

# بحار الأنوار

## BIHAR AL-ANWAAR

ج 53

Volume 53

Part 2 out of 3

الجزء الثالث و الخمسون

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadith of the Pure Imams<sup>-asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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## CHAPTER 30 – CALIPHS OF THE MAHDI-ajfj, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws AND WHAT WOULD HAPPEN AFTER HIM-asws, MAY THE GREETINGS UPON HIM-ajfj AND UPON HIS-ajfj FOREFATHERS-asws

1- ك، إكمال الدين الدقاق عن الأسدبي عن النخعي عن التوفلي عن علي بن أبي حمزة عن أبي بصير قال قلت للصادق جعفر بن محمد ع يا ابن رسول الله ص سمعت من أبيك ع أنه قال يكون بعد القائم اثنا عشر مهدياً

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asadi, from A INakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Al-Sadiq Ja'far-asws Bin Muhammad-asws, 'O son-asws of Rasool-Allah-saww! I heard your-asws father-asws having said: 'There will happen to be twelve Mahdis (guided ones) after Al-Qaim-ajfj'. (Recording error)

فَقَالَ إِنَّمَا قَالَ اثْنَا عَشَرَ مَهْدِيًّا وَ لَمْ يَقُلْ اثْنَا عَشَرَ إِمَامًا وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُوَالَاتِنَا وَ مَعْرِفَةِ حَقِّنَا.

He-asws said: 'But rather he-asws had said, 'Twelve Mahdis' and did not say: 'Twelve Imams', but a group of our-asws Shias will be calling the people to our-asws Wilayah and recognition of our-asws rights''<sup>1</sup>.

2- غط، الغيبة للشيخ الطوسي محمد الحيمري عن أبيه عن محمد بن عبد الحميد و محمد بن عيسى عن محمد بن الفضل عن أبي حمزة عن أبي عبد الله ع في حديث طويل أنه قال يا أبا حمزة إن منّا بعد القائم أحد عشر مهدياً من ولد الحسين ع.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Hameed, and Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Abdullah-asws in a lengthy Hadith having said: 'O Abu Hamza! From us-asws, after Al-Qaim-ajfj, there would be twelve Mahdis (guided ones), from the sons of Al-Husayn-asws''<sup>2</sup>.

3- غط، الغيبة للشيخ الطوسي الفضل عن ابن محبوب عن عمرو بن أبي المقدام عن جابر الجعفي قال سمعت أبا جعفر ع يقول و الله ليملك منّا أهل البيت رجل بعد مؤته ثلاثمائة سنة يزداد تسعاً

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy who said,

<sup>1</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfj, Ch 30 H 1

<sup>2</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfj, Ch 30 H 2

'I heard Abu Ja'far<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household shall rule after his death for three hundred years, additional nine'.

قُلْتُ مَتَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ قُلْتُ وَكَمْ يَقُومُ الْقَائِمُ فِي عَالَمِهِ

I said, 'When would that happen?' He<sup>-asws</sup> said: 'After Al-Qaim<sup>-ajfj</sup>'. I said, 'And for how long will Al-Qaim<sup>-ajfj</sup> be staying in his<sup>-ajfj</sup> world?'

قَالَ تِسْعَ عَشْرَةَ سَنَةً ثُمَّ يُخْرِجُ الْمُنتَصِرُ فَيَطْلُبُ بِدَمِ الْحُسَيْنِ وَ دِمَاءِ أَصْحَابِهِ فَيَقْتُلُهُمْ وَ يَسْبِي حَتَّى يُخْرِجَ السَّقَّاحَ.

He<sup>-asws</sup> said: 'Nineteen years'. Then Al-Muntasir will emerge and seek the blood of Al-Husayn<sup>-asws</sup> and blood of his<sup>-asws</sup> companions. He will kill and take captives until Al-Saffah emerges".<sup>3</sup>

4- شاء، الإرشاد ليس بعد دولة القائم لأحد دولة إلا ما جاءت به الرواية من قيام ولده إن شاء الله ذلك ولم يرد على القطع والنبات وأكثر الروايات أنه لن يمضي مهدي الأمة إلا قبل القيامة بأربعين يوماً يكون فيها المخرج و علامته خروج الأموات و قيام الساعة للحساب و الجزاء و الله أعلم.

(The book) 'Irshad' –

'There will not be any government for anyone after the government of Al-Qaim<sup>-ajfj</sup> except what the report has come with from the rising of his<sup>-ajfj</sup> son, if Allah<sup>-azwj</sup> so Desires that, and did not arrive upon the certainty and the affirmation, and most of the report are that Mahdi<sup>-ajfj</sup> of the community will never pass away except forty days before the Qiyamah. There will be trouble and turmoil during it and a sign of the emergence of the dead, and establishment of the Hour for the Reckoning and the Reward, and Allah<sup>-azwj</sup> is more Knowing".<sup>4</sup> (opinion)

5- شي، تفسير العياشي عن جابر قال سمعت أبا جعفر ع يقول و الله ليملكن رجلاً من أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعاً

(The book) 'Tafseer Al Ayyashi' – From Jabir who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, shall rule the earth after his death, for three hundred years and additional nine'.

قَالَ قُلْتُ فَمَتَى ذَلِكَ قَالَ بَعْدَ مَوْتِ الْقَائِمِ

He (the narrator) said, 'I said, 'When would that be?' He<sup>-asws</sup> said: 'After death of Al-Qaim<sup>-ajfj</sup>'.

قَالَ قُلْتُ وَكَمْ يَقُومُ الْقَائِمُ فِي عَالَمِهِ حَتَّى يَمُوتَ قَالَ تِسْعَ عَشْرَةَ سَنَةً مِنْ يَوْمِ قِيَامِهِ إِلَى مَوْتِهِ

He (the narrator) said, 'I said, 'And how long will Al-Qaim<sup>-ajfj</sup> in his<sup>-ajfj</sup> world until he<sup>-ajfj</sup> dies?' He<sup>-asws</sup> said: 'Nineteen years from the day of his<sup>-ajfj</sup> rising up to his<sup>-ajfj</sup> death'.

قَالَ قُلْتُ فَيَكُونُ بَعْدَ مَوْتِهِ هَرَجٌ قَالَ نَعَمْ حَمْسِينَ سَنَةً

<sup>3</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 3

<sup>4</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 4

He (the narrator) said, 'I said, 'So there will be turmoil after his<sup>-ajfj</sup> death?' He<sup>-asws</sup> said: 'Yes, (for) fifty years'.

قَالَ ثُمَّ يُخْرِجُ الْمَنْصُورُ إِلَى الدُّنْيَا فَيَطْلُبُ دَمَهُ وَ دَمَ أَصْحَابِهِ فَيَقْتُلُ وَ يَنْبِي حَتَّى يُقَالَ لَوْ كَانَ هَذَا مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ مَا قَتَلَ النَّاسَ كُلَّ هَذَا الْقَتْلَ

He<sup>-asws</sup> said: 'Then Al-Mansour (Al-Husayn<sup>-asws</sup>) will emerge to the world seeking his<sup>-asws</sup> blood and blood of his<sup>-asws</sup> companions. He<sup>-asws</sup> will kill and take captives until it would be said, 'If this one was from the offspring of the Prophets<sup>-saww</sup>, he<sup>-asws</sup> would not be killing the people, all this killing!'

فَيَجْتَمِعُ النَّاسُ عَلَيْهِ أَبْيَضُهُمْ وَ أَسْوَدُهُمْ فَيَكْتُمُونَ عَلَيْهِ حَتَّى يُلْجِئُونَهُ إِلَى حَرَمِ اللَّهِ فَإِذَا اشْتَدَّ الْبَلَاءُ عَلَيْهِ مَاتَ الْمُنتَصِرُ وَ خَرَجَ السَّفَّاحُ إِلَى الدُّنْيَا عَضْبًا لِلْمُنْتَصِرِ فَيَقْتُلُ كُلَّ عَدُوِّ لَنَا جَائِرٍ وَ يَمْلِكُ الْأَرْضَ كُلَّهَا وَ يُصْلِحُ اللَّهُ لَهُ أَمْرَهُ وَ يَعِيشُ ثَلَاثِمِائَةَ سَنَةٍ وَ يَزْدَادُ تِسْعًا

The people will gather to him<sup>-asws</sup>, their white and their black. They would throng to him<sup>-asws</sup> until they make him<sup>-asws</sup> shelter to the Sanctuary of Allah<sup>-azwj</sup>. When the afflictions intensify upon him<sup>-asws</sup>, Al-Muntasir will die and Al-Saffah (Ali<sup>-asws</sup>) will emerge to the world wrathful for Al-Muntasir. He<sup>-asws</sup> will kill every enemy having been tyrannous to us<sup>-asws</sup>, and he<sup>-asws</sup> will rule the earth, all of it, and Allah<sup>-azwj</sup> will Correct his<sup>-asws</sup> affairs for him<sup>-asws</sup> and he<sup>-asws</sup> will live for three hundred years and additional nine'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ مِنَ الْمُنتَصِرِ وَ السَّفَّاحِ يَا جَابِرُ الْمُنتَصِرُ الْحُسَيْنُ وَ السَّفَّاحُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Then Abu Ja'far<sup>-asws</sup> said: 'O Jabir! And do you know who Al-Muntasir and Al-Saffah are? O Jabir! Al-Muntasir is Al-Husayn<sup>-asws</sup> and Al-Saffah is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all'.<sup>5</sup>

6- غط، الغيبة للشيخ الطوسي جماعة عن البرزقري عن علي بن سينان الموصلي عن علي بن الحسين عن أحمد بن محمد بن الحليل عن جعفر بن أحمد المصري عن عمه الحسين بن علي عن أبيه عن أبي عبد الله الصادق عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص في الليلة التي كانت فيها وفاته لعلي ع يا أبا الحسن أخضر صحيفة و دواة

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Bazufai, from Ali Bin Sinan Al Mowsily, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad Bin Al Khaleel, from Ja'far Bin Ahmad Al Misry, from his uncle Al-Husayn Bin Ali, from his father,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> during the night in which was his<sup>-saww</sup> expiry: 'O Abu Al-Hassan<sup>-asws</sup>! Present the paper and ink'.

فَأَمَلَى رَسُولُ اللَّهِ ص وَصِيَّتَهُ حَتَّى انْتَهَى إِلَى هَذَا الْمَوْضِعِ فَقَالَ يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِمَامًا وَ مِنْ بَعْدِهِمْ اثْنَا عَشَرَ مَهْدِيًّا فَأَنْتَ يَا عَلِيُّ أَوَّلُ الْإِثْنَيْ عَشَرَ الْإِمَامِ

<sup>5</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 5

Rasool-Allah<sup>-saww</sup> dictated his<sup>-saww</sup> bequest until he<sup>-saww</sup> ended up to this subject. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! There will happen to be twelve Imams<sup>-asws</sup> after me<sup>-saww</sup>, and after them<sup>-asws</sup> would be twelve Mahdis (guided ones). You<sup>-asws</sup>, O Ali<sup>-asws</sup>, are first of the twelve Imams<sup>-asws</sup>'.

وَسَاقَ الْحَدِيثِ إِلَى أَنْ قَالَ وَ لِيُسَلِّمَهَا الْحَسَنُ عَ إِلَى ابْنِهِ مُحَمَّدٍ الْمُسْتَحْفَظُ مِنْ آلِ مُحَمَّدٍ ص فَذَلِكَ اثْنَا عَشَرَ إِمَامًا

And he<sup>-saww</sup> continued the Hadith up to he<sup>-saww</sup> said: 'And Al-Hassan (Al-Askari<sup>-asws</sup>) to his<sup>-asws</sup> son<sup>-ajfj</sup> MHMD, the preserver from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. So that are twelve Imams<sup>-asws</sup>'.

ثُمَّ يَكُونُ مِنْ بَعْدِهِ اثْنَا عَشَرَ مَهْدِيًّا فَإِذَا حَضَرَتْهُ الْوَفَاةُ فَلْيُسَلِّمَهَا إِلَى ابْنِهِ أَوَّلِ الْمَهْدِيِّينَ - لَهُ ثَلَاثَةُ أَسْمَاءٍ اسْمُ كَاسِمِي وَ اسْمُ أَبِي وَ هُوَ عَبْدُ اللَّهِ وَ أَحْمَدُ وَ الْإِسْمُ الثَّلَاثُ الْمَهْدِيُّ وَ هُوَ أَوَّلُ الْمُؤْمِنِينَ.

Then there shall be twelve Mahdis (guided ones) from after him<sup>-ajfj</sup>. When the expiry presents to him<sup>-ajfj</sup>, then he<sup>-ajfj</sup> will submit it to his<sup>-ajfj</sup> son, the first of the Mahdis. For him<sup>-ajfj</sup> there are thirty names. A name like my<sup>-saww</sup> name, and a name like the name of my<sup>-saww</sup> father<sup>-as</sup>, and it is 'Abdullah', and 'Ahmad', and the third name is 'Al-Mahdi', and he is first of the Momineen".<sup>6</sup>

7- خص، منتخب البصائر بما رواه السيد علي بن عبد الحميد بإسناده عن الصادق ع أن من بعد القائم ع اثنا عشر مهدياً من ولد الحسين ع.

