

'Timeline of major events in Islamic history'

Table of Contents

Summary:.....	8
Da'wat dhi 'l-'ashíra (Feast of the Clan): Year 9 of Elephant (6 Before Hijra)	10
Shiab-e-Abi Talib ^{-asws} (Valley of Abu Talib ^{-asws}): Year 5-1 B.H.....	11
Migration from Makkah to Madinah – Year 1.....	13
Prophet ^{-saww} Waited for Imam Ali ^{-asws} before Entering Madinah: – Year 1.....	15
Nikah of Syeda ^{-asws} with Ali ^{-asws} and Increase in Prayer: Year 1.....	16
Change of the Qibla Direction: – Year 2.....	16
Battle of Badr – Year 2.....	17
Ahl Al-Bayt ^{-asws} were Blessed with Al-Hassan ^{-asws} Ibn Ali ^{-asws} : Year 2	20
Battle of Uhud: Year 3	20
Ahl Al-Bayt ^{-asws} were Blessed with Al-Hussain ^{-asws} Ibn Ali ^{-asws} : Year 3	20
Battle of Trench (Khandaq): Year 5	21
Hudaybiyya Treaty: Year 6	22
Battle of Khaybar: Year 7	24
Conquest of Makkah: Year 8	24
Battle of Hunayn: Year 8.....	25
Battle of Motah: Year 8	25
The Event of Mubahila: Year 9	26
Battle of Tabuk & Conspiracy to assassinate Prophet ^{-saww} at Al-Aqaba: Year 9	27

The last Pilgrimage of Rasool Allah^{-saww}: Year 10	28
Ali^{-asws} as Mola (Successor) & Completion of Islam at Ghadeer-e-Khum - Year 10	29
Martyrdom (Shahadat) of Rasool Allah^{-saww}: Year 11	30
Rasool Allah^{-saww} Foretold martyrdom of himself^{-saww} and his successors^{-asws}	31
Muslims Appoint Abu Bakr as Caliph before Prophet^{-saww}'s Funeral: Year 11	31
Shahadat of Syed Mohsin^{-asws} Ibn Ali^{-asws} – Year 11	35
When is the Shahadat of Syed Mohsin^{-asws} Ibn Ali^{-asws}?	35
Shahadat of Syeda^{-asws} the daughter of Rasool Allah^{-saww}: Year 11	36
Defence of Ali^{-asws} for the descendant of the Prophet-hood – Year 11.....	38
Abu Bakr Appoints Umar as his successor before his passing away: Year 13	39
Abu Bakr witnessed the Rasool Allah^{-saww} and Ali^{-asws} at the time of death – Year 13.....	39
Rule of Umar and creation of 6-member group for next Caliph: Year 13-23	41
A conspiracy to kill Ali^{-asws} Ibn Abi Talib^{-asws} – Year 10	47
Speech of Umar at the time of death	48
Confirmation of Amir Al-Momineen of this Hadith	48
Rule of Usman Ibn Affan: Year 23-34.....	48
Caliphate of Ali^{-asws} Ibn Abi Talib^{-asws}: Muslims, unanimously pledge Allegiance: -Year 34-40	50
Battle of the Jamal (Camel): Year 35	51
Battle of Siffin: Year 36.....	52
Battle of Nahrwan: Year 37.....	54
The Mischief of Kharajis: Year 38 (4 months after Siffin)	56

A brief biography of Amir Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws}	58
Declaration of Al-Wilayah of Ali^{-asws} Ibn Abi Talib^{-asws} at Ghadeer e Khum.....	58
Martyrdom of Ali^{-asws} Ibn Abi Talib^{-asws}: Year 40.....	60
Bequest (Will) of Ali Amir Al-Momineen^{-asws}: Year 40	61
Appointment of Imam Hassan^{-asws} as a Muslim Caliph: Year 40.....	63
Shahadat of Imam Hassan^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws}: Year 47	65
Hussain^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws} - The Spiritual leadership: Year 47	66
Death of Mua'wiyah and rule of his son Yazid: Year 58-59.....	67
The Battle of Karbala: Year 61.....	67
Imam Ali^{-asws} Ibn Al-Hussain^{-asws} Year 38-95 (Imamat 61 to 95)	72
4th Imam^{-asws} was considered the most ascetic person of all times:.....	74
Bequest of Ali^{-asws} Ibn Hussain^{-asws} (Year 95)	76
Mohammed^{-asws} Baqir Ibn Ali^{-asws}: Year 57 to 114 (Imamat 95-114).....	77
Bequest of Mohammed^{-asws} Ibn Ali^{-asws} - 5th Imam^{-asws}: Year 114	81
The Abbasids ended the Umayyad Caliphate: Year 131	81
Jafar^{-asws} Ibn Mohammed^{-asws} Ibn Ali^{-asws}: Year 83 to 148 (Imamat 114-148).....	82
Bequest of Jafar^{-asws} Ibn Mohammed^{-asws} 6th Imam^{-asws}: Year 148.....	84
Musa^{-asws} Ibn Jafar^{-asws} (7th Imam): Year 128 to 183 (Imamat 148-183).....	85
A Story of a Monk and a Nun:	86
The Story of the Dead Cow:	87
The Shahadat of 7th Imam^{-asws} and burial by 8th Imam^{-asws}: Year 183	88
The formation of Waqafi Sect after 7th Imam^{-asws}: Year 183	91

Bequest of the 7th Imam^{-asws}: Year 183	91
Ali^{-asws} Al-Reza Ibn Musa^{-asws} (8th Imam): Year 148 to 203 (Imamat 183-203)	94
The Imamat of Imam Ali Reza^{-asws}:	94
The Shahadat of Imam Ali^{-asws} Ibn Musa^{-asws}: Year 203.....	97
Bequest of Ali Al-Reza the 8th Imam^{-asws}: Year 203	98
Mohammed^{-asws} Ibn Ali^{-asws} (9th Imam): Year 195 to 220 (Imamat 203-220)	103
Imam Mohammed^{-asws} Al-Taqi^{-asws}'s martyrdom : 220	106
Bequest of the 9th Imam^{-asws}: Year 220	107
Ali^{-asws} Ibn Mohammed^{-asws} (10th Imam): Year 212 to 254 (Imamat 220-254)	108
Bequest of the 10th Imam^{-asws} (year 254)	110
Al-Hassan^{-asws} Ibn Ali Al-Naqi^{-asws} (11th Imam): Year 232 to 260 (Imamat 232-260)	111
Shahadat of 11th Imam^{-asws}: Year 260	115
Bequest of the 11th Imam^{-asws} and Imamat of the 12th Imam^{-ajfj}: Year 260	115
M.H.M.D Ibn Hassan^{-asws} (12th Imam): Year 256 today	120
The Minor Occultation of 12th Imam^{-ajfj}: Year 260 to 329 (69 years)	121
Minor Occultation Ends and Grand Occultation starts: Year 329 to today	122
The Time of Re-appearance of Imam-e-Zamana^{-ajfj}:	123
How to Recognise a Divine Imam (a leader sent to all living beings by God)?	126
Hadith 1	127
Hadith 2	128
Hadith 3	128

Hadith 4	129
Hadith 5	129
Hadith 6	129
Hadith 7	129
Hadith 8	130
Hadith 9	130
Hadith 10	130
Recapitulation of Virtues through which a Divine Imam^{-asws} is recognised:	131
Appendix I: A short biography of Rasool Allah^{-saww}	132
Ahadith on the Divine Virtues of the Holy Prophet^{-saww}	133
The Physical Appearance of The Holy Prophet^{-saww}:	137
The Holy Prophet^{-saww}'s Grand Father Abd Al-Muttalib^{-asws}	139
 The Holy Prophet^{-saww}' was brought up and protected by his^{-saww} Uncle Abu Talib^{-asws}:	140
Shahadat of Rasool Allah^{-saww}	141
Appendix II: Additional Ahadith on the 12 Imams^{-asws}:	143
Complete Ahadith on the Characteristics of a Divine Imam^{-asws}	150
Hadith 1	150
Hadith 2	151
Hadith 3	151
Hadith 4	152
Hadith 5	153
Hadith 6	153

Hadith 7 160

Hadith 8 166

Hadith 9: 170

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Mohammed^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَغْدَاءَهُمْ أَجْمَعِينَ

Summary:

A brief timeline of some of the major Islamic events is presented from the information, which can be found in Shia Ahadith Books. NB: Arabic text is deliberately excluded in order to shorten the length of the article, but can be obtained from the given references.

Prior to the migration to Madinah, events related to Islam are referred against the year of elephant, a unique historical event which took place, during the lifetime of Abd Al-Muttalib^{-asws}, the grandfather of Rasool Allah^{-saww}. The year of elephant refers to the year when a king of Ethiopia (Abraha)¹ diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah) and to rebuilt its replica in his own country.²

The Holy Prophet Mohammed^{-saww} Ibn Abdullah^{-saww} was Sent down to earth by Allah^{-azwj} on the 17th of Rabi' Al-Awwal, in the year of the Elephant on a Friday at noon.³ Additional information on Rasool Allah^{-saww} is included in Appendix, below a summary, on the most important Islamic events during the life-time of Rasool Allah^{-saww} is presented.

Prophet Mohammed^{-saww}'s father Abd Allah^{-asws} Ibn Abd Al-Muttalib^{-asws} died in Madinah, while accompanying a trading caravan, when Prophet Mohammed^{-saww} was only two months old.

Prophet^{-saww}'s mother Syeda Amina^{-asws} daughter of Wahab, died when he^{-saww} was a boy of four years old.

Abd Al-Muttalib^{-asws} (the grandfather of the Prophet^{-saww} who started taking care of him^{-saww} after the death of his^{-saww} parents^{-asws}) also died when the Holy Prophet^{-saww} was about eight years old.

After the death of Abd Al-Muttalib^{-asws}, the Prophet^{-saww}'s uncle Abu Talib^{-asws} (Ibn Abd Al-Muttalib^{-asws}) and his^{-asws} wife (Syeda Fatimah^{-asws} Binte (daughter) of Asad^{-asws}) starting looking after Prophet Mohammed^{-saww}.

¹ Some online references wrongly refer to Christian of Ethiopian origin but king of Yemen.

² Bihar Al Anwaar – V 12, The book of our Prophet^{-saww}, Ch 1 H 87

³ The Year when Abraha came with elephants to demolish Kabahh (House of Allah^{-azwj} in Makkahh).

Ali^{-asws} (the cousin and successor) of Prophet Mohammed^{-saww} was gifted to Abu Talib^{-asws} and Syeda Fatimah^{-asws} binte⁴ Asad^{-asws} 30 years after the year of the elephant, in the Kabah on Friday on the night of 13th Rajab. Imam Jafar-e-Sadiq^{-asws} (6th Shia Imam) says that Ali^{-asws} (Amir Al-Momineen^{-asws} - chief of the believers) was blessed to his^{-asws} parents thirty years after the coming to the world of holy Prophet^{-saww}.⁵

The narrator of the Hadith says I heard it from Imam Ali^{-asws} bin Al-Hussain^{-asws} that Syeda Fatima^{-asws} Binte Asad^{-asws} was performing circumambulation (*tawaf*) of the Kabah when its wall (suddenly) opened (with noise) and the Syeda^{-asws} entered into the Kabah and there came (to this world) Amir ul-Momineen^{-asws}.⁶

Imam Ali^{-asws} (the first Shia Divine Leader) left this world on the twenty-first of the month of Ramadan on Sunday night aged 63 years old. Ali Amir Al-Momineen^{-asws} lived for thirty years after the death of the Holy Prophet^{-saww}.

Prophet Mohammed^{-saww} married Syeda Khadija^{-asws} after reaching adulthood. Allah^{-asws} blessed them^{-asws} with a daughter, Syeda Fatimah^{-asws}. Syeda Khadija^{-asws} left this world one year before the Prophet^{-saww} migrated to Madinah. Syed Abu Talib^{-asws} who brought up Holy Prophet^{-saww} and protected him^{-saww} from 'Mushraqueen'⁷ of Makkah also left this world shortly in the same year.

When Rasool Allah's^{-saww} dear wife and loving uncle^{-asws}, who had been supporting and protecting him^{-saww} from non-believers of Makkah, left the world, so it became very difficult for the Prophet^{-saww} to live in Makkah. He^{-saww} became extremely sad and prayed to Allah^{-azwj}. Allah^{-azwj} then Sent him^{-saww} the Message to 'leave the town, the town of the unjust people'; after Abu Talib^{-asws}, there was no one in Makkah to support him^{-saww}. This is why he^{-saww} was Commanded to migrate to Medina. Events after the migration to Medina are referred to as 'after hijra, AH' and before this event, historians refer to an event as 'before hijra, BH' or in accordance with the Year of Elephant.

Rasool Allah (Prophet Mohammed^{-saww}), as a Prophet, remained in Makkah for 13 years after receiving Divine Commands (through Angel Jibrael^{-as} to announce his^{-saww} Prophet-hood) as the Rasool Allah^{-saww}. Thereafter, he^{-saww} moved to Medina where he^{-saww} lived for ten years. Prophet Mohammed^{-saww} left this world, succumbing to the poisoned, on the 28th of Safar, at the age of 63 years.⁸

⁴ Daughter

⁵ Al-Kafi, Vol. 1, Chapters on History, Amir-ul-Momineen^{-asws}, h 1.

⁶ Rawzatul Waizeen Vol-1. Page-82 and also in Bihar Vol-35. Page-23

⁷ Polytheists who believe in more than one God

⁸ Al-Kafi, Vol. 1, Chapters on History.

The remainder of the article, archives a brief timeline of the some of the most significant events in Islam.

Da'wat dhi 'l-'ashíra (Feast of the Clan): Year 9 of Elephant (6 Before Hijra)⁹

When the Verse of the Holy Quran '**And warn your nearest relations**' (26:214) was revealed, Rasool Allah^{-saww} organised a feast which is known as "the Feast of the Clan" (*Da'wat dhi 'l-'ashíra*). This is the first time that Rasool Allah^{-saww} openly and publicly called the relatives to accept him^{-saww} as the Messenger and Prophet of Allah^{-azwj}. It is also the same feast in which Rasool Allah^{-saww} declared 'Ali^{-asws} Ibn Abi Talib^{-asws} very clearly, and very explicitly as his^{-saww} successor and caliph, e.g., a Hadith on *Da'wat dhi 'l-'ashíra*,

The narrator of the Hadith says:

Imam Ali^{-asws} Bin Abu Talib^{-asws} said: 'When this Verse was Revealed **[26:214] And warn your nearest relations**, Rasool-Allah^{-saww} called me^{-asws} and said: "'O Ali^{-asws}! Allah^{-azwj} has Commanded me^{-saww} that I^{-saww} should warn my^{-saww} near relatives. But I^{-saww} have been patient after recognising their unwillingness to accept it (the religion of Allah^{-azwj}). So I^{-saww} remained silent until Jibraeel^{-as} came to me^{-saww} and said: 'O Mohammed^{-saww}! Do what you^{-saww} have been asked for.' So (Ya Ali^{-asws}) make for us a Sa'a (a unit of measurement) of food, and place upon it a leg of lamb, and fill for us a cup of milk, and gather for me^{-saww} the Clan of Abdul Muttalib^{-asws} and I^{-saww} will let them know and deliver to them what I^{-saww} have been Commanded to."

'So, I^{-asws} did what I^{-asws} had been ordered with. Then I^{-asws} invited them to Rasool Allah^{-saww}. There were, in those days, forty of them. Among them were his^{-saww} uncles Abu Talib^{-asws}, and Hamza^{-asws}, and Al-Abbas, and Abu Lahab^{-la}. When they gathered to Rasool Allah^{-saww}, he^{-saww} called for the food which I^{-asws} had prepared for them. So, I^{-asws} came up with it. When I^{-asws} had placed it, Rasool-Allah^{-saww} took a part of the meat, and tore it and then placed it by the side of the platter. Then Rasool Allah^{-saww} said: 'Eat in the Name of Allah^{-azwj}!' So, the people ate until they had no (further) need of it. And I^{-asws} say it by Allah^{-azwj} in whose Hand is the soul of Ali^{-asws}, if one man from them were to eat (under normal conditions) he would finish it (the whole of the food) without feeling anything has reached his stomach. Then Rasool Allah^{-saww} said: "quench the people". So, I^{-asws} came to them with that cup (of milk). They drank from it until they had all been thoroughly quenched.

'When Rasool-Allah^{-saww} intended to speak to them, Abu Lahab^{-la} interrupted the speech. He^{-la} said, "You are all destroyed by what has enchanted you, by this sorcery of your companion^{-saww}" (Nouzobillah¹⁰). So, the people dispersed and the Prophet^{-saww} did not get to speak to them. On the next day, Rasool Allah^{-saww} said: "O Ali^{-asws}! This man preceded me^{-saww}

⁹ Before Hijra (Migration to Medinah)

¹⁰ God Forbid

to what my^{-saww} people were to hear from me^{-saww}. So, the people dispersed before I^{-saww} could speak to them. Therefore, prepare for us, from the food, the like of what you^{-asws} did. Then gather them to me^{-saww}". I^{-asws} did it. Then I^{-asws} gathered them to him^{-saww} and he^{-saww} called for the food. I^{-asws} brought it near to them and they did what they had done the day before, and ate until there was nothing more that they needed. Then he^{-saww} said: "quench them". I^{-asws} came up to them with that cup (of milk). They drank until all of them were thoroughly quenched from it.

'Then Rasool-Allah^{-saww} spoke. He^{-saww} said: "O Clan of Abdul Muttalib^{-asws}! By Allah^{-azwj}! I^{-saww} do not know of any youth among the Arabs who has come to his people with anything better than what I^{-saww} have come to you all with. I^{-saww} have come to you with the good of the world and the Hereafter. And Allah^{-azwj} has Commanded me that I^{-saww} should invite you. So, which one of you would (like to) be my^{-saww} Vizier, so that he would become my^{-saww} brother, and my^{-saww} successor, and my^{-saww} Caliph among you?"

'So, the people declined from it, altogether. I^{-asws} (Imam Ali^{-asws}) said: "And I^{-asws} am younger than them in age, and kinder than them in eyes, and weaker than them (in presence). I^{-asws}, Ya Rasool Allah^{-saww} would become your^{-saww} Vizier." So Rasool Allah^{-saww} took me^{-asws} and said: "this is my^{-saww} brother^{-asws}, and my^{-saww} successor^{-asws}, and my^{-saww} Caliph among you, therefore listen to him^{-asws} and obey."'

So, the people got up and they were laughing and saying to Syed Abu Talib^{-asws}, that the Prophet^{-saww} had ordered him to listen to Imam Ali^{-asws} and therefore obey his own son.¹¹

Shiab-e-Abi Talib^{-asws} (Valley of Abu Talib^{-asws}): Year 5-1 B.H.¹²

This is the valley of Syed Abu Talib^{-asws} (Shiab-e-Abi Talib^{-asws}), where the members of Banu Hashim were forced to take refuge from the infidels of Makkah and lived there during a painful social boycott for three years.

When Islam began to spread, the Makkahns asked Abu Talib^{-asws}, the uncle and protector of the Prophet^{-saww}, to hand the Prophet^{-saww} over to them for execution, but Abu Talib^{-asws} steadfastly refused. Abu Talib^{-asws} immediately called on the members of Banu Hashim to meet at the Ka'bah (the House of Allah^{-azwj}) and convinced them to pledge that they would protect, at any cost, Mohammed^{-saww} Ibn Abd Allah (Rasool Allah^{-saww}).

The Quraysh held a meeting and decided to outcast the Banu Hashim by placing them under a total social boycott. The conditions of the agreement were, the other clans from the Quraysh would neither marry their daughters, nor buy nor sell to them, nor keep company with them, nor would they accept any peace offer from them until they handed over the

¹¹ Tafseer e Furat, H. 407

¹² Before Hijra (Migration to Medinah)

Prophet^{-saww} to them. Once, all the people present had agreed with the points mentioned above, they put this pact in writing. The Quraysh chiefs signed this document and the parchment was secured inside the Ka'bah (the House of Allah^{-azwj}).

At this point, Abu Talib^{-asws} gathered the forty members of the Bani Hashim clan and took them to 'Shiab-e-Abi Talib^{-asws}' in order to protect the life of the Holy Prophet^{-saww}. Syed Abu Talib^{-asws} closed down all sides of the 'Shiab-e-Abi Talib^{-asws}' and started protecting Rasool Allah^{-saww} day and night. Abu Talib^{-asws}, would un-shield his^{-asws} sword during night and walk around the valley for the security of Rasool Allah^{-saww}, though he^{-asws} would not settle on that. He^{-asws} would also change the sleeping place of Rasool Allah^{-saww} several times during the night and would usually move his son Ali^{-asws} Ibn Abi Talib^{-asws} at the place of Rasool Allah^{-saww}. This was so that if all security measures in place were to be overcome by the Quraysh and if they were to succeed in making their way in, they would still strike Ali^{-asws}, his^{-asws} son^{-asws} rather than Rasool Allah^{-saww}, who they could have found, somehow, sleeping there during the early part of the night.

The boycott was devastating for the Bani Hashim and for many months they lived in hardship. It was so rigorously applied that the food had become scarce and they had to eat the leaves of trees. The women, and more specially the children and suckling babies would cry with hunger which could be heard all over the valley. The Quraysh told the merchants not to sell any goods to them. Prices were increased to prevent them from buying even essentials. They remained in that state for three years. Occasionally, Imam Ali^{-asws} would break the barricades of Quraysh and bring in some food and essentials for the family members. Despite such grim circumstances, Rasool Allah^{-saww} never ceased inviting non-Muslims to Islam. Rasool Allah^{-saww} particularly invited non-Muslims who would come to Makkah during the time of Hajj. It was at this time that Rasool Allah^{-saww} would speak to tribes that had travelled to Makkah from all over the Arab world.

When three years had passed and Quraysh continued to implement the social boycott of the Abu Talib^{-asws} and Bani Hashim, Allah^{-azwj} got their signed parchment, which they had hidden in the Kabah, to be eaten up by a termite. It ate all writing on the parchment except for the Name of Allah^{-azwj}, which remained intact. Allah^{-azwj} Sent down Angel Jibraeel^{-as} who informed this to Rasool Allah^{-saww} to inform Abu Talib^{-asws} that he^{-asws} should go to the Kabah.

Abu Talib^{-asws} went to the Kabah and found the presence of some of the notable members of the Quraysh therein. They were afraid of Abu Talib^{-asws} due to his^{-asws} unexpected arrival there and they all stood up out of respect.

They asked for the reason of the Abu Talib^{-asws} coming to the Kabah, and Abu Talib^{-asws} informed them what Allah^{-azwj} had Done to their signed parchment, and they should stop their unjust and cruel social boycott or else await Allah^{-azwj}'s wrath. After much infighting among them and consultation, they decided to end their social boycott. Later, in the same year,

staunch supporter and protector Abu Talib^{-asws} and caring and comforting wife of Rasool Allah^{-saww} were called back by Allah^{-azwj}, and they^{-asws} met their martyrdom owing to three years’ malnutrition and hardship deteriorating their^{-asws} health. Prophet^{-saww} declared the year as the Year of Sorrow. At that Rasool Allah^{-saww} was asked (by Allah^{-azwj}) to migrate from Makkah as he^{-saww} had lost his^{-saww} support.¹³ This marked the commencement of the Hijri (Migration) –the Start of Islamic Calendar (A.H.).

Islamic year started when Rasool Allah^{-saww} immigrated to Madinah from Makkah, which approximately equates to 622 CE in the Gregorian calendar. Islamic Year refers to Hijra or A.H. (After Hijra). All the years referred in the following events are Hijra.

Migration from Makkah to Madinah – Year 1

When the Quraysh had become very annoyed with the preaching of Rasool Allah^{-saww} and the success of Islam in Makkah, they decided to collectively attack Rasool Allah^{-saww} on one night. They picked one person from each tribe in order to have the presence and contribution of each tribe in the killing of Rasool Allah^{-saww} while asleep. They started gathering during the earlier part of the night and sealed all possible ways out of Rasool Allah^{-saww}’s house.

Allah^{-azwj} Asked Rasool Allah^{-saww} to leave his^{-saww} house immediately and migrate to Madinah (350 kilometres North of Makkah), by entrusting the deposits of the people with his cousin Ali^{-asws} Ibn Abu Talib^{-asws}, who would join him^{-saww} later, after returning the deposits of people, who used to entrust their valuables to Rasool Allah^{-saww} for safekeeping. Rasool Allah^{-saww} miraculously made his^{-saww} way out through the rows of Quraysh, without them realising him^{-saww} going out in the midst of their well-planned surveillance.

The narrator of the Hadith says regarding the explanation of the exit of the Prophet^{-saww} from his^{-saww} house towards the cave (on his^{-saww} way to Madinah), that Rasool Allah^{-saww} asked that Imam Ali^{-asws} should sleep on his^{-saww} bed instead. Rasool Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘Ransom me^{-saww} with your^{-asws} self.’ Ali^{-asws} said: ‘Yes, Rasool Allah^{-saww}.’ He^{-saww} said: ‘O Ali^{-asws}, sleep on my^{-saww} bed and cover up (yourself^{-asws}) with my^{-saww} blanket.’ Ali^{-asws} slept on the bed of Rasool Allah^{-saww} and covered up with his^{-saww} blanket (so that the Quraysh would think Rasool Allah^{-saww} is resting in his^{-saww} bed). (Allah^{-azwj} Sent) Jibraeel^{-as} to Hold Rasool Allah^{-saww}’s hand, take him^{-saww} out from the Quraysh whilst they were asleep and he (Jibraeel^{-as}) was reciting to him^{-saww} ***And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing [36:9].***¹⁴

The narrator says in another Hadith:

¹³ An extract taken from Hyait ul Qalub, vol. 2, Chapter 26.

¹⁴ Noor Al Saqalayn – Ch 36 H 21

It is narrated: "On the (emigration) night (of Rasool Allah^{-saww}), when Imam Ali^{-asws} slept in the bed of Rasool Allah^{-saww}, Allah^{-azwj} Revealed to Jibraeel^{-as} and Mikaeel^{-as} that I^{-azwj} have made you brothers of each other. And one of you is given a longer life than the other. Which one of you will give (the extra years of) his life to the other? They did not agree upon giving away part of their lives (to the other one who was given lesser life-span).

At that Allah^{-azwj} Revealed to them: "Why can't you be like Ali^{-asws} Ibn Abi Talib^{-asws}? I^{-azwj} Made him^{-asws} the brother of Mohammed^{-saww} and he^{-asws} (is prepared to sacrifice his^{-asws} life to protect the life of his^{-asws} brother^{-saww}) and Ali^{-asws} is sleeping in his^{-asws} (brother's) bed after dedicating his^{-asws} life to him^{-asws}. So go to the earth and protect Ali^{-asws} from (the attackers of) his^{-asws} (brother). So they^{-as} came down and Jibraeel^{-as} sat at Ali^{-asws}'s head side and Mikaeel^{-as} sat at his^{-asws} feet side and said: "Glad Tidings for you^{-asws}, O son of Abu Talib^{-asws}, who can be like you^{-asws}? That Almighty Allah^{-azwj} Boasts about you^{-asws} to the angels^{-as}."

The narrator says that Rasool Allah^{-saww} said:

'The next morning after I^{-saww} was in the cave (on my^{-saww} way to Madinah), Jibraeel^{-as} came to me^{-saww} overjoyed, and I^{-saww} asked him^{-as} about his^{-as} happiness, Jibraeel^{-as} replied; "Why should I^{-as} not be happy when the Almighty Allah^{-azwj} Honoured your^{-saww} brother^{-asws}, successor^{-asws} and the Imam^{-asws} of the Umma last night, and Allah^{-azwj} was so Proud of him^{-asws} and He^{-azwj} Said: "O angels^{-as}, Look at My^{-azwj} Proof^{-asws}, how he^{-asws} is risking his^{-asws} life for the Prophet^{-saww}.¹⁵

Imam Hassan Al-Askari^{-asws} (the 11th Imam) said that Ali^{-asws} Bin Al-Hussain^{-asws} said: 'When Allah^{-azwj} Sent Mohammed^{-saww} in Makkah and Manifested his^{-saww} call, and advertised his^{-saww} words, and faulted the idol worshipping religions, they came after him^{-saww} to hurt Mohammed^{-saww} and the rest of his^{-saww} companions, and Mohammed^{-saww} had to leave Makkah and go to Madinah.

He^{-saww} turned back to face Makkah and said: 'Allah^{-azwj} Knows that I^{-saww} love you (O City of Makkah). Had your inhabitants not forced me^{-saww} to go out, I^{-saww} would not have given priority to another city over you, nor changed you for another one, and I^{-saww} feel sad and grieved'.

Allah^{-azwj} Revealed unto him^{-saww}: 'O Mohammed^{-saww}! The Most High^{-azwj} Sends Greetings to you^{-saww} and Says, 'I^{-azwj} Shall Return you^{-saww} to this city victorious, unscathed, powerful, compelling'. And that is the Words of the High **"Most surely He Who has made the Quran binding on you will bring you back to the destination"** – 28:85 meaning to Makkah victorious

¹⁵ شواهدالتنزيل ج : 1 ص : 117, 124, vol. 1, pg 117, 124 Ahtijaj e Tabrasy,

and a winner, and Rasool Allah^{-saww} informed that to his^{-saww} companions. However, the Makkahns laughed when they heard about this'.¹⁶

Prophet^{-saww} Waited for Imam Ali^{-asws} before Entering Madinah: – Year 1

Rasool Allah^{-saww} waited for Imam Ali^{-asws} outside Madinah. Imam Ali^{-asws} joined him^{-saww} together with the other members of their^{-asws} family, including the mother^{-asws} of Imam Ali^{-asws} and the daughter^{-asws} of Rasool Allah^{-saww}. Then they^{-asws} all entered together in the city of Madinah.

The narrator of the Hadith says I asked Imam Ali^{-asws} Ibn Hussain^{-asws} (the 4th Imam^{-asws}) about (Imam Ali^{-asws}'s to Migration to Madinah):

(The 4th Imam^{-asws} said) 'When Rasool Allah^{-saww} migrated to Madinah, and left Imam Ali^{-asws} behind, he^{-saww} journeyed to Madinah over twelve nights from the Month of Rabbi ul-Awwal with the setting of the sun.

'And Rasool Allah^{-saww} stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him^{-saww}, 'Stay with us, so we will build for you^{-saww} a house and a Masjid'. So Rasool Allah^{-saww} said; 'No. I^{-saww} am awaiting (my^{-saww} brother) Ali^{-asws} Bin Abu Talib^{-asws}, and have asked him^{-asws} to meet me^{-saww}, and I^{-saww} will not settle in a house until (my^{-saww} brother) Ali^{-asws} comes, and he^{-asws} will not be long, Allah^{-azwj} Willing.' So, Imam Ali^{-asws} came to the Prophet^{-saww} at the house of Amro Bin Awf and stayed with him^{-saww}.

'When Imam Ali^{-asws} arrived, Rasool Allah^{-saww}, transferred from Quba to the Clan of Saalim Bin Awf, and Imam Ali^{-asws} was with him^{-saww}, on the Day of Friday at sunrise. So, they drew a boundary for him^{-saww} for a Masjid, and established its Qiblah (direction of Prayer). Rasool Allah^{-saww} Prayed with them the Friday Prayer of two cycles, and preached them two sermons. Then Rasool Allah^{-saww} went to Madinah upon a she-camel, and Imam Ali^{-asws} was with him^{-saww}.

'Rasool Allah^{-saww} had freed the camel's reins until it ended up at the place which you see', and the fourth Imam^{-asws} gestured by his^{-asws} hands to the door of the Masjid of Rasool Allah^{-saww}. The Imam^{-asws} said: 'So it paused at it and knelt, and placed itself upon the ground. So, Rasool Allah^{-saww} descended, and Abu Ayub welcomed him^{-saww} and carried his^{-saww} saddle bag and made him^{-saww} to enter his house. And Rasool Allah^{-saww} and Imam Ali^{-asws} stayed with him until they built for him^{-saww}, his^{-saww} Masjid, and built for him^{-saww} his^{-saww} house, and a house for Imam Ali^{-asws}. So, both of them^{-asws} transferred to their^{-asws} houses'.

So, Saeed Bin Al-Musayyab (the narrator) said to Ali^{-asws} Bin Al-Hussain^{-asws}, 'May I be sacrificed for you^{-asws}, Abu Bakr was with Rasool Allah^{-saww} when he^{-saww} arrived at Madinah. So, when

¹⁶ Tafseer Imam Hassan Askari^{-asws}, H. 329

did he separate from Rasool Allah^{-saww}? So, the Imam^{-asws} replied: 'Abu Bakr was with him^{-saww} when Rasool Allah^{-saww} proceeded to Quba, and he^{-saww} decided to wait for Imam Ali^{-asws}. Abu Bakr said to him^{-saww}, 'Come with us to Madinah, for the people would rejoice at your^{-saww} arrival there and are eager to welcome you^{-saww}. Come with us and do not stay over here waiting for (your^{-saww} brother) Ali^{-asws}, from what I can see, it would take him^{-asws} a month to come to you^{-saww}. So Rasool Allah^{-saww} said to him: 'Never! He^{-asws} will not be long, and I^{-saww} will not move until my^{-saww} cousin^{-asws}, and my^{-saww} brother^{-asws} for the sake of Allah^{-azwj}, and the most beloved to me^{-saww} of my^{-saww} Family comes over, for he^{-asws} saved me^{-saww} from the Polytheists by being in my^{-saww} place'.

The Imam^{-asws} said; 'So Abu Bakr became angry and was disgusted by it, and felt envious of Imam Ali^{-asws}, and that was the first enmity initiated from him to Rasool Allah^{-saww} with regards to Imam Ali^{-asws}, and the first of his opposition to Rasool Allah^{-saww}. So, he went until he entered Madinah, and left behind Rasool Allah^{-saww} at Quba waiting for Imam Ali^{-asws}'. (Hadith continues)

Nikah of Syeda^{-asws} with Ali^{-asws} and Increase in Prayer: Year 1

(The narrator) said, 'I said to Imam Ali^{-asws} Bin Al-Hussain^{-asws}, 'So when did the Messenger^{-saww} get Syeda Fatima^{-asws} married to Imam Ali^{-asws}? He^{-asws} said: 'In Madinah, a year after the Migration, and Syeda^{-asws} was in her^{-asws} ninth year'.

So, I (the narrator) said to the fourth Imam^{-asws}, 'when was the Salat became Obligatory upon the Muslims in the form that they are Praying today?' He^{-asws} said: 'At Madinah when the Call was made apparent, and Al-Islam was strong, and Allah^{-azwj} Decreed Jihad upon the Muslims, and Rasool Allah^{-saww} increased in the Prayer, seven cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky. And the Angels of the night and the Angels of the day had been testifying with Rasool Allah^{-saww} for Al-Fajr Prayer, so that is the Statement of Allah^{-azwj}: ***"[17:78] (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is witnessed"***, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night'.¹⁷

Change of the Qibla Direction: – Year 2

Imam Hassan Al-Askari^{-asws} (11th Shia Imam) said: 'And that when Rasool Allah^{-saww} used to be in Makkah, Allah^{-azwj} Ordered him^{-saww} to face towards the Bayt Al-Maqdis during his^{-saww} Prayers, and make the Kabah to be in between if possible, and if it is not possible then only

¹⁷ Al-Kafi, Vol. 8, H. 14983

towards the direction of Bayt Al-Maqdis as before. And Rasool Allah^{-saww} did that for a long duration of thirteen years.

'And when he^{-saww} was in Madinah, he^{-saww} used to face towards Bayt Al-Maqdis and not towards the Kabah for seventeen months. A group of stubborn Jews came and said: 'By Allah^{-azwj}! Mohammed^{-saww} does not know how to Pray to the extent that he^{-saww} faces towards our direction and he^{-saww} has adopted our ways and customs in his^{-saww} Prayers'. Jibraeel^{-as} came over and Rasool Allah^{-saww} said to him: 'O Jibraeel^{-as}! It would be good if Allah^{-azwj} were to change the direction from Bayt Al-Maqdis to the Kabah, for I^{-saww} have been hurt by the talks of the Jews regarding the direction'. Jibraeel^{-as} said: 'Peace be on you^{-saww}! Ask your^{-saww} Lord^{-azwj}, for He^{-azwj} will never reject anything that you^{-saww} ask for and will never keep you^{-saww} away from your^{-saww} desire'.

When his^{-saww} supplication was completed, Jibraeel^{-as} flew up into the sky and then came down within a moment and said: 'Read, O Mohammed^{-saww}! ***"Indeed We see the turning of your face to heaven, so We shall surely turn you to a qibla which you shall like; turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it" (2:144).*** The Jews said with regards to that ***"What has turned them from their qibla which they had? – (2:142)*** Allah^{-azwj} Answered them beautifully by Saying: ***"Say: The East and the West belong only to Allah" – 2:142*** and He^{-azwj} is the Owner of them and Placing on you the effort to turn in one direction is like Placing on you the effort of turning towards another direction ***"He guides whom He likes to the right path – 2:142*** and it is for your betterment, and the obedience to this will take them towards the Blissful Gardens (an extract).¹⁸

Battle of Badr – Year 2

And the day of Badar was on the day of Friday of the seventeenth night of the Month of Ramazan of the year two from the Hijra, at the beginning of the eighteenth month (after Hijra), and it is said it was the 19th of the Month of Ramazan, and that has been reported from Abu Abdullah^{-asws}.¹⁹

The narrator of the Hadith says that Imam Hassan Askari^{-asws} (11th Imam^{-asws}) said:

Abu Jahl^{-la} sent his messenger to Prophet Mohammed^{-saww} and, he approached him^{-saww} threateningly and said: 'O Mohammed^{-saww}! This madness (nouzobillah) which you^{-saww} have in your^{-saww} head has made your^{-saww} life in Makkah very difficult and has made you^{-saww} reach Yathrab (Madinah), and they (Quraysh) will not ease off from you^{-saww} until you^{-saww} review your^{-saww} affairs.

¹⁸ Hadith, 312, Tafseer e Imam Hassan Askari^{-asws}

¹⁹ Bihar Al-Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 1

This message was given to Prophet Mohammed^{-saww} when he^{-saww} was living on the outskirts of Madinah, and there were present with him^{-saww} a group of his^{-saww} companions, and the generality of the infidels and some Jews from the Children of Israel, and this was what the messenger (of Abu Jahl^{-la}) had been ordered to do, to present this message, to set aside the believers so that the rest of the unbelievers would attack them. Rasool-Allah^{-saww} said to the messenger: 'Have you finished your message?' He said 'Yes'.

He^{-saww} said: 'Listen to the reply: Abu Jahl^{-la} threatens me^{-saww} with difficulties and destruction, and the Lord^{-azwj} of the worlds Promises me^{-saww} Help and victory, and the News of Allah^{-azwj} is True, and I^{-saww} accept what is from Allah^{-azwj} as Right. Mohammed^{-saww} has no fear of anyone's desertion or anger when he^{-saww} has the Help of Allah^{-azwj} the Almighty Who will Grant him^{-saww} Preference by His^{-azwj} Grace and Honour'.

'Say to him^{-la}: O Abu Jahl^{-la}! You have sent to me^{-saww} a message which Satan^{-la} has inspired you^{-la} with and I^{-saww} am answering you^{-la} with what Allah^{-azwj} has Inspired me^{-saww} with – The battle between us and you^{-la} will be after twenty nine days from now, and Allah^{-azwj} will Have you^{-la} killed by a weak companion of mine^{-saww}, and you will bring with you Otbah, and Sheyba, and Waleed, and such and such' – Rasool-Allah^{-saww} mentioned a number of the Quraysh people – 'in the centre of Badar. Seventy of you will be killed, and seventy of you will be taken as prisoners, who will bear a heavy and great (war) penalty'.

Then Rasool-Allah^{-saww} called out to those who were present from the believers, the Jews, the Christians and others: 'Would you like to see the death place of each one of these?' They said: 'Yes'. Rasool-Allah^{-saww} said: 'Let us go to Badar, for over there is where the armies will meet and the battle will be, and over there will be the great affliction. I^{-saww} will place my^{-saww} feet on those places where they will die, then you will see that there will be no difference in that, neither more nor less from these spots' (when the battle is finished). So, none of them who had agreed wanted to go there (to witness) except Imam Ali^{-asws} Bin Abu Talib^{-asws} alone, and Imam Ali^{-asws} said: 'Yes, in the Name of Allah^{-azwj}'. The rest of them said: 'We need provisions and expenses for this, and it is not possible to return from there, for it is a journey of days'.

Rasool-Allah^{-saww} said to the rest of the Jews: 'What have you got to say?' They said: 'We want to settle down in our homes, and have no need to witness what you^{-saww} claim for your^{-saww} enemies'. Rasool-Allah^{-saww} said: 'I^{-saww} do not want to give you the difficulty of walking up to there. Take one step, and Allah^{-azwj} will Fold the earth in such a way for you that by your second step you will be over there'.

The believers said: 'Rasool-Allah^{-saww} speaks the truth; we will be honoured by these Signs'. And the infidels and the hypocrites said: 'We will all examine this lie and cut off the excuse of Prophet Mohammed^{-saww}, and let this claim of his^{-saww} be a proof over him^{-saww}, and the exposure of his^{-saww} lie.'

The Holy Imam Hassan Al-Askari^{-asws} said: 'The people took one step, then another, and found themselves by the well of Badar'. Rasool-Allah^{-saww} went and said: 'Make the well as a reference. And at a certain distance from it he^{-saww} said: 'This is the death place of Abu Jahl^{-la}, and a certain man of the Helpers will wound him^{-la} and an elderly companion of mine^{-saww} will kill him^{-la} '.

Then the Holy Imam Hassan Al-Askari^{-asws} said: 'Rasool Allah^{-saww} measured from this well in another direction, then another, then another, such and such a distance, and mentioned different distances. When all the counting and measuring had completed, Rasool Allah^{-saww} said: 'This is the death place of Otbah, and that is the death place of Sheyba, and that is the death place of Waleed, and they will be killed by such and such' – until he^{-saww} had named all seventy of them with their names – 'and such and such will be made captive' – until he^{-saww} had named seventy of them with their names and their fathers names and their characteristics, and detailed their lineage from their fathers, and the lineage of their friends as well'.

Then Rasool Allah^{-saww} said: 'Are you all aware now of what I^{-saww} have informed you of?' They said: 'Yes'. He^{-saww} said: 'This is the truth which will transpire after twenty-eight days from now, on the twenty ninth day. The Promise of Allah^{-azwj} is Destined to happen and is a must'. Then Rasool Allah^{-saww} said: 'O group of Muslims and Jews, write down what you have just heard'. They said: 'O Rasool Allah^{-saww}, we have heard and our minds will not forget'.

Rasool Allah^{-saww} said: '**Writing is preferable and a remembrance for you**'. They said: 'O Rasool Allah^{-saww}! And where is the ink and paper?' Rasool Allah^{-saww} said: 'That is for the Angels'. Then he^{-saww} said: 'O Angels of my^{-saww} Lord^{-azwj}! Write down what you have heard from this story on paper, and place a copy of this in the sleeves of each and every one of them'.

Then Rasool Allah^{-saww} said: O Group of Muslims! Shake your sleeves and take out what is in them and read from it'. Each one of them look into their sleeves and found a parchment, read it, and found mentioned in it what Rasool Allah^{-saww} had said correctly, not more and not less and not ahead of it nor left anything behind from it. Then Rasool Allah^{-saww} said: 'Put them back in your sleeves for these are proofs over you, and a matter of honour for the believers from among you and argumentative proof over the infidels'. These remained with them.

When the day of Badar came, the events all transpired in accordance with what Rasool Allah^{-saww} had said would happen, not more and not less, and it was exactly as had been written down by the Angels, not more and not less. The Muslims accepted the apparent acceptance of the Jews and left their hidden beliefs to their Creator^{-azwj}.

The narrator of the Hadith says: 'When the Cavalry lined up on the Day of Badar, Abu Jahl^{-la} raised his hands and said, 'O our gods! We have severed our ties (of kinship), and they have

come against us those whom we do not recognise (anymore), so let the punishment befall. So, Allah^{-azwj} Revealed **[70:1] A questioner, asked for the Punishment to befall’**.²⁰

Abu Ja’far^{-asws} having said: ‘On the Day of Badar, Iblees^{-la} used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibraeel^{-as} pulled the sword against him^{-la} and Iblees^{-la} fled from him^{-as}, saying, ‘O Jibraeel^{-as}, I^{-la} have been Granted a term, I^{-la} have been Granted a term’, until he^{-la} ended up in the sea’. Zurara (the narrator) said, ‘So I said to Abu Ja’far^{-asws}, ‘What was it that he^{-la} was afraid of since he^{-la} had been Granted a specific term?’ He^{-asws} said: ‘Some parts of his^{-la} sides to be cut off’.²¹

For additional details, see for example: <https://www.hubeali.com/article/battle-of-badar/>

Ahl Al-Bayt^{-asws} were Blessed with Al-Hassan^{-asws} Ibn Ali^{-asws}: Year 2

It is narrated that Imam Al-Hassan^{-asws} was blessed to Imam Ali^{-asws} and Syeda^{-asws} in the month of Ramadan (15th) in the year that the battle of Badr took place, the second year after Hijra. Imam Hassan^{-asws} was martyred (through poison) in the end of the month of Safar (28th Safar) in the year forty-nine (49) (A.H). Imam Hassan^{-asws} lived for forty-seven (47) years and a few months. His^{-asws} mother was Syeda Fatimah^{-asws}, daughter of the Rasool Allah.²²

See for example: <https://www.hubeali.com/article/ahlul-bayt-asws/imam-al-hassan-asws-ibn-ali-asws/>

Battle of Uhud: Year 3

Abu Sufyan mobilised the Quraysh again (in 3 A.H.) after the defeat at Badr where they had met with heavy losses, along with some of their leading members had been killed including Abu Jahl, Utba, Shaiba, Walid, Umayya bin Khalaf, and Hanzala bin Abu Sufyan. After the death of Abu Jahl, the leadership of the Makkahns had passed on to Abu Sufyan.²³

See for example: <https://www.hubeali.com/article/battle-of-uhud/>

Ahl Al-Bayt^{-asws} were Blessed with Al-Hussain^{-asws} Ibn Ali^{-asws}: Year 3

Amir Al-Momineen Ali^{-asws} Ibn Abu Talib^{-asws} and Syeda^{-asws} Binte (daughter of) Rasool Allah^{-saww} were blessed with Imam Al-Hussain^{-asws} in the third year A.H. on the 3rd of Shaban. Imam Hussain^{-asws} was martyred in the month of Muharram in the year sixty-one (61) A.H. Imam Hussain^{-asws} lived for fifty-seven (57) years and a few months. Ubayd Allah Ibn Ziyad (may he fall in condemnation of Allah^{-azwj}) murdered him^{-asws} during the Caliphate of Yazid Ibn

²⁰ تفسير القمي 2: 385

²¹ Al-Kafi, Vol. 8, H. 14867

²² Al-Kafi, Vol. 1, Chapters on History, Imam Hassan^{-asws}

²³ Bihar Al-Anwaar – V 20

Mu’awiya (may he fall in condemnation of Allah^{-azwj}). He was the governor of Kufa. The horsemen who murdered him^{-asws} were led by ‘Umar Ibn Sa’d (may he fall in condemnation of Allah^{-azwj}) in the plane of Karbala. It took place on Monday the tenth of the month of Muharrarn.²⁴ See for example: <https://www.hubeali.com/article/ahlul-bayt-asws/imam-al-hussain-asws-ibn-ali-asws/>

Battle of Trench (Khandaq): Year 5

After being defeated at Badr and Uhad, the Quraysh of Makkah sought help from the Jews and came forward with a large, allied force to uproot Islam, considering it a major threat to their religious beliefs. Rasool-Allah^{-asws} decided to protect Madinah from the large confederate army by digging a trench around the city. Below are some Ahadith related to the Battle of Khandaq.

The holy Verse: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9] When they came to you from above you and from below you, [33:10]*** – the Verse. ‘It was Revealed regarding the story of the allies from Quraysh and Arabs, those who were allied against Rasool-Allah^{-saww}. And that is when Quraysh gathered in the year five from Al-Hijra and they came to be among the Arabs and gathered them and provoked them for war against Rasool-Allah^{-saww}. So, they raised (an army of) ten thousand, and with them was Kanana, and Saleym, and Fazara.²⁵

Briefly, the Battle of the Trench (Battle of Khandaq, غزوة الخندق) which is also known as the Battle of the Confederates (Battle of Ahzaab, غزوة الاحزاب) was about a month long defence by the Muslims of Yathrib (now Madinah) against allied Arab and Jewish tribes. The strength of the confederate armies consisted of over 10,000 soldiers while the Muslim defenders numbered to about a third of them.

Rasool-Allah^{-saww} decided to dig a trench around Madinah in order to protect the Muslims as the confederates had planned to attack them from multiple directions.

The digging of the trench was a painstaking and strenuous task that exhausted the Muslims. They were working day and night, digging around Madinah, including going several days without eating any food, i.e., Rasool-Allah^{-saww} was offered a disc of bread by his^{-saww} daughter (Syeda Fatima^{-asws}) which was the Prophet^{-saww}’s only meal in three days. Similar was the condition of Ali^{-asws} Ibn Abi Talib^{-asws} and the other companions of Rasool-Allah^{-saww} – except for the hypocrites who fabricated worthless excuses to take leave of absence from the hard work.

When the enemies of Islam approached, they could not figure out a passage beyond the trench in order to fight against Muslims. After a few days of being unsuccessful in getting any

²⁴ Al-Kafi, Vol. 1, Chapters on History, Imam Al-Hussain^{-asws}.

²⁵ Bihar ul Anwaar, Vol. 20

closer to the Muslims, a famous warrior named Amro Bin Abdi Wudd, managed to cross the defensive trench along with a handful of his companions and shouted at the Muslims for duel. The Muslims were in shock and sat as if there were birds sitting upon their heads – entirely stunned. No one wanted to confront him except Ali^{-asws} Ibn Abi Talib^{-asws}. Rasool-Allah^{-saww} finally sent Ali^{-asws} to answer the call to fight.

Imam Ali^{-asws} offered for Amro Bin Abdi Wudd to strike first, to which he agreed and hit his sword on the head of Imam Ali^{-asws}, cracking the protective helmet and injuring Imam Ali^{-asws}'s head. Blood started dripping and Imam Ali^{-asws} had a deep wound in the head. In retaliation, Ali^{-asws} struck him with the Zulfiqar which brought Amro down and thus he was killed by the hands of Imam Ali^{-asws}. Eventually, the Muslims saw that Imam Ali^{-asws} coming out as the victorious one out of a thick cloud of dust. Upon observing the killing of Amro, Amro's companions tried to escape the scene.

Afterwards, no one dared to cross the trench but kept on surrounding the Muslims for over 20 days, until Allah^{-azwj} Answered Rasool-Allah^{-saww}'s prayers and Sent down a strong wind upon the confederates which blew their tents away and made them to flee. This led to an end to the Battle of Khandaq in favour of the Muslims. For more details, see for example: <https://www.hubeali.com/article/battle-of-trench-khandaq/>

Hudaybiyya Treaty: Year 6

The Treaty of Hudaybiyya (صَلْحُ الْحُدَيْبِيَّةِ) is an important event in the history of Islam. Rasool-Allah^{-saww} and the Muslims went towards Makkah with the intention of Hajj in 6 A.H.²⁶ However, the polytheists of Makkah, although in a very weak position and fewer in number, did not allow Rasool-Allah^{-saww} to perform Tawaf of the Kabah. The Muslims, greater in number, were irritated and tried to persuade Rasool-Allah^{-saww} to confront them and enter Makkah. However, the Holy Prophet^{-saww} very wisely decided to sign a treaty in order to save the lives of those Muslims who were still living in Makkah and were weak and unsafe from the harm of the polytheists. The signed treaty was to last 10 years, though apparently its conditions were less favourable to the Muslims, Rasool-Allah^{-saww} knew that soon Islam will triumph as they will falter and the treaty would then become invalid – which was the case when Makkah fell to the Muslims soon after.

Abu Abd Allah^{-asws} (our 6th Imam^{-asws}) has said; 'The Rasool-Allah^{-saww} marched (with his^{-saww} companions) towards Al-Hudaybiyya during the Month of Zeeqad (11th Islamic month). When the Rasool Allah^{-saww} ended up at the place in which Ihram (for Hajj) had to be worn, they did so and they wore their weapons as well. When this news reached the 'Mushriqeen', they sent Khalid Bin Waleed to Rasool Allah^{-saww} to block his^{-saww} way. So, the Rasool Allah^{-saww} adopted a different route and the caravan ended up at Al-Uqba.

There were 1800 Muslims. When they descended to Al-Hudaybiyya, there was a woman who had her son with her. Out of fear, her son ran away. When she established that it was the Rasool Allah^{-saww}, she screamed, 'These are kind people, there is no reason for you to worry'.

²⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47

The Rasool Allah^{-saww} came up to her and asked her to draw a bucket of water- he^{-saww} drank the water and washed his^{-saww} face. She took the remaining water and returned it back in the well. That well still has water in it even now.

Rasool Allah^{-saww} came out (to the caravan), and the polytheists (*Mushriqeen*) sent two chiefs with some horsemen to him^{-saww}. They saw the animals being prepared for sacrifice (for after Hajj). They did not face Rasool Allah^{-saww} but returned and told Abu Sufyan of the *Mushriqeen* 'By Allah^{-azwj}, it is not how we wanted, but the Muslims will be allowed to perform Hajj. Abu Sufyan said, 'Keep quiet until we talk to Mohammed^{-saww}'.

So, they sent Urwat Bin Masoud to him^{-saww} and he said, 'O Mohammed^{-saww}, why have you^{-saww} come?' He^{-saww} said: 'I^{-saww} have come to perform the Tawaf of the House (Kabah), and to perform Sa'ee between Al-Safa and Al-Marwa, and to sacrifice this camel and leave its meat for you'.

He said, 'I swear by al-laah and al-uzza²⁷, a person like you^{-saww} should not be sent back from what he has come for. So, he returned to Abu Sufyan and his companions and said 'No, by Allah^{-azwj}, a person like Mohammed^{-saww} should not be turned back from what he has come for'.

Then the *Mushriqeen* sent Suhail Bin Amro and Huweytab Bin Abdul Uzza to him^{-saww}. Rasool Allah^{-saww} commanded for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you^{-saww} come here?' He^{-saww} said: 'For Tawaf of the House, and the Sa'ee between Al-Safa and Al-Marwa, and to sacrifice the animals and leave their meat for you'. (They said) by doing so you will enter into our city without our permission and make enemies!' Rasool Allah^{-saww} refused those two. Rasool Allah^{-saww} then sent Usman Bin Affan to talk to them and get permission to enter (Makkah). But Usman went and returned (without any success).

(At that), to avoid conflict, the Rasool Allah^{-saww} decided to establish an agreement with the *Mushriqeen* through a treaty. He^{-saww} said to Ali^{-asws}: 'Write – In the Name of Allah^{-azwj}, the Beneficent, the Merciful'. Suhail (of the *Mushriqeen*) said, 'I don't know what the Beneficent, the Merciful is, we do not say that, write like us and say 'By Your^{-azwj} Name, our Allah^{-azwj}'. He^{-saww} (Rasool Allah^{-saww}) said; 'And write– This has been agreed upon by the Rasool Allah^{-saww} and Suhail Bin Amro'. But Suhail said, 'What are we fighting you^{-saww} for, O Mohammed^{-saww}? We do not believe you^{-saww} to be the Rasool Allah^{-saww}'. So he^{-saww} said; 'I^{-saww} am the Rasool of Allah^{-azwj} and I^{-saww} am Mohammed bin Abd Allah^{-saww}'. The Muslims said: 'You^{-saww} are Rasool-Allah^{-saww}' but Suhail said, 'Write Mohammed Bin AbdAllah^{-saww}'

The agreement stated that 'If one of us (the *Mushriqeen* of Makkah) goes to you, he must be returned back to us and the Rasool Allah^{-saww} must not keep him (even if he becomes a Muslim). But if one of you (one of the Rasool-Allah^{-saww}'s people) comes to us, he will not be returned back to you'. Rasool Allah^{-saww} was patient and accepted this, but added; 'However,

²⁷ Two big idols which were worshiped by the infidels at that time

they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Madinah to Makkah.²⁸

As part of the treaty, they could not perform a pilgrimage that year but could return next year for three days and perform a pilgrimage. For further details, see for example: <https://www.hubeali.com/article/hudaybiyya-treaty/>

Battle of Khaybar: Year 7

Khyber (Arabic: خَيْبَر) is a fertile land situated some 153 kilometres north of the city of Madinah, Saudi Arabia. Prior to the rise of Islam in the 7th century, the area had been inhabited by Arabian Jewish tribes. The Battle of Khyber took place in 7 Hijri.

(From the book ‘Al-Manaqib’ of Ibn Shehr Ashub) – ‘Khyber was conquered during Al-Muharram of the year seven (7 A.H.) and when the people saw the deed of Ali^{-asws} (uprooting the door of the Fort of Khyber and killing Marhab), Ibn Abu Al-Huqeyq said to the Prophet^{-saww}: ‘Descend so I can speak to you^{-saww}’. He^{-saww} said: ‘Yes’. He^{-saww} descended and the Prophet^{-saww} reconciled with them, saving the blood of the ones in the fortresses and allowing them out with one set of clothes.²⁹ See for example: <https://www.hubeali.com/article/battle-of-khyber/>

Conquest of Makkah: Year 8

During the month of Ramadhan of 8 A.H.³⁰, the Quraysh of Makkah killed the allies of Muslims which violated the treaty of Hudaybiya.³¹ As a result, Rasool-Allah^{-saww} marched with 10,000 men on the 10th of the month of Ramadhan and camped a short distance from Makkah. The *Makkahns* sent a few spies, including Abu Sufyan, to find out the strength of the Muslim army. Upon observing the Muslim army, the Quraysh surrendered and Makkah fell into the hands of Muslims. The Rasool-Allah^{-saww} told his^{-saww} army not to fight until someone attacked and to spare those who run away or stay inside their homes.

(The book) ‘Al-Adad Al-Qawiya’ – During the twentieth day of (the month of) Ramadhan of the year eight from the emigration was the conquest of Makkah’.³² See for example: <https://www.hubeali.com/article/conquest-of-Makkah/>

²⁸ Al-Kafi, Vol. 8, H. 14951

²⁹ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 22 H 21

³⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47

³¹ تفسير العياشي عن داود بن سرحان عن أبي عبد الله ع قال: كان الفتح في سنة ثمان وبزاة في سنة تسع وخجة الوداع في سنة عشر. Tafseer Al-Ayyashi, from Dawood Bin Sirhan,

‘From Abu Abdullah^{-asws} having said: ‘The conquest was in the year eight, and disownment (Surah Al-Tawbah) was in the year nine, and the farewell Hajj was in the year ten’.

³² Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 26 H 3

Battle of Hunayn: Year 8

The Battle of Hunayn is mentioned in the Holy Quran in Surah at-Tawbah [9:25-26]. A Bedouin tribe named ‘Hawāzin’ fought against the Muslims after the Prophet Mohammed^{-saww} conquered Makkah, in a land near Tā’if in 8 A.H – therefore, the battle is also called ‘the Battle of Hawāzin’. The Muslims were great in number, as Allah^{-azwj} Says: ***when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]***. However, before the breaking of dawn, the Muslims were attacked without warning by the fighters of Hawāzin. Caught off-guard and fearing for their lives, the majority of the Muslims fled the war zone - all except for eight members of the Bani Hashim^{-as} tribe.

Ali^{-asws} Ibn Abi Talib^{-asws} along with seven others from the Bani Hashim^{-as} fought persistently and very bravely and repelled the Bedouins. Upon seeing this – only after these signs of relief - the fugitive Muslims returned to the battlefield. Finally, with the help of Allah^{-azwj}, hundreds of pagans were killed and the rest surrendered. At last, the lost Battle of Hunayn ended as a victory for the Muslims.

‘From Abu Abdullah^{-asws} having said: ‘There did not pass upon the Prophet^{-saww} any day more difficult upon him^{-saww} than the day of Hunayn, and that is regarding the Arabs’ surprised (attack) upon him^{-saww}’.³³ See for example: <https://www.hubeali.com/article/battle-of-hunayn/>

Battle of Motah: Year 8

The Battle of Motah (مَعْرَكَةُ مُؤْتَةَ, or غَزْوَةُ مُؤْتَةَ) was a battle or skirmish fought in 8th year of Hijri, near the village of Mu'tah, East of the Jordan River, in Karak, between the Muslim forces and the forces of the Byzantine Empire and their Arab Christian Allies.

