, "No, it would not do so."<sup>13</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَثَلُ السَّلَاحِ فِيْنَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيُّنَمَا دَارَ التَّابُوتِ دَارَ الْمُلْكِ وَ أَيُّنَمَا دَارَ السَّلَاحِ فِيْنَا دَارَ الْعِلْمِ.

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr, who says:

Abu Al-Hassan Al-Reza<sup>asws</sup> who has said. 'Abu Ja'far<sup>asws</sup> would say, 'The case of the 'السَّلَاحِ' (Armaments) with us is as 'التَّابُوتِ' the Ark of Covenant with the Israelites. Wherever the التَّابُوتِ would go kingdom would also follow. Wherever السَّلَاحِ the among us<sup>asws</sup> would go knowledge would also follow."<sup>14</sup>

### Imam<sup>asws</sup> Produces the 'السَّلَاحِ' out of the Stone of his<sup>asws</sup> finger-ring

عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ فِي خَبَرٍ طَوِيلٍ أَنَّ رَجُلًا دَخَلَ الْمَدِينَةَ يَسْأَلُ عَنِ الْإِمَامِ فَدَلُّوهُ عَلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلَهُ هُنَيْهَةً ثُمَّ خَرَجَ فَدَلُّوهُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَصَّدَهُ

Abdul Rahman Bin Kaseer, in a lengthy Hadeeth – says:

'A man entered Al-Medina asking around about the Imam<sup>asws</sup> (of his time). So they (people) pointed him towards Abdullah Bin Al-Hassan (Al-Basry). So he questioned him for a while, then came out. So they (people) pointed him towards Ja'far Bin Muhammad<sup>asws</sup>, and he went over to him<sup>asws</sup>.

فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ قَالَ يَا هَذَا إِنَّكَ كُنْتَ مُعْرَى فَدَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ فِئَةٌ مِنْ وُلْدِ الْحَسَنِ فَأَرِشُدُوكَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلْتَهُ هُنَيْهَةً ثُمَّ خَرَجْتَ فَإِنْ شِئْتَ أَخْبَرْتُكَ عَمَّا سَأَلْتَهُ وَ مَا رَدَّ عَلَيْكَ

So when Ja'far<sup>asws</sup> looked at him, said: 'O you! You were enticed, so you entered this city of ours asking about the Imam<sup>asws</sup>. So a group from the children of Al-Hassan

<sup>13</sup> H.3, الكافي (ط - الإسلامية)، ج 1، ص: 238

<sup>14</sup> H.4, الكافي (ط - الإسلامية)، ج 1، ص: 238

(Al-Basry) welcomed you, and they guided you to Abdullah Bin Al-Hassan. So you questioned him for a while, then you came out. So, if you so desire to, I<sup>asws</sup> can inform you about what you asked him, and what he replied to you.

ثُمَّ اسْتَقْبَلَكَ فَنِيَّةٌ مِنْ وُلْدِ الْحُسَيْنِ فَقَالُوا لَكَ يَا هَذَا إِنَّ رَأَيْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ فَقَالَ صَدَقْتَ قَدْ كَانَ كَمَا ذَكَرْتَ  
فَقَالَ لَهُ ارْجِعْ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَاسْأَلْهُ عَنْ دِرْعِ رَسُولِ اللَّهِ وَ عِمَامَتِهِ ص

Then a group from the children of Al-Husayn<sup>asws</sup> welcomed you, so they said, 'O you! If so intend, you can meet Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, so do it'. So he said, 'You<sup>asws</sup> speak the truth. It was just as you<sup>asws</sup> mention it'. So he<sup>asws</sup> said: 'Return to Abdullah Bin Al-Hassan, and ask him about the shield of Rasool-Allah<sup>saww</sup>, and his<sup>asws</sup> turban'.

فَدَهَبَ الرَّجُلُ فَسَأَلَهُ عَنْ دِرْعِ رَسُولِ اللَّهِ وَ الْعِمَامَةِ فَأَخَذَ دِرْعًا مِنْ كُنْدُوجٍ لَهُ فَلَبَسَهَا فَإِذَا هِيَ سَابِعَةٌ فَقَالَ كَذَا كَانَ رَسُولُ اللَّهِ  
ص يَلْبَسُ الدَّرْعَ

So the man went and asked him about the shield of Rasool-Allah<sup>saww</sup>, and the turban. So he took a shield from an Arabian treasure chest, and he wore it, and it was too big for him. So he (Al-Hassan Al-Basry) said, 'Such is how Rasool-Allah<sup>saww</sup> used to wear the shield'.

فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ فَقَالَ مَا صَدَقَ ثُمَّ أَخْرَجَ خَاتَمًا فَضْرَبَ بِهِ الْأَرْضَ فَإِذَا الدَّرْعُ وَ الْعِمَامَةُ سَاقِطَيْنِ مِنْ جَوْفِ الْحَاتِمِ  
فَلَبَسَ أَبُو عَبْدِ اللَّهِ الدَّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِعَةٌ فَنَزَعَهَا ثُمَّ رَدَّهَا فِي الْفِصِّ ثُمَّ قَالَ هَكَذَا كَانَ  
رَسُولُ اللَّهِ ص يَلْبَسُهَا

So he returned to Al-Sadiq<sup>asws</sup> and informed him<sup>asws</sup>. So he<sup>asws</sup> said: 'He did not speak the truth'. Then he<sup>asws</sup> brought out a 'ring', and he<sup>asws</sup> struck the ground with it. So there were the shield and the turban, both having fallen out from the inside of the ring. So Abu Abdullah<sup>asws</sup> wore the shield, and it was up to half of his leg (meaning it fit properly). Then he<sup>asws</sup> wore the turban, so it was flowing (correctly). So he<sup>asws</sup> removed these, then returned them to be inside the stone (of the ring), then (Imam<sup>asws</sup>) said: 'Such is how Rasool-Allah<sup>saww</sup> was wearing these.

إِنَّ هَذَا لَيْسَ بِمَا عُرِلَ فِي الْأَرْضِ إِنَّ خِزَانَةَ اللَّهِ فِي كُنْ وَ إِنَّ خِزَانَةَ الْإِمَامِ فِي خَاتَمِهِ وَ إِنَّ اللَّهَ عِنْدَهُ الدُّنْيَا كَسُكْرِبَّةٍ وَ إِنَّهَا عِنْدَ  
الْإِمَامِ كَصَحِيفَةٍ فَلَوْ لَمْ يَكُنِ الْأَمْرُ هَكَذَا لَمْ نَكُنْ أَيْمَةً وَ كُنَّا كَسَائِرِ النَّاسِ.

This is not from what is woven in the earth. These are the Treasures of Allah<sup>azwj</sup> in the Will of Allah<sup>azwj</sup>, and the treasures of the Imam<sup>asws</sup> in his<sup>asws</sup> ring, and that Allah<sup>azwj</sup>, in His<sup>azwj</sup> Presence, the world is like a platter, and these are, in the presence of the Imam<sup>asws</sup>, like a parchment. Thus, had not the matter been like this, we<sup>asws</sup> would not have been the Imams<sup>asws</sup>, and we<sup>asws</sup> would have been like the rest of the people’.

Once a person came to Medina to find out who is the Divine Imam of his time. He visited Abd Allah bin Hassan who claimed to be the Imam, but he could not show, on demand the ‘Zihra and Ammama’ of the Prophet<sup>saww</sup>. When he came to Imam Jafar-e-Sadiq<sup>asws</sup>, Imam<sup>asws</sup> took off his finger ring and put it on the ground and out of which emerged the ‘Zihra and Ammama’ of Prophet<sup>saww</sup>, which perfectly fitted on Imam<sup>asws</sup>’s body. After (demonstrating it to him), Imam<sup>asws</sup> put them back into the stone of his ring. And said: “This was the shield which Prophet Mohammed<sup>saww</sup> used to wear, this was not made on the earth but came from the treasures of Allah<sup>azwj</sup>’s ‘Kun’, the treasures of a Divine Imam<sup>asws</sup> are kept inside his ring. Your World is like a small cup in front of Allah<sup>azwj</sup> and similar to a booklet in front of an Imam<sup>asws</sup>, if this were no so then it would not be possible for the Ahlul Bait of Prophet<sup>asws</sup> to exercise our duties, then we would have been as helpless as other people.”<sup>15</sup>

### The Holy ‘Seal’ of Imamate:

أَحْمَدُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ جَالِسًا، فَدَعَا بَابِيهِ وَهُوَ صَغِيرٌ، فَأَجْلَسَهُ فِي حِجْرِي، فَقَالَ لِي: «جَرِّدْهُ وَانزِعْ قَمِيصَهُ». «فَنَزَعْتُهُ، فَقَالَ لِي: «انظُرْ بَيْنَ كَتِفَيْهِ «فَنَظَرْتُ، فَإِذَا فِي أَحَدِ كَتِفَيْهِ شَيْءٌ بِالْحَاتَمِ، دَاخِلٌ فِي اللَّحْمِ، ثُمَّ قَالَ: «أَتَرَى هَذَا؟ كَانَ مِثْلَهُ فِي هَذَا الْمَوْضِعِ مِنْ أَبِي عَلِيٍّ السَّلَامِ.»

Ahmad has narrated from Muhammad ibn Ali From al-Hassan ibn al-Jahm who has said.

Once I was in the presence of Abu Al-Hassan<sup>asws</sup>, he<sup>asws</sup> called his<sup>asws</sup> son<sup>asws</sup> who was a small (boy). The Imam<sup>asws</sup> placed him<sup>asws</sup> in my lap and said to me. ‘Move his<sup>asws</sup> shirt aside.’ When I did so. The Imam<sup>asws</sup> said, "Look in between his<sup>asws</sup> shoulders." I look and I found in the skin of one shoulder something like an imprint of

<sup>15</sup> بحار الأنوار (ط - بيروت)، ج47، ص: 125، مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج4، ص: 222

a seal." The Imam<sup>asws</sup> then asked, "Do you see this.? Similar to this there was one in the shoulder of my<sup>asws</sup> father<sup>asws</sup> .<sup>16</sup>

### The 'Will' Brought by Jabrail<sup>as</sup> for the Imams<sup>asws</sup>:

مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ أَبِي جَمِيلَةَ، عَنْ مُعَاذِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْوَصِيَّةَ نَزَلَتْ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ كِتَابًا لَمْ يَنْزِلْ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كِتَابٌ مِثْلُهُ إِلَّا الْوَصِيَّةُ، فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ: يَا مُحَمَّدُ، هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ عِنْدَ أَهْلِ بَيْتِكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَيُّ أَهْلِ بَيْتِي يَا جَبْرَائِيلُ؟ قَالَ: نَجِيبُ اللَّهِ مِنْهُمْ وَ دُرِّيئُهُ، لِيَرْتِكَ عِلْمُ النَّبُوَّةِ كَمَا وَرَّثَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَ مِيرَاثُهُ

لِعَلِيٍّ عَلَيْهِ السَّلَامُ وَ دُرِّيَّتِكَ مِنْ صُلْبِهِ».

قَالَ: «وَ كَانَ عَلَيْهَا خَوَاتِيمُ» قَالَ: «فَفَتَحَ عَلِيُّ عَلَيْهِ السَّلَامُ الْخَاتِمَ الْأَوَّلَ، وَ مَضَى لِمَا فِيهَا؛ ثُمَّ فَتَحَ الْحَسَنُ عَلَيْهِ السَّلَامُ الْخَاتِمَ الثَّانِي، وَ مَضَى لِمَا أَمَرَ بِهِ فِيهَا؛ فَلَمَّا تَوَقَّيَّ الْحُسَيْنُ عَلَيْهِ السَّلَامُ وَ مَضَى، فَتَحَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ الْخَاتِمَ الثَّلَاثَ، فَوَجَدَ فِيهَا: أَنْ قَاتِلَ فَاقْتُلْ وَ تُقْتَلْ، وَ اخْرُجْ بِأَقْوَامٍ لِلشَّهَادَةِ، لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ» قَالَ: «فَفَعَلَ عَلَيْهِ السَّلَامُ؛ فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَبْلَ ذَلِكَ، فَفَتَحَ الْخَاتِمَ الرَّابِعَ، فَوَجَدَ فِيهَا:

أَنْ اصْمُتْ وَ أَطْرُقْ؛ لِمَا حُجِبَ الْعِلْمُ؛ فَلَمَّا تَوَقَّيَّ وَ مَضَى، دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، فَفَتَحَ الْخَاتِمَ الْخَامِسَ، فَوَجَدَ فِيهَا: أَنْ فَسَّرَ كِتَابَ اللَّهِ تَعَالَى، وَ صَدَّقَ أَبَاكَ، وَ وَرَّثَ ابْنَكَ، وَ اصْطَبَعَ الْأُمَّةَ، وَ تَمَّ بِحَقِّ اللَّهِ عَزَّ وَ جَلَّ، وَ قُلِ الْحَقُّ فِي الْخَوْفِ وَ الْأَمْنِ، وَ لَا تَخَشَّ إِلَّا اللَّهَ؛ فَفَعَلَ، ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ. قَالَ: فُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، فَأَنْتَ هُوَ؟

قَالَ: فَقَالَ: «مَا بِي إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ، فَتُرَوِّي عَلَيَّ.»