(The book) 'Muntakhab Al Basaair' – From what is reported by the Seyyid Ali Bin Abdul Hameed, by his chain,

'From Al-Sadiq<sup>-asws</sup>: 'From us<sup>-asws</sup>, after Al-Qaim<sup>-ajfj</sup>, there would be twelve Mahdis (guided ones) from the sons of Al-Husayn<sup>-asws</sup>'.<sup>7</sup>

8- مل، كامل الزيارات أبي عن سعد بن الجأموراني عن الحسين بن سيف عن أبيه عن الحضرمي عن أبي جعفر و أبي عبد الله ع قالا في ذكر الكوفة فيها مسجد سهيل الذي لم يبعث الله نبياً إلا و قد صلى فيه و منها يظهر عدل الله و فيها يكون قائمها و القوام من بعده و هي منازل النبيين و الأوصياء و الصالحين.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al Jamourany, from Al-Husayn Bin Sayf, from his father, from Al Hazramy,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both said during the mention of Al-Kufa: 'There is Masjid Suheyl (Sahla). Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except he<sup>-as</sup> has prayed Salat in it, and from it the justice of Allah<sup>-azwj</sup> will appear, and in it would be his<sup>-ajfj</sup> rising, and (so will) the custodians (risers) from after him<sup>-ajfj</sup>, and it is a domicile of the Prophets<sup>-as</sup>, and the successors<sup>-as</sup>, and the righteous ones".<sup>8</sup>

بيان هذه الأخبار مخالفة للمشهور و طريق التأويل أحد وجهين.

<sup>6</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 6

<sup>7</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 7

<sup>8</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 8

**Explanation:** 'These Ahadith are in contradiction to the well-known and the way of the interpretation is one of the two aspects: -

الأول أن يكون المراد بالاثني عشر مهديا النبي ص و سائر الأئمة سوى القائم ع بأن يكون ملكهم بعد القائم ع و قد سبق أن الحسن بن سليمان أولها بجميع الأئمة و قال برجعة القائم ع بعد موته و به أيضا يمكن الجمع بين بعض الأخبار المختلفة التي وردت في مدة ملكه ع.

*The first is that the intent with the twelve Mahdis is the Prophet<sup>-saww</sup> and rest of the Imams<sup>-asws</sup> besides Al-Qaim<sup>-ajfi</sup>, that their<sup>-asws</sup> rule would be after Al-Qaim<sup>-ajfi</sup>. And it has preceded that Al-Hassan Bin Suleyman was the first of them with entirety of the Imams<sup>-asws</sup>, and he said with the return of Al-Qaim<sup>-ajfi</sup> after his<sup>-ajfi</sup> death, and by it as well it is possible to unite between some of the differing Ahadith which have been referred regarding the period of Al-Qaim<sup>-ajfi</sup>.*

و الثاني أن يكون هؤلاء المهديون من أوصياء القائم هادين للخلق في زمن سائر الأئمة الذين رجعوا لئلا يخلو الزمان من حجة و إن كان أوصياء الأنبياء و الأئمة أيضا حججا و الله تعالى يعلم.

*And the second is that those Mahdis would be from the successors of Al-Qaim<sup>-ajfi</sup>, guides for the people in the time of rest of the Imams<sup>-asws</sup>, those having returned, lest the times would be vacant from a Divine Authority, and even though the successors<sup>-as</sup> of the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup> as well are Divine Authorities, and Allah<sup>-azwj</sup> the Exalted Knows'.*

[باب 31 ما خرج من توقيعاته ع](#)

## CHAPTER 31 - WHAT HAVE EMERGED FROM HIS<sup>-ajfi</sup> LETTERS

1- غط، الغيبة للشيخ الطوسي أخبرنا جماعة عن أبي الحسن محمد بن أحمد بن داود القمي قال وجدت بخط أحمد بن إبراهيم النوبختي و إبنائه أبي القاسم الحسين بن روح رضي الله عنه على ظهر كتاب فيه جوابات و مسائل أنفدت من فم يسأل عنها هل هي جوابات الفقيه ع أو جوابات محمد بن علي السلماني لأنه حكى عنه أنه قال هذه المسائل أنا أجبت عنها

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – We are informed by a group, from Abu Al-Hassan Muhammad Bin Ahmad Bin Dawood Al Qummi who said,

'I found in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty Abu Al-Qasim Al-Husayn Bin Rawh, may Allah<sup>-azwj</sup> be Pleased with him. At the back of the letter there were answers in it and questions which had been dispatched from Qum. He was asked about these, 'Are these answers of the jurist (Al-Qaim<sup>-ajfi</sup>) or answers of Muhammad Bin Ali Al-Shalmagany, because it had been narrated from him that he had said, 'These are the questions I have answered!'

فكتب إليهم على ظهر كتابهم بسم الله الرحمن الرحيم قد وقفنا على هذه الرقعة و ما تضمنته فجميعه جوابنا و لا مدخل للمخدول الضال المضل المعروف بالعراف لعنه الله في حرف منه

He wrote to them on the back of their letter, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! We paused upon this note and what it includes. All of these are our answers and

there is no interference for the interferer, the stayer, the strayed well-known as Al-Azaqiry, may Allah<sup>-azwj</sup> Curse him, in any word from these.

وَقَدْ كَانَتْ أَشْيَاءُ خَرَجَتْ إِلَيْكُمْ عَلَى يَدَيْ أَحْمَدَ بْنِ هِلَالٍ وَغَيْرِهِ مِنْ نُظَرَائِهِ وَكَانَ مِنْ اتِّدَائِهِمْ عَنِ الْإِسْلَامِ مِثْلُ مَا كَانَ مِنْ هَذَا عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ  
عَظْبُهُ

And things had come out to you all upon the hands of Ahmad Bin Hilal and others from his peers, and it was due to their reneging from Al-Islam like what had happened from this one, may the Curse of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wrath be upon them’.

فَاسْتَبْتُ قَدِيمًا فِي ذَلِكَ- فَخَرَجَ الْجَوَابُ أَلَا مَنْ اسْتَبْتُ فَإِنَّهُ لَا ضَرَرَ فِي خُرُوجِ مَا خَرَجَ عَلَى أَيْدِيهِمْ وَإِنَّ ذَلِكَ صَحِيحٌ.

I wanted to have been affirmed for a long time regarding that. The answer emerged: ‘Indeed! One who is steadfast, he would not be harmed regarding the emergence of whatever emerges upon their hands, and even if that is correct’.<sup>9</sup>

هذا هو الظاهر و هو أبو جعفر العبرتائي مر ترجمته في ج 51 ص 380 باب ذكر المذمومين الذين ادعوا البابية، و في الأصل المطبوع و هكذا المصدر ص 243، «أحمد ابن بلال» و هو تصحيف أو خلط بابي طاهر محمد بن علي بن بلال من المذمومين أيضا. فراجع.

**Note:** (1) (Ahmad Bin Hilal) This, it is the apparent, and he is Abu Ja’far Al-Abartaie. His detail has passed in V 51 P 380 in the chapter mentioning the condemned ones, those who had claimed being the access-point (to the Imam<sup>-ajfi</sup>). And like that is in the middle of P 243 ‘Ahmad Bin Bilal’ – and it is a correction or mixed up with Abu Tahir Muhammad Bin Ali Bin Bilal who was from the condemned ones as well. So refer.

سيجيء من المصتف- رضوان الله عليه- أنها من تنمة ما كتب السائل: أي كنت قديما أطلب اثبات هذه التوقيعات، هل هي منكم أو لا؟. لكن الظاهر أنه قد سقط صدر هذا السؤال، و أنها سؤال آخر، لا من تنمة السؤال الأول.

(2) I shall be coming from the author, may Allah<sup>-azwj</sup> be Please with him, it is from the completions of what the questioner had written, i.e. ‘I was for long seeking proving these letters, are these from you or not?’ But the apparent is that a content of this question has been dropped, and it is another question, not from the completion of the first question.

وَرُوي قَدِيمًا عَن بَعْضِ الْعُلَمَاءِ عَلَيْهِمُ السَّلَامُ وَ الصَّلَاةُ أَنَّهُ سُئِلَ عَن مِثْلِ هَذَا بِعَيْنِهِ فِي بَعْضِ مَنْ عَظَبَ اللَّهُ عَلَيْهِ وَ قَالَ ع الْعِلْمُ عَلْمُنَا وَ لَا شَيْءَ  
عَلَيْكُمْ مِنْ كُفْرٍ مَنْ كَفَرَ

And it is reported anciently from one of the scholars (Imams<sup>-asws</sup>), upon them<sup>-asws</sup> be the greetings and the Salawaat, having been asked about similar to this exactly regarding someone Allah<sup>-azwj</sup> had been Wrathful upon, and he<sup>-asws</sup> had said: ‘The knowledge is our<sup>-asws</sup> knowledge, and there is nothing upon you all from the Kufr of the one who commits Kufr.

فَمَا صَحَّ لَكُمْ مِمَّا خَرَجَ عَلَى يَدَيْ بَرَوَانِي غَيْرِهِ مِنَ التَّفَاتِ رَحِمَهُمُ اللَّهُ فَاحْمَدُوا اللَّهَ وَ اقْبَلُوهُ وَ مَا شَكَّكُمْ فِيهِ أَوْ لَمْ يَخْرُجْ إِلَيْكُمْ فِي ذَلِكَ إِلَّا عَلَى يَدَيْ فَرْدُوهُ  
إِلَيْنَا لِنُصَحِّحَهُ أَوْ نُبَطِّلَهُ

<sup>9</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 1 a

Whatever is proven correct for you from what has emerged upon his hand by a report of someone else from the trusted ones, may Allah<sup>-azwj</sup> have Mercy on them, then praise Allah<sup>-azwj</sup> and accept it; and whatever you are doubtful in or did not emerge to you regarding that except upon his hand, then refer it back to us<sup>-asws</sup>, for us<sup>-asws</sup> to be correcting it or invalidating it.

وَاللَّهُ تَقَدَّسَتْ أَسْمَاؤُهُ وَجَلَّ تَنَاؤُهُ وَإِي تَوْفِيقِكُمْ وَحَسْبِينَا فِي أُمُورِنَا كُلِّهَا وَ نِعْمَ الْوَكِيلُ

And Allah<sup>-azwj</sup>, Holy are His<sup>-azwj</sup> Names, and Majestic is His<sup>-azwj</sup> Praise will Harmonise you all, and we are accountable in our affairs, all of them, and He<sup>-azwj</sup> is the best Protector’.

وَقَالَ ابْنُ نُوحٍ أَوَّلُ مَنْ حَدَّثَنَا بِحَذَا التَّوْفِيعِ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ تَمَّامٍ وَ ذَكَرَ أَنَّهُ كَتَبَهُ مِنْ ظَهْرِ الدَّرَجِ الَّذِي عِنْدَ أَبِي الْحُسَيْنِ بْنِ دَاوُدَ

Ibn Nuh said, ‘The first one to narrate to us with the letter was Abu Al-Husayn Muhammad Bin Ali Bin Tammam, and he mentioned that he had written it from the back of the scroll which was in the possession of Abu Al-Hassan Bin Dawood.

فَلَمَّا قَدِمَ أَبُو الْحُسَيْنِ بْنِ دَاوُدَ وَ قَرَأْتُهُ عَلَيْهِ ذَكَرَ أَنَّ هَذَا الدَّرَجَ بَعِيْنِهِ كَتَبَ بِهَا أَهْلُ قُمْ إِلَى الشَّيْخِ أَبِي الْقَاسِمِ وَ فِيهِ مَسَائِلٌ فَأَجَابَتْهُمْ عَلَى ظَهْرِهَا بِحَظِّ أَحْمَدَ بْنِ إِبْرَاهِيمَ التَّوْحِيْدِيِّ وَ حَصَلَ الدَّرَجُ عِنْدَ أَبِي الْحُسَيْنِ بْنِ دَاوُدَ.

When Abu Al-Hassan Bin Dawood arrived and read it to him, he mentioned that this scroll exactly, the people of Qum had written it to the Sheikh Abu Al-Qasim and in it were question. He had answered them upon it’s back in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty, and the scroll resulted to be in the possession of Abu Al-Hassan Bin Dawood’.<sup>10</sup>

نُسَخَةُ الدَّرَجِ، مَسَائِلُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأَيَّدَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَمَّ نِعْمَتَهُ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمِيلَ مَوَاهِبِهِ لَدَيْكَ وَ فَضْلِهِ عِنْدَكَ وَ جَعَلَنِي مِنَ السُّوءِ فِدَاكَ وَ قَدَّمَنِي قِبَلِكَ النَّاسُ يَتَنَافَسُونَ فِي الدَّرَجَاتِ

A copy of the scroll of the questions of Muhammad Bin Abdullah Bin Ja’far Al-Himeyri –

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Prolong your<sup>-ajfj</sup> remaining (life) and Perpetuate your<sup>-ajfj</sup> honour, and Support you<sup>-ajfj</sup>, and Make you<sup>-ajfj</sup> happy, and Keep you<sup>-ajfj</sup> safe, and Complete His<sup>-azwj</sup> Favours and Increased in His<sup>-azwj</sup> Favours to you<sup>-ajfj</sup>, and Make His<sup>-azwj</sup> Gifts to you<sup>-ajfj</sup> beautiful, and Make me<sup>-ajfj</sup> to be from your<sup>-ajfj</sup> evil ransom, and advance me before you<sup>-ajfj</sup> the people competing in the ranks.