And Abdullah Al-Hameed Bin Abu Al-Hadeed said in the commentary on (the book) ‘Nahj Al-Balaghah’ – It is reported by Al-Waqidy, from Umar Bin Al-Hakam who said, ‘Rasool-Allah^{-saww} sent Al-Haris Bin Umar Al-Azdy in the year eight to the king of Busra with a letter. When he descended at Motah, there presented to him Sharhabeel Bin Amro Al-Gasany. He said, ‘Where are you intending (to go to)?’ He said, ‘Syria’. He said, ‘Perhaps (you are) from the messengers of Mohammed^{-saww}’. He said, ‘Yes’.

He ordered with him to be bound, then brought him forward and struck off his neck, and no messenger of Rasool-Allah^{-saww} was killed apart from him, and that reached Rasool-Allah^{-saww}, he^{-saww} intensified upon it and called the people and gave them a choice with the killing of Al-Haris.

³³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 28 H 16

Rasool Allah^{-saww} dispatched soldiers to Al-Gasany with instructions;

Call them to enter into (the fold of) Al-Islam, and if they do so then accept and refrain. Then call them to the transferring from their houses to a house of the emigrants, and if they do so, then inform them that for them is what is for the emigrants and against them is what is against the emigrants, and if they enter into Al-Islam and choose their houses, then inform them that they would become like the Bedouins of the Muslims. The Judgment of Allah^{-azwj} would flow upon them and there would not happen to be for them anything as the war booty and the spoils, except that they will be fighting alongside the Muslims.

If they refuse, then call them to give the tribute (taxes), so if they do so then accept from them and refrain from them. But if they refuse then seek Assistance with Allah^{-azwj} and fight them; and if you were to besiege the people of a fort or a city and they intend to descend to you upon the Judgment of Allah^{-azwj}, do not let them descend upon the Judgment of Allah^{-azwj}, but descend them upon your decision, for you do not know whether you will hit the correct Judgment of Allah^{-azwj} regarding them or not. ³⁴ See for example: <https://www.hubeali.com/article/battle-of-motah/>

The Event of Mubahila: Year 9

The Christians came to Madinah to argue with the Holy Prophet^{-saww} and insisted that Jesus (Prophet Isa^{-as}) is the son of God, Allah^{-azwj} Revealed the following Verse:

Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became [3:59].

Our 6th Imam (Abu Abdullah^{-asws}) says: ‘The Christians of Najran³⁵ sent a delegation to Rasool-Allah^{-saww} (for debating). They performed their Prayers by ringing bells, and they Prayed. The companions of Rasool-Allah^{-saww} said, ‘O Rasool-Allah^{-saww}! This (is being done) in your^{-saww} Masjid?’ So he^{-saww} said: ‘Leave them.’

So, when they were free, they approached Rasool-Allah^{-saww} and said to him^{-saww}, ‘To what are you^{-saww} inviting us?’ So, he^{-saww} said: ‘To the testimony that there is no god except for Allah^{-azwj}, and that I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, and that Isa^{-as} was a Created servant who used to eat and drink’. They asked, ‘So who was his^{-as} father?’ A Revelation came down unto Rasool-Allah^{-saww} that he^{-saww} should say to them: ‘What are you all saying regarding Adam^{-as}, who was a Created servant, eating and drinking, and marrying?’ So, the Prophet^{-saww} asked them. They said, ‘Yes’. So, he^{-saww} said: ‘So who was his^{-as} father?’ They were astonished and remained silent. Thus, Allah^{-azwj} Revealed ***Surely, the example of Isa with Allah is like the***

³⁴ Bihar ul Anwaar, Vol. 21

³⁵ A city southwest of Saudi Arabia

example of Adam; He Created him from dust, then said to him, Be, and he became [3:59] up to His^{-azwj} Words ***and make the Curse of Allah to be upon the liars [3:61]***.

Rasool-Allah^{-saww} said: ‘Therefore imprecate (curse on the liar) with me^{-saww}, so if I^{-saww} was truthful the Curse would descend upon you all, but if I^{-saww} were to be untruthful, then it would descend upon me^{-saww}’.

In another Hadith, ‘Abdul Maseeh Bin Abqa went to Rasool-Allah^{-saww} and with him was Al-Aaqib and Qays his brother, and with him was Haris Bin Abdul Maseeh, and they were boys, and with him were forty priests. He said, ‘O Mohammed^{-saww}! What are you^{-saww} saying regarding the Messiah^{-as}, for by Allah^{-azwj}, we are denying what you^{-saww} are saying’.

He (the narrator) said, ‘Allah^{-azwj} the Exalted Revealed to him^{-saww}: ***‘Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]***. He (from the Christians) was amused by what Rasool-Allah^{-saww} said and responded with, ‘But, he^{-as} is Allah^{-azwj}’. So, Allah^{-azwj} Revealed: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call [3:61]*** – up to the end of the Verse.

When he^{-saww} heard the mention of the ‘sons’, he^{-saww} was aggravated with intense anger (against the Christians) and called Al-Hassan^{-asws} and Al-Hussain^{-asws} and Ali^{-asws} and (Syeda) Fatima^{-asws}. He^{-saww} got Al-Hassan^{-asws} to stand on his^{-saww} right, and Al-Hussain^{-asws} on his^{-saww} left, and Ali^{-asws} to his^{-saww} front, and (Syeda) Fatima^{-asws} to his^{-saww} back and he^{-saww} said: ‘These are our sons and our women and our selves’. They came to him^{-saww} with the restraint.

The narrator said: (At this point) ‘Al-Aaqib leapt and said, ‘I remind you of Allah^{-azwj} if you were to imprecate (curse on the liar) this man^{-saww}! By Allah^{-azwj}, if he^{-saww} was a liar, there is no good in you cursing him^{-saww}, and if he^{-saww} was truthful, a year would not pass by and there would be from you one blowing a fire’. So, they reconciled with him^{-saww} with every reconciliation’’.³⁶

For further details, see for example: <https://www.hubeali.com/article/mubahila-imprecation-eid-new/>

Battle of Tabuk & Conspiracy to assassinate Prophet^{-saww} at Al-Aqaba: Year 9

The Battle of Tabuk was fought in Rajab 9 AH, near the Gulf of Aqaba towards north-west of Madinah (in the opposition direction to Makkah). It was the largest and the last military expedition during the lifetime of Rasool-Allah^{-saww}. In response to the planning of the

³⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 32 H 18

hypocrites to create mayhem in Madinah in the absence of Rasool-Allah^{-saww}, the Prophet^{-saww} decided to leave Ali^{-asws} Ibn Abi Talib^{-asws} as his^{-saww} successor in Madinah.

And the Prophet^{-saww} descended at Tabuk and stayed there for two months, and what the Prophet^{-saww} had been informed of (from the people) regarding- the sending of Hercules and his companions (to fight against Muslims), and his approaching to near Syria and his determination upon fighting the Prophet^{-saww} and the Muslims - did not happen. (Instead) Hercules³⁷ sent men from Gasaan to the Prophet^{-saww} to look at his^{-saww} description and his^{-saww} signs and at the redness in his^{-saww} eyes and at the seal of the Prophet-hood and ask that he^{-saww} does not accept the charities. So, he (the reporter) retained (some) things from the attributes of the Prophet^{-saww}.

Then he left to go to Hercules and mentioned them (these attributes) to him. Hercules called his people to the verification with it, but they refused to him until he scared them upon his kingdom; and he secretly became a Muslim and prohibited them from fighting the Prophet^{-saww}, and the Prophet^{-saww} did not permit to fight him, and returned back to Madinah.³⁸

However, when returning to Madinah, a group of hypocrites tried to kill Rasool-Allah^{-saww} through a narrow mountain passage called 'Al-Aqaba' without succeeding in their heinous attempt.

During the preparation of Battle of Tabuk, the hypocrites planned to kill Rasool-Allah^{-saww} at Al-Aqaba and Ali^{-asws} Ibn Abi Talib^{-asws} at Madinah, but failed in both places and Allah^{-azwj} Saved them^{-asws}. These events were known as the Battle of Tabuk and Conspiracy of Al-Aqaba.

In a Hadith, Abu Abdullah^{-asws} says regarding the Words of Allah^{-azwj}: ***but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]***, he^{-asws} said: 'They are the companions of Al-Aqaba'.³⁹ .⁴⁰ See for more details, <https://www.hubeali.com/article/battle-of-tabuk-and-conspiracy-of-al-aqaba/>

The last Pilgrimage of Rasool Allah^{-saww}: Year 10

The farewell Hajj was performed by Rasool Allah^{-saww} in 10 A.H. (The books) 'Alaam Al-Wara' (and) 'Al-Irshad' – 'When Rasool-Allah^{-saww} wanted to head to the Hajj and fulfil the Obligations of Allah^{-azwj} the Exalted during it, he^{-saww} proclaimed among the people with it and his^{-saww} call reached to the outskirts of the cities of Islam. The people prepared for the going

³⁷ Hercules was a Roman general, son of Jupiter and the mortal Alcmena and was famous for his strength.

³⁸ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 29 H 27

³⁹ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 29 H 15

⁴⁰ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 21 H 6

out with him^{-saww} and they presented at Al-Madinah from its areas and from around it and a lot of people came near it, and they prepared for the going out with him^{-saww}.

He^{-saww} went out with them on five (days) remaining from Zul-Qadah and communicated with Amir Al-Momineen^{-asws} with heading to Al-Hajj from Al-Yemen. And Amir Al-Momineen^{-asws} came out with the ones from the soldiers with him^{-asws}, those who had accompanied him^{-asws} to Al-Yemen, and with him^{-asws} were the garments which he^{-asws} had taken from the people of Najran. When Rasool-Allah^{-saww} came near Makkah from the road of Al-Madinah, Amir Al-Momineen^{-asws} came near it from the road of Al-Yemen, and forwarded the army for meeting the Prophet^{-saww} and made a man from them to be in charge upon them.

And when Rasool-Allah^{-saww} had fulfilled his^{-saww} rituals, he^{-saww} participated Ali^{-asws} in his^{-saww} offering and returned to Al-Madinah and he^{-asws} was with him^{-saww} and the Muslims until he^{-saww} ended up to the famous place at Ghadeer e Khum, and there wasn't any place there which was correct for the encampment due to the lack of water and the pasture therein. He^{-saww} descended in the place and the Muslims descended with him^{-saww}, and the reason for his^{-saww} descent in this place was the Revelation of the Quran unto him^{-saww} with his^{-saww} nomination of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} as a Caliph in the community from after him^{-saww}.

And the Revelation had preceded to him^{-saww} regarding that from another timing to him, but he^{-saww} delayed it (announcement) for the presenting of the time he^{-saww} felt safe in it of the differing from them upon it, and Allah^{-azwj} Mighty and Majestic Knew that if he^{-saww} crossed over Ghadeer e Khum, a lot of the people would separate from him^{-saww} to go to their cities and their dwelling and their valleys. Therefore, Allah^{-azwj} Wanted that he^{-saww} gathered them to hear the text upon Amir Al-Momineen^{-asws} and an emphasis of the argument/proof upon them regarding him^{-asws} (an extract).⁴¹

See for example: <https://www.hubeali.com/article/farewell-hajj-of-rasool-allah-saww/>

Ali^{-asws} as Mola (Successor) & Completion of Islam at Ghadeer-e-Khum - Year 10

Rasool Allah^{-saww}, at the end of farewell Hajj, asked Muslims to assemble at a place called Ghadeer e Khum (Spring at Khum) and after giving an eloquent sermon, announced the Ali^{-asws} Ibn Abi Talib^{-asws} as his^{-saww} successor (Khalif), and the Holy Verse ***'This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion' [5:3]*** was Revealed by Allah^{-azwj}.

Abu Ja'far^{-asws} (5th Imam^{-asws}) narrates that when Rasool-Allah^{-saww} finished the Farewell Pilgrimage, this Verse was Revealed: ***O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will***

⁴¹ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 36 H 10

Protect you from the people [5:67]. So, the Rasool Allah^{-saww} called for the congregational Prayer (on the 18th of Zil-Hajj).

The people gathered and Rasool Allah^{-saww} said: ‘Who is foremost among you than your own selves?’ They all said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’. The Rasool Allah^{-saww} grabbed Ali^{-asws} Bin Abu Talib^{-asws} and said:

‘For the ones for whom I^{-saww} am Mola (Master), for them, Ali^{-asws} is Mola! Our Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and Do not favour the one who does not favour him^{-asws}, and Help the one who helps him^{-asws}, and Abandon the one who abandons him^{-asws}, for he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and he^{-asws} is to me what Haroun^{-as} was to Musa^{-as} except that there is no Prophet^{-saww} after me^{-saww}’.

And it was the last Obligation which Allah^{-azwj} the High Obligated upon the community of Mohammed^{-saww}, then Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}:

This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion’ [5:3].

Rasool Allah^{-saww} said in the sermon at Ghadeer e Khum: O you people! I^{-saww} have made known to you your ‘Master’ and your Imam^{-asws} after me^{-saww}; your evidence and your guide. He^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} is among you at the status that I^{-saww} am among you. So, emulate him^{-asws} (do his^{-asws} Taqleed), and obey him^{-asws} in all of your affairs, for in his^{-asws} possession is what Allah^{-azwj} has Taught me^{-saww}, and Ordered for me^{-saww}, and I^{-saww} have made it known to him^{-asws}, and I^{-saww} am letting you know that it is with him^{-asws}. So, ask him^{-asws} and learn from him^{-asws} and from the successors^{-asws} after him^{-asws}, and do not try to teach them^{-asws} nor go in front of them^{-asws} nor be left behind them^{-asws}, for they^{-asws} are with the ‘Haq’ (truth) and the ‘Haq’ is with them^{-asws}, neither will they^{-asws} leave it nor will it leave them^{-asws}’ (an extract).⁴² For more details, see for example: <https://www.hubeali.com/article/ghadeer-e-khum/>

Martyrdom (Shahadat) of Rasool Allah^{-saww}: Year 11

After several failed assassination attempts, finally, the enemies of Allah^{-azwj} succeeded in poisoning Rasool Allah^{-saww}.

Abu Abdullah^{-asws} (6th Shia Imam) having said: ‘Are you all intending that the Prophet would die or be killed. Allah^{-azwj} is Saying: ***So if he dies or is killed will you turn back upon your heels? [3:144].*** So, they poisoned (him^{-saww}) before the death, these two had (made him^{-saww} to) drink

⁴² Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

it’. We^{-asws} say: ‘These two (two wives), and their two fathers (1 and 2) are the most evil of the creatures of Allah^{-azwj}’.⁴³

In another account, ‘He^{-saww} let Hafsa know that her father and Abu Bakr would be pursuing the command. She divulged it to Ayesha, and she divulged it to her father, and he divulged it to his companion. Then they all united upon, that they would hasten upon it by poisoning him^{-saww}. When Allah^{-azwj} Informed him^{-saww} of their deed, he^{-saww} thought of killing them both (1 and 2), but they both took oath to him^{-asws} that they did not do so. So, it was Revealed: ***O you those who commit Kufr! Do not offer excuses today. [66:7]’***.⁴⁴

Rasool Allah^{-saww} Foretold martyrdom of himself^{-saww} and his successors^{-asws}

(Sulaym Ibn Qais Hilali narrates) Then the Rasool Allah^{-saww} reiterated, so he^{-saww} said: ‘O you people! When I^{-saww} am martyred, so Ali^{-asws} is higher to the believers than their own selves. When Ali^{-asws} is martyred, so my^{-saww} son^{-asws} Al-Hassan^{-asws} is higher to the believers than their own selves. When Al-Hassan^{-asws} is martyred, so my^{-saww} son^{-asws} Al-Hussain is higher to the believers than their own selves. When my^{-saww} son^{-asws} Al-Hussain^{-asws} is martyred, so my^{-saww} son Ali^{-asws} Bin Al-Hussain^{-asws} is higher to the believers than their own selves. There is not for anyone (a say) with them^{-asws} in the command’.

Ali^{-asws} Bin Abu Talib^{-asws} stood up, and he^{-asws} was weeping, and said: ‘May my^{-asws} mother^{-as}, and my^{-asws} father^{-as} be sacrificed for you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}, will you^{-saww} be martyred?’ He^{-saww} said: ‘Yes, I^{-saww} will be made a martyr by being poisoned, and you^{-asws} will be killed by the sword and your^{-asws} beard will be dyed from the blood of your^{-asws} head, and my^{-saww} son Al-Hassan^{-asws} will be killed by the poison, and my^{-saww} son^{-asws} Al-Hussain^{-asws} will be killed by the sword, and he^{-asws} will be killed by a tyrant son of a tyrant, one whose lineage is in doubt (Da’iy) son of one whose lineage is in doubt (Da’iy), a hypocrite son of a hypocrite’.⁴⁵

Sadly, Rasool Allah^{-saww} was recalled by Allah^{-azwj}, shortly after Farewell Hajj on the 28th of month of Safar, i.e., two months after returning to Madinah after demonstrating Hajj Rituals as well as announcing the Will of Allah^{-azwj} regarding his^{-saww} successor at Ghadeer e Khum.⁴⁶

Muslims Appoint Abu Bakr as Caliph before Prophet^{-saww}’s Funeral: Year 11

Abu Bakr was chosen as caliph, after a fight at Banu Saqifa, among those Muslims who abandoned the funeral of Prophet^{-saww} in order to take over the reign of Muslim nation. The ‘**Saqifa**’ *Saqifah* (سَقِيفَة) was a shed belonging to the Banu/Bani Sa’ida clan, in which a secret meeting was held (in 11 AH) by a small group of Muslims, soon after the news of the Shahadat

⁴³ تفسير العياشي 1: 152 / 200.

⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 17

⁴⁵ Sulaym Ibn Qais Hilali, Hadith no. 42

⁴⁶ ص 16- بحار الأنوار 22 514 باب 2- وفاته و غسله و الصلاة عليه و

of the Holy Prophet^{-saww} was broken. During the meeting, participating Muslims from both Ansaar (the helpers) and Mahajareen (the emigrants) tried to appoint a caliph from their race and creed. The Ansaars⁴⁷ claimed that they were more entitled to appoint a caliph from amongst them due to their help and assistance, whilst the Mahajareen insisted a caliph should be from amongst them, as they were first in embracing Islam and had close kinship with Rasool Allah^{-saww}. Their arguments continued for hours, turning into ugly altercations, exposing tribal rivalries and personal grudges, and ending in a stampede-like situation. At this point, Umar Ibn Khattab hurriedly took the hand of Abu Bakr and pledged allegiance to him and some followed suit, while others vigorously opposed it. It took between 1-3 days as per some narrations.

Then, they came out compelling and coercing others to pledge allegiance to Abu Bakr, Umar Ibn Khattab being the foremost in doing so⁴⁸. Whilst those Muslims were at Saqifa, Ali^{-asws} Ibn Abi Talib^{-asws}, along with some members of Bani Hashim, was busy in washing, embalming, offering the funeral Salat and burial of Rasool Allah^{-saww}. Here, we present two Ahadith related to the outcome of the *Saqifa* allegiance:

And he (Ibn Abi Al-Hadeed) said in another place, ‘They said, ‘When it ended to Amir Al-Momineen^{-asws}, news of the Saqifa, after the expiry of Rasool-Allah^{-saww}, he^{-asws} said: ‘What did the Helpers say?’ They said, ‘They said, ‘There should be a ruler from us (Helpers) and a ruler from you (Emigrants)’.

He^{-asws} said: ‘Why did you not argue with them that Rasool-Allah^{-saww} bequeathed that they should be good to their (Helpers) good doers, and they should overlook from their evil ones?’

They said, ‘And what is the argument in this against them?’

He^{-asws} said: ‘If the government was to be among them (the helpers), he^{-saww} would not have bequeathed with them’. Then he^{-asws} said: ‘So, what is that which Quraysh said?’ They said, ‘They argued that they are the tree (lineage) of the Rasool^{-saww}’. He^{-asws} said: ‘They argued with the tree and wasted the fruit (the Ahl Al-Bayt^{-asws})!’⁴⁹

When Abu Bakr succeeded in taking allegiance from most of the Muslims, he wrote to his father about him becoming the caliph of the Muslims, his father replied to him:

(The book) ‘Al-Ihtijaj’ – Abu Quhafa (Abu Bakr’s father) was at Al-Taif when Rasool-Allah^{-saww} passed away, and Abu Bakr was pledged allegiance to. He (Abu Bakr) wrote a letter to him, its content was, ‘From caliph of Rasool-Allah^{-saww} to Abu Quhafa. As for after, the people are in

⁴⁷ Helpers (who offered help to Immigrants of Makkah and embraced them as brothers for the sake of Islam)

⁴⁸ See for example, Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 13 a (Introduction ref. 7)

⁴⁹ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 26

agreement with me, so today I am caliph of Allah^{-azwj}. If you would come forward to us, it would be good from you’.

When Abu Quhafa read the letter he said to the messenger, ‘What prevented them from Ali^{-asws}?’ The messenger said, ‘He^{-asws} is of young age, and he^{-asws} has killed a lot among the Quraysh and others, and Abu Bakr is older than him^{-asws}’.

Abu Quhafa said, ‘If this command in that was based upon the age, then I am more rightful than Abu Bakr is. They have oppressed Ali^{-asws} of his^{-asws} right, and the Prophet^{-saww} had got the allegiances to be pledged to him^{-asws}, and had ordered us with pledging to him^{-asws}’.

Then he (father of Abu Bakr) wrote to him (Abu Bakr), ‘From Abu Quhafa to Abu Bakr. As for after, ‘Your letter came to me and I find it to be a letter of an idiot, contradicting part of it with a part. At times you are saying, ‘Caliph of Allah^{-azwj}’, and at time you are saying, ‘Caliph of Rasool-Allah^{-saww}’, and at times, ‘The people are in agreement with me’, and it is a vague matter.

Do not enter into a matter it would be difficult for you to exit from it tomorrow, and your posterity would happen to be in regret from it, and the self-accusing soul would blame in front of the Reckoning on the Day of Qiyamah. There are entrances and exits for the matters, and you know one who is foremost with it than you are. Watch out for Allah^{-azwj} as if you can see Him^{-azwj}, and do not leave out its (rightful) owner, for leaving it today is lighter upon you, and peace be to you’^{.50}

The Saqifa meeting, however, needs to be analysed as a reaction to the sermon of Rasool Allah^{-saww} at Ghadeer-e-Khum, where Rasool Allah^{-saww} announced: ‘For the ones for whom I^{-saww} am Mola (Master), for them, Ali^{-asws} is Mola!’⁵¹ A group among Muslims, disliked it so much that they agreed among themselves to stop Bani Hashim (mainly Ali^{-asws} Ibn Abi Talib^{-asws}) from succeeding to Caliphate. The leading hypocrites among them were the twelve (12) companions of Al-Uqba, who hatched their first plan when they covered their faces and intended to frighten the camel of the Messenger of Allah^{-saww}.

When did that happen (Sulaym asked from Abu Dharr^{-ra})? He^{-ra} (Abu Dharr^{-ra}) said, ‘At Ghadeer Khum (or Battle of Tabbuk as per some traditions), when the Messenger of Allah^{-saww} was returning from the Farewell Pilgrimage’. I said, ‘May Allah^{-azwj} Keep you well, do you know them?’ He^{-ra}, said, ‘Yes, by Allah^{-azwj}, all of them’. I said, ‘From where did you^{-ra} come to know them and the Messenger of Allah^{-saww} had told Huzayfa to keep it a secret?’ He^{-ra} said, ‘Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar’. I said, ‘Can you name them for me?’ He^{-ra}

⁵⁰ Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 3

⁵¹ See for example: [Ghadeer-e-Khum \(hubeali.com\)](http://Ghadeer-e-Khum(hubeali.com))

said, ‘Five (5) companions of the agreement⁵², and five (5) companions of the consultative council (to select the 3rd Muslim Caliph), and Amr Bin Al-Aas and Mu'awiya’. A (failed) assassination attempt was made to trip the she-camel of Rasool-Allah^{-saww} on the night of Al-Aqaba (at Al-Aqaba Mountain pass), and the remaining ones from the renegade hypocrites at Al-Madinah wished to kill Ali^{-asws} Bin Abu Talib^{-asws}.

The animosity of hypocrites against Ali^{-asws} Ibn Abi Talib^{-asws} was finally realised at *Saqifa*, conclusion of the most controversial events in early Islam, due to the exclusion of a large number of the Holy Prophet^{-saww}'s companions from the secret council at Saqifa, including Rasool Allah^{-saww}'s immediate family members and notably Ali^{-asws} Ibn Abi Talib^{-asws}, his^{-saww} most trustworthy, knowledgeable, and flag bearer.

With respect to the succession to the first Caliph, Abu Bakr could not find a better leader than Umar Ibn Al-Khattab and nominated him as his successor. Towards the end of 2nd Caliph's reign, a completely new method of choosing the 3rd Muslim Caliph was devised and a council was formed consisting of six from the companions of Rasool Allah^{-saww} (all of them from the Quraysh - the Mahajareen - Emigrants). Then when the third Caliph was murdered by a delegation from Egypt, after days of siege and bloodshed, Muslims started looking for the fourth caliph and pleaded to Ali^{-asws} Ibn Abi Talib^{-asws} to lead them, who was also martyred, later on, by the cruel strike of Ibn Muljim.

Islamic history is tainted by divisions caused at Saqifa. These divisions continued, leading to several wars among Muslims (mainly involving the companions of Rasool Allah^{-saww}), e.g., the battle of Camel (battle of Jamal), where companions of Rasool Allah^{-saww} were killed from both warring groups! The Muslim divisions and contention remained so, and led to the very tragic and shameful killings of the Ahl Al-Bayt^{-asws} in Karbala, their^{-asws} imprisonment in Sham. And Saqifa contention still haunts the Islamic community, as some extreme Muslim factions have declared the followers of Ali^{-asws} Ibn Abi Talib^{-asws} as non-believers and Kafirs and have attempted to kill them whenever an opportunity presented to them – and that is all over the world.

It is therefore, important to learn about that which occurred at Saqifa and correct our allegiance to Allah^{-azwj} and adhere to His^{-azwj} Path. Only if we were to analyse the circumstances prior to and after *Saqifa* and to try to sieve out the falsehood and develop tolerance for each Islamic faction's point of view, rather than try to eliminate them from the face of the earth – so uprooting the extremism which has been planted by the army of Iblis^{-la} to divide and disintegrate the Muslim nation.

See for example, <https://www.hubeali.com/article/saqifa-and-beyond/>

⁵² See for example, Kitab Sulaym bin Qays Al-Hilali, H 4, Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 3 H 3

Shahadat of Syed Mohsin^{-asws} Ibn Ali^{-asws} – Year 11

Rasool-Allah^{-saww} had given the name ‘Mohsin^{-asws}’ to the third son of Syeda^{-asws} and Ali^{-asws}, before leaving this world.

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} narrated to me^{-asws}, from my^{-asws} grandfather^{-asws} having said: ‘Amir-Al-Momineen^{-asws} said: ‘Name your children before they are born, so if you do not know whether it is a male or a female, so name them by the named which happen to be for the males and the female, for if they are miscarried, when they meet you on the Day of Judgement, and you have not named them the miscarried one would be saying to its father, ‘Did you not name me?’ And Rasool-Allah^{-saww} had named Mohsin^{-asws} before he^{-asws} had been Given (to us^{-asws})’.⁵³

Ahadith related to the martyrdom of Syed Mohsin^{-asws} Ibn Ali^{-asws} reveal, martyrdom took place when Muslims attacked the house of Ahl Al-Bayt^{-asws} (Syeda^{-asws} and Ali^{-asws} Ibn Abi Talib^{-asws}) and burnt and demolished its door. The circumstances which led to the attack were their desire to forcefully seek the ‘Bayt’ (allegiance) of Ali^{-asws} in order to endorse the legitimacy of the first Muslim caliph’s reign, following the departure of Rasool-Allah^{-saww}:

In their violent attack, subsequent to the burning of the front door of Ali^{-asws}’s house, they entered the holy house but Syeda^{-asws} tried to stop them while coming forward to protect Amir-Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} from the agents of the first Muslim Caliph. The burning door was pushed onto the Syeda^{-asws} – thereby injuring the daughter of Rasool-Allah^{-saww}. In the attack, Syeda^{-asws}’s ribs were fractured and as a result, Syed Mohsin^{-asws}’s soul departed to the Heavens.

When is the Shahadat of Syed Mohsin^{-asws} Ibn Ali^{-asws}?

How soon after the Shahadat (martyrdom) of Rasool Allah^{-saww}, Syed Mohsin^{-asws} Ibn Ali^{-asws} was martyred?

After the burial of Holy Prophet^{-saww}, and subsequent to the people gathering behind Abu Bakr, Amir Al-Momineen^{-asws} reminded Muslims of their allegiance to him^{-asws} at the place of Ghadeer-e-Khum. Which took place for three days, when Muslims did not support Amir Al-Momineen^{-asws}, Ali^{-asws} started compiling the Holy Quran (writing it on paper, skin/hide by his own handwriting containing Holy Verses as well as interpretations) while confining himself^{-asws} to his^{-asws} house for several days (Ahadith say between 7 to 9 days after the Shahadat of Rasool Allah^{-saww})⁵⁴, when Abu Bakr saw that he insisted on the allegiance, but Amir Al-Momineen^{-asws} sent him a message that I^{-asws} will not come out of my^{-asws} house until after completing the compilation of the Holy Quran. So, they kept quiet from him^{-asws} for a few days.⁵⁵ After completion of the compilation of the Holy Quran, Amir Al-Momineen^{-asws} visited the Masjid of Rasool Allah^{-saww}, where people were around Abu Bakr and said: I^{-asws}

⁵³ Al Kafi – V 6 – The Book of Aqeeqa Ch 10 H 2

⁵⁴ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 5, 73: التوحيد (للصدوق)، ص:

⁵⁵ From Kitab Sulaym Ibn Qais Hilali, H. 4

have been preoccupied with his^{-saww} washing (and burial), then with the Quran (compilation), and did not cease until I^{-asws} have collected all of it in this one cloth. At this point, Umar said, ‘What we have from the Quran is sufficient for us, but rather, you^{-asws} are calling us to yourself^{-asws}’. Then Ali^{-asws} entered his^{-asws} house’. And only after this day, Abu Bakr sent a message to Amir Al-Momineen^{-asws} and insisted on allegiance which led to the burning of the door of the Ali^{-asws} and Syeda^{-asws}, which led to the shahadat of Syed Mohsin^{-asws}. Therefore, the exact number of days after the Shahadat of Rasool Allah^{-saww} and prior to the burning of the door of Amir Al-Momineen^{-asws} cannot be quantified but it could be after several days.

A brief account on Shahadat of Syed Mohsin^{-asws} Ibn Ali^{-asws}, is given elsewhere: <https://www.hubeali.com/article/shahadat-of-syed-mohsin-asws-ibn-ali-asws/>

Shahadat of Syeda^{-asws} the daughter of Rasool Allah^{-saww}: Year 11

After the Shahadat of Rasool Allah^{-saww}, some Muslims decided to make Abu Bakr as the successor of Rasool Allah^{-saww} but Imam Ali^{-asws} and his^{-asws} true followers declined to accept Abu Bakr as the successor (Caliph) of Rasool Allah^{-saww} and told them that Rasool Allah^{-saww}, during his^{-saww} life-time, had already appointed Ali^{-asws} Ibn Abu Talib^{-asws} (as his^{-saww} successor).

(After winning the support of general Muslims for Abu Bakr), Umar said to Abu Bakr, ‘Send a message to Ali^{-asws} to do his ‘Bayt⁵⁶ (pay allegiance), for there is nothing in this (Caliphate) until he^{-asws} does ‘Bayt’, and if he^{-asws} were to do so, it will be secure’. Abu Bakr sent a message to him^{-asws}, ‘Answer to the caliph of the Rasool Allah^{-saww}’. The messenger came and said that to him^{-asws}. Imam Ali^{-asws} replied to him: ‘Glory be to Allah^{-azwj}, with what haste you have forged a lie to the Rasool Allah^{-saww}, he knows and those that surround him know that the Allah^{-azwj} and His^{-azwj} Messenger^{-saww} did not appoint a Caliph other than myself^{-asws}’. The messenger went and informed him (Abu Bakr) of what he^{-asws} had said to him.

Abu Bakr sent his messenger again and insisted that Ali^{-asws} must do ‘Bayt’ of ‘Amir Al-Momineen’. Ali^{-asws} said to him (the messenger should tell to Abu Bakr): ‘Glory be to Allah^{-azwj}, by Allah^{-azwj} it has not been long and he (Abu Bakr) has forgotten it. By Allah^{-azwj}, he knows that this is a name (Amir Al-Momineen), which is not correct except for myself^{-asws}, and Rasool Allah^{-saww} has ordered it, and he himself was the seventh one who had saluted me^{-asws} as Amir Al-Momineen (the chief of the faithful). He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, ‘Is this truth from Allah^{-azwj} and His^{-azwj} Prophet^{-saww}?’

The messenger returned and informed him of what he^{-asws} had said. He kept quiet from him on that day.

⁵⁶ Bayt those days was to accept one as his leader by forwarding one’s right hand as a gesture of one’s support.

When Imam Ali^{-asws} saw the Abandonment of the people, their avoidance of supporting him^{-asws}, and their gathering around Abu Bakr and their obedience to Abu Bakr, Mola Ali^{-asws} decided to stay at his^{-asws} house.

(After a few days) Umar said to Abu Bakr, ‘What is preventing you to send someone to Ali^{-asws} for the ‘Bayt’, for there is no one remaining except that he has done Bayt apart from him^{-asws} and those four (Mola Ali^{-asws}’s supporters)’. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more peaceful of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said: ‘Who shall we sent to him^{-asws}?’ Umar said, ‘We should send to him^{-asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from one of the freed slaves.⁵⁷

He sent him, and sent some ‘Al-Ansar’ along with him, and they gather at house of Imam Ali^{-asws}. They sought permission from Imam Ali^{-asws} to enter the house. He^{-asws} did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, ‘He^{-asws} is not permitting us’. Umar said, ‘Go, if he^{-asws} gives you permission, and if not, enter without permission.’ They rushed across. They sought permission. The Syeda^{-asws} said, ‘Get out of here all of you that you cannot entered into my^{-asws} house without my^{-asws} permission!’ They returned, and Qunfuz the accursed, remained there. They said (to Abu Bakr and Umar), ‘The Syeda^{-asws} said such and such. She^{-asws} told us to get out of her^{-asws} house, for we (cannot) enter without permission’. Umar got angry and said, ‘What have we to do with the women (being very disrespectful - Nouzo billah)?’

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Imam Ali^{-asws} and the Syeda^{-asws}, and their^{-asws} two sons^{-asws}. Then Umar called out until Imam Ali^{-asws} and the Syeda^{-asws} heard, ‘By Allah^{-azwj}, Come out to us, O Ali^{-asws}, and do ‘Bayt’ to the caliph of Rasool Allah^{-saww}, or else we will burn down your^{-asws} house upon you^{-asws}’. The Syeda^{-asws} said: ‘O Umar, what have you to do with us^{-asws}?’ He said, ‘Open the door or else we will burn down your^{-asws} house upon you^{-asws}’.

Syeda^{-asws} said: ‘O Umar, do you not fear Allah^{-azwj} that you want to enter into my^{-asws} house?’ He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Syeda Fatima^{-asws} confronted him and shouted: ‘O my^{-asws} father^{-saww}, O Rasool Allah^{-saww}! Umar raised his sword, and it was in its sheath, and hit the Syeda^{-asws} with it on her^{-asws} side. The Syeda^{-asws} screamed: ‘O my^{-asws} father!’ He raised the whip. He struck her^{-asws}

⁵⁷ He was freed by the Messenger of Allah^{-saww} after the conquest of Makkahh.

with it on her^{-asws} arm. She^{-asws} called out: ‘O Rasool Allah^{-saww}! Evil it is what Abu Bakr and Umar have done after you^{-saww}!’

Defence of Ali^{-asws} for the descendant of the Prophet-hood – Year 11

(When Umar moved forward) Ali^{-asws} leapt up and grabbed Umar by the collar and pushed him away. He fell and injured his neck and nose. Mola Ali^{-asws} was about to kill him but he^{-asws} remembered the statement of the Rasool Allah^{-saww}: “O Ali^{-asws}! you must not fight with them (unless there are 40 supporters with you^{-asws})”. So, Mola Ali^{-asws} said: ‘By the One Who^{-azwj} has Honoured Mohammed^{-saww} with Prophet-hood – O son of Sahhaak – had the Book of Allah^{-azwj} not been in front of me^{-asws}, and the promise - my^{-asws} promise to Rasool Allah^{-saww}, you would have never been able to enter my^{-asws} house’!

Umar yelled out for help. The people came over until they entered the house, and Imam Ali^{-asws} reached for his^{-asws} sword. Qunfuz returned to Abu Bakr and he feared that Imam Ali^{-asws} would come out to him with his^{-asws} sword, having known of his^{-asws} bravery and determination. Abu Bakr said to Qunfuz, ‘Return, and see if he^{-asws} comes out, or else break down his^{-asws} house, and if he^{-asws} still refuses, burn down his^{-asws} house upon him^{-asws}’. Qunfuz - the accursed - returned.

He and his companions entered without permission, and Imam Ali^{-asws} reached for his^{-asws} sword. They got to him^{-asws} first, and they surrounded him^{-asws}, and there were many of them. Some of them took their swords out, grabbed him^{-asws} and seized him^{-asws}. They put a rope around his^{-asws} neck. The Syeda^{-asws} came in between him^{-asws} and them near the door of the house.

And Qunfuz then hit Syeda^{-asws} with the whip when she^{-asws} came between them and her^{-asws} husband^{-asws}, and Umar had instructed him, ‘If the Syeda^{-asws} comes between you and him^{-asws}, hit her^{-asws}’. Qunfuz, may Allah^{-azwj} Curse him, forced her^{-asws} to take refuge behind the door of her^{-asws} house, and he pushed it. The ribs on her^{-asws} side broke, and as a result of which (Mohsin^{-asws}) was martyred. The Syeda^{-asws} did not cease being injured as a result, until she^{-asws} met Allah^{-azwj}, as a martyr⁵⁸.

Imam Jafar e Sadiq^{-asws} (6th Shia Imam) said: Syeda^{-asws} lived for seventy-five (75) days after the Shahadat of the Rasool Allah^{-saww}. The Syeda^{-asws} had become extremely sad after the Shahadat of her^{-asws} father^{-asws}. Angel Jibril^{-as} would visit her^{-asws} with condolences because of the Shahadat of her^{-asws} father^{-saww} with Allah^{-azwj}’s Blessings. Jibril^{-as} would inform the Syeda^{-asws} about where her^{-asws} father^{-saww} was and about what might happen after her^{-asws}

⁵⁸ Kitab Sulaym Ibn Qais Hilali, H. 3

Shahadat to her^{-asws} descendants and Ali^{-asws} would write down such information (Just as the Holy Quran was Revealed to the Holy Prophet Mohammed^{-saww}).⁵⁹

The narrator says I asked Imam Ali Al-Reza^{-asws} (our 8th Imam^{-asws}) about the grave of Syeda Fatimah^{-asws}. Imam Ali Reza^{-asws} replied that the Syeda^{-asws} was buried in her^{-asws} own house. When the Amawids enlarged the Masjid, it became part of the Masjid.⁶⁰

For further reading, please see, for example: <https://www.hubeali.com/kitab-e-sulaym/> And for the usurped property of Fadaq, <https://www.hubeali.com/article/fadak-and-the-divisions-beyond-fadak/>

Abu Bakr Appoints Umar as his successor before his passing away: Year 13

Abu Bakr, among fights and unrest, was selected as Caliph by those who abandoned the washing and burial of Prophet^{-saww} and remained as caliph for two years and few months (11-13 A.H.). Abu Bakr nominated Umar as his successor and next caliph, abandoning the process of consultation, he had himself gone through for his nomination.

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} came to Abu Bakr and said to him: ‘Didn’t Rasool-Allah^{-saww} order you to obey me^{-asws}?’ He said, ‘No, and had he^{-saww} ordered me, I would have done so’.

He^{-asws} said: ‘Then let us go to Masjid Quba’, and there was Rasool-Allah^{-saww} praying Salat. When he^{-saww} finished, Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! I^{-asws} said to Abu Bakr: ‘Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-saww} had Commanded you to obey me^{-asws}’ and He (Abu Bakr) said, ‘No’. Rasool-Allah^{-saww} said: ‘I^{-saww} had ordered you, so obey him^{-asws}!’

He^{-asws} said: ‘He (Abu Bakr) went out and Umar met him, and he had been terrified. He said to him, ‘What is the matter with you?’ He said, ‘Rasool-Allah^{-saww} said such and such to me’. He said, ‘Damn the community making you, their ruler. Do you not recognise the sorcery of the Clan of Hashim^{-as?}’⁶¹

Abu Bakr witnessed the Rasool Allah^{-saww} and Ali^{-asws} at the time of death – Year 13

I (Sulaym Ibn Qais Hilali) said, ‘I (Sulaym) said to Abdul Rahmaan Ibn Ghanam said, ‘And that which you heard from him, what was it?’ He said, ‘He (Abu Bakr) called for the woe and the destruction (upon himself), so Umar said to him, ‘O Caliph of the Rasool Allah^{-saww}, what is it with you that you are calling for the woe and the destruction?’ He said, ‘This here is the Rasool Allah^{-saww} and Ali^{-asws} is with him^{-saww}, giving me the news of the Fire, and with them^{-asws} is the agreement which we had made a pact on in the Kabah, and he^{-saww} is saying: ‘By my^{-saww} life,

⁵⁹ Al-Kafi, Vol. 1, Chapters on History, Syeda Fatimah^{-asws}, h 1.

⁶⁰ Ibid, h 9.

⁶¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 3 H 5

you have been faithful by it, and you and your companion have overcome the Guardian of Allah^{-azwj}, so receive news of the Fire in the lowest levels of it'.

When Umar heard it, he went out and he was saying, 'He is out of his mind'. He (Abu Bakr) said, 'No, by Allah^{-azwj} I am not out of my mind, where are you going?'

Umar said, 'You were the second of the two in the cave'. He said, 'Now as well? Or have I not narrated to you that Mohammed^{-saww} – and he did not say 'Rasool Allah^{-saww}' – said to me, and I was with him^{-saww} in the cave: 'I^{-saww} can see the ship of Ja'far^{-ra} and his^{-ra} companions floating in the sea'. So I said, 'Show it to me'. So, he^{-saww} wiped my face, I looked at him^{-saww} and was convinced by that, that he^{-saww} is was a magician. I mentioned that to you at Al-Madinah. So we were both coincidental in our opinions that he was a magician?'

Umar said, 'O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People^{-asws} of the Household gloat over you'. Then he went out, and my brother (Mohammed Ibn Abi Bakr) went out, and Ayesha went out to perform ablution for the Prayer. So, he made me hear from his words which he did not let them hear. (Hadith continues)

Acceptance of Abu Bakr of his entry into the coffin of Hell

I said to him when I was alone with him, 'O father, say, 'There is no God but Allah^{-azwj}'. He said, 'I will not say it nor do I have the ability to do so until I go to the Fire and enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which is a rock. Whenever Allah^{-azwj} Intends to Heat the Hell, He^{-azwj} Lifts the rock'. (Hadith continues)

Cursing of Umar by the tongue of Abu Bakr

I said, 'Are you delirious?' he said, 'No, by Allah^{-azwj}, I am not delirious. May Allah^{-azwj} Curse Ibn Sahaak (Umar). He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So, he is an evil companion, May Allah^{-azwj} Curse him. Place my cheek on the ground'. So, I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him, what he had said. Umar said, 'May Allah^{-azwj} have Mercy on the Caliph of the Rasool Allah^{-saww}. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

Ayesha said, ‘You speak the truth’, and all of them said to me, ‘Let no one hear anything from this, or else Ali^{-asws} Bin Abu Talib^{-asws} and the Ahl Al-Bayt will gloat over you.

Sulaym said, ‘I said to Mohammed (ibn Abi Bakr), ‘Whom do you see to have narrated to Amir Al-Momineen^{-asws} about these five of what they had said?’ So he said, ‘The Rasool Allah^{-saww}, and he^{-asws} sees him^{-saww} in his^{-asws} dream every night, and him^{-saww} narrating it to him^{-asws} in the dream is similar to him^{-saww} narrating it to him^{-asws} during his^{-saww} lifetime and the wakefulness, for the Rasool Allah^{-saww} has said: ‘The one who sees me^{-asws} in the dream, so he has seen me^{-saww}, as the Satan^{-la} cannot be like me^{-saww}, neither in the sleep nor in wakefulness, and not be like any one from my^{-saww} successors^{-asws}, up to the Day of Judgement’.

Sulaym said, ‘I said to Mohammed Bin Abu Bakr, ‘Who has narrated this to you?’ He said, ‘Ali^{-asws}’. I said, ‘And I heard it as well from him^{-asws}, just as you heard it’ So I said to Mohammed (Bin Abu Bakr), ‘Perhaps an Angel from the Angels narrated it to him^{-asws}?’ He said, ‘How can that be?’ I said, ‘Do the Angels narrate to any but the Prophets^{-as}?’ He said, ‘But have you not read the Quran, **“And We did not send before you any messenger or prophet, or a Muhaddith” [22:52]?**’ (Please note that the word ‘Muhaddith’ is missing from this Verse from the current version of the Quran).

(Sulaym) said, ‘I said to him, ‘Amir Al-Momineen^{-asws}, he^{-asws} was a Muhaddith?’ He said, ‘Yes, and so was (Syeda) Fatima^{-asws} a Muhadditha and she^{-asws} was not a Prophetess, and Maryam^{-as} was a Muhadditha and she^{-as} was not a Prophetess, and the mother^{-as} of Musa^{-as}, she^{-as} was not a Prophetess and she^{-saww} was a Muhadditha, and so was Sarah^{-as} the wife of Ibrahim^{-as}, she^{-as} saw the Angel who gave her^{-as} the good news of Is’haaq^{-as} and after Is’haaq^{-as}, Yaqoub^{-as}, and she^{-as} was not a Prophetess’. (Hadith continues)

Confirmation by Amir Al-Momineen^{-asws} for this Hadith for a second time

Sulaym said, ‘When Mohammed Bin Abu Bakr was killed in Egypt, I gave my condolences to Amir Al-Momineen^{-asws}, and was alone with him^{-asws}, so I narrated to him^{-asws} of what Mohammed Bin Abu Bakr had narrated to me, and informed him^{-asws} of what Abdul Rahman Bin Ghanam has informed me. He^{-asws} said: ‘Mohammed (Bin Abu Bakr) spoke the truth, may Allah^{-azwj} has Mercy on him, but rather he is a martyr, alive and in receipt of sustenance.⁶²

Rule of Umar and creation of 6-member group for next Caliph: Year 13-23

Abu Bakr Ibn Quhafa appoints Umar Ibn Khatab as his successor in late 12 or start of 13 A.H. who ruled Muslims from Madinah for about ten until being assassinated by a Persian slave

⁶² The Book Of Sulaym Bin Qays Al-Hilali, Hadith 37.

Abu Lu'lu'a Firuz in 22, an Iranian who got upset after not being paid wages on time or charged with higher levy.

Close to his death, Umar Ibn Khatab, established a ‘Shura’⁶³ consisting of six persons (in the matter of selecting the next caliph). After three days’ deliberations, the council collared it on Abdul Rahman. Then Ibn Awf (Abdul Rahman) made it (Caliphate) to go to Usman on the condition that he would return it back to him. Usman betrayed him, and Ibn Awf (Abdul Rahman) slandered him as an infidel and an ignorant one during his lifetime. His children (Abdul Rahman’s) thought that Usman had poisoned him, which (led to his) death.⁶⁴

Ali^{-asws} Ibn Abi Talib^{-asws} objected to the Shura created by Umar and said: And the consultative group (which Umar nominated for the 3rd Caliph) consisted of six in number and all of us are alive. Why did Umar include me^{-asws} in the consultation when he and his companions had testified against the Messenger of Allah^{-saww} (by fabricating a Hadith that Prophet-hood and Caliph will not be together)? Did he include me in the consultation regarding the Caliphate or for something else? And if you think that he made the consultation to be for something other than the Emirate, so it is not for Usman to be the Emir over us, and is it necessary for us to have a consultation for something else because he ordered us to have a consultation for something else? And if the consultation was regarding it (Caliphate), why did he include me^{-asws} among those (the nominees)? Did he not take me^{-asws} out by saying that the Messenger of Allah^{-saww} had taken out the People^{-asws} of the Household from the Caliphate and informed that there is no share for them^{-asws} in it (the fabricated Hadith)?⁶⁵

In another Hadith, Ali^{-asws} turned towards Talha, and Al-Zubayr, and Ibn Awf, and Sa’ad. He^{-asws} said: ‘By Allah^{-azwj}, if those five lied against the Messenger of Allah^{-saww} (by fabricating the Hadith) then it is not permissible for you to hold their friendship, and if they spoke the truth then it is not permissible for you – O you five – to include me^{-asws} along with you in the consultation, for my^{-asws} inclusion in it is against the Messenger of Allah^{-saww}, and away from him^{-saww}’.⁶⁶

Once, Al-Abbas said to Ali^{-asws}, ‘What is your^{-asws} opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?’ So, Ali^{-asws} looked at the ones around him^{-asws}, then his^{-asws} eyes filled up with tears, then he^{-asws} said: ‘In appreciation for the strike which he struck at (Syeda) Fatima^{-asws}, with the whip. She^{-asws} passed away, and on her^{-asws} shoulder was the effect of it, like a bruise and swelling’.

Then he^{-asws} said: ‘The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in

⁶³ Nomination

⁶⁴ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 37

⁶⁵ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 11

⁶⁶ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 11

everything ‘new’ that he comes up with. If his (2nd Caliph’s) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

So, what made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it. And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot. And what is even stranger than that is that he has reinstated some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)’.⁶⁷

Examples of changes to Sunnah by Umar⁶⁸:

(In a lengthy sermon) Ali^{-asws} turned towards the people and said: ‘It is strange that the people are seeing the ‘Sunnah’⁶⁹ of their Prophet^{-saww} being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denies him instead. Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as ‘Sunnah’ and make it to be their religion, in order to be close to Allah^{-azwj} by these. For example -

Relocation of the ‘Maqaam-e-Ibrahim^{-as}’ to where it used to be in the era of Ignorance

He (Umar) transferred the ‘*Maqaam-e-Ibrahim^{-as}*’ from the place where it was placed by the Messenger of Allah^{-saww} to the place which it used to be in the era of ignorance, where the Messenger of Allah^{-saww} had moved it from (upon conquering Mecca).

Changing of the weight measures of the Messenger of Allah^{-saww} of ‘Sa’a’ and ‘Mudd’

And with regards to him changing the *Sa’a* of the Messenger of Allah^{-saww} and his^{-saww} *Mudd*, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the oath and the ‘*Zihaar*’ – by both of these they give what is obligatory for them. And the Messenger of Allah^{-saww} has said: ‘Our Allah^{-azwj}, Bless for us with regards for our *Mudd* and our *Sa’a*!’ They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

⁶⁷ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 14

⁶⁸ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 14

⁶⁹ Traditions of Holy Prophet Mohammed^{-saww}.

Usurpation of Fadak

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of (Syeda) Fatima^{-asws}. She^{-asws} had consumed from its yield in the era of the Prophet^{-saww}. So, they asked her^{-asws} for proof for that which was already in her^{-asws} hands, and neither did they ratify her^{-asws} nor Umm Ayman^{-ra}.⁷⁰ And he knew with conviction – just as we^{-asws} know – that it was in her^{-asws} hands. And it was not permissible for him to ask her^{-asws} for proof for that which was already in her^{-asws} hands, or for him to hurl accusations at her^{-asws}.

Then the people beautified that and praised him for it and said, ‘But he did that due to his piety and virtue’. Then they beautified the ugly deeds of them both as being fair and equitable. So, they said, ‘We think that (Syeda) Fatima^{-asws} did not say except for the truth, and that Ali^{-asws} did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her^{-asws}’. So, they both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?’ But, the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

And (Syeda) Fatima^{-asws} had said to them both – when he wanted to take it (Fadak) away from her^{-asws}, and it was in her^{-asws} hands: ‘Is this not in my^{-asws} hands and my^{-asws} representative regarding it is here, and I^{-asws} had consumed the yield from it whilst the Messenger of Allah^{-saww} was alive?’ He said, ‘Yes’. She^{-asws} said: ‘So why do you ask me^{-asws} for the proof on that which is already in my^{-asws} hands?’ He said, ‘Because this is war booty for the Muslims, so you^{-asws} produce the proof otherwise we will not give it’. She^{-asws} said to both of them – and the people around them were listening: ‘Do the two of you want to turn back what the Messenger of Allah^{-saww} has done, and you both are issuing a ruling with regards to us^{-asws} especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{-asws} were to claim to be in my^{-asws} hands from the wealth of the Muslims, you will ask me^{-asws} for the proof or from them?’ They said, ‘But we will ask you^{-asws}’.

She^{-asws} said: ‘If all the Muslims were to make a claim for that which is in my^{-asws} hands, you will ask them for the proof or from me^{-asws}?’ Umar got angry and said: ‘This is the ‘Fey’ (war booty) for the Muslims and their land, and it is in the hands of (Syeda) Fatima^{-asws} and she^{-asws} is consuming the yield of it, so if she^{-asws} can establish proof on what she^{-asws} is claiming that the Messenger of Allah^{-saww} gifted it to her^{-asws} from between the Muslims – and it is their war booty and their right – we will look into that’.

⁷⁰ She was an Abyssinian slave of Muhammad^{-saww}’s parents, Abdullah Ibn Abd Al-Muttalib^{-asws} and Aminah^{-asws} bint Wahb^{-asws}.

So, she^{-asws} said: ‘It is sufficient for me^{-asws} that I^{-asws} should adjure you with Allah^{-azwj} as Witness, O you people, but have you not heard the Messenger of Allah^{-saww} say: ‘My^{-saww} daughter^{-asws} is the Chieftess of the women of the Paradise?’ They said, ‘By our Allah^{-azwj}, yes, we have heard it from the Messenger of Allah^{-saww}’. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{-asws} for immorality, or two men for theft, you will ratify them against me^{-asws}?’ As for Abu Bakr, he was silent, but not Umar. He said, ‘Yes, we will apply the Limits (of the Law) on you^{-asws}’.

She^{-asws} said: ‘You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Mohammed^{-saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{-asws}, is an accursed infidel by what Allah^{-azwj} Sent down upon Mohammed^{-saww}, because they^{-asws} are the ones from whom^{-asws} Allah^{-azwj} has kept away all uncleanness and Purified them^{-asws} with a thorough Purifying [33:33]. It is not permissible to have witnesses against them^{-asws} because they^{-asws} are infallible from every evil, and pure from every immorality.

Narrate to me^{-asws} – O Umar – who are the People^{-asws} (Ahl) of this Verse? If the people testify against them^{-asws} or anyone^{-asws} from them^{-asws}, of Polytheism or infidelity, or immorality, will the Muslims keep away from them^{-asws} and apply the Limits (of the Law) on them^{-asws}?’ He said, ‘Yes, and they^{-asws} and the rest of the people with regards to that are not but equal’.

She^{-asws} said: ‘You have lied and transgressed (Kufr), they^{-asws} and the rest of the people are not equal with regards to that because Allah^{-azwj} has Made them^{-asws} to be Infallible and Revealed their^{-asws} Infallibility, and their^{-asws} Purification, and Kept away from them^{-asws}, the impurities. Therefore, the one who ratifies against them^{-asws}, he has lied against Allah^{-azwj} and his^{-azwj} Messenger^{-saww}’. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’.

Withholding of Al-Khums

Sulaym said, ‘Then he^{-asws} turned towards Al-Abbas and those who were around him, then said: ‘Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah^{-azwj} had Obligated for us^{-asws} in the Quran? And Allah^{-azwj} Knew that they would oppress us^{-asws} by it and seize it from us^{-asws}, so He^{-azwj} Said: **“[8:41] (And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer), if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met”**.

The joining of the house of Ja’far with the Masjid

And it is strange that he demolished the house of my^{-asws} brother Ja'far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from 'Daylam'.

The innovation regarding the Major Ablution (Ghusl Al-Janaba)

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, 'The one who is in requirement of the major ablution, if he does not find water, it is not upon him to Pray and it is not upon him to perform '*Tayammum*' with the earth until he does find water, even though he does not find it until he meets Allah^{-azwj}' Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah^{-saww} had ordered Ammar and ordered Abu Dharr^{-ra} that they should perform *Tayammum* from the '*Janaaba*'⁷¹ and Pray, and he was a witness to it as well as the others, but he did not accept that and did not approve it (the way of the holy Prophet^{-saww}).

The innovation regarding the inheritance from the grandfather

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah^{-azwj} and their lack of piety. They claimed that the Messenger of Allah^{-azwj} passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and supported the two of them.

The innovation regarding the divorce

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, 'I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her until after she had remarried'. He (Umar) wrote to him, 'If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife'. And he wrote that to him, and I^{-asws} am a witness to it. He never consulted me^{-asws} and did not even ask me^{-asws} about it. He thought that due to his knowledge, he was in no need of me^{-asws}. I^{-asws} intended to prevent him, but then I^{-asws} thought: 'What do I^{-asws} care if Allah^{-azwj} Exposes him'. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgement that even if an insane person were to judge it, he would not have exceeded this.

⁷¹ In requirement of Major ablution (bath/shower).

The dropping of the parts of the Call (to Prayer)

Then he left from the Call to Prayer (Azaan), ‘Hurry to the best of the deeds’ (Hayya Alaa Khayr Al-Amal). So, they took to his ways and followed him on that.

The innovation regarding the matter of the missing husband

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. So, if her husband turns up then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}.

His Innovation regarding the non-Arabs and his expelling of all the non-Arabs from Al-Madinah.

And his sending of a rope to his office bearers in Al-Basra the length of five spans ‘Ashbaar’ and his statement, ‘Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off’.

And further innovations

And he returned the female captives who were secretly carrying a child. And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, ‘Anyone who has reached the length of this rope, so cut off (his hands)’. And even stranger than that is the stoning of the liar by a liar. So, they accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him. And his releasing of the captives of the people of Yemen.⁷²

A conspiracy to kill Ali^{-asws} Ibn Abi Talib^{-asws} – Year 10

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, ‘We want to issue a secret command to you, and trust that you will be steadfast with it’. He said, ‘Burden me with whatsoever you like, for I am obedient at your hands’. They said to him, ‘This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali^{-asws} is still alive. Did you hear what he^{-asws} said to us and what he^{-asws} had replied back out to us? And we do not feel secure for he^{-asws} might call in secret, so the people would respond to him^{-asws} and he^{-asws} will confront us since he^{-asws} is the bravest of the Arabs. And we have committed from it that you have seen, and have overcome the kingdom of the son^{-as} of his^{-saww} uncle^{-as} whilst we had no rights with regards to it, and we confiscated Fadak from his^{-asws} wife^{-asws}. So, when you Pray the morning Prayer with the people, stand

⁷² The Book Of Sulaym Bin Qays Al-Hilali, Hadith 14

beside him^{-asws} and have your sword with you, and when I send the salutations in the Prayer, strike his^{-asws} neck’.

Ali^{-asws} said: ‘Khalid Prayed by my^{-asws} side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: ‘Do not do what I had ordered you to’. Then he sent salutations. I^{-asws} said to Khalid: ‘And what was that about?’ He said, ‘He had ordered me – when he sends salutations – that I should strike your^{-asws} neck’. I^{-asws} said: ‘Would you have done it?’ He said, ‘Yes, and by my Lord^{-azwj}, I would have done it’. (Hadith continues)

Speech of Umar at the time of death

Mohammed (Bin Abu Bakr) said, ‘I met Abdullah Bin Umar during the Caliphate of Usman, so I narrated to him what my father had said at the time of his death, and I had taken an oath and a covenant that I would keep it concealed. Ibn Umar said to me, ‘Keep it concealed, for, by Allah^{-azwj} my father had also said similar to what your father said, neither more nor less’. Then Abdullah Ibn Umar rectified it and was fearful that I would inform that to Ali^{-asws} Bin Abu Talib^{-asws} as he knew that I was one of those who loved him^{-asws} and that I cut myself off (from others) to him, so he (Abullah bin Umar) said, ‘My father was out of his mind’. (Hadith continues)

Confirmation of Amir Al-Momineen of this Hadith

I (Mohammed Bin Abu Bakr) came to Amir Al-Momineen^{-asws}. So I narrated to him^{-asws} what I had heard from my father and also what Ibn Umar had quoted to me from his father. So Amir Al-Momineen^{-asws} said: ‘I^{-asws} have been informed by the one who is more truthful than his father, and your father, and Abu Ubeyda, and Saalim, and Ma’az, and you and Ibn Umar’.