قَالَ: فَعُلْتُ: أَسْأَلُ اللَّهَ -الَّذِي رَزَقَكَ مِنْ آبَائِكَ هَذِهِ الْمَنْزِلَةَ - أَنْ يَرْزُقَكَ مِنْ عَقِبِكَ مِثْلَهَا قَبْلَ الْمَمَاتِ.

قَالَ: «قَدْ فَعَلَ اللَّهُ ذَلِكَ يَا مُعَاذُ.»

قَالَ: فَعُلْتُ: فَمَنْ هُوَ جُعِلْتُ فِدَاكَ؟ قَالَ: «هَذَا الرَّاقِدُ» وَ أَشَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَ هُوَ رَاقِدٌ

Muhammad ibn Yahya and al-Husayn ibn Muhammad and narrated from Ja'far ibn Muhammad from Ali ibn al-Husayn ibn Ali from Isma'il ibn Mihran from abu Jamilah from Mu'adh ibn Kathir, who has narrated:

8. H. Kafi (ط - دار الحديث)، ج 2، ص: 101 16

Abu 'Abd Allah<sup>asws</sup> said: The 'Will' came from the Heavens to Muhammad<sup>saww</sup> in a book (written). No (other document) came to (Prophet) Muhammad<sup>saw</sup> from Heavens in a written sealed document form except the will.

Jibril<sup>as</sup> said, "O Muhammad<sup>saww</sup> this is your 'Will' to your followers about your family. Rasool Allah<sup>saww</sup> asked, 'Which family of mine O Jibril.'" Jibril replied, "The one<sup>asws</sup> (Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>) whom Allah<sup>azwj</sup> has Granted nobility among them (your<sup>saww</sup> family<sup>asws</sup>) and his<sup>asws</sup> (Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>) descendents so they<sup>asws</sup> inherit the knowledge of Prophecy as Abraham<sup>as</sup> left it (knowledge) as his legacy. This legacy of Abraham is for Ali<sup>asws</sup> and your<sup>saww</sup> descendents from his<sup>asws</sup> lineage.'

The Imam<sup>asws</sup> has said, "The document had several seals on it." The Imam<sup>asws</sup> further said: 'Ali<sup>asws</sup> opened the 'first seal' and followed what the instructions therein. Then Al-Hassan<sup>asws</sup> opened the 'second seal' and followed the commandments and instructions therein.

When Al-Hassan<sup>asws</sup> passed away then Al-Husayn<sup>asws</sup> opened the 'third seal' and found therein instructions which said: 'Fight to do away with the enemy and be murdered and rise up (against the enemy) with a group of people for martyrdom. There will not be any martyrdom for them without you.' The Imam<sup>asws</sup> said, "Al-Hussain<sup>asws</sup> followed the instructions (entirely) and when he<sup>asws</sup> left this world he delivered it to Ali<sup>asws</sup> ibn al-Husayn<sup>asws</sup> just before his martyrdom.

Ali<sup>asws</sup> Ibn Al-Husayn<sup>asws</sup> opened the 'fourth seal' and found in it instruction to remain silent and gaze in your front because of the concealment of knowledge (wide spread injustice and ignorance). Just before his<sup>asws</sup> passing away he<sup>asws</sup> delivered it to Muhammad<sup>asws</sup> ibn Ali<sup>asws</sup>.

He (Muhammad<sup>asws</sup> ibn Ali<sup>asws</sup>) opened the 'fifth seal' and found therein instructions to interpret the Book of Allah<sup>azwj</sup>, the Most High, affirm truthfulness of his<sup>asws</sup> father<sup>asws</sup> and leave it as his<sup>asws</sup> legacy for his<sup>asws</sup> son<sup>asws</sup>. Do good to the 'Umma (nation), stand up for right of Allah, the Most Holy, the Most High, say the truth in fear and in peace and do not be afraid of anyone except Allah<sup>azwj</sup>. He<sup>asws</sup> did as he<sup>asws</sup> was instructed and delivered it to the succeeding Imam<sup>asws</sup>.'

I (the narrator) said to the Imam<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, are you then the succeeding Imam<sup>asws</sup>?' The narrator says the Imam<sup>asws</sup> then said, "There is nothing wrong in a positive answer to your question except if then you would go, O Mu'adh, and narrate to people things that would harm me.'

I (the narrator) then said to the Imam<sup>asws</sup>, "I pray to Allah<sup>azwj</sup> who has Granted you<sup>asws</sup> this through your<sup>asws</sup> noble ancestors, this high position to grant to your<sup>asws</sup> successor the same high position before you<sup>asws</sup> will die.'

The Imam<sup>asws</sup> said, "Allah<sup>azwj</sup> has already Done so, O Mu'adh.' I (the narrator) asked the Imam<sup>asws</sup>, "Who then is he, "May I be sacrificed for you<sup>asws</sup>?" The Imam<sup>asws</sup> replied, 'This sleeping one. He pointed with his hand to the righteous servant of Allah<sup>azwj</sup> who was asleep (Musa<sup>asws</sup> Ibn Ja'far<sup>asws</sup>)."<sup>17</sup>

### Imams<sup>asws</sup> Imprint the Seal of Imamate on a Stone:

عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعَجَلِيِّ، عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِكُرْدٍ، عَنْ مُحَمَّدِ بْنِ خُذَاهِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ أُيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ هَاشِمٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الخُثَعَمِيِّ، عَنْ حَبَابَةَ الْوَالِيَّةِ، قَالَتْ:

رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي شُرْطَةِ الْحَمِيسِ وَمَعَهُ دِرَّةٌ، لَهَا سَبَابَتَانِ، يَضْرِبُ بِهَا بَيَاعِي الْجَرِي وَالْمَازَاهِي وَالزَّمَارِ، وَيَقُولُ لَهُمْ: «يَا بَيَاعِي مُسُوخِ بَنِي إِسْرَائِيلَ وَجُنْدِ بَنِي مَرْوَانَ». فَقَامَ إِلَيْهِ فَرَاثُ بْنُ أَخْنَفٍ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَمَا جُنْدُ بَنِي مَرْوَانَ؟

قَالَتْ: فَقَالَ لَهُ: «أَقْوَامٌ حَلَقُوا اللَّحَى، وَفَتَلُوا الشَّوَارِبَ، فَمَسِخُوا». فَلَمْ أَرَ نَاطِقًا أَحْسَنَ نُطْقًا مِنْهُ، ثُمَّ اتَّبَعْتُهُ، فَلَمْ أَزَلْ أَقْفُو أَنْزَرَهُ حَتَّى قَعَدَ فِي رَحْبَةِ الْمَسْجِدِ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا دَلَالَةُ الْإِمَامَةِ يَزْحَمُكَ اللَّهُ؟

قَالَتْ: فَقَالَ: «أَتَبْنِي بِتِلْكَ الْحُصَاةِ» وَأَشَارَ بِيَدِهِ إِلَى حُصَاةٍ، فَأَتَيْتُهُ بِهَا، فَطَبَعَ لِي فِيهَا بِخَاتَمِهِ، ثُمَّ قَالَ لِي: «يَا حَبَابَةُ إِذَا ادَّعَى مُدَّعٍ الْإِمَامَةَ، فَقَدَّرَ أَنْ يَطْبَعَ كَمَا رَأَيْتَ، فَاعْلَمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ؛ وَالْإِمَامُ لَا يَعْزُبُ عَنْهُ شَيْءٌ يُرِيدُهُ».

قَالَتْ: ثُمَّ انصرفت حتى قبض أمير المؤمنين عليه السلام، فجنثت إلى الحسن عليه السلام وهو في مجلس أمير المؤمنين عليه السلام والناس يسألونه، فقال: «يا حبابة واليئة» فقلت:

نعم يا مولاي، فقال: «هاتي ما معك». قالت: فأعطيتها فطبع فيها كما طبع

أمير المؤمنين عليه السلام.

H. 1, Kafi (ط - دار الحديث)، ج 1، ص: 697 17

قَالَتْ: ثُمَّ أَتَيْتُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَهُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَتَرَبَّ وَرَحَّبَ، ثُمَّ قَالَ لِي: «إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا تُرِيدِينَ، أَفْتُرِيدِينَ دَلَالََةَ الْإِمَامَةِ؟» فَقُلْتُ:

نَعَمْ يَا سَيِّدِي، فَقَالَ: «هَاتِي مَا مَعَكَ» فَنَاولْتُهُ الْحِصَاةَ فَطَبَعَ لِي فِيهَا.

قَالَتْ: ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَقَدْ بَلَغَ بِي الْكِبَرُ إِلَى أَنْ أُزْعِمْتُ- وَأَنَا أَعُدُّ يَوْمَئِذٍ مِائَةً وَثَلَاثَ عَشْرَةَ سَنَةً- فَرَأَيْتُهُ رَاكِعًا وَسَاجِدًا وَمَشْغُولًا بِالْعِبَادَةِ، فَيَسْتُ مِنَ الدَّلَالَةِ، فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ، فَعَادَ إِلَيَّ شَبَابِي، قَالَتْ: فَقُلْتُ: يَا سَيِّدِي، كَمْ مَضَى مِنَ الدُّنْيَا؟ وَكَمْ بَقِيَ؟ فَقَالَ: «أَمَّا مَا مَضَى، فَنَعَمْ؛ وَأَمَّا مَا بَقِيَ، فَلَا».

قَالَتْ: ثُمَّ قَالَ لِي: «هَاتِي مَا مَعَكَ» فَأَعْطَيْتُهُ الْحِصَاةَ فَطَبَعَ لِي فِيهَا.

ثُمَّ أَتَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَطَبَعَ لِي فِيهَا؛ ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَطَبَعَ لِي فِيهَا؛ ثُمَّ أَتَيْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، فَطَبَعَ لِي فِيهَا؛ ثُمَّ أَتَيْتُ الرِّضَا عَلَيْهِ السَّلَامُ، فَطَبَعَ لِي فِيهَا.

وَ عَاشَتْ حَبَابَةُ بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَ مُحَمَّدُ بْنُ هِشَامٍ

Ali ibn Muhammad has narrated from abu Ali Muhammad ibn 'Isma'il ibn Musa ibn Ja'far from Ahmad ibn al-Qasim al-'ljli from Ahmad ibn Yahya, also known as Kurd from Muhammad ibn Khudahi from 'Abd Allah ibn Ayyub from 'Abd Allah ibn Hashim from 'Abd al-Karim ibn 'Amr al-Khath'ami from Hababa al-Walibiyah who says:

"I saw Amir-ul-Momineen<sup>asws</sup> in the (market) place.... (the narrator says) I had not heard any one speak better than him<sup>asws</sup> so I followed him<sup>asws</sup> without missing his<sup>asws</sup> traces until he<sup>asws</sup> sat down at an open space of the Masjid (of kufa). I then asked him<sup>asws</sup>, "O Amir-ul-Momineen<sup>asws</sup>, what are the signs of Imamate (Leadership with Divine Authority) may Allah<sup>azwj</sup> Grant you blessings? "She says that he<sup>asws</sup> said, "Bring to me that pebble." He pointed with his hand. I then got the pebble for him and he set for me his seal on it.

He<sup>asws</sup> then said to me, 'O Hababa, if any one would claim to be the Imam (Leader with Divine Authority) and can set his seal as you just saw then acknowledge that he is the Imam<sup>asws</sup> that must be obeyed. The Imam<sup>asws</sup> does not miss what he would want."

She has said, "I then left him until Amir-ul-Momineen<sup>asws</sup> was taken out of this world. Thereafter, I went o Al-Hassan<sup>asws</sup> who was sitting in the place of Amir-ul-Momineen<sup>asws</sup> and people around would ask him<sup>asws</sup> questions. He<sup>asws</sup> said to me, "O

Hababa Al-Walibyaa." I said, "Yes, my master." He then said, "Give to me what is with you." I then gave it (the pebble) to him. He set on it (his seal) just as Amir-ul-Momineen<sup>asws</sup> had done.

She has said, "Afterwards I went to Al-Husayn<sup>asws</sup>. He was in Mosque of the Rasool Allah<sup>saww</sup>. He welcomed me warmly and then said to me, "There is no doubt that in the proof (to support the true Imam) there is already enough proof for what you want. Do you want the proof to know the Imam<sup>asws</sup>?" I said, "Yes, my master." He<sup>asws</sup> then said, 'Bring to me what have with you.' I gave him<sup>asws</sup> the pebble and he<sup>asws</sup> printed (his seal) on it.