فَمَنْ قَبِلْتُمُوهُ كَانَ مُتَبَوِّلاً وَ مَنْ دَعَعْتُمُوهُ كَانَ وَضِعاً وَ الْحَامِلُ مِنْ وَضَعْتُمُوهُ وَ نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ وَ يَبْلَدِنَا أَيْدِكَ اللَّهُ جَمَاعَةً مِنَ الْوُجُوهِ يَتَسَاوَوْنَ وَ يَتَنَافَسُونَ فِي الْمَنْزِلَةِ

The one you<sup>-ajfj</sup> accept is acceptable, and the one you<sup>-ajfj</sup> push away would be dropped, and the inactive would be the one you<sup>-ajfj</sup> drop, and we<sup>-ajfj</sup> seek Refuge with Allah<sup>-azwj</sup> from that. And in our city, may Allah<sup>-azwj</sup> Support you<sup>-ajfj</sup>, there is a community from the (well-known) faces equalling and competing regarding the status (of being a representative).

<sup>10</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 1 b

وَوَرَدَ أَيْدِكَ اللَّهُ كِتَابُكَ إِلَى جَمَاعَةٍ مِنْهُمْ فِي أَمْرِ أَمْرَهُمْ بِهِ مِنْ مُعَاوَنَةٍ ص

And may Allah<sup>-azwj</sup> Support you<sup>-ajfj</sup>! Your<sup>-ajfj</sup> letter arrived to a community of them regard an instruction I<sup>-ajfj</sup> had instructed them of help.

وَ أُحْرَجَ عَلَيَّ بِنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مَالِكِ الْمَعْرُوفِ بِمَالِكِ بَادُوكَةَ وَ هُوَ حَتَّى ص رَحِمَهُمُ اللَّهُ مِنْ بَيْنِهِمْ فَأَعْتَمَّ بِذَلِكَ وَ سَأَلَنِي أَيْدِكَ اللَّهُ أَنْ أُعْلِمَكَ مَا نَالَهُ مِنْ ذَلِكَ فَإِنْ كَانَ مِنْ ذَنْبٍ اسْتَعْفَرَ اللَّهُ مِنْهُ وَ إِنْ يَكُنْ غَيْرَ ذَلِكَ عَرَفْتَهُ مَا يَسْكُنُ نَفْسُهُ إِلَيْهِ إِنْ شَاءَ اللَّهُ

And Ali Bin Muhammad Bin Al-Husayn Bin Malik, well-known as Malik Badouka emerged, and he was circumcised, may Allah<sup>-azwj</sup> have Mercy on them, from between them. He was saddened with that. He asked me, may Allah<sup>-azwj</sup> Support you<sup>-ajfj</sup>, that I should let you<sup>-ajfj</sup> know what had affected him from that. If it was from a sin, he should seek Forgiveness of Allah<sup>-azwj</sup> from it, and if it was other than that, you<sup>-ajfj</sup> should let him know what would calm his soul to it, if Allah<sup>-azwj</sup> so Desires.

التَّوْفِيعِ لَمْ نُكَاتِبْ إِلَّا مَنْ كَاتَبَنَا - وَ قَدْ عَوَّدْتَنِي أَدَامَ اللَّهُ عَزَّكَ مِنْ تَفْضِيلِكَ مَا أَنْتَ أَهْلٌ أَنْ تُجْرِبَنِي عَلَى الْعَادَةِ وَ قَبْلَكَ أَعَزَّكَ اللَّهُ فُقَهَاءُ أَنَا مُتَحْتَاجٌ إِلَى أَشْيَاءَ تُسْأَلُ لِي عَنْهَا

The letter, we do not write except to the one who writes to us. May Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfj</sup> honour! And you<sup>-ajfj</sup> had promised me of your preference what you<sup>-ajfj</sup> are rightful of that you<sup>-ajfj</sup> will fulfil to me upon the norm, and before you<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Honour you<sup>-ajfj</sup>, there are jurists. I am needy to things asking me about these’.

الظاهر من نسخة الدرر أنها كانت متضمنة لسؤالات مختلفة، فكتب جواب كل منها في هامشه، و لذلك أفرزنا السؤال عن الجواب كما ترى

**Note:** *The apparent from a copy of the scroll is that it was inclusive of the different questions. He<sup>-ajfj</sup> wrote the answer to all of these in its border, and due to that we have sorted the question from the answer just as you can see.*

فَرَوَيْ لَنَا عَنِ الْعَالِمِ ع أَنَّهُ سُئِلَ عَنْ إِمَامٍ قَوْمٍ صَلَّى بِحِمٍّ بَعْضَ صَلَاتِهِمْ وَ حَدَّثَتْ عَلَيْهِ حَادِثَةٌ كَيْفَ يَعْمَلُ مِنْ خَلْفِهِ

It has been reported to us from the scholar<sup>-ajfj</sup> that he<sup>-ajfj</sup> was asked about an imam of the people leading Salat with them in one of their Salats, and an accident happened upon him (death), how should the one behind him deal with it?’

فَقَالَ يُؤَخَّرُ وَ يُقَدِّمُ بَعْضُهُمْ وَ يُبِمُ صَلَاتِهِمْ وَ يَغْتَسِلُ مَنْ مَسَّهُ

He<sup>-asws</sup> said: ‘He would put his aside and one of them would go ahead and complete their Salat, and he would wash (bathe)’.

التَّوْفِيعِ لَيْسَ عَلَى مَنْ نَحَاهُ إِلَّا غَسَلَ الْيَدَ وَ إِذَا لَمْ تَحْدُثْ حَادِثَةً تَقْطَعُ الصَّلَاةَ تَمَّ صَلَاتُهُ مَعَ الْقَوْمِ

The letter: ‘It wouldn’t be upon the one who set him aside except washing the hand, and when the accident did not occur cutting the Salat, he would complete his Salat with the people’.

وَرُوِيَ عَنِ الْعَالِمِ ع أَنَّ مَنْ مَسَّ مَيِّتًا بِحَرَارَتِهِ غَسَلَ يَدَهُ وَ مَنْ مَسَّهُ وَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَ هَذَا الْإِمَامُ فِي هَذِهِ الْحَالَةِ لَا يَكُونُ مَسَّهُ إِلَّا بِحَرَارَتِهِ وَ الْعَمَلُ مِنْ ذَلِكَ عَلَى مَا هُوَ وَ لَعَلَّهُ يَنْجِيهِ بَيْتَابِهِ وَ لَا يَمَسُّهُ فَكَيْفَ يَجِبُ عَلَيْهِ الْغُسْلُ

And it is reported from the scholar<sup>asws</sup>, 'The one who touches a deceased with his heat, would wash his hands, and the one who touches him, and he has gone cold, upon him would be the washing (bathing), and this imam, in this state, could not have been touched except with his heat, and the action from that is based upon what it is, and perhaps he would have set him aside with his cloth and had not touched him, so how could the washing obligate upon him?'

التَّوْفِيعُ إِذَا مَسَّهُ عَلَى هَذِهِ الْحَالِ لَمْ يَكُنْ عَلَيْهِ إِلَّا غَسْلُ يَدِهِ

The letter: 'When he touches him upon this state, it would not be upon him except washing the hand'.

وَ عَنِ صَلَاةِ جَعْفَرٍ إِذَا سَهَا فِي التَّسْبِيحِ فِي قِيَامٍ أَوْ قُعُودٍ أَوْ رُكُوعٍ أَوْ سُجُودٍ وَ ذَكَرَهُ فِي حَالَةٍ أُخْرَى قَدْ صَارَ فِيهَا مِنْ هَذِهِ الصَّلَاةِ هَلْ يُعِيدُ مَا فَاتَهُ مِنْ ذَلِكَ التَّسْبِيحِ فِي الْحَالَةِ الَّتِي ذَكَرَهَا أَمْ يَتَجَاوَزُ فِي صَلَاتِهِ

And about Salat of Ja'far<sup>as</sup>, when there forgetfulness during the standing or sitting or ruk'u, or Sajda, and he remembers it in another state from this Salat which had had come to be in, should he repeat what he had missed from that glorification during that state in which he remembered it, or he should overlook in his Salat?'

التَّوْفِيعُ إِذَا هُوَ سَهَا فِي حَالَةٍ مِنْ ذَلِكَ ثُمَّ ذَكَرَ فِي حَالَةٍ أُخْرَى فَضَى مَا فَاتَهُ فِي الْحَالَةِ الَّتِي ذَكَرَ

The letter: 'When he forgets in a state from that, then remembers in another state, he should fulfil what he had missed in that which in which he remembers'.

وَ عَنِ الْمَرْأَةِ بَمُوتِ زَوْجِهَا هَلْ يَجُوزُ أَنْ تَخْرُجَ فِي جَنَائِزِهِ أَمْ لَا

'And about the women whose husband dies, is it allowed for her to go out in his funeral or not?'

التَّوْفِيعُ يَخْرُجُ فِي جَنَائِزِهِ

The letter: '(She) can go out in his funeral'.

وَ هَلْ يَجُوزُ لَهَا وَ هِيَ فِي عِدَّتِهَا أَنْ تَرُورَ قَبْرَ زَوْجِهَا أَمْ لَا

'And is it allowed for her, while she is in her waiting period, that she visits the grave of her husband or not?'

التَّوْفِيعُ تَرُورُ قَبْرَ زَوْجِهَا وَ لَا تَبِثُ عَنْ بَيْتِهَا

The letter: 'She can visit the grave of her husband and not spend the night away from her house'.

وَهَلْ يَجُوزُ لَهَا أَنْ تَخْرُجَ فِي فِصَاءٍ حَتَّى يَلْزُمَهَا أَمْ لَا تَبْرُحُ مِنْ بَيْتِهَا وَ هِيَ فِي عِدَّتِهَا

And is it allowed for her that she goes out regarding a right necessitating her or not, departing from her house while she is in her waiting period?’

التَّوْفِيعُ إِذَا كَانَ حَقٌّ خَرَجَتْ وَ فَضْنَهُ وَ إِذَا كَانَتْ لَهَا حَاجَةٌ لَمْ يَكُنْ لَهَا مَنْ يَنْظُرُ فِيهَا خَرَجَتْ لَهَا حَتَّى تَقْضِيَ وَ لَا تَبِثُ عَنْ مَنْزِلِهَا.

The letter: When it was a right, she can go out and fulfil it, and it was a need for her, and there does not happen to be anyone who can look into it for her, she can go out for it until she fulfils, and she should not spend the night away from her house”<sup>11</sup>.

وَ رُوِيَ فِي ثَوَابِ الْقُرْآنِ فِي الْفَرَائِضِ وَ غَيْرِهِ أَنَّ الْعَالِمَ ع قَالَ: عَجَباً لِمَنْ لَمْ يَقْرَأْ فِي صَلَاتِهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ كَيْفَ تُقْبَلُ صَلَاتُهُ.

‘And it is reported in ‘Sawab Al-Quran Fi Al-Faraaiz’, and other, that the scholar<sup>-asws</sup> said: ‘Strange of the one who does not recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), how his Salat is Accepted!’

وَ رُوِيَ مَا زَكَّتْ صَلَاةٌ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ.

And it is reported: ‘The Salat is not Purified if **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) is not recited in it’.

وَ رُوِيَ أَنَّ مَنْ قَرَأَ فِي فَرَائِضِهِ الْهُمَزَةَ أُعْطِيَ مِنَ الدُّنْيَا فَهَلْ يَجُوزُ أَنْ يَقْرَأَ الْهُمَزَةَ وَ يَدَعَ هَذِهِ السُّورَ الَّتِي دَكَرْنَاهَا مَعَ مَا قَدْ رُوِيَ أَنَّهُ لَا تُقْبَلُ الصَّلَاةُ وَ لَا تَزَكُّو إِلَّا بِحَيْمَا

And it is reported that the one who recites (Surah) Al-Humaza in his Obligatory (Salat) would be Given from the world. It is allowed to recited (Surah) Al-Humaza, and leave these Surahs which we have mentioned along what has been reported that the Salat is neither Accepted nor Purified except with these two?’

التَّوْفِيعُ الثَّوَابِ فِي السُّورِ عَلَى مَا قَدْ رُوِيَ وَ إِذَا تَرَكَ سُورَةً مِمَّا فِيهَا الثَّوَابُ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ لِعَضْلِهِمَا أُعْطِيَ ثَوَابَ مَا قَرَأَ وَ ثَوَابَ السُّورَةِ الَّتِي تَرَكَ

The letter: ‘The Rewards in the Surahs is upon what has been reported, and when the Surahs are left out (it would be) from what Rewards are therein, and **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) is recited, and **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), due to their merits, he would be Given the Rewards of what he had recited and the Rewards of the Surahs which he had left out.

وَ يَجُوزُ أَنْ يَقْرَأَ غَيْرَ هَاتَيْنِ السُّورَتَيْنِ وَ تَكُونُ صَلَاتُهُ تَامَّةً وَ لَكِنْ يَكُونُ قَدْ تَرَكَ الْفَضْلَ

And it is allowed to recite other than these two Surahs and his Salat would be complete, but he would have left out the merit’.

<sup>11</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 1 c

وَعَنْ وَدَاعِ شَهْرِ رَمَضَانَ مَتَى يَكُونُ فَقَدْ اِخْتَلَفَ فِيهِ أَصْحَابُنَا فَبَعْضُهُمْ يَقُولُ يَثْرَأُ فِي آخِرِ لَيْلَةٍ مِنْهُ وَبَعْضُهُمْ يَقُولُ هُوَ فِي آخِرِ يَوْمٍ مِنْهُ إِذَا رَأَى هَالِلاً  
شَوَّالٍ

‘And about bidding farewell to (month of) Ramazan, when should that happen for our companions have differed in it. Some of them are saying it would be recited during the last night from it, and some of them are saying it should be during the last day from it when the crescent of Shawwal is sighted’.