I asked, ‘Who is that one, O Amir Al-Momineen^{-asws}?’ So he^{-asws} said: ‘Someone who narrated it to me^{-asws} (all that which is happening). I understood who he^{-asws} meant by that, so I said, ‘You^{-asws} have spoken the truth, O Amir Al-Momineen^{-asws}, but I thought that a human being had narrated it to you^{-asws}, and there was no one present with my father – when he was saying this – apart from myself’.

Sulaym said, ‘I said to Abdul Rahmaan Ibn Ghanam, ‘Ma’az died by the plague, so what did Abu Ubeyda die of?’ He said, ‘By empyema (collection of pus in the lungs)’.⁷³

Rule of Usman Ibn Affan: Year 23-34

Usman Ibn Affan, as a result of six-member Shura became the third caliph after Rasool Allah^{-saww}, and ruled Muslims from Madinah between 11 to 12 years. Usman favoured his clan,

⁷³ The Book of Sulaym Bin Qays Al-Hilali, Hadith 37

Bani Umayyad, which made other tribes dissatisfied from his rule, his loose grip on governance led to an armed revolt, leading to a siege upon his residence and ultimately culminating in his assassination.

Rule of Usman was similar to that of Abu Bakr and Umar

(Amir Al-Momineen Ali^{-asws} Ibn Abi Talib wrote in reply to a letter of Muawiya Ibn Abu Suffan). When Ali^{-asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali^{-asws} said to Abu Al-Darda: 'The two of you have brought to me what Muawiya had sent you two with, so hear from me^{-asws}, then take it from me^{-asws} to him just as you two brought it to me^{-asws}, and say to him that: 'Usman Bin Affan was nothing more than one of the two men – (either) an imam of guidance (shedding of) whose blood was forbidden, and helping of whom was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So, he was not devoid of one of the two characteristics (an extract).⁷⁴

An example of Bani Ummiad's fabricated Hadith on Usman

(In a lengthy Hadith, the narrator asked Ali^{-asws} Ibn Abi Talib^{-asws}) I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well, tell me some of those things'. He^{-asws} said: 'They report that the Chiefs of the elderly of the inhabitants of the Paradise are Abu Bakr and Umar, and that Umar is a Muhaddith, and that the Angel teaches him, and that the tranquillity is pronounced upon his tongue, and that the Angels are embarrassed by Usman, and that there is a Vizier for me^{-asws} from the inhabitants of the sky and a Vizier from the inhabitants of the earth, and that they are being managed from a remote distance from me^{-asws}, and to remain steadfast, for it is not upon you except for the Prophet^{-saww}, and a truthful and a witness' – to the extent that Abu Ja'far^{-asws} recounted more than one hundred such reports which were regarded as being the truth. He^{-asws} said: 'By Allah^{-azwj}, all of these are lies and forgeries'.

I said, 'May Allah^{-azwj} Keep you^{-asws} well, is there nothing from it (true)? He^{-asws} said: 'From these are clear (forgeries) and from these are distorted ones. As for the distorted, it is that 'there is nothing upon you except for the Prophet^{-saww} and a truthful and a witness', it means Ali^{-asws}. So accept it. And similar to it, 'How can it not be a blessing for you and upon you is a Prophet^{-saww}, and a truthful and a witness', it means Ali^{-asws}. And the generalisation of it is a lie, and a forgery, and invalid.

⁷⁴ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 10

Our^{-asws} Allah^{-azwj}, Make my^{-asws} speech to be the speech of the Messenger of Allah^{-azwj}, and the speech of Ali^{-asws}, in what the community of Mohammed^{-saww} differs, in after him^{-saww}, (and) until Allah^{-azwj} Sends the Mahdi^{-asws}.⁷⁵

In another Hadith, Usman said, ‘O Abu Al-Hassan^{-asws}, but is there with you^{-asws} and with these companions of yours^{-asws} a Hadith regarding myself?’ Ali^{-asws} said: ‘Yes, I^{-asws} heard the Messenger of Allah^{-saww} curse you twice, then did not seek Forgiveness from Allah^{-azwj} for you after having cursed you’. Usman got angry, then said, ‘What is it to me and what is it to you^{-asws} that you^{-asws} do not leave me to myself, neither in the era of the Prophet^{-saww}, nor after him^{-saww}’.

Ali^{-asws} said: ‘Yes, may Allah^{-azwj} Grind your nose’ (Humiliate you). Usman said, ‘By Allah^{-azwj}, I have heard from the Messenger of Allah^{-saww}, he^{-saww} said that: ‘Al-Zubeyr will be killed as an apostate (defector) from Islam’. Salman^{-ra} said, ‘Ali^{-asws} said to me^{-ra} – just between me^{-ra} and him^{-asws} – Usman spoke the truth, and that he will pay allegiance to me^{-asws} after the killing of Usman, and will break the allegiance and will be killed as an apostate.’⁷⁶

Ali^{-asws} narrates that Usman sent a message to me^{-asws} during a hot day, so I^{-asws} veiled with my cloth and went to him. I^{-asws} entered and he was upon his throne, and in his hand was a stick, and in front of him was a lot of wealth, two piles of silver and gold. Here! Take from this until your^{-asws} belly is full, for it is burning me’.

I^{-asws} said: ‘Are you helping a relative! If this wealth was an inheritance, or a donor has given you, or you earned it from a trade, I^{-asws} would be one of the two men – Either I^{-asws} take and be grateful, or I^{-asws} would save and work; and if it was from the wealth of Allah^{-azwj}, and in it is a right of the Muslims, and the orphans, and the travellers, then by Allah^{-azwj}, it is not for you that you give it, nor is it for me^{-asws} that I^{-asws} take it’.

He said, ‘You^{-asws} are refusing, by Allah^{-azwj}, only you^{-asws} are not refusing’. Then he stood with the stick and hit me^{-asws}. By Allah^{-azwj}, his hand did not return until he had fulfilled his need. I^{-asws} covered with my^{-asws} cloth and returned to my^{-asws} house and said: ‘Allah^{-azwj} is between me^{-asws} and you, that I^{-asws} was instructing you with the good and forbidding you from the evil’.⁷⁷

Caliphate of Ali^{-asws} Ibn Abi Talib^{-asws}: Muslims, unanimously pledge Allegiance: -Year 34-40

(Ali Amir Al-Momineen^{-asws} says in one of the Sermons) When he (Usman) was killed, and the people gathered for three days, having consultations regarding their command (ruler). Then they gave it to me^{-asws}, so they pledged their allegiances to me^{-asws} willingly, without

⁷⁵ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 10

⁷⁶ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 67

⁷⁷ Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 b

abhorrence’. However, when the likes of Al-Zubayr and Al-Talha did not succeed in getting their hands to the treasury, they instigated revolt against me (Amir Al-Momineen^{-asws}).

(Ali Amir Al-Momineen^{-asws} says): Then Al-Zubayr and Talha came to me^{-asws} seeking permission to go for Umrah. So, I^{-asws} held both of them on oath that they would not break their allegiances with me^{-asws} nor would they rebel against me^{-asws} inflicting a calamity. Then they diverted themselves to Mecca. So, they went with Ayesha to the people of Mudra (Al-Basra), ignorant ones of little understanding. So, they got them to break their allegiances with me^{-asws} and made (shedding of) my^{-asws} blood to be permissible’.

(Sulaym said), ‘Then he^{-asws} mentioned Ayesha and her coming out from her house, and what was set up from it. So, Amaar said, ‘O Amir Al-Momineen^{-asws}, refrain from it for she is your^{-asws} mother’. At that, he^{-asws} avoided mentioning it, and spoke regarding another matter, then return to mentioning it. Then he^{-asws} spoke about it in even stronger words than the first time.

Amaar said, ‘O Amir Al-Momineen^{-asws}, refrain from it, for she is your mother’. So, he^{-asws} left mentioning it, then returned for a third time, so he spoke in even stronger words (against her) than what he^{-asws} had said before.

Amaar said, ‘O Amir Al-Momineen^{-asws}, refrain from it, for she is your^{-asws} mother’. Amir Al-Momineen^{-asws} said: ‘Never! I^{-asws} am with Allah^{-azwj} against ‘that mother’ of yours who opposes Him^{-azwj}, and Allah^{-azwj} Tested you by her so that He^{-azwj} would Know whether you are with Him^{-azwj} or with her’. (an extract).⁷⁸

Battle of the Jamal (Camel): Year 35

It is narrated from Suleym Bin Qays who said, ‘I battled alongside Ali^{-asws} on the Day of the Camel (Al-Jamal) and we were 12,000 men, and the army and companions of the Camel had more than 120,000 men. The army was led by Aisha and it was defeated in the battle. Talha and Zubeyr, also leaders of the army, were both killed. After defeating them, Amir Al-Momineen^{-asws} sent Aisha back to Madinah in the company of female soldiers.⁷⁹

In a Hadith, Amir Al-Momineen^{-asws} said:

‘And Amir Al-Momineen^{-asws} wrote a letter to the Shias in which he^{-asws} mentioned the coming out of Aisha to Al-Basra for battle and the major error of Talha and Zubeyr. He^{-asws} said: ‘And is there an error greater than this? They have brought out the wife of the Rasool-Allah^{-saww} from her house, and uncovered her veil which Allah^{-azwj} had Veiled upon her whilst they kept

⁷⁸ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 67

⁷⁹ See for example, Nahjul Balagha

their own wives in their houses!' They have not done justice to Allah^{-azwj} and His^{-azwj} Rasool^{-saww'}.

Aisha, Talha and Zubeyr all performed three (evil) acts referenced in the Book of Allah^{-azwj} – The rebellion, the plotting, and the breaking (of allegiance). Allah^{-azwj} Said ***O you people! Your rebellion is against your own souls [10:23]***, and Said ***Therefore whoever breaks (the Covenant), he breaks it only against his own soul [48:10]***, and Said ***and the evil plans shall not weigh down any except the planners of it [35:43]***. (Ali^{-asws} said) and they have rebelled against us^{-asws}, and broke their allegiance with me^{-asws}, and plotted against me^{-asws}.⁸⁰

For further details, for example, see <https://www.hubeali.com/article/battle-of-jamal/>

Battle of Siffin: Year 36

The Battle of Siffin occurred between Muawiya and his people and Amir Al-Momineen^{-asws} and his companions in Syria at Siffin at the bank of the Euphrates (today, Raqqa, a city of Syria).

The narrator of the Hadith said: After they failed to defeat Ali^{-asws} at battle of Jamal, Muawiya (who was the ruler of Syria) called the reciters of the (holy Quran) of Syria, gave them money and sent them to different areas in Syria. They reported false reports and taught them false principles. They lied, informing them that Ali^{-asws} killed Usman⁸¹ and that Muawiya is seeking the blood (revenge) for Usman. With them were the children of Usman, this helped to convince the people of Syria to agree.

Muawiya continued this for twenty years, to the extent that the young grew up, and the grown ones became elderly. He gave his agents of falsehood (the oppressors spreading lies) wealth, land and food and drink. And the people of Syria stopped cursing Satan^{-la} and started cursing Ali^{-asws}, and they were saying, 'Curse be upon Ali^{-asws} the murderer of Usman' (nouzobillah – God Forbid). The ignorant ones accepted that and their misguidance lead them to the Fire. Sufficient for us is Allah^{-azwj} and He^{-azwj} the best Disposer. Had He^{-azwj} so Wished, He^{-azwj} could have Gathered them on the path of the guidance, but Allah^{-azwj} Does what that He^{-azwj} so Desires.⁸²

The narrator of the Hadith says I asked Sulaym (Ibn Qais Hilali) 'Did you witness (the battle of) Siffin?' He said, 'Yes'.

⁸⁰ تفسير القمّي 2: 210.

⁸¹ The first and second Muslim caliphs

⁸² Kitab Sulaym Bin Qays Al Halali – H 22

I asked, 'How old were you then?' He said, 'Forty (40) years'. I said, 'Tell me about it, may Allah^{-azwj} have Mercy on you'. He said, 'I have forgotten many things, but I cannot forget this event'.

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar (another companion) came out on his horse. He moved so that he was standing between the two rows facing us, with his back towards the people of Syria. He Praised Allah^{-azwj}, sent greetings upon the Prophet^{-saww} and said, 'What happens is from the Judgement of Allah^{-azwj} and His^{-azwj} Power, He^{-azwj} has Gathered us on this spot of earth for this and His^{-azwj} Commands have been Issued.

We are led by the Chief of the Muslims- Amir Al-Momineen^{-asws}. He^{-asws} is the best of the successors^{-as}, the son^{-asws} of the uncle^{-as} of our Prophet^{-saww} and his^{-saww} brother^{-asws}, and inheritor^{-asws}. Our swords are the swords of Allah^{-azwj}, but the leader of the Syrian army is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy, leading them all to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah^{-azwj} whilst they are awaiting the Punishment.

So, when the fighting erupts and horses wander by our dead and their dead, we will be hopeful for the Help of Allah^{-azwj}. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense, striking the head (of an opponent) and turn your face towards their faces. With the sword in your right hand, strike their heads and stab your spear into their hearts'.

Then the people met (in battle) and between them was a great fight. 70,000 of the well-known Arabs were killed. And the event lasted from sunrise until a third of the night had gone by. No one from the army prostrated to Allah^{-azwj} for their Prayers at Midday (Al-Zohr), Mid-afternoon (Al-Asr), Evening (Al-Maghrib) and at Night (Al-Isha) Prayers.

The narrator of the Hadith said, 'I heard Ali^{-asws} say on the Day of Al-Jamal and the Day of Al-Siffin: 'I^{-asws} could either fight against what Allah^{-azwj} has Sent down, or I^{-asws} can fight in the Way of Allah^{-azwj} and command the doing of the good and forbid the evil. I^{-asws} chose to fight in the Way of Allah^{-azwj} against the disbelief (Al-Kufr). The disbelievers (Kafirs) face the chains in the Fire of Hell. I^{-asws} have continuously been oppressed since the passing away of Rasool-Allah^{-saww}. Had I^{-asws} found helpers (enough companions) before today I^{-asws} would have fought and it would have not been possible for me^{-asws} to be seated (and not fight). And the Book and the Sunnah (would have been shared by the people) just as I^{-asws} have found today.'⁸³

The narrator of the Hadith has said: 'When Ali^{-asws} met the enemies on the day of Battle of Al-Jamal, Siffin, and Al-Nahrwaan, he^{-asws} turned towards the Qiblah (Kabah) whilst on his^{-asws}

⁸³ Kitab Sulaym Ibn Qais Halali, H. 53.

grey mule (which was a mule similar to that of Rasool-Allah^{-saww}) and he^{-asws} said: ‘Our Allah^{-azwj}! The hands are extended towards You^{-azwj}, and the eyes are raised, and the hearts are opened up, and the feet have stepped ahead (towards You^{-azwj}). Our Lord^{-azwj}! Grant victory to us and to our people by the truth, and You^{-azwj} are the best in Granting victory’, and he^{-asws} had his^{-asws} hands raised, and his^{-asws} companions responded by saying ‘Ameen’.⁸⁴

Sulaym (the narrator of the Hadith) says: ‘When Ali^{-asws} and his^{-asws} companions passed by a group of Syrians from Muawiya’s camp, he^{-asws} heard them making offensive remarks against him^{-asws}. He^{-asws} halted his^{-asws} companions and said: ‘Go to them in a polite manner and with righteous attitude and maintain the dignity of Al-Islam.

Indeed, they are the worst in the ignorance to Allah^{-azwj}, their rudeness and delusion shows that their leader is Muawiya. Before today they did not fight against me^{-asws} or verbally attack me^{-asws}, I^{-asws} used to call them towards Al-Islam and they would call me^{-asws} to worship idols. So, Praise be to Allah^{-azwj}, I^{-asws} leave this matter to Allah^{-azwj}, He^{-azwj} will deal with the mischievous hypocrites who we saw unsatisfied and ungrateful to Islam. They deceived this community and made their hearts drink the love of ‘Fitna’ (rebellion) and attracted their desires towards the falsehood. So, they established the war against us in order to extinguish the Light of Allah^{-azwj}, ***“and Allah will perfect His light, though the unbelievers may be unwilling [61:8].”***

Then Ali^{-asws} said: ‘These ones will not move away from this position of theirs unless they are challenged until their hearts fly out and bones are broken and wrists fall off, and until their foreheads are knocked by iron and their bones are crushed in their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?’

The Battle of Siffin Ends

When the army of Amir Al-Momineen^{-asws} was about to reach the camp of Muawiya, Muawiya’s army brought Holy Quran on the heads of the spears and asked for settlement on the Book of Allah^{-azwj} and pleaded for ceasefire, based on the advice of Amro Bin Al-A’as. So, the battle of Siffin was stopped in the favour of negotiation, without producing any result.

For further details, see for example: <https://www.hubeali.com/article/battle-of-Siffin/>

Battle of Nahrwan: Year 37

The hypocrites (called Kharajis), who fought in the battle of Siffin, rose against Amir-ul-Momimeen^{-asws} at a place called ‘Nahrawan’. Amir Al-Momineen^{-asws} addressed them (the Kharajis) as:

⁸⁴ Kitab Sulaym Ibn Qais Halali, H. 59.

I^{-asws} am warning you that you will be killed here and that you have no excuse before Allah^{-azwj} nor any authority. You have come out of your houses and now the Divine ruling will trap you. I^{-asws} had advised you against this but you rejected my^{-asws} advice. Your heads are devoid of intelligence. Allah^{-azwj} 's woe be to you! I^{-asws} have not put you in any misfortune nor wished you harm.⁸⁵

'When Ali^{-asws} returned from Siffin to Al-Kufa, the Kharijites stayed until they were a crowd, then they went out to the desert at Al-Kufa named as Haroura. They called out, 'لَا حُكْمَ إِلَّا لِلَّهِ' 'There is no Judgment except for Allah^{-azwj}, and even if the Polytheists are averse to it! Indeed, Muawiya and Ali^{-asws} have both associated in the Judgment of Allah^{-azwj}!'

Ali^{-asws} sent Abdullah Bin Al-Abbas to them. He looked into their affairs and spoke to them, then returned to Ali^{-asws}. He^{-asws} said to him: 'What did you see?' Ibn Abbas said, 'By Allah^{-azwj}! I don't know what they are'. He^{-asws} said: 'Did you see them as hypocrites?' He said, 'By Allah^{-azwj}! Their signs are not signs of the hypocrites. In between their eyes are impact of the Sajdahs and they are interpreting the Quran'. He^{-asws} said: 'Leave them for as long as they are not spilling blood or usurping wealth'.

And he^{-asws} sent a message to them: 'What is this which you are innovating and what are you intending?'

They said, 'We want us and you^{-asws} and the ones who were with you^{-asws} at Siffin to go out for three nights and repent to Allah^{-azwj} from the affair of the two judges, then we should travel to Muawiya and fight him until Allah^{-azwj} Judges between us and him'.

Ali^{-asws} said: 'Why did you not say this when we were sending the two judges and taking the pact from them and giving it to them? Why didn't you say this on that day?'

They said, 'The war had been prolonged upon us, and the difficulties had intensified, and the injuries were a lot, and the animals and the weapons were scarce'.

He^{-asws} said to them: 'Is it so when the difficulties intensified upon you, you made a pact, when you found the relaxation, you said, 'We shall break the pact'? Surely, Rasool-Allah^{-sawww} used to be loyal to the Polytheists with the pact (and) you are instructing me^{-asws} with breaking it?'

They remained in the places, not one of them moved returning to Ali^{-asws}, nor did the last of them move going out from the presence of Ali^{-asws}. One of them entered to see Ali^{-asws} in the Masjid, and the people were around him^{-asws}, and he shouted, 'There is no judgment except for Allah^{-azwj} and even though the Polytheists are averse to it!' The people turned around and called out, 'There is no judgment except for Allah^{-azwj} and even though the damagers are averse to it!'

⁸⁵ Nahjul Balagha, Sermon 36.

Ali^{-asws} raised his^{-asws} head and said: 'There is no judgment except for Allah^{-azwj} and even you thought the father^{-asws} of Hassan^{-asws} is averse to it? The father^{-asws} of Hassan^{-asws} does not dislike it if the judgment happens to be for Allah^{-azwj}'.

Then he^{-asws} said: 'A Judgment of Allah^{-azwj} is awaiting regarding you all'. The people said to him^{-asws}: 'O Amir Al-Momineen^{-asws}! Will you^{-asws} not move against them, so we can annihilate them?'

He^{-asws} said: 'They will not be annihilated. They will be in the loins of the men and wombs of the women up to the Day of Qiyamah''.⁸⁶

The Mischief of Kharajis: Year 38 (4 months after Siffin)

'The Kharijites in the beginning when they turned away from the flags of Ali^{-asws} threatened the people to be killed'.

He (the narrator) said, 'A part from them came to the river, by the side of the town. A man came out from it terrified, holding his clothes, and they came across him. They said to him, 'Have we terrified you?' He said, 'Yes'. They said, 'We recognise you. You are Abdullah Bin Khabab, companion of Rasool-Allah^{-saww}'. He said, 'Yes'. They said, 'What have you heard from your father, from Rasool-Allah^{-saww}?'

He (the narrator) said, 'He narrated to them that Rasool-Allah^{-saww} had said that Fitna would come, from which one who sits is better than one who stands, the Hadeeth. And he said, 'It is altered. But he narrated to them that a group would deviate from the religion just as the arrow deviates (shoots off) from the archer. They will be reciting the Quran, their Salats would be more than your Salats, the Hadeeth.

They struck off his head and his blood flowed into the river. It did not mix, i.e., it did not mingle with the water, as if it was a pathway. Then they called a pregnant slave girl of his, and they slit what was in her belly.

And he (the narrator) said, 'Ali^{-asws} determined the going out from Al-Kufa to the Kharijites, and among his^{-asws} companions there was an astrologer. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Do not travel at this time, and travel at three hours past from the day, for if you^{-asws} were to travel in this time, harm would afflict you^{-asws} and your companions with severe losses, and if you^{-asws} were to travel in the time which I am instructing you with, you^{-asws} will prevail and win, and you^{-asws} will achieve what you^{-asws} seek'.

Ali^{-asws} said to him: 'Do you know what is in the belly of this horse of mine? Is it a male or a female?' He said, 'If I were to calculate, I would know'. He^{-asws} said: 'Who will ratify you with this, for you have belied the Quran?' He^{-asws} said, 'Allah^{-azwj} the Exalted: ***Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; [31:34]***'.

⁸⁶ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 a

Then he^{-asws} said: 'Surely, Mohammed^{-saww} had never claimed knowledge of what you are claiming to have its knowledge. Are you claiming that you are guided to the time which is correctly beneficial for the one who travels in it, and turn away from the timing during which the one who travels in it would face the evil.

Who would ratify you with this, for you have become needless from seeking the Assistance with Allah^{-azwj} Majestic and Mighty in turning the abhorrence(s) away from him; and it is befitting for the one certain with your matter, that he should give you the praise, rather than Allah^{-azwj}, Majestic is His^{-azwj} Majesty, because you are claiming to guide him to the time which he would achieve the benefit, one who travels during it, and turn him away from the time the ones who travel during it would face evil.

So, who will believe you regarding this, not relying upon Him^{-azwj}? He would happen to be like the one taking an adversary and a peer. O Allah^{-azwj}! There is no evil omen except Your^{-azwj} Omen, nor any harm except Your^{-azwj}, nor is there any god apart from You^{-azwj}'.

Then he^{-asws} said: 'We shall oppose and travel in the time which we have prepared for it'. Then he^{-asws} faced towards the people and said: 'O you people! Beware of learning of the stars except what you can be guided with in the darkness of the land and the sea. But rather, the astrologer is like the soothsayer, and the soothsayer is like the Kafir, and the Kafir would be in the Fire.

But by Allah^{-azwj}! If it reaches me^{-asws} that you are working with the stars (astrology), I^{-asws} will forsake you in the prison forever, for as long as you live, and I^{-asws} will deprive you the awards for as there would be authority for me^{-asws}'.

Then he^{-asws} travelled during the time in which he^{-asws} had been forbidden from by the astrologer, and he^{-asws} was victorious with the people of the river (Kharijites), and prevailed over them.

Then he^{-asws} said: 'Had we not been victorious during the time which the astrologer had forbidden from, the people would have said, 'He^{-asws} travelled during the time which the astrologer had instructed with, so he^{-asws} was victorious and prevailed. But surely, there was no astrologer for Mohammed^{-saww} nor will there be one from after him^{-saww}, until Allah^{-azwj} Grants victory to us over the countries of Chosroe and Caesar (famous kings).

O you people! Rely upon Allah^{-azwj} and be trusting with Him^{-azwj}, for He^{-azwj} will Suffice from the ones besides Him^{-azwj}'.

He (the narrator) said, 'Muslim Al-Zaby reported from Habbat Al-Arny who said, 'When we ended to them, they shot (arrows) at us. We said to Ali^{-asws}, 'O Amir Al-Momineen^{-asws}! We have been shot at!' He said, 'Restrain!' Then we were shot at (again). He^{-asws} said to us: 'Restrain!' Then the third time. He^{-asws} said: 'Now, the fighting is good. Attack upon them!''

And it is reported as well from Qays Bin Sa’ad Bin Ubada, ‘When Ali^{-asws} ended up to them, he^{-asws} said to them: ‘You have tied us by (shedding) the blood of Abdullah Bin Khabab’. They said, ‘All of us killed him’. He^{-asws} said: ‘Attack upon them!’⁸⁷

The Kharajis were all killed in the battle except for few- among them was Abdur Rehman Ibn Muljim^{-la}, who later took part in the assassination of Amir Al-Momineen^{-asws} in the Masjid of Kufa. For further details, see for example: <https://www.hubeali.com/article/battle-of-nahrawan/>

A brief biography of Amir Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws}

Imam Jafar e Sadiq^{-asws} said: On the Day of ‘Qiyamat’ (Judgement) ‘Syed Abd Al-Muttalib^{-asws} (the grandfather of the Holy Prophet Mohammed^{-saww}), who is the first who believed in ‘Bada’ (Allah^{-azwj}’s Divine Plan for people), will be brought as a whole nation and he^{-asws} will have a complexion like those of the Prophets^{-asws} and a majestic presence like those of the kings.⁸⁸

The narrator of the Hadith says: ‘I heard Amir Al-Momineen^{-asws} saying: ‘By Allah^{-azwj}! Neither my^{-asws} father^{-as}, nor my^{-asws} grandfather^{-as} Abdul Muttalib^{-as}, nor Hashim^{-as}, nor Abd Manaf^{-as} worshipped idols at all’. It was said to him^{-asws}, ‘So what were they^{-as} worshipping?’ He^{-asws} said: ‘They were Praying to the House (Kabah), upon the Religion of Ibrahim^{-as}, being attached to it’.⁸⁹

Declaration of Al-Wilayah of Ali^{-asws} Ibn Abi Talib^{-asws} at Ghadeer e Khum

He^{-asws} (Amir-Al-Momineen^{-asws}) said: ‘I^{-asws} adjure you to Allah^{-azwj} regarding the Words of Allah^{-azwj}: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]***, and His^{-azwj} Words: ***But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]***; then Said: ***And neither take from besides Allah, nor His Rasool, nor the Momineen, a confidant [9:16]***.

So, the people said, ‘O Rasool Allah^{-saww}! Is it in particular for some of the Momineen or generally for all of them?’ So, Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Rasool^{-saww} that he^{-saww} teaches them regarding the ones for whom the Verses were Revealed, and that he^{-saww} should interpret about the ‘Wilayah’ just as he^{-saww} had interpreted to them of their *Salats*, and their *Soams*, and their *Zakat*, and their Hajj.

Then, he^{-saww} nominated me^{-asws} at Ghadeer e Khum and said: ‘Allah^{-azwj} Sent me^{-saww} with a Message which constricted my^{-saww} chest and I^{-saww} thought that the people would belie

⁸⁷ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 d

⁸⁸ Ibid, h 22

⁸⁹ كمال الدين و تمام النعمة: 32 / 174.

me^{-saww}. Therefore, He^{-azwj} Promised me^{-saww} that I^{-saww} should preach it or else He^{-azwj} would Punish me^{-saww}. Arise! O Ali^{-asws}!'.

Then he^{-saww} called for the congregational *Salat*, so we all Prayed with him^{-asws} Al-Zohar *Salat*, then he^{-saww} said: 'O you people! Surely, Allah^{-azwj} is my^{-saww} Master, and I^{-saww} am the Master of the believers and foremost to them than their own selves. Indeed! The one whose Master I^{-saww} was, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one who is inimical to him^{-asws}, and Help the one who helps him^{-asws} and Abandon the one who abandons him^{-asws}'.

So, Salman Al-Farsi^{-ra} stood up in front of him^{-saww} and said, 'O Rasool Allah^{-saww}, befriend him^{-asws} like what?' He^{-saww} said: 'Befriend him^{-asws} like you^{-as} are befriending me^{-saww}. The one to whom I^{-saww} am foremost than his own self, so Ali^{-asws} is foremost to him than his own self', and Allah^{-azwj} Blessed and Exalted Revealed: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]***'.

Salman Al-Farsi^{-ra} said, 'O Rasool Allah^{-saww}! This Verse is Revealed regarding Ali^{-asws} in particular?' Rasool Allah^{-saww} said: 'Indeed, it is regarding him^{-asws}, and regarding my^{-saww} successors^{-asws} up to the Day of Judgement'.

Then, Rasool Allah^{-saww} said: 'O Salman^{-ra}, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsi^{-ra} said, 'O Rasool Allah^{-saww}, explain clarify them^{-asws} for us'.

He^{-saww} said: 'Ali^{-asws}, who is my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, and eleven Imams^{-asws} from his sons^{-asws}. The first of them^{-asws} is my^{-saww} son Al-Hassan^{-asws}, then Al-Hussain^{-asws}, then nine from the sons^{-asws} of Al-Hussain^{-asws}, one after the other. The Quran is with them^{-asws} and they^{-asws} are with the Quran. Neither will it separate from them^{-asws} nor will they separate from it until they^{-asws} return to the Fountain'.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah^{-saww} as you^{-asws} have said it exactly, neither have you^{-asws} added nor you^{-asws} have been deficient by a single letter, and Rasool Allah^{-saww} made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he^{-asws} said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

Four from the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{-azwj} have Mercy on them – so they said, 'We testify that we have heard the words of

Rasool Allah^{-saww} and we have preserved it that he^{-saww} did say one day, and he^{-saww} was standing, and Ali^{-asws} was standing beside him^{-saww}.

Then Rasool Allah^{-saww} said: 'O you people! Allah^{-azwj} has Commanded me^{-saww} that I^{-saww} should nominate for you an Imam^{-asws} and a successor^{-asws} who will be the successor^{-asws} of your Prophet^{-saww} among you, and my^{-saww} Caliph in my^{-saww} community, and among the People^{-asws} of my^{-saww} Household after me^{-saww}, and the one^{-asws} for whom Allah^{-azwj} has Obligated upon the believers, in His^{-azwj} book, obedience to him^{-asws}, and has Commanded to you all in it for his^{-asws} 'Wilayah'. So I^{-saww} referred it back to my^{-saww} Lord out of fear of the hypocrites and their belying it, so He^{-azwj} Promised me^{-saww} that (He^{-azwj} will Protect me^{-saww}) but if I^{-saww} do not preach it, He^{-azwj} would Punish me^{-saww}.

Then Rasool-Allah^{-saww} said: 'O you people! Surely Allah^{-azwj} – Majestic is His^{-azwj} Name – has Commanded you all in His^{-azwj} Book for the *Salat* and I^{-saww} have explained it for you and its mannerism, and the *Zakat*, and the *Soam*, and the Hajj. So I^{-saww} explained these to you and interpreted them for you all, and He^{-azwj} Commanded you all in His^{-azwj} Book for the 'Wilayah', and I^{-saww} adjure you, O you people, that it is in particular for Ali^{-asws} Bin Abu Talib^{-asws} and the successors^{-asws} from my^{-saww} sons^{-asws} and the sons^{-asws} of my^{-saww} brother and my^{-saww} successor^{-asws}. Ali^{-asws} is the first of them^{-asws}, then Al-Hassan^{-asws}, then Al-Hussain^{-asws}, then nine from the sons^{-asws} of Al-Hussain^{-asws} - my^{-saww} son^{-asws}. Neither will the Book be separated from them^{-asws} nor will they^{-asws} separate from it until they^{-asws} return to the Fountain.

O you people! I^{-saww} have made known to you your 'Guide' and your Imam^{-asws} after me^{-saww}, and your indicator and your guide, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is among you at the status that I^{-saww} have among you.

So, emulate him^{-asws} (do his^{-asws} Taqleed), and obey him^{-asws} in all of your affairs, for in his^{-asws} possession is what Allah^{-azwj} has Taught me^{-saww}, and Commanded me^{-saww} for, and I^{-saww} have made it known to him^{-asws}, and I^{-saww} am letting you know that it is with him^{-asws}. Therefore, ask him^{-asws} and learn from him^{-asws} and from the successors^{-asws} after him^{-asws}, and do not try to teach them^{-asws} nor precede them^{-asws} not be left behind them^{-asws}, for they^{-asws} are with the truth and the truth is with them^{-asws}, neither will they^{-asws} leave it nor will it leave them^{-asws}.⁹⁰

Martyrdom of Ali^{-asws} Ibn Abi Talib^{-asws}: Year 40⁹¹

A companion of the Rasool Allah^{-saww} narrates: On the day that Amir Al-Momineen^{-asws} Ali^{-asws} was martyred, the place shook as people wept and cried, and they were frightened as they were on the day of the Holy Prophet^{-saww}'s Shahadat (passing away).

⁹⁰ Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

⁹¹ Kitab Suleym Bin Qays Al Hilali – H 69

In another hadith:

Once, ‘Amir, ‘Abd Allah Ibn Jiza’a, Al-‘Azdi and the narrator were in the presence of Abu Abd Allah^{-asws} (our 6th Imam). The narrator has said that Amir said to the Imam^{-asws} the following:

‘May Allah^{-azwj} Keep my soul in service for your^{-asws} cause, people think Amir Al-Momineen^{-asws} Ali^{-asws} was buried in Al-Rahba (an open space near the Masjid of Kufa).’ The Imam^{-asws} said, ‘No, he^{-asws} was not buried there.’

He then asked, ‘Where is he^{-asws} buried?’ The Imam^{-asws} said, ‘After his^{-asws} death, Imam Al-Hassan^{-asws} carried him^{-asws} to a place, behind Kufa which is near Al-Najaf, toward the right of Al-Ghari and the left of Al-Hira. He^{-asws} buried him^{-asws} among the small dunes of white sands.’

Later on, I went to the place and I thought of one area as being his^{-asws} gravesite. I then returned and informed the Imam^{-asws} about it. The Imam^{-asws} said, ‘You, may Allah^{-azwj} grant you blessings, you found it (the gravesite) three times.’⁹²

Imam Al-Hassan^{-asws} (2nd Shia Imam) said:

Imam Ali^{-asws} was the standard bearer of the Rasool Allah^{-saww}, with angel Jibra’il^{-as} on his^{-asws} right and angel Micha’il^{-as} on his^{-asws} left. He^{-asws} would not turn back until Allah^{-azwj} Granted him^{-asws} victory. By Allah^{-azwj}, he^{-asws} died during a night in which the executor of the will of Musa (Moses) Yusha’ Ibn Nun had passed away, the night in which Jesus^{-as}, son of Mary^{-as}, was taken to heaven and the night in which the Holy Quran was revealed.⁹³

Imam Abu Abd Allah (Imam Jafar e Sadiq^{-asws}) said: ‘When Amir Al-Momineen^{-asws} was washed for burial, (A Divine Caller) Called from the side of the house, ‘If you lift up the front of the coffin then you do not need to lift up the back of the coffin and if you lift up the back then you do not need to lift up the front side (as Jibrail^{-as} and Mikhail^{-as} will lift from the other side).’⁹⁴

Bequest (Will) of Ali Amir Al-Momineen^{-asws}: Year 40

‘When Amir Al-Momineen^{-asws} was struck, the visitors encircled him^{-asws} and it was said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Bequeath!’ He^{-asws} said: ‘Double the pillow for me^{-asws}’. Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} as He^{-azwj} is rightful of. I^{-asws} was obedient to His^{-azwj} Commands, and I^{-asws} Praise Him^{-azwj} just as He^{-azwj} Loves, and there is no god except for Allah^{-azwj}, the One, the First, the Samad, just as He^{-azwj} has Attributed Himself^{-azwj}.

⁹² Ibid, h 5

⁹³ Ibid, h 8.

⁹⁴ Ibid, h 9.

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah^{-azwj}, Mighty is His^{-azwj} Mention, Refused, except to Keep it hidden. Far be it, for the hidden to be known!

As for my^{-asws} bequest, so it is that you shall not associate anything with Allah^{-azwj}, Majestic is His^{-azwj} Laudation. And Mohammed^{-saww}, so you must not waste his^{-saww} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{-azwj} is Merciful, and the Imam^{-asws} is the most knowledgeable, and the Religion is straight.

Yesterday I^{-asws} was your companion, and today I^{-asws} am a lesson for you all, and tomorrow I^{-asws} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

And rather, I^{-asws} was a neighbour. My^{-asws} body was your neighbour for (some) days, and as a consequence from me^{-asws} it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my^{-asws} silence, and the dimming of my^{-asws} eyes, and the stillness of my^{-asws} limbs. So it is more of a preacher for you all than the eloquent speaker. And my^{-asws} bidding farewell to you all is a farewell of one expecting the reunion.

Tomorrow you shall be seeing (the reality of) my^{-asws} days, and Allah^{-azwj} Mighty and Majestic will Uncover my^{-asws} secrets from me^{-asws}, and you will be recognising me^{-asws} after the emptiness of my^{-asws} place, and the standing of someone else in my^{-asws} place.

If I^{-asws} were to remain (alive), I^{-asws} would be the Guardian of my^{-asws} own blood, and if I^{-asws} perish, so the perishing is my^{-asws} destiny, and if I^{-asws} were to forgive, so the forgiving, for me^{-asws} it is a nearness (to Allah^{-azwj}), and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah^{-azwj} should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

May Allah^{-azwj} Make us^{-asws} and you all from the ones who are not deficient with it from obeying Allah^{-azwj} out of desire or being terrified of the Punishment after the death. So rather, we are for Him^{-azwj} and with Him^{-azwj}.

Then he^{-asws} turned towards Al-Hassan^{-asws}, and he^{-asws} said: 'O my^{-asws} son^{-asws}! A strike in place of a strike, and you^{-asws} will not be overdoing it''.⁹⁵

Appointment of Imam Hassan^{-asws} as a Muslim Caliph: Year 40

Following the death of Usman (3rd Caliph), the Muslims asked Imam Ali^{-asws} to lead them. Imam Hassan^{-asws} supported his father, Ali^{-asws} Ibn Abi Talib^{-asws} during this brief rule spanning three years and nine months.

Throughout this time Mua'wiyyah^{-la} not only refused to accept Imam Ali^{-asws}'s unanimous nomination, but also tried his best to bring about troubles and destabilise Imam Ali^{-asws}'s rule. Such that Amir ul-Momaneen^{-asws}, in response had to transfer the capital of the Muslim state from Madinah to Kufa in order to keep a closer eye on the borders of Mua'wiyyah^{-la}'s territories.

Imam Ali^{-asws} left this world on the 21st of Ramadhan, from an assassination, after being struck by a 'Kharaji' Ibn-e-Muljim on the 19th of Ramadhan, who fused his sword in a lethal poison sent by Mua'wiyyah.

Later on, Imam Hassan^{-asws} was unanimously elected as the Caliph of Muslims in the 40th year of Hijra. At first the people of Kufa and Basra accepted him^{-asws}, followed by those residing in the cities of Madinah and Makkah. However, Mua'wiyyah^{-la}, the governor of Syria, refused to accept Imam Hassan^{-asws} as the Caliph of the Muslim nation.

Mua'wiyyah^{-la} paid large sums to his agents in Kufa, who actively started to create unrest and turn public opinion into Mua'wiyyah^{-la}'s favour, with the intention of destabilising the Imam^{-asws}'s newly established government. After being informed of success by his agents, Mua'wiyyah^{-la} came out from Shaam with a huge army to fight against Imam Hassan^{-asws}. In response to his advances, Imam Hassan^{-asws} gave an eloquent sermon in the Masjid of Kufa - but Mua'wiyyah^{-la}'s agents had already won people's opinion in favour of Mua'wiyyah^{-la}, through bribery and lucrative promises. As a result, with the exception of a few devout followers, no one came forward to support Imam Hassan^{-asws}'s appeal to join his^{-asws} army against Mua'wiyyah^{-la}.

The army that Imam Hassan^{-asws} did manage to form, lacked loyalty and were more interested in the worldly gains which Mua'wiyyah^{-la} was promising them; 'Dinars' and a share in his new government. Consequently, several ranks of Imam Hassan^{-asws}'s soldiers and commanders defected him^{-asws} and joined Mua'wiyyah^{-la}'s camp.

After introducing weakness in Imam Hassan^{-asws}'s army, Mua'wiyyah^{-la} proposed a treaty, which Imam Hassan^{-asws} accepted by putting forward some conditions, with the intention of

⁹⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 11

avoiding unnecessary bloodshed of his^{-asws} few but devout followers that remained. The conditions of the treaty, very briefly, were:

1. Mua'wiyyah^{-la} will rule according to the Holy Qur'an and Sunnah;
2. He will stop harassing and torturing the people of Kufa (and those elsewhere) who were the followers of Imam Ali^{-asws};
3. He will stop the cursing of Imam Ali^{-asws} from the Pulpits;
4. He will not have the right to appoint a successor after him; the matter will be left to the Muslim community.

Mua'wiyyah^{-la}, however, very soon after signing the treaty, violated its conditions.

The Reasons Behind the Treaty:

Imam Hassan^{-asws} replied on various occasions when asked about the reasons for agreeing to the truce offered by Mua'wiyyah^{-la}, when the Imam^{-asws} had undeniable proofs of his^{-la} corruption and treachery.

We will only present two extracts from Imam Hassan^{-asws}'s replies:

(1) 'The doctrine behind my^{-asws} truce is the same as Prophet Mohammed^{-saww} had adopted when signing the treaty of 'Hudabiyya' with Bani Zammer and Bani Ashajja and people of Mecca, when they offered their conditions of peace. Although, those people were deniers of the 'Wahi' (Inspiration) as well as the Book, however, Mua'wiyyah^{-la} and his^{-la} associates are only deniers of its (Book) interpretation'.

(2) 'By Allah^{-azwj}, I^{-asws} had opted for a truce with Mua'wiyyah^{-la}, on the conditions that he^{-la} would not spill our blood, and give immunity to our relatives and associates, it is certainly better than him^{-la} assassinating us and completely destroying our lineage. It turned out to be in our favour that I^{-asws} did not respond to his^{-la} antagonising assaults and a series of aggressive measures, otherwise my^{-asws} own people (who were bribed by him^{-la}) would have grabbed me^{-asws} from my^{-asws} neck and handed me^{-asws} over to Mua'wiyyah^{-la}. By Allah^{-azwj}, it is far better for me^{-asws} to secure a truce with him (on my^{-asws} dictated conditions) than being presented to him^{-la} as a prisoner of war, for he^{-la} may have then either killed me^{-asws} or alternatively, spared my^{-asws} life as a favour, hence Bani Hashim would have been eternally buried under his^{-la} favour and his^{-la} decedents would have kept on taunting us by mentioning his^{-la} goodwill to our present and past generations. Shortly afterwards, Imam Hassan^{-asws}, left for Madinah and resided there, facing and enduring Bani Ummayyadla's antagonising propaganda and fabricated lies against the Ahul Bayt^{-asws} in order to cause damage to their^{-asws} Divinely Higher status. Imam Hassan^{-asws} mostly stayed at home and submitted to the Will of Lord^{-azwj}, until Mua'wiyyah^{-la} had completed the ten years of his^{-la} tyrannical rule.

Shahadat of Imam Hassan^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws}: Year 47

Mua'wiyyah^{-la}, after satisfying his^{-la} evil desires and achieving his^{-la} worldly goals through deceit and perjury, turned his^{-la} attention to nominating his^{-la} alcoholic, uncouth and wicked son, Yazeed^{-la}, so that the empire built by him^{-la} would be passed on to his^{-la} descendants. He, however, knew it quite well that he^{-la} will not achieve this as long as Imam Hassan^{-asws} was alive, so he^{-la} pondered on various schemes for a long time and then finally decided to assassinate Hassan^{-asws} Ibn Ali^{-asws} through poisoning.

He made several attempts to poison Imam^{-asws}, but did not succeed as Imam Hassan^{-asws} would recover from the attacks of his various assassins. It is reported in history that Imam Hassan^{-asws} was poisoned more than 11 times but recovered after spending a few months in illness. Finally, Mua'wiyyah^{-la} acquired a deadly poison from the Emperor of Rome after making a special request.⁹⁶ Mua'wiyyah^{-la} then conspired through Jadah^{-la}, one of the wives of Imam Hassan^{-asws}, whose father (Al-Ashath) was his^{-la} old and trusted ally. Concerning her^{-la}, Imam Jafar-e-Sadiq^{-asws} says: 'Surely, Al-Ashath took part in shedding the blood of Imam Ali^{-asws}, his daughter Jadah^{-la} poisoned Al-Hassan^{-asws} and his son^{-la} took part in shedding the blood of Al-Hussain^{-asws}.'⁹⁷

Mua'wiyyah^{-la}'s sister (Ummul Hakam^{-la}) along with Marwan^{-la} convinced Jadah^{-la} to poison Imam Hassan^{-asws}, after giving her one thousand Dirhams with a promise, to later, remarry her to Yazid^{-la}. When Imam Hassan^{-asws} came home to open his^{-asws} fast at the end of a hot day, she mixed poison into yogurt. Imam Hassan^{-asws} took a mouthful of it and suddenly felt the effect of excruciating pain, which started tearing and cutting apart Imam^{-asws}'s stomach and liver. Upon feeling the bitter pain, Imam^{-asws} said: 'To Allah^{-azwj} we belong and to Him^{-azwj} is our return! Praise belongs to Allah^{-azwj}, (soon I^{-asws} shall be) embracing His^{-azwj} Messenger^{-saww}, the chiefs of Prophets^{-saww}, my father^{-asws}, the master of the Guardians^{-asws}, my mother^{-asws}, the chief of the women of all worlds^{-asws}, my uncle Jafar Al-Tayyar^{-asws}, and Hamza^{-asws}, the Master of Martyrs'. Then Imam^{-asws} turned to Jadah^{-la} and said to her^{-la}: 'O enemy of Allah^{-azwj}, you^{-la} have killed me^{-asws}! May Allah^{-azwj} destroy you^{-la}! By Allah^{-azwj}, you^{-la} will not get a guardian after me^{-asws}. He^{-la} (Mua'wiyyah^{-la}) has deceived and ridiculed you^{-la}. May Allah^{-azwj} disgrace you^{-la} and him^{-la}!'⁹⁸

Certainly, Allah^{-azwj} disgraced her^{-la}, although Mua'wiyyah^{-la} reluctantly received her^{-la} in Shaam but later told her^{-la} that he^{-la} would not marry his^{-la} son^{-la} to someone who had poisoned her^{-la} kind husband! Various historians have recorded that when the news of Imam Hassan^{-asws}'s assassination arrived in Damascus, Mua'wiyyah^{-la} exclaimed with joy: 'Allah-u-Akbar' very loudly and rejoiced by dancing and waving his^{-la} hands.

⁹⁶ Bihar al-Anwar, vol. 10, pp 173.

⁹⁷ A'Yan al-Shia, vol. 4, pp. 78.

⁹⁸ Tuhaf al Uqool, pp. 391.

At that time, Imam Hassan^{-asws} was forty-eight years of age. His^{-asws} succession (to the Imamate) had been for slightly over ten years. His^{-asws} brother and trustee (wasi), Al-Hussain^{-asws}, undertook the washing and shrouding of his^{-asws} body and started making arrangements for his^{-asws} burial, as per his^{-asws} brother^{-asws}'s will to bury him^{-asws} next to his^{-asws} grandmother, Syeda Fatima binte Asad^{-asws}'s grave.

When the funeral procession was on its way to the Baq'ee cemetery where Syeda^{-asws} had been buried, Imam Hussain^{-asws} stopped the coffin procession at the Prophet^{-saww}'s shrine, as per the will of Imam Hassan^{-asws} to say goodbye to his^{-asws} beloved grandfather^{-saww}. A'isha, a surviving wife of the Prophet^{-asws}, who had been following the procession with hidden animosity against the family of Prophet^{-saww} came out and shouted stop. She immediately intervened by saying that she would not allow Hassan^{-asws}'s body to touch the grave of Prophet^{-saww}.

Suddenly, several of her supporters also turned up under the command of Marwan^{-la}. There were words exchanged between her supporters and Mohammed Hanafiyya^{-as}, another son of Imam Ali^{-asws}. In the meantime, A'isha came out riding a donkey, as she did in the battle of Camel and gave a signal of 'attack' to Marwan^{-la}, who in turn asked his archers to shoot arrows at the procession. Numerous arrows were lodged in Imam Hassan^{-asws}'s coffin and the colour of the white shroud turned red. At this stage, Imam Hussain^{-asws} quickly intervened, and took the coffin back to the house of Ahl Al-Bayt^{-asws}, and the arrows were taken out by Imam Hassan's sisters^{-asws}, under sobs and cries, and a new shroud was prepared for burial and the coffin was then taken straight to Baq'ee. However, Bani Umayyad^{-la}'s raging fire of animosity against Ahl Al-Bayt^{-asws} was not extinguished here; they continued. Their next major onslaught was a few years later, this time in Karabala, when the army of Yazid^{-la} surrounded Bani Hashim^{-asws} in 61 Hijri.

When Imam Hassan^{-asws}'s young son, Al-Qasim^{-asws}, came out in defence of his^{-asws} uncle Imam Al-Hussain^{-asws}, they surrounded him^{-asws} from all directions and, after bringing him^{-asws} down, they started cutting and stampeding his^{-asws} body under the feet of their horses, thereby dividing little Qasim^{-asws} into several hundred pieces. Imam Hussain^{-asws} collected parts of Qasim^{-asws}, one by one, while remembering those red and blue pearls of his^{-asws} brother's liver which he^{-asws} gathered when Qasim^{-asws}'s father Imam Hassan^{-asws} had been poisoned by the Umayyad^{-la}.

Hussain^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws} - The Spiritual leadership: Year 47

After the Shahadat of Imam Hassan^{-asws}, through poisoning by Ja'da bint Al-Ash'ath^{-la}, Imam Hussain^{-asws} took the responsibility of Imammat for slightly over 10 years. Imam Hussain^{-asws} remained patient during all this time while persecution and assassinations of his^{-asws} Shias by Muawiyah^{-la} continued.

(The narrator says): 'I came up to the Prophet^{-saww}. Al-Hussain^{-asws} Bin Ali^{-asws} was upon his^{-saww} thigh, and he^{-saww} gazed upon his^{-asws} face and kissed him^{-asws} between his^{-asws} eyes, and said: 'You^{-asws} are the Chief, son^{-asws} of a Chief. You^{-asws} are an Imam^{-asws}, son^{-asws} of an Imam^{-asws}, brother of an Imam^{-asws}, father of Imams^{-asws}. You^{-asws} are the Proof of Allah^{-azwj} son^{-asws} of a Proof of Allah^{-azwj}, and father of Proofs, nine from your^{-asws} descendants, the ninth one^{-asws} of them^{-asws} being their^{-asws} Rising one (Al-Qaim^{-asws})'.⁹⁹

Death of Mua'wiyah and rule of his son Yazid: Year 58-59

Mu'awiya passed away sometime between 58 and 59 A.H. Before his death, he nominated his son Yazid as his successor and the next ruler after him.

Imam Hussain^{-asws} ignored the political wrangling and got on with the facilitation and communication of Divine Commands when Yazid^{-la} took his father's place between 58 and 59 A.H. Yazid^{-la}, soon after coming into power, asked for an oath of allegiance from Imam Hussain^{-asws}. A similar attempt had already been made earlier, by Abu Bakr^{-la} when he tried to force Imam Ali^{-asws}, without success, into accepting what he wanted when he legitimatised himself as the successor of Prophet^{-saww}.

No one dared to try it again, not even Muawiyah^{-la}. But Yazid^{-la}, out of his arrogance and faithlessness tried to repeat the mistake of Abu Bakr^{-la} by sending soldiers in plain clothes to Madinah. Imam Hussain^{-asws}, with the view of safeguarding the great sanctuary of Madinah and Mecca, left both of these holy places and travelled towards Kufa. It was also in response to a cry for help from the inhabitants of Kufa, who had written hundreds of letters to Imam Hussain^{-asws} pledging loyalty to him^{-asws} and asking for guidance and deliverance. Imam Hussain^{-asws} knew it very well that most of them were hypocrites and only wanted to reinstate their lost scholarships which Muawiyah^{-la} used to give them, as his informers and allies against Imam Ali^{-asws}, but Yazid^{-la} had stopped. But as an Apostolic Imam, Imam Hussain^{-asws} had to fulfil the Divine mission of removing the masks of hypocrites and reveal their devious schemes and seeds of contention which were planted at 'Saqifa'-where the first Muslim caliph was elected.

The Battle of Karbala: Year 61

Imam Hussain^{-asws} reached Karbala on the 3rd of Moharram, a place which is approximately seventy kilometres from Kufa, a desert near the banks of river Euphrates. Yazid^{-la}'s army under the command of Ibne Saad^{-la} encircled Imam Hussain^{-asws} and his^{-asws} companions from all sides and stopped their water supply from the river. Imam Hussain^{-asws} exhausted all means to avert the war, even at the expense of living under intolerable thirst and famished conditions. The sufferers were as young as Syed Ali Asghar^{-asws} who was only six months of age. On the eve of 10th of Moharram, the army of Yazid^{-la} tried to attack Imam Hussain^{-asws}

⁹⁹ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 77

but Imam Hussain^{-asws} gave them another opportunity to rethink their stance and tried to stop them from killing the grandson of Prophet^{-saww}, the last surviving among the 'people of Kisa'(Ahlul-Kisa).

There was indeed an effect, as that night saved Hurr bin Riyahi, his slave and son from plunging deep into the hottest zone of Hell, as they deserted Yazid^{-la}'s army by recognising the just and Divine position of Imam Hussain^{-asws}. On the tenth day of Muharram of the year 61/680, the impatient army of Yazid^{-la}, which was lured into getting worldly gains, attacked Imam Hussain^{-asws}'s camps.

One by one all Hashmiad^{-asws} and companions of Imam Hussain^{-asws} were martyred. They were just 72 or 110 in number but had killed thousands of Yazid^{-la}'s soldiers, who were desperate to live to get their worldly rewards and thus ran away from the battle. Imam Hussain^{-asws} kept on bringing back the bodies of his^{-asws} dear ones as afternoon approached. Imam Hussain^{-asws}'s final sacrifice was his^{-asws} 6-month-old child, Master Ali Asghar^{-asws}, who was martyred with a three-headed arrow while held in the arms of Imam Hussain^{-asws}.

Yazid^{-la}'s army then attacked Imam Hussain^{-asws} from all directions and started shooting arrows, throwing stones and spears but Imam Hussain^{-asws} responded with fierce courage and strength, while being injured from head to toe, killing thousands of cowards until Allah^{-azwj} asked Imam Hussain^{-asws} to stop and announced (89:27-30): ***O content soul, return back to Me, I am pleased with you and You are pleased with me.*** Upon hearing this, Imam Hussain^{-asws} went into prostrations. Shamir^{-la}, a general of Yazid^{-la}'s army leapt forward to seize the opportunity and started striking, with his^{-la} dagger, the back of Imam Hussain^{-asws}'s throat. At this point, the skies turned red and windstorms started blustering.

A call came from skies; the Muslims have martyred the grandson of the Prophet^{-saww}, and now will never get to observe a single day of blessings. The army of Yazid^{-la}, after ending the war, plundered the 'haram' of the Imam^{-asws} and burned the Imam^{-asws}'s tents. They decapitated the bodies of the martyrs, started running horses over the bodies, and left the bodies without burying them. Then they moved those remaining of the honourable Ahl Al-Bayt^{-asws}, and took them^{-asws} as prisoners and took them^{-asws} along with the heads of the martyrs to Kufa and Shaam to collect their rewards from Yazid^{-la}.

The narrator of the Hadith says that Abu Abd Allah^{-asws} (6th Imam^{-asws}) said: 'after Jabrail^{-as} came down to the Rasool Allah^{-saww} with the (news of the future) killing of Imam Hussain^{-asws}, the Rasool Allah^{-saww} held the hand of Imam Ali^{-asws} and spoke to him^{-asws} privately for most of that day until they^{-asws} were both overcome with tears. While they^{-asws} were still together, Jabrail^{-as} from the Lord^{-azwj} of the Worlds - came down to them^{-asws} and said, "Your Lord^{-azwj} Conveys His Salam to both of you^{-asws} and says, 'It is My^{-azwj} Will that you^{-asws} should remain patient.'"

Abu Abd Allah^{-asws} (6th Imam^{-asws}) said that once Syeda Binte Rasool Allah^{-asws} came to Rasool Allah^{-saww} and saw that his^{-saww} eyes were filled with tears. Syeda^{-asws} asked him^{-saww}, "What is upsetting you^{-saww}?" Rasool Allah^{-saww} replied, "Jabrail^{-as} informed me that my^{-saww} nation will kill Husain^{-asws}." When Syeda^{-asws} heard this, she^{-asws} became extremely grieved and restless. So, the Prophet^{-saww} informed her^{-asws} of the Imams^{-asws} from her^{-asws} children.¹⁰⁰ This pleased and relieved her^{-asws}.¹⁰¹

Amir Al-Momineen^{-asws} said: 'Rasool Allah^{-saw}, came to visit us (one day). Um Ayman had given us some milk, butter, and dates, so we offered it to Rasool Allah^{-saww}. After he^{-saww} ate, he^{-saww} went to a corner of the house and started praying. However, at the end of his^{-saww} last Sujud (prostration), Rasool Allah^{-saww} began to cry profusely.

Because of our^{-asws} respect and reverence for him^{-saww}, we did not ask him^{-saww} why he^{-saww} was crying. However, Al-Hussain^{-asws} went and sat on his^{-asws} lap and said, "O Father! When you entered our^{-asws} house (today), we^{-asws} felt a happiness that we^{-asws} had never felt before. But then you^{-saww} started to cry and your^{-saww} crying has grieved us^{-asws}. What made you^{-saww} cry?"

The Prophet^{-saww} replied, "O my^{-saww} son^{-asws}! Jabrail^{-as} came to me^{-saww} just now and informed me^{-saww} that you^{-asws} will all be killed and the places of your^{-asws} martyrdom will be far from one another."

Hussain^{-asws} asked, "O Father^{-saww}! What is the reward for those who come to the Ziyarah of our^{-asws} graves although they are far from one another?"

The Prophet^{-saww} replied: "O my^{-saww} son^{-asws}! Verily, there will be some groups from my^{-saww} nation who will come to your^{-asws} Ziyarah seeking blessings. By doing so, they will deserve to be visited by me^{-saww} on the Day of Judgment. I^{-saww} will save them from the terrors of the Hour (Day of Judgement) and from their sins. Verily, Allah^{-azwj} will Make them dwell in Paradise."¹⁰²

Imam Ali^{-asws} Named of the Killers of Hussain^{-asws} Before Time:

The narrator of the Hadith says:

(One day) while Amir Al-Momineen^{-asws} was delivering a sermon to the people he^{-asws} said, "Ask me^{-asws} before you lose me^{-asws}! I^{-asws} swear to Allah^{-azwj} that I^{-asws} will answer (your

¹⁰⁰ Referring to the 12th Imam^{-asws}.

¹⁰¹ Kamil Al-Ziyarat, Ch. 16, H. 5.

¹⁰² Kamil Al-Ziyarat, Ch. 16, H. 6.

questions about) anything you might ask that has happened in the past or will happen in the future.

So, Sa'd Ibn Abi waqqas^{'''} got up and asked, "O Amir Al-Momineen^{-asws}! Tell me about the number of hairs that I have on my head and in my beard?"

Amir Al-Momineen^{-asws} replied, "I^{-asws} say it by Allah^{-azwj} that my^{-asws} dear, the Rasool Allah^{-saww}, informed me^{-asws} that you would be asking me^{-asws} this question. There is a Shaytan rooted in every strand of hair on your head and in your beard and there is a baby sheep in your house who will kill my^{-asws} son, Hussain^{-asws}."