She has said then afterwards I went o Ali<sup>asws</sup> Ibn Al-Husayn<sup>asws</sup> but at that time I had become very old and my hands were shaky. I could count one hundred thirteen year of my lifetime. I found him<sup>asws</sup> in Ruku' (kneeling in prayer) and Sujda (prostration) or busy in some form of worship. I became despaired about the proof (of Leadership with Divine Authority). He<sup>asws</sup> pointed out with his forefinger and my youth came back. She has said that she asked, "My master, how much of the world is passed and how much is left?" He said, 'Of how much is passed yes (I will tell) but not of how much is to come.'

She has said that he<sup>asws</sup> then said to me, "give to me what is with you." I then gave him<sup>asws</sup> the pebble and he<sup>asws</sup> printed on it (his seal) for me. Thereafter I went to Abu Ja'far<sup>asws</sup> and he printed on it (his<sup>asws</sup> seal) for me. Then I went to Abu Abd Allah<sup>asws</sup>. He<sup>asws</sup> printed on it (his seal) for me. Then I went to Abu Al-Hassan Musa<sup>asws</sup> and he<sup>asws</sup> printed (his seal) for me. Then I went to Al-Reza<sup>asws</sup> and he<sup>asws</sup> printed for me." According to Abu Muhammad Hababa lived thereafter another nine months."<sup>18</sup>

A similar Hadith is given in Appendix II.

### **Divine Imam<sup>asws</sup> holds the Key to the Treasures of the earth:**

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْقَاسِمِ عَمَّنْ أَخْبَرَهُ عَنْهُ إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَلْحَثْتُ عَلَى أَبِي الْحَسَنِ ابْنِ الرِّضَا فِي شَيْءٍ أَطْلُبُهُ مِنْهُ وَكَانَ يَعْدُنِي فَخَرَجَ ذَلِكَ يَوْمٍ يَسْتَقْبِلُ وَالِي الْمَدِينَةِ وَكُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فَلَانٍ فَتَنَزَلَ فِي مَوْضِعٍ تَحْتَ شَجَرَاتٍ وَنَزَلْتُ مَعَهُ أَنَا وَ لَيْسَ مَعَنَا تَالِثٌ ففُئْتُ جُعِلْتُ فِدَاكَ هَذَا الْعَيْدُ قَدْ أَظَلَّنَا وَ لَا وَ اللّٰهُ مَا أَمْلِكُ دِرْهَمًا فِيمَا سِوَاهُ فَحَكَ بِسَوْطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ فَتَنَاوَلَ بِيَدِهِ سَبِيكَةً ذَهَبٍ فَقَالَ انْتَفِعْ بِهَا وَ أَكْتُمْ مَا رَأَيْتَ.

H. 3, Kafi (ط - دار الحديث)، ج 2، ص: 178 <sup>18</sup>

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al-Qasim, from Ibrahim Bin Musa who said:

'I insisted to Abu Al-Hassan Al-Reza<sup>asws</sup> regarding a thing from him<sup>asws</sup> that he<sup>asws</sup> had promised me. One day I went out and met up with him<sup>asws</sup>, and I was with him<sup>asws</sup> when we came near a palace. He<sup>asws</sup> got down to a place by the trees and I descended with him<sup>asws</sup>, and there was not a third person with us. I said, 'May I be sacrificed for you<sup>asws</sup>, this servant of yours is in need, by Allah<sup>azwj</sup>, and does not have a single Dirham elsewhere'. He<sup>asws</sup> struck his<sup>asws</sup> whip on the Earth with a severe striking, then hit it by his<sup>asws</sup> hand and took out by his<sup>asws</sup> hand an ingot of gold. He<sup>asws</sup> said: 'Make use of it and conceal what you have seen'.<sup>19</sup>

حدثنا علي بن يزيد عن علي بن الشمالي عن بعض من حدثه عن امير المؤمنين انه كان مع اصحابه في مسجد الكوفة فقال له رجل بابي وامى انى لا تعجب من هذه الدنيا التى في ايدى هؤلاء القوم وليست عندكم فقال يا فلان اترى انا نريد الدنيا فلا نعطاها ثم قبض قبضة من الحصى فإذا هي جواهر فقال ما هذا فقلت هذا من اجود الجواهر فقال لو اردناه لكان ولكن لا نريده ثم رمى بالحصى فعادت كما كانت.

It has been narrated to us by Ali Bin Yazeed, from Ali Bin Al-Thumaly, from someone who narrated the following:

Amir-ul-Momineen<sup>asws</sup> said when he<sup>asws</sup> was with his<sup>asws</sup> companions in the Masjid of Al-Kufa. A man said to him<sup>asws</sup>, 'May my father and my mother be sacrificed for you<sup>asws</sup>. I wonder at this world which is in the hands of these people, and it is not in your<sup>asws</sup> possession'. He<sup>asws</sup> said: 'O so and so, if we<sup>asws</sup> wanted the world, we would not have given it'. Then he<sup>asws</sup> grabbed a handful of gravel, and it had become jewels. He<sup>asws</sup> said: 'What is this?' I said, 'This is from the finest of jewels'. He<sup>asws</sup> said: 'If we<sup>asws</sup> wanted it, it would be so, but we<sup>asws</sup> do not want it'. Then he<sup>asws</sup> threw the handful, and it reverted back to what it was'.<sup>20</sup>

حدثنا علي بن ابراهيم الجعفري عن ابي العباس عن محمد بن سليمان الخذاء البصري عن رجل عن الحسن بن ابي الحسن البصري قال لما فتح امير المؤمنين عليه السلام البصري قال من يدلنا على دار ربيع بن حكيم فقال له الحسن بن ابي الحسن انا يا امير المؤمنين عليه السلام قال وكنت يومئذ غلاما قد ايفع قال فدخل منزله والحديث طويل ثم خرج وتبعه الناس فلما اجاز إلى الجبانة واكتشفه الناس فخط بسوطة خطه فاخرج دينارا ثم خط خطه اخرى فاخرج دينارا حتى اخرج ثلثين دينارا

<sup>19</sup> H. 2, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375

<sup>20</sup> H.3 بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375

It has been narrated to us by Ali Bin Ibrahim Al-Ja'fary, from Abu Al-Abbas, from Muhammad Bin Suleiman Al-Haza' Al-Basry, from a man, from Al-Hassan Bin Abu Al-Hasan Al-Basry who said:

'When Amir-ul-Momineen<sup>asws</sup> conquered Al-Basra, he<sup>asws</sup> said: 'Who will show us the house of Rabi'e Bin Hakam?' Al-Hassan Bin Abu Al-Hasan said to him<sup>asws</sup>, 'I will, O Amir-ul-Momineen<sup>asws</sup>'. He said, 'And on that day I was a young boy but I led the way and He<sup>asws</sup> entered into his house'. And, the Hadeeth in lengthy. Then he<sup>asws</sup> came out, and the people followed. When he<sup>asws</sup> got to the cemetery, the people surrounded him<sup>asws</sup>. He<sup>asws</sup> cracked his<sup>asws</sup> whip on the ground and Dinaars came out. Then he<sup>asws</sup> cracked it again, and Dinars came out, until thirty Dinars had come out.

فقلبها في يده حتى ابصره الناس ثم ردها وغرسها بايهامه ثم قال لياتك بعدى محسن أو مسيء ثم ركب بغلة رسول الله وانصرف إلى منزله واخذنا العلامة في الموضع فحفرتنا حتى بلغنا الرسخ فلم نصب شيئاً فقليل للحسن يا ابا سعيد ما ترى ذلك من امير المؤمنين فقال اما انا فلا ادري ان كنوز الارض تسير الا بمثله.

He<sup>asws</sup> held it in his<sup>asws</sup> hand until the people saw it. Then he<sup>asws</sup> returned it and planted it by his<sup>asws</sup> thumb, then said: 'In case a good person or a wrongdoer may follow you after me<sup>asws</sup>'. Then he<sup>asws</sup> mounted the mule of the Rasool Allah<sup>saww</sup> and left to his<sup>asws</sup> house. And we made a mark in the place. We kept on digging but we did not get anything. It was said to Al-Hassan, 'O Abu Saeed, what did you see from Amir-ul-Momineen<sup>asws</sup>?'. He said, 'I do not know whether the treasures of the Earth are moving, or similar to that'.<sup>21</sup>

### The Earth 'Folds-Up' to give way to a Divine Imam<sup>asws</sup>:

حَدَّثَنَا سَلْمَةُ بْنُ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ بْنِ الْحَرْثِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْأَوْصِيَاءَ لَتَطْوِي هُمُ الْأَرْضُ وَ يَعْمَلُونَ مَا عِنْدَ أَصْحَابِهِمْ.

It has been narrated to us by Salmat Bin Al-Khataab, from Suleiman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim Bin Al-Hars, from Abu Baseer who said:

H.4 , بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375 <sup>21</sup>

'Abu Abdullah<sup>asws</sup> said that: 'For the successors<sup>asws</sup>, the Earth folds up for them<sup>asws</sup>, allowing them<sup>asws</sup> to do some work with their<sup>asws</sup> companions'.<sup>22</sup>

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِنَّا صَلَّى الْعَتَمَةَ بِالْمَدِينَةِ وَ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ تَشَاخَرَ بَيْنَهُمْ وَ عَادَ مِنْ لَيْلَتِهِ وَ صَلَّى الْعَدَاةَ بِالْمَدِينَةِ.

Narrated to me Ahman Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad, who has said:

Abu Abdullah<sup>asws</sup> having said that: 'A man (Imam<sup>asws</sup>) Prays in the darkness in Al-Medina, and comes to the people of Musa<sup>as</sup> regarding a matter of dispute between them, and returns during the same night and Prays the Dawn Prayer in Al-Medina'.<sup>23</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ بْنِ تَعْلَبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا يَمَانِيُّ أَ فِيكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ قَالَ إِنَّهُ لَيَسِيرٌ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَ شَهْرَيْنِ يَزُجُرُ الطَّيْرَ وَ يَقْتُمُو الْأَنْتَارَ فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ قَالَ إِنَّهُ يَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةِ كَالشَّمْسِ إِذَا أَمْرَتْ إِتْنَاهَا الْيَوْمَ غَيْرَ مَأْمُورَةٍ وَ لَكِنْ إِذَا أَمْرَتْ يَقْطَعُ اثْنَيْ عَشَرَ شَمْسًا وَ اثْنَيْ عَشَرَ قَمَرًا وَ اثْنَيْ عَشَرَ مَشْرِقًا وَ اثْنَيْ عَشَرَ مَغْرِبًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالِمًا قَالَ فَمَا بَقِيَ فِي يَدِ الْيَمَانِيِّ فَمَا ذَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ.

It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Sa'daan, from Abdullah Bin Al-Qasim, from Umar Bin Abaan Al-Kalby, from Abaan Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man from the knowledgeable ones from the inhabitants of Yemen came up. Abu Abdullah<sup>asws</sup> said: 'O Yemeny, are there knowledgeable ones among you?' He said, 'Yes'. He<sup>asws</sup> said: 'What matter has reached you from the knowledge of your knowledgeable ones?' He said, 'In one night he would travel the journey of birds that would take the birds two months to travel, and the effects remain'. He<sup>asws</sup> said to him: 'The knowledgeable one<sup>asws</sup> of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'Which matter of the knowledge of the knowledgeable one<sup>asws</sup> of Al-Medina has reached you<sup>asws</sup>?'. He<sup>asws</sup> said: 'He<sup>asws</sup> would travel in one morning, like a year's journey of the sun, but in one day, if he<sup>asws</sup> wants to he<sup>asws</sup> can cut through twelve suns, and twelve moons, and twelve Easts, and twelve Wests, and twelve lands, and twelve seas, and

<sup>22</sup> H. 5, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 398

<sup>23</sup> H. 1, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 397

twelve worlds'. There did not remain anything in the hands of the Yemeny and he did not know what to say to Abu Abdullah<sup>asws</sup>.<sup>24</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِكُمْ قَالَ يَسِيرٌ فِي لَيْلَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُحُّ الطَّيْرُ وَ يَقْفُو الْأَنْتَرُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ قَالَ يَسِيرٌ فِي سَاعَةٍ مِنَ النَّهَارِ مَسِيرَةَ الشَّمْسِ سَنَةً حَتَّى يَطَّعَ اثْنِي عَشَرَ أَلْفَ مِثْلِ عَالِمِكُمْ هَذَا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِسَ قَالَ فَيَعْرِفُونَكُمْ قَالَ نَعَمْ مَا افْتَرَضَ عَلَيْهِمْ إِلَّا وَلَا يَتَنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayub, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> when a man from the inhabitants of Yemen came up to him<sup>asws</sup>'. He<sup>asws</sup> said: 'O Yemeny brother, are there knowledgeable ones among you?' He said, 'Yes'. He<sup>asws</sup> said: 'What has reached you of the knowledge of your knowledgeable ones?' He said, 'He would travel in one night the travel distance of two months of the flight of the bird and the effects would remain'.