التَّوْفِيعِ الْعَمَلِ فِي شَهْرِ رَمَضَانَ فِي لَيْلِيهِ وَالْوَدَاعِ يَقَعُ فِي آخِرِ لَيْلَةٍ مِنْهُ فَإِنْ خَافَ أَنْ يَنْقُصَ جَعَلَهُ فِي لَيْلَتَيْنِ

The letter: ‘The deed regarding a month of Ramazan is during its nights, and the farewell occurs during the last night from it. If it is feared that it (month) might be deficient, make it to be during the two nights.

وَعَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - أَنْ رَسُولَ اللَّهِ ص الْمَعْنِيُّ بِهِ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مَا هَذِهِ الْقُوَّةُ مُطَاعٍ ثُمَّ أَمِينٍ مَا هَذِهِ الطَّاعَةُ  
وَ أَيْنَ هِيَ فَرَأَيْتُكَ أَدَامَ اللَّهُ عَزَّكَ بِالتَّقْضَلِ عَلَيَّ بِمَسْأَلَةٍ

‘And about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***It is certainly the world of an honourable Messenger [81:19]***. Is Rasool-Allah<sup>-saww</sup> being meant by it? ***The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]***. What is this strength? ***Obedient, then trustworthy [81:21]***. What is this obedience, and where is it? Your<sup>-ajfi</sup> view, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour, with the gracing upon me with the issue.

مَنْ تَبَيَّنَ بِهِ مِنَ الْمُفْهَاءِ عَنْ هَذِهِ الْمَسَائِلِ وَ إِجَابَتِي عَنْهَا مُنْعَمًا مَعَ مَا تَشْرَحُهُ لِي مِنْ أَمْرِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مَالِكِ الْمُقَدَّمِ ذِكْرُهُ بِمَا يَسْكُنُ إِلَيْهِ وَ يَعْتَدُّ  
بِنِعْمَةِ اللَّهِ عِنْدَهُ وَ تَقْضَلُ عَلَيَّ بِدُعَاءِ جَامِعٍ لِي وَ لِإِخْوَانِي لِلدُّنْيَا وَ الْآخِرَةِ فَعَلَّتْ مُثَابًا إِنْ شَاءَ اللَّهُ

(I had asked) one from the jurists trusted with about this issue, and he had answered me with favouring and along with what was explained to me from the matter of Muhammad Bin Al-Husayn Bin Malik, whose mention has preceded with what would be calming to him, and prepared with the Bounties of Allah<sup>-azwj</sup> with him, and Grace upon me with the supplication, collectively for me and for my brethren, for the world and the Hereafter, do so, may you<sup>-ajfi</sup> be Rewarded, if Allah<sup>-azwj</sup> so Desires’.

التَّوْفِيعِ جَمَعَ اللَّهُ لَكَ وَ لِإِخْوَانِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ أَطَالَ اللَّهُ بِقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأْيِيدَكَ وَ كَرَامَتَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَمَّمَ نِعْمَتَهُ عَلَيْكَ وَ زَادَ  
فِي إِحْسَانِهِ إِلَيْكَ وَ جَمَّلَ مَوَاهِبِهِ لَدَيْكَ وَ فَضَّلَهُ عِنْدَكَ وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ وَ مَكْرُوهٍ فَدَاكَ وَ قَدَّمَنِي قِبَلَكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَيَّ  
مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

The letter: ‘May Allah<sup>-azwj</sup> Gather for you and for your brethren, the good of the world and the Hereafter. May Allah<sup>-azwj</sup> Prolong your remaining (life) and Perpetuate your honour, and Support you, and Honour you, and Make you happy, and Keep you safe and Complete His<sup>-azwj</sup> Favours upon you, and Increase in His<sup>-azwj</sup> Favours to you, and Make His<sup>-azwj</sup> Gifts to you beautiful, and His<sup>-azwj</sup> Grace with you, and Make me<sup>-ajfi</sup> to be your ransom from every evil and abhorrence, and Advance me before you. The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds,

and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, all!<sup>12</sup> (P.S. – some answer to issues have been unrecorded)

بيان: خطاب للسفير المتوسط بينه و بين الإمام ع أو للإمام تقيه و قول أطل الله بقاءك آخر كلام الحميري ختم به كتابه و سائر أجزاء الخبر شرحناها في الأبواب المناسبة لها.

**Explanation:** *His words, are addressed to the ambassador, the middleman between him and the Imam<sup>-ajfi</sup>, for to the Imam<sup>-ajfi</sup> in dissimulation (Taqiyya). And the words, ‘May Allah<sup>-azwj</sup> Prolong your life’ is last of the speech of Al-Himeyri, ending his letter with it, and rest of the parts of the Hadith, we have explained in the chapters appropriate for these’.*

2- غط، الغيبة للشيخ الطوسي من كتاب آخر قرأتك أدام الله عزك في تأمل رفعتي و التفضل بما يسهل لأضيقه إلى سائر أياديك علي و احتجت أدام الله عزك أن تسأل لي بعض الفقهاء عن المصلي إذا قام من التشهد الأول للركعة الثالثة هل يجب عليه أن يكبر فإن بعض أصحابنا قال لا يجب عليه التكبير و يجزيه أن يقول بحول الله و قوته أقوم و أقعد

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi, from another book,

‘So, your<sup>-ajfi</sup> view, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour, ponder on my note and grace with what would ease to add to rest of your<sup>-ajfi</sup> support upon me, and I require, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour, that one of the jurists asked me about the one praying Salat when he stands from the *Tashahhud* of the first Cycle to the ruk’u of the second Cycles, does it obligate upon him that he exclaims Takbeer, for one of our companions said the Takbeer is not obligatory upon him and it would suffice him if he were to say, ‘By the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength I stand and sit’.

الجواب قال إن فيه حديثين أما أحدهما فإنه إذا انتقل من حالة إلى حالة أخرى فعليه تكبير و أما الآخر فإنه روي أنه إذا رفع رأسه من السجدة الثانية فكبر ثم جلس ثم قام فليس عليه للقيام بعد القعود تكبير و كذلك التشهد الأول يجزي هذا المعنى و بأيهما أخذت من جهة التسليم كان صواباً

The answer – He<sup>-ajfi</sup> said: ‘There are two Ahadith regarding it. As for one of them, it is, when he transfers from a state to another state, upon him is exclaiming Takbeer; and as for the other, it is reported that when he raises his head from the second Sajdah, he exclaims Takbeer, then sits, then he stands, so there isn’t any Takbeer upon him for the standing after the sitting; and similar to that, the first *Tashahhud* flowed this flow, and with whichever of the two he takes with, from an aspect of submission, would be correct’.

و عن الفص الحماهن هل يجوز فيه الصلاة إذا كان في إصبعه

And about Al-Khumahan stone (in a ring), is the Salat allowed in it when it was in his finger?’

الجواب فيه كراهة أن يصلي فيه و فيه إطلاق و العمل على الكراهية

The answer regarding it: ‘It is disliked to pray Salat in it, and in it is turning loose, and the action is upon the abhorrence’.

<sup>12</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 1 d

و« خمهان» و يقال « خمهان» حجر صلب في غاية الصلابة أغبر يضرب الى الحمرة و قيل انه نوع من الحديد يسمى بالعربية الحجر الحديدي و الصندل الحديدي، و قيل: إنه حجر أبلق يصنع منه الفصوص (برهان قاطع).

**Note:** And 'Khumahan', and it is called, 'Khamahaan', is a solid stone at the peak of solidness, dusty, striking to the redness. And it is said it is a type of iron named in Arabic as 'Al Hajr Al Hadeedi', and 'Al Sandal Al Hadeedi'. And it is said it is an abrasive stone the lobes are made from it (conclusive proof).

و عَنْ رَجُلٍ اشْتَرَى هَدِيًّا لِرَجُلٍ غَائِبٍ عَنْهُ وَ سَأَلَهُ أَنْ يَنْحَرَ عَنْهُ هَدِيًّا بِمَنْى فَلََمَّا أَرَادَ نَحْرَ الْهُدْيِ نَسِيَ اسْمَ الرَّجُلِ وَ نَحَرَ الْهُدْيِ ثُمَّ ذَكَرَهُ بَعْدَ ذَلِكَ أُجِزِي عَنِ الرَّجُلِ أَمْ لَا

And about a man who bought a sacrificial animal for a man absent from him and he had asked him to sacrifice a sacrificial animal at Mina on his behalf. When he intended to sacrifice the animal, he forgot the name of the man and sacrificed the animal. Then he remembered it after that. Is it allowed on behalf of the man or not?

الجواب لا بأس بذلك و قد أجزأ عن صاحبه

The answer: 'There is no problem with that, and he had fulfilled on behalf of his companion'.

وَ عِنْدَنَا حَاكَةٌ مَجُوسٌ يَأْكُلُونَ الْمَيْتَةَ وَ لَا يَغْتَسِلُونَ مِنَ الْجَنَابَةِ وَ يَسْجُدُونَ لَنَا نِيَابًا فَهَلْ يُجُوزُ الصَّلَاةُ فِيهَا مِنْ قَبْلِ أَنْ يُغْسَلَ

And with us there is a tale of a Magian eating the dead, and not washing from the sexual impurity, and they are weaving the clothes for us. Is the Salat allowed in these from before it being washed?

الجواب لا بأس بالصلاة فيها

The answer: 'There is no problem with the Salat in it'.

وَ عَنِ الْمُصَلِّي يَكُونُ فِي صَلَاةِ اللَّيْلِ فِي ظُلْمَةٍ فَإِذَا سَجَدَ يَغْلُطُ بِالسَّجَادَةِ وَ يَضَعُ جَبْهَتَهُ عَلَى مِسْحٍ أَوْ نَطْعٍ - فَإِذَا رَفَعَ رَأْسَهُ وَجَدَ السَّجَادَةَ هَلْ يَعْتَدُ بِهَذِهِ السَّجْدَةَ أَمْ لَا يَعْتَدُ بِهَا

And about the one praying Salat being in the night Salat in the darkness. When he performs Sajdah, he misses the 'Sajjadah' (Morhr) and places his forehead upon plaster or a leather rug. When he raises his head, he finds the 'Sajjadh' (Morhr). Should he repeat this Sajdah or not repeat with it?

الجواب ما لم يستوي جالسا فلا شيء عليه في رفع رأسه لطلب الحمرة

The answer: For as long as he has not sat evenly then there is nothing upon him in raising his head to seek the 'Khumrah' (small mat/Sajjadah)'.

وَ عَنِ الْمُحْرِمِ يَتَفَعُّ الظَّلَالَ هَلْ يَتَفَعُّ حَشَبَ الْعَمَارِيَّةِ أَوْ الْكَنْبَسَةِ وَ يَتَفَعُّ الْجَنَاحِينَ أَمْ لَا

And about the one in Ihraam raising the shade. Can he raise the building wood or a carriage and raise the two wings or not?

الجواب لا شيء عليه في تركه و جميع الخشب

The answer: 'There is nothing upon it in leaving it and entirety of the wood'.

و عن المخرم يستظل من المطر بتطع أو غيره حذراً على ثيابه و ما في محمله أن يبتل فهل يجوز ذلك

And about the one in Ihraam shading from the rain with a rug or something else as a caution upon his clothes and whatever is in his carriage from being soaked. Is that allowed?

الجواب إذا فعل ذلك في المحمل في طريقه فعليه دم-

The answer: 'When he does that in the carriage in his way, upon him would be blood (to sacrifice a lamb)'.

و الرجل يحج عن آخر هل يحتاج أن يذكر الذي حج عنه عند عقده إحرامه أم لا و هل يجب أن يذبح عن حج عنه و عن نفسه أم يجزيه هدي واحد

And the man performs Hajj on behalf of another. Is he needy to mention the one on whose behalf he is tying his Ihraam, or not, and is he obliged to slaughter on behalf of one on whose behalf he is performing Hajj, and for himself, or would one sacrificial animal suffice him?

الجواب يذكره و إن لم يفعل فلا بأس

The answer: 'He should mention him, and if he does not do so, there is no problem'.

و هل يجوز للرجل أن يحرم في كساء حر أم لا

And is it allowed for the man that he wear Ihraam in a woollen (Khaz) cloak or not?'

الجواب لا بأس بذلك و قد فعله قوم صالحون-

The answer: 'There is no problem with that, and righteous people had done it'.

يعني الأئمة المعصومين سلام الله عليهم أجمعين، راجع الوسائل ب 8 من أبواب لباس المصلي.

**Note:** Meaning the Infallible Imams<sup>-asws</sup>, may the Greetings of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all. Refer to Al Wasaail, chapter 8 from the chapters on clothing of the praying one.

و هل يجوز للرجل أن يصلي و في رجله بطيطة لا يغطي الكعبين أم لا يجوز

And is it allowed for the man that he prays Salat and there is a 'Bateet' in his leg, not covering the two heels, or not allowed?

الجواب جائز

The answer: 'Allowed'.