('Abd Al-Samin/Asbagh added), "'Umar Ibn Sa'd (the killer of Imam Hussain^{-asws}) was a child then and he was playing in front of his father (Sa'd Ibn Abi Waqqas).¹⁰³

The narrator of the Hadith says:

Imam Hussain^{-asws} Ibn Ali^{-asws} said: I^{-asws} say it by the One^{-azwj} who has the life of Hussain^{-asws} in His^{-azwj} Hand, that the Bani Umayyah will kill me^{-asws} and they will not be satisfied with their government until they kill me^{-asws}. Verily, if they kill me^{-asws}, the people will never be able to pray in congregation nor will they ever be able to spend ZAKAT (charity) in the way of Allah^{-azwj} again."

Verily, my^{-asws} family and I^{-asws} are the first ones killed by this nation. I say by the One^{-azwj} who has the life of Hussain^{-asws} in His^{-azwj} Hand that the Day of Judgement will not come as long as there is even one man from the Bani Hashim who is enjoying his life.^{104, 105}

Why was the Life-Span of the Masoomeen^{-asws} made short?

The narrator of the Hadith says:

I said to Abu Abd Allah (Imam Sadiq^{-asws}), "May I sacrifice myself for you^{-asws}! How short are your^{-asws} lives, O Ahl Al-Bayt^{-asws}! And how close are your^{-asws} deaths to one another while the entire creation needs you^{-asws}?!"

Imam^{-asws} replied:

There is a sheet for each one of us^{-asws} (the Imams^{-asws}) which contains everything that we need to do during our^{-asws} time. Once every order on that sheet has been carried out, we^{-asws} know that our^{-asws} death is imminent. Rasool Allah^{-saww} comes to us^{-asws} and informs us^{-asws}

¹⁰³ Kamil Al-Ziyarat, Ch. 23, H. 12.

¹⁰⁴ This statement refers to the afflictions which will befall the progeny of the Rasool Allah^{-asws} before the reappearance of the Qaim^{-ajfj}. (as commented by Al-Majlisi)

¹⁰⁵ Kamil Al-Ziyarat, Ch. 23, H. 13.

that our^{-asws} death has come and he^{-saww} informs us^{-asws} of the rewards that Allah^{-azwj} has Prepared for us^{-asws}.

Verily, Hussain^{-asws} read the sheet that was entrusted to him^{-asws}, and that which would happen and that which was yet to come were explained to him^{-asws}. There were a few things left on Hussain^{-asws}'s sheet which had not been fulfilled when he^{-asws} rose to fight. Those matters were that the angels^{-as} asked Allah^{-azwj} for permission to help Hussain^{-asws} (in fighting) and Allah^{-azwj} Granted it to them^{-as}. While they^{-as} were preparing themselves for battle, Hussain^{-asws} was killed. When the angels^{-as} descended (to earth), they^{-as} found that Hussain^{-asws}'s time had passed and he^{-asws} had been killed.

Therefore, they^{-as} said (to Allah^{-azwj}), "O Lord^{-azwj}! You^{-azwj} Gave us^{-as} permission to descend to earth to support Hussain^{-asws} but when we^{-as} arrived, You^{-azwj} had already Taken him^{-asws} back (to Yourself^{-azwj})!"

Allah^{-azwj} - the Most Exalted - Revealed to them^{-as}, "Stay by his^{-asws} grave until (the day) when you^{-as} see him^{-asws} rise (again) and then support him^{-asws}. Cry over him^{-asws} and over losing the opportunity to support him^{-asws}. Verily, you^{-as} have been chosen to support him^{-asws} as well as to cry over him^{-asws}.

The angels^{-as} were grieved and they^{-as} cried and mourned over losing the opportunity to support Hussain^{-asws}. However, when he^{-asws} rises, they^{-as} will be (among) his^{-asws} supporters.¹⁰⁶

No Believer would remember (Imam) Hussain^{-asws} without Crying:

The narrator of the Hadith says:

Abu Abd Allah^{-asws} (Imam Sadiq^{-asws}) said:

(Imam) Hussain^{-asws} Ibn Ali^{-asws} said, "I^{-asws} am the Martyr of Tears. No believer remembers me^{-asws} without crying.¹⁰⁷

The narrator of the Hadith says:

I went to Abu Abd Allah (Imam Sadiq^{-asws}). While I was with him, (my) servant came to me and said, "I brought the sumpter (ride) for you."

Imam^{-asws} asked me, "O Um Sa'id! What is the sumpter for and where do you intend to go?"

I replied, "I want to go to the Ziyarah of the graves of the martyrs^{-asws} (of Uhud)."

¹⁰⁶ Kamil Al-Ziyarat, Ch. 27, H. 17

¹⁰⁷ Kamil Al-Ziyarat, Chap. 36, H. 3.

Imam^{-asws} said, "Postpone it for today. How strange are you people of Iraq!! You come to the Ziyarah of the martyrs (of Uhud) from a long distance but you neglect going to the Ziyarah of the Master of the Martyrs^{-asws}!"

I asked, "Who is the Master of the Martyrs?"

Imam^{-asws} replied, "Hussain^{-asws} Ibn 'Ali^{-asws}."

I said, "(I do not go to his^{-asws} Ziyarah because) I am a woman."

Imam^{-asws} replied, "There is nothing wrong with women like you going to Ziyarah."

I asked, "What is the reward for going to his^{-asws} Ziyarah?"

Imam^{-asws} replied, "The reward of one Hajj and one 'Umrah, I'tikaf¹⁰⁸ for months in Masjid Al-Haram while fasting, and this much reward." Um Sa'id added that the Imam^{-asws} extended his^{-asws} arms out and then closed them three times (to explain this much reward').¹⁰⁹

Imam Ali^{-asws} Ibn Al-Hussain^{-asws} Year 38-95 (Imamat 61 to 95)

Ali^{-asws} Ibn Hussain^{-asws} was blessed to Hussain^{-asws} Ibn Ali^{-asws} on the 5th of Shaban in the year thirty-eight (38) A.H.¹¹⁰. Among others, the names of our 4th Imam include: Sajjad^{-asws}, and Zain-ul-Abideen^{-asws}. Ali^{-asws} Ibn Hussain^{-asws} was martyred in the year 95 at the age of 57.¹¹¹ The Imam^{-asws}'s mother was Syeda Shahar Bano^{-asws}, daughter of Yazdjurd Ibn Shahryar Ibn Shiruwayh Ibn kisra 'A Perwiz - the famous Persian king. Imam Zain-ul-Abideen^{-asws} was the only male (grown-up) survivor in Karbala in 61 A.H. who accompanied the children and ladies of Ahl Al-Bayt^{-asws} to Sham (Syria) – to the court of Yazid^{-la}. The Imam^{-asws} was buried in Al-Baqi cemetery, Madinah.

Abu Jafar (Imam Mohammed Baqir^{-asws} - the 5th Imam^{-asws}) says: 'The girls of Madinah were extremely pleased to see the daughter of Yazdjurd when she^{-asws} was brought before 'Umar (the second Muslim Caliph). When she^{-asws} entered the Masjid it became all delightful and bright. When 'Umar looked at her^{-asws}, she^{-asws} covered her^{-asws} face and said in her^{-asws} own language: "Uti, bay ruj ba' da Hurmuz (May the life of Hurmuz turn black)." 'Umar asked: "Is she^{-asws} abusing me?" He turned to her^{-asws} (aggressively). Amir Al-Momineen Ali^{-asws} said: "You do not have such a right (over her^{-asws}). Give her^{-asws} the chance to choose whoever among the Muslims she^{-asws} likes and then count her^{-asws} to be as his share of the war booty (of the properties seized from the Persian army)." He (Umar) allowed her^{-asws} to choose and

¹⁰⁸ The act of isolating oneself in the Masjid and remaining in seclusion for worship.

¹⁰⁹ Kamil Al-Ziyarat, Chap. 37, H. 4.

¹¹⁰ 13 بحار الأنوار (ط - بيروت)، ج 46، ص: 13 (After Hijri (Migration from Makkah), the Islamic Year.

¹¹¹ Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} passed away and he^{-asws} was fifty-seven years old, during the year ninety-five (A.H.). He^{-asws} lived after Al-Husayn^{-asws} for thirty five years' (Al Kafi V 1 – The Book Of Divine Authority CH 117 H 6)

she^{-asws} came all the way to place her^{-asws} hand on the head of Imam Al-Hussain^{-asws}. Amir Al-Momineen Ali^{-asws} asked her^{-asws}: "What is your name?" She^{-asws} said: "It is Jahan Shah." Amir Al-Momineen Ali^{-asws} said: "In fact, it is Shahar Bano^{-asws}." Ali^{-asws} then said to Imam Al-Hussain^{-asws}: "O Abu Abd Allah^{-asws}, she^{-asws} will be blessed with a son^{-asws} for you^{-asws} who will be the best of the inhabitants of earth." She^{-asws} was blessed with Imam Ali^{-asws} Ibn Al-Hussain^{-asws}. Imam Ali^{-asws} Ibn Al-Hussain^{-asws} was called the son of the two best. The chosen from Arabs was the tribe of Hashim and from non-Arab were the clan (Kisra) best among the Persians.

It is also narrated that Abu Al-Aswad Al-Du'ili compiled the following verse about it:

'A boy from Kisra and Hashim; the most noble one on whom sacred symbols are stitched for safety.'¹¹²

Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) says: 'Imam Ali^{-asws} Ibn Al-Hussain^{-asws} had a she-camel. He^{-asws} had taken this camel 22 times to Hajj (pilgrimage to Makkah) and had never whipped it, not even once.' Imam Mohammed Baqir^{-asws} then said that: 'the camel came after the Shahadat of Imam^{-asws} and we^{-asws} were not aware and we^{-asws} noticed only when one of the servants or slaves came and said: "The she-camel has gone out all the way to the grave of Ali^{-asws} Ibn Al-Hussain^{-asws}. She rubs her neck against the grave and moans." I^{-asws} then asked them to quickly get to her before they (the enemies) might know about her or see her.' The Imam^{-asws} has said that the she-camel had never seen the (Holy) grave before.¹¹³

Imam Abu Abd Allah^{-asws} (6th Imam) said: 'When it was the night that Imam Ali^{-asws} Ibn Al-Hussain^{-asws} left (from mortal world) he^{-asws} said to his^{-asws} son (Imam Mohammed^{-asws}): "Son^{-asws} this is the night in which I^{-asws} am promised to be taken out of this world." The departing Imam^{-asws} made asked his^{-asws} son^{-asws} to prepare a stable for his^{-asws} she-camel and she should be fed properly. I^{-asws} (Imam^{-asws}'s son says) personally did as he^{-asws} (my father^{-asws}) had asked for. Very shortly thereafter the she-camel came out of the stable and reached the grave of my father^{-asws}, placed her neck on it, rolled her body on the ground and her eyes were hooded with tears.'

The Imam^{-asws} has said: 'Imam Ali^{-asws} Ibn Al-Hussain^{-asws} used to come out in the dark at night with a sack containing Darahim and Dananir (these were units of money) and would go door-to-door, knock on them and gave a certain amount to the person who came out. When Imam Ali^{-asws} Ibn Al-Hussain^{-asws} passed away, these people did not see the person with money anymore. Only then (did) they realise that Imam Ali^{-asws} Ibn Al-Hussain^{-asws} must have been the distributor of money among them.'¹¹⁴

¹¹² Al-Kafi, Vol. 1, Chapter Ali^{-asws} Ibn Hussain^{-asws}, h 1

¹¹³ Ibid, h 2.

¹¹⁴ Ibid, h 4.

Abu Al-Hassan^{-asws} (7th Imam^{-asws} – Imam Musa-e-Kazim^{-asws}) says: ‘When Imam Ali^{-asws} Ibn Al-Hussain^{-asws} was about to leave this world, he^{-asws} closed his^{-asws} eyes, then he^{-asws} opened his^{-asws} eyes and recited Chapters 48 ‘Al-Fath’ and 56 ‘Al-Waaqia’ from the Holy Quran and said: “All praise belongs to Allah^{-azwj} Who has Fulfilled His^{-azwj} promise to us^{-asws} and made us^{-asws} to have the Earth as our^{-asws} legacy and choose from Paradise whatever we^{-asws} might like. Thus, is the reward for those who work (hard).” At that time his^{-asws} (soul) ascended to the (Heavens) and (the Imam) did not say anything further.’¹¹⁵

Our Sixth Imam^{-asws} says: ‘Imam Ali^{-asws} Ibn Hussain^{-asws} (Imam Sajjad^{-asws}) cried over his^{-asws} father^{-asws}, Imam Hussain^{-asws} Ibn Ali^{-asws} for forty years – and whenever food was brought to him^{-asws}, he^{-asws} would cry over Imam Hussain^{-asws}. One day his^{-asws} servant said to him^{-asws}: “May I sacrifice myself for you^{-asws}, O son of Rasool Allah^{-asws}! I am afraid that you^{-asws} may die (from grief).” He^{-asws} (Imam Sajjad^{-asws}) replied: ***“I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***¹¹⁶. Verily whenever I^{-asws} remember the killing of the children^{-asws} of Syeda Fatimah^{-asws}, I^{-asws} am choked with tears over them^{-asws}.”¹¹⁷

Imam Ali^{-asws} Ibn Hussain^{-asws} was poisoned by the governor of Madinah by the instructions of the Muslim ruler Walid^{-la} bin Abdul Malik^{-la}. The Imam^{-asws} met martyrdom on the 25th of Muharram 95 A.H. (713 A.D) and was buried in Madinah. With the passage of time a modest but beautiful Mausoleum was built to house the Imam^{-asws}'s grave in ‘Jannat ul Baqi’, near the Holy grave of Rasool Allah^{-saww}. Shamefully, in 1926 A.D., a King^{-la} of Saudi Arabia destroyed the Holy shrine.

4th Imam^{-asws} was considered the most ascetic person of all times:

‘From Abu Ja’far Mohammed^{-asws} Bin Ali Al-Baqir^{-asws} having said: ‘Ali^{-asws} Bin Al-Hussain^{-asws} used to pray Salat during the day and night, a thousand Cycles, like what Amir Al-Momineen^{-asws} used to do. There were five hundred palm trees for him^{-asws}, and he^{-asws} would pray two cycles Salat at each palm tree.

And it was so that whenever he^{-asws} stood in his^{-asws} Salat, his^{-asws} colour would be overcome by another colour, and his^{-asws} standing in his^{-asws} Salat was standing of the humble slave in front of the Majestic King. His^{-asws} limbs would tremble from the fear of Allah^{-azwj} Mighty and Majestic, and he^{-asws} would pray the farewell Salat viewing that he^{-asws} will not be praying after it, ever.

¹¹⁵ Ibid, h 5.

¹¹⁶This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: ‘By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

¹¹⁷107: كامل الزيارات، النص، ص: chapter 35, H. 1.

And one day he^{-asws} was praying Salat, and the cloak fell off from one of his^{-asws} shoulders. He^{-asws} did not even it until he^{-asws} was free from his^{-asws} Salat. One of his^{-asws} companions asked him^{-asws} about that. He^{-asws} said: ‘Woe be unto you! Don’t you know in front of Whom I^{-asws} was? The servant, it will not be Accepted from his Salat except what he is attentive upon it by his heart, from it’.

The man said, ‘We are destroyed!’ He^{-asws} said: ‘Never! Allah^{-azwj} Mighty and Majestic would be Completing that with the optional Salats’.

And he^{-asws} would go out during the dark night and carry the sack upon his^{-asws} back, and in it would be the seed and the Dinars and the Dirhams, and sometimes he^{-asws} would carry the good, or the firewood, until he^{-asws} would come to a door and knock it. Then he^{-asws} would give to the one who comes out to him^{-asws}. And he^{-asws} used to cover his^{-asws} face when giving to a poor lest he recognises him^{-asws}. When he^{-asws} passed away, they lost that, then they knew it was Ali^{-asws} Bin Al-Hussain^{-asws}. When he^{-asws} was placed to the washers, they looked at his^{-asws} back, and upon him^{-asws} were like the marks of the camels, due to what he^{-asws} was carrying upon his^{-asws} back to the houses of the poor and the destitute(s).

And one day he^{-asws} went out, and upon him^{-asws} was a woollen coat. A beggar presented to him^{-asws} and attached with his^{-asws} coat. So he^{-asws} continued and left it. And he^{-asws} would buy the woollen (clothing) during the winter and sell it in the summer and give in charity with its price.

And he^{-asws} had looked at a group of people on the day of Arafaat begging the people. He^{-asws} said: ‘Woe be unto you all! Is it other than Allah^{-azwj} you are asking in the like of this day? It is wished for during this day regarding the pregnancies that (they children) become fortunate’.

And he^{-asws} would refuse to eat with his^{-asws} mother^{-as}. It was said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are most righteous of the people and their most connecting of the kinship, so how come you^{-asws} are not eating with your^{-asws} mother^{-as}?’ He^{-asws} said: ‘I^{-asws} dislike for my^{-asws} hand to preceded to what her^{-as} would have preceded to’.

And a man had said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I love you^{-asws} for the Sake of Allah^{-azwj} with intense love!’ He^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being loved for Your^{-azwj} Sake while You^{-azwj} are Hateful to me^{-asws}!’

And he^{-asws} had performed twenty Hajj upon a she-camel of his^{-asws}, and he^{-asws} had not tapped it with a whip. When it died, he^{-asws} instructed with burying her lest the lions eat her’.

And a slave girl of his^{-asws} had been asked about him^{-asws}. She said, ‘Shall I detail or be brief?’ It was said to her, ‘But, be brief’. She said, ‘I have not gone to him^{-asws} with food at daytime at all, and I have not prepared a bed for him^{-asws} at night at all’.

And one day he^{-asws} had ended up to a group backbiting him^{-asws}. He^{-asws} stood at them and said to them: ‘If you were truthful, then may Allah^{-azwj} Forgive me^{-asws}, and if you were liars, then may Allah^{-azwj} Forgive you all’.

And whenever a seeker of knowledge came to him^{-asws}, he^{-asws} would say: ‘Welcome to the bequest of Rasool-Allah^{-saww!}’ Then he^{-asws} said: ‘The seeker of knowledge, when he comes out from his house, his legs are not placed upon anything wet or dry from the ground, except it glorifies for him to the seven earths’.

And he^{-asws} used to support one hundred households from the poor of Al-Madinah, and it used to marvel him^{-asws} if he^{-asws} were to present his^{-asws} food to the orphans, and the ones in a bad state, and the ones of prolonged illness, and the destitute(s), those having no means for them. And he^{-asws} used to give them by his^{-asws} hand, and the ones from them who was ill, he^{-asws} would carry from his^{-asws} food to him, and he^{-asws} would not eat food until he^{-asws} had given in charity with the like of it.

And seven calluses would fall from him^{-asws} every year from the places of his^{-asws} Sajdah due to the frequency of his^{-asws} Salat, and he^{-asws} would gather these. When he^{-asws} died, these were buried with him^{-asws}.

And he^{-asws} had cried upon his^{-asws} father^{-asws} Al-Hussain^{-asws} for twenty years, and food would not be placed in front of him^{-asws} except he^{-asws} cried until a slave of his^{-asws} said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww!} Is it now time for you^{-asws} to terminate your^{-asws} grief?’

He^{-asws} said to him: ‘Woe be to you! The Prophet^{-as} Yaqoub^{-as} had twelve sons for him^{-as}. Allah^{-azwj} Caused one of them to be absent from him^{-as}, and his^{-asws} eyes turned white from the frequency of his^{-as} crying upon him^{-as}, and his^{-as} hair turned grey from the grief, and his^{-as} back arched from the sorrow, and (although) his^{-as} was alive in the world, and I^{-asws} looked at my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and my^{-asws} uncle^{-asws}, and seventeen of my^{-asws} family members^{-asws} killed around me^{-asws}. So how can I^{-asws} terminate my^{-asws} grief?’¹¹⁸

Bequest of Ali^{-asws} Ibn Hussain^{-asws} (Year 95)

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Hussain^{-asws} fell ill with three illnesses. During each illness, he^{-asws} bequeathed with a bequest. When he^{-asws} woke up (recovered), signed his^{-asws} bequest’’¹¹⁹

‘Ali^{-asws} Bin Al-Hussain^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} became ill with the illness (the poisoning by the governor of Madinah) in which he^{-asws} passed away, so he^{-asws} gathered his^{-asws} children – Mohammed^{-asws}, and Al-Hassan^{-asws}, and Abdullah, and Umar, and Zayd, and

¹¹⁸ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 5 H 19

¹¹⁹ Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn^{-asws}, Ch 5 H 17

Al-Hussain, and bequeathed to his^{-asws} son^{-asws} Mohammed Bin Ali^{-asws}, and teknonymed him^{-asws} as 'Al-BAQIR', and made their affairs to him^{-asws}.

And it was among what he^{-asws} preached to him^{-asws} in his^{-asws} bequest (Will) that he^{-asws} said: 'O my^{-asws} son^{-asws}! The intellect is a model of the soul, and the knowledge is a model of the intellect, and the intellect interprets the knowledge. And know that the knowledge is more lasting, and the tongue is most reckless.

And know, O my^{-asws} son^{-asws}! The goodness of the world with (all) its contents are in two phrases – correcting the affairs of the livelihood (is like) measuring the measure. Two thirds of it, is discernment and a third of it is heedlessness, because the human being is not neglectful except about something he has recognised so he is discerning to it.

And know that the times are going away with your^{-asws} lifespan and you^{-asws} cannot attain a bounty except by the loss of another, so beware of the long hopes. How many hopes of the hopeful have not been realised, and amassed wealth he could not consume, and prevent what he would soon be leaving it, and perhaps he had amassed it from false (means) and prevented it from a right. He attains it unlawfully and leaves it as inheritance. He carries its sin and has sold it for its burden, that is the manifest loss".¹²⁰

Mohammed^{-asws} Baqir Ibn Ali^{-asws}: Year 57 to 114 (Imamat 95-114)

Muhammed^{-asws} Baqir Ibn Ali^{-asws} was blessed to Ali^{-asws} Ibn Hussain^{-asws} on the 1st of Rajab in the year 57 A.H. The 5th Imam^{-asws} was martyred in the year 114 A.H. at the age of 57 on the 7th of Zilhajj.^{121 122} The Imam^{-asws} was buried in Al-Baqi' cemetery, Madinah, near the Holy grave of his^{-asws} father, Imam Ali^{-asws} Ibn Al-Hussain^{-asws}. Imam^{-asws}'s mother was Umm 'Abd Allah, daughter of Imam Al-Hassan^{-asws} Ibn Ali^{-asws} Ibn Abu Talib^{-asws}. Kuniya of the 5th Imam is Abu Jafar^{-asws}

Imam Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) has said: 'Once, my^{-asws} mother was sitting next to a wall. The wall began to break apart and we heard an intense crumbling noise. Syeda^{-asws} pointed out with her^{-asws} hands saying: "No, for the sake of Al-Mustafa^{-saww}¹²³, Allah^{-azwj} has not Granted you permission to fall." The wall remained hanging in the air until my^{-asws} mother^{-asws} moved away from that place. My father^{-asws} gave one hundred Dinars as charity in appreciation and as an expression of gratitude for Allah^{-azwj}'s favour.'

¹²⁰ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 4 H 7

¹²¹ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 6

¹²² Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 1

¹²³ Prophet Mohammed^{-asws} name

Abu Al-Sabbah narrates: 'Once Abu 'Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) mentioned hi^{-asws}s grandmother and said: "She^{-asws} was a truthful person. No lady was ever found in the descendants of Al-Hassan^{-asws} like her^{-asws} (in excellence)."'¹²⁴

Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) has said: 'Jabir Ibn 'Abd Allah Al-Ansari was the last surviving companions of Rasool Allah^{-saww}. He was a devout (firm) follower of our Ahl Al-Bayt^{-asws}. He would sit in the Masjid of Rasool Allah^{-saww} wearing a black turban. He would call, "O Baqir Al-Ilm, O Baqir Al-Ilm (a person of deep knowledge)."

'The people of Madinah would say: "Jabir is hallucinating." He would say: "No, by Allah^{-azwj}, I do not hallucinate, but I heard Rasool Allah^{-saww} say: 'You will soon meet a man^{-asws} from me^{-saww} whose name will be as my^{-saww} name and his^{-asws} manners as my^{-saww} manners. He^{-asws} will be the revealer^{-asws} of the (Divine) knowledge.'"

'Jabir would still come and go, and one day in one of the roads of Madinah, when passing, he found a few young boys, (and), among them, Imam Mohammed^{-asws} Ibn Ali^{-asws}. He looked at him^{-asws} and called him^{-asws} (Imam Mohammed^{-asws} Ibn Ali^{-asws}) to himself. The boy^{-asws} came to him and then he said: "Go back." The boy^{-asws} went back. Then he said: "I swear by the One in Whose hand is my life, (that I see) manners as the manners of Rasool Allah^{-saww}. O (little) boy^{-asws}, what is your^{-asws} name?" He^{-asws} replied: "My^{-asws} name is Mohammed^{-asws} Ibn Ali^{-asws} Ibn Al-Hussain^{-asws}." Jabir came forward and began to kiss his^{-asws} head and say: "May I be sacrificed for you^{-asws}, Rasool Allah^{-saww}, your^{-asws} great-great grandfather^{-saww}, told me to convey his^{-saww} greetings of peace to you^{-asws} and would speak of all that (I see in you^{-asws})."

The Imam^{-asws} has said: 'Then Imam Mohammed^{-asws} Ibn Ali^{-asws} Ibn Al-Hussain came to his father^{-asws} and he^{-asws} was anxious. He^{-asws} explained to him^{-asws} about Jabir. His father^{-asws} asked: "Did Jabir really do this?" He^{-asws} replied: "Yes, he did so." The Imam^{-asws} said: "My son^{-asws}, stay at home (and do not expose yourself^{-asws} to the enemy)." Jabir thereafter would come to him^{-asws} in the mornings and in the evenings and the people of Madinah would say: "It is so strange that Jabir, the only surviving companion of Rasool Allah^{-saww}, comes to a boy^{-asws} on both ends of the day every day." Very shortly, Imam Ali^{-asws} Ibn Al-Hussain^{-asws} passed away (was martyred). Imam Mohammed^{-asws} Ibn Ali^{-asws} then normally went to visit Jabir out of respect for his being a companion of Rasool Allah^{-saww} and spoke to people from Allah^{-azwj}.'¹²⁵

Abu Basir once asked from Imam Mohammed Baqir^{-asws}: 'Are you the heir of the Rasool Allah^{-saww}?' He^{-asws} said: 'Yes, we^{-asws} (Ahl Al-Bayt) are his^{-saww} heir.' He then asked: 'Was Rasool Allah^{-saww} the heir of the prophets^{-as} and did he^{-saww} know all that they^{-as} knew?' The

¹²⁴ Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar^{-asws}, h 1.

¹²⁵ Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar^{-asws}, h 2.

Imam^{-asws} (the 5th Imam^{-asws}) said: 'Yes, it is true.' He then asked: 'Do you^{-asws} have the power to bring the dead back to life and cure the lepers, and the blind?'

He^{-asws} said: 'Yes, we^{-asws} do have such powers by the permission of Allah^{-azwj}.' Then he^{-asws} said to me: 'Come closer to me, O Abu Mohammed.' He went closer to the Imam^{-asws} and he^{-asws} rubbed his face eyes and he saw the Sun, the Skies, the Earth, the houses and all things in the town.

Then the Imam^{-asws} asked: 'Do you like to live this way, you will have what others have and be responsible for whatever they will be held responsible for on the Day of Judgement or would you like to live as before and enter into the Paradise (without accountability)?' He said: 'I would like to live as I lived before.' The 5th Imam^{-asws} rubbed his eyes and he found himself as before.¹²⁶

Once, Imam Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) was taken to Al-Sham (Damascus), to the court of Hisham Ibn 'Abd Al-Malik. When he^{-asws} arrived at his door, he (Hisham) instructed his people from the Amawids¹²⁷: 'When I finish humiliating Imam Mohammed^{-asws} Ibn Ali^{-asws} and stop, then each of you, one after the other, should reprimand and insult him^{-asws}.' He then ordered for Imam Mohammed^{-asws} Ibn Ali^{-asws} to come in his presence. When Imam^{-asws} arrived, he^{-asws} made a gesture with his^{-asws} hand to all of them and offered a general greeting. He^{-asws} then sat down. This increased the disappointment of Hisham because he^{-asws} did not address him as the Caliph and sat down without his permission.

Hisham then began to reprimand and scold him^{-asws}. He said to him, among other things, 'O Mohammed^{-asws} Ibn Ali^{-asws}, why is it that one or the other from you^{-asws} cause disunity among the Muslims and call people to follow him^{-asws} thinking that he^{-asws} is the Imam^{-asws}? It is nothing but because of his ignorance and foolishness.' He scolded him^{-asws} as much as he wanted. When he became quiet and others, one after the other, began to annoy and displease the Imam^{-asws}.

When they all became quiet, he^{-asws} stood up and asked: 'O people, what is it that you want and where are you headed? Through us^{-asws}, Allah^{-azwj} Granted you guidance to the first one among you and through us^{-asws} the last among you can receive guidance. You do have a temporary power but to us^{-asws} belongs the future power and there will be no power after our^{-asws} power; to us^{-asws} belongs the final good end as Allah^{-azwj} has Said, "*The final victory is for the pious ones.*" (7: 128)'

He (Hisham) ordered him^{-asws} to be imprisoned. In the prison whoever he^{-asws} spoke to would sympathize with the 5th Imam^{-asws}. The guard came to Hisham and said: 'O chief, I am afraid

¹²⁶ Ibid, h 3.

¹²⁷ The children of Bani Umayyad (the descendants of Umayyad) who were the enemies of the children of the Rasool Allah^{-saww}.

for you from the people of Al-Sham (Damascus). They may remove you from this position,’ and then gave him the full report.

Hisham then ordered the Imam^{-asws} to be sent to Madinah along with his^{-asws} Shias and Hisham’s people (his army) escorted the Imam^{-asws} (to Madinah). Hisham ordered his army to not allow the Imam^{-asws} and his people to go to market places. They were denied food and water. They travelled for three days without food and water until they arrived at Madyan. They (the Imam^{-asws} and his^{-asws} Shias) were left behind the locked doors therein. The Shias of the Imam^{-asws} complained to him^{-asws} of hunger and thirst. The Imam^{-asws} then climbed a hill above them and said loudly: ‘O people of Madyan, the town of unjust people. I am ‘Baqiya-tul-Allah’ (the Power that Allah^{-azwj} has Kept in reserve) as Allah^{-azwj} has Said: ***“If you are true believers then you must know that the profit (the reserved power) which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds.”*** (11:86)

Among his^{-asws} people was an old man who went to them (the people of the town) and said: ‘By Allah^{-azwj}, this is the call of Shu’ayb^{-as}, the Prophet of Allah^{-azwj}. If you do not go to this man, you will be killed from the above and below (By Allah^{-azwj}’s Wrath). Believe me and obey me this time, but you may reject me next time. I am giving you a good piece of advice.’ At that, they came out quickly to Mohammed^{-asws} Ibn Ali^{-asws} and his^{-asws} people (with food and water). The news reached Hisham Ibn ‘Abd Al-Malik, who summoned the old man and he was taken to the court, but no one knows what happened to him.¹²⁸

Imam Mohammed Baqir^{-asws} spent between three to four years in the life-time of Imam Hussain^{-asws}, 39 years in the company of his^{-asws} father Imam Ali^{-asws} bin Hussain^{-asws} and 18 or 19 years executing responsibilities of an Imam^{-asws} prior to being martyred.¹²⁹

The Umayyad Caliph Hisham Ibn Abdul Malik arrested the Imam^{-asws} on several occasions with the intention of disturbing and humiliating him^{-asws}, but could not find any evidence to prosecute the Imam^{-asws}. In the end, he sent a poison-soaked saddle as a gift. They insisted that the Imam^{-asws} ride on a horse mounted with it. After a short ride, poison spread in the Imam^{-asws}’s body. After a few days in pain, the Imam^{-asws} left for the better world on the 7th of Zilhajj 114 Hijri, and was buried alongside the graves of Imam Hassan^{-asws} and Imam Sajjad^{-asws} in Baqi cemetery, Madinah.¹³⁰

Our sixth Imam^{-asws} says: ‘My^{-asws} father^{-asws} said to me^{-asws}: ‘O Ja’far^{-asws}! Dedicate to me^{-asws} from my^{-asws} such and such wealth for the lamenters to cry upon me^{-asws} (after my departure

¹²⁸ Ibid, h 5.

¹²⁹ Bihar ul Anwar, vol. 4, pg. 9

¹³⁰ Ibid, h 6.

from this world) for ten years at Mina (a place pilgrims go to during Hajj) in the days of Mina’ (during the days of Hajj).¹³¹

Bequest of Mohammed^{-asws} Ibn Ali^{-asws} - 5th Imam^{-asws}: Year 114

‘From Abu Abdullah^{-asws} (6th Imam) having said: ‘My^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him^{-asws} in three clothes – one of them being a cloak of his^{-asws} which he^{-asws} used to pray *Salaat* in on the day of Friday, and another cloth, and a shirt. I^{-asws} said to my^{-asws} father^{-asws}, ‘Why did you^{-asws} write this?’

He^{-asws} said: ‘Out of fear that the people might overcome you and if they were to say, ‘Shroud him^{-asws} in four, or five (clothes)’, do not do it, and turban me^{-asws} with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with’’.¹³²

‘Abu Ja’far^{-asws} bequeathed with three hundred Dirhams for mourning him^{-asws}, and he^{-asws} used to view that to be from the Sunnah, because Rasool-Allah^{-saww} said: ‘Take food to the family of Ja’far^{-as}, for they^{-as} are too pre-occupied (with their^{-as} grief)’’.¹³³

The Abbasids ended the Umayyad Caliphate: Year 131

The Abbasid, Abū Al-‘Abbās ‘Abd Allāh Ibn Muḥammad Al-Saffāḥ overpowered the last ruler of Umayyad, Marwan Ibn Mohammed Ibn Marwan, killing several thousand from the family of Bani Umayyad as they had become weak due to their lavish life style, i.e., drinking and wasteful habits. However, their grip on power declined earlier on and that gave little respite to the followers of Ahl Al-Bayt^{-asws} during the last few years of the time of Mohammed^{-asws} Ibn Ali^{-asws} as well as during the time of the 6th Imam, Al-Jafar^{-asws} Ibn Mohammed^{-asws} Ibn Ali^{-asws}.

‘A man from the clan of Umayya, and he was an atheist, came to Ja’far^{-asws} Bin Mohammed^{-asws}. He said, ‘The Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **‘Alif Lam Meem Suad [7:1]**. Which thing is intended with this, and which thing is in it from the Permissible and the Prohibition, and which thing is in it from what the people can benefit with?’

He (the narrator) said, ‘Ja’far^{-asws} Bin Mohammed^{-asws} was enraged from that. He^{-asws} said: ‘Withhold, woe be unto you! The (letter) ‘Alif is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty, and the ‘Saad’ ninety. How much is with you?’

¹³¹ 117 ص: 5، ج: 5، الكافي (ط - الإسلامية)، Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1

¹³² Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 24

¹³³ Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir^{-asws}, Ch 1 H 10

The man said, '(At the end of) One hundred and thirty-one (131)!'

Ja'far^{-asws} Bin Mohammed^{-asws} said to him: 'When the year one hundred and thirty-one expires, the kingdom of your companions (clan of Umayya) will expire (start of 132)!'

He (the narrator) said, 'We looked. When the year one hundred and thirty-one expired on the day of Ashura, the black (flags) entered Al-Kufa and their kingdom (of the clan of Umayya) was gone!'"¹³⁴

NB – Various historical accounts estimate end of *Umayyid dynasty between 131-132 A.H.*

Ja'far^{-asws} Ibn Mohammed^{-asws} Ibn Ali^{-asws}: Year 83 to 148 (Imamat 114-148)

Imam Ja'far^{-asws} Ibn Mohammed^{-asws}'s (Abu Abd Allah^{-asws}) 'Nazool' is on the 17th of Rabi'ul Awwal in the year 83 A.H. Imam Ja'far^{-asws} Ibn Mohammed^{-asws} was martyred in the month of Shawwal (on the 15th of Shawwal) in the year 148 at the age of sixty-five and he^{-asws} lived after Abu Ja'far^{-asws} for thirty-four years' during the time of Al-Mansour (caliph).¹³⁵ The 6th Imam^{-asws} was buried in Al-Baqi' cemetery, Madinah, in the same graveyard, where his^{-asws} father^{-asws} and grandfather^{-asws} and Imam Al-Hassan^{-asws} Ibn Ali^{-asws}, were buried. The Kuniya of Imam Ja'far^{-asws} Ibn Mohammed^{-asws} is Abu Abd Allah^{-asws}.

'Abu' Abd Allah^{-asws} (Imam Ja'far-e-Sadiq^{-asws}) has said: 'My^{-asws} mother^{-asws} was a true believer, pious and a person of good deeds. Allah^{-azwj} Loves the people of good deeds.' He^{-asws} has also said: 'My^{-asws} mother^{-asws} told me^{-asws} that my^{-asws} father^{-asws} used to say: "O 'Umm Farwah, I pray to Allah^{-asws} to Forgive the sins of the sinners of our Shia (followers) a thousand times a day because we^{-asws} exercise patience in the face of hardships knowing well the facts of reward (in the next life) but they exercise patience in that of which they have no knowledge.'"'¹³⁶

It has been narrated that once Al-Mansur ordered his governor of Makkah and Madinah, Al-Hassan Ibn Al-Zayd, to set fire to the house of Imam Ja'far^{-asws} Ibn Mohammed^{-asws} in order to burn him^{-asws} to death. The house of Abu Abd Allah^{-asws} was set on fire but it only burned the door and the corridor.

Abu Abd Allah^{-asws} came out walking in the fire and said, while stepping on (and extinguishing) it (the fire), 'I^{-asws} am the son^{-asws} of 'A'raq Al-Thara (Isma'il^{-as}), I^{-asws} am the son^{-asws} of Ibrahim^{-as} (Abraham), the beloved friend of Allah^{-asws}.'¹³⁷

¹³⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 127 H 7 a

¹³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 7, Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 1 H 1, Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 1 H 2-3

¹³⁶ Al-Kafi, Vol. 1, Chapter on Imam Ja'far-e-Sadiq^{-asws}, h. 1.,

¹³⁷ Ibid, h. 2.

The narrator says that Abu Abd Allah^{-asws} (the 6th Imam^{-asws}) said: 'We^{-asws} (Ahl Al-Bayt) have the key to the treasures of the Earth. If I^{-asws} move one of my^{-asws} feet to say to the earth, "Let out whatever gold that is there in you," it will do so.'

(The narrator) says that he^{-asws} then said that to one of his^{-asws} feet and made a line with it on the Earth. The Earth ripped open, then with his^{-asws} hand, the Imam^{-asws} took out a brick of gold of the size of a hand. He^{-asws} then said: 'Watch carefully.' They then looked again and saw many such pieces of gold one over the other shining. A certain person said: 'May Allah^{-azwj} Keep my soul in service for your^{-asws} cause, you^{-asws} have been granted whatever there is but your^{-asws} Shias are needy (and poor).'

The narrator says that the Imam^{-asws} then said: 'Allah^{-azwj} will soon Grant to our^{-asws} Shias and to us^{-asws} the bounties of both this and the next life. Allah^{-azwj} will Admit them in Paradise and its blessings. And our^{-asws} enemies will be (sent) to the hell.'¹³⁸

The narrator says: 'I had a neighbour who worked for the Sultan (the ruler) and he had gained certain properties. He often arranged parties and invited female singers. They would drink wine and this would disturb me. I complained to the man several times but he did not pay any attention. When I insisted, he said: "O man, I am an addicted person and you are sober. I wish you take me to your master and I hope Allah^{-azwj} will Save me through him^{-asws}." His words impressed me a great deal. Upon my visiting to Abu 'Abd Allah (Imam Jafar-e-Sadiq^{-asws}), I mentioned the condition of that man to him^{-asws}. The Imam^{-asws} said: "When you will go back to Kufa, he may come to you, say to him: 'Imam Ja'far^{-asws} Ibn Mohammed^{-asws} has asked you, to stay away from what you are involved in and I^{-asws} will guarantee that Allah^{-azwj} will admit you in the Paradise." When I returned to Kufa he came to me. I kept him with me until just two of us were there alone. I then said to him: "O man, I told about you to Abu Abd Allah^{-asws}, Ja'far^{-asws} Ibn Mohammed^{-asws}, Al-Sadiq^{-asws}, and he^{-asws} said to me: *When you will return to Al-Kufa, the man will soon come to you. Say to him, Imam Ja'far^{-asws} Ibn Mohammed^{-asws} said to you Stay away from what you are involved in and I^{-asws} will guarantee that Allah^{-azwj} will Admit you to the Paradise.*"'

The narrator has said: 'The man then wept and asked me: "I ask you by Allah^{-azwj}, did Abu Abd Allah^{-asws}, really say this to you?" I then swore before him that Abu Abd Allah^{-asws} did really say so. He said: "This is enough for you," and he left. After few days he called me while he was behind his house and had no clothes on him and he said to me: "O Abu Basir', by Allah^{-azwj}, there is nothing left in my house. I gave all of them away and I am left as you see." I then went to our people and made a collection to clothe him. Shortly, thereafter he sent someone to inform me that he was ill and that I must see him. Thereafter, I often went to him to provide treatment until he was about to die. I was sitting near him and he was experiencing the agony of death. He fainted and then regained conscience and said to me: "O Abu Basir, your

¹³⁸ Ibid, h 4.

master^{-asws} has fulfilled his^{-asws} promise to me." He then passed away. May Allah^{-azwj} Grant him^{-asws} blessings. When I went for Hajj I went to see Abu 'Abd Allah^{-asws} and asked permission for a meeting. As I was about to enter in his^{-asws} presence, one foot in the corridor and one inside, the Imam^{-asws}, before my saying anything, said from the inside: "O Abu Basir', we^{-asws} have fulfilled our promise to your friend.'"139

Imam Musa Al-Kazim^{-asws} said: 'Abu' Abd Allah^{-asws}, Imam Ja'far^{-asws} Ibn Mohammed^{-asws}, was martyred (by the poison of Mansoor Al-Dawaniq)¹⁴⁰ at the age of fifty-six in 148 A.H. He^{-asws} lived after Imam Abu Ja'far^{-asws} (Mohammed Baqir^{-asws}), his^{-asws} father^{-asws}, for thirty-four years.'141

Imam Musa Al-Kazim^{-asws} also said: 'I^{-asws} shrouded my father^{-asws} with two pieces of winter cloth that he^{-asws} had used as clothes for Ihram¹⁴². One of his^{-asws} shirts, the 'Amama (turban) that belonged to Imam Ali^{-asws} Ibn Al-Hussain^{-asws} and a cloak that he^{-asws} had bought for forty Dinars were also used.'143

Bequest of Jafar^{-asws} Ibn Mohammed^{-asws} 6th Imam^{-asws}: Year 148

'A Bedouin came to Abu Hamza Al-Sumali. He asked him the news. He said, 'Ja'far Al-Sadiq^{-asws} has expired'. He (Abu Hamza) sighed a sigh and there was unconsciousness upon him. When he woke up, he said, 'Has he bequeathed to anyone?' He said, 'Yes, he^{-asws} has bequeathed to his^{-asws} son Abdullah, and Musa^{-asws} and Abu Ja'far Al-Mansour'.

Abu Hamza laughed and said, 'The Praise is for Allah^{-azwj} Who Guided us to the guidance! and he^{-asws} has clarified to us about the elder and Pointed us to the younger and hid the mighty matter'.

He was asked about his words. He said, 'He^{-asws} clarified faults of the elders and pointed upon the younger due to his^{-asws} adding him^{-asws} to it, and concealed the bequest to Al-Mansour, because if Al-Mansour were to be asked about the bequest, it would be said, 'You'''.¹⁴⁴

'When Al-Sadiq^{-asws} passed away, it was in his^{-asws} bequest, the Imamate being to Musa^{-asws} Al-Kazim^{-asws}. His^{-asws} brother Abdullah claimed the Imamate, and he was eldest of the (living) children of Ja'far^{-asws} at that time, and he is well known as 'Al-Aftah'.

Musa^{-asws} instructed with gathering a lot of firewood in the middle of his^{-asws} house and sent a message to Abdullah asking him to come to him^{-asws}. When he came to be in his^{-asws}

¹³⁹ Ibid, h 5.

¹⁴⁰ Bihar ul Anwar, vol. 8, pp6

¹⁴¹ Ibid, h 7.

¹⁴² Two large white sheets worn during Hajj

¹⁴³ Ibid, h 8.

¹⁴⁴ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 1 H 11

presence, there was a group from the Imamite faces with Musa^{-asws}. When his^{-asws} brother Abdullah sat to him^{-asws}, Musa^{-asws} instructed to make the fire to be in that firewood, all of it. So, all of it burned down, and the people did not know the reason regarding it, until all the firewood became ember.

Then Musa^{-asws} stood up and sat with his^{-asws} clothes in the middle of the fire and went on to narrate to the people for a while. Then he^{-asws} stood, shook his^{-asws} clothes, and returned to the seat. He^{-asws} said to his^{-asws} brother Abdullah: 'If you are claiming that you are the (real) Imam^{-asws} after your father^{-asws}, then sit in that seat! (in the embers).

They said, 'We saw Abdullah, his colour had changed. He stood up dragging his cloak until he went out from the house of Musa^{-asws}'.¹⁴⁵

Musa^{-asws} Ibn Jafar^{-asws} (7th Imam): Year 128 to 183 (Imamat 148-183)

Imam Jafar Al-Sadiq^{-asws} was blessed with Imam Musa Al-Kazim^{-asws} in the year 128 A.H (on the 7th of Safar). Imam Musa Al-Kazim^{-asws} was martyred on the 25th of Rajab in the year 183 A.H, at the age of fifty-five (55) in Baghdad in the prison of Al-Sindi Ibn Shahik. Imam Musa Al-Kazim^{-asws} was buried in Baghdad in the graveyard of Quraysh.¹⁴⁶ The Kuniya of Imam Musa Al-Kazim^{-asws} is Abu Al-Hassan^{-asws}

The narrator has said: When Imam Abu Al-Hassan Musa^{-asws} was brought before Al-Mahdi (an Abbasid ruler) the first time he^{-asws} was accommodated in Zabala and the narrator talked to the Imam^{-asws}. The Imam^{-asws} found him too depressed and asked: 'O Abu Khalid, why is it that I^{-asws} see you depressed?' He asked: 'How can I be not depressed when you^{-asws} are being taken to this transgressor and I do not know what will happen to you^{-asws}?'

Imam Musa-e-Kazim^{-asws} said: 'I^{-asws} will be safe now but (come to visit me^{-asws}) in such and such month and day. Come to meet me^{-asws} at about a mile's distance.' The narrator was relieved and started counting the months as the days passed by until that particular day arrived. He then went up to a mile's distance and spent the day there until it was almost Sunset. Suddenly, Satan caused temptations to his heart and he began doubting in what the Imam^{-asws} had said.

At this point, he saw figures coming from the direction of Iraq. He went to meet them and Imam Abu Al-Hassan^{-asws} was in front of them on a mule. He^{-asws} asked: 'Is it you O Abu Khalid?' The narrator said: 'Yes, O great, great, great grandson^{-asws} of the Rasool Allah^{-saww}.' The Imam^{-asws} said: 'Do not doubt; Satan loves that you have doubts.' The narrator then said: 'Thanks to

¹⁴⁵ Bihar Al-Anwaar – V 47, The book of History – Ja'far Al-Sadiq^{-asws}, Ch 8 H 22

¹⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 9

Allah^{-azwj} Who saved you^{-asws} from them.' Imam^{-asws} said: 'I^{-asws} will soon be taken by them again from which I^{-asws} will not be spared (will be martyred).'¹⁴⁷

A Story of a Monk and a Nun:

Once, the narrator was in the presence of Imam Musa-e-Kazim^{-asws}, when a monk and a nun, from the people of Najran, Yemen, came to see him^{-asws}. Al-Fadl Ibn Sawwar sought permission for them and the Imam^{-asws} said: 'Tomorrow bring them to the well of 'Umm Khayr.'

The narrator has said: 'On the next day we went to see him^{-asws} and we found the people (the monk and the nun) there also. The Imam^{-asws} ordered to spread a mat that was made of palm tree fibres. He^{-asws} then sat down on it and they also sat down with the Imam^{-asws}. The nun began asking questions. She asked many questions. The Imam^{-asws} answered them all. Imam Musa-e-Kazim^{-asws} asked her certain questions but she could not answer them. She then accepted Islam. The monk then began to ask questions and the Imam^{-asws} answered whatever he asked. The monk then said: "I was very strong in my religion and no one of the Christians was as knowledgeable as I. I heard from a man from India who told me about the 'one' who could go for pilgrimage to the Holy House in one day and one night and then go back to his home." I asked: "Where did he live?" I was told that he lived in Sibdhan.

The one who informed me about him said that he knew the knowledge which was with Asif (Barkhiya) an assistant of the Prophet Solomon^{-as}, (with the help of that knowledge) he brought the throne of (Queen) Sheba (from another country) and placed it in front of Prophet Solomon^{-as} (in a flash). "He^{-as} (Asif Barkhiya) is the one whom Allah^{-azwj} has Mentioned in your Book (Holy Quran) and in the books of the followers of the Bible."

'Imam Musa-e-Kazim^{-asws} then asked (the monk): "How many are the names of Allah^{-azwj} that if one asks through those, one's prayers are answered?" The monk said: "They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven." Imam Musa-e-Kazim^{-asws} asked him: "Tell of whichever that you know." The monk said: "I swear by Allah^{-azwj}, who has sent the Torah to Moses^{-as} and has made Jesus^{-as} to be a lesson for the worlds and a trial for the thankfulness of the people of reason. (I swear by Allah^{-azwj}), Who has Made Mohammed^{-saww} to be a blessing and mercy and has made Ali^{-asws} a lesson and the source of understanding, Who has made the executors of His^{-azwj} will from the descendants^{-asws} of Mohammed^{-saww}, that I do not know (the answer to the question). Had I known them you^{-asws} would not have to ask me, I would not have to come to you^{-asws} and would not have asked you^{-asws} questions."

¹⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3

'The monk then asked him many questions. The Imam^{-asws} answered them all. He^{-asws} asked the monk certain questions, which he could not answer but the Imam^{-asws} himself answered them for him. The monk then said: "Tell me of the eight letters (code words) that were revealed - out of which four letters were shown on earth and the other four remained in space. To whom those four letters that remained in space were sent? Who will interpret them?"

'The Imam^{-asws} then said: "He^{-asws} will be our Al-Qa'im^{-asws148}. Allah^{-azwj} will Send them to him^{-asws} and he^{-asws} will interpret them. He^{-azwj} will Send to him^{-asws} what has not even been sent to the truthful ones, the messengers and the rightly guided ones^{-asws}."

'Then the monk said: "Tell me about the two of the four that were sent to Earth. What are they?' The Imam^{-asws} said, 'I will tell you about all four. The first one was, No one deserves to be worshipped and obeyed except Allah^{-azwj} Who is One and has no partners and that He^{-azwj} is Eternal. The second (testimony) was that Mohammed^{-saww} is Rasool Allah^{-azwj} without doubt. The third one (testimony) was regarding (submission to) us^{-asws} - the Ahl Al-Bayt^{-asws 149}.

The fourth one (testimony) was our Shi'a (followers) who are from us^{-asws} and we^{-asws} are from Rasool Allah^{-saww} and Rasool Allah^{-saww} is from Allah^{-azwj} through a means."

'The monk then said: "I testify that no one deserves to be worshipped and obeyed except Allah^{-azwj}, that Mohammed^{-saww} is Rasool Allah^{-saww}, that whatever he brought from Allah^{-azwj} is true, that you, Ahl Al-Bayt^{-asws} are the Chosen ones of Allah^{-azwj} from His^{-azwj} creatures and that your Shi'a are pure who are the replacement (of those who oppose you^{-asws}). They will have the good end. All thanks are due to Allah^{-azwj}, Lord of the worlds."

'Imam Musa-e-Kazim^{-asws} called to bring for him a gown, a shirt made in Gha'in Khurasan, a scarf, a pair of shoes and a hat. He^{-asws} gave them to him, prayed the noontime prayer and asked him to be circumcised (if he hadn't already). He said it had already been done when he was seven years old.¹⁵⁰

The Story of the Dead Cow:

Imam Musa-e-Kazim^{-asws} once passed by a woman in Mina who was weeping and her children around her were also weeping because her cow had died. The Imam^{-asws} went close to her and asked: 'What has caused you to weep, O maid of Allah^{-saww}?' She said: 'O servant of Allah^{-azwj}, My children are orphans, our cow which was the only means of our living has died and we are left without any means of living.'

¹⁴⁸ The 12th Imam with Divine Authority to fill the Earth with peace and justice as it will be full of corruption and vice

¹⁴⁹ The infallible members of the family of Mohammed^{-saww}.

¹⁵⁰ Ibid, h, 5.

Imam Musa-e-Kazim^{-asws} asked: ‘Will you be happy if I^{-asws} will bring your cow back to life?’ She was just inspired to say: ‘Yes, O servant of Allah^{-asws} I will be very happy.’

Imam Musa-e-Kazim^{-asws} stepped aside and said two Rak’at prayers. He^{-asws} then raised his^{-asws} hands and gently moved his^{-asws} lips. He^{-asws} then stood up and called the cow to get up. He^{-asws} gently pushed the cow with his^{-asws} foot and it stood up straight. When the woman looked at the cow she cried and said: ‘Jesus^{-as}, the son of Mary^{-as}, I swear by the Lord^{-azwj} of the Ka’bah (he^{-asws} is Jesus).’ (It was famous at that time only Jesus^{-as} would bring back to life the dead ones so she also thought like that). Many people gathered around but the Imam^{-asws} disappeared among them and went (out of their sight).¹⁵¹

The Shahadat of 7th Imam^{-asws} and burial by 8th Imam^{-asws}: Year 183

The narrator of the Hadith says that when Harun Ar-Rashid got worried about the noble characteristics of Musa^{-asws} Ibn Ja’far^{-asws} and the news he received from the followers of Imam Musa^{-asws} Ibn Ja’far^{-asws} regarding his^{-asws} Divine Leadership, and their secret meetings with him^{-asws} in the daytime and at night, Harun got worried for himself and his rule. At that Harun imprisoned 7th Imam^{-asws}, which was quite lengthy spanning over ten years.¹⁵²

Then he thought of killing the 7th Imam^{-asws} with poison. Then Harun asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it.

Harun did this several times and then placed the date among the other dates. He called in his servant and told him: “Take this tray of dates to Musa^{-asws} Ibn Ja’far^{-asws} and tell him^{-asws}: “I have eaten dates, and have left some for you^{-asws}. Please I beg you^{-asws} to eat them all since I have handpicked them for you^{-asws} myself.”

Harun also told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam^{-asws} said: ‘Bring me some toothpicks.’ The servant brought him^{-asws} toothpicks and stood in front of him^{-asws} while the Imam^{-asws} ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Imam Musa Ibn Ja’far^{-asws}. The Imam^{-asws} put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while its meat was falling off its bones piece by piece.

The Imam^{-asws} ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him: ‘Did he^{-asws} eat all the dates?’ The servant said: ‘O commander of the faithful

¹⁵¹ Ibid, h, 6.

¹⁵² UYUN AKHBAR AL-REZA, Chapter 7, H. 14

(Harun)! Yes.' Harun asked: 'How did you find him^{-asws}?' The servant said: 'O commander of the faithful! I saw nothing wrong with him^{-asws}.'

Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant: 'Tell me the truth about the dates or I will kill you.'

The servant said: 'O commander of the faithful! I delivered the dates to Musa^{-asws} Ibn Ja'far^{-asws} and delivered your greetings to him^{-asws} and stood right in front of him^{-asws}. He asked me for a toothpick. I brought him^{-asws} one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He^{-asws} placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He^{-asws} continued eating the rest of the dates. O commander of the faithful! Then what you see happened.' Harun Ar-Rashid said: 'We did not gain any benefits from (trying to poison) Musa^{-asws}. We fed him^{-asws} the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa Ibn Ja'far^{-asws}.'

Then our Master Musa^{-asws} called in Mosayyab three days before his^{-asws} death. Mosayyab was his^{-asws} prison guard. The Imam^{-asws} said: 'O Mosayyab!' He said: 'Yes, my Master^{-asws}?' The Imam^{-asws} said: 'I^{-asws} will be going to Madinah, the town of my^{-asws} grandfather (i.e. Rasool Allah^{-saww}), in order to instruct my^{-asws} son Ali Al-Reza^{-asws} according to what my^{-asws} father^{-asws} had instructed me^{-asws} to do, and establish him^{-asws} as my^{-asws} Trustee and Successor, and deliver my^{-asws} orders to him^{-asws}.'

Mosayyab said: 'O my Master^{-asws}! How do you order me to open the doors for you^{-asws} while there are also other prison guards with me?' The Imam^{-asws} said: 'O Mosayyab! Your belief in the Honourable the Exalted God^{-azwj} regarding us^{-asws} is weak.' He said: 'No, my Master^{-asws}!' The Imam^{-asws} said: 'Then wait.' He said: 'O my Master^{-asws}! Please pray for me to get more firmly established in faith.'

Then the Imam^{-asws} said: 'I invoke the Honourable the Exalted God^{-azwj} by His Great Name - by which Asif had invoked Him^{-azwj}, and magically brought Bilquees' (queen of Saba's) Throne there and placed it in front of Solomon^{-as} before the wink of an eye - to bring me^{-asws} (Al-Kazim) and my^{-asws} son Ali Al-Reza^{-asws} together in Madinah.' Mosayyab then heard Imam Al-Kazim^{-asws} pray and suddenly he^{-asws} was no longer where he^{-asws} was standing to pray.

As he was standing there, he saw him^{-asws} reappear there again, and tied the chains to his^{-asws} own feet. At that time he fell in prostration to God^{-azwj} to thank Him^{-azwj} for this Divine Knowledge, i.e. the recognition of the Divine Leader. Imam Al-Kazim^{-asws} told: 'O Mosayyab! Raise your head. Beware that I^{-asws} will depart to the Honourable the Exalted God^{-azwj} three days from now.'

Mosayyab then cried. The Imam^{-asws} told him: 'O Mosayyab! Do not cry. My^{-asws} son Ali^{-asws} (Al-Reza) is your Divine Leader, and your next Master^{-asws}! Therefore, adhere to his^{-asws} Mastery since you will never be at a loss as long as you are with him^{-asws}.' He said: 'Praise be to God^{-azwj}.' Then Imam Al-Kazim^{-asws} called him on the night of the third day and told him: 'It is time for me^{-asws} to go to the Honourable the Exalted God^{-azwj}. When I^{-asws} ask you for water and drink it, you will see that my^{-asws} stomach gets bloated and swollen. My^{-asws} colour will turn yellow, red and green. It will turn into different colours. Then inform that oppressor (Harun) about my^{-asws} death. When you see me^{-asws} that way, do not inform anyone else. Also do not tell the one who will come to me^{-asws} until after I die.'

Mosayyab was constantly watching Imam Al-Kazim^{-asws} until he^{-asws} called him and asked for some water and drank it. Then he^{-asws} called him and said: 'O Mosayyab! This wicked As-Sindi Ibn Shahak thinks that after I^{-asws} pass away, he will take charge of performing the ritual ablutions for me^{-asws} himself. No. This will never be the case. When they take me^{-asws} to the cemetery known as the Quraysh cemetery, bury me^{-asws} there. Do not raise my^{-asws} tomb higher than four opened fingers. And do not take any of the dirt from my^{-asws} tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my^{-asws} grandfather - Al-Hussain^{-asws} Ibn Ali^{-asws} which the Sublime God^{-azwj} has established as a means of healing for our^{-asws} followers and friends.'