Abu Abdullah<sup>asws</sup> said: 'The knowledgeable one<sup>asws</sup> of Al-Medina is more knowledgeable than your knowledgeable ones'. He said, 'And what has reached from the knowledge of the knowledgeable one Al-Medina?' He<sup>asws</sup> said: 'He<sup>asws</sup> travels in one hour of the day, the travel distance of a year's travel of the sun, to the extent that he cuts through twelve thousand worlds the like of this world of yours whose inhabitants are not aware that Allah<sup>azwj</sup> Created Adam<sup>as</sup> or Iblees<sup>la</sup>'. He asked, 'They recognise you<sup>asws</sup>?', He<sup>asws</sup> said: 'Yes. They have not been Obligated anything except for our<sup>asws</sup> Wilayah and the keeping away (Tabarra) from our<sup>asws</sup> enemies'.<sup>25</sup>

### The Demonstrations of the Divine Power of the Imam<sup>asws</sup>:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْكُوَيْبِيِّ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَرَكَضَ بِرَجُلِهِ الْأَرْضَ فَإِذَا بَحْرٌ فِيهِ سُفُنٌ مِنْ فِضَّةٍ فَرَكَبَ وَ رَكِبْتُ مَعَهُ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ خِيَامٌ مِنْ فِضَّةٍ فَدَخَلَهَا ثُمَّ خَرَجَ فَقَالَ رَأَيْتَ الْخِيَمَةَ الَّتِي دَخَلْتَهَا أَوَّلًا فَقُلْتُ نَعَمْ قَالَ تِلْكَ خِيَمَةُ رَسُولِ اللَّهِ ص وَ الْأُخْرَى خِيَمَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ التَّالِثُ خِيَمَةُ

<sup>24</sup> H. 14, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 401

<sup>25</sup> H. 15, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 401

فَاطِمَةَ وَ الرَّابِعَةَ خَيْمَةَ خَدِيجَةَ وَ الْخَامِسَةَ خَيْمَةَ الْحَسَنِ وَ السَّادِسَةَ خَيْمَةَ الْحُسَيْنِ وَ السَّابِعَةَ خَيْمَةَ عَلِيِّ بْنِ الْحُسَيْنِ وَ الثَّامِنَةَ خَيْمَةَ أَبِي وَ التَّاسِعَةَ خَيْمَتِي وَ لَيْسَ أَحَدٌ مِّنَّا يَمُوتُ إِلَّا وَ لَهُ خَيْمَةٌ يَسْكُنُ فِيهَا.

It has been narrated to us by Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Maalik Al-Kufy, from Muhammad Bin Amaar, from Abu Baseer who said:

'I was in the presence of Abu Abdullah<sup>asws</sup>. He<sup>asws</sup> struck his<sup>asws</sup> foot on the ground, and it was as if there was an ocean there in which was a ship of silver. He<sup>asws</sup> embarked on it, and I rode with him<sup>asws</sup> until we ended up at a place wherein were some tents of silver. He<sup>asws</sup> entered into in, then came out. He<sup>asws</sup> said: 'Did you see the first tent in which I<sup>asws</sup> entered into?' I said, 'Yes'. He<sup>asws</sup> said: 'That was the tent of the Rasool Allah<sup>saww</sup>, and the other one is the tent of Amir-ul-Momineen<sup>asws</sup>, and the third tent is of Fatima<sup>asws</sup>, and the fourth tent is of Khadija<sup>as</sup>, and the fifth tent is of Al-Hassan<sup>asws</sup>, and the sixth tent is of Al-Husayn<sup>asws</sup>, and the seventh tent is of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and the eight tent is of my<sup>asws</sup> father, and the ninth tent is my<sup>asws</sup> tent, and there is not one of us<sup>asws</sup> who passes away except that for him<sup>asws</sup> is a tent for him<sup>asws</sup> to dwell in'.<sup>26</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ إِسْحَاقَ الْجَلَّابِ قَالَ: اشْتَرَيْتُ لِأَبِي الْحَسَنِ عَنَّمَا كَثِيرَةً فَدَعَانِي فَأَدْخَلَنِي مِنْ إِصْطَبَلِ دَارِهِ إِلَى مَوْضِعٍ وَاسِعٍ لَا أَعْرِفُهُ فَجَعَلْتُ أَفْرُقُ تِلْكَ الْعَنَمَ فِيمَنْ أَمَرَنِي ثُمَّ اسْتَأْذَنْتُهُ فِي الْإِنْصِرَافِ إِلَى بَغْدَادَ إِلَى<sup>27</sup> وَالِدَتِي وَ كَانَ ذَلِكَ يَوْمَ التَّرْوِيَةِ فَكَتَبَ إِلَيَّ تُقِيمُ عِدًّا عِنْدَنَا ثُمَّ تَنْصَرِفُ قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَ بَتُّ لَيْلَةَ الْأَضْحَى فِي رِوَاقٍ لَهُ فَلَمَّا كَانَ فِي السَّحْرِ أَتَانِي فَقَالَ لِي يَا إِسْحَاقُ قُمْ فَفُتِحَتْ عَيْنِي فَيَا أَيُّهَا عَلِيُّ ابْنِي بِيَعْدَادَ فَدَخَلْتُ عَلَى وَالِدَتِي وَ أَتَانِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَفْتُ بِالْعَسْكَرِ وَ خَرَجْتُ إِلَى الْعِيدِ بِيَعْدَادَ.

It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Al-Moala Bin Muhammad Bin Ahmad Bin Muhammad, Bin Abdullah, from Ali Bin Muhammad, from Is'haq Al-Jalaab who said:

'I bought many sheep from Abu Al-Hassan<sup>asws</sup>. He called for me and made me go to the stable of his<sup>asws</sup> house in a vast place, which I recognised. I started separating the sheep as he<sup>asws</sup> had ordered me to. Then I asked his<sup>asws</sup> permission to go towards Baghdad to my mother, and that was the day of *Al-Tarwiyya*. He<sup>asws</sup> wrote to me: 'Stay with us<sup>asws</sup> until tomorrow, then leave'. I stayed with him<sup>asws</sup> on the night of

<sup>26</sup> 406 H. 5, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 406

<sup>27</sup> (1) - اتى، هكذا في البحار.

*Al-Azha* in his<sup>asws</sup> hallway. When it was the morning, he<sup>asws</sup> came to me. He<sup>asws</sup> said to me: 'O Is'haq, arise!' I woke up and opened my eyes, and it was as if I was at my door in Baghdad. I went to my mother, and my friends came over to me. I said to them, 'I was in *Al-Askar* on the day of *Arafaat*, and came out to Baghdad on the day of Eid'.<sup>28</sup>

حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ حَمَّادٍ بْنِ عُمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فِي بَعْضِ حَوَائِجِي قَالَ فَقَالَ لِي مَا لِي أَرَاكَ كَهَيْئَةِ حَزِينٍ قَالَ فَقُلْتُ مَا بَلَغَنِي مِنَ الْعِرَاقِ مِنْ هَذَا الْوَبَاءِ أَذْكَرُ عِيَالِي قَالَ فَاصْرَفَ وَجْهَكَ فَصَرَفْتُ وَجْهِي قَالَ ثُمَّ قَالَ ادْخُلْ دَارَكَ قَالَ فَدَخَلْتُ فَإِذَا أَنَا لَا أَفْقِدُ مِنْ عِيَالِي صَغِيرًا وَلَا كَبِيرًا إِلَّا وَهُوَ لِي فِي دَارِي بِمَا فِيهَا قَالَ ثُمَّ خَرَجْتُ فَقَالَ لِي اصْرَفْ وَجْهَكَ فَصَرَفْتُهُ فَظَنَرْتُ فَلَمْ أَرِ شَيْئًا.

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Muhammad Bin Sinan, from Hamaad Bin Usman, from Al-Moala Bin Khunays who said:

'I was in the presence of Abu Abdullah<sup>asws</sup> regarding one of my needs. He<sup>asws</sup> said to me: 'Why do I<sup>asws</sup> see you gloomy and sad?' I said, 'Due to what has reached me from Al-Iraq from this epidemic. I remember my family'. He<sup>asws</sup> said: 'Turn your face'. I turned my face. Then he<sup>asws</sup> said: 'Enter your house'. I entered, as if I was not far from my family members, small and big, except that they were all in my house along with what was in it. Then I came out. He<sup>asws</sup> said to me: 'Turn your face'. I turned it. I looked and I could not see anything'.<sup>29</sup>

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ التَّمَفِيِّ عَنِ يَحْيَى بْنِ الْحُسَيْنِ بْنِ الْفُرَاتِ عَنْ يَحْيَى بْنِ الْمُسَاوِرِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَمَّا صَعِدَ رَسُولُ اللَّهِ ص الْعَارَ طَلَبَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَخَشِيَ أَنْ يَغْتَالَهُ الْمُشْرِكُونَ وَكَانَ رَسُولُ اللَّهِ ص عَلَى جِرَا وَ عَلِيٌّ عَلَى تَبِيرٍ فَبَصُرَ بِهِ النَّبِيُّ ص فَقَالَ مَا لَكَ يَا عَلِيُّ قَالَ يَا أَيُّهَا أَنْتَ وَ أُمِّي خَشِيتُ أَنْ يَغْتَالَكَ الْمُشْرِكُونَ فَطَلَبْتُكَ فَقَالَ النَّبِيُّ ص نَاوِلْنِي يَدَكَ يَا عَلِيُّ فَزَحَفَ<sup>30</sup> الْجَبَلُ حَتَّى خَطَا بِرِجْلِهِ إِلَى الْجَبَلِ الْآخَرَ ثُمَّ رَجَعَ الْجَبَلُ إِلَى قَرَارِهِ.

It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Bin Amro Bin Saeed Al-Thaqafy, from Yahya Bin Al-Hassan Bin Al-Furaat, from Yahya Bin Al-Masaawir, from Abu Al-Jaroud, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'When the Rasool Allah<sup>saww</sup> ascended the cave (Al-Hira), Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> went looking for him<sup>saww</sup> fearing that the Polytheists might

<sup>28</sup> H.6, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 406

<sup>29</sup> H. 8, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 406

<sup>30</sup> (1) - فزحف، كذا في البحار.

assassinate him<sup>saww</sup>, and the Rasool Allah<sup>saww</sup> was on *Hira* and Ali<sup>asws</sup> was on *Thubayr*. The Prophet<sup>saww</sup> saw him<sup>asws</sup>. He<sup>saww</sup> said: 'What is the matter with you<sup>asws</sup>, O Ali<sup>asws</sup>?' He<sup>asws</sup> said: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be sacrificed for you<sup>saww</sup>, I<sup>asws</sup> feared that the Polytheists might assassinate you<sup>saww</sup>, so I<sup>asws</sup> came looking for you<sup>saww</sup>'. The Prophet<sup>saww</sup> said: 'Give me<sup>saww</sup> your<sup>asws</sup> hand, O Ali<sup>asws</sup>'. The mountain leaned across until he<sup>asws</sup> placed his foot on the other mountain, then the mountain returned to how it used to be'.<sup>31</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حُمُرَانَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ قَالَ لِي أَبُو جَعْفَرٍ يَا أَسْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَبَيْنَ كُلِّ أَرْضٍ تَرٍ [تُرّاً] مِثْلُ تُرِّ الْبِنَاءِ فَإِذَا أَمَرْنَا فِي الْأَرْضِ بِأَمْرٍ حَذَبْنَا ذَلِكَ التُّرَّ فَأَقْبَلَتِ الْأَرْضُ بِعَلِيِّهَا وَاسْوَأَتْهَا وَدُورَهَا حَتَّى تُنْقَدَ فِيهَا مَا نُؤْمَرُ مِنْ أَمْرِ اللَّهِ تَعَالَى.

It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Nasr, from Muhammad Bin Hamraan, from Al-Aswad Bin Saeed who said:

'Abu Ja'far<sup>asws</sup> said to me: 'O Aswad, between us<sup>asws</sup> and each land is a rope like the rope of the construction. If we<sup>asws</sup> are Ordered in the Earth with an Order, we pull that rope. The land comes up to us along with its wells, and its markets and its places, until we<sup>asws</sup> establish in it what we<sup>asws</sup> have been ordered to from the Orders of Allah<sup>azwj</sup> the High'.<sup>32</sup>

### The Earth would Sink without the Presence of a Divine Imam<sup>asws</sup>:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى قَالَ حَدَّثَنِي الْمُؤْمِنُ حَدَّثَنِي أَبُو هَرَّاسَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَسَاخَتْ بِأَهْلِهِ كَمَا يَمْوجُ الْبَحْرُ بِأَهْلِهِ.