البطيظ: رأس الخف بلا ساق، قاله الفيروز آبادي،

**Note:** *Al Bateet – Top of the sock without a leg (part). Al Firozabady said it.*

وَ يُصَلِّي الرَّجُلُ وَ مَعَهُ فِي كُمِّهِ أَوْ سَرَائِيلِهِ سِكِّينٌ أَوْ مُفْتَاخٌ حَدِيدٌ هَلْ يَجُوزُ ذَلِكَ

And can the man pray Salat and there is a knife in his sleeve or in his trouser or an iron key. Is that allowed?

الجواب جائز

The answer: 'Allowed'.

وَ عَنِ الرَّجُلِ يَكُونُ مَعَ بَعْضِ هَؤُلَاءِ وَ مُتَّصِلًا بِهِمْ يَحُجُّ وَ يَأْخُذُ عَلَى الْجَادَّةِ وَ لَا يُخْرِمُونَ هَؤُلَاءِ مِنَ الْمَسْلُخِ فَهَلْ يَجُوزُ لِهَذَا الرَّجُلِ أَنْ يُؤَخَّرَ إِحْرَامَهُ إِلَى ذَاتِ عِزْقٍ فَيُحْرِمَ مَعَهُمْ لِمَا يَخَافُ مِنَ الشُّهُرَةِ أَمْ لَا يَجُوزُ أَنْ يُحْرِمَ إِلَّا مِنَ الْمَسْلُخِ

And about the man who happens to be with some of them, and connects with them performing Hajj, and he takes upon the main road, and they are not wearing Ihram from the Maslakh (juncture). Is it allowed for this man to delay wearing his Ihraam up to Zat Irq (juncture) and wear Ihraam along with them due to what he fears from the publicity, or is it not allowed to he wears Ihraam except from the Maslakh (juncture)?'

الجواب يُحْرِمُ مِنْ مِيقَاتِهِ ثُمَّ يَلْبَسُ الثِّيَابَ وَ يُلَبِّي فِي نَفْسِهِ فَإِذَا بَلَغَ إِلَى مِيقَاتِهِمْ أَظْهَرَ

The answer: 'He should wear his Ihraam from his juncture, then he should wear the clothes and exclaim Talbiyya within himself. When he reaches their juncture, he can reveal'.

وَ عَنْ لُبْسِ النَّعْلِ الْمُعْطُونِ- فَإِنَّ بَعْضَ أَصْحَابِنَا يَذْكُرُ أَنَّ لُبْسَهُ كَرِيهٌ

And about wearing the shrivelled slippers, for one of our companions mentioned that wearing it is detestable'.

الجواب جائز ذلك و لا بأس

The answer: 'That is allowed, and there is no problem'.

وَ عَنِ الرَّجُلِ مِنْ وَكَلَاءِ الْوَقْفِ يَكُونُ مُسْتَحِلاً لِمَا فِي يَدِهِ لَا يَرِغُ عَنْ أَخْذِ مَالِهِ يُنْمَا نَزَلَتْ فِي قَرْيَةٍ وَ هُوَ فِيهَا أَوْ أُدْخِلَ مَنْزِلَهُ وَ قَدْ حَضَرَ طَعَامُهُ فَيَدْعُوهُنَّ إِلَيْهِ فَإِنْ لَمْ أَكُلْ مِنْ طَعَامِهِ عَادَانِي عَلَيْهِ وَ قَالَ فَلَنْ لَا يَسْتَجِلُّ أَنْ يَأْكُلَ مِنْ طَعَامِنَا فَهَلْ يَجُوزُ لِي أَنْ أَكُلَ مِنْ طَعَامِهِ وَ أَتَصَدَّقَ بِصَدَقَةٍ وَ كَمْ مَقْدَارُ الصَّدَقَةِ

And about the man from representatives of the designated properties legalising (for himself) to what is in his hands. He does not care about takings its wealth. Sometimes I descend in a town, and he is therein, or I enter his house and he has presented his meal. So, they invited me to it. If I do not eat from his meal, he would be inimical to me due to it. So and so said, 'It

is not permissible to eat from our food'. Is it allowed for me to eat from his meal and give in charity with something, and how much would be the amount of charity (to be given)?

وَإِنْ أَهْدَى هَذَا الْوَكِيلَ هَدِيَّةً إِلَى رَجُلٍ آخَرَ فَأَخْضَرَ فَيَدْعُونِي أَنْ أَتَالَ مِنْهَا وَ أَنَا أَعْلَمُ أَنَّ الْوَكِيلَ لَا يَرِغُ عَنْ أَخْذِ مَا فِي يَدِهِ فَهَلْ فِيهِ شَيْءٌ إِنْ أَنَا نَلْتُ مِنْهَا

And if this representative were to give a gift to another man and I am present, so he invites me to take from it, and I know that the representative does not care about taking what is in his hands (from the trust property). Would there be anything in it if I were to take from it?

الْجَوَابُ إِنْ كَانَ لِهَذَا الرَّجُلِ مَالٌ أَوْ مَعَاشٌ غَيْرُهُ مَا فِي يَدِهِ فَكُلْ طَعَامَهُ وَ اقْبَلْ بَرَّهُ وَ إِلاَ فَلَا

The answer: 'If there was (personal) wealth for this man or a (another) livelihood other than what is in his hand, then eat his food and accept his ack of kindness, or else, so no!'

وَ عَنِ الرَّجُلِ يَقُولُ بِالْحَقِّ وَ بَرَى الْمُتَنَعَةَ وَ يَقُولُ بِالرَّجْعَةِ إِلاَ أَنْ لَهُ أَهْلاً مُوَافِقَةً لَهُ فِي جَمِيعِ أَمْرِهِ وَ قَدْ عَاهَدَهَا أَنْ لَا يَنْزَوِجَ عَلَيْهَا وَ لَا يَتَسَرَّى وَ قَدْ فَعَلَ هَذَا مُنْذُ بَضْعِ عَشْرَةِ سَنَةٍ وَ وَفَى بِقَوْلِهِ

And about the man saying (believing) with the truth and viewing the Mut'ah, and says (believes) in the Raj'at, except that there is a family for him who are standing for him in entirety of his affairs, and he has pacted that he would neither marry upon it nor take a concubine, and he has been doing this since some ten years and been loyal with his word.

فَوَيْتَمَا غَابَ عَنْ مَنْزِلِهِ الْأَشْهُرَ فَلَا يَتَمَتَّعُ وَ لَا يَتَحَرَّكَ نَفْسُهُ أَيْضاً لِذَلِكَ وَ يَرَى أَنَّ وَفُوفَ مَنْ مَعَهُ مِنْ أَخٍ وَ وَلَدٍ وَ غُلَامٍ وَ وَكِيلٍ وَ حَاشِيَةٍ مِمَّا يُعَلِّلُهُ فِي أَعْيُنِهِمْ وَ يُحِبُّ الْمَقَامَ عَلَى مَا هُوَ عَلَيْهِ حُبَّةً لِأَهْلِهِ وَ مِثْلًا لِإِبْنِهَا وَ صِيَانَةً لَهَا وَ لِنَفْسِهِ لَا يُحْرِمُ الْمُتَنَعَةَ بَلْ يَدِينُ اللَّهَ بِمَا فَهَلَّ عَلَيْهِ فِي تَرْكِهِ ذَلِكَ مَا تَمَّ أَمْ لَا

Sometimes he is absent from his house for months, and he does not perform Mut'ah nor move himself as well for that, and he views that the pausing of the ones with him, from a brother, and son, and slave, and representative, and entourage is from what they are belittling it in their eyes, and he loves the position based upon what he is upon, love for his family, and inclining towards it, and doing good for it and for himself. He does not outlaw the Mut'ah, but he makes it a religion of Allah<sup>-azwj</sup> with it. Is there any sin upon him in his leaving that or not?'

الْجَوَابُ فِي ذَلِكَ يُسْتَحَبُّ لَهُ أَنْ يُطِيعَ اللَّهَ تَعَالَى - لِيُرْوَلَ عَنْهُ الْخُلْفُ فِي الْمَعْصِيَةِ وَ لَوْ مَرَّةً وَاحِدَةً

The answer: 'Regarding that, it is recommended for him that he obeys Allah<sup>-azwj</sup> the Exalted in order to remove away from him the oath in the disobedience, and even if it be once'.

فَإِنْ رَأَيْتَ أَدَامَ اللَّهَ عَزَّكَ أَنْ تَسْأَلَ لِي عَنْ ذَلِكَ وَ تَشْرَحَهُ لِي وَ تُجِيبُ فِي كُلِّ مَسْأَلَةٍ بِمَا الْعَمَلُ بِهِ وَ تُقَلِّدُنِي الْمِنَّةَ فِي ذَلِكَ جَعَلَكَ اللَّهُ السَّبَبَ فِي كُلِّ خَيْرٍ وَ أَجْرَاهُ عَلَى يَدِكَ فَعَلْتُ مُنَابَأً إِنْ شَاءَ اللَّهُ

So if you (representative of the Imam<sup>-ajfi</sup>) were to view so, may Allah<sup>-azwj</sup> Perpetuate your honour, to ask me about that and explain it to me, and to answer regarding every issue with what can be acted with, and collar me the favour regarding that, may Allah<sup>-azwj</sup> Make you the

means in every good, and Reward him<sup>-ajfi</sup> upon your hands, do so. You will be Rewarded if Allah<sup>-azwj</sup> so Desires.

أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأَيَّدَكَ وَ سَعَادَاتِكَ وَ سَلَامَتِكَ وَ كَرَامَتِكَ وَ أَمَّ نِعْمَتَهُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَعَلَنِي مِنَ السُّوءِ فِدَاكَ وَ قَدَّمَنِي  
عَنْكَ وَ قَبَّلَكَ

May Allah<sup>-azwj</sup> Prolong your life, and Perpetuate your honour, and Support you, and Make you happy, and Keep you safe, and Honour you, and Complete His<sup>-azwj</sup> Honour upon you, and Increase in His<sup>-azwj</sup> Favours to you, and Make me to be from your evil ransom, and Advance me on your behalf and before you.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat of Allah<sup>-azwj</sup> upon Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and a lot of Greetings’.

قَالَ ابْنُ نُوحٍ نَسَخْتُ هَذِهِ النُّسخَةَ مِنَ الدَّرَجَتَيْنِ الْقَدِيمَتَيْنِ اللَّذَيْنِ فِيهِمَا الخَطُّ وَ التَّوْقِيعَاتُ.

Ibn Nuh said, ‘I copied from this copy, from the two ancient scrolls, the ones in which were the handwriting and the letters’<sup>13</sup>.

3- ج، الإحتجاج في كتاب آخر لمحمد بن عبد الله الحميري إلى صاحب الزمان ع من جوابات مسائله التي سأله عنها في سنة سبع و ثلاثمائة

(The book) ‘Al Ihtijaj’ –

In another letter of Muhammad Bin Abdullah Al-Himeyri to Master<sup>-ajfi</sup> of the Time, from the answers to his issues which he had asked about, in the year three hundred and seven.

سَأَلَ عَنِ الْمُحْرَمِ يَجُوزُ أَنْ يَشُدَّ الْمُعْتَزِرَ مِنْ خَلْفِهِ إِلَى عُنُقِهِ بِالطُّولِ وَ يَرْفَعَ طَرْفِيهِ إِلَى حَقْوِيهِ وَ يَجْمَعُهُمَا فِي حَاصِرَتِهِ وَ يَعْقِدَهُمَا وَ يُخْرِجَ الطَّرْفَيْنِ الْآخَرَيْنِ مِنْ بَيْنِ رِجْلَيْهِ وَ يَرْفَعَهُمَا إِلَى حَاصِرَتِهِ وَ يَشُدُّ طَرْفِيهِ إِلَى وَرْكَيْهِ فَيَكُونُ مِثْلَ السَّرَاوِيلِ يَسْتُرُ مَا هُنَاكَ فَإِنَّ الْمُعْتَزِرَ الْأَوَّلَ كُنَّا نَتَرَّرُ بِهِ- إِذَا رَكِبَ الرَّجُلُ جُمْلَةً يَكْشِفُ مَا هُنَاكَ وَ هَذَا أَسْتُرُ

He asked about the one wearing Ihraam, ‘Is it allowed if he were to tighten the wrapping from behind him up to his neck in length and raise its end to his groin and gather the two (ends) in its shortening, and brings out the two other ends from in front of his legs, and raise these to his groin, and tightens its end to his hips, so it would be like the trouser concealing what is over there, for the first wrapping (of Ihraam) we are wrapping with, when the man rides totally, it uncovers what is over there, and this (alternative) is more concealing’.

فَأَجَابَ عَ جَائِزٌ أَنْ يَتَزَرَ الْإِنْسَانُ كَيْفَ شَاءَ إِذَا لَمْ يُحْدِثْ فِي الْمُعْتَزِرِ حَدًّا يَمْقِرَاضٍ وَ لَا إِثْرَةَ يُخْرِجُهُ بِهِ عَنْ حَدِّ الْمُعْتَزِرِ وَ عَزْرَهُ عَزْرًا وَ لَمْ يَعْقِدَهُ وَ لَمْ يَشُدَّ بَعْضُهُ بَعْضًا إِذَا عَطَى سُرْتَهُ وَ رَكْبَتَيْهِ كِلَاهُمَا فَإِنَّ السُّنَّةَ الْمُجْمَعَةَ عَلَيْهَا بَعِيرٌ خِلَافَ تَعْطِيَةِ السُّرَّةِ وَ الرُّكْبَتَيْنِ وَ الْأَحْبُ الْإِنَّا وَ الْأَفْضَلُ لِكُلِّ أَحَدٍ شُدُّهُ عَلَى السَّبِيلِ الْمَعْرُوفَةِ لِلنَّاسِ جَمِيعًا إِنْ شَاءَ اللَّهُ

<sup>13</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 2

He<sup>-ajfi</sup> answered: 'It is allowed for the person to wrap however he so desires to, when he has not innovated in the wrapping an innovation with scissors or needle, expelling him from the limit of the wrapping (Ihraam) due to it, and stitches it with a stitch, and he does not tie a knot, and does not tighten part of it with part when he has covered his navel and his knees, both of them, for the Sunna, there is a consensus upon it, without any differing, is that the navel and the two knees should be covered; and the most beloved to us and the most superior is for every one to tighten upon the way well-known to all the people, if Allah<sup>-azwj</sup> so Desires'.