Mosayyab then saw someone who looked very much like the Imam^{-asws} sitting next to him^{-asws}. He had seen Imam Al-Reza^{-asws} when he^{-asws} was young. wanted to ask him^{-asws} questions but our Master Imam Musa^{-asws} asked: 'O Mosayyab! Did I^{-asws} not admonish you before?' He kept waiting until the Imam^{-asws} perished, and that person^{-asws} disappeared. Then he informed Harun Ar-Rashid. As-Sindi Ibn Shahak came and observed that they were merely thinking that they were performing the major ritual ablutions for the dead, but their hands could not reach him^{-asws}. They thought they were placing the embalmment on him^{-asws} and shrouding him^{-asws}, but they could not do anything for him^{-asws}. It was that person^{-asws} who was placing the embalmment on him^{-asws} and shrouding him^{-asws}. They could see him^{-asws}, but could not tell who he^{-asws} was. They pretended that he^{-asws} was just helping them. When that person^{-asws} got finished he^{-asws} told Mosayyab: 'If you had any doubts about me^{-asws}, be no longer in doubt. I^{-asws} am your Divine Leader, your Master, and God^{-azwj}'s Proof for you after my^{-asws} father^{-asws}. O Mosayyab! The example of me^{-asws} is like that of the honest Joseph^{-as}. Their example is like that of Joseph^{-as}'s brothers who came to him. Joseph^{-as} knew them but they could not recognise him^{-as}.'

Then they carried the 7th Imam^{-asws} and buried him^{-asws} in the cemetery of the Quraysh, and did not raise his^{-asws} tomb more than he^{-asws} had ordered it to be raised. The tomb was raised later, and a building was constructed over it.¹⁵³

¹⁵³ Uyun Akhbar Al-Reza, vol. 1, Chater 8, H. 6.

The formation of Waqafi Sect after 7th Imam^{-asws}: Year 183

The 'Waqifites' or 'Waqifa' are a 'break-away' sect from the twelve Imami Shias, they believe in the seven Imams – Imam Musa Al-Kazim^{-asws} being their last Imam^{-asws} and they refer to him^{-asws} as the 'Al-Qa'im^{-asws}' and consider him^{-asws} to be in the second occultation (Ghayba – they also believe in two Ghayba). They deny the Divine Leadership of Imam Al-Reza^{-asws} as well as the other Imams^{-asws} - who have come after him^{-asws}.

Waqifites emerged during the time of 8th Imam (Ali^{-asws} Ibn Musa Al-Reza^{-asws}) – about 183 A.H., just after the martyrdom of Imam Musa Al-Kazim^{-asws} - so they were formed a long time ago. Several of the twelve Imami Ahadith compilers have given the reasons behind the emergence of the 'Waqifites' and have provided refutations based on Ahadith.

In a Hadith, the narrator says: Uthman Ibn Isa Ar-Rawasay was one of the representatives (of Imam Al-Kazim^{-asws} who lived in Egypt. A lot of (Imam Al-Kazim^{-asws}'s) property and six slave maids were in his possession. Abul Hassan Al-Reza^{-asws} sent someone to him and asked him to return the slave maids and the property. Uthman Ibn Isa Ar-Rawasi wrote a letter in response and said, 'Your father^{-asws} has not died yet.' Imam Al-Reza^{-asws} wrote a letter to him and said, 'My father^{-asws} has passed away and we have divided up his^{-asws} possessions. There is correct news to confirm his^{-asws} death.' Imam Al-Reza^{-asws} presented some proofs. Uthman wrote to him^{-asws} in reply, 'If your^{-asws} father^{-asws} is alive, you^{-asws} have no rights over his^{-asws} property. If he^{-asws} has died as you^{-asws} say, he^{-asws} has not given me any orders to dispose of these possessions to you^{-asws}. I freed the slave maids and married them (An extract).'¹⁵⁴

Bequest of the 7th Imam^{-asws}: Year 183

'Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}, his^{-asws} bequest was witnessed upon by Is'haq son of Ja'far^{-asws} Bin Mohammed^{-asws}, and Ibrahim Mohammed Al-Ja'fary, and Ja'far Bin Salih, and Muawiya Al-Ja'fary, and Yahya Bin Al-Hussain Bin Zayd, and Sa'ad Bin Imran Al-Ansary Al-Ansary, and Mohammed Bin Al-Haris Al-Ansary, and Yazeed Bin Saleyr Al-Ansary, and Mohammed Ja'far Al-Aslamy.

After having them witness, he^{-asws} testified: 'There is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Mohammed^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, *And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]*, and that the Resurrection after the death is true, and that the Reckoning and the retaliation are true, and that the pausing in front of Allah^{-azwj} Mighty and Majestic is true, and that whatever Mohammed^{-saww} had come with was true, true, true, and that whatever the Trustworthy Spirit had descended with was true, and upon it I^{-asws} am dying, and upon it I^{-asws} shall be Resurrected, if Allah^{-azwj} so Desires.

¹⁵⁴ Uyun Akhbar Al-Reza, Chapter 10, H. 3.

I^{-asws} keep them as witnesses that this is my^{-asws} bequest in my^{-asws} handwriting, and I^{-asws} have copied a bequest of my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, and bequests of Al-Hassan^{-asws} and Al-Hussain^{-asws}, and Ali^{-asws} Bin Al-Hussain^{-asws}, and bequest of Mohammed^{-asws} Bin Ali^{-asws}, and bequest of Ja'far^{-asws} Bin Mohammed^{-asws} before that, word by word.

And I^{-asws} bequeath with it to my^{-asws} son^{-asws} Ali^{-asws}, and my^{-asws} sons after him^{-asws}, if Allah^{-azwj} so Desires, and I^{-asws} discern (recognise) rightful guidance from them, and I^{-asws} love their acknowledgment. So that is for him^{-asws}, and even if he^{-asws} dislikes them and loves to expel them, that is up to him^{-asws}, and there is no command for them along with him^{-asws}.

And I^{-asws} bequeath to him^{-asws} with my^{-asws} charities, and my^{-asws} wealth, and my^{-asws} children, those I^{-asws} am leaving behind, and my^{-asws} children, and to Ibrahim, and Al-Abbas, and Ismail, and Ahmad, and Umm Ahmad. And to Ali^{-asws} are (affairs of) my^{-asws} wives besides them, and a third of the charities of my^{-asws} father^{-asws} and my^{-asws} family.

He^{-asws} can place it wherever he^{-asws} views fit and make from it what he^{-asws} makes the one with the one in his^{-asws} wealth. If he^{-asws} likes he^{-asws} can allow what I^{-asws} have mentioned regarding my^{-asws} dependants, so that is up to him^{-asws}. And if he^{-asws} dislikes it, so that is up to him^{-asws}. And if he^{-asws} likes, he^{-asws} can sell, or gift, or separate it, or donate it upon other than I^{-asws} am bequeathing, so that is up to him^{-asws}, and he^{-asws} is (like) me^{-asws} in my^{-asws} bequest, regarding my^{-asws} wealth, and regarding my^{-asws} family members and my^{-asws} children.

And if he^{-asws} views fit, to endorse his^{-asws} brothers, those whom I^{-asws} have mentioned them in the beginning of this letter of mine, he^{-asws} can endorse them, and if he^{-asws} dislikes it, for him^{-asws} is to expel them without repulsion upon it. And if a man from them (people) wants to marry his^{-asws} sister (my^{-asws} daughter) so he^{-asws} is the Guardian of my^{-asws} daughters, then it isn't for him to marry her except by his^{-asws} permission and his^{-asws} instructions.

And whichever authority (person) uncovers him^{-asws} from something, or hinders between him^{-asws} and anything from what I^{-asws} have mentioned in my^{-asws} letter, so he (that person) is disavowed from Allah^{-azwj} the Exalted and from His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from him (that person), and upon him is the Curse of Allah^{-azwj}, and curses of the cursing ones, and the Angels^{-as} of Proximity, and the Prophets^{-as} and the Messengers^{-as} altogether, and a group of the Momineen.

And it isn't for anyone from the authorities to uncover anything of mine^{-asws} with him^{-asws}, from chattels, nor is it for anyone from my^{-asws} children, and there is wealth for me^{-asws} with him, and he^{-asws} has ratified regarding when he^{-asws} mentions, from its extent, even if it is less and more, so he^{-asws} is to be ratified (to be believed).

And rather, I^{-asws} wanted the inclusion of the ones I^{-asws} from my^{-asws} sons with him^{-asws}, indication by their names, and my^{-asws} young children, and mothers of my^{-asws} children. One

from them who stays in her house and in her veil, for her would be whatever had been flowing to her during my^{-asws} lifetime if he^{-asws} wants that. And the one from them who exits to a husband, it isn't for her that she returns to my^{-asws} treasurer except if Ali^{-asws} deems that proper.

And no one from my^{-asws} daughters get married, and from their mothers, nor is there any authority, nor can it be worked for them except by his^{-asws} view and his^{-asws} consultation. If they were to do that, so they would have opposed Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-saww}, and they would have rejected Him^{-azwj} regarding His^{-azwj} Kingdom, and he^{-asws} is more knowing with the marriages of his^{-asws} people, if he^{-asws} wants to get them married, he^{-asws} will get them married, and if he^{-asws} wants to leave, then she would be left. I^{-asws} have bequeathed them with similar to what I^{-asws} am mentioning, in the beginning of my^{-asws} letter, and I^{-asws} keep Allah^{-azwj} as Witness upon them.

And it isn't for anyone that he uncovers my^{-asws} bequest, nor publicise it, and it is upon what I^{-asws} have mentioned and named. So, the one who is evil, it would be against him, and one who is good, it is for himself, and your Lord^{-azwj} is not the least unjust to the servants.

And there isn't any authority for anyone, nor for anyone else that he breaks open my^{-asws} letter which I^{-asws} am sealing upon below. The one who does that, upon him is the Curse of Allah^{-azwj} and His^{-azwj} Wrath, and the Angels^{-as} after that are the backers, and a group of Muslims and the Momineen'. And Musa^{-asws} Bin Ja'far^{-asws} sealed, and (so did) the witnesses.

Abdullah Bin Mohammed Al-Ja'fary said, 'Al-Abbas son of Musa^{-asws} said to Ibn Imran the judge, 'The bottom part of this letter is a treasure for us and jewels. He^{-asws} wants to hold it besides us, and our father^{-asws} did not leave out anything except he^{-asws} made it to be for him^{-asws} and left us destitute'.

Ibrahim Bin Mohammed Al-Ja'fary leapt upon him and made him hear. And Is'haq son of Ja'far^{-asws} leapt to him and did with him similar to that. Al-Abbas said to the judge, 'May Allah^{-azwj} Keep you well! Break the seal and read what is beneath it!' He (the judge) said, 'I will not break it. Your father^{-asws}'s curse will not be upon me'. Al-Abbas said, 'I shall break it!' He said, 'That is up to you'.

Al-Abbas broke the seal, and there in it was their expulsion from the bequest and the acknowledgment of Ali^{-asws} alone, and his^{-asws} including them in the governance of Ali^{-asws}, whether they like it, or dislike it, or become like orphans in his^{-asws} lap, and he^{-asws} had expelled them from the limit of charities and mentioned it.

Then Ali^{-asws} Bin Musa^{-asws} turned to Al-Abbas and said, 'O my^{-asws} brother! I know that rather what had carried you upon doing this are the creditors and the debts which are upon you all. Go, O Sa'ad, and pinpoint for me^{-asws} what (debts are) upon them and I^{-asws} shall pay it off on

their behalf and take their mentioned rights and take the receipt for them. No, by Allah^{-azwj!} I^{-asws} will not leave consoling you all and be righteous to you, for as long as I^{-asws} am walking upon the surface of the earth. Speak whatever you like’.

Al-Abbas said, ‘You^{-asws} are not giving us except from the surplus (remnants) of our wealth, and what is for us, in your^{-asws} possession, is more!’

He said, ‘Speak whatever you like to, for the offer is your offer. O Allah^{-azwj!} Correct them and Correct with them! And the Satan^{-la} is mischievous from us and them and Assist them upon obeying You^{-azwj!}’ And Allah^{-azwj} is a Protector upon what we are saying’.

Al-Abbas said, ‘You^{-asws} did not recognise me with your^{-asws} tongue, and there is no clay with me for your anointing (a metaphor)’. Then the group dispersed”.¹⁵⁵

Ali^{-asws} Al-Reza Ibn Musa^{-asws} (8th Imam): Year 148 to 203 (Imamat 183-203)

‘Musa Al-Kazim^{-asws} was blessed with Abu Al-Hassan Al-Reza^{-asws} on Thursday, the 11th of Zeeqad in 148 A.H. The Imam^{-asws} was martyred on the 17th of Safar in the year 203 A.H. at the age of 55. Imam Ali Reza^{-asws} was buried in Tus (now called Mashhad).¹⁵⁶ Al-Mamoon (an ‘Abbasid ruler) gave poison to the Imam^{-asws}, which was the cause of the Imam^{-asws}’s Shahadat. Imam Ali-Reza^{-asws} Ibn Musa^{-asws}’s Kuniya is Abu Al-Hassan^{-asws}.

The Imamat of Imam Ali Reza^{-asws}.

(A companion of Imam Ali Reza^{-asws} says) When Imam Musa-e-Kazim^{-asws} passed away, Imam Ali Al-Reza^{-asws} spoke of his^{-asws} Imamat (Leadership with Divine Authority) and it was worrying to us. It was said to him^{-asws}: ‘You have declared a very great issue and we are afraid for your^{-asws} life from this rebel (Harun ar-Rashid - the Abbasid ruler).’ The Imam^{-asws} said: ‘Allow him (Harun the Abbasid ruler) to try his best but he will not find any way against me^{-asws}.

The narrator of the Hadith says: ‘I owed money to a man from the family of Abu Rafi’ called Tays. He demanded payment and pressed me hard and people assisted him. When I found myself in such condition, I prayed the morning prayer in the Masjid of Rasool Allah^{-saww} and then went to Imam Al-Reza^{-asws}, who was in a nearby city in those days. When I had almost reached his^{-asws} door he^{-asws} appeared on his^{-asws} donkey, wearing a shirt and a gown. When I looked at him^{-asws} I felt shy, when he^{-asws} approached me he^{-asws} looked at me and I offered him^{-asws} the greeting of peace. It was the month of Ramadan. I said: “May Allah^{-azwj} Keep my soul in service for your cause, (please) give some money to your slave, (which I owe to) Tays, and he has defamed me.”

¹⁵⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 11 H 1

¹⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 11, Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza^{-asws}, Ch 1 H 3

'I thought the Imam^{-asws} would order him to stop pressuring me and by Allah^{-azwj}, I did not tell the Imam^{-asws} how much I owed nor did I mention any amount. Imam Ali Reza^{-asws} ordered me to sit until he^{-asws} returned. I remained there until I offered my sunset prayer and I was fasting. I felt depressed and I thought of returning home.

'At that time, the Imam^{-asws} appeared before me with people around him^{-asws}. Beggars had surrounded him^{-asws} and he^{-asws} gave them charity. The Imam^{-asws} passed by and entered his^{-asws} house. Then the Imam^{-asws} came out and called me inside. We both sat down and I began to speak to him^{-asws} about Ibn Al-Musayyib, the governor of Madinah, as I used to speak to him^{-asws} about the governor often. When I finished the Imam^{-asws} said: "I do not think you have ended your fast yet." I said, 'No, I have not ended it yet.'" The Imam^{-asws} asked for food and ordered a boy (servant) to join me at the table. The boy and I had our meal and when we finished the Imam^{-asws} said to me: "Lift up the furnishing and pick up whatever is underneath." I lifted it up and found Dinars therein. I picked them up and placed them in my pocket.

'The Imam^{-asws} ordered four of his^{-asws} slaves to escort me to my house. I said: "May Allah^{-azwj} Keep my soul in service for your^{-asws} cause, the spies of Ibn Al-Musayyib check around all the time and I would not like them to see me with your^{-asws} slaves." The Imam^{-asws} said: "You are right, may Allah^{-azwj} Keep you rightly guided." The Imam^{-asws} ordered them to return whenever I wanted them to do so.

'When I almost reached my house and felt safe, I asked them to go back. I went home and asked for a lamp. I looked at the Dinars and there were forty-eight of them. I owed twenty-eight to the man. Among them one Dinar caught my sight. I picked it up and brought it near the lamp. I found a clear mark on it that said: "Pay to the man twenty-eight Dinars and keep the rest for yourself." By Allah^{-azwj}, I did not tell the Imam^{-asws} how much I owed to the man. All praise belongs to Allah^{-azwj} Who has Granted honour to those whom He^{-azwj} has Given Authority."¹⁵⁷

The narrator of the Hadith says: 'Once, I requested to Abu Al-Hassan Al-Reza^{-asws} (8th Imam) in a matter that I wanted to learn from him^{-asws} and the Imam^{-asws} asked me to wait. One day I was with him^{-asws} and he^{-asws} came near the castle of so and so and stopped for rest among a few trees. Just the two of us and not a third was there. I said: "May I be sacrificed for you^{-asws}, a holiday is upon us, by Allah^{-azwj}, all I have is one Dirham only and nothing else." Imam^{-asws} broke the surface of the earth with his^{-asws} whip and with his^{-asws} hand picked up a mould of gold and said: "Use it and keep secret what you just saw."¹⁵⁸

Imam Ali Reza^{-asws} was Asked to come to Khurasan:

¹⁵⁷ Al-Kafi, Vol. 1, Chapters on History, H. 4.

¹⁵⁸ Al-Kafi, Vol. 1, Chapters on History, H. 6.

When the matter of the deposed Caliph (Amin) ended and it (the rule) was established for Al-Mamoon, he wrote to Imam Al-Reza^{-asws} asking to come to Khurasan. Imam Al-Reza^{-asws} in reply presented certain reasons to justify his disagreement with the proposal but Al-Mamoon continued writing until the Imam^{-asws} found it unavoidable because he (Al-Mamoon) would not leave him^{-asws} alone.

The Imam^{-asws} then decided to leave for Khurasan and at that time Abu Ja'far^{-asws} (Imam Taqi^{-asws}) was only seven years old. Al-Mamoon wrote to him^{-asws}: 'Do not travel through the mountains and Qum. Take the road through Basra, Al-Ahwaz and Persia.' The Imam^{-asws} arrived at Marw. Al-Mamoon offered him^{-asws} to command and lead the task of Khilafat (leadership) but Abu Al-Hassan^{-asws} declined. He then offered the Imam^{-asws} to accept the position of a crown prince. The Imam^{-asws} said that he might accept it under certain conditions, Al-Mamoon said: 'Say whatever conditions you^{-asws} like.'

The Imam^{-asws} wrote: 'I will assume this position with the conditions that I will not issue any order or prohibitions nor issue any fatwa or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me in all such matters.' Al-Mamoon agreed to all such conditions.

The narrator has said that when it was the day of 'Eid (the holiday) Al-Mamoon asked Al-Reza^{-asws} to attend the programme, lead the prayer and deliver the sermon. Al-Reza^{-asws} replied to him saying: 'You know the conditions between us. They did not consist of any such matters.' Al-Mamoon sent the message: 'I only want thereby to build confidence in the people by knowing your distinction.' He continued insisting until the Imam^{-asws} said: 'I will appreciate it greatly if you excuse me from such task and if you still insist then I will do this task in the manner that Rasool Allah^{-saww} and Amir Al-Momineen Ali^{-asws} would do.'

'Al-Mamoon then said: 'You may do as you choose.' Al-Mamoon ordered the servants and guides to lead a procession to the door of Abu Al-Hassan^{-asws} (Imam Reza^{-asws}), saying "Allahu Akbar," Allah^{-azwj} is Great (beyond description).'

People lined up waiting for the Imam^{-asws} on the roads and roof tops, men, women and children. The guides and people from the army gathered at the door of Abu Al-Hassan^{-asws} (Ali Reza^{-asws}). At sunrise the Imam^{-asws} took a shower and wore a white turban made of cotton. He^{-asws} let one end of the turban hang over his^{-asws} chest and the other end between his shoulders on his^{-asws} back.

Imam^{-asws} tied his^{-asws} belt and said to his followers, 'Do as I have done.' Imam Reza^{-asws} picked up an arrow-shaped staff and came out and they went along with him^{-asws}. He^{-asws} was barefoot and his^{-asws} gown was raised halfway between his feet and knees. When he^{-asws} walked and we walked along with him^{-asws}, he^{-asws} raised his^{-asws} head toward the sky and said, 'Allahu Akbar' four times. It seemed to us as if the sky and the walls responded to him^{-asws}.

The guides and the people at the door were ready and armed and decorated with the best dresses. When we came out in such fashion along with Al-Reza^{-asws} he^{-asws} paused at the door briefly. Imam Reza^{-asws} then said: 'Allahu Akbar. Allahu Akbar. Allahu Akbar. Allahu Akbar. He^{-azwj} has Granted us guidance. Allahu Akbar. He^{-azwj} has Granted us the cattle. All praise belongs to Allah^{-azwj}. He^{-azwj} has Granted us blessings.' We all raised our voices.

Yasir Al-Khadim has said that the whole Marw (a name of a Place in Iran) shook with the weeping cries and shouts when they looked at Abu Al-Hassan Al-Reza^{-asws}. Many of the guides fell from their horses. The horses kicked. The guides threw away their boots when they saw Abu Al-Hassan^{-asws} barefoot. Imam Reza^{-asws} would walk about ten steps and pause and say, 'Allahu Akbar' three times. Yasir Al-Khadim has said that to us it seemed as if the sky, earth and mountains responded along with him^{-asws}. The whole Marw had become one voice loud and tearful. It was reported to Al-Mamoon. Sahl Ibn Al-Fadl, who had two official posts, said to him: 'O commander of faithful(s), if Imam Al-Reza^{-asws} will reach the place of prayer in this manner people will devotedly be attracted to him^{-asws}. In my opinion, ask him^{-asws} to return home.'

Al-Mamoon sent his people to ask Abu Al-Hassan^{-asws} to return home. Imam Ali Reza^{-asws} asked to bring his^{-asws} shoes and wore them and rode back home.¹⁵⁹

The Imam^{-asws} is Needless of others' wealth:

The narrator narrates in the Hadith:

'I wanted to deliver an amount of property to Abu Al-Hassan Al-Reza^{-asws}. It was a large amount. When the Imam^{-asws} saw it he^{-asws} did not show any sign of happiness. I became depressed and said to myself: "I delivered this property to him^{-asws} but he^{-asws} did not become happy." The Imam^{-asws} called: "O boy, bring water and the pot."'

The narrator has said that the Imam^{-asws} then sat on the chair and made a hand gesture to the boy to pour water on his hand. The narrator says that from Imam^{-asws}'s hand gold began to fall in the pot (where the water from the hands of the Imam^{-asws} was going). The Imam^{-asws} then turned to me and said: 'One^{-asws} who is capable of doing this, he^{-asws} does not become happy for whatever you have delivered to him^{-asws}.'¹⁶⁰

The Shahadat of Imam Ali^{-asws} Ibn Musa^{-asws}: Year 203

'The narrator says in a Hadith:

¹⁵⁹ Al-Kafi, Vol. 1, Chapters on History, H. 7.

¹⁶⁰ Al-Kafi, Vol. 1, Chapters on History, H. 10.

Imam Ali^{-asws} Ibn Musa^{-asws} was martyred (through poisoning, organised by Mamoon Ar-Rashid) at the age of 49 and a few months after 202 A.H (in 203). The Imam^{-asws} lived for 19 years and two or three months after the death of (his^{-asws} father^{-asws}) Imam Musa^{-asws} Ibn Ja'far^{-asws}.¹⁶¹

Bequest of Ali Al-Reza the 8th Imam^{-asws}: Year 203

(The narrator says) 'One night I was in front of Al-Mamoun until four hours from the night had passed by. Then he permitted for me to leave. I left. When half of the night had passed by, there was a knock on the door. One of my servants answered. He^{-asws} said to him, 'Say to Harsama, 'Answer your chief^{-asws}!'

He said, 'I stood up quickly and grabbed my clothes upon me and I hurried to my chief Al-Reza^{-asws}. The slave entered in front of me, and I entered behind him, and there I was with my Master^{-asws} seated in a courtyard of his^{-asws} house. He^{-asws} said: 'O Harsama!' I said, 'Here I am, O my Master^{-asws}!' He^{-asws} said: 'Be seated!' I sat down.

He^{-asws} said to me: 'Listen and retain, O Harsama! This is the year of my^{-asws} departure to Allah^{-azwj} the Exalted, and my^{-asws} joining with my^{-asws} grandfather^{-asws} and my^{-asws} forefathers^{-asws}, and the Decree has reached its term, and this tyrant is determined upon poisoning me^{-asws} (with poison in) grapes and a pomegranate.

As for the grapes, the thread was immersed in the poison, and it was pulled by the thread into the grapes. And as for the pomegranate, the poison was dropped in a palm of his slave and he rubbed the pomegranate with his hands in order to smear its seeds in that poison, and he will be summoning me^{-asws} in that coming day and draw the pomegranate and the grapes to me^{-asws}, and he will be asking me^{-asws} to eat them. So I^{-asws} shall eat them.

Then he will enforce the order and the Decree shall present. So, when I^{-asws} am dead, he will be saying, 'I shall wash him^{-asws} with my hands!' When he says that, say to him on my^{-asws} behalf, 'Between you and him^{-asws} is that he^{-asws} said that you should neither present for my^{-asws} washing, nor for my^{-asws} shrouding, nor for my^{-asws} burial, for if you were to do that, it would speed up the Punishment for you that had been delayed from you, and the pain would be released with you what you were being cautious of', so he would desist'.

He (the narrator) said, 'I said, 'Yes my Master^{-asws}!'

He^{-asws} said, 'When he vacates between you and my^{-asws} washing, he will go and sit in a higher place of its building, overlooking upon the place of my^{-asws} washing, in order to look. The washing will not (begin), O Harsama, until you see a white tent having been struck by the side of the house. When you see that, then carry me^{-asws} in my^{-asws} clothes which I^{-asws} would be in

¹⁶¹ Al-Kafi, Vol. 1, Chapters on History, H. 11.

and place me^{-asws} behind the tent and stop from behind it, and there would happen to be someone with you beside you.

And do not uncover from the tent to see me^{-asws} for you will be destroyed. He (Al-Mamoun) will overlook upon you and say to you, 'O Harsama! Didn't you claim that the Imam^{-asws}, no one can wash him^{-asws} except an Imam^{-asws} like him^{-asws}? So, who will wash Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws}, and his^{-asws} son^{-asws} is in Al-Madinah, from the country of Al-Hijaz, and we are at Toos?'

When he says that, then answer him and say to him, 'We are saying that the Imam^{-asws}, it is not obligatory that no one can wash him^{-asws} except an Imam^{-asws}, so if an exceder were to exceed and wash the Imam^{-asws}, it would not invalidate the Imamate of the Imam^{-asws} due to the transgression of his^{-asws} washer, nor would it invalidate the Imamate of the Imam^{-asws} who would be after him^{-asws}, by him^{-asws} being overcome upon the washing of his^{-asws} father^{-asws}.

And if Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} had been left at Al-Madinah, his^{-asws} son^{-asws} Mohammed^{-asws} would have washed him^{-asws} apparently, uncovering, and he^{-asws} would not be washed now as well except he^{-asws} is from where he^{-asws} can hide'.

When the tent is raised, you shall soon see me^{-asws} wrapped up in my^{-asws} shroud, so place me^{-asws} upon a bier and carry me^{-asws}. When he wants to dig my^{-asws} grave, he will make the grave of his father Haroun Al-Rasheed as a Qiblah (his feet facing) my^{-asws} grave, and that cannot happen to be, ever!

When the shovels are struck, there would be a burst from the ground and nothing would burst out from it, and not even like the chipping of a nail. When they struggle in that and it becomes difficult upon them, then say to him on my^{-asws} behalf that I^{-asws} had instructed you to strike one shovel in direction (my^{-asws} feet facing) the grave of his father Haroun Al-Rasheed. When it is struck, there would be a hole in the ground to a pre-dug grace and a standing shrine.

When that grave is split, do not descend me^{-asws} into it until white water bursts out from its shrine and that grave is filled up from it, until the water come (level) with the surface of the ground. Then a fish would be restless in it in its length. When it is restless, do not descend me^{-asws} into the grave except when the fish disappears, and the water sinks in the ground. Then descend me in that grave and entomb me^{-asws} in that shrine. And do not leave them to be coming with the soil throwing it upon me^{-asws}, for the grave would layer by itself and fill up'.

He (the narrator) said, 'I said, 'Yes, my Master^{-asws}!' Then he^{-asws} said to me: 'Memorise what I^{-asws} have pact to you, and work with it, and do not oppose'. I said, 'I seek Refuge with Allah^{-azwj} from opposing you^{-asws} in any matter, O my Master^{-asws}!'

Harsama said, 'Then I went out crying, grieving. I did not cease to be like the seed upon a plate. No one knew what was within me except Allah^{-azwj} the Exalted. Then Al-Mamoun summoned me, so I entered to see him. I did not cease to be standing until the day rose. Then Al-Mamoun said, 'Go, O Harsama, to Abu Al-Hassan^{-asws} and convey the greetings from me, and say to him^{-asws}, 'Either come to us or we shall come to you^{-asws}!' If he^{-asws} says to you: 'But we^{-asws} shall go to him', then ask him^{-asws} on my behalf to bring that forward'.

He said, 'I went to him^{-asws}. When I emerged to him^{-asws}, he^{-asws} said to me: 'O Harsama! Haven't you memorised what I^{-asws} had bequeathed to you with?' I said, 'Yes'. He^{-asws} said: 'Bring my^{-asws} slippers forward, for I^{-asws} know what he has sent you with'.

He (the narrator) said, 'I brought his^{-asws} slippers forward and he^{-asws} walked to him. When he^{-asws} entered the gathering, Al-Mamoun stood up to him^{-asws} standing and hugged him^{-asws} and kissed between his^{-asws} eyes and seated him^{-asws} to his side upon his throne and faced towards him^{-asws} discussing with him^{-asws} for a long time from the day. Then he said to one of his slaves, 'Bring the grapes and the pomegranates!'

Harsama said, 'When I heard that, I had not capacity to be patient, and I saw the trembling to have presented in my body. I disliked for that to be manifested in me, so I returned backwards until I went out and threw myself in a place from the house. When it was near to midday, I sensed my Master^{-asws} to have come out from his presence and return to his^{-asws} house.

Then I saw the commander to have come out from the presence of Al-Mamoun with presenting the doctors and the companions. I said, 'What is this (going on)?' It was said to me, 'An illness has presented to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}'. The people were in doubt, and I was upon certainty due to what I had known from it.

He (the narrator) said, 'When it was from the second third of the night, there was a loud shout, and I heard the noise from the house. I hurried among the ones who hurried, and there we were with Al-Mamoun, uncovered of head, loosened of the trouser, standing by his^{-asws} feet, lamenting and crying.

He (the narrator) said, 'I paused among the ones who paused, and I was breathing the groans. Then we came to the morning. Al-Mamoun sat for the consoling, then he stood up and walked to the place in which was our Master^{-asws}. He said, 'Prepare the place for us for I want to wash him^{-asws}. I went near him and said to him what my Master^{-asws} had said, about the washing and the enshrouding and the burial. He said to me, 'I will not object to that'. Then he said, 'It's your concern, O Harsama!'

He (the narrator) said, 'I did not cease standing until I saw the tent to have been struck its back, and everyone in the house was below me, and I heard the exclamations of Takbeer, and

the Oneness, and the Glorifications, clanging of the pots, and the pouring of water, and strong fragrance of perfume I had not smelt more aromatic than it.

He (the narrator) said, 'Behold, I was looking at Al-Mamoun who was overlooking upon me from one of the high places of his house. He shouted at me, O Harsama! Haven't you been claiming that the Imam^{-asws} is such, no one can wash him except an Imam^{-asws} like him? So where is his^{-asws} son^{-asws} Mohammed Bin Ali^{-asws} from him^{-asws}, and he^{-asws} is at the city of the Rasool^{-asws}, and this one is at Toos, at Khurasan?'

He (the narrator) said, 'I said to him, 'O commander of the faithful! We are saying that the Imam^{-asws}, it is not obligatory that he^{-asws} can only be washed by an Imam^{-asws} like him^{-asws} (saying it out of dissimulation). So, if an exceder were to exceed and washes the Imam^{-asws}, it would not invalidate the Imamate of the Imam^{-asws} due to the transgression of his washer, nor would it invalidate the Imamate of the Imam^{-asws} who is to be after him^{-asws}, by him^{-asws} having been overcome upon the washing of his^{-asws} father^{-asws}.

And if Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} had been left at Al-Madinah, his^{-asws} son^{-asws} Mohammed^{-asws} would have washed him^{-asws} apparently, and he^{-asws} will not be washed now as well except and he^{-asws} would be from where he^{-asws} is hidden!'

He (the narrator) said, 'He was silent from me. Then the tent was raised, and there I was with my Master^{-asws} wrapped up in his^{-asws} shroud. I placed him^{-asws} upon his^{-asws} bier, then we carried him^{-asws}. Al-Mamoun prayed Salat upon him^{-asws} and so did entirety of the ones present. Then we came to the place of the grave. We found them striking with the shovels beside the grave of Haroun in order to be a Qiblah for (his feet facing) his^{-asws} grave, and the shovels were digging from it, not digging even a particle from the soil of the ground.

He said to me, 'Woe be to you, O Harsama! Don't you see the ground how it is preventing from digging a grave for him^{-asws}? I said, 'O commander of the faithful! He^{-asws} had instructed me that I should strike one shovel in the direction of the grave of commander of the faithful your father Al-Rasheed. I will not strike other than it'.

He said, 'When you have struck, O Harsama, what would happen?' I said, 'He^{-asws} informed that it is not allowed for the grave of your father to be a Qiblah for his^{-asws} grave. So, if I were to strike this one shovel, it would get to the pre-dug grave from without a hand having dug it, and a shrine would appear in its midst'.

Al-Mamoun said, 'Glory be to Allah^{-azwj}! How strange is this talk, and it is not strange from the matter of Abu Al-Hassan^{-asws}, therefore strike, O Harsama, until we see!'

Harsama said, 'I grabbed the shovel by my hand, and I struck in the direction of the grave of Haroun Al-Rasheed. It immersed to a pre-dug grave, and a shrine appeared in its midst, and the people were looking at it.

He said, 'Descend him^{-asws} into it, O Harsama!' I said, 'O commander of the faithful! My Master^{-asws} had instructed me that I should not descend him^{-asws} into it until white water bursts out from the ground of this grave, and the grave is filled from it, until the water becomes with the surface of the ground. Then a fish would be restless in it, in the length of the grave. When the fish disappears and the water sinks, I should place him^{-asws} at the side of his^{-asws} grave and vacate between him^{-asws} and his^{-asws} tomb'.

He said, 'Do so, O Harsama, what you have been instructed with!'

Harsama said, 'I awaited the appearance of water and the fish. It appeared, then disappeared, and the water sank, and the people were looking at it. Then I made the bier to be to the side of his^{-asws} grave and covered his^{-asws} grave with a white cloth, not spreading it. Then I descended with him^{-asws} to his^{-asws} grave without my hands nor the hand of anyone else present.

Al-Mamoun indicated to the people that they should take the soil with their hands and drop it into it. I said, 'Do not do it, O commander of the faithful!'

He (the narrator) said, 'He said, 'Woe be to you! So who will fill it?' I said, 'He^{-asws} had instructed me not to drop the soil upon him^{-asws}, and he^{-asws} informed me that the grave would form itself, then it would layer up, and square up upon the surface of the ground'. Al-Mamoun indicated to the people that they should stop.

He (the narrator) said, 'They let go of whatever soil there was in their hands. Then the grave filled up and layered and squared up upon the surface of the ground. Al-Mamoun left, and I left. And Al-Mamoun summoned me and when I was alone with him, then he said, 'I ask you with Allah^{-azwj}, O Harsama! Only tell me about Abu Al-Hassan^{-asws}, may Allah^{-azwj} Sanctify his^{-asws} soul, with what I heard from you!'

I said, 'I have already informed commander of the faithful with what he^{-asws} had said to me'. He said, 'By Allah^{-azwj}, only what you can tell me about what he^{-asws} had informed you with other than which you said to me'. I said, 'O commander of the faithful! What are you asking me about?' He said, 'O Harsama! Did he divulge any secret to you about anything other than this?' I said, 'Yes'. He said, 'What is it?' I said, 'News of the grapes and the pomegranates'.

He (the narrator) said, 'Al-Mamoun became changing colours, yellow at times, and red another (time), and black at another (time). Then he extended with unconsciousness upon him. I heard him in his fainting, and he was loud and saying, 'Doom is for Al-Mamoun from

Allah^{-azwj}! Doom is for him from His^{-azwj} Rasool^{-saww}! Doom is for him from Ali^{-asws}! Doom is for Al-Mamoun from (Syeda) Fatima^{-asws}! Doom is for Al-Mamoun from Al-Hassan^{-asws} and Al-Hussain^{-asws}.

Doom is for Al-Mamoun from Ali^{-asws} Bin Al-Hussain^{-asws}! Doom is for him from Mohammed^{-asws} Bin Ali^{-asws}! Doom is for Al-Mamoun from Ja’far^{-asws} Bin Mohammed^{-asws}! Doom is for him from Musa^{-asws} Bin Ja’far^{-asws}! Doom is for him from Ali^{-asws} Bin Musa Al-Reza^{-asws}! By Allah^{-azwj}! This, it is the manifest loss!’ – saying this word and repeating it. When I saw him to have prolonged that, I turned away from him, and I sat in one of the corners of the house.

He (the narrator) said, ‘He sat up and summoned me. I entered to see him, and he was sitting like the intoxicated one. He said, ‘By Allah^{-azwj}! You are not dearer to me than him^{-asws}, nor entirety of the ones in the earth and the sky. If it ever reaches me that you have repeated after what you have heard, and seen anything, your destruction would be in it!’

He (the narrator) said, ‘I said, ‘O commander of the faithful! If you were to reveal upon anything from that from me, then you are free from my blood’. He said, ‘No, by Allah^{-azwj}! Or you will give me a pact and a covenant upon concealing this, and he left repeating it. He took the pact and covenant upon me and emphasised it upon me.

He (the narrator) said, ‘When I turned around from him, I struck his hand and said, ***They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108].***

And for Al-Reza^{-asws}, from the sons was Mohammed^{-asws} the Imam^{-asws}. And he^{-asws} was called ‘Al-Reza’, and ‘Al-Sadiq’, and ‘Al-Sabir’, and ‘Al-Fazil’, and ‘Qurrat Ayn Al-Momineen’, and ‘Gayz Al-Mulhideen’¹⁶².

‘The one who was in the presence of Abu Al-Hassan Al-Reza^{-asws} informed me that when the people got up, Abu Al-Hassan Al-Reza^{-asws} said to them: ‘The word is Abu Ja’far^{-asws}, so greet unto him^{-asws} and renew the pact with him^{-asws}’. When the people got up, he^{-asws} turned to me and said: ‘May Allah^{-azwj} have Mercy on Al-Mufazzal. He was content with less than that’¹⁶³.

Mohammed^{-asws} Ibn Ali^{-asws} (9th Imam): Year 195 to 220 (Imamat 203-220)

‘Ali Al-Reza^{-asws} was blessed by Mohammed^{-asws} Ibn Ali^{-asws} on Friday the 10th of Rajab in the year 195 and he^{-asws} was martyred in 220 on the 30th of Zeeqad at the age of 25 years, two months and eighteen days. The 9th Imam^{-asws} began his^{-asws} Imamate aged 8, in the year 203 AH. He^{-asws} was buried in Baghdad in the graveyard of Quraysh, near the grave of his^{-asws}

¹⁶² Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza^{-asws}, Ch 21 H 8

¹⁶³ Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 2 H 16

grandfather^{-asws}, Musa^{-asws} Ibn Ja’far^{-asws}. Mohammed^{-asws} Ibn Ali^{-asws} ‘s Kuniya is Abu Jafar^{-asws} the 2nd.¹⁶⁴

The 9th Imam and a Prisoner:

The narrator of the Hadith says: ‘Mohammed, who belonged to Zaydi sect, said this to me: ‘I was in the army camp and I was told that a prisoner was brought from the area of Al-Sham (Syria) tied up.’

‘Ali Ibn Khalid (the narrator) has said: I went through the guards until I reached him. I found him to be a man of understanding. I asked him, ‘O you, what is your story and your case?’ He said, ‘I am a man from Al-Sham. I was praying to Allah^{-azwj} at a place in Al-Sham called the ‘Ras-Al-Hussain^{-asws}’¹⁶⁵.’ During my prayer a man came to me and said, ‘Come with me.’ I went with him and I found myself in the Masjid of Al-Kufa, He asked me, ‘Do you recognize this Masjid?’ I replied, ‘Yes, I recognize it.’ He (the prisoner) said, ‘He prayed and I prayed with him. Then I found us in the Masjid of the Rasool Allah^{-saww} in Madinah. He offered greetings of peace to the Rasool Allah^{-saww} and I did the same. He prayed and I prayed with him. He offered the special prayer for the Rasool Allah^{-saww}. I was with him and we found ourselves in Makkah. I continued to find myself with him until we finished all the acts to be performed there. Then I found myself with him at the place in which I was praying to Allah in Al-Sham. The man left for his own destination.

The next year I was with him again and we did as in the year before. When we finished all of the activities of prayers and he returned me to my place of prayer in Al-Sham and he was about to leave I asked him this: ‘I swear you to the One Who has given all these capabilities to you, tell me, who are you?’ He said, ‘I am Mohammed^{-asws} Ibn Ali^{-asws} Ibn Musa^{-asws} the 9th Imam.’ The news spread and it reached Mohammed Ibn ‘Abd Al-Malik Al-Zayyat, He sent his people who arrested me and tied me up in chains and transferred me to Iraq. This is why I am in prison.’

‘I (the narrator) then told him to send a petition for his release to Mohammed Ibn ‘Abd Al-Malik. He did so, explaining the whole story, but the answer to his petition said: ‘He should ask the one who took him from Al-Sham to Al-Kufa, then to Al-Madinah then to Al-Makkah then back to Al-Sham to release him from prison.’

I felt very sad for him and tried to cheer him up and asked him to have patience. Early next morning, when I went to see him, I found people from the army, the chief of the security, the prison guard and a crowd of creatures of Allah^{-azwj} around the area. I asked, ‘What is the

¹⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 12, Bihar Al-Anwaar – V 50, The book of History – Muhammad Bin Ali^{-asws}, Ch 1 H 1

¹⁶⁵ Place of the head of al-Hussain^{-asws}.

matter?' They said, 'The prisoner from Al-Sham has disappeared and no one knows if the earth has swallowed him up or if birds have snatched him away.'¹⁶⁶

The narrator of the Hadith says: 'Once he^{-asws} (Abu Ja'far Mohammed^{-asws} Ibn Ali Al-Reza^{-asws}) sat down and said, 'O Ali, Allah^{-azwj}'s Presentation of Proofs in support of the 'Imamat¹⁶⁷ is the same as those in support of the prophet-hood of a Prophet^{-saww}. Allah^{-azwj} has Said, ' ... we gave knowledge and wisdom to John during his childhood.' (19: 12) ' ... When he attained maturity, Allah^{-azwj} Gave him strength, wisdom and knowledge. Thus, do We reward those who do good.' (12:22) ' When he grew up to manhood and became forty years old. ' (46:15) Allah^{-azwj} may Give authority to a child and He^{-azwj} may Do so when he is a forty year old man.'¹⁶⁸

The narrator of the Hadith says: 'Al-Ma'mun did all he could to prove that Abu Ja'far (Mohammed^{-asws} Ibn Ali Al-Reza^{-asws}) was only a young man with worldly desires. However, Al-Ma'mun could not succeed. When he became frustrated, he gave his daughter in marriage to Abu Ja'far^{-asws}, Mohammed^{-asws} Ibn Ali Al-Reza^{-asws}.

For the ceremony, there was a man called Mukhariq who had a voice, musical skills, a guitar and a long beard. Al-Ma'mun called him and he said, 'O Amir Al-Mu'minin, if he is a worldly man I will prove it.' He sat in front of Abu Ja'far^{-asws}, Mohammed^{-asws} Ibn Ali Al-Reza^{-asws} and began to bray, which made all the people of the house gather around him. He began to play his guitar and sing.

He did it for an hour but Abu Ja'far^{-asws} did not pay any attention. Then he^{-asws} raised his head and said, 'O you, long-bearded one, be pious before Allah^{-azwj}.'

'The narrator has said that the musical instrument fell off his hand and he could not use his hands ever again after that. When Al-Ma'mun asked him about his condition he said, 'When Abu Ja'far^{-asws} expressed his^{-asws} disappointment I was struck with fear from which I have not been able to relieve myself ever since.'¹⁶⁹

The narrator of the Hadith says: 'Once a group of Shi'a from the suburbs asked permission to meet Imam Mohammed^{-asws} Ibn Ali^{-asws}. The Imam^{-asws} granted them permission and they came in his^{-asws} presence. They asked him^{-asws} thirty thousand questions in one meeting (place). The Imam^{-asws} answered them all and at that time he^{-asws} was ten years old.'¹⁷⁰

The narrator says in a Hadith: 'Once I went to see Imam Mohammed^{-asws} Ibn Ali^{-asws}. He^{-asws} said 'O Mohammed, has something happened to the family of Al-Faraj (the governor of Al-

¹⁶⁶ Al-Kafi, Vol. 1, Chapters on History, H. 1.

¹⁶⁷ People with Divine Authority.

¹⁶⁸ Al-Kafi, Vol. 1, Chapters on History, H. 3.

¹⁶⁹ Al-Kafi, Vol. 1, Chapters on History, H. 4.

¹⁷⁰ Al-Kafi, Vol. 1, Chapters on History, H. 7.

Madinah)?' I said, 'Yes, 'Umar (a member of Al-Faraj family) has died.' The Imam^{-asws} then said, 'All thanks and praise belongs to Allah^{-azwj}.' He^{-asws} said it twenty-four times. I then said, 'My master^{-asws}, had I known it could make you^{-asws} this happy I should have come to you^{-asws} running and barefoot with the news (to congratulate you^{-asws}).'

The Imam^{-asws} said, 'Do you not know what he, may Allah condemn him, once had said to Mohammed^{-asws} Ibn Ali^{-asws}, my^{-asws} father^{-asws}?' I (the narrator) then said, 'No, I do not know it.' The Imam^{-asws} said, 'He spoke to my^{-asws} father^{-asws} about an issue and then said to him^{-asws}, 'I think you^{-asws} are drunk.' My^{-asws} father^{-asws} then said, 'O Lord^{-azwj}, You^{-azwj} know that I^{-asws} have been fasting this day, so make him feel the wrath of war and the humiliation of captivity.' By Allah^{-azwj}, in just a few days his belongings were looted and he was captured. Now he is dead, may Allah^{-azwj} Deprive him of His^{-azwj} Mercy. Allah^{-azwj} has Exacted revenge from him and He^{-azwj} Continues to exact revenge for His^{-azwj} friends^{-asws} from His^{-azwj} enemies.'¹⁷¹

'Once I prayed with Abu Ja'far^{-asws} in the Masjid of Al-Musayyib, He^{-asws} led the prayer with us and for the direction of Makkah he^{-asws} stood up facing straight. The Imam^{-asws} also has said that a berry tree that was in the Masjid had dried up and had no leaves. The Imam^{-asws} asked for water and prepared himself^{-asws} under that tree for prayer. The berry tree came alive with leaves and fruits in that year.'¹⁷²

The narrator of the Hadith says: 'Imam Al-Reza^{-asws} (8th Imam^{-asws}) passed away and owed me four thousand Dirhams. I said to myself, 'My money is lost.' Mohammed Ibn Ali^{-asws} (9th Imam^{-asws}) sent me a message to meet him^{-asws} the next day and bring with me a balance and weighing stones. I went to see him^{-asws} and he^{-asws} said, '(my^{-asws} father^{-asws}) Ali Reza^{-asws} has passed away. Did he^{-asws} owe you four thousand Dirhams?' I said, 'Yes, he^{-asws} did.' The Imam^{-asws} then lifted up his^{-asws} prayer rug on which he^{-asws} was sitting and there were the Dinars that he^{-asws} gave to me.' (The balance and weighing stones were to weigh the money.)¹⁷³

The narrator of the Hadith says: 'Mohammed^{-asws} Ibn Ali^{-asws} was martyred at the age of 25 years, three months and twelve days. The Imam^{-asws} left this world on a Tuesday on the sixth of Zil-Hajj in A.H. 220. Our 9th Imam^{-asws} lived nineteen years less twenty five days after his father.'¹⁷⁴

Imam Mohammed^{-asws} Al-Taqi^{-asws}'s martyrdom : 220

After Ma'mun^{-la}'s death, Mutasim Billa^{-la}, within the Abbasid family, took over the reins of government in the month of Shaban. As soon as coming to power, Mutasim^{-la} started planning to poison Imam Taqi^{-asws}, following the footsteps of his predecessors. He secretly

¹⁷¹ Al-Kafi, Vol. 1, Chapters on History, H. 9.

¹⁷² Al-Kafi, Vol. 1, Chapters on History, H. 10.

¹⁷³ Al-Kafi, Vol. 1, Chapters on History, H. 11.

¹⁷⁴ Al-Kafi, Vol. 1, Chapters on History, H. 12.

convinced umul fazal^{-la}, who was Ma’mun’s daughter (an Abbasid), to poison Imam Taqi^{-asws}. One day she presented poisoned grapes to Imam^{-asws} and insisted Imam^{-asws} to eat at least some. When Imam^{-asws} had eaten those grapes, she realised the consequences and started crying. Imam^{-asws} asked her: ‘Why are you crying now? God^{-azwj} will never forgive you and you will never escape His^{-azwj} wrath. You would soon see its signs through such a bad syndrome that you will never recover. She suffered from an ulcer, which proved untreatable, she spent all her wealth on its cure but got killed by it in the end.¹⁷⁵

(It is narrated) in Al-manaqib Ibn Shaher Ashub that (Imam) Mohammed^{-asws} Ibn Ali^{-asws}’s Zahoor is as per Ibn Ayyash on Friday on the 10th of Rajab, in 195 A.H. He^{-asws} was martyred through poisoning on the last day of Zeeqad (30th of Zeeqad) on Saturday 220 A.H. and was buried in the tombs of the Quraysh.¹⁷⁶

Burial of Imam Mohammed Al-Jawad^{-asws}

Imam Mohammed Taqi^{-asws} was buried by the side of his^{-asws} grandfather Imam Musa Ibn Ja’far^{-asws}. Their burial place is called Kazmain, as both Imam^{-asws}’s patience and endurance was so impressive for Muslims of that time that they called it Kazmain, the two Kazims: the enduring ones.

Bequest of the 9th Imam^{-asws}: Year 220

‘Ahmad Bin Abu Khalid, a slave of Abu Ja’far^{-asws} Mohammed^{-asws} Taqi Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja’far^{-asws} Bin Mohammed^{-asws} Bin Ali^{-asws} Bin Al-Hussain^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} testifies, ‘I hereby testify that he^{-asws} bequeathed to Ali^{-asws} his^{-asws} son^{-asws} with himself^{-asws} and his^{-asws} sisters, and made the matter of Musa, when he reaches adulthood, to him^{-asws}.

And he^{-asws} made Abdullah Bin Al-Musawir to him on that day to be custodian upon his^{-asws} legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Ali^{-asws} Bin Mohammed^{-asws} reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of his^{-asws} own self, and his^{-asws} sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their father^{-asws} regarding his^{-asws} charities which he^{-asws} gave with, and that is the day of Sunday the third night of Zil Hijjah, the year two hundred and twenty.

And Ahmad Bin Abu Khalid wrote his testimony by his own handwriting it was witnessed by Al-Hassan Bin Mohammed Bin Abdullah Bin Al-Hassan Bin Ali^{-asws} Bin Al-Hussain^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and he is Al-Jawwany, upon the like of the testimony of Ahmad Bin Abu

¹⁷⁵Biharul Anwaar vol 9-10 p22

¹⁷⁶ بحار الأنوار (ط - بيروت)، ج50، ص: 7، 8، H. 176

Khalid in the beginning of this letter, and he wrote his testimony by his own hand, Nasr the servant testified and wrote his testimony by his own hand”¹⁷⁷.

Ali^{-asws} Ibn Mohammed^{-asws} (10th Imam): Year 212 to 254 (Imamat 220-254)

Imam Ali^{-asws} Ibn Mohammed^{-asws} was blessed to his^{-asws} parents^{-asws} on the 15th of Zil-Hajj in the year 212/214. Ali^{-asws} Ibn Mohammed^{-asws} was poisoned by Al-Mutawakkil (Abbasid ruler) on 3rd of Rajab in the year 254 A.H. He^{-asws} lived for forty-one years and six months. The Imam^{-asws} was buried in his^{-asws} house, the name of the Imam^{-asws}’s mother was Syeda Samana^{-asws}.¹⁷⁸ The Kuniya of Ali^{-asws} Ibn Mohammed^{-asws} is Abu Al-Hassan^{-asws} (Thani).

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

The Imam^{-asws} said, ‘O Ibn Sa’id, look here. He^{-asws} pointed out with his^{-asws} hand and said, ‘Look there.’ When I looked, I saw gardens. I saw very delightful gardens. There, lived lovely boys and girls as if they were well-protected and secure pearls. There, lived birds and beautiful deer. It had fountains and rivers that poured out and gushed forth. My sight was bewildered and my eyes turned dull. The Imam^{-asws} then said, ‘Wherever we^{-asws} may live, these are for us^{-asws}. We^{-asws} are not in the lodging for the homeless.’¹⁸¹

The narrator says in a Hadith: ‘Once I bought a large number of sheep for Imam Ali^{-asws} Ibn Mohammed^{-asws}. The Imam^{-asws} called and admitted me into the barn area of his^{-asws} house into a vast location that I could not recognise. The Imam^{-asws} ordered me to distribute the sheep among certain people including Abu Jafar, his son and his mother and others. Thereafter, I requested permission to leave for Baghdad to see my father. It was the day of Tarwiya (eighth of the month of Zil-Haj). The Imam^{-asws} wrote to me, ‘Stay with us tomorrow and thereafter leave.’ I stayed that day and then it was the day of ‘Arafah (ninth of Zil-haj) but I stayed with them that day as well as the tenth night in the balcony of the Imam^{-asws}’s house. At dawn the Imam^{-asws} came to me and said, ‘O Ishaq, wake up.’ I then got up. I then opened my eyes and found myself at my own door in Baghdad. I went inside and met my father among my people and told them that I spent the day of ‘Arafah (ninth of Zil-Haj) in the army camp (Samarra) and for Eid (tenth of Zil-Haj) I am in Baghdad.’¹⁸²

¹⁷⁷ Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 2 H,2, 4

¹⁷⁸ Bihar Al-Anwaar – V 50, The book of History – Ali Bin Muhammad^{-asws}, Ch 1 H 2

¹⁷⁹ بحار الأنوار (ط - بيروت)، ج 50، ص: 115

¹⁸⁰ H. 9, 117، ج 50، ص: بحار الأنوار (ط - بيروت)

¹⁸¹ Al-Kafi, Vol. 1, Chapters on History, H. 2.

¹⁸² Al-Kafi, Vol. 1, Chapters on History, H. 3.

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

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

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

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

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

He opened the other bag and there were four hundred Dinars in it. Al-Mutawakkil added another bag of money to it and asked me to deliver them to Abu Al-Hassan^{-asws}. I returned the sword and the bags of money to him saying, 'My master^{-asws}, (I wish you^{-asws} knew) how much

this assignment has depressed me.’ The Imam^{-asws} said, ‘The unjust ones will find out very soon the destination in which they will end up.’¹⁸³

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

‘The narrator has said that Mohammed Ibn Al-Faraj wrote to him^{-asws} about his properties. The Imam^{-asws} wrote to him (Mohammed Ibn Al-Faraj) in response, ‘Your properties will soon be returned to you and even if they are not returned to you it will not harm you.’ When Mohammed Al-Faraj left for the army camp (Samarra) an order was issued to release his properties but he (Mohammed Ibn Al-Faraj) died before receiving them.¹⁸⁴

The narrator says in a Hadith: ‘Zayd Ibn Ali has said, ‘I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days. I could not find the medicine that night. The physician was still there when Nasr (the servant of Imam^{-asws}) came in with a bottle containing the medicine that the physician had prescribed for me and said, ‘Abu Al-Hassan^{-asws} has sent you the ‘Salam’ (greeting of peace) and has asked you to take this medicine for so and so many days.’ I took the medicine and recovered from my illness.¹⁸⁵

Bequest of the 10th Imam^{-asws} (year 254)

‘I said to Abu Al-Hassan^{-asws} (10th Imam) ‘If death happens, and I seek Refuge with Allah^{-azwj}, then to whom (we take the next Imam^{-asws})?’ He^{-asws} said: ‘My^{-asws} pact is to the eldest of my^{-asws} sons^{-asws}’ – meaning Al-Hassan^{-asws}’ (to be the 11th Imam^{-asws}).¹⁸⁶

‘Abu Al-Hassan^{-asws} wrote: ‘My^{-asws} son Mohammed^{-asws} (Al-Hassan^{-asws}) is with the most correct instinct, from the Progeny^{-asws} of Mohammed^{-saww}, and their most trustworthy in argument, and he^{-asws} is the eldest of my^{-asws} sons, and he^{-asws} is the replacement, and to him^{-asws} the clear Imamate and its rulings. So, whatever you had been asking of, asking him^{-asws} about it, and in his^{-asws} possession is whatever you are needy to’.¹⁸⁷

¹⁸³ Al-Kafi, Vol. 1, Chapters on History, H. 4.

¹⁸⁴ Al-Kafi, Vol. 1, Chapters on History, H. 5.

¹⁸⁵ Al-Kafi, Vol. 1, Chapters on History, H. 9.

¹⁸⁶ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 15

¹⁸⁷ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 18

Abu Al-Hassan^{-asws} bequeathed to his^{-asws} son^{-asws} Al-Hassan^{-asws} four months before he^{-asws} passed away, and he^{-asws} indicated to him^{-asws} being with the command from after him^{-asws}, made me a witness upon that, and a group from the friends".¹⁸⁸

Al-Hassan^{-asws} Ibn Ali Al-Naqi^{-asws} (11th Imam): Year 232 to 260 (Imamat 232-260)

'Ali Ibn Al-Naqi^{-asws} was blessed with Al-Hassan on the 10th of the month of Rabi'ul Thani in 232 A.H. and the Shahadat of (Imam Hassan^{-asws} Ibn Ali^{-asws}) was on the 8th of Rabi'ul Awwal' 260.¹⁸⁹¹⁹⁰. Imam Al-Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}'s Kuniya is Abu Mohammed.

The narrator of the Hadith says: 'One day I was standing next to my father (as an assistant or guard) and it was the day of his meeting people. His guards came and said; 'Abu Mohammed^{-asws} Ibn Al-Reza^{-asws} is at the door.' He said loudly, 'Allow him^{-asws} to come in.' I was surprised at how boldly they announced his^{-asws} presence, as (usually) only a Caliph, crown Caliph or one with the command of the Sultan was addressed in such a way.

A man^{-asws} with a fair complexion came in. His^{-asws} height was good and his^{-asws} face looked handsome, physically very good and young. He^{-asws} looked majestic and respectful. When my father looked at him^{-asws} he stood up and walked toward him^{-asws} several steps. I had not seen him doing this to a person from the clan of Banu Hashim and the officers. (After some time) He (the Imam^{-asws}) stood up and my father also stood up and embraced him^{-asws} and he^{-asws} left. I asked the guards of my father and his servants, 'Woe is you, who was the man^{-asws} whom you addressed by his^{-asws} Kunya before my father and my father treated him^{-asws} as he did?' They said, 'This 'Alawid man^{-asws} is called Al-Hassan^{-asws} Ibn Ali^{-asws} known as Ibn Al-Reza^{-asws}.

At night, I asked my father, who was the man^{-asws} you showed such respect? He said, 'My son, he was the Imam^{-asws} (Leadership with Divine Authority) of the Al-Rafida (those who refuse to accept the leadership of people other than Ali^{-asws} Ibn Abu Talib^{-asws} and his^{-asws} infallible descendants^{-asws}).

He^{-asws} is Al-Hassan^{-asws} Ibn Ali^{-asws}.' He remained quiet for a while and then said, 'My son if the Imam (leadership) would be removed from the Abbasid Caliphs no one from the clan of Banu Hashim¹⁹¹ could deserve to become the Imam^{-asws} except this man^{-asws}. He^{-asws} deserves it because of his^{-asws} distinctions, piety, guidance, safety (from mistakes), his^{-asws} chastity, his^{-asws} worship, his^{-asws} beautiful moral characteristics and perfection. Had you had a chance to see his^{-asws} father you would have seen a man^{-asws} of great intelligence, nobility and

¹⁸⁸ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 20

¹⁸⁹ بحار الأنوار (ط - بيروت)، ج 50، ص: 236، H.3،

¹⁹⁰ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 1

¹⁹¹ The Tribe of the Rasool Allah^{-saww}

excellence.' This made me feel anxious and angry as I thought my father's behaviour towards him^{-asws} and his words for him^{-asws} were excessive.