It has been narrated to us by Muhammad Bin Isa, from Al-Mo'min, from Abu Haraasa, who has narrated:

'Abu Ja'far<sup>asws</sup> said: 'If the Imam<sup>asws</sup> were to be raised from the earth for a moment, it would implode (swallowing up) its inhabitants just as the waves of the sea would (swallow) its inhabitants'.<sup>33</sup>

<sup>31</sup> H. 9, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 407

<sup>32</sup> H. 10, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 407

<sup>33</sup> H. 3, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 488

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ عَنْ أَبِي طَاهِرٍ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ أَخْبَرَنِي سَعِيدٌ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَ فُلْتُ تَخْلُو الْأَرْضُ مِنْ حُجَّةِ اللَّهِ قَالَ لَوْ خَلَّتِ الْأَرْضُ طَرْفَةَ عَيْنٍ مِنْ حُجَّةٍ لَسَاخَتْ بِأَهْلِهَا.

It has been narrated to us by Muhammad Bin Muhammad, from Abu Tahir Muhammad Bin Suleyman, from Ahmad Bin Hilal, from Saeed, from Suleyman Al-Ja'fary who said:

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup>, I said, 'Will the earth be empty from Proof<sup>asws</sup> of Allah<sup>azwj</sup>?' He<sup>asws</sup> said: 'If the earth were to be empty from the Proof<sup>asws</sup> of Allah<sup>azwj</sup> for the blink of an eye, it would implode on its inhabitants'.<sup>34</sup>

### The Presence of the 12<sup>th</sup> Imam during Occultation:

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ يُفْقِدُ النَّاسُ إِمَامَهُمْ يَشْهَدُ الْمَوْسِمَ فَيَرَاهُمْ وَ لَا يَرَوْنَهُ

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ishaq ibn Muhammad from Yahya ibn al-Muthanna from 'Abd Allah ibn Bukayr from 'Ubayd ibn Zurara who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> say, 'People will miss their Imam<sup>asws</sup>. However, He<sup>ajfj</sup> will attend Hajj and see them, but they will not (be able to) see him<sup>asws</sup>'.<sup>35</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلِ الْأَنْبَارِيِّ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ لِلْقَائِمِ غَيْبَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوْاسِمَ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Ismail al-Anbari from Yahya ibn al-Muthanna from 'Abd Allah ibn Bukayr from 'Ubayd ibn Zurara from abu 'Abd Allah, 'Alayhi al-Salam, who has said the following:

'Al-Qa'im<sup>ajfj</sup> will disappear from the public sight twice. In one of those seasons he<sup>ajfj</sup> will attend Hajj. He<sup>ajfj</sup> will see the people, but they will not see him.<sup>36</sup>

### How People are Guided from Imam-e-Zaman<sup>ajfj</sup> During Occultation?

حدثنا محمد بن أحمد الشيباني رضي الله عنه قال حدثنا أحمد بن يحيى بن زكريا القطان قال حدثنا بكر بن عبد الله بن حبيب قال حدثنا الفضل بن صقر العبدي قال حدثنا أبو معاوية عن سليمان بن مهران الأعمش عن الصادق جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين ع قال

<sup>34</sup> H. 8, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 489

<sup>35</sup> H.6, الكافي ج : 1 ص : 338

<sup>36</sup> H. 12, الكافي ج : 1 ص : 339

It has been narrated by Mohammed Ibn Ahmed Al-shaibani, who from Ahmed ibn Yahya ibn Zakarya Al-Qatan, who from Bakr ibn Abd Allah ibn Habib, who from Al-Fazal ibn Saqar ibn Al-Abadi, who from Abu Muwawiya who from Salaman ibn Mehran Al-Amish who has said:

I heard it from Al-Sadiq Jafar<sup>asws</sup> Ibn Mohammed<sup>asws</sup>, who from his<sup>asws</sup> father<sup>asws</sup> Mohammed<sup>asws</sup> Ibn Ali<sup>asws</sup> who from his<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> ibn Al-Hussain<sup>asws</sup>, who has said:

نحن أئمة المسلمين و حجج الله على العالمين و سادة المؤمنين و قادة الغر المحجلين و موالى المؤمنين و نحن أمان لأهل الأرض كما أن النجوم أمان لأهل السماء و نحن الذين بنا يمك الله السماء أن تقع على الأرض إلا بإذنه و بنا يمك الأرض أن تميد بأهلها و بنا ينزل الغيث و تنشر الرحمة و تخرج بركات الأرض و لو لا ما في الأرض منا لساخت بأهلها ثم قال و لم تخل الأرض منذ خلق الله آدم من حجة الله فيها ظاهر مشهور أو غائب مستور و لا تخلو إلى أن تقوم الساعة من حجة الله فيها و لو لا ذلك لم يعبد الله قال سليمان فقلت للصادق ع فكيف ينتفع الناس بالحجة الغائب المستور قال كما ينتفعون بالشمس إذا سترها السحاب

We<sup>asws</sup> are the Imam<sup>asws</sup> of the Muslims and are the 'حجج الله' Proof of Allah<sup>azwj</sup> on the Universe and we<sup>asws</sup> are the Chief of 'المؤمنين' believers, and are the Guide of the people of Paradise having 'bright hands and faces' (pious) ones. And we<sup>asws</sup> are the 'موالى' Guardians of the believers. Because of us<sup>asws</sup> people of the earth are protected (from Allah's Wrath due to their sins), as the stars are stabilising the residents of the skies for our<sup>asws</sup> sake. Due to our<sup>asws</sup> presence Allah<sup>azwj</sup> Holds back the sky from falling onto the Earth. And because of His<sup>azwj</sup> Greatness and our<sup>asws</sup> regard, Allah<sup>azwj</sup> Protects the Earth from tripping over and taking into its depth its inhabitants. Allah<sup>azwj</sup> Sends down rain due to us<sup>asws</sup> and Extends His<sup>azwj</sup> Bounties. The treasures of the Earth are surfaced due to us<sup>asws</sup>.

If the Earth would not find an Imam<sup>asws</sup> from us<sup>asws</sup> upon it, it would destabilise and get destroyed along with what is on it. And then said: Allah<sup>azwj</sup> never Lets the earth to be but with a Divine Imam<sup>asws</sup>, since the time of it's first inhabitant, Prophet Adam<sup>as</sup>. Either the Authority of Allah<sup>azwj</sup> (the Imam) is visible and well known to its inhabitants or is in occultation and is made obscure from people's eyes, but (in any case) the earth will not remain without an Imam until the Doom's day. With the presence of the Imam<sup>asws</sup> on the face of the earth, 'Ibaada' (worship) cannot be performed (as it will be worthless).

Suleiman says, I asked Imam Jafar-e-Sadiq<sup>asws</sup>: 'How people are going to get benefit from an Imam<sup>asws</sup> who is in occultation and obscure from the eyes of the people? Imam<sup>asws</sup> replied: Similar to the people benefiting from the Sunrays, when it is covered by the clouds.<sup>37</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَقْرَبُ مَا يَكُونُ الْعِبَادُ مِنَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا افْتَقَدُوا حُجَّةَ اللَّهِ جَلَّ وَ عَزَّ وَ لَمْ يَظْهَرْ لَهُمْ وَ لَمْ يَعْلَمُوا مَكَانَهُ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللَّهِ جَلَّ ذِكْرُهُ وَ لَا مِيثَاقُهُ فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحاً وَ مَسَاءً فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللَّهِ عَلَى أَعْدَائِهِ إِذَا افْتَقَدُوا حُجَّتَهُ وَ لَمْ يَظْهَرْ لَهُمْ وَ قَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لَا يَرْتَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَرْتَابُونَ مَا حَيَّبَ حُجَّتَهُ عَنْهُمْ طَرْفَةَ عَيْنٍ وَ لَا يَكُونُ ذَلِكَ إِلَّا عَلَى رَأْسِ شِرَارِ النَّاسِ

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Khalid from the person who narrated to him from al-Mufaddal ibn 'Umar, and Muhammad ibn Yahya from 'Abd Allah ibn Muhammad ibn 'Isa from his father from certain people of his friends from al-Mufaddal ibn 'Umar who has narrated:

Abu Abd Allah<sup>asws</sup> said: (Pious) People are nearer to Allah<sup>azwj</sup>, and He<sup>azwj</sup> is more pleased with them when the Imam<sup>asws</sup> who possesses (Divine) Authority from Allah<sup>azwj</sup> will be out of their sight. He<sup>ajfj</sup> will not publicly appear among them and they will not know his<sup>ajfj</sup> place (of residence). Despite this they will know that the Imam<sup>ajfj</sup>, who possesses Authority from Allah<sup>azwj</sup> is not invalidated and neither is His<sup>azwj</sup> Covenant.

Under such situation, they (the devout ones) expect, in their mornings and evenings, relief and happiness, through his<sup>ajfj</sup> reappearance in public. Allah<sup>azwj</sup>'s Wrath for His<sup>azwj</sup> enemies is most Intense when the Divine Imam<sup>ajfj</sup> will be out of public sight and will not appear to them.

(Indeed) Allah<sup>azwj</sup> Knows that His<sup>azwj</sup> friends do not have doubts. If it had been in His<sup>azwj</sup> Knowledge that they doubt He<sup>azwj</sup> would not have caused the Divine Imam<sup>ajfj</sup> to disappear from public sight, not even for a blinking of an eye. That (Allah<sup>azwj</sup>'s Wrath) Hangs only over the heads of the evil ones among the people.<sup>38</sup>

Additional Ahadith are given in the Appendix III:

<sup>37</sup> 207 : ص 1 : ح 1 : كمال الدين ج : H. 22

<sup>38</sup> 333 : ص 1 : ح 1 : الكافي ج : H. 1

**The Proof of Imamate of Imam Musa-e-Kazim<sup>asws</sup>:**

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الْأَرْبَابِيُّ الْفَارِسِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ عَبْدَ الرَّحْمَنِ فِي السَّنَةِ الَّتِي أُخِذَ فِيهَا أَبُو الْحَسَنِ الْمَاضِي ع فُقِلْتُ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ صَارَ فِي يَدِ هَذَا وَ مَا نَدْرِي إِلَى مَا يَصِيرُ فَهَلْ بَلَغَكَ عَنْهُ فِي أَحَدٍ مِنْ وُلْدِهِ شَيْءٌ فَقَالَ لِي مَا ظَنَنْتُ أَنْ أَحَدًا يَسْأَلُنِي عَنْ هَذِهِ الْمَسْأَلَةِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ فِي مَنْزِلِهِ فَإِذَا هُوَ فِي بَيْتٍ كَذَا فِي دَارِهِ فِي مَسْجِدٍ لَهُ وَ هُوَ يَدْعُو وَ عَلَى يَمِينِهِ مُوسَى بْنُ جَعْفَرٍ ع يُؤَمِّنُ عَلَى دُعَائِهِ فُقِلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْكَ وَ خِدْمَتِي لَكَ فَمَنْ وَلِيُّ النَّاسِ بَعْدَكَ فَقَالَ إِنَّ مُوسَى قَدْ لَبَسَ الدَّرْعَ وَ سَاوَى عَلَيْهِ فُقِلْتُ لَهُ لَا أَسْتَأْجِبُ بَعْدَ هَذَا إِلَى شَيْءٍ.

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad who has said.

'Abu Ali al-Arjani al-Farisi narrated to me from 'Abd al-Rahman al-Hajjaj in the year (179 AH /795 AD) in which former Abu Al-Hasan, Imam Musa<sup>asws</sup> was detained. I (Hajjaj) said to him ('Abd al-Rahman), 'This man (Abu Al-Hassan Musa<sup>asws</sup> has been detained in his (Mansur, current ruler's) orders. We do not know how his<sup>asws</sup> condition is. Have you heard anything from him<sup>asws</sup> about his sons?'

He ('Abd al-Rahman) said to me, "I did not think anyone would ask me about this issue. Once I went to see Ja'far<sup>asws</sup> ibn Muhammad<sup>asws</sup> in his home. He was in such and such a room at the prayer area. He was praying to Allah<sup>azwj</sup> and on his<sup>asws</sup> right side was Musa<sup>asws</sup> Ibn Ja'far<sup>asws</sup> saying Amen for his<sup>asws</sup> prayer.