وَسَأَلَ رَحْمَهُ اللَّهُ هَلْ يُجُوزُ أَنْ يُشَدَّ عَلَيْهِ مَكَانَ الْعَقْدِ تَكَةً

And he, may Allah<sup>-azwj</sup> have Mercy on him, asked, 'Is it allowed to tie a waistband upon it in the place of the knot?'

فَأَجَابَ عَ لَا يُجُوزُ شُدُّ الْمُتَمَرِّ بِشَيْءٍ سِوَاهُ مِنْ تَكَةٍ وَلَا غَيْرِهَا

He<sup>-ajfi</sup> answered: 'It is not allowed for the wrapping to be tightened with anything besides it, neither from a waistband nor anything else'.

وَسَأَلَ عَنِ التَّوَجُّهِ لِلصَّلَاةِ أَيْ يَقُولُ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ إِذَا قَالَ عَلَى دِينِ مُحَمَّدٍ فَقَدْ أَبْدَعَ لِأَنَّا لَمْ نَجِدْهُ فِي شَيْءٍ مِنْ كُتُبِ الصَّلَاةِ حَالًا حَدِيثًا فِي كِتَابِ الْقَاسِمِ بْنِ مُحَمَّدٍ - عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ أَنَّ الصَّادِقَ ع قَالَ لِلْحَسَنِ كَيْفَ تَتَوَجَّهُ قَالَ أَقُولُ لَبَيْكَ وَ سَعْدَيْكَ

And he asked about the orientation (beginning) for the Salat, can one be saying, 'Upon the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-sawww</sup>, for one of our companions mentioned that when one says, 'Upon the religion of Muhammad<sup>-sawww</sup>, so he has innovated, because we cannot find it in anything from the books of Salat, apart from a Hadith in the book of Al Qasim Bin Muhammad, from his grandfather Al-Hassan Bin Rashid, that Al-Sadiq<sup>-asws</sup> said to Al-Hassan, 'How is your orientation?' He said, 'I am saying, 'Here I am at Your<sup>-azwj</sup> service and Your<sup>-azwj</sup> assistance!'

فَقَالَ لَهُ الصَّادِقُ ع لَيْسَ عَنْ هَذَا أَسْأَلُكَ كَيْفَ تَقُولُ وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفًا مُسْلِمًا قَالَ الْحَسَنُ أَقُولُهُ

Al-Sadiq<sup>-asws</sup> said to him: 'I<sup>-asws</sup> did not ask you about this. How are you saying: **I orient my face towards the One Who Originated the skies and the earth, being upright, [6:79]**, submitting'. Al-Hassan said, 'I am saying it'.

فَقَالَ لَهُ الصَّادِقُ ع إِذَا قُلْتَ ذَلِكَ فَقُلْ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْإِتِمَامِ بِأَلِ مُحَمَّدٍ خَنيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Al-Sadiq<sup>-asws</sup> said to him: 'When you have said that, then say, 'Upon the nation of Ibrahim<sup>-as</sup>, and religion of Muhammad<sup>-sawww</sup>, and manifesto of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and I am led by the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, upright, submitting, **and I am not from the associators' [6:79]**'.

فَأَجَابَ عِ التَّوَجُّهُ كُلُّهُ لَيْسَ بِفَرِيضَةٍ وَ السُّنَّةُ الْمُؤَكَّدَةُ فِيهِ الَّتِي هِيَ كَالْإِجْمَاعِ الَّذِي لَا خِلَافَ فِيهِ وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفاً مُسْلِماً عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ هُدَى أَمِيرِ الْمُؤْمِنِينَ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ نَحْيَايَ وَ تَمَائِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ يَقْرَأُ الْحَمْدَ

He<sup>-ajfi</sup> said: ‘The orientation, all of it, is not an obligation, and the emphatic Sunnah regarding it is that which there is consensus, which there is no differing in it, **I turn my face towards the One Who Originated the skies and the earth, being upright, [6:79]**, submitting to the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-saww</sup> and guidance of Amir Al-Momineen<sup>-asws</sup>, **and I am not from the associators’ [6:79] ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]**, and I am from the submitters. O Allah<sup>-azwj</sup>! Make me to be from the submitters. I seek Refuge with Allah<sup>-azwj</sup>, the Hearing, the Knowing, from the Pelted Satan<sup>la</sup>. In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful’. Then he should recite Surah Al Hamd’.

قَالَ الْفَقِيهَ الَّذِي لَا يُشْكُ فِي عِلْمِهِ الدِّينَ لِمُحَمَّدٍ وَ الْهِدَايَةَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ لِأَنَّهَا لَهُ وَ فِي عَقِبِهِ بَاقِيَةٌ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ كَذَلِكَ فَهُوَ مِنَ الْمُتَهْتَدِينَ وَ مَنْ شَكَّ فَلَا دِينَ لَهُ وَ نَعُوذُ بِاللَّهِ فِي ذَلِكَ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى

So said the jurist whom there can be no doubt regarding his knowledge, ‘The religion is of Muhammad<sup>-saww</sup> and the guidance is of Ali Amir Al-Momineen<sup>-asws</sup>, be it is for him<sup>-asws</sup> in his<sup>-asws</sup> posterity, remaining up to the Day of Qiyamah. So the one who was like that, he would be from the guided ones, and the one who doubts, there is no religion for him, and we seek Refuge with Allah<sup>-azwj</sup> regarding that, from the straying after the guidance’.

وَ سَأَلَهُ عَنِ الثُّبُوتِ فِي الْفَرِيضَةِ إِذَا فَرَعَ مِنْ دُعَائِهِ أَنْ يَرُدَّ يَدَيْهِ عَلَى وَجْهِهِ وَ صَدْرِهِ لِلْحَدِيثِ الَّذِي رُوِيَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلُ مَنْ أَنْ يَرُدَّ يَدَيْهِ عَيْدِهِ صِفراً بَلَّ بِمَلَأَهَا مِنْ رَحْمَتِهِ أَمْ لَا يَجُوزُ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ عَمِلَ فِي الصَّلَاةِ

And he asked him<sup>-ajfi</sup> about the ‘Qunout’ in the obligatory (Salat), ‘When he is free from his supplication and returns his hand to his face and his chest, for the Hadith which is reported (states): ‘Allah<sup>-azwj</sup> Mighty and Majestic is more Majestic than for His<sup>-azwj</sup> servant to return his hands with zero without having it filled from His<sup>-azwj</sup> Mercy, or is it not allowed: One of our companions mentioned that he does it in the Salat’.

روى الكليني في كتاب الدعاء من أصول الكافي ج 2 ص 471 عن عبد الله بن ميمون القداح عن أبي عبد الله عليه السلام قال: ما أبرز عبد يده إلى الله العزيز الجبار الا استحى الله عز و جل أن يردّها صفراً حتى يجعل فيها من فضل رحمته ما يشاء، فإذا دعا أحدكم فلا يرد يده حتى يمسح على وجهه و رأسه.

Note: It is reported by Al-Kulayni in the book of supplications, from Al-Kafi V 2 P 471, from Abdullah Bin Maymoun Al-Qadah, from Abu Abdullah<sup>-asws</sup> having said: ‘A servant does not bring out his hands towards Allah<sup>-azwj</sup>, the Mighty, the Subduer, except Allah<sup>-azwj</sup> Mighty and Majestic is Embarrassed from it being returned with zero, until He<sup>-azwj</sup> Makes to be in it from the Grace of His<sup>-azwj</sup> Mercy whatever He<sup>-azwj</sup> so Desires to. So whenever one of you supplicates, he should not return his hand until he has wiped it upon his face and his head’.

و روى مثله الصدوق في الفقيه ج 1 ص 107، و كما ترى الحديث ظاهر في الدعاء في غير الصلوات.

And similar to it is reported by Al-Sadouq in ‘Al-Faqeeh’ V 1 P 107, and as you can see the Hadith apparent regarding the supplication is without Salawaat.

فَأَجَابَ عِزُّ الدُّعَاءِ مِنَ الْيَدَيْنِ عَلَى الرَّأْسِ وَالْوَجْهِ عَزِيْرُ جَائِزٍ فِي الْفَرَائِضِ وَالَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَفَعَ يَدَهُ فِي قُنُوتِ الْفَرِيضَةِ وَفَرَعَ مِنَ الدُّعَاءِ أَنْ يَرُدَّ بَطْنَ رَاحَتَيْهِ مَعَ صَدْرِهِ تَلْفَاءً تُكَبِّتُهُ عَلَى تَمَهُّلٍ وَتُكَبِّرُ وَتُرَكِّعُ وَ الْحَبْرُ صَحِيحٌ وَ هُوَ فِي نَوَافِلِ النَّهَارِ وَاللَّيْلِ دُونَ الْفَرَائِضِ وَالْعَمَلُ بِهِ فِيهَا أَفْضَلُ

He<sup>-ajfi</sup> answered: 'Returning the hands from the Qunout, upon neither upon the head nor upon the face is allowed in the obligatory (Salat), and that which is being acted with, when he raises his hand in Qunout of the obligatory (Salat) and is free from the supplication, he should return the inside of his palm with his chest towards his knees slowly, and he should exclaim Takbeer and perform ruk'u. And the Hadith is correct, and it is regarding the optional (Salat) of the day and the night, besides the obligatory, and the acting with it in these is superior'.

وَ سَأَلَ عَنْ سَجْدَةِ الشُّكْرِ بَعْدَ الْفَرِيضَةِ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهَا بِدْعَةٌ فَهَلْ يُجُوزُ أَنْ يَسْجُدَهَا الرَّجُلُ بَعْدَ الْفَرِيضَةِ وَ إِنْ جَازَ فَفِي صَلَاةِ الْمَغْرِبِ هِيَ بَعْدَ الْفَرِيضَةِ أَوْ بَعْدَ الْأَرْبَعِ رَكَعَاتِ النَّافِلَةِ

And he asked about the Sajdah of thanks after the obligatory (Salat), for one of our companions mentioned that it is an innovation. Is it allowed for the man to prostrate it after the obligatory (Salat), and if it is allowed, is it after the Maghrib Salat after the Obligatory or after the four Cycles of optional (Salat)?'

فَأَجَابَ عِزُّ الشُّكْرِ مِنَ الْأَرْبَعِ السُّنَنِ وَأَوْجِبَهَا وَ لَمْ يَقُلْ إِنَّ هَذِهِ السَّجْدَةُ بِدْعَةٌ إِلَّا مَنْ أَرَادَ أَنْ يُحَدِّثَ فِي دِينِ اللَّهِ بِدْعَةً

He<sup>-ajfi</sup> answered: 'The Sajdah of thanks is from the necessary Sunnahs and its obligatory, and he will not say that this Sajdah is an innovation except the one who wants to start an innovation in the religion of Allah<sup>-azwj</sup>.

وَ أَمَّا الْحَبْرُ الْمُرَوِّىُّ فِيهَا بَعْدَ صَلَاةِ الْمَغْرِبِ وَالْإِخْتِلَافُ فِي أَنَّهَا بَعْدَ الثَّلَاثِ أَوْ بَعْدَ الْأَرْبَعِ فَإِنَّ فَضْلَ الدُّعَاءِ وَالْتَسْبِيحِ بَعْدَ الْفَرَائِضِ عَلَى الدُّعَاءِ بِعَقِيْبِ النَّوَافِلِ كَفَضْلِ الْفَرَائِضِ عَلَى النَّوَافِلِ وَالسَّجْدَةُ دُعَاءٌ وَ تَسْبِيحٌ وَ الْأَفْضَلُ أَنْ يَكُونَ بَعْدَ الْفَرَضِ فَإِنَّ جَعَلَتْ بَعْدَ النَّوَافِلِ أَيْضاً جَازَ

As for the Hadith reported regarding it is after Salat Al-Maghrib, and the differing whether it is after the three or after the four, so the superiority of the supplication and the glorification after the obligatory (Salat) upon the supplication with follow-up of the optional (Salat), is like the superiority of the obligatory over the optional, and the Sajdah is a supplication, and glorification, and the superior is that it should be after the obligatory. But if he were to make it after the optional, it is allowed as well'.