'Thereafter, there was nothing more important to me than to ask more about him^{-asws} and to investigate his^{-asws} affairs. I asked members of Hashemite clan or the guards, the clerks, the judges, the scholars of the law and other people about him^{-asws} and always found him^{-asws} being glorified, mentioned with greatness and a high position. I would hear very beautiful words about him^{-asws} and see him^{-asws} given preference over all members of Hashemite clan and their elders. A feeling of greatness for him^{-asws} increased in my heart because I did not find anyone of his^{-asws} friends or foe that did not speak well of him^{-asws} and praise him^{-asws}.¹⁹²

The Generosity of the 11th Imam^{-asws}:

The narrator of the Hadith says: 'We were under pressure and constraint. My father said, 'We should go to Abu Mohammed^{-asws} for help. People describe him^{-asws} as very generous and considerate.' I asked, 'Do you know him^{-asws}?' He said, 'No, I do not know him^{-asws} and I have not even seen him^{-asws} as yet.'

We decided to go and meet him^{-asws}. My father said on the way, 'I hope he^{-asws} will grant us five hundred Dirhams: two hundred for clothes, two hundred to pay the debts and one hundred for expenses. We need this amount urgently.' I then said to myself, 'I hope he^{-asws} will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes and then I will go to the mountains.'

'The narrator has said that when we arrived at the door a slave came out and said, 'Ali Ibn Ibrahim and his son Mohammed, please come inside.' When we were in the Imam^{-asws}'s presence we offered 'Salam (the greetings of peace). The Imam^{-asws} said to my father. 'O Ali, what held you back from coming to us^{-asws} until now?' He said, 'My master^{-asws}, I felt shy to come to you^{-asws} in this condition.' When we left him^{-asws} his^{-asws} slave came to us and gave a bag of money to my father saying, 'This is five hundred Dirhams. Two hundred for clothes, two hundred to pay debts and one hundred for expenses.' He gave me a bag and said, 'This is three hundred Dirhams, one hundred for the donkey, one hundred for clothes and one hundred for expenses. Do not go to the mountains. Go to Sawra.' He then went to Sawra' and married a woman and now his income from properties is a thousand Dinar.

Despite this, he belongs to the waqifi¹⁹³ sect in matters of beliefs. Mohammed Ibn Ibrahim has said that I said to him, 'Woe is you! What more clear proof do you want to believe in

¹⁹² Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 1

¹⁹³ A break-away Shia sect who believed in a line of seven Imams with the seventh, Musa al-Kazim^{-asws}, as the Qa'im^{-asws} (or Mahdi^{-asws})

him^{-asws} as your Imam?’ He said, ‘This (belief in Waqifi sect) is a habit that has been with us (and it does not go away).’¹⁹⁴

The narrator of the Hadith says: ‘I requested Imam Hassan Askari^{-asws} for something that I needed. The Imam^{-asws} scratched the earth with his^{-asws} whip. I (the narrator) think he^{-asws} then covered it with a handkerchief and then took out five hundred Dinars. The Imam^{-asws} then said, ‘O Abu Hashim this is for you.’¹⁹⁵

Ishaq has said that Abu Hashim Al-Ja’fari has said the following: ‘Once I complained to Abu Mohammed^{-asws} about the constraining cell of the prison and the weight of the shackles on me. He^{-asws} wrote back in reply to me, ‘Today you will pray your noontime prayer in your own home.’ I was released that day and prayed the noontime prayer in my own home as he^{-asws} had said. I was under financial constraints and I decided to ask him^{-asws} for a certain amount of Dinars in writing but I felt shy. When I was going to my home, he^{-asws} had sent me a hundred Dinars and had written to me this: ‘If you need anything do not feel shy or embarrassed. Ask and you will find it as you wanted, by the will of Allah^{-azwj}.’¹⁹⁶

The narrator of the Hadith says: ‘I had heard many times that Abu Mohammed^{-asws} spoke to each of his^{-asws} Roman, Turkish and Saqaliba (European) slaves in their own languages. It was astonishing to me and I would think that the Imam^{-asws} was native of Al-Madinah and had not been exposed to anyone until after Abu Al-Hassan^{-asws} had passed away and no one had seen him^{-asws} (learning these languages). How it is that he^{-asws} speaks such languages? I was talking to myself when the Imam^{-asws} came to me and said, ‘Allah^{-azwj} Grants distinction to the Imams^{-asws} over the other creatures in all matters. He^{-azwj} Gives them distinction in the matters of languages, knowledge of the genealogical issues, of the duration of lives and events. Without such distinctions there will be no difference between the Imams^{-asws} and others.’¹⁹⁷

The narrator of the Hadith says: ‘Two issues would tumble in my chest which made me write to Abu Mohammed^{-asws}, I wrote about Al-Qa’im^{-asws}¹⁹⁸. ‘When he^{-ajfj} will rise, by what means will he^{-ajfj} judge among the people and where will be his^{-ajfj} court house?’ I also wanted to ask him^{-asws} about a fever but I had forgotten to mention it in writing. The answer came. ‘You had asked about Al-Qa’im^{-asws}. When he^{-ajfj} will rise he^{-ajfj} will judge among people through his^{-ajfj} own knowledge just the way (Prophet) David^{-as} would judge. He^{-ajfj} will not call any witness to testify. You also wanted to ask about alternating fever but you forgot to do so. Write this on a sheet (of material), ‘*We said to the fire, be cool and peaceful (with Abraham).*’ (21 :69). The

¹⁹⁴ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 3

¹⁹⁵ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 5

¹⁹⁶ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 10

¹⁹⁷ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 11

¹⁹⁸ The 12th Imam^{-asws} who will rise with Divine Authority and Power.

narrator has said that we did just as the Imam^{-asws} had said and the suffering person was cured.¹⁹⁹

The narrator of the Hadith says: 'Once I wrote to Abu Mohammed^{-asws} requesting him^{-asws} to pray for me because of the pain that I suffered in my eyes. One of my eyes had gone and the other was about to go. The Imam^{-asws} wrote back to me in reply, 'Allah^{-azwj} has Kept your eye for you.' My painful eye then recovered. The Imam^{-asws} had signed at the end with these words, 'May Allah^{-azwj} Grant you good rewards and best recompense (as a condolence).' I felt sad but I did not know who I have lost from my family. After a few days, I received information of the death of my son, Tayyab. I then realized what his^{-asws} condolences to me were for.'²⁰⁰

The narrator of the Hadith says: 'One day I went to see Abu Mohammed^{-asws} and I wanted him^{-asws} to give me a certain amount of silver so I could make a ring out of it and keep it for blessing. I sat down but forgot to ask what I had come for. When I was leaving and said farewell to the Imam^{-asws} he^{-asws} cast a ring to me and said, 'You wanted silver and we could give you a ring. You profited the gems and the cost of the goldsmith works. May Allah^{-azwj} Grant you blessings, O Abu Hashim.' I then said, 'I testify that you^{-asws} are the Wali²⁰¹ of Allah^{-azwj}, and my Imam^{-asws} through my obedience to whom I follow the religion of Allah^{-azwj}.' He^{-asws} then said, 'May Allah^{-azwj} Grant you forgiveness, O Abu Hashim.'²⁰²

The narrator of the Hadith says: 'Abu Mohammed^{-asws} was placed under the supervision of a zookeeper who caused constraints and suffering to the Imam^{-asws}. He (the zookeeper) has said that his wife told him, 'Woe is you, be pious before Allah^{-azwj}. Do you not know who is in your house?' She then explained to him the good manners of the Imam^{-asws} and said, 'I am afraid for you because he^{-asws} is the Imam^{-asws}.' He then said, 'I can throw him^{-asws} to the beasts.' He then did, and the Imam^{-asws} was seen standing among them for prayer as the beasts circled around him^{-asws}.²⁰³

The narrator of the Hadith says: 'Once, I went to see Abu Mohammed^{-asws} and asked him^{-asws} to write for me few lines so that whenever I see his^{-asws} handwriting I can recognise it. The Imam^{-asws} said, 'Yes,' and then said, 'O Ahmad the writing with a fine pen and with thick pen will look different to you. Do not have doubts! The Imam^{-asws} then asked for a pen and inkpot and began writing. He^{-asws} made the pen to have ink from the bottom of the inkpot. I thought to myself when he^{-asws} was writing, 'I will request him^{-asws} to gift me the pen with which he^{-asws} is writing.' When he^{-asws} finished writing he^{-asws} turned to me and began speaking while he^{-asws} was wiping the pen with the handkerchief of the inkpot for a while and then said, 'Here, Ahmad it is for you.' The Imam^{-asws} gave it to me. I then said, 'May Allah^{-azwj} Keep my soul in

¹⁹⁹ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 13

²⁰⁰ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 17

²⁰¹ Authority of Allah^{-azwj}

²⁰² Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 21

²⁰³ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 26

service for your^{-asws} cause, I feel sad about something that is in my soul. I wanted to ask your^{-asws} father^{-asws} about it but I did not have the chance.’

He^{-asws} asked, ‘What is it, O Ahmad?’ I said, ‘My master^{-asws}, it is narrated to us from your holy ancestors^{-asws} that the Prophets^{-as} sleep on their backs, the true believers sleep on their right side, the hypocrites sleep on their left side and Satans sleep on their belly.’

He^{-asws} said, ‘That is how it is.’ I then said, ‘My master^{-asws} I try to sleep on my right side but I cannot do so.’ He^{-asws} remained calm for a while and then said, ‘O Ahmad, come close to me.’ I went close to him^{-asws} and he^{-asws} said, ‘Place your hand under your clothes.’ I did so. He^{-asws} then took his^{-asws} hand and placed it under my clothes. He^{-asws} used his^{-asws} right hand to wipe my left side and his^{-asws} left hand to wipe my right side three times. Ahmad has said that ever since I have not been able to sleep on my left side.’²⁰⁴

Shahadat of 11th Imam^{-asws}: Year 260

Ahmed Bin Ishaq narrates that when he heard of the *Shahadat* of the 10th Imam^{-asws} he went to Samarra and asked for the whereabouts of the 11th Imam^{-asws}. Ahmed was told that Mu'tazz Billah^{-la} had imprisoned Imam^{-asws}. Ahmed says, after bribing the guards, he was able to visit Imam^{-asws} one night. He described the prison as a tunnel under the Khalifa's home where there was no space to stretch one's legs or to be able to stand. Ahmed says he cried when he saw Imam^{-asws}'s condition. Food was only one glass of water and a piece of dry bread a day. After this, in the six years of the Imam^{-asws}'s Imamate several attempts were made by the Abbasid^{-la} to extinguish the Light of the Imamate. On the 1st of Rabi-ul Awwal 260 A.H. Mo'tamad^{-la} arranged for Imam^{-asws} to be poisoned in prison and then sent him^{-asws} home. Imam^{-asws} was in great pain and difficulty for eight days. On the 8th of Rabi-ul Awwal he^{-asws} asked his^{-asws} son^{-ajfj}, the 12th Imam^{-ajfj}, to bring him^{-asws} some water and then leave him^{-asws}. Imam^{-asws} left for the better world on that day and was given ‘Ghusl & Kafan’ by Imam^{-asws}'s son^{-ajfj}, the 12th Imam^{-ajfj}. The other important responsibility of Imam Hassan Askari^{-asws}, had been to prepare Shias for the ‘Minor Occultation’ (Ghaibat-e-Sughra) of his^{-asws} son^{-ajfj}, Imam Mehdi^{-ajfj} which was met through appointing his^{-ajfj} representatives who would receive written instructions from the 12th Imam^{-ajfj} and communicate with the followers of Ahl Al-Bayt^{-asws}, an environment they would face during the Minor Occultation which immediately took place after the martyrdom of Imam Hassan Al-Askari^{-asws}.²⁰⁵

Bequest of the 11th Imam^{-asws} and Imamat of the 12th Imam^{-ajfj}: Year 260

‘It is narrated to us by the one who was present at the death of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Mohammed Al-Askari^{-asws} and his^{-asws} burial, from the one who had not paused at the count

²⁰⁴ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{-asws} Ibn Ali Al-Naqi^{-asws}, h 27

²⁰⁵ Bihar-ul-Anwar, vol. 9, pp. 320

of their^{-asws} numbers, nor exceeded upon their^{-asws} like, (a narrator who did not) collude with the lies, and afterwards.

We were present in Shaban in the year two hundred and seventy-eight (278), and that was eighteen years or more after the passing away of Abu Mohammed Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, in a gathering of Ahmad Bin Ubeydullah Bin Khaqan, and he was an office bearer of the sultan on that day upon the taxation and the estates in the town of Qum, and he was from the most hostile of the creatures of Allah^{-azwj} and there severest of enmity towards them^{-asws}.

The discussion flowed about the ones from the progeny of Abu Talib^{-as} at Surmanray, and their doctrines, and their righteousness, and their worth in the presence of the Sultan. Ahmad Bin Ubeydullah said, 'I have neither seen nor known of any man from the Alawites at Surmanray being like Al-Hassan^{-asws} Bin Ali^{-asws} Bin Mohammed^{-asws} Bin Al-Reza^{-asws}, nor have I heard of him (of any man to be like him^{-asws}), in his^{-asws} guidance, and his^{-asws} silence, and his^{-asws} chastity, and his^{-asws} nobility, and his^{-asws} benevolence in the presence of his^{-asws} family members and the Sultan and entirety of the clan of Hashim^{-as}, and their advancing him^{-asws} upon ones with seniority from them, and like that the leaders, and the ministers, and the scribes, and the common people'.

And I was standing one day by the head of my father, and it was a day of his gathering to the people, when his guards entered to see him. They said to him, 'The son^{-asws} of Al-Reza^{-asws} is at the door'. He said in a loud voice, 'Permit for him^{-asws}!' There entered a brown man^{-asws} of excellent stature, handsome face, good physique, young age. There was majesty and awe for him^{-asws}.

When my father looked at him^{-asws}, he stood up walking some steps towards him^{-asws}, and I had not known him to do this with anyone from the clan of Hashim^{-asws}, nor with the leaders, nor with the prices. When he was near him^{-asws}, he hugged him^{-asws}, and kissed his^{-asws} face and his^{-asws} shoulders, and held his^{-asws} hand, and seated him^{-asws} upon his^{-asws} prayer mat which he had been upon, and he seated to his^{-asws} side facing towards him^{-asws} with his face and went on to speak to him^{-asws}, referring to him^{-asws} by his^{-asws} teknonym, and ransoming (saying, 'May I be sacrificed for you^{-asws}'), with himself and his fathers.

And I was surprised from what I had seen from him. And then the guards entered, they said, 'Al-Muwafaq is coming!' (Brother of caliph Al-Mu'tamid and commander of his army). And Al-Muwaffaq, whenever he came and entered to see my father, his guards and his special leaders would precede him. They would stand between the gathering of my father and between the door of the house in two rows until he would enter and exit.

My father did not cease to face towards him, discussing with him, until he looked at the special servants. On that day he said, 'Whenever you^{-asws} so desire, you^{-asws} can stand (to go). May Allah^{-azwj} Make me to be sacrificed for you^{-asws}, O Abu Mohammed^{-asws}!'

Then he said to his servants, 'Take him^{-asws} to be behind the two rows lest the commander sees him^{-asws}!' – meaning Al-Muwaffaq, and my father stood up and hugged him^{-asws} and kissed his^{-asws} face and went.

I said to the guards and his servants, 'Woe be unto you all! Who is this one^{-asws} whom my father has done this with him^{-asws}?' They said, 'He^{-asws} is a man from the Alawites call Al-Hassan^{-asws} Bin Ali^{-asws}, known as 'Son^{-asws} of Al-Reza^{-asws}'. I was increasingly surprised and in that day of mine, I did not cease to be worried, thinking regarding his^{-asws} matter and the matter of my father, and what I had seen from him, until it was the night.

And it was his norm that he would pray the evening Salat, then he would sit and look into what he needs from the matters and what he should be raising to the Sultan. When he considered and was seated, I came and sat in front of him. He said, 'O Ahmad! Is there any request for you?' I said, 'Yes, O father! If you allow, I shall ask you about it'. He said, 'I am permitted for you, O my son, so say whatever you like!'

I said, 'O father! Who is the man^{-asws} whom I saw you at lunchtime doing with him^{-asws} what you did, from the revering, and the honouring, and the respecting, and ransoming him^{-asws} with yourself and your fathers?' He said, 'O my son! That is the son^{-asws} of Al-Reza^{-asws}. That is an Imam^{-asws} of the Rafizis (Shias)'.

He was silent for a while (then) he said, 'O my son! If the caliphate were to decline from the Abbasid caliphs, no one from the clan of Hashim^{-as} would be more rightful for it apart from this one^{-asws}, for this^{-asws} one deserves it due to his^{-asws} merits, and his^{-asws} chastity, and his^{-asws} guidance, and his^{-asws} self-maintenance, and his^{-asws} ascetism, and his^{-asws} worship, and his^{-asws} beautiful mannerisms, and his^{-asws} righteousness, and had you seen his^{-asws} father^{-asws}, you would have seen a man^{-asws}, majestic, noble, good, meritorious'.

I increased in worries and thinking and rage against my father from what I had heard from him regarding him^{-asws}, and there did not happen to be any concern for me after that except the asking around about his^{-asws} news and the searching about his^{-asws} affairs.

I did not ask about him^{-asws}, anyone from the clan of Hashim^{-as}, and the leaders, and the scribes, and the judged, and the jurists, and rest of the people, except I found him^{-asws}, in their view, to be in the peak of majesty, and the magnificence, and the lofty position, and the beautiful word, and the forefront over his^{-asws} family and his^{-asws} elders and others, and they were all saying, 'He^{-asws} is an Imam^{-asws} of the Rafizis (Shias)'.

It magnified his^{-asws} worth in my presence, when I did not see for him^{-asws}, neither a friend nor an enemy except and he was of goodly word regarding him^{-asws} and praised upon him^{-asws}.

One of the people of the gathering, from the Asharites said to him, 'O Abu Bakr! What is the state of his^{-asws} brother Ja'far?' He said, 'And who Ja'far?' He asked about his news, or associated with him, that Ja'far was being open with the corruption, shameless, drinking the wines (intoxications), least of the men I had seen, and the most violating of the veil by himself, habitually intoxicated, little of chastity regarding himself.

By Allah^{-azwj}! It was being referred to the Sultan and his companions at the time of the expiry of Al-Hassan^{-asws} Bin Ali^{-asws}, what I was surprised from it, and I did not think that it would happen, and that is because when he had sent a message to my father that the son^{-asws} of Reza^{-asws} was ill, he rode at that time to the house of the caliphate. Then he returned hastily, and with him were five persons from the servants of commander, from his trusted ones and his special ones. From them was Nihreer (the lion-trainer).

And he ordered them with staying by the house of Al-Hassan^{-asws} Bin Ali^{-asws} and know his^{-asws} news and his^{-asws} situation, and he sent for a number of physicians, and he ordered them with the coming and going to him^{-asws} and attending him^{-asws} in morning and evening. When it was two days after that, someone came to him informing him that he^{-asws} had weakened. He rode until he was early morning to him^{-asws}.

Then he ordered the physicians with staying with him^{-asws}, and he sent for the chief justice and presented him in his gathering and ordered him to choose ten from his companions, from the ones he trusted with regarding his religion and his loyalty, and his devoutness, and presented them. He dispatched them to the house of Al-Hassan^{-asws} and ordered them with staying with him^{-asws} night and day. They did not cease to be over there until he^{-asws} expired on days having passed from the month of Rabbi Al-Awwal of the year two hundred and sixty (260).

Surmanray became one clamour, 'The son^{-asws} of Al-Reza^{-asws} has died!' And the Sultan sent to his^{-asws} house someone who searched it, and searched its rooms, and sealed upon the entirety of whatever was in it, and they search for the traces of his^{-asws} son^{-ajtf}, and they came with the women to know their pregnancies. They entered to his^{-asws} slave girls. They looked at them. One of them mentioned, 'Over there is a slave girl having a pregnancy with her'.

He ordered with her, and she was made to be in a room, and Nihreer the servant and his companions were allocated with her, and the women were with them. Then they took to preparing him^{-asws}, and the markets were closed down, and my father and the clan of Hashim^{-asws} and the leader and the scribes, and rest of the people rode to his^{-asws} funeral. On that day, Surmanray became resembling with the (Day of) Qiyamah.

When they were free from preparing him^{-asws}, the Sultan sent a message to Isa Bin Al-Mutawakkil and ordered him with praying the Salat upon him^{-asws}. When the deceased was placed for the Salat, Abu Isa went near it. He uncovered from his^{-asws} face and displayed it to the clan of Hashim^{-saww}, from the Alawites, and the Abbasids, and the leaders, and the scribes, and the judges, and the jurists, and the regulators.

And he said, 'This is Al-Hassan^{-asws} Bin Ali^{-asws} Bin Mohammed^{-asws} Bin Al-Reza^{-asws}! He^{-asws} has died. His^{-asws} nose perished upon his^{-asws} bed. He^{-asws} is attended by the ones who serve commander of the faithful, and his trusted ones, so and so, and so and so, and from the physicians, so and so, and so and so, and from the judges, so and so, and so and so!'

Then he covered his^{-asws} face and stood up to pray Salat upon him^{-asws}, and he exclaimed five Takbeers upon him, and ordered with carrying him^{-asws}, and he^{-asws} was carried from the middle of his^{-asws} house and was buried in the room in which his^{-asws} father^{-asws} had been buried.

When he^{-asws} was buried and the people dispersed, the Sultan and his companions became restless in search for his^{-asws} son^{-asws}, and frequented the searching in the dwellings, and the houses, and they paused from distributing his^{-asws} inheritance; and the ones who had been allocated did not cease with guarding the slave girl which they had assumed was pregnant, staying with her for two years and more, until it became clear to them, the falsity of the pregnancy.

So, his^{-asws} inheritance was divided between his^{-asws} mother^{-as}, and his^{-asws} brother Ja'far (the liar), and his^{-asws} mother fulfilled his^{-asws} bequest. And that was affirmed in the presence of the judge and the Sultan, based upon that, he searched for the trace of his^{-asws} son^{-asws}.

After the distribution of the inheritance, Ja'far came to my father and said to him, 'Make to be for me the rank of my father^{-asws} and my brother^{-asws}, and I shall be sending to you twenty thousand Dinars every year'.

My father rebuked him and made him hear (harsh talk), and said to him, 'O idiot! The Sultan, may Allah^{-azwj} Cherish him, has bared his sword and his whip regarding those who claim that your father^{-asws} and your brother^{-asws} were Imams^{-asws}, in order to retract them from that. But he was not able upon him^{-asws}, and it did not work out for him to turn them away from this word regarding them^{-asws} both, and he struggled to remove your father^{-asws} and your brother^{-asws} from that rank, but that did not work out for him.

So, if you were to be in the presence of the Shias of your father^{-asws} and your brother^{-asws}, then there would be no need for you to any Sultan to rank you with their^{-asws} ranks, nor other than a Sultan, and if you do not happen to be in their view of this status, you will not achieve (anything) with it'.

And he belittled him during that and weakened him, and he instructed to bar him from him. So, he was no longer allowed with entering to see him until my father died, and we went out, and the matter was upon that state, and the Sultan has kept searching for the traces of the son^{-ajtf} of Al-Hassan^{-asws} Bin Ali^{-asws}, until today’’.²⁰⁶

M.H.M.D Ibn Hassan^{-asws} (12th Imam): Year 256 today

Al-Hassan Al-Askari Ibn Ali^{-asws} was blessed with ‘Mohammed^{-asws} Ibn Al-Hassan Al-Askari^{-asws} (12th Imam^{-asws}) on 15th of the month of Sha’ban in the year 256 A.H.²⁰⁷ The Kuniya of the 12th Imam^{-ajfj} is Abul Qasim^{-asws}

The narrator of the Hadith says: ‘When Al-Zabayri (who revolted against ruler) was killed - this letter came from Abu Mohammed^{-asws} ‘This is the retribution for those who lie against Allah^{-azwj} when they possess Authority from Him^{-azwj}. He (the Abbasid ruler) thought that he would kill me^{-asws} and I^{-asws} would leave no children behind. Now how has he then experienced the Power of Allah^{-azwj}?’ A child has been awarded (By Allah^{-azwj}), whom he^{-asws} named M.H.M.D, in the year 256 A.H.’’²⁰⁸

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

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

And she uncovered his chest. A line of hairs had grown from his neck down to his belly-button, which seemed to be greenish in colour and not totally black. He^{-asws} said, ‘This is your master^{-asws} (Leader with Divine Authority).’ He^{-asws} then ordered her to take the baby^{-asws}

²⁰⁶ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 4 H 1

²⁰⁷ Al-Kafi, Vol. 1, Bab Mulud Al-Sahib^{-asws}

²⁰⁸ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfj} Ibn Imam Hassan Al-Askari^{-asws}, h 1

inside and after that I could not see him until Abu Mohammed^{-asws} (our 11th Imam^{-asws}) was martyred.²⁰⁹

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

The narrator of the Hadith says: 'The Imam^{-asws} when he^{-asws} was asked about Al-Qa'im^{-asws}, said, 'We^{-asws} all are Al-Qa'im^{-asws}, the one^{-asws} to rise with Divine Authority under the Command of Allah^{-azwj} one^{-asws} after the other^{-asws} until the time when the owner^{-asws} of the sword will rise. When the owner^{-asws} of the sword will rise he^{-asws} will rise with a Command different from what his^{-asws} predecessors had (which was taqeeya- all Shia Imams^{-asws} observed Taqeeya (dissimulation) but the 12th Imam^{-asws} will not observe Taqeeya but take out the sword).'²¹⁰

The narrator of the Hadith says: 'Once I asked Abu 'Abdullah^{-asws} about the meaning of, '*On the Day when We will call every nation with their Imam (leader) ...* ' (17:71)

'The Imam^{-asws} then said, 'It refers to the Imam^{-asws} that is with them and he^{-asws} is Al-Qa'im^{-asws} of the people of that time.'²¹¹

The Minor Occultation of 12th Imam^{-ajfj}: Year 260 to 329 (69 years)

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

The narrator of the Hadith says: 'I lived in Baghdad and during one year I requested permission (from the twelfth Imam^{-asws}) to travel out but permission was not granted. I waited for twenty-two days and the caravan had already left for Al-Naharwan (a place in Iraq), then I was granted permission. It was a Wednesday and I was told to leave. I left but I did not have any hope of reaching the caravan. However, when I arrived at Al-Naharwan, the caravan was still there. I then had enough time to feed my camels before the caravan left. I journeyed with the caravan and he^{-ajfj} had prayed for my safety. I did not face any difficulties. All praise belongs to Allah^{-azwj}.'²¹²

The narrator of the Hadith says: 'A boil had grown on my upper thigh. I spent money on treatment from several physicians but they said that they did not know of medicine for it. I then wrote a letter to him^{-ajfj} (the twelfth Imam^{-ajfj}) requesting him^{-ajfj} to pray. The Imam^{-ajfj} wrote back to me with his^{-ajfj} signature, 'May Allah^{-azwj} Grant you good health and place you

²⁰⁹ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfj} Ibn Imam Hassan Al-Askari^{-asws}, h 2

²¹⁰ Al-Kafi, Vol. 1, Chapter on History- 128, h 2

²¹¹ Al-Kafi, Vol. 1, Chapter on History- 128, h 3

²¹² Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfj} Ibn Imam Hassan Al-Askari^{-asws}, h 10

with us^{-asws} in this life and in the life Hereafter.’ The narrator has said that before the coming of the Friday the boil was gone and it became like the palm of my hand (clean and flawless). I then called one of the physicians and showed him the place of the boil and he said, ‘We had no knowledge of any medicine to cure it.’²¹³

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

‘The narrator has said, ‘Once I made preparation for the journey to Hajj, said farewell to (my) people and I was about to leave. The message came to me that said, ‘We do not like it but it is up to you.’ I felt depressed and sad and I wrote, ‘I am steadfast to obey your commands and listen to your words except that I feel sad for missing Hajj.’ The Imam^{-ajfi} then had signed (a note to me) that said, ‘Do not be depressed. You will soon perform Hajj by the will of Allah^{-azwj}.’ The next year I wrote to ask his^{-asws} permission and the permission came. I then wrote that I had chosen Mohammed Ibn Al-’Abbas as a ride sharing partner and that I trusted him for his religion and safety. The message that then came said, ‘Al-Asadi is a good ride sharing partner. If he will come do not choose anyone else besides him.’ Al-Asadi came and I chose him as the ride sharing partner.’²¹⁴

The narrator of the Hadith says: ‘Imam Al-Mahdi^{-asws} (our 12th Imam^{-ajfi}) had sent two servants to Al-Madinah of the Rasool Allah^{-saww}. He had written to Khafif (a person’s name) to go with them towards Al-Madinah. He then left with them and when they reached Al-Kufa, one of the two servants had consumed alcohol. Before they left Al-Kufa a letter came to them from the Imam^{-ajfi} that said, ‘Send back the servant who has consumed alcohol and remove him from the service.’’²¹⁵

The narrator of the Hadith says: ‘Ali Ibn Ziyad Al-Saymari wrote a letter to request a ‘Kafan’ (a shroud). He^{-asws} (Al-Mahdi^{-ajfi}), wrote back to him, ‘You will need it in the year eighty.’ He died in the year eighty and the shroud was sent to him a few days before his death.’²¹⁶

Minor Occultation Ends and Grand Occultation starts: Year 329 to today

A letter of Imam-e-Zamana^{-ajfi} came to the last representative announcing the end of the minor occultation and the start of the Major occultation, (saying): ‘O Ali bin Mohammed

²¹³ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfi} Ibn Imam Hassan Al-Askari^{-asws}, h 11

²¹⁴ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfi} Ibn Imam Hassan Al-Askari^{-asws}, h 17

²¹⁵ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfi} Ibn Imam Hassan Al-Askari^{-asws}, h 21

²¹⁶ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfi} Ibn Imam Hassan Al-Askari^{-asws}, h 27

Samari, Allah^{-azwj} may give His^{-azwj} best reward to your grieving brothers on your death, which will occur within next six days. Thus, you better start packing up and do not nominate your deputy while making your last will. Now the Grand occultation will take place and Allah^{-azwj} will not Make me^{-ajfj} reappear until after a long time. This will not happen until people with stone cold hearts will come and fill the earth with cruelty and tyranny. And few among my^{-ajfj} Shias, will make claims of meeting with me^{-ajfj} but, whoever claims to see me^{-ajfj} before the aggression of Sufyani (who will be the leader of the enemies of Allah^{-azwj}), he will be a big liar and filthy accuser.²¹⁷

The Time of Re-appearance of Imam-e-Zamana^{-ajfj}:

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

The caller would say: Know that the Proof of Allah^{-azwj} has appeared near the House of Allah^{-azwj}, so follow him^{-ajfj} as truth is with him^{-ajfj}, and that is the meaning of the statement of the Almighty Allah: *'If We please, We should send down upon them a sign from the heaven so that their necks would remain bowed before it.'*(26:4)²¹⁸

Imam Ali^{-asws} Ibn Al-Hussain^{-asws} (our 4th Imam^{-asws}) says: Upon the rising of 'Al-Qaim^{-ajfj}', Allah^{-azwj} will Award an extraordinary strength to all (Momineen) and remove any weakness from them.²¹⁹

The Story of the Tablet:

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

²¹⁷ See for example in "Kitab-ul-Ghaibah", of Shaykh Tusi and "Kamaaluddin" of Ibne Babuwayh

²¹⁸ 372 : ج 2 : ص 5. كمال الدين

²¹⁹ Bihar-ul-Anwar, vol. 52, h, 138 بحار الأنوار ج 52 : ص 364

great-great grandmother^{-asws}, Syeda Fatima^{-asws}, daughter^{-asws} of the Messenger of Allah^{-saww}. Tell me^{-asws} of what Syeda^{-asws} said to you about the Tablet and the writing on it?'

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

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

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

Jabir then said, 'I ask Allah^{-azwj} to Testify to the truth of my words that this is what I saw was written on the Tablet: (I say) in the Name of Allah^{-azwj}, the Beneficent, the Merciful. This is a document from Allah^{-azwj} for Mohammed^{-saww}, His^{-azwj} Prophet^{-saww} His^{-azwj} Light, His^{-azwj} Ambassador, His^{-azwj} Hijab (Outwit) and His^{-azwj} Guide (for people). The trusted Spirit has brought it from the Lord^{-azwj} of the worlds, O Mohammed^{-saww}, acknowledge the Greatness of My^{-azwj} Names and pay thanks for My^{-azwj} Bounties. Do not hide My^{-azwj} Favours. I^{-azwj} Am Allah^{-azwj} and no one deserves to be worshipped and obeyed besides Me^{-azwj}.

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

'I^{-azwj} have not Sent any Prophet^{-as} without, upon the completion of his^{-as} days, appointing the executor of his^{-as} will. I^{-azwj} have Given preference to you^{-saww} over the Prophets^{-as} and I^{-azwj} have given preference to the executor of your^{-saww} will over the executors of the wills (of the

other Prophets^{-as}). I^{-azwj} have Granted you^{-saww} honour through your^{-saww} two brave grandsons^{-asws}, Al-Hassan^{-asws} and Al-Hussain^{-asws}.

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

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

'After him^{-asws} Musa^{-asws} will live at the time of a blind, confusing and dark mischief. (He^{-asws} will live among the people) because the system of obedience to Me^{-azwj} does not break down and My^{-azwj} Authority (proof of My^{-azwj} Existence) does not remain obscure. The thirst (for knowledge and guidance) of My^{-azwj} friends will be quenched with sufficient measures. Whoever rejects anyone of them^{-asws} has (in fact) rejected My^{-azwj} favours. Whoever Changes My^{-azwj} Signs and Verses of My^{-azwj} Book has accused Me^{-azwj} with lies.

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

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

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

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

"Abd Al-Rahman Ibn Salim has said that Abu Basir said, 'Even if you hear no other Hadith except this, it will be enough for you. Protect it against everyone except the deserving people.'²²⁰

How to Recognise a Divine Imam (a leader sent to all living beings by God)?

Allah-azwj has Decided to communicate to human beings and Jinns²²¹ through the Infallible Prophets-as. Prophets-as were assisted by their successor (Imams) to interpret, elaborate and establish the Divine Commandments, after the demise of a Prophet, to the people as well as the jinns. However, people and jinns followed the evil powers (Iblis-Satan) and brought forward their own leaders, generations after generations, with the exception of very few sincere ones. The last Prophet Mohammed-saww Ibn Abd Allah-asws (Rasool Allah), came with the Book (Quran) and left behind two guides - the Book and the twelve Infallible successors. Most Muslims do not agree with the Infallibility of the Prophets nor Imams-asws, except for the twelve Imami Shias. Proofs of Infallibility of Prophet-as was given by the 8th Imam (Ali-asws Ibn Musa-asws) in a lengthy discussion with Muslim scholars in the court of Abbasid Caliph (Mamoon Al-Rashid) and is presented elsewhere, i.e., [Infallibility of Prophets \(as\) \(hubeali.com\)](http://www.hubeali.com), as for the twelve Imam or Caliphs after Rasool Allah-saww, there are many traditions reported and found in both Shia and Sunni Ahadith compilations, see Appendix I.

When general Muslims start counting the twelve Imams one after the other, they shy away upon encountering caliphs like Mauwiya and Yazid, so they take the position that the

²²⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 3

²²¹ Allah-azwj Sent Prophets in the physical shape of a human being who guided both human beings as well as the Jinns.

predicted twelve Caliph of Rasool Allah^{-saww} will not come one after another (in an unbroken chain) but will be completed (randomly) and the last one will be the Mahdi, as again both Sunnis and Shia Ahadith report the coming of Imam Mahdi^{-ajfi} near the end of time.

The break-away sects of Shias, i.e., *Six Imamis* (Ismailis and Agha Khanis), seven Imamis (Waqafis), do not adhere to the concept of twelve Imams after Rasool Allah^{-saww}, so either they stop at seven Imams²²² or continue with following imams after imams from the descendants of Ismail Ibn Jafar^{-asws} (calling their present imam as *hazir imam*) and now number of their imams are reaching nearly fifty. Within the twelve Imamis, there is no except, during the occultation of the 12th Imam^{-ajfi}, some among leaders and mullahs are calling themselves imams, even ascribing themselves as the inheritors of Prophets^{-as} (i.e., *Ahl Al-Zikr – 21:7*)²²³ or as standing-in imam until the time of the reappearance of the 12th Imam^{-ajfi} – the latter ones have recently emerged during the last 40 years or so, prior to that they used to call themselves ‘Naib e Imam’ (deputy of Imam).

An obvious question comes to our minds, how do we recognise a Divine Imam? Are there any characteristics through which an Imam appointed by Allah^{-azwj} can be recognised so that we follow the unchanged religion of Allah^{-azwj} in its pure form and become from the sincere followers?²²⁴

There are several unique characteristics bestowed upon a Divine Imam^{-asws} by Allah^{-azwj} which can never be demonstrated by others, below we quote extracts of Ahadith only highlighting some of unique features enjoyed by a Divine Imam, complete Ahadith are given in Appendix II.

Hadith 1

وَيَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ وَلَا يَكُونُ لَهُ ظِلٌّ

And he^{-asws} would see that (which lies) behind him^{-asws} just as he^{-asws} would see from in front of him^{-asws}, and there would not happen to be a shadow for him^{-asws}.

وَيَكُونُ دُعَاؤُهُ مُسْتَجَابًا حَتَّىٰ إِنَّهُ لَوْ دَعَا عَلَىٰ صَخْرَةٍ لَانْشَقَّتْ بِنِصْفَيْنِ

And his^{-asws} supplications are Answered to the extent that even if he^{-asws} were to supplicate against a rock it would split into two halves,

²²² In common with the 12 Imamis

²²³ Ask the people of Ahl Al-Zikr if you don't know (21:7)

²²⁴ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ {40}

Except for Your servants from them, the sincere ones' [15:40]

وَتَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شَيْعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

And there would happen to be a manuscript with him^{-asws} having names of their^{-asws} (previous Imams') Shias in it up to the Day of Qiyamah, and a manuscript having names of their^{-asws} (previous Imams') enemies in it up to the Day of Qiyamah; (An extract, see Appendix II)

Hadith 2

الْحِصَالُ الْعِجْلِيُّ عَنْ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ مُجْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنْ سُلَيْمَانَ بْنِ مَهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَ النُّصُوصِ وَ أَنَّ يَكُونَ أَعْلَمَ النَّاسِ وَ أَتْقَاهُمْ لِلَّهِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ أَنَّ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونَ لَهُ الْمُعْجَزُ وَ الدَّلِيلُ وَ تَنَامَ عَيْنُهُ وَ لَا يَنَامَ قَلْبُهُ وَ لَا يَكُونُ لَهُ فِيءٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ.

(The book) 'Al Khisaal' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

'From Abu Abdullah^{-asws} (sixth Imam) says: 'Ten characteristics are from the attributes of the Imam^{-asws} – The infallibility, and the texts, and he^{-asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{-azwj}, and their most knowledgeable with the Book of Allah^{-azwj}, and he^{-asws} would be the owner of the apparent bequest, and there would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep, and there would not happen to be any shadow for him^{-asws}, and he^{-asws} will see that which (lies) behind him^{-asws} just as he^{-asws} sees from in front of him^{-asws}'.²²⁵

Hadith 3

The narrator asked the 7th Imam^{-asws}. By what is the Imam^{-asws} recognised?'

وَ يُسْأَلُ فَيُجِيبُ وَ يُسْكُتُ عَنْهُ فَيَتَذَكَّرُ وَ يُخْبِرُ النَّاسَ بِمَا فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

And when he^{-asws} (Divine Imam^{-asws}) is asked, he^{-asws} answers, and if they are silent from him^{-asws}, he^{-asws} initiates and tells the people what will happen tomorrow, and he^{-asws} speaks to the people in every language'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَحِيمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ يَخْفَى عَنِ الْإِمَامِ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

Then he^{-asws} said: 'O Abu Mohammed! The Imam^{-asws} is such, no speech is hidden unto him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The

²²⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he is not an Imam^{-asws}'. (An extract, Hadith in Appendix II)²²⁶

Hadith 4

(the narrator says) 'I asked Abu Ja'far Al-Baqir^{-asws} (5th Imam^{-asws}) 'By what is the Imam^{-asws} recognised?'

وَأَنْ يُسْأَلَ فَيُجِيبَ وَأَنْ يُسْكِتَ عَنْهُ فَيَتَذَرَهُ وَ يُخْبِرَ النَّاسَ بِمَا يَكُونُ فِي عَدِّ وَ يُكَلِّمَ النَّاسَ بِكُلِّ لِسَانٍ وَ لُغَةٍ.

And he^{-asws} would inform the people with what would be happening tomorrow (future), and he^{-asws} would speak to the people in every tongue and language".²²⁷

Hadith 5

In another Hadith, when asked how to recognise the Imam, 5th Imam^{-asws} replied:

قَالَ بِالْهَدْيِ وَ الْإِطْرَاقِ وَ إِفْرَارِ آلِ مُحَمَّدٍ ص لَهُ بِالْفَضْلِ وَ لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا بَيَّنَّ.

He^{-asws} said: 'By the guidance, and being articulate, and by the approval of the Progeny^{-asws} of Mohammed^{-saww} to him^{-asws} with the merit, and he^{-asws} is not asked about anything unless he^{-asws} clarifies'.²²⁸

Hadith 6

Amir Al-Momineen^{-asws} says, while describing the characteristics of a Divine Imam:

وَ كَيْفَ يَفْرِضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةً مَنْ يُحْجَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ

And how can Allah^{-azwj} Obligate upon His^{-azwj} servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden? (An extract, Hadith in Appendix II)²²⁹

Hadith 7

Rasool Allah^{-saww}, described the Virtues of a Divine Imam to a woman:

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي قُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنَتِي بِحَصَاةٍ فَرَفَعَتْ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَجِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ حُمْرَاءُ حَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّقْشُ فِيهَا لِلنَّاطِرِينَ

²²⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

²²⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 14

²²⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 28

²²⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

Rasool-Allah^{-saww} said: 'There is one successor^{-asws} for me^{-saww} during my^{-saww} lifetime and after my^{-saww} expiry'. I (lady) asked him^{-saww}, 'Who is he?' He^{-saww} said: 'Bring me^{-saww} a pebble'. So, I raised a pebble to him^{-saww} from the ground and he^{-saww} placed it between his^{-saww} palms, then rubbed it by his^{-saww} hand like flour powder. Then he^{-saww} kneaded it and made it to be a red ruby, stamped it with his^{-saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أُعْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنِ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{-saww} gave it to me and said: 'O Umm Suleym! One who has the ability like this, so he is my^{-saww} successor^{-asws}'...(An extract, see Appendix II).²³⁰

Hadith 8

لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْجِنِّ وَ الشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّالَّةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{-la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{-asws} of the Guidance, to the extent that when the Night of Predetermination (*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{-asws} of the Command, the Angels whom Allah^{-azwj} Mighty and Majestic Created' (An extract, Appendix II)....

Hadith 9

وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَخْبَارُ الْجِنِّ وَ أَخْبَارُ أَهْلِ الْهَوَاءِ مِنَ الْمَلَائِكَةِ

And there is none from a night coming to us^{-asws} except and the news of every land is with us^{-asws} and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels (an extract, Appendix II)

Hadith 10

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ حَدَّثَنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرِّضَا (عَلَيْهِ السَّلَام) (وَاقِفًا عَلَى بَابِ بَيْتِ الْخُطْبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَى أَحَدًا فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي فَقَالَ هَذَا عَامِرُ الرَّهْرَائِيِّ أَتَانِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَ كَلَامَهُ فَقَالَ لِي إِنَّكَ إِنْ سَمِعْتَ بِهِ حُمِمْتَ سَنَةً فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَهُ فَقَالَ لِي اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّغِيرِ وَ رَكِبَتْنِي الْحُمَى فَحُمِمْتُ سَنَةً .

²³⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

Ali Bin Mohammed, and Mohammed Bin Al Hassan from Sahl Bin Ziyad, from the one who mentioned it, from Mohammed Bin Jahrash who said, 'Hakeema Bint Musa narrated to me saying,

'I saw Al-Reza^{-asws} pausing upon the door of Al-Hatab and he^{-asws} was whispering and I couldn't see anyone (else). So I said, 'O my Master^{-asws}! Whom are you^{-asws} whispering to?' So he^{-asws} said: 'This is Aamir Al-Zahraby (a Jinn). He has come to me^{-asws} to ask me^{-asws} and complain to me'. So, I said, 'My Master^{-asws}! I would love to hear his speech'. So he^{-asws} said to me: 'You, if you were to listen to it, would have fever for a year'. So I said, 'O my Master^{-asws}! I would love to hear him'. So he^{-asws} said to me: 'Listen'. So I listened intently, and I heard (a sound) resembling the whistle, and the fever overcame me, and I was feverish for a year'.²³¹

Recapitulation of Virtues through which a Divine Imam^{-asws} is recognised:

From the above Ahadith, one can easily distinguish between a false imam and an Imam appointed by Allah^{-azwj}. The Divine Imam^{-asws} will possess the following capabilities bestowed upon him^{-asws} by Allah^{-azwj}:

1. A Divine Imam^{-asws} will have 360 degrees vision (can see from the front and what is lies behind);
2. There is no shadow for him^{-asws};
3. His^{-asws} prayers are instantly answered, if he^{-asws} were to supplicate against a rock it would split into two halves;
4. He^{-asws} is able to show in a manuscript the names of all sincere believers as well as the name of all enemies from previous generations up to the day of Qiyamah;
5. There would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep;
6. And when he^{-asws} is asked, he^{-asws} answers and tells the people what will happen tomorrow, and he^{-asws} communicates with the people in every language'.
7. No speech (language) is hidden to him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he is not an Imam^{-asws}.²³²
8. An Imam^{-asws} is able to engrave his signatures on a stone, as a rock would become soft in his^{-asws} palm.
9. An Imam^{-asws} receives Commands on *Laylatul Qadar*²³³, thus communicates with both Jinn(s) and human beings.

The above traits of a Divine Imam^{-asws} are often denied and evaded by the false imams, as they come with several excuses to hide their incapacibilities, e.g., laws of physics are made by

²³¹ Al Kafi V 1 – The Book Of Divine Authority CH 98 H 5

²³² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

²³³ Verse 97 (Inna Anzalna...)

Allah^{-azwj} so how would Allah^{-azwj} break these by Himself^{-azwj}? They also deny the physical ascension of Rasool Allah^{-saww} to the Heavens, by saying that the fastest journey would be through the speed of light so it's impossible to go to and return from Heaven in such a short time.²³⁴ Well Allah^{-azwj} has Power beyond our imaginations, Allah^{-azwj} Created Adam and Eve without parents, Sent Down Prophet Isa^{-as} (Jesus) without a father, Recued Prophet Yousif^{-as} from falling to the bottom of the well through angel Gabrail^{-as}, who descended from the Heavens to save Yousif^{-as} in a flash. There are numerous such examples where miracles²³⁵ were performed by the Prophets^{-as} and their successor^{-as} which cannot be explained by the laws of physics and through the scientific knowledge we have - if it's possible then that won't be a miracle!

Therefore, whoever claims to be an Imam, either '*Hazir Imam*' of '*Six Imamis*' or an imam claiming to be the successors of the '12th Imam^{-ajfj}' or deceitfully posing to be the 12th Imam^{-ajfj} should be asked to demonstrate the 'God' Gifted abilities of a Divine Imam^{-asws} and that must not upset him, otherwise these are self-proclaimed imams, misguided ones and misleading others from the Path of Allah^{-azwj}.

For further details, see for example: <https://www.hubeali.com/article/recognition-of-a-divine-imam-asws/>

Some additional Ahadith on 12th Imam^{-ajfj} are cited in the Appendix II.

Appendix I: A short biography of Rasool Allah^{-saww}

The Holy Prophet Mohammed Ibn Abdullah^{-saww} was Sent down to earth by Allah^{-azwj} on the 17th of Rabi' Al-Awwal, in the year of the Elephant on a Friday at noon.²³⁶

Prophet Mohammed^{-saww} remained in Makkah for 13 years after receiving Divine Commands (through Angel Jabrail^{-as} to announce his^{-saww} Prophet-hood) as the Rasool Allah^{-saww}. Thereafter he^{-saww} moved to Madinah where he lived for ten years. Prophet Mohammed^{-saww} left this world after being poisoned on the 28th of Safar, at the age of 63 years.

Prophet Mohammed^{-saww}'s father Abd Allah^{-asws} Ibn Abd Al-Muttalib^{-asws} died in Madinah when Prophet Mohammed^{-saww} was only two months old. His^{-saww} mother Syeda Amina^{-asws} daughter of Wahab, died when he^{-saww} was a boy of four years old.

Abd Al-Muttalib^{-asws} (the grandfather of the Prophet^{-saww} who started taking care of him^{-saww} after the death of his^{-saww} parents^{-asws}) also died when the Holy Prophet^{-saww} was about eight years old. After the death of Abd Al-Muttalib^{-asws}, the Prophet^{-saww}'s uncle Syed Abu Talib (ibn

²³⁴ As there are many Ahadith which say that ascension of Rasool Allah^{-saww}, from the time frame of earth was of few seconds/minutes.

²³⁵ Unexplainable wonders

²³⁶ The Year when Ibrah came with elephants to demolish Kabahh (House of Allah^{-azwj} in Makkahh).

Abd Al-Muttalib^{-asws}) and his^{-asws} wife (Syeda Fatimah^{-asws} binte Asad^{-asws}) starting looking after Prophet Mohammed^{-saww}.

Prophet Mohammed^{-saww} married Syeda Khadija^{-asws}. Allah^{-asws} blessed them^{-asws} with Syeda Fatimah^{-asws}. Syeda Khadija^{-asws} left this world one year before the Prophet^{-saww} moved to Madinah. Syed Abu Talib^{-asws} who brought up the Holy Prophet^{-saww} and protected him^{-saww} from 'Mushraqueen' (polytheists who believe in more than one god) of Mecca also left this world shortly.

When the Rasool Allah^{-saww} lost these two people it became very difficult for him^{-saww} to live in Makkah. He^{-saww} became extremely sad and prayed to Allah^{-azwj}. Allah^{-azwj} then Sent him^{-saww} the Message to 'leave the town, the town of the unjust people'; after Syed Abu Talib^{-asws} there was no one in Makkah to support him^{-saww}. This is why he^{-saww} was Commanded to migrate to Madinah.²³⁷

Ahadith on the Divine Virtues of the Holy Prophet^{-saww}

Once someone asked Abu Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) 'Was the Rasool Allah^{-saww} the master of the children of (Prophet) Adam^{-as}?' The Imam^{-asws} replied: 'By Allah^{-azwj}, he^{-saww} was the master of all whom Allah^{-azwj} has Created. Allah^{-azwj} has not Created any creature better than Prophet Mohammed^{-saww}.²³⁸ Amir Al-Momineen^{-asws} (Imam Ali^{-asws} Ibn Abi Talib^{-asws}) has also said this.

Abu Abd Allah^{-asws} says that Allah^{-azwj} has said, 'O Mohammed I^{-azwj} have Created you^{-saww} and Ali^{-asws} from a 'Noor' (Divine Light) as a 'Ruh' (Spirit), without body before I^{-azwj} Created My^{-azwj} Heavens, My^{-azwj} Earth, My^{-azwj} Throne, and My^{-azwj} ocean. You continued to acknowledge Me^{-azwj} as your Lord^{-azwj} and Speak of My^{-azwj} Glory.

I^{-azwj} then Collected the spirits of both of you^{-asws} and Made it one spirit. This spirit continued to speak of My^{-azwj} Glory, My^{-azwj} Holiness and acknowledge Me^{-azwj} as the Lord^{-azwj}.

I^{-azwj} then Divided it into two and these two became four: two became Prophet Mohammed^{-saww} and Imam Ali^{-asws} while the other two became Imam Al-Hassan^{-asws} and Imam Al-Hussain^{-asws}.

Then Allah^{-azwj} Created Syeda Binte Rasool Allah^{-asws} from a 'Noor' (Divine Light), with a Spirit that was Created first. Allah^{-azwj} then Wiped us^{-asws} so closely with Himself^{-azwj} that His^{-azwj} 'Noor' Started flowing into us.²³⁹

²³⁷ Al-Kafi, Vol. 1, Chapters on History.

²³⁸ Ibid, h 1.

²³⁹ Ibid, h 3.

Imam Mohammed Baqir^{-asws} says, 'Allah^{-azwj} Sent a revelation to Prophet Mohammed^{-saww}, 'O Mohammed I^{-azwj} Created you. You^{-saww} did not exist. I^{-azwj} Blew into you^{-saww} from My 'Ruh' (Spirit). It was an honour with which I^{-azwj} Honoured you^{-saww} that I^{-azwj} Made it an obligation on all of My^{-azwj} creatures to obey you^{-saww}.

Whoever will obey you^{-saww} obeys Me^{-azwj} and whoever will disobey you disobeys Me^{-azwj}. Similarly, I^{-azwj} have Made the obedience to Ali^{-asws} also obligatory as well as to those of his^{-asws} descendants whom I^{-azwj} have Chosen for Myself^{-azwj}'. (As the Divine Imams^{-asws}, the 11 children of Imam Ali^{-asws}).²⁴⁰

Imam Musa-e-Kazim^{-asws} (our 7th Imam^{-asws}) said: Allah^{-azwj} is One^{-azwj} and Eternal. He^{-azwj} Created Prophet Mohammed^{-saww}, Imam Ali^{-asws} and Syeda Binte Rasool Allah^{-asws}. They were there for a thousand Dahr (one Dahr equals the amount of time from the beginning to the present of Earth's existence).

Then Allah^{-azwj} Created all other things. Allah^{-azwj} Made them^{-asws} witness on the creation of all other things. Allah^{-azwj} Made obedience to them^{-asws} obligatory and Gave them^{-asws} control of the affairs of the creation.

They^{-asws} can, thus, make lawful whatever they^{-asws} wish and unlawful whatever they^{-asws} wish but they^{-asws} never wish anything unless Allah^{-azwj} Wishes.²⁴¹

Imam Mohammed Baqir^{-asws} said: 'We are the first family whose names Allah^{-azwj} has Exalted (Given higher status). When Allah^{-azwj} Created the Heavens and Earth He^{-azwj} Commanded an announcer to proclaim three times:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (ثَلَاثًا) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (ثَلَاثًا) أَشْهَدُ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ حَقًّا (ثَلَاثًا)

*"I testify that no one other than Allah Deserves to be worshipped, 3 times, I testify that Mohammed is the Rasool Allah, 3 times: and that Ali is Amir Al-Momineen (Leader with Divine Authority) in all truth, 3 times."*²⁴²

(A narrator of a Hadith says) Once Imam Mohammed Baqir^{-asws} said to me, 'O Jabir, the first thing that Allah^{-azwj} Created was Prophet Mohammed^{-saww} and his^{-saww} children^{-asws} (the people of Kisa) who are the rightly guided Imams^{-asws} (Divine Guides). They^{-asws} existed in 'Ashbah (form) of 'Noor' (Divine Light) in the presence of Allah^{-azwj}.'

I then asked, 'What is 'Ashbah? The Imam^{-asws} said, 'It is the shadow of the 'Al-Noor' (Divine Light), the lighting bodies without the spirit. It was supported by one spirit, the Holy Spirit. In

²⁴⁰ Ibid, h 4.

²⁴¹ Ibid, h 5.

²⁴² Ibid, h 8.

that state he^{-saww} and his offspring^{-asws} worshipped Allah^{-azwj} and for this reason Allah^{-azwj} Created them^{-asws} forbearing Scholars, careful pure Ones who worship Allah^{-azwj} through 'Salat' (Prayer), 'Soam' (Fasting), 'Sajda' (Prostration), 'Tasbeh' (speaking of His^{-azwj} Glory) and the acknowledgment that He^{-azwj} is the only Lord^{-azwj}. They perform Salat, perform Hajj and fast.²⁴³

Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) has said, 'The Rasool Allah^{-saww} had three qualities that no (human being) had.

1. Prophet Mohammed^{-saww} did not have any shadow.
2. Whatever path Prophet Mohammed^{-saww} walked on even after two or three days one could still notice his passing thereby due to his^{-saww} fragrance that remained along the path.
3. On Prophet Mohammed^{-saww}'s passing by, out of respect, every stone and tree did 'Sajada' (prostrated/bowed) before him^{-saww}.²⁴⁴

Imam Jafar e Sadiq^{-asws} has said, 'Once Syed of Angels Jibril^{-as} came to the Holy Prophet^{-saww} and said, "O Mohammed^{-saww}, Allah^{-azwj} Offers you 'Salam' (greetings of peace) and Says, 'I have Prohibited the fire to harm your parents and the people whose laps provided you protection and guardianship. The father is 'Abd Allah Ibn 'Abd Al-Muttalib^{-asws} and the woman who brought you to the world is 'Amina^{-asws}, daughter of Wahab, and the people whose laps provided you protection and guardianship are Syed Abu Talib^{-asws} Ibn Abdul Muttalib^{-asws} and Fatimah^{-asws} daughter of Asad^{-asws}.'²⁴⁵

Once, Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) was asked: 'How many times was the Rasool Allah^{-saww} taken for 'Miraj' (The ascension- when he^{-saww} rose to the Heavens)²⁴⁶? The Imam^{-asws} said, 'It happened twice. Syed Jibril^{-as} asked him^{-saww} to stop at a place saying wait right there, O Mohammed^{-saww}, you^{-saww} have stood at a place where neither an angel^{-as} nor a Prophet^{-as} has ever stood before you^{-saww}.

Your^{-saww} Lord^{-azwj} is Praying.' The Rasool Allah^{-saww} asked, 'O Jibril, how does He^{-azwj} pray?' Jibril said, 'He^{-azwj} Says,

سُبُّوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي

'The Glorious, the Holy, I Am the Lord of the angels and the Spirit. My Mercy exceeds My Anger.'":

²⁴³ Ibid, h 10.

²⁴⁴ Ibid, h 11.

²⁴⁵ Ibid, h 21

²⁴⁶ Trip to the Heavens

The Holy Prophet^{-saww} then said, 'O Allah^{-azwj}, I^{-saww} beg forgiveness from You^{-azwj}, I^{-saww} beg forgiveness from You^{-azwj} (on behalf of my^{-saww} followers).'

The Imam^{-asws} said, 'They were as close, as Allah^{-azwj} has Said, " ... *as the distance of two bows, or even less.*" (53:9)

Abu Basir then asked, 'May Allah^{-azwj} keep my soul in service for your^{-asws} cause, what is " ... *the distance of two bows, or even less?*" (53:9) The Imam^{-asws} said, 'It is the distance of the radius of the bow.' The Imam^{-asws} then said, 'Between the two there was a barrier (curtain) that shone.' I (narrator) only know it was made of Zabarjad (Beryl, chrysotile). He (the Holy Prophet^{-saww}) looked into the Noor of Greatness through the size of a needle's eye or so, as this is what Allah^{-azwj} Willed.

Allah^{-azwj} Said, 'O Mohammed^{-saww}.' He replied, 'Yes, my Lord^{-azwj}.' Allah^{-azwj} Asked, 'Who will be after you to guide your followers?' Prophet Mohammed^{-saww} replied, 'Allah^{-azwj} Knows best.' Allah^{-azwj} Said, 'Ali^{-asws} Ibn Abu Talib^{-asws} will be Amir Al-Momineen^{-asws} (Leader with Divine Authority), the master of the Muslims, the leader of the ones marked with brightness on their foreheads.'

'The narrator has said that then the Imam^{-asws} said to Abu Basir, 'O Abu Mohammed, by Allah^{-azwj}, Wilayah (Mastership) of Amir Al-Momineen Ali^{-asws} did not come from Earth. It (Wilayah) came from the Heavens in Words that Allah^{-azwj} Personally Spoke.²⁴⁷

Abu 'Abd Allah^{-asws} was once asked: 'What is the meaning of 'Salam on the Rasool of Allah^{-saww}' (offering him the greetings of peace)?' The Imam^{-asws} said, 'When Allah^{-azwj} Created His Nabi (the Holy Prophet^{-saww}), Wasi (Imam Ali^{-asws}), the daughter of His Nabi (Syeda Binte Rasool Allah^{-asws}), and their two sons^{-asws}, (Imams Hassan^{-asws} and Hussain^{-asws}) and all 'A'immah^{-asws} (Leaders with Divine Authority), and their Shia (followers), He^{-azwj} Made a 'Misaaq' (a promise) with them to exercise patience, establish good relations and live devotedly before Allah^{-azwj}.