I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, you<sup>asws</sup> know I have cut myself off from all others (in order) to serve you, who will be the Wali Leader with Divine Authority for people after you<sup>asws</sup>?' He<sup>asws</sup> replied, "Musa<sup>asws</sup> has dressed up in this coat of arms (of Rasool Allah<sup>saww</sup>) and it has fit him perfectly." I then said to him<sup>asws</sup>, "I will not need anything after this."<sup>39</sup>

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ جَعْفَرٍ قَالَ: كُنْتُ عِنْدَ أَبِي يَوْمًا فَسَأَلَهُ عَلِيُّ بْنُ عَمْرِ بْنِ عَلِيٍّ فَقَالَ جُعِلْتُ فِدَاكَ إِلَى مَنْ نَفَزَ وَ يَفْرَعُ النَّاسُ بَعْدَكَ فَقَالَ إِلَى صَاحِبِ الثَّوْبَيْنِ الْأَصْفَرَيْنِ وَ الْعَدِيرَتَيْنِ يَعْنِي الدُّوَابَّتَيْنِ وَ هُوَ الطَّالِعُ عَلَيْكَ مِنْ هَذَا الْبَابِ يَفْتَحُ الْبَابَيْنِ بِيَدِهِ جَمِيعًا فَمَا لَبِثْنَا أَنْ طَلَعَتْ عَلَيْنَا كَفَّانٍ آخِذَةً بِالْبَابَيْنِ فَفَتَحَهُمَا ثُمَّ دَخَلَ عَلَيْنَا أَبُو إِبْرَاهِيمَ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ya'qub ibn Ja'far al-Ja'fari who has said:

<sup>39</sup> H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 308

Ishaq Ibn Ja'far<sup>asws</sup> said to me: 'One day I was in the presence of my father<sup>asws</sup> that Ali ibn 'Umar ibn Ali asked him<sup>asws</sup> this question. 'May I be sacrificed for you<sup>asws</sup>, 'from whom should we seek help and the people seek help and assistance after you<sup>asws</sup> (leave this world)? He<sup>asws</sup> said, you must seek refuge and guidance from the man<sup>asws</sup> who has two yellow clothes on him and a twine bunch of hair who will shortly appear to you from this door, opening the both halves of the door with his both hands.' We did not wait very long until there appeared two palms opening both halves of the door. The person who came in was Abu Ibrahim<sup>asws</sup> (Imam Musa-e-Kazim<sup>asws</sup>).<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ مَنْصُورُ بْنُ حَازِمٍ بِأَبِي أَنْتَ وَ أُمِّي إِنَّ الْأَنْفُسَ يُعَدَّى عَلَيْهَا وَ يُرَاحُ فَإِذَا كَانَ ذَلِكَ فَمَنْ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ ذَلِكَ فَهُوَ صَاحِبُكُمْ وَ ضَرَبَ يَدَيْهِ عَلَى مَنْكِبِ أَبِي الْحَسَنِ ع الْأَيْمَنِ فِي مَا أَعْلَمُ وَ هُوَ يَوْمَئِذٍ حُمَاسِيٌّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ جَالِسٌ مَعَنَا.

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Safwan Al-Jammal says from: Who has narrated from Abu Abd Allah<sup>asws</sup> that Safwan has said. 'Mansur ibn Hazim said to him (Abu Abd Allah<sup>asws</sup>), 'May I be sacrificed for you<sup>asws</sup>, the souls pass through mornings and evenings if that (death for you<sup>asws</sup>) comes then who (will be the Imam<sup>asws</sup>)?' Abu 'Abdallah<sup>asws</sup> then said, "If that happens then he<sup>asws</sup> is your companion." He tapped the right shoulder of Abu Al-Hassan (Imam Musa-e-Kazim<sup>asws</sup>) with his<sup>asws</sup> hand. As I know, He<sup>asws</sup> was five (feet tall or years old) at that time and 'Abd Allah Ibn Ja'far was also present with us."<sup>41</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: دَعَا أَبُو عَبْدِ اللَّهِ ع أَبَا الْحَسَنِ ع يَوْمًا وَ نَحْنُ عِنْدَهُ فَقَالَ لَنَا عَلَيْكُمْ بِحَدَا فَهُوَ وَ اللَّهُ صَاحِبُكُمْ بَعْدِي.

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from ibn Muskan from Sulayman ibn Khalid who has said the following.

Abu Abd Allah<sup>asws</sup> one day called Abu Al-Hassan<sup>asws</sup> (Imam Musa-e-Kazim<sup>asws</sup>) while we were in his<sup>asws</sup> presence and said to us, 'You must take hold of this man<sup>asws</sup>. He<sup>asws</sup>, by Allah<sup>azwj</sup>, will be your Master (Imam<sup>asws</sup>) after me<sup>asws</sup>.<sup>42</sup>

<sup>40</sup> H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 308

<sup>41</sup> H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 309

<sup>42</sup> H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 310

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهَ فِيمَنْ أَنْتُمْ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى قَالَ قُلْتُ فَإِنْ حَدَّثَ بِمُوسَى حَدَّثَ فِيمَنْ أَنْتُمْ قَالَ بَوْلِدِهِ قُلْتُ فَإِنْ حَدَّثَ بِوَلَدِهِ حَدَّثَ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فِيمَنْ أَنْتُمْ قَالَ بَوْلِدِهِ ثُمَّ وَاحِدًا فَوَاحِدًا - وَ فِي نُسْخَةِ الصَّفْوَانِيِّ ثُمَّ هَكَذَا أَبَدًا.

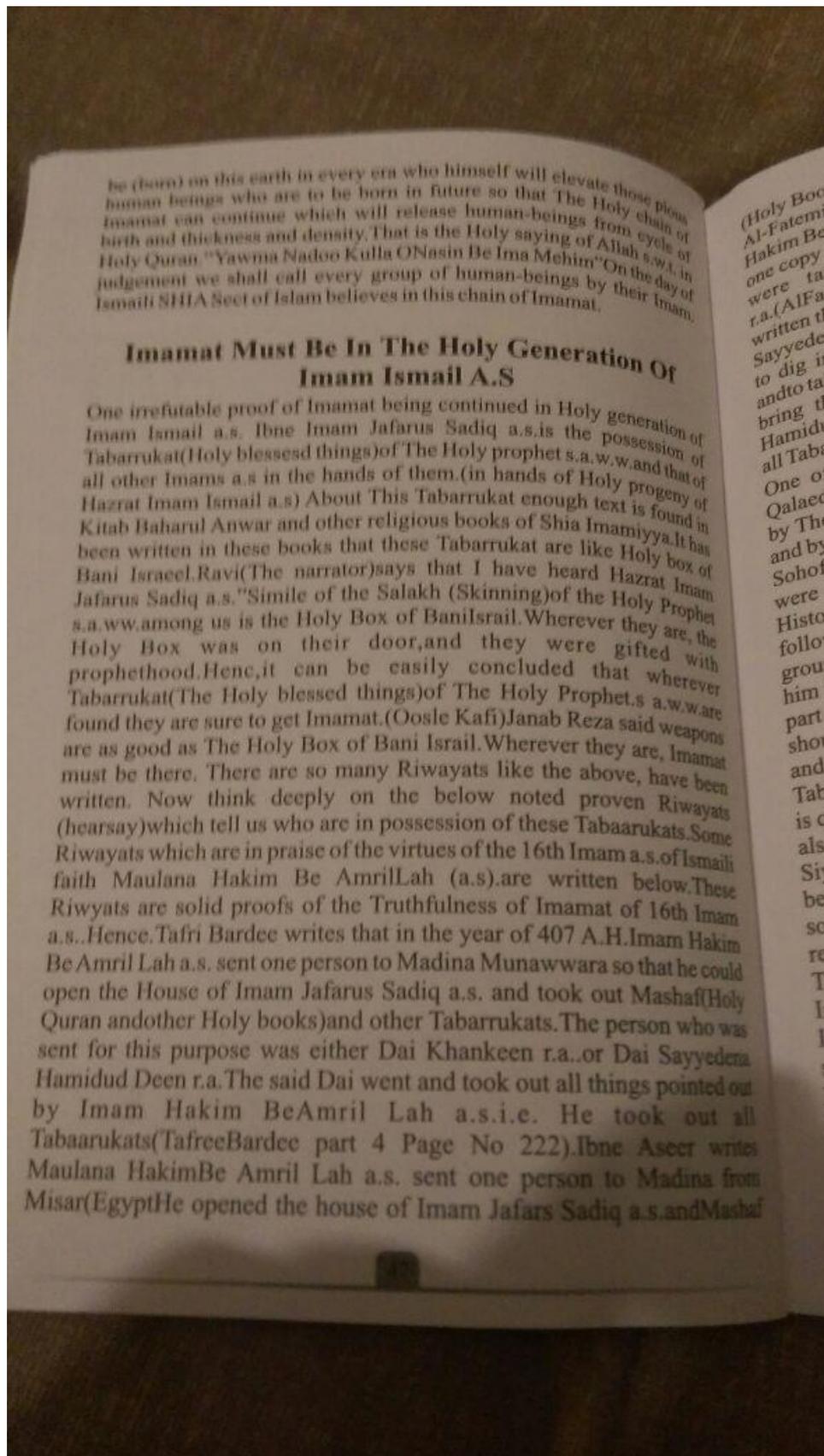
Muhammad ibn Yahya has narrated from Muhammad Ibn Al-Husayn from ibn abu Najran from 'Isa ibn 'Abd Allah ibn 'Umar ibn Ali<sup>asws</sup> ibn abu Talib<sup>asws</sup> who says:

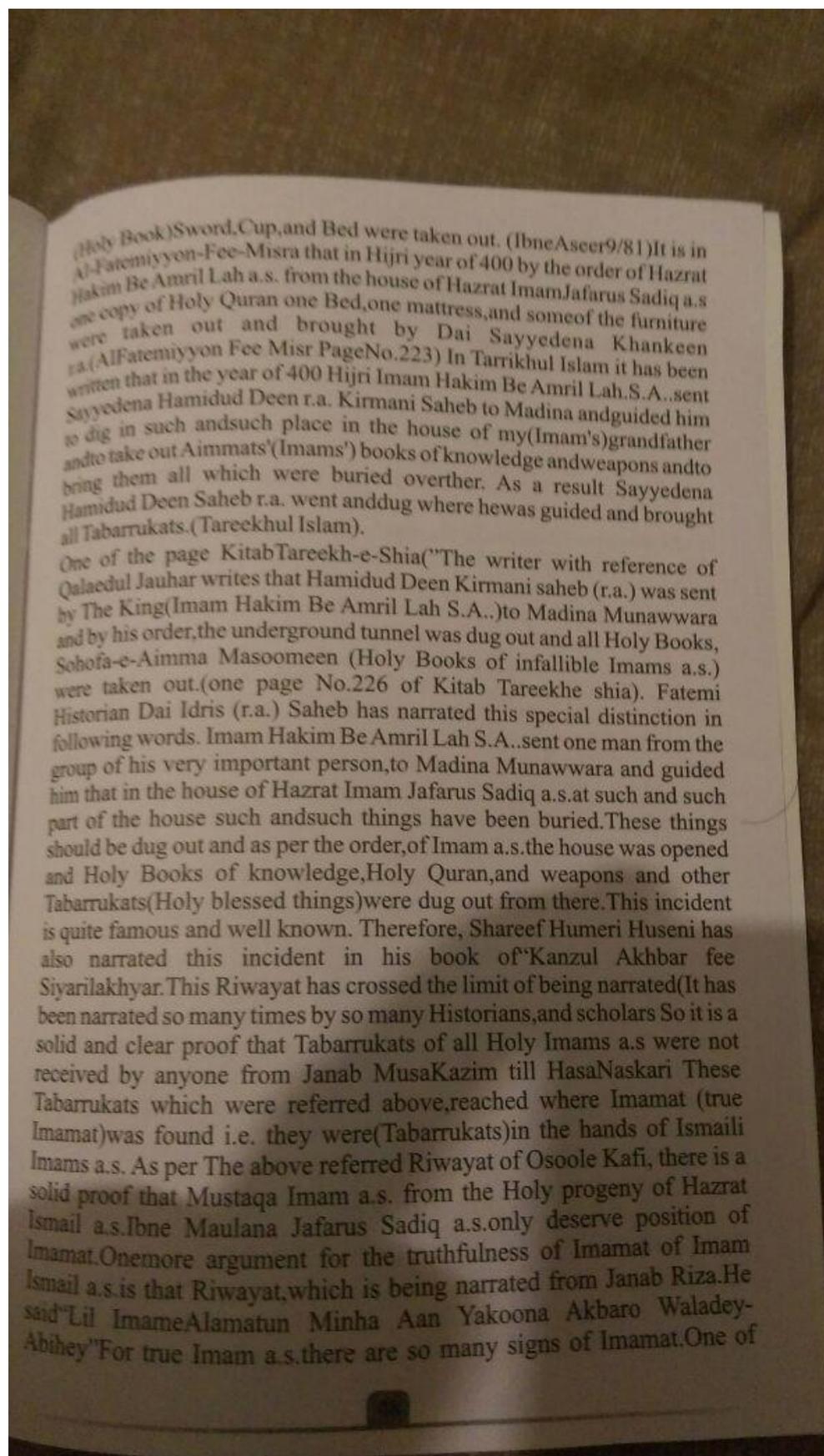
I asked Abu 'Abd Allah<sup>asws</sup>: If it is to happen, and I wish Allah<sup>azwj</sup> does not show me such a day (death of the Imam<sup>asws</sup>), who then must I follow as my Imam<sup>asws</sup>?" The Imam<sup>asws</sup> pointed to his son Musa<sup>asws</sup>.