وَ سَأَلَ أَنَّ لِبَعْضِ إِخْوَانِنَا مِمَّنْ نَعْرِفُهُ صَبِيْعَةً جَدِيْدَةً يَجْنُبُ صَبِيْعَةَ حَرَابٍ لِلسُّلْطَانِ فِيهَا حِصَّةٌ وَ أَكْرَهُهُ زَيْمًا زَرَعُوا حُدُودَهَا وَ تُؤْذِيهِمْ عُمَّالُ السُّلْطَانِ وَ يَتَعَرَّضُ فِي الْأَكْلِ مِنْ غَلَّتْ صَبِيْعَتِهِ وَ لَيْسَ لَهَا قِيَمَةٌ لِحَرَابِهَا وَ إِنَّمَا هِيَ بَائِرَةٌ مُنْذُ عَشْرِيْنِ سَنَةً وَ هُوَ يَتَحَرَّجُ مِنْ شِرَائِهَا لِأَنَّهُ يُقَالُ إِنَّ هَذِهِ الْحِصَّةَ مِنْ هَذِهِ الصَّبِيْعَةِ كَانَتْ قُبِضَتْ عَنِ الْوَقْفِ قَدِيْمًا لِلسُّلْطَانِ

And he asked, 'For one of our brothers, from the ones we know, there is a new estate by the side of a ruined estate of the ruler wherein is a share, and he ploughs it. Sometimes they cultivate its limits, and the office bearers of the ruler harms them and objects from consuming from the produce of his estate, and there is no value to it due to its ruined state, and rather it is a wilderness since twenty years and he is too embarrassed from buying it, because it would be said, 'This is a share from this estate having been captured from the ancient times for the ruler.

فَإِنْ جَارَ شِرَاؤُهَا مِنَ السُّلْطَانِ وَكَانَ ذَلِكَ صَوَابًا كَانَ ذَلِكَ صَاحِبًا لَهُ وَ عِمَارَةً لِيُصَيِّعَنِي وَ إِنَّهُ يُزْرَعُ هَذِهِ الْحِصَّةَ مِنَ الْقَرْيَةِ الْبَاتِرَةِ لِفَضْلِ مَاءِ ضَيْعَتِهِ الْعَامِرَةِ وَ يَنْحَسِبُ عَنْهُ طَمَعُ أَوْلِيَاءِ السُّلْطَانِ وَ إِنْ لَمْ يَجْزِ ذَلِكَ عَمِلَ بِمَا تَأْمَرُهُ إِنْ شَاءَ اللَّهُ

If it is allowed to buy if from the ruler, and that was correct, would that be betterment for him and building for its estate, and this part has been cultivated from the dry town for the surplus water of his built town and abandoned due to the greed of the friends of the ruler and if that work to build it is not allowed, if Allah<sup>-azwj</sup> so Desires’.

فَأَجَابَهُ عِ الضَّيْعَةُ لَا يَجُوزُ ابْتِئَاعُهَا إِلَّا مِنْ مَالِكِهَا أَوْ بِأَمْرِهِ وَ رِضَا مِنْهُ

He<sup>-ajfi</sup> answered him: ‘The estate, it is not allowed to buy it except from its owner, or by his instructions, and agreement from him’.

وَ سَأَلَ عَنْ رَجُلٍ اسْتَحَلَّ بِامْرَأَةٍ مِنْ حُجَّابِهَا وَ كَانَ يَتَحَرَّزُ مِنْ أَنْ يَقَعَ وَ لَدَّ فَجَاءَتْ بِابْنٍ فَتَحَرَّجَ الرَّجُلُ أَنْ لَا يَقْبَلَهُ فَقَبِلَهُ وَ هُوَ شَاكٌ فِيهِ لَيْسَ يَخْلِطُهُ بِنَفْسِهِ فَإِنْ كَانَ يَمْنُ يَجِبُ أَنْ يَخْلِطَهُ بِنَفْسِهِ وَ يَجْعَلَهُ كَسَائِرِ وُلْدِهِ فَعَلَّ ذَلِكَ وَ إِنْ جَارَ أَنْ يَجْعَلَ لَهُ شَيْئًا مِنْ مَالِهِ دُونَ حَقِّهِ فَعَلَّ

And he asked about a man who had legalised with a woman from her guards, and he was taking precautions from a child occurring. She came with a son. The man was too embarrassed from not accepting it, so he accepted him, and he was doubtful regarding him, not mingling him with himself. If he was from the one obligating that he mingles it with himself and makes him like rest of his children, he would do that, and if it is allowed that he makes something from his wealth to be for him, below his right, would do so’.

فَأَجَابَ عِ الْإِسْتِخْلَالَ بِالْمَرْأَةِ يَقَعُ عَلَى وُجُوهِ وَ الْجَوَابُ يُخْتَلَفُ فِيهَا فَلْيَذْكُرِ الْوَجْهَ الَّذِي وَقَعَ الْإِسْتِخْلَالَ بِهِ مَشْرُوحًا لِيَعْرِفَ الْجَوَابَ فِيمَا يَسْأَلُ عَنْهُ مِنْ أَمْرِ الْوَالِدِ إِنْ شَاءَ اللَّهُ

He<sup>-ajfi</sup> answered: ‘The legalising with the woman occurs upon aspects and the answer is different in these. So let him mention the aspect which the legalising occurred in, expounding to know the answer regarding what he has asked about, from the matter of the child, if Allah<sup>-azwj</sup> so Desires’.

وَ سَأَلَهُ الدُّعَاءَ لَهُ فَحَرَّجَ الْجَوَابَ جَادَ اللَّهُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ إِنْجَابَنَا لِحَقِّهِ وَ رِعَايَتَنَا لِأَبِيهِ رَحِمَهُ اللَّهُ وَ قُرْبِهِ مِنَّا بِمَا عَلِمْنَا مِنْ جَمِيلِ نِيَّتِهِ وَ وَقَفْنَا عَلَيْهِ مِنْ مَخَالِطِهِ الْمُقَرَّبَةِ لَهُ مِنَ اللَّهِ الَّتِي تُرْضِي اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ وَ أَوْلِيَائُهُ عِ بِمَا بَدَأْنَا

And he asked him<sup>-ajfi</sup> for the supplication for him. The answer emerged, ‘May Allah<sup>-azwj</sup> be Generous upon him with what he is rightful of our<sup>-ajfi</sup> answer for his right, and our<sup>-asws</sup> looking after for his father, may Allah<sup>-azwj</sup> have Mercy on him, and his nearness from him with what we<sup>-ajfi</sup> know from the beauty of his intention, and our<sup>-ajfi</sup> pausing upon it from mingling with him due to the nearness of his from Allah<sup>-azwj</sup>, which Pleases Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and his<sup>-saww</sup> friends with what we<sup>-ajfi</sup> had begun.

نَسْأَلُ اللَّهَ بِمَسْأَلَتِهِ مَا أَمَلَهُ مِنْ كُلِّ خَيْرٍ عَاجِلٍ وَ آجِلٍ وَ أَنْ يُصْلِحَ لَهُ مِنْ أَمْرِ دِينِهِ وَ دُنْيَاهُ مَا يُجِبُّ صَلاَحَهُ إِنَّهُ وَلِيُّ قَدِيرٌ.

We<sup>-ajfj</sup> asked Allah<sup>-azwj</sup>, due to his questions what he hopes for, from every good, current, and future, and for Him<sup>-azwj</sup> to Correct for him from the affairs of his religion and his world what he would love to better it, He<sup>-azwj</sup> is the Able Guardian”.<sup>14</sup>

4- ج، الإحتجاج وَ كَتَبَ إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَيْضاً فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ كِتَاباً سَأَلَهُ فِيهِ عَنْ مَسَائِلَ أُخْرَى كَتَبَ فِيهِ

(The book) ‘Al Ihtijaj’ –

‘And he wrote a letter to him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> as well, in the year three hundred and eight, asking him<sup>-ajfj</sup> other questions. He wrote in it: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بِقَاءِكَ وَ أَدَامَ عَزَّكَ وَ كَرَامَتَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَنْتُمْ نِعْمَتُهُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمِيلِ مَوَاهِبِهِ لَدَيْكَ وَ فَضْلِهِ عَلَيْكَ وَ جَزِيلِ قِسْمِهِ لَكَ وَ جَعَلَنِي مِنَ الشُّؤْمِ كَحَلِيهِ فِدَاكَ وَ قَدَّمَنِي قَبْلَكَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Prolong your<sup>-ajfj</sup> life and Perpetuate your<sup>-ajfj</sup> honour, and your<sup>-ajfj</sup> honour, and Make you<sup>-ajfj</sup> happy, and Keep you<sup>-ajfj</sup> safe, and Complete His<sup>-azwj</sup> Favours upon you<sup>-ajfj</sup>, and Increase in His<sup>-azwj</sup> Favours upon you<sup>-ajfj</sup>, and Make His<sup>-azwj</sup> gifts to you<sup>-ajfj</sup> beautiful, and His<sup>-azwj</sup> Grace upon you<sup>-ajfj</sup>, and Amplify His<sup>-azwj</sup> apportionment for you<sup>-ajfj</sup>, and Make me from the evil, all of it, your<sup>-ajfj</sup> ransom, and Advance me before you<sup>-ajfj</sup>.

إِنَّ قَبْلَنَا مَشَائِخَ وَ عَجَائِزَ يَصُومُونَ رَجَبَ [رَجَباً] مِنْذُ ثَلَاثِينَ سَنَةً وَ أَكْثَرَ وَ يَصِلُونَ شَعْبَانَ بِشَهْرِ رَمَضَانَ وَ رَوَى لَهُمْ بَعْضُ أَصْحَابِنَا أَنَّ صَوْمَهُ مَعْصِيَةٌ

Before us there are elderly men and elderly women fasting (month of) Rajab since thirty years and more. They are connecting Shaban with the month of Ramazan, and one of our companions has reported to them that fasting it is an act of disobedience’.

فَأَجَابَ قَالَ الْفَقِيهُ ع- يَصُومُ مِنْهُ أَيَّاماً إِلَى خَمْسَةِ عَشَرَ يَوْماً ثُمَّ يَقْطَعُهُ إِلَّا أَنْ يَصُومَهُ عَنِ الثَّلَاثَةِ الْأَيَّامِ الْفَائِتَةِ لِلْحَدِيثِ أَنْ نِعْمَ شَهْرُ الْقَضَاءِ رَجَبٌ

He (Abu Al Qasim Bin Rawh Al-Nowbakhty) answered, ‘The jurist (Al-Qaim<sup>-ajfj</sup>) said: ‘He should fast from it some days up to fifteen days, then cut it, except if he were to fast it from three days the missing out on the Hadith that best of the months for the paying back is Rajab’.

وَ سَأَلَ عَنْ رَجُلٍ يَكُونُ فِي خَمَلِهِ وَ التَّلْحُ كَثِيرٌ بِقَامَةِ رَجُلٍ فَيَتَحَوَّفُ إِنْ نَزَلَ الْعَوْصَ فِيهِ وَ رُبَّمَا يَسْقُطُ التَّلْحُ وَ هُوَ عَلَى تِلْكَ الْحَالِ وَ لَا يَسْتَوِي لَهُ أَنْ يَلْبَدَ شَيْئاً مِنْهُ لِكَثْرَتِهِ وَ تَهَافُتِهِ هَلْ يَجُوزُ لَهُ أَنْ يُصَلِّيَ فِي الْمَحْمِلِ الْقَرِيضَةَ فَقَدْ فَعَلْنَا ذَلِكَ أَيَّاماً فَهَلْ عَلَيْنَا فِي ذَلِكَ إِعَادَةٌ أَمْ لَا

And he asked about a man who happens to be in his carriage and there is a lot of snow with stature of a man. So he fears from descending, the diving into it, and sometimes the snow falls while he is upon that state, and it is not even for him that he clears something from it due to its abundance and its scattering. Is it allowed for him that he prays obligatory Salat in the carriage. We have done that for day, it is upon us to repeat regarding that or not?’

فَأَجَابَ ع لَا بَأْسَ بِهِ عِنْدَ الضَّرُورَةِ وَ الشَّدَّةِ

<sup>14</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 3

He<sup>-ajfi</sup> answered: 'There is no problem with it during the necessity and the difficulty'.

وَسَأَلَ عَنِ الرَّجُلِ يَلْحَقُ الْإِمَامَ وَهُوَ رَاكِعٌ فَيَرْجِعُ مَعَهُ وَيَحْتَسِبُ تِلْكَ الرَّكْعَةَ فَإِنَّ بَعْضَ أَصْحَابِنَا قَالَ إِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّجُوعِ فَلَيْسَ لَهُ أَنْ يَعْتَدَّ بِتِلْكَ الرَّكْعَةِ

And he asked about the man who joins the imam (prayer leader in Salat) while he is performing ruk'u. So he performs ruk'u with him, and counts that ruk'u, for one of our companions said that if he has not heard the Takbeer of the ruk'u, then it isn't for him that he repeats that ruk'u'.

فَأَجَابَ عَ إِذَا لَحِقَ مَعَ الْإِمَامِ مِنْ تَسْبِيحِ الرَّجُوعِ تَسْبِيحَةً وَاحِدَةً اعْتَدَّ بِتِلْكَ الرَّكْعَةِ وَإِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّجُوعِ

He<sup>-ajfi</sup> answered: 'When he joins with the imam (prayer leader) from the one glorification of the ruk'u, he would count with that ruk'u and even if he had not heard Takbeer of the ruk'u'.

وَسَأَلَ عَنِ رَجُلٍ صَلَّى الظُّهْرَ وَدَخَلَ فِي صَلَاةِ الْعَصْرِ فَلَمَّا أَنْ صَلَّى مِنْ صَلَاةِ الْعَصْرِ رَكَعَتَيْنِ اسْتَيْقَنَ أَنَّهُ صَلَّى الظُّهْرَ رَكَعَتَيْنِ كَيْفَ يَصْنَعُ

And he asked about a man who prays Al-Zohr (Salat) and enters into Salat Al-Asr. When he has prayed two Cycles from Salat Al-Asr, convinced that he had prayed two Cycles of Al-Zohr (instead of four). What should he do?'