He^{-azwj} Promised to give them the blessed land, the sacred sanctuary, to bring down to them the constructed house (Al-Bayt Al-Ma 'mur), to show them the raised canopy (52:5)²⁴⁸ and grant them^{-asws} relief against their enemies.

Also, Allah^{-azwj} Grants them the earth that He^{-azwj} will Change with peace and protect all that is therein for them^{-asws} without any quarrels therein against the enemies and there will exist all that they^{-asws} love.

The Rasool Allah^{-saww} made a similar 'Misaaq' with all (12) Imams^{-asws} and also from their^{-asws} Shia . 'Offering to peace (Salam) to him is a mention of that promise and renewing it before

²⁴⁷ Ibid, h 13.

²⁴⁸ السَّقْفَ الْمَرْفُوعَ (Al-Saqf Al-Marfu) - And the Raised canopy [52:5]

Allah^{-azwj}, so that perhaps He^{-azwj} will allow that peace to take place soon for all of you with all that is therein.²⁴⁹

The Physical Appearance of The Holy Prophet^{-saww}:

The narrator says: Once I asked Imam Abu Ja'far (our 5th Imam - Imam Mohammed Baqir^{-asws}), 'Describe to me the (appearance of) the Rasool Allah^{-saww}.' The Imam^{-asws} said, 'The Holy Prophet^{-saww} had a white reddish complexion, large sharp black and white eyes, the eyebrows almost joined, beautiful hands and feet as if gold moulded to the form of his^{-saww} fingers and toes and with clear shoulder bones. When he^{-saww} would turn to a person he did so with the whole of his body, due to kind and tender heartiness. His^{-saww} neck was long and clear, his^{-saww} nose almost touched the water when he^{-saww} wanted to drink and when walking he^{-saww} somehow leaned forward as if walking on a downward slope. No one similar to him^{-saww} was seen as such before or after the Holy Rasool Allah^{-saww}.'²⁵⁰

Imam Abu 'Abd Allah^{-asws} has said, 'If one looked at the Rasool Allah^{-saww} in the dark night he could see a light like that from the moon radiating from him^{-saww}.'²⁵¹

Our 5th Imam^{-asws} says that the Rasool Allah^{-saww} has said, "Allah^{-azwj} has Presented my 'Umma (followers) to me^{-saww} in the realm of clay and taught me^{-saww} their names just as He^{-azwj} had taught all the names to Prophet Adam^{-as}. (In the heavens) the (groups of) people bearing flags passed by and I prayed and asked forgiveness for Imam Ali^{-asws}'s followers. My Allah^{-azwj} has Promised me a quality for the Shi'a of Ali^{-asws}."

'It was asked, 'What is that quality O Rasool Allah^{-saww}? He^{-saww} replied, 'It is forgiveness for those of them who are believers and that none of their minor or major sins will be left without being changed to good deeds.'²⁵²

Our 6th Imam^{-asws} said, 'Once the Rasool Allah^{-saww} addressed the people and he^{-saww} raised his^{-saww} right hand while holding his^{-saww} fingers closed and said, 'Do you know, O people, what is in my hand?' They said, 'Allah^{-azwj} and His Rasool^{-saww} know the best.' Rasool Allah^{-saww} then said, 'In my hand there are the names of the people of 'Jannah' (the Paradise) along with the names of their fathers and the names of their tribes up to the Day of 'Qiyamat' (Judgement).

The Rasool Allah^{-saww} then raised his left hand and said, 'O people, do you know what is my^{-saww} hand?' They said, 'Allah and His Rasool^{-saww} know the best.' The Rasool Allah^{-saww} then said, 'In my^{-saww} hand there are the names of the people of hell along with the names of their fathers and the names of their tribes up to the day of 'Qiyamat' Judgement.'

²⁴⁹ Ibid, h 40

²⁵⁰ Ibid, h 14.

²⁵¹ Ibid, h 20

²⁵² Ibid, h 15.

Then the Rasool Allah^{-saww} said, 'Allah^{-azwj} has Decided and He^{-azwj} has Done Justice. One group will go to 'Jannah' (Paradise) and the other group to 'Naar' (The Hell).²⁵³

In a special sermon (speech) on the Holy Rasool Allah^{-saww} and Divine Imams^{-asws} and their qualities, our 6th Imam^{-asws} said the following:

The great sins and people's bad deeds did not prevent Our Lord^{-azwj}, due to His^{-azwj} Patience, Caring and Kindness, from choosing for the people the best of His Prophets^{-asws}.

(Allah^{-azwj} Chose) Prophet Mohammed Ibn 'Abd Allah^{-saww}, the most respectable one to Him^{-azwj}, and he^{-saww} was sent to a noble family.

The glad news of his^{-saww} coming was mentioned in the Books of the previous Prophets^{-as} and and his^{-saww} qualities were preserved in the memories of the people of wisdom. No person of Hashimite descent (the family tree of the Holy Prophet^{-saww}) has ever reached the level of his^{-saww} discipline and no person of the inhabitants of 'Ahtah' (Arab) has ever climbed to his^{-saww} high position.

Self-control (from meaningless matters) was of his^{-saww} attributes and generosity was part of his^{-saww} nature. He^{-saww} was made with the dignity of prophet-hood and its discipline

Every nation and every father delivered glad news about him^{-saww} to the next generation. No indecency ever touched him^{-saww} and no illegal relation ever made him unclean.

He was in the best group and of most honourable descent, the tribe of glory, in the well-preserved mother and in the best protective hands. Allah^{-azwj} had Chosen the Holy Prophet^{-saww} as it pleased Him^{-azwj}, Selected him^{-saww}, and Gave him^{-saww} the keys to knowledge and the sources of wisdom. Allah^{-azwj} Raised him^{-saww} as the mercy and blessings for His^{-azwj} servants and as the season of spring for His^{-azwj} lands.

Allah^{-azwj} Sent to him^{-saww} the Book in which there is communication and explanations. The Rasool Allah^{-saww} has explained it (the Book) to people. He^{-saww} has arranged it into a system with the knowledge that explains in detail and a religion in which Allah^{-azwj} has clearly Defined its obligations, determined its limits for the people and has clarified for people (what is expected from them).

There are matters that Allah^{-azwj} has Stated to His^{-azwj} servants openly. In it (the Book) there is guidance to salvation and evidence to show the right guidance. The Rasool Allah^{-saww} has preached the message that he had brought and demanded obedience to what he was ordered to preach and delivered the responsibilities of a Prophet^{-saww} towards his^{-saww} followers.

²⁵³ Ibid, h 16.

He^{-saww} exercised patience for the sake of his Allah^{-azwj} and worked hard in the way of Allah^{-azwj}. The Rasool Allah^{-saww} gave good advice to his followers and called them to salvation (Jannah- the Paradise). He^{-saww} encouraged them in the matters of Al-Dhikr (Remembrance of Allah^{-azwj}) and showed them the 'Sabeel' (Imam Ali^{-asws} - the right path). The Rasool Allah^{-saww} did so with knowledge and with the sources of 'Noor' (Divine Light) which he^{-saww} left with the Holy Imam^{-asws} after him^{-saww}. He^{-saww} did that to make sure that Muslims will not be misled after him^{-saww} and he^{-saww} was very compassionate and kind to them.²⁵⁴

The narrator of a Hadith says:

'Abu Abdullah^{-asws} (our 6th Imam^{-asws}) said: 'Do you know how the women pledge their Allegiances to the Rasool-Allah^{-saww}?' I said, 'Allah^{-azwj} Knows, and the son^{-asws} of His^{-azwj} Rasool^{-saww} knows'. He^{-asws} said: 'They gathered around him^{-saww}, then he^{-saww} called for a container, and poured water into it, and immersed his^{-saww} hand in it, then said: 'Hear me^{-saww}, O those who are around. You will be pledging Allegiance upon the (conditions) that you will not associate anything with Allah^{-azwj}, nor will you steal, nor kill your children, nor slander by forging with your hands and your feet, nor disobey me^{-saww} regarding the good. Do you accept?' They said, 'Yes'. He^{-saww}, then, took his^{-saww} hand out from the container, then said to them: 'Immerse your hands'. So they did that'. The hand of the Rasool-Allah^{-saww} was pure, and clean from being touched by a female who was not a 'Mahram' to him^{-saww}.²⁵⁵

The Holy Prophet^{-saww}'s Grand Father Abd Al-Muttalib^{-asws}

Imam Jafar e Sadiq^{-asws} said: On the Day of 'Qiyamat' (Judgement) 'Syed Abd Al-Muttalib^{-asws} (the grandfather of the Holy Prophet Mohammed^{-saww}), who is the first who believed in 'Bada' (Allah^{-azwj}'s Divine Plan for people), will be brought as a whole nation and he^{-asws} will have a complexion like those of the Prophets^{-asws} and a majestic presence like those of the kings.²⁵⁶

Once, Syed Abd Al-Muttalib^{-asws} sent the Rasool Allah^{-saww} to the shepherds of his camels to help them with a runaway camel.

The Rasool Allah^{-saww} collected them all but had delayed in returning home. Syed 'Abd Al-Muttalib^{-asws} out of anxiety was holding the ring of the door of Ka'ba. He^{-asws} kept pleading, 'Our Allah^{-azwj}, will You^{-azwj} Destroy your own people? (Please do not do so). Then it means that You^{-azwj} have Changed Your^{-azwj} Decision.' The Rasool Allah^{-saww} came with camels and Syed Abd Al-Muttalib^{-asws} had sent people to search him^{-saww} in all directions and valleys of (Makkah). When he^{-asws} saw the Rasool Allah^{-saww} he^{-asws} held him^{-saww} to kiss and said, 'Son, I'

²⁵⁴ Ibid, h 17

²⁵⁵ الكافي 5: 2 / 526

²⁵⁶ Ibid, h 22

^{asws} will never send you thereafter for anything. I am afraid for you^{-saww} to be kidnapped and killed.²⁵⁷

The narrator of the Hadith says:

'I heard Amir Al-Momineen^{-asws} saying: 'By Allah^{-azwj}! Neither my^{-asws} father^{-as}, nor my^{-asws} grandfather^{-as} Abdul Muttalib^{-as}, nor Hashim^{-as}, nor Abd Manaf^{-as} worshipped idols at all'. It was said to him^{-asws}, 'So what were they^{-as} worshipping?' He^{-asws} said: 'They were Praying to the House (Kabah), upon the Religion of Ibrahim^{-as}, being attached to it'.²⁵⁸

(Our sixth Imam^{-asws}) Imam Jafar e Sadiq^{-asws} said: At a certain place around the Ka'bah 'Syed Abd Al-Muttalib^{-asws}'s people would spread house furnishings for him only and for no one else. His sons stood around him^{-asws} for protection. Once the Rasool Allah^{-saww}, then a small child who had just begun to walk, came to 'Syed Abd Al-Muttalib^{-asws}' and sat in his lap. One of the people standing as a guard came to remove the child away but Syed Abd Al-Muttalib^{-asws} said, 'Leave my^{-asws} child^{-saww} alone. The angel^{-as} has just come to him'.²⁵⁹

The Holy Prophet^{-saww} was brought up and protected by his^{-saww} Uncle Abu Talib^{-asws}:

Imam Jafar-e-Sadiq^{-asws} said: They (non-Shias) think that Syed Abu Talib^{-asws} was an unbeliever. They speak lies. How could he be an unbeliever when he said such words as these: 'Do they not know that we found Mohammed^{-saww} as a prophet like Musa^{-as} (Moses) whose name is written in the ancient books'!"

Imam Jafar e Sadiq^{-asws} said: Once when the Holy Prophet^{-saww} was in the sacred Masjid wearing new clothes, the pagans threw the contents of the stomach of camel on him and his new clothes were ruined. Allah^{-azwj} Knows how hard it was for him^{-saww}. The Holy Prophet^{-saww} went to Syed Abu Talib^{-asws} and asked, 'What is my honour worth to you^{-as}?

Syed Abu Talib^{-asws} asked, 'What is the matter, O son of my brother?' The Holy Prophet^{-saww} informed him^{-asws} of the incident.

Syed Abu Talib^{-asws}, while picking up a sword, called and asked Hamza^{-asws} to take up arms. He^{-asws} then asked Hamza^{-asws} to pick up the stomach of the camel and they came to the people along with the Holy Prophet^{-saww}.

They found people of Quraysh around the Ka'bah. When they saw Syed Abu Talib^{-asws} they read trouble from his^{-asws} face. Syed Abu Talib^{-asws} asked Hamza^{-asws} to spread the contents of the stomach of the camel against everyone's moustache and Hamza^{-asws} did so to the last

²⁵⁷ Ibid, h 24

²⁵⁸ كمال الدين و تمام النعمة: 32 / 174.

²⁵⁹ Ibid, h 26

person. Abu Talib then turned to the Holy Prophet^{-saww} and said, ‘Son of my brother, this is how much we value your honour (we are ready to face such a great risk for it).’²⁶⁰

Someone once asked Imam Ali^{-asws}, ‘Did the Rasool Allah^{-saww} live under the authority of Syed Abu Talib^{-asws}?’ The Imam^{-asws} said, ‘No, but Syed Abu Talib^{-asws} was the Trustee of certain (items) of ‘Will’ (which a Prophet^{-as} would pass on to the one after him^{-as}) that he delivered to the Holy Prophet^{-saww}’

They then said, ‘So Syed Abu Talib^{-asws} delivered the ‘Wills’ to the Holy Prophet^{-saww} because of his Authority over him’?

The Imam^{-asws} said, ‘If so he did not have to deliver the wills to him^{-saww} (the Holy Prophet^{-saww}).’

The person then asked. ‘What was the condition of Syed Abu Talib^{-asws}?’ The Imam^{-asws} said. ‘Syed Abu Talib^{-asws} acknowledged the Holy Prophet^{-saww} and his^{-saww} Divine Message and delivered to him^{-saww} the (items of) Wills and died on that day.’²⁶¹

Imam Jafar e Sadiq^{-asws} said: "When Syed Abu Talib^{-asws} passed away, Angel Jibril^{-as} came to the Rasool Allah^{-saww} and said, ‘O Mohammed^{-saww}, migrate from Makkah. There is no one to help and protect you.’ Quraysh revolted against the Holy Prophet^{-saww} and he^{-saww} came out of Makkah running away (from disbelievers).’²⁶²

Shahadat of Rasool Allah^{-saww}

The narrator of a Hadith says that the Soul of Rasool Allah was taken (to the Heavens) when two nights of Safar were remaining (therefore on the 28th of Safar).²⁶³

Our 6th Imam (Imam Jafar-e-Sadiq^{-asws} was asked by a companion: Inform us (please) if the Holy Prophet^{-saww} died (by natural death) or was killed/murdered?

(The Imam^{-asws} replied) Indeed Allah^{-azwj} Says: ‘When he dies or is killed, will you turn back upon your heels? (Qur'an 3:144). The two women poisoned him^{-saww} before death." (narrator and his^{-asws} companions) said: ‘Those two women and their fathers were the worst creation of Allah^{-azwj}’.²⁶⁴

²⁶⁰ Ibid, h 30

²⁶¹ Ibid, h 18

²⁶² Ibid, h 31

²⁶³ Bihar ul Anwar, Vol. 22, Chapter 514, pg. 16

²⁶⁴ Tafseer al ayyashi Vol.1 Pg.200

Once Imam Abu Ja'far^{-asws} was asked: 'How was the prayer for the dead body of the Holy Prophet^{-saww}?'

The Imam^{-asws} said, 'When Amir Al-Momineen^{-asws} washed his^{-saww} body and covered him^{-saww}, ten people came in and walked around him. Amir Al-Momineen^{-asws}, then stood in the middle of them and said, Allah^{-azwj} Showers His blessings upon the Prophet^{-saww} and the angels send 'Salawat' (peace upon him) for him. *Believers, pray for the Prophet and greet him with the greeting of peace.*" (33:56) The group also continued reciting what the Imam^{-asws} said until the people of Madinah and people of 'Awali also said the prayer (for burial) in the same way.²⁶⁵

Imam Jafar e Sadiq^{-asws} said: (after the Shahadat of Rasool Allah^{-saww} who was given poison) 'Al-Abbas came to Amir Al-Momineen^{-asws} Ali^{-asws} and said, 'Ya Ali^{-asws}, people have come in a group to bury the Rasool Allah^{-saww} in 'Baqi Al-Musali', (the Baqi praying place), and one of them came as an imam to lead the Salat.' Amir Al-Momineen^{-asws} Ali^{-asws} then came out to the people and said, 'O people, the Rasool Allah^{-saww} is the Imam whether living or absent (from you). He^{-saww} had said that he^{-saww} must be buried in the place where he^{-saww} had met His Allah^{-azwj} (Passed away). Imam Ali^{-asws} then stood at the door and prayed for him. Then he^{-asws} commanded every ten people to come in and pray for him and leave.²⁶⁶

From him (Al Kulayni), by his chain, who said,

'Amir Al-Momineen^{-asws} said to Abu Bakr one day: '[3:169] *And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord, and I^{-asws} testify that Mohammed^{-saww}, the Rasool^{-saww} of Allah^{-azwj} died as a martyr. And, by Allah^{-azwj} he^{-saww} will be coming to you. When he^{-saww} does come to you, believe that it is him^{-saww}, for the Satan^{-la} cannot impersonate him^{-saww}.* So Ali^{-asws} grabbed the hand of Abu Bakr and showed him the Prophet^{-saww}. The Prophet^{-saww} said: 'O Abu Bakr! Believe in Imam Ali^{-asws} and in eleven from his^{-asws} sons^{-asws}. They^{-asws} are all like me^{-saww} except for the Prophet-hood. You have no right in it (taking the position as a successor and an Imam).' (The narrator) said, 'Then he^{-saww} went away and was not seen'.²⁶⁷

Climbing Over the Grave of the Holy Prophet^{-saww} is Prohibited

The narrator says 'I was in Madinah when the section of the roof of the Masjid (Masjid) that covers the grave of the Holy Prophet^{-saww} had crumbled down and the workers were climbing up and down (for repairs). We were asked: 'Who has an appointment with Abu 'Abd Allah^{-asws}?

²⁶⁵ Ibid, h 35

²⁶⁶ Ibid, h 37

²⁶⁷ الكافي 13 /448 :1

'Mihran Ibn Abu Nasr and Isma'il Ibn 'Ammar Al-Sayrafi both said, 'I have an appointment with the Imam^{-asws}'. I said to them 'Ask the Imam^{-asws} if it is permissible to climb up and look on to the grave of the Holy Prophet^{-saww}.

Next day we met them' and we all came together. 'Isma'il said, 'We asked your question and he^{-asws} said this: "I^{-asws} do not want anyone to climb above his^{-saww} grave. I^{-asws} do not feel safe for anyone whose eyesight may go away because of catching sight of something that causes him such loss or sees him^{-saww} (the Holy Prophet^{-saww}) standing in prayer.'²⁶⁸

Appendix II: Additional Ahadith on the 12 Imams^{-asws}:

The narrator of the Hadith says:

'I heard Ali^{-asws} Ibn Al-Hussain^{-asws} say, 'Allah^{-azwj} Created Mohammed^{-saww}, Ali^{-asws} and the remaining 11 'A'immah^{-asws} (Leaders with Divine Authority) from his^{-asws} descendants out of the Al-Noor (the Divine Light) of His^{-azwj} Greatness. Allah^{-azwj} then Placed them^{-asws} as Figures in the brightness of His^{-azwj} 'Al-Noor' (Divine Light) where they^{-asws} worshipped Him^{-azwj} before the creation of all beings. They^{-asws} would speak of the Glory of Allah^{-azwj} and of His^{-azwj} Holiness. They^{-asws} are the 'A'immah^{-asws} (Leaders with Divine Authority) from the descendants of the Rasool Allah^{-saww}.²⁶⁹

The narrator of the Hadith says:

'I heard Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) say, 'The 12 Imams^{-asws} (Leaders with Divine Authority) all from the family^{-asws} of Mohammed^{-saww} are Muhaddath (the ones to whom Angels^{-as} speak). They^{-asws} all are from the descendants of the Messenger of Allah^{-saww} and the descendants of Ali^{-asws}. The Messenger of Allah^{-saww} and Ali^{-asws} are their^{-asws} ancestors.'²⁷⁰

The narrator of the Hadith says:

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

'The narrator has said that 'Umar than said to him, 'I am not the one you are looking for. However, I can guide you to the one^{-asws} who is the most knowledgeable person^{-asws} in our

²⁶⁸ Al-Kafi, Vol. 1 Chapter on History, Ch. 2, h 1.

²⁶⁹ Al-Kafi, Vol. 1, Chapter on History- 126, h 6

²⁷⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 7

nation in the matters of the Book, the Sunnah (traditions of the Holy Prophet^{-saww}) and all that you would like to ask.' He directed him to Imam Ali^{-asws}. The Jewish man then said, 'If what you say is true then why have you taken the oath of allegiance from people, if the most knowledgeable among you is that man^{-asws}?.'

Umar then treated him harshly. The Jewish man went to Ali^{-asws} and said, 'Are you^{-asws} as such as 'Umar has said?' Imam Ali^{-asws} then asked, 'What has 'Umar said?' He then informed him^{-asws} of what 'Umar had said. The Jewish man then said, 'If you^{-asws} are as he has said you^{-asws} are, I would like to ask you^{-asws} certain questions to know if anyone (of your^{-asws} nation) knows the answer so I will know that your^{-asws} claim is true that you^{-asws} are the best and the most truthful among the nations. In such case I will accept your^{-asws} religion, Islam.

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

'Amir Al-Momineen^{-asws} answered his questions.

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

'Amir Al-Momineen^{-asws} (Imam Ali^{-asws}) said, 'This nation will have 12 'A'immah^{-asws}. All of them^{-asws} will be from the descendants of the Holy Prophet^{-saww} of this nation. They^{-asws} will be from my^{-asws} descendants. The place of our Holy Prophet^{-saww} in Paradise will be the best and holiest of them in Eden. With him^{-saww}, in his^{-saww} dwelling, will be these 12 people^{-asws} from his^{-saww} descendants. Their^{-asws} mothers^{-asws} and grandmothers^{-asws} and the mothers^{-asws} of their mothers^{-asws} and their^{-asws} descendants will live with them^{-asws}. No one else will live therein as their^{-asws} partners.²⁷¹

The narrator of the Hadith says: 'Once I went to visit the (house of) the daughter^{-asws} of the Holy Prophet^{-saww} and I saw with Syeda^{-asws} a tablet in which the names of the executors (implementers) of the Wills (of Leaders with Divine Authority) from her descendants were written. I then (with Syeda^{-asws} 's permission) counted them to twelve. The last one^{-asws} 's name

²⁷¹ Al-Kafi, Vol. 1, Chapter on History- 126, h 8

was Al-Qa'im^{-ajfi} (the one^{-asws} who will rise with Divine Authority and power). The name of three of them was Mohammed^{-asws} and the name of another three was Ali^{-asws}.^{'272}

The narrator of the Hadith says: Our 5th Imam^{-asws} said: 'Allah^{-azwj} Sent Mohammed^{-saww} to all Jinn and man and appointed twelve executors of the will after him. Of these twelve ones^{-asws}, there are those^{-asws} who have already left this world and there are those^{-asws} who will enter this world and complete their task. All the executors^{-asws} of the Wills (of the Prophets^{-as}) experienced certain traditions, Sunnah. The number executors^{-asws} of the Will after Mohammed^{-saww}, who explain the 'Sunnah', is the same as the number of executors of the will of Jesus^{-as} (twelve.) Amir Al-Momineen^{-asws} explained the tradition of Jesus^{-as}.^{'273}

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

'Ibn 'Abbas then asked, 'Who are they?' Amir Al-Momineen^{-asws} replied: 'I^{-asws} and the 11 persons^{-asws} from my^{-asws} descendants^{-asws} who all are 'A'immah^{-asws} (Leaders with Divine Authority), and Muhaddathun^{-asws}, such persons to whom angels speak.'²⁷⁴

The narrator of the Hadith says: 'The Messenger of Allah^{-saww} once said to his^{-saww} companions, 'You must believe in the Layla Al-Qadr (Night of Destiny: Verse no. 97 in the Holy Quran). It is Ali^{-asws} Ibn Abu Talib^{-asws} and his^{-asws} eleven descendants^{-asws} after me^{-saww}.²⁷⁵

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

'The narrator has said that then he^{-saww} vanished and could not be seen around.'²⁷⁶

²⁷² Al-Kafi, Vol. 1, Chapter on History- 126, h 9

²⁷³ Al-Kafi, Vol. 1, Chapter on History- 126, h 10

²⁷⁴ Al-Kafi, Vol. 1, Chapter on History- 126, h 11

²⁷⁵ Al-Kafi, Vol. 1, Chapter on History- 126, h 12

²⁷⁶ Al-Kafi, Vol. 1, Chapter on History- 126, h 13

The narrator of the Hadith says: 'I heard Abu Ja'far^{-asws} say, 'There will be 12 'A'immah^{-asws} (Leaders with Divine Authority) from the family of Mohammed^{-saww} and they^{-asws} all will be Muhaddathun^{-asws}, persons to whom angels speak. They^{-asws} will be of the descendants of the Messenger of Allah^{-saww} and Ali^{-asws} Ibn Abu Talib^{-asws}. The Messenger of Allah^{-saww} and Ali^{-asws} are their^{-asws} ancestors^{-asws}.²⁷⁷

The narrator of the Hadith says: Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) has said, 'After Al-Hussain^{-asws} Ibn Ali^{-asws} there will be nine 'A'immah^{-asws} (Leaders with Divine Authority). The ninth of them will be Al-Qa'im^{-ajfi} (the one who will rise with Divine Authority and Power).²⁷⁸

The narrator of the Hadith says: 'I heard Abu Ja'far^{-asws} say, 'We are twelve 'A'immah^{-asws} (Leaders with Divine Authority). Al-Hassan^{-asws} and Al-Hussain^{-asws} are of them^{-asws}. Thereafter 'A'immah^{-asws} (Leaders with Divine Authority) are from the descendants of Al-Hussain^{-asws}.'²⁷⁹

The narrator of the Hadith says: Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) said: 'The Messenger of Allah^{-saww} has said, 'I^{-saww} and twelve persons^{-asws} from my^{-saww} descendants and you^{-asws}, O Ali^{-asws}, are the safety anchor of the Earth, that is, the pillars thereof and its ropes. Through us^{-asws} Allah^{-azwj} has Secured the earth from devouring the inhabitants. If all the twelve persons^{-asws} from my^{-saww} family^{-asws} were not to be there, the earth will devour her inhabitants without delay.²⁸⁰

The narrator of the Hadith says: Imam Mohammed Baqir^{-asws} (our 5th Imam^{-asws}) said: 'The Messenger of Allah^{-saww} has said, 'From my^{-saww} descendants there will be twelve noble supervisors^{-asws}, who are Muhaddathun^{-asws}, persons to whom angels^{-as} speak, and very intelligent. The last of them will be Al-Qa'im^{-ajfi} (the one^{-asws} who will rise with Divine Authority and Power and with Truth) who will fill the earth with justice after being taken over by the injustice.²⁸¹

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

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

²⁷⁷ Al-Kafi, Vol. 1, Chapter on History- 126, h 14

²⁷⁸ Al-Kafi, Vol. 1, Chapter on History- 126, h 15

²⁷⁹ Al-Kafi, Vol. 1, Chapter on History- 126, h 16

²⁸⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 17

²⁸¹ Al-Kafi, Vol. 1, Chapter on History- 126, h 18

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

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

Allah^{-azwj} then Inspired them, ‘My^{-azwj} Angels^{-as}, My^{-azwj} Heavens and My^{-azwj} Earth be patient and relieved.’ Allah^{-azwj} then Removed a barrier and Mohammed^{-saww} appeared as well as the twelve executors^{-asws} of his^{-saww} will. He^{-saww} held the hand of Al-Qa’im^{-ajfj} (the one who will rise with Divine Authority and power) from among them^{-asws}. Allah^{-azwj} said, ‘O My^{-azwj} angels^{-as}, My^{-azwj} Heavens and My^{-azwj} Earth through this one^{-ajfj}, I^{-azwj} will Grant support for this (the revenge of Al-Hussain^{-asws}).’ Allah^{-azwj} Said it three times.²⁸²

A Fact-Finding Journey of an Indian Man:

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

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

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

‘They asked, ‘Who is he^{-saww} and what is his^{-saww} name?’ I said, ‘His name is Mohammed^{-saww}.’ They said, ‘You are searching for our Prophet^{-saww}.’ I asked them about his^{-saww} laws and they provided me information. I said, ‘I know that Mohammed^{-saww} is the Prophet but I do not know

²⁸² Al-Kafi, Vol. 1, Chapter on History- 126, h 19

the one^{-saww} you describe to me. Is he^{-saww} the one I search for or not? You should show where he^{-saww} is so I can go and find out whether the signs that I have are found about are in him^{-saww} or not. If he^{-saww} is the one^{-saww} I am looking for I will accept his^{-saww} religion.'

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

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

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

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

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

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

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

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

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

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

‘Amiri has said that he came to us at Qum. He then informed us of the triumph and that our people had returned from Al-Aqaba. Ghanim went to Khurasan. Next year he went for Hajj and sent us souvenirs from Khurasan. He lived there for some time and then he died. May Allah^{-azwj} Grant him blessings.’²⁸³

²⁸³ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{-ajfj} Ibn Imam Hassan Al-Askari^{-asws}, h 3

Complete Ahadith on the Characteristics of a Divine Imam^{-asws}

Hadith 1

معاني الأخبار ل، الخصال ن، عيون أخبار الرضا عليه السلام الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: لِلْإِمَامِ عَلَامَاتٌ يَكُونُ أَعْلَمَ النَّاسِ وَ أَحْكَمَ النَّاسِ وَ أَتْقَى النَّاسِ وَ أَحْلَمَ النَّاسِ وَ أَشَجَعَ النَّاسِ وَ أَسْخَى النَّاسِ وَ أَغْبَدَ النَّاسِ

(The books) 'Ma'any Al Akhbar' (and) 'Al Khisaal' (and) 'Uyoon Akhbar Al Reza^{-asws} – Al Talaqany, from Ahmad Al Mandany, from Ali Bin Al Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'For the Imam^{-asws} there are signs. He^{-asws} would happen to be the most knowledgeable of the people, and the wisest of the people, and the most pious of the people, and the most forbearing of the people, and the bravest of the people, and the most generous of the people, and most worshipping of the people.

وَ يَلِدَ [يُولَدُ] مُحْتُونًا وَ يَكُونُ مُطَهَّرًا وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ وَ لَا يَكُونُ لَهُ ظِلٌّ

And he^{-asws} comes to (the world) circumcised, and would happen to be clean, and he^{-asws} would see from behind him^{-asws} just as he^{-asws} would see from in front of him^{-asws}, and there would not happen to be a shadow for him^{-asws}.

وَ إِذَا وَقَعَ إِلَى الْأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعًا صَوْتَهُ بِالشَّهَادَتَيْنِ وَ لَا يَحْتَلِمُ وَ تَنَامُ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ يَكُونُ مُحَدَّثًا وَ يَسْتَوِي عَلَيْهِ دَرَجُ رَسُولِ اللَّهِ ص وَ لَا يُرَى لَهُ بَوْلٌ وَ لَا غَائِطٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَكَّلَ الْأَرْضَ بِإِتِلَاعِ مَا يَخْرُجُ مِنْهُ وَ تَكُونُ رَائِحَتُهُ أَطْيَبَ مِنْ رَائِحَةِ الْمِسْكِ

And when he^{-asws} falls to the ground from the belly of his^{-asws} mother^{-as}, falls upon his palms, raising his^{-asws} voice with the two testimonies; and he^{-asws} does not have wet-dreams, and his^{-asws} eyes sleep and his^{-asws} heart does not sleep, and he^{-asws} happens to be one narrated to (from Allah^{-azwj} – a Muhaddasa), and the armour of Rasool-Allah^{-saww} fits upon him^{-asws}, and neither is urine seen for him^{-asws} nor any faeces because Allah^{-azwj} Mighty and Majestic has Allocated the earth with devouring whatever comes out from him^{-asws}, and his^{-asws} aroma would be more aromatic than the aroma of musk;

وَ يَكُونُ أَوَّلَى النَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ يَكُونُ أَشَدَّ النَّاسِ تَوَاضُعًا لِلَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ أَخَذَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَ أَكْفَى النَّاسِ عَمَّا يَنْهَى عَنْهُ

And he^{-asws} would be the foremost of the people from them with their own selves, and the kindest upon them than their own fathers and mothers, and he^{-asws} would be the most intense of the people in being humble to Allah^{-azwj} Mighty and Majestic, and would be the most taking of the people with what they have been Commanded with, and the most refraining of the people from what they have been Forbidden from;

وَ يَكُونُ دُعَاؤُهُ مُسْتَجَابًا حَتَّى إِنَّهُ لَوْ دَعَا عَلَى صَخْرَةٍ لَانْشَقَّتْ بِنُصْفَتَيْنِ وَ يَكُونُ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ سَيْفُهُ ذُو الْفَقَارِ وَ تَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شَبِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

And his^{-asws} supplications would happen to be Answered to the extent that even if he^{-asws} were to supplicate against a rock it would split into two halves, and he^{-asws} would happen to have weapons of Rasool-Allah^{-saww} with him^{-asws} and his^{-saww} sword Zulfiqar, and there would

happen to be a manuscript with him^{-asws} having names of their^{-asws} Shias in it up to the Day of Qiyamah, and a manuscript having names of their^{-asws} enemies in it up to the Day of Qiyamah;

وَتَكُونُ عِنْدَهُ الْجَامِعَةُ وَ هِيَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَخْتِاجُ إِلَيْهِ وَلَدَ آدَمَ وَ يَكُونُ عِنْدَهُ الْجَفَرُ الْأَكْبَرُ وَ الْأَصْفَرُ إِهَابٌ مَاعِزٍ وَ إِهَابٌ كَبِشٍ فِيهِمَا جَمِيعُ الْعُلُومِ حَتَّى أَرْضُ الْحَدَشِ وَ حَتَّى الْجِلْدَةُ وَ نِصْفُ الْجِلْدَةِ وَ ثُلُثُ الْجِلْدَةِ وَ يَكُونُ عِنْدَهُ مُصْحَفٌ فَاطِمَةَ ع.

And he^{-asws} would happen to have the (book) 'Al Jami'e with him^{-asws}, its length is of seventy cubits, wherein is entirety of what the children of Adam^{-as} could be needy to, and he^{-asws} would happen to have with him^{-asws} the (book) 'Al Jafr', the large and the small (from) skin of a goat and skin of a ram wherein is the entirety of the knowledges, to the extent of (compensation) of the scratch wound, and to the extent of the lashing, and the half-lash, and a third of a lashing, and he^{-asws} would have the parchment of (Syeda) Fatima^{-asws} with him^{-asws}'.²⁸⁴

Hadith 2

الْخِصَالُ الْعِجْلِيُّ عَنْ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مُثَلُّوْلٍ عَنْ أَبِي مُعَاوِيَةَ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرُ خِصَالٍ مِنْ صِفَاتِ الْإِمَامِ الْعِصْمَةِ وَ النُّصُوصِ وَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ وَ أَتْقَاهُمْ لِلَّهِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ أَنْ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ وَ يَكُونَ لَهُ الْمُعْجِزُ وَ الدَّلِيلُ وَ تَنَامَ عَيْنُهُ وَ لَا يَنَامَ قَلْبُهُ وَ لَا يَكُونُ لَهُ قِيَاءٌ وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ.

(The book) 'Al Khisaal' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

'From Abu Abdullah^{-asws} having said: 'Ten characteristics are from the attributes of the Imam^{-asws} – The infallibility, and the texts, and he^{-asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{-azwj}, and their most knowledgeable with the Book of Allah^{-azwj}, and he^{-asws} would be the owner of the apparent bequest, and there would happen to be for him^{-asws}, the miracles and the evidences, and his^{-asws} eyes would sleep but his^{-asws} heart would not sleep, and there would not happen to be any shadow for him^{-asws}, and he^{-asws} will see from behind him^{-asws} just as he^{-asws} sees from in front of him^{-asws}'.²⁸⁵

Hadith 3

قَرَبُ الْإِسْنَادِ مُحَمَّدُ بْنُ خَالِدٍ الطَّبَالِيسِيُّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: دَخَلْتُ عَلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ بِمَ يُعْرِفُ الْإِمَامَ

(The book) 'Qurb Al Asnad' – Muhammad Bin Khalid Al Tayalisiy, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Al-Hassan Al-Maazy (7th Imam^{-asws}), he (the narrator) said, 'I entered to see him^{-asws} and said, 'May I be sacrificed for you^{-asws}! By what is the Imam^{-asws} recognised?'

فَقَالَ بِخِصَالٍ أَمَّا أَوَّلُهَا فَشَيْءٌ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسُ وَ نَصَبَهُ لَهُمْ عَلَماً حَتَّى يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلَيْهِ وَ عَرَفَهُ النَّاسُ وَ كَذَلِكَ الْأُيُمَةُ يُعْرِفُونَهُمْ النَّاسُ وَ يَنْصِبُونَهُمْ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلُ فَيُجِيبُ وَ يُسَكَّتُ عَنْهُ فَيَبْتَدِئُ وَ يُخَيِّرُ النَّاسَ بِمَا فِي عَدِ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

²⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 3 Ch 4 H 1

²⁸⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

He^{-asws} said: 'By (certain) characteristics. As for the first of these, it is a thing preceding from his^{-asws} father^{-asws} and the people recognise it and nominated him^{-asws} as a flag for them until he^{-asws} becomes the Divine Authority upon them, because Rasool-Allah^{-saww} nominated Ali^{-asws} and the people recognised him^{-asws}, and like that is the Imamate. The people are recognising them and they^{-asws} (the Imams) have been nominated for them until they (the people) recognise him^{-asws}, and he^{-asws} is asked, so he^{-asws} answers, and if they are silent from him^{-asws}, he^{-asws} initiates and tells the people what will happen tomorrow, and he^{-asws} speaks to the people in every language'.

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عَلَامَةً تَطْمَئِنُّ إِلَيْهَا فَوَ اللَّهِ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ فَتَكَلَّمَ الْخُرَّاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارْسِيَّةِ فَقَالَ لَهُ الْخُرَّاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَعْنِي أَنْ أَكَلِمَكَ بِكَلامِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ

He^{-asws} said to me: 'O Abu Muhammad! Right now, before you arise, a sign will come to you, you will be content to it'. By Allah^{-azwj}! I did not wait long before a man from the people of Khurasan entered. The Khurasani spoke in Arabic and he^{-asws} answered in Persian. The Khurasani said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Nothing prevented me from speaking to you^{-asws} in my language except that I (thought) you^{-asws} were not good at it'.

فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ

He^{-asws} said: 'Glory be to Allah^{-azwj}! When I^{-asws} am not good an answering you, then what is my^{-asws} merit over you?'

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَحِيمَةٍ وَلَا شَيْءٍ فِيهِ رُوحٌ يَهْدَا يُعْرِفُ الْإِمَامَ فَإِنْ لَمْ تَكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

Then he^{-asws} said: 'O Abu Muhammad! The Imam^{-asws} is such, no speech is hidden unto him^{-asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{-asws} is recognised by this, so if there does not happen to be this characteristic in him^{-asws}, then he isn't an Imam^{-asws}'.²⁸⁶

Hadith 4

معاني الأخبار إبراهيم بن هارون العنبري عن ابن عقدة عن جعفر بن عبد الله عن كثير بن عياش عن أبي الجارود قال: سألت أبا جعفر الباقر ع م يعرّف الإمام

(The book) 'Ma'any Al Akhbar' – Ibrahim Bin Haroun Al Absy, from Ibn Uqda, from Ja'far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud who said,

'I asked Abu Ja'far Al-Baqir^{-asws}. 'By what is the Imam^{-asws} recognised?'

قَالَ بِخِصَالٍ أُولَاهَا نَصٌّ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَيْهِ وَنَصْبُهُ عَلَمًا لِلنَّاسِ حَتَّى يَكُونَ عَلَيْهِمْ حُجَّةٌ لِأَنَّ رَسُولَ اللَّهِ ص نَصَّبَ عَلَيْهِ وَعَرَفَهُ النَّاسُ بِاسْمِهِ وَعَيْنِهِ وَكَذَلِكَ الْأَيُّمَةُ ع يَنْصِبُ الْأَوَّلَ الثَّانِي وَ أَنْ يُسْأَلَ فَيُجِيبُ وَ أَنْ يُسْكَتَ عَنْهُ فَيَبْتَدِئُ وَ يُخَبِّرُ النَّاسَ بِمَا يَكُونُ فِي غَدٍ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ وَ لُغَةٍ.

²⁸⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

He^{-asws} said: 'By (certain) characteristics. The first of these is text from Allah^{-azwj} Blessed and Exalted upon him^{-asws}, and his^{-asws} being nominated as a flag for the people until he^{-asws} happens to be a Divine Authority upon them, because Rasool-Allah^{-azwj} nominate Ali^{-asws}; and the people would recognise him^{-asws} by his^{-asws} name and his^{-asws} eyes, and like that are the Imams^{-asws}, the first nominates the second; and if he^{-asws} is asked he^{-asws} will answer, and if he is silent from, he^{-asws} would initiate, and he^{-asws} would inform the people with what would be happening tomorrow (future), and he^{-asws} would speak to the people in every tongue and language".²⁸⁷

Hadith 5

الغيبة للنعماني مُحَمَّدُ بْنُ هَاشِمٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِذَا مَضَى الْإِمَامُ الْقَائِمُ مِنْ أَهْلِ الْبَيْتِ فَبِأَيِّ شَيْءٍ يُعْرَفُ مَنْ يَجِيءُ بَعْدَهُ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, and Muhammad Bin Al Hassan Bin Muhammad, altogether from Al Hassan Bin Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abu Al Jaroud who said,

'I said to Abu Ja'far^{-asws}, 'When the standing Imam^{-asws} from the People^{-asws} of the Household passes away, then by which thing can he^{-asws} be recognised, the one to come after him^{-asws}?'

قَالَ بِالْهَدْيِ وَالْإِطْرَاقِ وَ إِفْرَارِ آلِ مُحَمَّدٍ ص لَهُ بِالْفَضْلِ وَ لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا بِبَيِّنٍ.

He^{-asws} said: 'By the guidance, and being articulate, and by the approval of the Progeny^{-asws} of Muhammad^{-saww} to him^{-asws} with the merit, and he^{-asws} is not asked about anything unless he^{-asws} clarifies".²⁸⁸

Hadith 6

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ

Al Bursy in (the book) 'Mashariq Al Anwaar, from Tariq Bin Shihab,

'From Amir Al-Momineen^{-asws} having said: 'O Tariq! The Imam^{-asws} is Word of Allah^{-azwj}, and Divine Authority of Allah^{-azwj}, and Face of Allah^{-azwj}, and Noor of Allah^{-azwj}, and Veil of Allah^{-azwj}, and Sign of Allah^{-azwj}.

يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ

Allah^{-azwj} Chooses him^{-asws} and Makes to be in him^{-asws} whatever He^{-azwj} so Desires to, and due to that, Obligates the obedience to him^{-asws} and the Wilayah upon the entirety of His^{-azwj} creatures. Therefore, he^{-asws} is His^{-azwj} Guardian (in charge) in His^{-azwj} skies and His^{-azwj} earth,

²⁸⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 14

²⁸⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 28

having Taken the Pact with that for him^{-asws} upon the entirety of His^{-azwj} servants. So, the one who precedes upon him has disbelieved in Allah^{-azwj} from above His^{-azwj} Throne, and he^{-asws} does whatever He^{-azwj} so Desires, and when Allah^{-azwj} Desires (anything), he^{-asws} desires (as well).

و يُكْتَبُ عَلَى عَظْمِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُلْبَسُ أَهْبِيئَةً وَ عِلْمَ الصَّمِيرِ وَ يَطْلُعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمَلَكِ وَ الْمَلَكُوتِ وَ يُعْطَى مِنْطَقُ الطَّيْرِ عِنْدَ وَلَايَتِهِ

And it is written upon his^{-asws} upper arm: ***'And the Word of your Lord has been Completed, truly and justly; [6:115].*** He^{-asws} is the true and the just, and a pillar of light is set up for him^{-asws}, from the earth to the sky. He^{-asws} sees in it the deeds of the servants, and he^{-asws} adorns the prestige, and knows the consciences, and is notified upon the hidden matters, and he^{-asws} sees what is between the east and the west. So, nothing is hidden to him^{-asws} from the realms of the kingdom and the Kingdoms; and he^{-asws} is Given the talk (language) of the birds at his^{-asws} Wilayah.

فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لَوْحِيهِ وَ يَرْتَضِيهِ لَعَنِيهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حُكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِنُ لَهُ بِالْإِمْرَةِ وَ يَخْكُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلُهُ الْأَصْفِيَاءِ وَ خِلَافَتُهُ اللَّهِ وَ خِلَافَةُ رَسُولِ اللَّهِ

So, this is the one whom Allah^{-azwj} Chooses for His^{-azwj} Face, and Selects him^{-asws} for His^{-azwj} hidden matters, and Supports him^{-asws} with His^{-azwj} Word, and Indoctrinates him^{-asws} (with) His^{-azwj} Wisdom, and Makes his^{-asws} heart a place of His^{-azwj} Desire, and Calls for him^{-asws} with the Authority, and Submits (creatures) for him^{-asws} with the Command, and Judges with the obedience to him^{-asws}, and that is because the Imamate is inheritance of the Prophets^{-as}, and status of the elites, and Caliphate of Allah^{-azwj} and caliphate of Rasool-Allah^{-saww}.

فَهِىَ عِصْمَةٌ وَ وَلَايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَايَتُهُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عِزٌّ الْمُؤْمِنِينَ وَ شَفَاعَةُ الْمُتَذَنِّبِينَ وَ نَجَاةُ الْمُحِجِّينَ

So, it is a protection, and Wilayah, and authority, and guidance, and it is the complete Religion, and outweighing of the scales. The Imam^{-asws} is evidence of the aimers, and a minaret of the guided, and way of the travellers, and a sun shining in the hearts of the spiritualists. His^{-asws} Wilayah is a cause for the salvation, and obedience to him^{-asws} is Obligatory during the lifetime, and an apparatus after the deaths, and honour of the Momineen, and intercession of the sinners, and salvation of the ones who love them^{-asws}.

وَ قُوْرُ التَّابِعِينَ لِأَمَّا رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِيْنُ الْحَلَالِ مِنَ الْحَرَامِ فَهِىَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلاَهُ وَ حَكَمَهُ

And he^{-asws} is success of the repentant, because it is head of Al-Islam, and perfection of the Eman, and recognition of the limits and the rulings, and clarification of the Permissible(s) from the Prohibitions. It is a rank that cannot be attained except by one^{-asws} whom Allah^{-azwj} Chooses, and Advances him^{-asws}, and Places him^{-asws} in charge and Makes him a judge.

قَالُوا لَيْتَهُ هِيَ جَفْطُ الثُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَا وَ الدَّالُّ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ يَقُولُهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ

His^{asws} Wilayah, it is a protection of the frontiers, and management of the affairs, and counter of the days and the months. The Imam^{asws} is the fresh water to the thirsty, and pointer upon the guidance. The Imam^{asws} is Purified from the sins, notified upon the hidden matter. The Imam^{asws}, he^{asws} is the sun emerging upon the servants with the rays, so neither the hands not the sights can attain him^{asws}, and it is an indication with Words of the Exalted: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].**

وَ الْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيِّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمُجُودِ وَ ضَوْءُ شَمْسِ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُوءُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ

And the Mominoun (is a reference to) Ali^{asws} and his^{asws} family. The honour is for the Prophet^{saww} and the family^{asws}, and the Prophet^{saww} and the family are not separate regarding the honour up to the end of times. They^{asws} are the head of the circle of Eman, and pivot of the existence, and sky of generosity, and nobility of the existing ones, and noble illumination of the sun, and light of His^{azwj} moon, and origin of the honour, and the glory, and initiation, and its meaning and its construction.

فَالْإِمَامُ هُوَ السِّرَاجُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمَنْهَاجُ وَ الْمَاءُ النَّجَّاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُغْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكِ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ الْيَعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يَنْزِفُ

The Imam^{asws}, he^{asws} is the glow of the lantern, and the way, and the manifesto, and the streaming water, and the overflowing ocean, and the shining moon, and the abundant well, and the clear manifesto of the paths, and the evidence of the blindness of the destroyed ones, and the pouring cloud, and the roaming rain, and the perfect full moon, and the meritorious evidence, and the shading sky, and the majestic bounty, and ocean which does not deplete;

وَ الشَّرَفُ الَّذِي لَا يُوصَفُ وَ الْعِزُّ الْعَزِيَّةُ وَ الرِّوَضَةُ الْمَطِيرَةُ وَ الزَّهْرُ الْأَرْيَحُ وَ الْبَدْرُ الْبَهِيحُ وَ النَّبَرُ الْلَائِحُ وَ الطِّيبُ الْفَائِحُ وَ الْعَمَلُ الصَّالِحُ وَ الْمَنْجَرُ الرَّابِحُ وَ الْمَنْهَجُ الْوَاضِحُ وَ الطِّيبُ الرَّفِيقُ وَ الْأَبُ الشَّقِيقُ

And the nobility which cannot be described, and the abundant spring, and the garden rained upon, and the fragrant flower, and the beautiful moon, and the luminous regulations, and the aromatic scent, and the righteous deed, and the profitable store, and the clear manifesto, and the delicate perfume, and the compassionate father.

مَفْرَعُ الْعِبَادِ فِي الدَّوَاهِي وَ الْحَاكِمُ وَ الْأَمْرُ وَ النَّاهِي مُهَيِّمُنُ اللَّهِ عَلَى الْخَلْقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ مَحَجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مَبْرَأٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ

He^{asws} is a shelter of the servants during the difficulties, and the judge, and the instructor and the forbidden, a custodian of Allah^{azwj} upon the creatures and His^{azwj} trustee upon the creatures, a Divine Authority of Allah^{azwj} upon His^{azwj} servants, and praised in His^{azwj} earth and His^{azwj} country, Purified from the sins, freed from the faults, notified upon the hidden matters.

ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ دَهْرِهِ وَ خَلِيفَةُ اللَّهِ فِي نَحْيِهِ وَ أَمْرُهُ لَا يُوجَدُ لَهُ مِثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَنْالُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنَزِلَتَنَا

His^{-asws} apparent is an uncontrollable matter, and his^{-asws} esoteric is a hidden matter one of his^{-asws} time cannot be realised, and he^{-asws} is a Caliph of Allah^{-azwj} regarding His^{-azwj} Forbiddance, and his^{-asws} order, no example can be found for it nor can it be established for him^{-asws} with evidence. So, who is that who can attain our^{-asws} recognition or recognise our^{-asws} rank, or witness our^{-asws} prestige, or realise our^{-asws} status?

حَارَتِ الْأَلْبَابُ وَ الْعُقُولُ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاغَرَتِ الْعُظَمَاءُ وَ تَقَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرِسَتِ الْبُلَغَاءُ وَ لَكِنَتِ الْخُطَبَاءُ وَ عَجَزَتِ الْفُصَحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنْ وَصْفِ شَأْنِ الْأَوْلِيَاءِ

The understandings and the intellects are confused, and the understandings are lost in what I^{-asws} am saying. The great ones are belittled, and the scholars fall short, and the poets are frustrated, and the eloquent are muted, and the preachers are contradictory, and the linguists are frustrated, and the earth and the sky are humbled from describing the glory of the Guardians^{-asws}.

وَ هَلْ يُعْرِفُ أَوْ يُوصِفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شُعَاعُ جَلَالِ الْكَبَرِيَاءِ وَ شَرَفُ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ وَصْفِ الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ

And can he^{-asws} be recognised, or described, or known, or understood, nor realised, or controlled, one^{-asws} who is a ray of the Majesty of the Greatness, and nobility of the earth and the sky. More majestic is the position of Progeny^{-asws} of Muhammad^{-saww} from the description of the describers, and attribution of the attributers.

وَ هُمْ الْكَلِمَةُ الْعُلْيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَأَيْنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ مِنْ هَذَا وَ مَنْ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفْتُ

And if anyone from the world is compared with them^{-asws}, how (can this be so), and they^{-asws} are supreme word, and the white names, and the great oneness which are turned away from by the **ones who turned and fled [70:17]**, and the Magnificent, the Exalted Veil of Allah^{-azwj}. So, where is the choosing from this? And where are the intellects from this? And who is who can recognise, or describe one^{-asws} whom I^{-asws} have described?

ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعِجْلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِبَيْتِ الصَّفْوَةِ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمُعَدِنِ الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيْنَ هُمْ الشَّيْطَانُ أَعْمَاهُمْ فَتَبَّاهُمْ وَ سُخْقَاهُمْ

They thought that (Imamate) is in other than Progeny^{-asws} of Muhammad^{-saww}. They lied and their feet slipped, and they took the calf as a lord, and the Satan^{-la} as a party. All that is in hatred for the house of elites, and house of the Infallible(s), and envy of the mines of the Message and the Wisdom, **And when the Satan adorned their deeds for them [8:48]**, there was destruction for them and remoteness.

كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا غَابِثًا لِلْأَصْنَافِ جَبَانًا يَوْمَ الرِّحَامِ وَ الْإِمَامُ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّرَجَةِ مِنْ فُرُشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ الْبَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ النَّهْجِ مِنَ النَّبِيِّ الْكَرِيمِ وَ النَّفْسِ مِنَ الرَّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلُ عَنِ اللَّهِ

How can they (people) choose an imam, an ignoramus, an idol worshipper, a coward on the day of crowding, and the Imam^{-asws} is such that it is Obligatory that he^{-asws} happens to be knowledge not ignorant, and brave not an abstainer (from battling), neither is an affiliation higher upon him^{-asws} nor can any lineage condemn him^{-asws}. So, he^{-asws} is among the peaks of Quraysh, and the nobility from Hashim^{-asws}, and the remaining ones from Ibrahim^{-as} and the peak from the honourable springs, and the self from the Rasool^{-saww}, and the Pleased from Allah^{-azwj}, and the Word from Allah^{-azwj}.

فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنْأَفٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّئَاسَةِ مُقْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُؤَقَّتٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ

He^{-asws} is the noblest of the nobles, and the branch from Abd Manaf^{-as}, a knower of the politics, one standing with the government of Obligatory obedience up to the Day of the House. Allah^{-azwj} Deposits His^{-azwj} Secrets in his^{-asws} heart and Notifies his^{-asws} tongue with it. He^{-asws} is infallible, harmonised, not being a coward, nor ignorant.

فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

But they (people) left him^{-asws}, O Tariq, **they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].**

وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكَيٌّ وَ جَسَدٌ سَمَآوِيٌّ وَ أَمْرٌ إِلَهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ

And the Imam^{-asws}, O Tariq, is a royal human, and of heavenly body, and a Divine Command, and a Holy soul, and of lofty position, and a majestic Noor, and a hidden secret.

فَهُوَ مَلَكُ الدَّاتِ إِلَهِي الصِّفَاتِ زَائِدُ الْحَسَنَاتِ عَالِمٌ بِالْمُعَيَّبَاتِ خَصًّا مِنْ رَبِّ الْعَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كُلُّهُ لِأَلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرِئِيلُ صَفْوَةُ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ

He^{-asws} is a king of the Divine Self, of additional beautiful attributes, a knower with the hidden matters specialised from Lord^{-azwj} of the worlds, and Nominated from the truthful, the trustworthy (Rasool^{-saww}), and all this is for Progeny^{-asws} of Muhammad^{-saww}. No participant participates in it, because they^{-asws} are the mines of Revelation, and meaning of the interpretation, and special ones of the Majestic Lord^{-azwj}, and landing place of the trustworthy Jibraeel^{-as}, elites of Allah^{-azwj} and His^{-asws} Word.

شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الصِّفَوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الْجَلَالَةِ جَنْبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقِسْطَاسُ الْمُسْتَقِيمُ وَ الْمُنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهَ الْكَرِيمُ وَ النُّورُ الْقَدِيمُ

(They^{-asws}) are the tree of the Prophet-hood, and the mine of elites, the spring of words, and the peak of evidence, and the decisive Message, and Noor of the Majesty, Side of Allah^{-azwj} and His^{-azwj} Depository, and a place of Words of Allah^{-azwj}, and the keys of wisdom, and lantern

of Mercy of Allah^{-azwj} and springs of His^{-azwj} Bounties, the Way to Allah^{-azwj}, and the Salsabeel, and the fairness of the straightness, and the upright manifesto, and the Zikr of the Wise, and the honourable Face, and the ancient Noor.

أَهْلُ الشَّرِيفِ وَ التَّقْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّمْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّؤُوفِ الرَّحِيمِ وَ أَمَنَاءُ الْعَلِيِّ الْعَظِيمِ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ

(They^{-asws} are) the people of nobility, and the uprightness, and the advancement, and the reverence, and the superiority, caliphs of the honourable Prophet^{-saww}, and sons of the Kind, the Merciful, and trustees of the Exalted, the Magnificent, **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**, the magnificent peak, and the straightest path.

مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورٍ عَظَمَتِهِ وَ وَلَاهُمْ أَمْرٌ مَمْلُوكَتِهِ فَهُمْ سِرُّ اللَّهِ الْمَخْزُونُ وَ أَوْلِيَائُهُ الْمُقَرَّبُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ التَّوَنِ إِلَى اللَّهِ يَدْعُونَ

One who recognizes them^{-asws} and takes from them^{-asws}, so he would be from them^{-asws}, and to it is the indication with His^{-azwj} Words: **So, the one who follows me, then he is from me, [14:36]**. Allah^{-azwj}) Created them^{-asws} from the Noor of His^{-azwj} Magnificence and Made them in charge of the affairs of His^{-azwj} Kingdom. Thus, they^{-asws} are treasured Secrets of Allah^{-azwj} and His^{-azwj} Guardians^{-asws}, the ones of Proximity, and His^{-azwj} Command between the (letter) 'Kaaf' and the (letter) 'Noon' (Kun = Be).

وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِزُّ الْأَوْلِيَاءِ فِي عِزِّهِمْ كَالْقَطَرَةِ فِي الْبَحْرِ وَ الذَّرَّةُ فِي الْفَقْرِ وَ السَّمَاءُ وَ الْأَرْضُ عِنْدَ الْإِيمَانِ كَنِيدِهِ مِنْ رَاحَتِهِ

And they^{-asws} are speaking on His^{-azwj} behalf, **and they are only acting by His Command [21:27]**. The knowledge of the Prophets^{-as} is in their^{-asws} know, and secrets of the successors^{-as} are among their^{-asws} secrets, and honour of the Guardians in among their^{-asws} honour, like the drop is in the ocean, and the particle in the wilderness, and the skies and the earth in the presence of the Imam^{-asws} are like his^{-asws} hand from his^{-asws} palm.

يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرَّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهِ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرِّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَتَجِبُونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ

He^{-asws} recognises its apparent from its hidden, and knows its righteous from its immoral, and its wet from its dry, because Allah^{-azwj} Taught His^{-azwj} Prophet^{-saww} knowledge of had happened and what is to happen, and the successors^{-asws}, the Selected ones^{-asws} inherited that preserved secret, and one who denies that, so he is wretched, accursed. Allah^{-azwj} Curses him, and the cursing ones cures him.

وَ كَيْفَ يَفْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةً مَنْ يُحِبُّ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الذِّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ فَلَمَّا رَأَى مِنْهَا الْوَلِيَّ لِأَنَّهُ جَنْبُ اللَّهِ وَ وَجْهُ اللَّهِ يَعْنِي حَقَّ اللَّهِ وَ عِلْمُ اللَّهِ

And how can Allah^{-azwj} Obligate upon His^{-azwj} servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden from? And if the words from Progeny^{-asws} of Muhammad^{-saww} were to be scattered to seventy directions, and all what is in the Zikr of the Wise, and the Honourable Book, and the ancient speech from a Verse mentioning in it the Eye, and the Face, and the Hand, and the Side, so the intended from it is the Guardian^{-asws}, because he^{-asws} is the Side of Allah^{-azwj}, and Face of Allah^{-azwj} meaning Right of Allah^{-azwj} and Knowledge of Allah^{-azwj}.

وَعَيْنَ اللَّهِ وَ يَدَ اللَّهِ فَهُمْ الْجَنْبُ الْعُلْيَا وَ الْوَجْهُ الرَّضِي وَ الْمَنْهَلُ الرَّوِّي وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَصْلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَحَدِ

And the Eye of Allah^{-azwj} and Hand of Allah^{-azwj}, so they are the Side of the Exalted and the Face of the Pleasure, and the saturating fountain, and the even path, and the means to Allah^{-azwj}, and the means to His^{-azwj} Pardon and His^{-azwj} Pleasure, secret of the One, the First.