The narrator has said that he asked the Imam<sup>asws</sup>, What if something will happen to Musa<sup>asws</sup> who then must I follow? The Imam<sup>asws</sup> said, "Follow his son." I then asked, "What if something would happen to the son and the Imam<sup>asws</sup> would leave behind an elder brother or a small son then who must I follow?" The Imam<sup>asws</sup> said, "Follow his son and so on one after the other." In the script of Sawan it says, and so on."<sup>43</sup>

<sup>43</sup> H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 286

## Appendix I:





## Appendix II: The Inscription of Imam<sup>asws</sup>'s Seal

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ، عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ، قَالَ:

كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ، فَاسْتَوْذَنْ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ عَلَيْهِ، فَدَخَلَ رَجُلٌ عَبْلٌ طَوِيلٌ حَسِيمٌ، فَسَلَّمَ عَلَيْهِ بِالْوَلَايَةِ، فَرَدَّ عَلَيْهِ بِالْقُبُولِ، وَ أَمَرَهُ بِالْجُلُوسِ، فَجَلَسَ مُلَاصِقًا لِي، فَقُلْتُ فِي نَفْسِي: لَيْتَ شِعْرِي مَنْ هَذَا؟

فَقَالَ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ: «هَذَا مِنْ وُلْدِ الْأَعْرَابِيَّةِ صَاحِبَةُ الْحِصَاةِ الَّتِي طَبَعَ آبَائِي عَلَيْهِمُ السَّلَامُ فِيهَا بِخَوَاتِيمِهِمْ فَانْطَبَعَتْ، وَ قَدْ جَاءَ بِهَا مَعَهُ يُرِيدُ أَنْ أَطْبَعَ فِيهَا».

ثُمَّ قَالَ: «هَاتِيهَا» فَأَخْرَجَ حِصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسُ، فَأَخَذَهَا أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ، ثُمَّ أَخْرَجَ خَاتِمَهُ، فَطَبَعَ فِيهَا، فَانْطَبَعَ، فَكَأَنِّي أَرَى نَفْسَ خَاتِمِهِ السَّاعَةِ: «الْحَسَنُ بْنُ عَلِيٍّ».

فَقُلْتُ لِلْيَمَانِيِّ: رَأَيْتَهُ قَبْلَ هَذَا قَطُّ؟ قَالَ: لَا وَاللَّهِ، وَ إِنِّي لَمُنْدُ ذَهْرٍ حَرِيصٌ عَلَى رُؤْيَيْهِ حَتَّى كَانَ السَّاعَةَ أَتَانِي شَابٌّ - لَسْتُ أَرَاهُ - فَقَالَ لِي: قُمْ، فَادْخُلْ، فَدَخَلْتُ.

ثُمَّ نَهَضَ الْيَمَانِيُّ وَ هُوَ يَقُولُ: رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ، دُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ، أَشْهَدُ بِاللَّهِ إِنَّ حَتَّكَ لَوَاجِبٌ كَوْجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، ثُمَّ مَضَى فَلَمْ أَرَهُ بَعْدَ ذَلِكَ.

قَالَ إِسْحَاقُ: قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ: وَ سَأَلْتُهُ عَنْ اسْمِهِ، فَقَالَ: اسْمِي مَهَجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ عَانِمِ بْنِ أُمِّ عَانِمٍ، وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ، صَاحِبَةُ الْحِصَاةِ الَّتِي طَبَعَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ السَّبْطُ إِلَى وَ قَتِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ.

Muhammad ibn abu 'Abdallah and Ali ibn Muhammad have narrated from Ishaq ibn Muhammad al-Nakha'Isma'il from abu Hashim Dawud ibn al-Qasim al-Ja'fari who has said:

"Once I was in the presence of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) and permission was requested for a man from Yemen to see the Imam<sup>asws</sup>. A big, tall and well-built man then came in and greeted the Imam<sup>asws</sup> with the greeting for Wilayah (the Leader with Divine Authority) and (from the Imam<sup>asws</sup>, he) received the acceptance response.

The Imam<sup>asws</sup> asked him to have a seat and he sat just next to me. I then said to myself, "I wish not to have been so close to him." Abu Muhammad<sup>asws</sup> then said, "This is the child of the Arab lady for whom my ancestors had been printing their seals on a pebble for her and an imprint would take place.

He has brought it with him and wants me to imprint my seal on it also. He<sup>asws</sup> then asked the man to give it to him<sup>asws</sup>. The man took out a pebble and on one side of there was a smooth space. Abu Muhammad<sup>asws</sup> then took it, brought his seal out, printed on it and the imprint took place. Even now it is as if I see the print of his (al-Hassan<sup>asws</sup> ibn Ali<sup>asws</sup>) seal on the pebble it. I then said to the man from Yemen, "Had you ever seen him (Abu Muhammad<sup>asws</sup>) before?" He said, "No, by Allah<sup>azwj</sup>, I had always was anxious to see him<sup>asws</sup> until at this time a young man came to me whom I had not seen before and said, 'Stand up and come in and I came in.'" The man from Yemen then left saying, "May Allah<sup>azwj</sup>'s Grace and Blessings be with you<sup>asws</sup> – O the people of Ahl Al-Bayt<sup>asws</sup> whose each generation is just like the other generation. I testify before Allah<sup>azwj</sup> that it is obligatory to preserve your<sup>asws</sup> rights just as it was the case with Amir-ul-Momineen Ali<sup>asws</sup> and the Imams<sup>asws</sup> after him<sup>asws</sup>. May Allah<sup>azwj</sup> Grant all of them<sup>asws</sup> blessings." He then left and thereafter I never saw him.

Ibn Ishaq has said that Abu Hashim Al-Ja'fari has said, "I asked him his name. He said, "My name is Mahja' ibn al-Salt ibn 'Aqaba ibn Sam'an ibn Ghanim ibn 'Umm Ghanim. She was the Arab lady from Yemen that had the pebble on which Amir al-Mu'minin<sup>asws</sup> had imprinted his<sup>asws</sup> seal and also his descendants up to the time of Abu Al-Hassan<sup>asws</sup> (10<sup>th</sup> Imam)."<sup>44</sup>

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<sup>44</sup> H. 4, كافي (ط - دار الحديث)، ج 2، ص: 182

### Appendix III: Ibada (Worship) during Occultation:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابِاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّمَا أَفْضَلَ الْعِبَادَةَ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةَ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَ اللَّهُ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَ تَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهَيْدَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَتْ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ وَ اعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ الْيَوْمَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَفَيْهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَحْدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَفَيْهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهَا لَهُ خَمْسًا وَ عَشْرِينَ صَلَاةً فَرِيضَةً وَحْدَانِيَّةً وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْفَتْهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا عَشْرِينَ حَسَنَةً وَ يُضَاعَفُ اللَّهُ عَزَّ وَ جَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ دَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَ اللَّهُ رَغْبَتِي فِي الْعَمَلِ وَ حَشْبَتِي عَلَيْهِ وَ لَكِنْ أَحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ الظَّاهِرِ مِنْكُمْ فِي دَوْلَةِ الْحَقِّ وَ نَحْنُ عَلَى دِينٍ وَاحِدٍ فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحُجِّ وَ إِلَى كُلِّ خَيْرٍ وَ فِئَةٍ وَ إِلَى عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِذَوْلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَ أَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّالِمَةِ تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ حُقُوقِكُمْ فِي أَيْدِي الظَّالِمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى حَرْثِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الْخَوْفِ مَعَ عَدُوِّكُمْ فَبَدَلِكِ ضَاعَفَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ الْأَعْمَالَ فَهَيِّئْ لَكُمْ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذَا أَنْ نَكُونَ مِنْ أَصْحَابِ الْقَائِمِ وَ يَطْهَرُ الْحَقُّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ دَوْلَةِ الْحَقِّ وَ الْعَدْلِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تُحِبُّونَ أَنْ يُظْهِرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ اللَّهُ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَ لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ فِي أَرْضِهِ وَ تُقَامُ حُدُودُهُ فِي خَلْقِهِ وَ يَرِدُ اللَّهُ الْحَقُّ إِلَى أَهْلِهِ فَيَطْهَرُ حَتَّى لَا يُسْتَحْفَى بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ أَمَا وَ اللَّهُ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَأَبَشِرُوا

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mualla ibn Mohammed from Ali ibn Mirdas from Safwan ibn Yahya and al-Hassan ibn Mahbub from Hisham ibn Salim from 'Ammar al-Sabati who has said the following:

'Once I asked Abu Abd Allah<sup>asws</sup> 'Is the worship in secrecy with an Imam<sup>asws</sup> from you<sup>asws</sup> during the government of falsehood more virtuous or is the worship during the reign and government of the truth with an Imam<sup>asws</sup> from you in public sight, more virtuous?'

The Imam<sup>asws</sup> replied: 'O 'Ammar, charity in secrecy, I<sup>asws</sup> say by Allah<sup>azwj</sup>, is more virtuous than the charity given out publicly. The same is true when you worship in private when your Imam<sup>asws</sup> is out of public sight during the government of falsehood.

(Worship) with fear from your enemies during the government of falsehood with peace of mind is more virtuous than worshipping Allah<sup>azwj</sup> during the Just Governance established and when Just is distinctive (and clear). Worship with fear during the government of falsehood is not like the worship in peace under the government of the Truth.

You must know that if one of you performs his obligatory prayer in congregation in time and completes it, and maintains anonymity from the enemy, Allah<sup>azwj</sup> will Record it as equal to fifty obligatory prayers performed in congregation. If one of you performs an obligatory prayer individually in time and completes it, and maintains anonymity from the enemy, Allah<sup>azwj</sup> will Record it equal in virtue to twenty-five obligatory prayers performed individually. If one of you performs an optional prayer in time and completes it, Allah<sup>azwj</sup> will Record it as equal to ten optional prayers.

If one of you will do one good deed, Allah<sup>azwj</sup> will record it as equal to twenty good deeds. Allah<sup>azwj</sup> will Grant multiple rewards for the good deeds of a believer among you who does good deeds. Allah<sup>azwj</sup> will Grant him good reward in multiples for maintaining anonymity in his religion, about his Imam<sup>asws</sup> and his own life (Eman) and controlling his tongue. Allah<sup>azwj</sup> is (the most) generous.'

'I then said, 'May Allah<sup>azwj</sup> Keep my soul in service for your<sup>asws</sup> cause, you<sup>asws</sup> have certainly encouraged me to do good deeds and have given me much needed advice. However, I would love to know, how can we today be having more virtuous deeds in comparison to the followers of the Imam<sup>asws</sup> from your family living among them in public sight under the governance of the Just (Imam<sup>ajfi</sup>) while we all have the same religion?'

'The Imam<sup>asws</sup> replied: 'You have become the winner of this in accepting the religion of Allah<sup>azwj</sup>, in Salat (Praying), in Soam (Fasting), in performing Hajj, in every good deed, in understanding and in the worship of Allah<sup>azwj</sup>, in 'private'. (You have maintained) anonymity from your enemies when your Imam<sup>asws</sup> (with full Divine reign) does not live in public sight, but you obey him<sup>ajfi</sup> with patience, waiting for and expecting the establishment of the Just government while you are afraid for your Imam<sup>ajfi</sup> and your own lives from the unjust rulers.

You wait for and expect to receive your rights and the rights of your Imam<sup>ajfj</sup> that unjust ones have usurped. They have denied your rights and have forced you toward the worldly gains and means of living, but with patience you perform your religious duties, your worship, and your obedience to your Imam<sup>ajfj</sup> despite fear from your enemies. For this reason Allah<sup>azwj</sup> will Grant you the reward for your good deeds in multiples. May it be handsome and graceful for you.

'I then asked, 'May Allah<sup>azwj</sup> Keep my soul in service for your<sup>asws</sup> cause, what does your holiness say in the following cases? Will our deeds as the companions of al-Qa'im<sup>asws45</sup>, when the truth will become dominant, be more virtuous then or are now that we are your<sup>asws</sup> followers and are obeying you<sup>asws</sup>? Are our deeds now more virtuous or those during the dominance of the government of the Truth and Justice?'

'The Imam<sup>asws</sup> said, 'Glory belongs to Allah<sup>azwj</sup>. Do you not love to see Allah<sup>azwj</sup> Grant 'Dominance' to the Truth and Justice in all lands, unite ideologies, bring together the differing hearts so no one disobeys Allah<sup>azwj</sup> on His<sup>azwj</sup> Earth? (Do you not love to see?) His<sup>azwj</sup> Laws are practiced among His<sup>azwj</sup> creatures and Allah<sup>azwj</sup> to Make the rights return where they belong and overcome so nothing of the truth is kept obscure out of fear of any of the creatures.

By Allah<sup>azwj</sup>, O Ammar, no one of you will die in the condition that you live now but that is more virtuous than the conditions of the martyrs of Badr and 'Uhud. It is a glad news for all of you.<sup>46</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ  
عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي الثَّقَمَةُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُمْ سَمِعُوا أَمِيرَ الْمُؤْمِنِينَ ع  
يَقُولُ فِي خُطْبَةٍ لَهُ اللَّهُمَّ وَ إِنِّي لَأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرُزُ كُلُّهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ وَ أَنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ  
ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَثِيلًا تَبْطُلُ حُجُجُكَ وَ لَا يَضِلُّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَ كَمْ أَوْلِيَاؤُكَ الْأَقْلُونَ  
عَدَدًا وَ الْأَعْظَمُونَ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ قَدْرًا الْمُسْتَبْعُونَ لِقَادَةِ الدِّينِ الْأَيْمَةِ الْهَادِيْنَ الَّذِينَ يَتَأَدَّبُونَ بِأَدَابِهِمْ وَ يَنْهَجُونَ نَهَجَهُمْ فَعِنْدَ  
ذَلِكَ يَهْجُمُ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعِلْمِ وَ يَسْتَلْبِثُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَ  
يَأْتِسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكَذِّبُونَ وَ أَبَاءُ الْمُسْرِفُونَ أَوْلِيَاؤُكَ أَتْبَاعُ الْعُلَمَاءِ صَحْبُوا أَهْلِ الدُّنْيَا بِطَاعَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْلِيَاؤُهُ  
وَ دَانُوا بِالتَّعْيَةِ عَنْ دِينِهِمْ وَ الْخَوْفِ مِنْ عَدُوِّهِمْ فَأَرْوَاحُهُمْ مُعَلِّقَةٌ بِالْمَحَلِّ الْأَعْلَى فَعُلَمَاؤُهُمْ وَ أَتْبَاعُهُمْ خُرْسٌ صُمْتُ فِي دَوْلَةِ  
الْبَاطِلِ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ وَ سَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَ يَمْحَقُ الْبَاطِلَ هَا هَا طُوبَى لِمَنْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ

<sup>45</sup> Who would appear to establish the Kingdom of Allah<sup>azwj</sup>

<sup>46</sup> 336 : ج 1 : ص 2 الكافي، H. 2

هُدَّتِهِمْ وَ يَا شَوْقَاهُ إِلَى رُؤْيَيْهِمْ فِي حَالِ ظُهُورِ دَوْلَتِهِمْ وَ سَيَّحْمَعُنَا اللَّهُ وَ إِنَّا هُمْ فِي جَنَّاتِ عَدْنٍ وَ مَنْ صَلَّحَ مِنْ آبَائِهِمْ وَ  
أَزْوَاجِهِمْ وَ ذُرِّيَّاتِهِمْ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from abu 'Usamah from Hisham and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Abu Hamza from Abu Ishaq who has said the following:

'Reliable men of the companions of Amir-ul-Momineen<sup>asws</sup> have said that they heard Amir-ul-Momineen<sup>asws</sup> say in one of his<sup>asws</sup> sermons:

'Our Allah<sup>azwj</sup>, I<sup>asws</sup> know that knowledge will not be erased and its sources will not discontinue altogether and You<sup>azwj</sup> will not leave Your<sup>azwj</sup> Earth without a leader with Your<sup>azwj</sup> Authority over Your<sup>azwj</sup> creatures. The one<sup>asws</sup> who lives among the people well-known (to them) but is (mostly) disobeyed or is suppressed and lives in solitude so that proofs of Your<sup>azwj</sup> Authority are not invalidated and Your<sup>azwj</sup> friends are not misled after You<sup>azwj</sup> have Granted them the guidance.

Where, in fact, are they (friends of Allah<sup>azwj</sup>) and how many are they? They are very few, but are of great respect before Allah<sup>azwj</sup>. They follow the Imam<sup>asws</sup> (leader) of religion. (They follow) the guiding Imam<sup>asws</sup> (leader), establish in themselves the recognition of A'immah<sup>asws47</sup> and emulate their<sup>asws</sup> way of life. In such conditions knowledge will lead them to the true belief and their souls then accept the call of the leaders of the knowledge. Those statements of the Imam<sup>asws</sup> that are difficult to understand for others are soft and easy for them to understand. They feel comfortable with what is frightening to those who reject (the Just) and the transgressors who have disregarded them.

They are the followers of the Scholars<sup>asws</sup>. They only accompany the worldly people in obedience to Allah<sup>azwj</sup> and His<sup>azwj</sup> friends. They maintain privacy to be part of their religion out of fear from their enemies. Thus, their souls cling to the high position (of the realm of existence). Their knowledgeable ones and followers (of Imams<sup>asws</sup>) live quietly and silently, under the rule of the government of falsehood, waiting for the government of the Just. Allah<sup>azwj</sup> will soon Establish Just with His<sup>azwj</sup> Words and Abolish the falsehood. Our Allah<sup>azwj</sup>! how fortunate it is for them due to their patience

<sup>47</sup> The 12 Infallible Imams<sup>asws</sup>

in the matters of their religion in their peacetime! How strong is the desire to see them in the time of the dominance of their government!

Allah<sup>azwj</sup> will soon Bring us together with them in the Gardens of Eden along with those of their parents, children and spouse who had been performing good deeds.<sup>48</sup>

### It will be Very Hard to Remain on 'equity' During the Occultation:

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عِيسَى بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ إِذَا فُقِدَ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ فَاللَّهُ اللَّهُ فِي أَدْيَانِكُمْ لَا يُرْبِلُكُمْ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ حِجَّةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ ائْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِينًا أَصَحَّ مِنْ هَذَا لَاتَّبَعُوهُ قَالَ فُقُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مِنْ وُلْدِ السَّابِعِ فَقَالَ يَا بُنَيَّ عَفْوُكُمْ تَصْعُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَالِهِ وَ لَكِنْ إِنْ تَعَيْشُوا فَسَوْفَ تُدْرِكُونَهُ

Ali ibn Muhammad has narrated from al-Hassan ibn 'Isa ibn Muhammad ibn Ali ibn Ja'far from his father from his grandfather from Ali ibn Ja'far from his brother, Musa ibn Ja'far, 'Alayhi al-Salam, who has said the following:

Imam Musa<sup>asws</sup> ibn Jafar<sup>asws</sup> said: 'When the fifth descendent of the seventh (Imam<sup>asws</sup>: 12<sup>th</sup> Imam<sup>ajfi</sup>) will disappear from public sight, at that time for the sake of Allah<sup>azwj</sup>, for the sake of Allah<sup>azwj</sup>, protect your religion so no one can strip you off it. My son, it is necessary that the person<sup>ajfi</sup> in charge of this task (Leadership with Divine Authority) should disappear from the public sight. Even those who believe in it will turn away from their belief. It will certainly be a trial from Allah<sup>azwj</sup> to test His<sup>azwj</sup> creatures. Had your fathers and ancestors known any other religion more correct than this they would certainly have followed it.'

'I then asked, 'My master, who is the fifth from the descendents of the seventh?' He said, 'My son, your intelligence falls shorter to reach it and your understanding remains narrower to accommodate it but if you happen to live (up to that time) you will (surely) realise it.'<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْنِ بْنِ أَبِي نُجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ التَّنْوِيَةَ أَمَا وَ اللَّهُ لَيُعَيِّنَنَّ إِمَامَكُمْ سَنِينًا مِنْ دَهْرِكُمْ وَ لَتَمَحْضَنَّ حَتَّى يُقَالَ مَاتَ قُتِلَ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتَحْفُونَ كَمَا تُكْفَأُ الشُّمُ فِي أَمْوَاجِ الْبَحْرِ فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهَ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَبَدَهُ بِرُوحِ

<sup>48</sup> H. 3, الكافي ج : 1 ص : 336

<sup>49</sup> Ibid, H. 2

مِنْهُ وَ لَشَرَفَعَنَّ اَنْتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ فَكَيْتُ ثُمَّ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ فَنَنْظُرْ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسُ قُلْتُ نَعَمْ فَقَالَ وَاللَّهِ لِأَمْرُنَا أَبَيُّنُ مِنْ هَذِهِ الشَّمْسِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from Muhammad ibn al-Musawir from al-Mufaddal ibn 'Umar who has said:

'I heard Abu Abd Allah<sup>asws</sup> say, 'Beware of publicity. By Allah<sup>azwj</sup>, your Imam<sup>asws</sup> will disappear from the public sight for (many) years of your time. You will be sifted until the only thing that can be said about him<sup>asws</sup> will be, 'He is dead, killed, destroyed and no one will know in which of the valleys he<sup>asws</sup> may have travelled.'

The eyes of the believing ones will weep for him<sup>asws</sup> and your (affairs) will be in utter turmoil just as when ships face the rough seas. No one will survive this except those from whom Allah<sup>azwj</sup> has Taken a covenant, written belief in their hearts and has supported them with a spirit from His Self<sup>azwj</sup>. Twelve similar flags will be raised and one will not be able to distinguish which is which.' I wept and then asked, 'What shall we do?' The Imam<sup>asws</sup> then looked to the Sun (light) passing through the deck and said, 'O Aba Abdullah do you not see this 'sun' I said yes (I do), he<sup>asws</sup> said by Allah<sup>azwj</sup> our<sup>asws</sup> 'Matter' (Hujjat<sup>alji</sup>) is clearer than this Sun. "<sup>50</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهًا مِنْ يُوسُفَ ع قَالَ قُلْتُ لَهُ كَأَنَّكَ تَذَكِّرُهُ حَيَاتَهُ أَوْ غَيْبَتَهُ قَالَ فَقَالَ لِي وَ مَا يُنْكَرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخُنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ ع كَانُوا أَسْبَاطًا أَوْلَادَ الْأَنْبِيَاءِ تَاجِرُوا يُوسُفَ وَ بَايَعُوهُ وَ حَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفَ وَ هَذَا أَخِي فَمَا تُنْكَرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ إِنَّ يُوسُفَ ع كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةٌ ثَمَانِيَةَ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ ع وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ فَمَا تُنْكَرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلَّ وَ عَزَّ بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْتَشِي فِي أَسْوَاقِهِمْ وَ يَطَّأُ بِسُطُطِهِمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا إِنَّكَ لِأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ

Ali ibn Ibrahim has narrated from Muhammad ibn al-Husayn from ibn Abu Najran from Fadal ibn Ayyub from Sadir al-Sayrafi who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> say, 'In the case of the person<sup>asws</sup> in charge of this task, (Establishing the Just Rule) there is a similarity to (Prophet) Yusuf<sup>as</sup>.'

<sup>50</sup> Ibid, H. 3.

I then asked, 'Are you, Ya Imam<sup>asws</sup>, speaking of his<sup>asws</sup> lifetime or his<sup>asws</sup> disappearance?' The Imam<sup>asws</sup> then asked, 'What is it that certain illegitimate people of this nation refuse to acknowledge?

The brothers of Yusuf<sup>as</sup> were grandchildren of the Prophets<sup>as</sup>. They did business with Yusuf<sup>as</sup>, conducted trade with him<sup>as</sup> and spoke to him<sup>as</sup>. They were his<sup>as</sup> brothers and he<sup>as</sup> was their brother but they could not recognise him<sup>as</sup> until he<sup>as</sup> said, 'I am Yusuf<sup>as</sup> and this (Benjamin<sup>as</sup>) is my<sup>as</sup> brother.' Why should (certain people of) this condemned nation refuse to accept if Allah<sup>azwj</sup>, in a certain time would do, to the possessor of His<sup>azwj</sup> Authority, what He<sup>azwj</sup> Did to Yusuf<sup>as</sup>?

Yusuf<sup>as</sup> was the person in charge of Egypt and there was a distance of twenty-eight (28) days of journey between him<sup>as</sup> and his<sup>as</sup> father<sup>as</sup>. If he<sup>as</sup> had wanted to inform him<sup>as</sup> (his<sup>as</sup> father<sup>as</sup>) he<sup>as</sup> could have done so. (Prophet) Jacob<sup>as</sup> and his sons journeyed after they heard the good news, for nine days from their Bedouin home to Egypt. Why then should this nation refuse to accept if Allah<sup>azwj</sup> would do to the person who possesses His<sup>azwj</sup> Authority, what He<sup>azwj</sup> Did to Yusuf<sup>as</sup>?

That he<sup>ajfj</sup> may walk in their market place and step on their furnishings until Allah<sup>azwj</sup> will Grant him<sup>asws</sup> permission to reappear in public as He<sup>azwj</sup> Did to Yusuf<sup>as</sup>, when they asked (in surprise), 'Are you really Yusuf<sup>as</sup>?' He<sup>as</sup> replied, 'Yes, I<sup>as</sup> am Yusuf<sup>as</sup>'.<sup>51</sup>

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<sup>51</sup> H. 4, الكافي ج : 1 ص : 337