فَلَا يُقَاسُ بِهِمْ مِنَ الْخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ حُجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَأْيَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْيَقِينِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ

So, no one from the creatures can be compared with them^{-asws}, for they^{-asws} are the special ones of Allah^{-azwj} and His^{-azwj} Sincere ones, and secret of the Judge and His^{-azwj} Word, and the door of Eman, and His^{-azwj} Kabah, and Divine Authorities of Allah^{-azwj}, and the flags of guidance, and His^{-azwj} flag, and Grace of Allah^{-azwj}, and His^{-azwj} Mercy, and the eye of certainty, and His^{-azwj} reality, and the Path of truth, and His^{-azwj} Protection, and beginning of the existence and its peak, and Power of the Lord^{-azwj} and His^{-azwj} Desire, and Mother of the Book and its Seal;

وَ فَضْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ حَزَنَةُ الْوَحْيِ وَ حَفَظَتُهُ وَ آيَةُ الدِّخْرِ وَ تَرَاجُمَتُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ هِمَايَتُهُ فَهُمْ الْكَوَاكِبُ الْعُلَوِيَّةُ وَ الْأَنْوَارُ الْعُلَوِيَّةُ الْمُسْتَرْقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَغْصَانُ النَّبَوِيَّةُ النَّابِتَةُ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارُ الْإِلَهِيَّةُ الْمُوَدَّعَةُ فِي الْهَيْكَلِ الْبَشَرِيَّةِ وَ الدَّرَجَةُ الرَّكْبِيَّةُ وَ الْعِزَّةُ الْهَاشِمِيَّةُ الْهَادِيَّةُ الْمَهْدِيَّةُ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

And the decisive address, and His^{-azwj} evidence, and treasure of the Revelation, and its preservation, and the Verse of Zikr, and its translation, and the mine of Revelation, and its termination. They^{-asws} are the top stars, and the top Noors, shining from the sun of (Syeda) Fatima^{-asws}'s infallibility in the sky, the magnificence of Muhammad^{-saww}, and the branches of the Prophet-hood growing in the lofty tree, the praise-worthy, and secrets of Divinity, deposited in the structures of the mortals, and his^{-asws} pure offspring and the Hashemite family, the guides, the guided, **they are the best of the Created beings [98:7]**.

فَهُمُ الْأَيْمَةُ الطَّاهِرُونَ وَ الْعِزَّةُ الْمَغْصُومُونَ وَ الدَّرَجَةُ الْأَكْرَمُونَ وَ الْخَلْفَاءُ الرَّاشِدُونَ وَ الْكِبَرَاءُ الصِّدِّيقُونَ وَ الْأَوْصِيَاءُ الْمُتَّجِبُونَ وَ الْأَسْبَاطُ الْمُرْضِيُّونَ وَ الْهَدَاةُ الْمَهْدِيُّونَ وَ الْغُرَّ الْمَيَامِينُ مِنْ آلِ طه وَ يَاسِينَ وَ حُجَجُ اللَّهِ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ

So, they^{-asws} are the Imams^{-asws}, the pure, and the family are the infallibles, and the offspring are the honourable, and the rightly guided caliphs, and the great ones, the truthful, and the selected successors^{-asws}, and the tribe Pleased with, and the Guided guides, and the resplendent from the family of Ta Ha (Muhammad^{-saww}), and Yaseen (Muhammad^{-saww}), and Divine Authorities of Allah^{-azwj} upon the formers ones and the latter ones.

اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَخْجَارِ وَ عَلَى أَوْزَاقِ الْأَشْجَارِ وَ عَلَى أَجْنِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلَاقِ وَ عَلَى أَجْنِحَةِ الْأَمْلاكِ وَ عَلَى حُجُبِ الْجَلَالِ وَ سُرَادِقَاتِ الْعِزِّ وَ الْجَمَالِ

Their^{-asws} names are Inscribed upon the trees, and upon the leaves of the trees, and upon the wings of the birds, and upon the doors of the Paradise, and the Fire, and upon the Throne, and the skies, and upon the wings of the Angels, and upon the Veils of Majesty, and the pavilions of honour, and the Beauty.

وَ بِأَسْمِهِمْ تُسَبِّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشَيْعَتِهِمُ الْخِيَتَانِ فِي لُجَجِ الْبَحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلدَّرَجَةِ الرَّكْبِيَّةِ وَ الْبَرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَآلِي اللَّهِ.

And the birds glorify with their^{-asws} names and the fish in the depths of the oceans seek Forgiveness for their^{-asws} Shias, and that Allah^{-azwj} did not Create anyone except and He^{-azwj} Took the acknowledgment upon him with the Lordship^{-azwj}, and the Wilayah for the pure offspring, and the disavowing from their^{-asws} enemies, and the earth did not calm down until it was written upon it with the Light: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj}".²⁸⁹

Hadith 7

كِتَابُ مُقْتَضَبِ الْأَثَرِ، لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ الطَّرُوسِيِّ الْقَاضِي قَالَ قَدِمَ عَلَيْنَا مِنَ الشَّامِ سَنَةُ أَرْبَعِينَ وَ ثَلَاثِينَ عَنْ زَيْدِ بْنِ مُحَمَّدٍ الرَّهَافِيِّ عَنْ عَمَّارِ بْنِ مَطَرٍ عَنْ أَبِي عَوَّانَةَ عَنْ خَالِدِ بْنِ عُلْفَمَةَ عَنْ عُبَيْدَةَ بْنِ عَمْرِو السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ عَنْ الْأَرْتِ عَنْ سَلْمَانَ الْفَارِسِيِّ وَ الْبَرَاءِ بْنِ عَازِبٍ قَالَا قَالَتْ أُمُّ سُلَيْمٍ قَالَتْ وَ مِنْ طَرِيقِ أَصْحَابِنَا حَدَّثَنِي عَلِيُّ بْنُ حَبِشٍ عَنْ قُتَيْبَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ الْحُسَيْنِ الْمِنْقَرِيِّ عَنْ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنِ الثُّمَالِيِّ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ عَنْ سَلْمَانَ وَ الْبَرَاءِ قَالَا قَالَتْ أُمُّ سُلَيْمٍ

(The book) 'Muqtazab Al Asar' of Ahmad Bin Muhammad Bin Ayyash, from Sahl Bin Muhammad Al Taratusy the judge who said, 'There arrived to us from Syria in the year three hundred and forty, from Zayd Bin Muhammad Al Ruwahy, from Ammar Bin Matar, from Abu Awana, from Khalid Bin Alqama, from Ubeyda Bin Amro Al Salmany, from Abdullah Bin Khabbab Bin Al Art, from Salman Al Farsi^{-ra}, and Al Bara'a Bin Aazib who both said, 'Umm Suleymn said', and from the way of our companions, it was narrated to me by Ali Bin Habashy Bin Qowny, from Ja'far Bin Muhammad Al Fazary, from Al Husayn Al Minwary, from Al Hassan Bin Mahboub, from Al Sumaly, from Zirr Bin Hubeysh, from Abdullah Bin Khabab, from Salman^{-ra} and Al Bara'a who both said, 'Umm Suleymn said,

كُنْتُ امْرَأَةً قَدْ قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ فَعَرَفْتُ أَوْصِيَاءَ الْأَنْبِيَاءِ وَ أَحَبَبْتُ أَنْ أَعْلَمَ وَصِيَّ مُحَمَّدٍ ص فَلَمَّا قَدِمْتُ رُكَّابُنَا الْمَدِينَةَ أَتَيْتُ رَسُولَ اللَّهِ ص وَ حَلَقْتُ الرُّكَّابَ مَعَ الْحَيِّ

'I was a woman who had read the Torah and the Evangel, and I recognised the successors^{-as} of the Prophets^{-as}, and I loved to know the successor^{-asws} of Muhammad^{-saww}. When I arrived riding at Al-Medina, I came to Rasool-Allah^{-saww}, and left behind the riding animal with Al-Hayy.

²⁸⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا مِنْ نَبِيٍّ إِلَّا وَكَانَ لَهُ خَلِيفَتَانِ خَلِيفَةٌ مَوْتُ قَبْلَهُ وَ خَلِيفَةٌ يَبْقَى بَعْدَهُ وَ كَانَ خَلِيفَةُ مُوسَى فِي حَيَاتِهِ هَارُونَ ع فَقُبِضَ قَبْلَ مُوسَى ثُمَّ كَانَ وَصِيَّهُ بَعْدَ مَوْتِهِ يُوشَعَ بْنِ نُونٍ

I said, 'O Rasool-Allah^{-saww}! There is none from a Prophet^{-saww} except and there are two caliphs for him^{-saww} – a caliph who dies before him^{-asws} and a caliph who dies after him^{-as}; and the caliph during the life-time of Musa^{-as} was Haroun^{-as}, and he^{-as} passed away before Musa^{-as}. Then his^{-as} successor^{-as} after his^{-as} passing away was Yoshua^{-as} Bin Noon^{-as}.

وَ كَانَ وَصِيَّ عِيسَى ع فِي حَيَاتِهِ كَالِبُ بْنُ يُوْنَنَّا فَتُوِّفِيَ كَالِبُ فِي حَيَاةِ عِيسَى وَ وَصِيُّهُ بَعْدَ وَفَاتِهِ شَمْعُونُ بْنُ حَمُونِ الصَّفَا ابْنُ عَمَّةٍ مَرْيَمَ وَ قَدْ نَظَرْتُ فِي الْكُتُبِ الْأُولَى فَمَا وَجَدْتُ لَكَ إِلَّا وَصِيًّا وَاحِدًا فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ فَبَيَّنْ لِي بِنَفْسِي أَنْتَ يَا رَسُولَ اللَّهِ مَنْ وَصِيُّكَ

And the successor^{-as} of Isa^{-as} during his^{-as} lifetime was Kalib bin Youhanna^{-as}, and Kalib passed away during the lifetime of Isa^{-as}, and his^{-as} successor^{-as} after his^{-as} expiry was Shamoun Bin Hamoun Al-Saffa^{-as}, a son^{-as} of the paternal aunt of Maryam^{-as}, and I have looked into the former Books, but did not find for you^{-asws} except one successor^{-asws} during your^{-saww} lifetime and after your^{-saww} expiry. So, explain to me yourself^{-saww}, O Rasool-Allah^{-saww}, who is your^{-saww} successor^{-asws}?

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي قُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنَتِي بِحَصَاةٍ فَرَفَعَتْ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَجِيقِ الدَّفِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوْتَةً حُمْرَاءَ حَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّقْشُ فِيهَا لِلنَّاظِرِينَ

Rasool-Allah^{-saww} said: 'There is one successor^{-asws} for me^{-saww} during my^{-saww} lifetime and after my^{-saww} expiry'. I said to him^{-saww}, 'Who is he?' He^{-saww} said: 'Bring me^{-saww} a pebble'. So, I raised a pebble to him^{-saww} from the ground and he^{-saww} placed it between his^{-saww} palms, then rubbed it by his^{-saww} hand like flour powder. Then he^{-saww} kneaded it and made it to be a red ruby, stamped it with his^{-saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أَغْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنْ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{-saww} gave it to me and said: 'O Umm Suleym! One who has the ability like this, so he is my^{-saww} successor^{-asws}'.

قَالَتْ ثُمَّ قَالَ لِي يَا أُمَّ سُلَيْمٍ وَصِيِّي مَنْ يَسْتَعْنِي بِنَفْسِهِ فِي جَمِيعِ خَالَاتِهِ كَمَا أَنَا مُسْتَعْنٍ فَتَنَظَّرْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ ضَرَبَ بِيَدِهِ الْيُمْنَى إِلَى السَّفْهِ وَ يَبْدُوهُ الْيُسْرَى إِلَى الْأَرْضِ قَائِمًا لَا يَنْحَنِي فِي حَالَةٍ وَاحِدَةٍ إِلَى الْأَرْضِ وَ لَا يَرْفَعُ نَفْسَهُ بِطَرْفِ قَدَمَيْهِ قَالَتْ

She said, 'Then he^{-saww} said to me: 'O Umm Suleym! My^{-saww} successor^{-asws} is one is needless by himself^{-asws} in the entirety of his^{-asws} situations, just as I^{-saww} am needless'. So, I looked at Rasool-Allah^{-saww}, and he^{-saww} had struck his^{-saww} right hand to the roof and his^{-saww} left hand to the ground, standing, neither bending in one state to the ground, nor raising himself^{-saww} by a side of his^{-saww} foot.

فَخَرَجْتُ فَرَأَيْتُ سَلَمَانَ يَكْنُفُ عَلِيًّا وَ يَلُودُ بِعَقْوَتِهِ دُونَ مَنْ سِوَاهُ مِنْ أُسْرَةِ مُحَمَّدٍ وَ صَحَابَتِهِ عَلَى حَدَاثَةٍ مِنْ سَبِيهِ فَقُلْتُ فِي نَفْسِي هَذَا سَلَمَانُ صَاحِبُ الْكُتُبِ الْأُولَى قَبْلِي صَاحِبُ الْأَوْصِيَاءِ وَ عِنْدَهُ مِنَ الْعِلْمِ مَا لَمْ يَبْلُغْنِي فَيُوشِكُ أَنْ يَكُونَ صَاحِبِي

I went out and saw Salman^{-ra} protecting Ali^{-asws} and turning with his^{-ra} cleverness besides the others from the family of Muhammad^{-saww} and his^{-saww} companions, upon the young-ness of his^{-asws} age. I said within myself, 'This Salman^{-ra} is a master of the former Books before me, a companion of the successors^{-as}, and with him^{-asws} is knowledge not reaching me, so no doubt he^{-asws} is my Master^{-asws}'.

فَأَتَيْتُ عَلِيًّا عَ فَقُلْتُ أَنْتَ وَصِيُّ مُحَمَّدٍ ص قَالَ نَعَمْ مَا تُرِيدِينَ قُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ

So I went to Ali^{-asws} and said: 'Are you^{-asws} successor^{-asws} of Muhammad^{-saww}?' He^{-asws} said: 'Yes, what do you want'. I said, 'What is the sign of that?' He^{-asws} said: 'Give me a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ فَجَعَلَهَا كَسَحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَافُوتَةً حُمْرَاءَ ثُمَّ خَتَمَهَا قَبْدًا النَّقْشُ فِيهَا لِلنَّاطِرِينَ ثُمَّ مَشَى نَحْوَ بَيْتِهِ فَاتَّبَعْتُهُ لِأَسْأَلَهُ عَنِ الَّذِي صَنَعَ رَسُولُ اللَّهِ ص

She said, 'So I raised a pebble to him^{-asws} from the ground and he^{-asws} placed it between his^{-asws} palms, then rubbed it by his^{-asws} hand and made it to be like the flour powder, then he^{-asws} kneaded it and made it a red ruby, then stamped it. The engraving appeared in it for the onlookers (to see). Then he^{-asws} walked towards his^{-asws} house and I followed him^{-asws} to ask him^{-asws} about that which Rasool-Allah^{-saww} had done.

فَالْتَقَيْتُ إِلَيْ فَفَعَلْتُ مِثْلَ الَّذِي فَعَلَهُ فَقُلْتُ مَنْ وَصِيُّكَ يَا أَبَا الْحَسَنِ فَقَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا

He^{-asws} turned towards me^{-asws} and did similar to that which he^{-saww} had done, so I said, 'Who is your^{-asws} successor^{-asws}, O Abu Al-Hassan^{-asws}?' He^{-asws} said: 'One who will do similar to this'.

قَالَتْ أُمُّ سُلَيْمٍ فَلَقَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَ فَقُلْتُ أَنْتَ وَصِيُّ أَبِيكَ هَذَا وَ أَنَا أَعْجَبُ مِنْ صِعْرِهِ وَ سُؤَالِي إِيَّاهُ مَعَ أَبِي كُنْتُ عَرَفْتُ صِفَتَهُمُ الْإِثْنِي عَشَرَ إِمَامًا وَ آبُوهُمْ سَيِّدُهُمْ وَ أَفْضَلُهُمْ فَوَجَدْتُ ذَلِكَ فِي الْكُتُبِ الْأُولَى

Umm Suleym said, 'I met Al-Hassan^{-asws} Bin Ali^{-asws} and said, 'Are you^{-asws} the successor^{-asws} of this father^{-asws} of yours^{-asws}, and I was astounded from his^{-asws} being so young and asking him^{-asws} along with, I used to recognise the twelve Imams^{-asws}, and their^{-asws} father^{-asws} being their^{-asws} chief and their^{-asws} most superior, and I had found that in the former Books.

فَقَالَ لِي نَعَمْ أَنَا وَصِيُّ أَبِي فَقُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ

He^{-asws} said to me: 'Yes, I^{-asws} am the successor^{-asws} of my^{-asws} father^{-asws}'. I said, 'And what is the sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ سَحَفَهَا كَسَحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَافُوتَةً حُمْرَاءَ ثُمَّ خَتَمَهَا قَبْدًا النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ فَقُلْتُ لَهُ فَمَنْ وَصِيُّكَ قَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا الَّذِي فَعَلْتُ

She said, 'So I raised a pebble to him^{-asws} and he^{-asws} placed it between his palms, then rubbed it like the flour powder, then kneaded it and made it to be a red ruby, then stamped in it, then handed it over to me. I said to him^{-asws}, 'So, who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to this which I^{-asws} have done'.

ثُمَّ مَدَّ يَدَهُ الَيْمَنَى حَتَّى جَاَزَ سَطُوحَ الْمَدِينَةِ وَ هُوَ قَائِمٌ ثُمَّ طَاطَأَ يَدَهُ الْيُسْرَى فَضَرَبَ بِهَا الْأَرْضَ مِنْ غَيْرِ أَنْ يَنْحَنِيَ أَوْ يَتَصَعَّدَ فَقُلْتُ فِي نَفْسِي مَنْ يَرَى وَصِيَّهُ

Then he^{-asws} extended his^{-asws} right hand until it exceeded the rooftops of Al-Medina, and he^{-asws} was standing, then he^{-asws} lowered his^{-asws} left hand and struck the ground with it from without having bent or ascended. I said within myself, 'Who can be seen to be his^{-asws} successor^{-asws}?'

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيتُ الْحُسَيْنَ ع وَ كُنْتُ عَرَفْتُ نَعْتَهُ مِنَ الْكُتُبِ السَّالِفَةِ بِصِفَتِهِ وَ تِسْعَةَ مِنْ وَلَدِهِ أَوْصِيَاءَ بِصِفَاتِهِمْ غَيْرِ أَنِّي أَنْكَرْتُ جَلِيلَةَ لُصِغَرِ سِنِّهِ

I went out from his^{-asws} presence and met Al-Husayn^{-asws}, and I had recognised his^{-asws} attributes from the ancient Books and nine from his^{-asws} sons^{-asws} as successors^{-asws} by their^{-asws} description, apart from that I denied his^{-asws} appearance due to the smallness of his^{-asws} age.

فَدَنَوْتُ مِنْهُ وَ هُوَ عَلَى كِسْرَةِ رَحْبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ مَنْ أَنْتَ يَا سَيِّدِي قَالَ أَنَا طَلِبْتُكَ يَا أُمُّ سُلَيْمٍ أَنَا وَصِيُّ الْأَوْصِيَاءِ وَ أَنَا أَبُو التَّسْعَةِ الْأَيِّمَةِ الْهَادِيَةِ وَ أَنَا وَصِيُّ أَخِي الْحُسَيْنِ وَ أَخِي وَصِيُّ أَبِي عَلِيٍّ وَ عَلِيٍّ وَصِيُّ جَدِّي رَسُولُ اللَّهِ ص

I went near him^{-asws} and he^{-asws} was at the side room of the Masjid. I said to him^{-asws}, 'Who are you^{-asws}, O my Master^{-asws}!' He^{-asws} said: 'I^{-asws} am your sought one, O Umm Suleym! I^{-asws} am a successor^{-asws} of the successors^{-asws}, and I^{-asws} am a father^{-asws} of nine guiding Imams^{-asws}, and I^{-asws} am a successor^{-asws} of my^{-asws} brother^{-asws} Al-Hassan^{-asws}, and my^{-asws} brother^{-asws} is a successor^{-asws} of my^{-asws} father^{-asws} Ali^{-asws}, and Ali^{-asws} is a successor^{-asws} of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'.

فَعَجِبْتُ مِنْ قَوْلِهِ فَقُلْتُ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ

I was astounded from his^{-asws} words, so I said, 'What is a sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'. So, I raised a pebble to him^{-asws} from the ground.

قَالَتْ أُمُّ سُلَيْمٍ فَلَقَدْ نَظَرْتُ إِلَيْهِ وَ قَدْ وَضَعَهَا بَيْنَ كَفَّيْهِ فَجَعَلَهَا كَهَيْئَةِ السَّحَابِ مِنَ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَاقُوتَةً حُمْرَاءَ فَحَتَمَهَا بِخَاتَمِهِ فَتَبَتِ النَّفْسُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ وَ قَالَ لِي انْظُرِي فِيهَا يَا أُمُّ سُلَيْمٍ فَهَلْ تَرَيْنَ فِيهَا شَيْئاً

Umm Suleym said, 'I looked at him^{-asws}, and he^{-asws} had placed it between his^{-asws} palms and rubbed it to be like the flour powder, then kneaded it and made it to be a red ruby, and stamped it with his^{-asws} ring (insignia), and affirmed the engraving in it, then handed it to me and said to me: 'Look into it, O Umm Suleym, do you see anything in it?'

قَالَتْ أُمُّ سُلَيْمٍ فَتَنَظَّرْتُ فَإِذَا فِيهَا رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ تِسْعَةُ أَيْمَةٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَوْصِيَاءَ مِنْ وَلَدِ الْحُسَيْنِ ع قَدْ تَوَاطَأَتْ أَسْمَاؤُهُمْ إِلَّا اثْنَيْنِ مِنْهُمْ أَحَدُهُمَا جَعْفَرُ وَ الْآخَرُ مُوسَى وَ هَكَذَا قَرَأْتُ فِي الْإِنْجِيلِ

Umm Suleym said, 'I looked and in there (I could see) Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and nine Imams^{-asws}, successors^{-asws} from sons^{-asws} of Al-Husayn^{-asws}. Their^{-asws} names had come consecutively except for two of them^{-asws} – one of these being 'Ja'far' and the other one 'Musa', and that is how I had read in the Evangel.

فَعَجِبْتُ وَ قُلْتُ فِي نَفْسِي قَدْ أَعْطَانِي اللَّهُ الدَّلِيلَ وَ لَمْ يُعْطِهَا مَنْ كَانَ قَبْلِي فَقُلْتُ يَا سَيِّدِي أَعِدْ عَلَيَّ عِلَامَةً أُخْرَى قَالَ فَتَبَسَّمَ وَ هُوَ قَاعِدٌ ثُمَّ قَامَ فَمَدَّ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ فَوَ اللَّهُ لَكَأَنَّهَا عَمُودٌ مِنْ نَارٍ تَخْرُقُ الْهَوَاءَ حَتَّى تَوَارَى عَنْ عَيْنِي وَ هُوَ قَائِمٌ لَا يَغْبُ بِذَلِكَ وَ لَا يَتَحَفَّزُ

I was astounded and said within myself, 'Allah^{-azwj} has Given me the evidence and He^{-azwj} had not Given to the ones before me, so I said, 'O my Master^{-asws}! Can you give me another sign?' He^{-asws} smiled, and he^{-asws} was seated, then he^{-asws} stood up and extended his^{-asws} right hand towards the sky. By Allah^{-azwj}, it was as if it was a pillar of fire burning the air until it covered my eyes, and he^{-asws} was standing, neither paying any attention to it nor kneeling down.

فَأَسْقَطْتُ وَ صَعِقْتُ فَمَا أَقُمْتُ إِلَّا وَ رَأَيْتُ فِي يَدِهِ طَاقَةً مِنْ آسٍ يَضْرِبُ بِهَا مَنْخَرِي فَقُلْتُ فِي نَفْسِي مَاذَا أَقُولُ لَهُ بَعْدَ هَذَا وَ قُمْتُ وَ أَنَا وَ اللَّهُ أَجِدُ إِلَى سَاعَتِي رَائِحَةَ هَذِهِ الطَّاقَةِ مِنَ الْأَسِّ وَ هِيَ وَ اللَّهُ عِنْدِي لَمْ تَذَوِّ وَ لَمْ تَذَلَّ وَ لَا انْتَقَصَ مِنْ رِيحِهَا شَيْءٌ وَ أَوْصَيْتُ أَهْلِي أَنْ يَضَعُوهَا فِي كَفِّي

I fell down and was shocked, and I did not wake up except I saw in his^{-asws} hand a branch of myrtle striking my nostril with it. I said within myself, 'What is that I can say to him^{-asws} after this?' And I stood up and by Allah^{-azwj} I still find, up to this time of mine, the aroma of that myrtle branch, and by Allah^{-azwj} it is with me, neither having dried up nor having lost anything from its aroma, and I bequeathed my family that they should place it in my palm (when I die).

فَقُلْتُ يَا سَيِّدِي مَنْ وَصِيَّتُكَ قَالَ مَنْ فَعَلَ مِثْلَ فِعْلِي قَالَتْ فَعِشْتُ إِلَى أَيَّامٍ عَلَيَّ بْنِ الْحُسَيْنِ ع.

I said, 'O my Master^{-asws}! Who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to my^{-asws} deed'. She said, 'I lived up to the days of Ali^{-asws} Bin Al-Husayn^{-asws}'.

قال زر بن حبيش خاصة دون غيره و حدثني جماعة من التابعين سمعوا هذا الكلام من تمام حديثها منهم مينا مولى عبد الرحمن بن عوف و سعيد بن جبير مولى بني أسد سمعها تقول هذا و حدثني سعيد بن المسيب المخرومي يبعثه عنها قَالَتْ فَجِئْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ هُوَ فِي مَنْزِلِهِ قَائِمًا يُصَلِّي وَ كَانَ يُطَوِّلُ فِيهَا وَ لَا يَتَحَوَّزُ فِيهَا وَ كَانَ يُصَلِّي أَلْفَ رَكْعَةٍ فِي الْيَوْمِ وَ اللَّيْلَةِ

Zarr Bin Hubeysh said especially besides others, and it was narrated to me by a group of the penitents having heard this speech from the complete of its Hadeeth from them Mayna, a slave of Abdul Rahman Bin Awf, and Saeed bin Jubeyr, a slave of the clan of Asad hearing her saying this, and it was narrated to me by Saeed Bin Al Musayyab Al Makhzumy with a part of it, she said,

'I went to Ali^{-asws} Bin Al-Husayn^{-asws} and he^{-asws} was standing in his^{-asws} house, praying Salat, and he^{-asws} used to be prolonged in it, and would not coil during it, and he^{-asws} used to pray a thousand Cycles during the day and the night.

فَجَلَسْتُ مَلِيًّا فَلَمْ يَنْصَرِفْ مِنْ صَلَاتِهِ فَأَرَدْتُ الْقِيَامَ فَلَمَّا هَمَمْتُ بِهِ خَانَتْ مِنِّي الْبَقَاةُ إِلَى خَاتَمٍ فِي إِصْبَعِهِ عَلَيْهِ فَصَّ حَبَشِي فَإِذَا هُوَ مَكْتُوبٌ مَكَانَكَ يَا أُمَّ سُلَيْمٍ آتِيكِ بِمَا جِئْتُ لَهُ

I sat down for a while, but he^{-asws} did not digress from his^{-asws} Salat, so I intended to arise (and leave). When I thought of it, it appeared from me to turn to the ring in his^{-asws} finger, upon it was an Ethiopian stone, and there it was written, 'Be in your place, Umm Suleym! I^{-asws} shall give you what you have come for'.

قَالَتْ فَأَسْرَعَ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ قَالَ لِي يَا أُمَّ سُلَيْمٍ آتِيْنِي بِحَصَاةٍ مِنْ غَيْرِ أَنْ أَسْأَلَهُ عَمَّا جِئْتُ لَهُ فَدَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَأَخَذَهَا فَجَعَلَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ حُمْرَاءُ ثُمَّ خَتَمَهَا فَتَبَّتْ فِيهَا النَفْسُ

She said, 'He^{-asws} quickened in his^{-asws} Salat. When he^{-asws} greeted (performed Salam), said to me: 'O Umm Suleym! Bring me^{-asws} a pebble', from without me having asked him^{-asws} about what I had come for. I handed to him^{-asws} a pebble from the ground. He^{-asws} took it and made it to be between his^{-asws} palms and made it to be like the flour, then kneaded it and made it to be a red ruby, then stamped it (insignia) and affirmed the engraving in it.

فَنَظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ بِأَعْيَانِهِمْ كَمَا كُنْتُ رَأَيْتُهُمْ يَوْمَ الْحَسَنِ فَقُلْتُ لَهُ فَمَنْ وَصِيكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ الَّذِي يُفَعِّلُ مِثْلَ مَا فَعَلْتُ وَ لَا تُذَكِّرِينَ مِنْ بَعْدِي مِثْلِي

By Allah^{-azwj}! I looked at the people in their^{-asws} eyes just as I had seen them^{-asws} on the day of Al-Husayn^{-asws}. I said to him^{-asws}, 'So, who is your^{-asws} successors^{-asws}? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}'. He^{-asws} said: 'The one who does similar to what I^{-asws} have done, and you will not be coming across from after me^{-asws}, the like of me^{-asws}'.

قَالَتْ أُمُّ سُلَيْمٍ فَأَنْسَيْتُ أَنْ أَسْأَلَهُ أَنْ يُفَعِّلَ مِثْلَ مَا كَانَ قَبْلَهُ مِنْ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا خَرَجْتُ مِنَ الْبَيْتِ وَ مَشَيْتُ شَوْطًا نَادَانِي يَا أُمُّ سُلَيْمٍ قُلْتُ لَبَّيْكَ قَالَ ارْجِعِي فَرَجَعْتُ فَإِذَا هُوَ وَقِفْتُ فِي صَرْحَةِ دَارِهِ وَ سَطَا ثُمَّ مَشَى فَدَخَلَ الْبَيْتَ وَ هُوَ يَتَبَسَّمُ

Umm Suleym said, 'I forgot to ask him^{-asws} to do the like of what had been done before him^{-asws} from Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. When I went out from the house and walked a long way, he^{-asws} called out to me: 'O Umm Suleym!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Return!' So, I returned, and there he^{-asws} was standing in the middle of the yard of his^{-asws} house. Then he^{-asws} walked and entered the house, and he^{-asws} was smiling.

ثُمَّ قَالَ اجْلِسِي يَا أُمُّ سُلَيْمٍ فَجَلَسْتُ فَمَدَّ يَدَهُ الْيُمْنَى فَانْخَوَّتِ الدُّوْرُ وَ الْحَيْطَانُ وَ سِكَكُ الْمَدِينَةِ وَ غَابَتْ يَدُهُ عَنِّي ثُمَّ قَالَ خُذِي يَا أُمُّ سُلَيْمٍ فَنَآوَلَنِي وَ اللَّهُ كَيْسًا فِيهِ دَنَانِيرُ وَ قُرْطٌ مِنْ ذَهَبٍ وَ فُصُوصٌ كَانَتْ لِي مِنْ جَزْعٍ فِي حَقِّ لِي فِي مَنْزِلِي

Then he^{-asws} said: 'Be seated, O Umm Suleym'. I sat down. He^{-asws} extended his^{-asws} right hand and the houses and the gardens and markets of Al-Medina reverberated, and his^{-asws} hand disappeared from me. Then he^{-asws} said: 'Take it, O Umm Suleym!', and by Allah^{-azwj}, he^{-asws} gave me a bag in which were Dinars and two ear-rings of gold, and stones (for rings) which were mine from a part in a box of mine in my house.

فَقُلْتُ يَا سَيِّدِي أَمَّا الْحَقُّ فَأَعْرِفُهُ وَ أَمَّا مَا فِيهِ فَلَا أَذْرِي مَا فِيهِ غَيْرَ أَنِّي أَجِدُهَا ثَقِيلًا قَالَ خُذِيهَا وَ امْضِي لِسَبِيلِكَ

I said, 'O my Master^{-asws}! As for the ear-rings, I recognise it, and as for what is in it, I don't know what is in it other than that I find it to be heavier'. He^{-asws} said: 'Take these and go on your way'.

قَالَتْ فَخَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَصَدْتُ نَحْوَ الْحَقِّ فَلَمْ أَجِدِ الْحَقَّ فِي مَوْضِعِهِ فَإِذَا الْحَقُّ حَقِّي

She said, 'I went out from his^{-asws} presence and entered my house, and I aimed to go near the box but could not find it in its place, so the box (in my hand) was my box'.

قَالَتْ فَعَرَفْتُهُمْ حَقَّ مَعْرِفَتِهِمْ بِالْبَصِيرَةِ وَ الْهِدَايَةِ فِيهِمْ مِنْ ذَلِكَ الْيَوْمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

She said, ‘Thus I recognised them^{-asws} as is the right of their^{-asws} recognition, with the insight and the guidance in them^{-asws}, from that day (onwards), and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’.²⁹⁰

Hadith 8

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيٌّ ع كَثِيرًا مَا يَقُولُ مَا اجْتَمَعَ التَّيْمِيُّ وَالْعَدَوِيُّ وَسَاقِ الْحَدِيثِ نَحْوُ مَا مَرَّ إِلَى قَوْلِهِ إِلَّا الْحَجَّ وَالْعُمْرَةَ وَالْحِوَارَ.

From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} used to frequently say: ‘There would not gather (the clan of) Al-Taymi and (the clan of) Al-Adayy’ – and he^{-asws} continued the Hadeeth approximate to what has passed, up to his^{-asws} words: ‘Except the Hajj and the Umrah and the good neighbourliness’.

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ لَا تَغْضَبْ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَ لَا تَغْضَبْ قَالَ وَ لَا أَغْضَبُ

He^{-asws} said: ‘And a man said to Abu Abdullah^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Do not be angry upon me’. He^{-asws} said: ‘Why would that be so?’ He said, ‘Due to what I want to ask you’^{asws} about’. He^{-asws} said: ‘Say (it)’. He said, ‘And you will not get angry’. He^{-asws} said: ‘And I^{-asws} will not get angry’.

قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَ تَنْزِيلِ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُوهُمْ بِأَمْرِ لَمْ يَكُنْ رَسُولُ اللَّهِ ص قَدْ عَلِمَهُ أَوْ يَأْتُوهُمْ بِأَمْرِ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ وَ قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلَيٌّ ع لَهُ وَاعٍ

He said, ‘I have seen your^{-asws} words regarding the Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors^{-asws}. Do they bring to them^{-asws} the affairs that the Rasool-Allah^{-saww} did not have the knowledge of, or do they bring to them^{-asws} the affairs that the Rasool-Allah^{-saww} did know of, and from what I know that Rasool-Allah^{-saww} passed away, and there was nothing from his^{-saww} knowledge but it was preserved with Ali^{-asws}?’

قَالَ أَبُو جَعْفَرٍ ع مَا لِي وَ لَكَ أَيُّهَا الرَّجُلُ وَ مَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي الْقَضَاءُ لِطَلَبِ الدِّينِ

Abu Ja’far^{-asws} said: ‘What is it to me^{-asws} and what is it to you, O man, and from where have you come to me?’ He said, ‘I have come to you^{-asws} for fulfilling the seeking of the Religion.’

قَالَ فَأَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ لَمْ يَهْبِطْ حَتَّى أَعْلَمَهُ اللَّهُ جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمْلًا يَأْتِي تَفْسِيرُهَا فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلَيٌّ بِنُ أَبِي طَالِبٍ ع قَدْ عَلِمَ جَمْلَ الْعِلْمِ وَ يَأْتِي تَفْسِيرُهُ فِي لَيْلَةِ الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ ص

He^{-asws} said: ‘Understand what I^{-asws} say to you. Surely, the Rasool-Allah^{-saww}, when he^{-saww} went on ascension (Me’raaj), did not come down until Allah^{-azwj} had Taught him^{-saww} about all that had transpired and all that has yet to transpire, and that was a lot from His^{-azwj} Knowledge that was in a summary, the detail of which was to come during the Night of Predestination

²⁹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

(Laylat Al-Qadr), and similarly Ali^{-asws} Bin Abu Talib^{-asws} had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah^{-saww}.'

قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجُمْلَةِ تَفْسِيرٌ قَالَ بَلَىٰ وَ لَكِنَّهُ إِنَّمَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ فِي لَيْلِي الْقَدْرِ إِلَى النَّبِيِّ ص وَ إِلَى الْأَوْصِيَاءِ أَفْعَلْ كَذَا وَ كَذَا لِأَمْرِ قَدْ كَانُوا عَلِمُوهُ أَمَرُوا كَيْفَ يَعْمَلُونَ فِيهِ

The questioner said, 'Or was there no explanation of the summary available?' He^{-asws} said: 'Yes, but the affairs come from Allah^{-azwj} Blessed and Exalted during the Night of Pre-determination (Laylat Al-Qadr) to the Prophet^{-saww} and to the successors^{-asws}. "Do such and such act", the Command that they knew about, and the Command was how to go about it.'

قُلْتُ فَسَبِّرْ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ اللَّهِ ص إِلَّا حَافِظًا لِّجُمْلَةِ الْعِلْمِ وَ تَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيْلِي الْقَدْرِ عِلْمٌ مَا هُوَ قَالَ الْأَمْرُ وَ الْيُسْرُ فِيمَا كَانَ قَدْ عَلِمَ

The man said, 'Can you explain this to me?' He^{-asws} said: 'Rasool-Allah^{-saww} did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?' He^{-asws} said: 'The Command and the easiness in what he^{-saww} already knew about.'

قَالَ السَّائِلُ فَمَا يَجْدُثُ لَهُمْ فِي لَيْلِي الْقَدْرِ عِلْمٌ سِوَى مَا عَلِمُوا قَالَ هَذَا بِمَا أَمَرُوا بِكَيْفَانِهِ وَ لَا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

The questioner said, 'What happens to them^{-asws} during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they^{-asws} already knew?' This is what they^{-asws} have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah^{-azwj} Mighty and Majestic.'

قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الْأَوْصِيَاءُ مَا لَمْ يَعْلَمِ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يَعْلَمُ وَصِيٌّ غَيْرَ عِلْمِ مَا أُوصِيَ إِلَيْهِ

The questioner said, 'Do the successors^{-asws} know that which the Prophets^{-as} did not?' He^{-asws} said: 'No, and how can the successor^{-asws} know any knowledge other than what has been bequeathed to him^{-asws}?'

قَالَ السَّائِلُ فَهَلْ يَسْتَعْنَأَنَّ نَقُولَ إِنَّ أَحَدًا مِنَ الْأَوْصِيَاءِ يَعْلَمُ مَا لَا يَعْلَمُ الْآخَرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عَلِمُهُ فِي جَوْفِ وَصِيِّهِ وَ إِنَّمَا تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ

The questioner said, 'Can we say that one from the successors^{-asws} knows what the other successor^{-asws} does not know?' He^{-asws} said: 'No, no Prophet^{-as} passes away but his^{-as} knowledge gets known to the successor^{-asws}, and it is on him^{-asws} that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he^{-asws} will judge among the servants.'

قَالَ السَّائِلُ وَ مَا كَانُوا عَلِمُوا ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ وَ لَكِنَّهُمْ لَا يَسْتَطِيعُونَ إِفْضَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيْلِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ

The questioner said, 'Did they^{-asws} know of that Judgement?' He^{-asws} said: 'Yes, they^{-asws} knew, but they^{-asws} did not know of the method carrying anything out from it until they^{-asws} are Commanded for it during the Night of Pre-determination (Laylat Al-Qadr), until the next year.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لَا أَسْتَطِيعُ إِنكَارَ هَذَا قَالَ أَبُو جَعْفَرٍ ع مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا.

The questioner said, 'O Abu Ja'far^{-asws}, Can I not deny this?' Abu Ja'far^{-asws} said: 'One who denies this is not from us^{-asws}.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَرَأَيْتَ النَّبِيَّ ص هَلْ كَانَ يَأْتِيهِ فِي لَيْلَاتِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عَلِمَهُ

The questioner said, 'O Abu Ja'far^{-asws}, Do you^{-asws} think that the Prophet^{-saww} received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?'

قَالَ لَا يَحِلُّ لَكَ أَنْ تَسْأَلَنِي عَنْ هَذَا أَمَّا عَلِيمٌ مَا كَانَ وَ مَا سَيَكُونُ فَلَيْسَ بِمَوْتٍ نَبِيٍّ وَلَا وَصِيٍّ إِلَّا وَ الْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَّا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَ عَلَا أَبَى أَنْ يُطْلِعَ الْأَوْصِيَاءَ عَلَيْهِ إِلَّا أَنْفُسَهُمْ.

He^{-asws} said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet^{-as} passes away or the successor^{-asws} except that the successor^{-asws} after him^{-asws} gets to know it all, and as for the knowledge that you have asked about, Allah^{-azwj} Might and Majestic Disdains that the successors^{-asws} will tell anyone about it except to themselves^{-asws}.'

قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرَ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِذَا أَتَتْ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ فَإِنَّكَ نَاطِقٌ إِلَى تَصَدِيقِ الَّذِي سَأَلْتَ عَنْهُ

The questioner said, 'O son^{-asws} of the Rasool-Allah^{-saww}, how do I recognise the Night of Pre-determination taking place every year?' He^{-asws} said: 'When the month of Ramadhan comes, recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.'

و قَالَ أَبُو جَعْفَرٍ ع لَمَّا يَزُورُ مَنْ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَ أَرْوَاحِهِمْ أَكْثَرُ مِمَّا أَنْ يَزُورَ خَلِيفَةُ اللَّهِ الَّذِي بَعَثَهُ لِلْعَدْلِ وَ الصَّوَابِ مِنَ الْمَلَائِكَةِ قِيلَ يَا أَبَا جَعْفَرٍ وَ كَيْفَ يَكُونُ شَيْءٌ أَكْثَرُ مِنَ الْمَلَائِكَةِ قَالَ كَمَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ.

And Abu Ja'far^{-asws} said: 'For what (reason) are you seeing the ones whom Allah^{-azwj} Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans^{-la} and their pairs to be more than what you are seeing the Caliphs of Allah^{-azwj} whom Allah^{-azwj} Sent for the justice and the correctness from the Angels?' O Abu Ja'far^{-asws}! And how can anything be more numerous than the Angels are?' He^{-asws} said: '(It is) what Allah^{-azwj} Mighty and Majestic has Desired it to be'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشَّيْبَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ ع أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ أَفْهَمَ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْحَيِّ وَ الشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةَ الْقَدْرِ فَيَهْطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَبِضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

The questioner said, 'O Abu Ja'far^{-asws}! If I were to narrate to some of the Shias with this Hadeed, they would be denying it'. He^{-asws} said: 'How would they be denying it?' He said, 'They would be saying that the Angels are more numerous than the Satans^{-la} are'. He^{-asws} said: 'You speak the truth. Understand from me^{-asws} what I^{-asws} am saying. There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{-la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{-asws} of the Guidance, to the extent that when the Night of Predetermination (*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{-asws} of the Command, the Angels whom Allah^{-azwj} Mighty and Majestic Created', or said: 'Ordained from the Satans^{-la} of their number.

ثُمَّ زَارُوا وَلِيَّ الضَّلَالَةِ فَأَتَوْهُ بِالْإِفْكِ وَ الْكَذِبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَلِيَّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتُ شَيْطَانًا أَخْبَرَكَ بِكَذَا وَ كَذَا حَتَّى يُفْسِرَ لَهُ تَفْسِيرَهَا وَ يُعْلِمَهُ الضَّلَالَةَ الَّتِي هُوَ عَلَيْهَا

Then they^{-la} are visiting a master of the straying, so they come to him^{-la} with the fabrications and the lies until it is perhaps morning. So he^{-la} is saying, 'I^{-la} saw such and such'. But, if a Master^{-asws} of the Command were to be asked about that, he^{-asws} would say: 'I^{-asws} saw Satan^{-la} inform you with such and such', until he^{-asws} would interpret for him an interpretation, and he would come to know the straying which he was upon.

وَ ائِمَّ اللَّهِ إِنَّ مَنْ صَدَّقَ بِلَيْلَةِ الْقَدْرِ لَعَلَّمَهَا لَنَا خَاصَّةً لِقَوْلِ رَسُولِ اللَّهِ ص لِعَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ دَنَا مَوْتُهُ هَذَا وَلِيُكُنَّ مِنْ بَعْدِي فَإِنْ أَطَعْتُمُوهُ رَشِدْتُمْ

And I^{-asws} swear by Allah^{-azwj} that the one who ratifies by a Night of Pre-determination (*Laylat Al-Qadr*) he would know that it is for us^{-asws} in particular due to the words of Rasool-Allah^{-saww} for Ali^{-asws} when his^{-asws} death approached him^{-saww}: 'This is your Guardian^{-asws} after me^{-saww}. So, if you were to obey him^{-asws}, you would be rightly guided'.

وَ لَكِنْ مَنْ لَا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكَرٍ وَ مَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ مِنْ عَلَى غَيْرِ رَأْيِنَا فَإِنَّهُ لَا يَسْعُهُ فِي الصِّدْقِ إِلَّا أَنْ يَقُولَ إِنَّمَا لَنَا وَ مَنْ لَمْ يَقُلْ فَإِنَّهُ كَاذِبٌ

But, the one who does not believe in what is regarding the Night of Pre-determination (*Laylat Al-Qadr*) is a denier, and the one who believes in The Night of Pre-determination but other than our^{-asws} viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us^{-asws}, and the one who does not say so, so he is a liar.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْظَمُ مَنْ أَنْ يُنْزِلَ الْأَمْرَ مَعَ الرُّوحِ وَ الْمَلَائِكَةِ إِلَى كَافِرٍ فَاسْقٍ فَإِنْ قَالَ إِنَّهُ يُنْزِلُ إِلَى الْخَلِيفَةِ الَّذِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ وَ إِنْ قَالُوا إِنَّهُ لَيْسَ يُنْزِلُ إِلَى أَحَدٍ فَلَا يَكُونُ أَنْ يُنْزَلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ وَ إِنْ قَالُوا وَ سَيَقُولُونَ لَيْسَ هَذَا بِشَيْءٍ فَ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا.

Surely, Allah^{-azwj} Mighty and Majestic is more Magnificent that He^{-azwj} would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn't descend unto anyone, so it cannot happen that something would descend upon nothing, and if they were

to say and they will be saying, that this isn't anything, so they would have strayed a far straying".²⁹¹

Hadith 9:

كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ الْأَرْجَانِيِّ قَالَ: صَحَبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَلْنَا مَنَزِلًا يُقَالُ لَهُ عُسْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ وَحَشٍ فَعُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا فَعُلْتُ لَا

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Abdullah Bin Bakr Al Rajany who said,

'I accompanied Abu Abdullah^{-asws} in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal (miserable) mountain on the left of the road. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How dismal this mountain is. I have not seen in the road the like of this'. He^{-asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَفِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّيْدِ وَالْحَمِيمِ وَمَا يَخْرُجُ مِنْ جُبِّ الْحَوَى وَمَا يَخْرُجُ مِنَ الْفَلَقِ وَمَا يَخْرُجُ مِنْ أَنْثَامٍ وَمَا يَخْرُجُ مِنْ طِينَةِ الْحَبَالِ وَمَا يَخْرُجُ مِنْ جَهَنَّمَ

He^{-asws} said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my^{-asws} father^{-asws} Al-Husayn^{-asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal²⁹², and what emerges from Hell;

وَمَا يَخْرُجُ مِنْ لَطَىٍّ وَمِنْ الْخُطْمَةِ وَمَا يَخْرُجُ مِنْ سَفَرٍ وَمَا يَخْرُجُ مِنَ الْحَمِيمِ وَمَا يَخْرُجُ مِنَ الْمَاوِيَةِ وَمَا يَخْرُجُ مِنَ السَّعِيرِ وَفِي نُسخَةٍ أُخْرَى وَمَا يَخْرُجُ مِنْ جَهَنَّمَ وَمَا يَخْرُجُ مِنْ لَطَىٍّ

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: 'And what emerges from Hell and what emerges from Laza').

وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَإِنِّي لَأَنْظُرُ إِلَى قَتْلَةِ أَبِي فَأَقُولُ لُهُمَا هَؤُلَاءِ إِنَّمَا فَعَلُوا مَا أَسْسَمْتُمْ لَمْ تَرْحَمُونَا إِذْ وَلَّيْتُمْ وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ ثَبَّثْتُمْ عَلَيَّ حَقَّنَا وَ اسْتَبَدَّدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا دُونًَا مَا قَدَّمْتُمَا وَمَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ

²⁹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 68

²⁹² Pus from private parts of prostitutes

And I^{-asws} do not pass by this mountain during my^{-asws} journey and I^{-asws} pause at it except I^{-asws} see the two of them (Abu Bakr & Umar) seeking my^{-asws} help, and I^{-asws} look at the killers of my^{-asws} father^{-asws}, and I^{-asws} say to them: 'But rather they did what laid the foundation.

You did not show us^{-asws} any mercy when you were rulers, and killed us^{-asws} and deprived us^{-asws}, and leapt upon our^{-asws} rights, and tyrannised with the command upon us^{-asws}. May Allah^{-azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah^{-azwj} is not the least unjust to the servants'.

وَأَشَدُّهُمَا تَضَرُّعًا وَاسْتِكَانَةً الثَّانِي فَرَمَا وَقَفْتُ عَلَيْهِمَا لِيَسْأَلَنِي عَنِّي بَعْضُ مَا فِي قَلْبِي وَرَمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَهُوَ جَبَلُ الْكَمَدِ

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I^{-asws} pause at them in order to calm down some of what is in my^{-asws} heart, and sometimes I^{-asws} tread the mountain in which both of them are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When you^{-asws} do tread the mountain, what do you^{-asws} hear?'

قَالَ أَسْمَعُ أَصْوَاهُهَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نَكَلِمَتُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِخًا يَصْرُخُ بِي أَجِبُهُمَا وَقُلْ لَّهُمَا احْسَبُوا فِيهَا وَلَا تَكَلِّمُونِ

He^{-asws} said: 'I^{-asws} hear their voices calling out, 'Ascend to us, we want to speak to you^{-asws}, for we repent!', and I^{-asws} hear a shouter shouting in answer to them, and says to them: **"Go away into it and do not speak to Me!" [23:108]**'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَمَنْ مَعَهُمْ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And who are with them?'

قَالَ كُلُّ فِرْعَوْنٍ عَنَّا عَلَى اللَّهِ وَ حَكِيَ اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ قُلْتُ مَنْ هُمْ

He^{-asws} said: 'Every pharaoh (ruler) insolent upon Allah^{-azwj}, and Allah^{-azwj} has Told about his deed, and everyone who teaches Kufr to the servants'. I said, 'Who are they?'

قَالَ نَحْنُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ وَ نَحْنُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْنُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْنُ مُرُودَ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلِ أَمِيرَ الْمُؤْمِنِينَ وَ قَاتِلِ فَاطِمَةَ وَ مُحْسِنٍ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ ع

He^{-asws} said: 'For instance Paul who taught the Jews that the Hand of Allah^{-azwj} is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah^{-azwj}, and said to them 'Three' (Trinity), and for instance Pharaoh^{-la} (at the time of) Musa^{-as} who said: **He said: 'I am your lord, the most exalted!' [79:24]**, and for instance Nimrod^{-la} who said, 'I^{-la} shall subdue the people of the earth and kill the ones in the sky'; and killer of Amir Al-Momineen⁻

asws, and killer of (Syeda) Fatima-asws, and Mohsin-asws, and killer of Al-Hassan-asws, and Al-Husayn-asws.

فَأَمَّا مُعَاوِيَةُ وَ عُمَرُ فَمَا يَطْمَعَانِ فِي الْخُلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us-asws, and assisted against us-asws by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَاكُلَهُ وَ لَا تَفْرَحُ

I said to him-asws, 'May I be sacrificed for you-asws! You-asws heard all of that and were not alarmed?'

قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُصْطَفَوْنَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُونَ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَقْلُبُ عَلَى فُرُشِنَا وَ تَشْهَدُ وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجِيحَتَهُمْ وَ تَتَقَلَّبُ عَلَى أَجْنِحَتِهَا صَبِيَانُنَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا

He-asws said: 'O Ibn Bakr! Our-asws hearts are other than hearts of the people. We-asws are Cleaned, Chosen. We-asws see the people and hear what they cannot hear, and the Angels descend unto us-asws during our-asws travels, and turn upon our-asws furnishings, and witness and are present at our-asws funerals, and come to us-asws with news of what events are to occur before they happen, and pray Salat with us-asws, and supplicate for us-asws, and cast their wings upon us-asws, and our-asws children roll upon their wings, and they prevent the animals from arriving to us-asws.

وَ تَأْتِينَا بِمَا فِي الْأَرْضِ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَحْدُ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتُ صَلَاةٍ إِلَّا وَ هِيَ تُنَبِّهُنَا لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَحْدُثُ فِيهَا وَ أَخْبَارُ الْجِبِّ وَ أَخْبَارُ أَهْلِ الْهَوَاءِ مِنَ الْمَلَائِكَةِ

And they come to us-asws from what is in the earth of every vegetation during its season, and quench us from the water of every land. We-asws find that in our-asws containers. And there is none from a day nor an house nor a time of Salat except and we-asws wake up for it, and there is none from a night coming to us-asws except and the news of every land is with us-asws and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels.

وَ مَا مَلِكٌ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَتَيْنَا بِخَبَرِهِ وَ كَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتِي بِخَبَرِهِمْ

And there is no king dying in the earth and another one stand except his news comes to us-asws, and how his way is among those before him, and there is no firmament from the six firmaments up to the seventh except and we-asws are given their news'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا مُنْتَهَى هَذَا الْجَبَلِ

I said to him-asws, 'May I be sacrificed for you-asws! What is at the peak of this mountain?'

قَالَ إِلَى الْأَرْضِ السَّادِسَةِ وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطَرِ الْمَطَرِ وَ عَدَدِ مَا فِي الْبَحَارِ وَ عَدَدِ النَّرَى قَدْ وَكَّلَ كُلَّ مَلَكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

He^{-asws} said: 'To the sixth firmament, and in it is Hell upon a valley from its valleys, upon it are more guards than the stars of the sky, and drops of rain, and number of what is in the ocean, and number of the soil. Each Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْنِكُمْ جَمِيعًا يُلْقَوْنَ الْأَخْبَارَ

I said, 'May I be sacrificed for you^{-asws}! Are they casting the news to all of you (Imams^{-asws})?'

قَالَ لَا إِنَّمَا يُلْقَى ذَاكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَتَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرْتُ الَّذِينَ يَحْفَظُونَ نَاحِيَّتَهُ أَنْ يُعْصِرُوهُ فَإِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقْنَتْهُ وَ عَذَّبْتُهُ حَتَّى تَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

He^{-asws} said: 'No, but rather they are casting that to the Master of the Command, and we^{-asws} are carrying what the servants are not able to, upon the judgments in it, so we^{-asws} judge in it. The one who does not accept our^{-asws} judgments, the Angels force him upon accepting us^{-asws}, and I^{-asws} order those who are preserving its areas to compel him. So, if he was from the Jinn from the people of opposition and the Kufr, I^{-asws} deal with him and punish him until he comes to our^{-asws} judgment with him'.

قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ

I said, 'May I be sacrificed for you^{-asws}! Does the Imam^{-asws} see what is between the east and the west?'

قَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةً عَلَى مَا بَيْنَ قَطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ تَكُونُ حُجَّةً عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّيًا عَنِ اللَّهِ وَ شَاهِدًا عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ تَحْجُوبُ عَنْهُمْ وَ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ

He^{-asws} said: 'O Ibn Bakr! How can he^{-asws} be a Divine Authority upon what is between its ends if he^{-asws} can neither see them nor judge regarding them?' And how can there he^{-asws} be a Divine Authority upon an absent people, if he^{-asws} is unable upon them, nor are they able upon him^{-asws}? And how can he^{-asws} perform on behalf of Allah^{-azwj} and a witness upon the people if he^{-asws} cannot see them? And how can he^{-asws} be a Divine Authority upon them if he^{-asws} is veiled from them, and he^{-asws} is a mechanism between them and Him^{-azwj} that he^{-asws} is to stand with the Command of his^{-asws} Lord^{-azwj} among them?

وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ يَقُومُ مَقَامَهُ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْأَخِذُ بِحُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ وَ الْمُتَصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And Allah^{-azwj} is Saying: **And We did not Send you except to all of the people [34:28]**, Meaning by it the ones upon the earth, and the Divine Authority from after the Prophet^{-saww} would be standing in his^{-saww} place, and it is the evidence upon what the community is quarrelling

regarding him, and he^{-asws} would be seizing with the rights of the people, and the standing with the Command of Allah^{-azwj} and the justice for one from the other.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفُذُ قَوْلَهُ وَهُوَ يَقُولُ سَتُرَبِّهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ عَزَمْنَا أَرَأَاهَا اللَّهُ أَهْلَ الْأَفَاقِ وَ قَالَ مَا تُرَبِّهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{-azwj} Word, and He^{-azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, [41:53]**. So, which Sign are there in the horizons apart from us^{-asws}. Allah^{-azwj} Shows these to the people of the horizons. And He^{-azwj} Said: **And We did not Show them a Sign but it was greater than its counterpart, [43:48]**. So which Sign is greater than us^{-asws}.

وَ اللَّهُ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفَ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنْكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ

By Allah^{-azwj}! The Clan of Hashim^{-asws} and Quraysh recognise what Allah^{-azwj} has Given us^{-asws}, but the envy has destroyed them just as it destroyed Iblees^{-la}, and they are coming to us^{-asws} when they are desperate, and they are fearing upon themselves so they are asking us^{-asws} and we^{-asws} advise to them, and they say, 'We testify that you (Imams^{-asws}) are the people of knowledge'. Then they go out and say, 'We have not seen anyone more straying than the ones who follow them^{-asws}, and their words are being accepted'.

قُلْتُ جَعَلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا

I said, 'May I be sacrificed for you^{-asws}! Inform me about Al-Husayn^{-asws}, if exhumed, would they find anything in his^{-asws} grave?'

قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحُسَيْنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يَحْيَوْنَ كَمَا يَحْيَا وَ يُرْقَوْنَ كَمَا يُرْقَى فَلَوْ نُبِشَ فِي أَيَّامِهِ لَوُجِدَ فَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يَنْظُرُ إِلَى مُعْسِكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ

He^{-asws} said: 'O Ibn Bakr! How mighty is your question! Al-Husayn^{-asws} is with his^{-asws} father^{-asws} and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws} Al-Hassan^{-asws} in the house of Rasool-Allah^{-saww}. They^{-asws} are living just as the living do, and they^{-asws} are being sustained just as one gets sustained. If it had been exhumed during his^{-asws} days, you may have found (something). As for today, so he^{-asws} is alive in the Presence of his^{-asws} Lord^{-azwj}, looking at his^{-asws} soldiers, and looking at the Throne, when he^{-asws} would be Commanded to be carry it.

وَ إِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى زُورَاهُ وَ هُوَ أَعْرِفُ بِهِمْ وَ بِأَسْمَائِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَخْلَاقِهِمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ آبَاءَهُ الْإِسْتِغْفَارَ لَهُ

And he^{-asws} is on the right of the Throne, adhering, saying: 'O Lord^{-azwj}! Fulfil for me^{-asws} what You^{-azwj} Promised me^{-asws}!' And he^{-asws} is looked at his^{-asws} visitors, and he^{-asws} is cognizant with them, and with their names, and names of their fathers, and with their ranks, and with their status in the Presence of Allah^{-azwj} from each of you with his son, and what is in his journey, and he^{-asws} sees the ones crying (upon) him^{-asws}, so he^{-asws} seeks Forgiveness for him and asks his^{-asws} forefathers^{-asws} to seek Forgiveness for him.

وَيَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أُعِدَّ لَكَ لَفَرِحْتَ أَكْثَرَ مِمَّا جَزَعْتَ وَ يَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْخَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

And he^{asws} is saying: 'If only you knew, o crying one, what is Prepared for you, you be joyful more than what you are alarmed', and they seek Forgiveness for him for Mercy for him, everyone who hears his crying, from the Angels in the sky and in the confusion, and he turns and there is no sin upon him".²⁹³

²⁹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 24