فَأَجَابَ عَ إِنْ كَانَ أَحَدٌ بَيْنَ الصَّلَاتَيْنِ حَدِيثَةً يَفْطَعُ بِهَا الصَّلَاةَ أَعَادَ الصَّلَاتَيْنِ وَإِذَا لَمْ يَكُنْ أَحَدٌ حَدِيثَةً جَعَلَ الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ تِمَّةً لِصَلَاةِ الظُّهْرِ وَصَلَّى الْعَصْرَ بَعْدَ ذَلِكَ

He<sup>-ajfi</sup> answered: 'If an event had occurred between the two Salats terminating the Salat by it, he should repeat the two Salats, and when no event has occurred, he should make the last two Cycles to complete the Al-Zohr Salat and he should pray Al-Asr after that'.

وَسَأَلَ عَنِ أَهْلِ الْجَنَّةِ هَلْ يَتَوَالَدُونَ إِذَا دَخَلُوهَا أَمْ لَا

And he asked about the Paradise, 'Will they be procreating when they enter it or not?'

فَأَجَابَ عَ إِنَّ الْجَنَّةَ لَا حَمْلَ فِيهَا لِلنِّسَاءِ وَلَا وِلَادَةَ وَلَا طَمْتَ وَلَا نَفَاسَ وَلَا شِقَاءَ بِالطُّبُوبِيَّةِ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَدُّ الْأَعْيُنُ كَمَا قَالَ سُبْحَانَهُ فَإِذَا اسْتَهَى الْمُؤْمِنُ وَلَدًا خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ بِغَيْرِ حَمْلٍ وَلَا وِلَادَةٍ عَلَى الصُّورَةِ الَّتِي يُرِيدُ كَمَا خَلَقَ آدَمَ عَ عِزَّةً

He<sup>-ajfi</sup> answered: 'The Paradise, in it there is not pregnancy for the women nor any birth, nor menstruation, nor post-birth bleeding nor any misery with the childhood, **and therein would be what the souls year for delights the eyes, and you shall abide therein eternally [43:71]**, just as the Glorious Said. So when the Momin desires a child, Allah<sup>-azwj</sup> Mighty and Majestic will Create it without any pregnancy nor birth, upon the image which He<sup>-azwj</sup> Wants just as He<sup>-azwj</sup> had Created Adam<sup>-as</sup> as a lesson'.

وَسَأَلَ عَنِ رَجُلٍ تَزَوَّجَ امْرَأَةً بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ وَبَقِيَ لَهُ عَلَيْهَا وَقْتُ فَجَعَلَهَا فِي جِلٍّ بِمَا بَقِيَ لَهُ عَلَيْهَا وَ قَدْ كَانَتْ طَمِئَتْ قَبْلَ أَنْ يَجْعَلَهَا فِي جِلٍّ مِنْ أَيَّامِهَا بِثَلَاثَةِ أَيَّامٍ أَوْ يَجُوزُ أَنْ يَتَزَوَّجَهَا رَجُلٌ آخَرَ بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ عِنْدَ طَهْرِهَا مِنْ هَذِهِ الْحَيْضَةِ أَوْ يَسْتَقْبِلُ بِهَا حَيْضَةً أُخْرَى

And he asked about a man marrying a woman with something known, up to a known time, and there remains time for him upon her. He makes her to be in a release from what had remained for him upon her, and she had a period before he made her to be in a release from her days, by three days. Is he allowed that another man marries her with something known up to the known time during her menses-free period from this menstruation, or faces with her another menstruation?’

فَأَجَابَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنَّ تِلْكَ الْحَيْضَةَ لِأَنَّ أَقَلَّ تِلْكَ الْعِدَّةِ حَيْضَةٌ وَطَهَارَةٌ تَامَةٌ

He<sup>-ajfi</sup> answered: ‘He shall face (wait) a menstruation other than that menstruation because the least of the waiting period is a menstruation and a complete pure period’.

وَ سَأَلَ عَنِ الْأَبْرَصِ وَالْمَجْدُومِ وَ صَاحِبِ الْقَالِحِ هَلْ يُجُوزُ شَهَادَتُهُمْ فَقَدْ رُويَ لَنَا أَنَّهُمْ لَا يُؤْمِنُونَ الْأَصْحَاءَ

And he asked about the one with vitiligo and the leper, and the one with paralysis. Are their testimonies allowed, for it has been reported to us that they are not safe of the sanitation’.

فَأَجَابَ عِيسَى بْنُ مَرْيَمَ أَنَّ مَا بِهِمْ حَدَثٌ [حَادِثًا] جَازَتْ شَهَادَتُهُمْ وَإِنْ كَانَ وَلَادَةً لَمْ يُجْزَ

He<sup>-ajfi</sup> answered: ‘If whatever was with them was newly occurring, their testimonies would be allowed, and it was a birth-defect, it is not allowed’.

وَ سَأَلَ هَلْ يُجُوزُ لِلرَّجُلِ أَنْ يَتَزَوَّجَ ابْنَةَ امْرَأَتِهِ

And he asked, ‘Is it allowed for the man that he marries a daughter of his wife?’

فَأَجَابَ عِيسَى بْنُ مَرْيَمَ أَنَّ ابْنَةَ امْرَأَتِهِ فِي حَجْرِهِ وَكَانَتْ أُمُّهَا فِي عَيْرِ جَبَالِهِ فَقَدْ رُويَ أَنَّهُ جَائِزٌ

He<sup>-ajfi</sup> answered: ‘If she had been brought up in his lap, then it is not allowed, and if she had not been brought up in his lap and her mother was not under him (married to him), it has been reported that it is allowed’.

وَ سَأَلَ هَلْ يُجُوزُ أَنْ يَتَزَوَّجَ بِنْتَ ابْنَةِ امْرَأَتِهِ ثُمَّ يَتَزَوَّجَ جَدَّتَهَا بَعْدَ ذَلِكَ أَمْ لَا

And he asked, ‘Is it allowed that he marries a daughter of a wife, then marries her grandmother after that, or not?’

فَأَجَابَ عِيسَى بْنُ مَرْيَمَ أَنَّ ذَلِكَ

He<sup>-ajfi</sup> answered: ‘It has been Prohibited from that’.

وَ سَأَلَ عَنِ الرَّجُلِ الَّذِي أَدْعَى عَلَى رَجُلٍ أَلْفَ دِرْهَمٍ أَمَّا بِمَا الْبَيْتَةَ الْعَادِلَةَ وَ أَدْعَى عَلَيْهِ أَيْضاً حَمْسَمِائَةَ دِرْهَمٍ فِي صَكِّ آخَرَ وَ لَهُ بِذَلِكَ كُلِّهِ بَيْتَةٌ عَادِلَةٌ وَ أَدْعَى عَلَيْهِ أَيْضاً بِثَلَاثِ مِائَةِ دِرْهَمٍ فِي صَكِّ آخَرَ وَ مِائَتِي دِرْهَمٍ فِي صَكِّ آخَرَ وَ لَهُ بِذَلِكَ كُلِّهِ بَيْتَةٌ عَادِلَةٌ وَ يَزْعُمُ الْمُدَّعَى عَلَيْهِ أَنَّ هَذِهِ الصِّكَّاتُ كُلُّهَا قَدْ دَخَلَتْ فِي الصِّكِّ الَّذِي بِالْأَلْفِ دِرْهَمٍ وَ الْمُدَّعَى يُنْكِرُ أَنْ يَكُونَ كَمَا زَعَمَ فَهَلْ يَجِبُ عَلَيْهِ الْأَلْفُ الدِّرْهَمِ مَرَّةً وَاحِدَةً أَوْ يَجِبُ عَلَيْهِ كَمَا يَقِيمُ الْبَيْتَةَ بِهِ وَ لَيْسَ فِي الصِّكَّاتِ اسْتِثْنَاءٌ إِذَا هِيَ صِكَّاتٌ عَلَى وَجْهِهَا

And he asked about a man claiming a thousand Dirhams upon a man, establishing the just evidence with it, and he claims five hundred Dirhams upon him as well in another promissory note, and for him, with all of it, there is just evidence, and he claims upon him three hundred Dirhams as well in another promissory note, and two hundred Dirhams in another promissory note, and there is just evidence for him with that, all of it, and the defendant claims that these promissory notes, all of these are included in the promissory note of a thousand Dirhams, and the claimant denies that being so what he claims. Is it obligated upon him the thousand Dirhams one time, or does it obligate upon him just as he had established the evidence with it, and there are not exclusions regarding the promissory notes, but rather these promissory notes are upon their face value’.

فَأَجَابَ عَ يُؤَخِّدُ مِنَ الْمُدَّعَى عَلَيْهِ أَلْفَ دِرْهَمٍ وَ هِيَ الَّتِي لَا شُبُهَةَ فِيهَا وَ تُرَدُّ الْبَيْعُ فِي الْأَلْفِ الْبَاقِي عَلَى الْمُدَّعِي فَإِنْ نَكَلَ فَلَا حَقَّ لَهُ

He<sup>-ajfj</sup> answered: ‘A thousand Dirhams would be taken from the defendant, and these are which there is no doubt in it, and the oath would be repeated upon the claimant regarding the remaining thousand. If he recoils, then there is no right for him’.

وَ سَأَلَ عَنِ طِينِ الْقَبْرِ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا

And he asked about clay of the grave placed with the deceased in his grave, is that allowed or not?’

فَأَجَابَ عَ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ وَ يُخَلَطُ بِحَنُوطِهِ إِنْ شَاءَ اللَّهُ

He<sup>-ajfj</sup> answered: ‘It can be placed with the deceased in his grave and mingled with his embalment if Allah<sup>-azwj</sup> so Desires’.

وَ سَأَلَ فَقَالَ رُوِيَ لَنَا عَنِ الصَّادِقِ عَ أَنَّهُ كَتَبَ عَلَى إِزَارِ إِسْمَاعِيلَ ابْنِهِ إِسْمَاعِيلُ بِشَهْدِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَهَلْ يَجُوزُ لَنَا أَنْ نَكْتُبَ مِثْلَ ذَلِكَ بِطِينِ الْقَبْرِ أَمْ غَيْرُهُ

And he asked. He said, ‘It is reported to us from Al-Sadiq<sup>-asws</sup> that he<sup>-asws</sup> had written upon a loin cloth (of shroud) of his<sup>-asws</sup> son Ismail: ‘Ismail testifies that there is no god except Allah<sup>-azwj</sup>’. Is it allowed for us to write similar to that with clay of the grave or something else?’

فَأَجَابَ عَ يَجُوزُ ذَلِكَ

He<sup>-ajfj</sup> answered: ‘That is allowed’.

وَ سَأَلَ هَلْ يَجُوزُ أَنْ يُسَبِّحَ الرَّجُلُ بِطِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked, ‘Is it allowed that the man to glorify with (rosary of) clay of the grave, and is there any merit in it?’

فَأَجَابَ عَ يُسَبِّحُ بِهِ فَمَا مِنْ شَيْءٍ مِنَ التَّسْبِيحِ أَفْضَلَ مِنْهُ وَ مِنْ فَضْلِهِ أَنَّ الرَّجُلَ يَنْسَى التَّسْبِيحَ وَ يُدِيرُ الشُّبْحَةَ فَيَكْتُبُ لَهُ التَّسْبِيحَ

He<sup>-ajfj</sup> answered: 'He can glorify with it. There is nothing from the glorification more superior than it, and from its merits is that he may forget the glorification and he would be rotating the rosary, so the glorification would (still) be written for it'.

وَسَأَلَ عَنِ السَّجْدَةِ عَلَى لَوْحٍ مِنْ طِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked about performing the Sajdah upon a tablet of clay of the grave, and is there any merit in it?

فَأَجَابَ عَ بِجَوْرِ ذَلِكَ وَ فِيهِ الْفَضْلُ

He<sup>-ajfj</sup> answered: 'That is allowed, and there is merit in it'.

وَسَأَلَ عَنِ الرَّجُلِ يَتَوَرَّءُ الْقَبْرَ الْأَيْمَةَ عَ هَلْ يُجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يُجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ عَ أَنْ يَقُومَ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَمْ يَقُومُ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يُجُوزُ أَنْ يَتَقَدَّمَ الْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقَبْرَ خَلْفَهُ أَمْ لَا

And he asked about the man, 'Can he visit the graves of the Imams<sup>-asws</sup>? Is it allowed that he performs Sajdah at the grave or not? And is it allowed for the one who prays Salat at one of their<sup>-asws</sup> graves that he stands behind the grave and make the grave to be a Qiblah, or stand by his<sup>-asws</sup> head, or his<sup>-asws</sup> leg. And is it allowed that he goes ahead of the grave and prays Salat and makes the grave to be behind him, or not?'

فَأَجَابَ عَ أَمَّا السُّجُودُ عَلَى الْقَبْرِ فَلَا يُجُوزُ فِي نَافِلَةٍ وَ لَا فَرِيضَةٍ وَ لَا زِيَارَةٍ وَ الَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ وَ أَمَّا الصَّلَاةُ فَإِنَّمَا خَلْفَهُ وَ يَجْعَلَ الْقَبْرَ أَمَامَهُ وَ لَا يُجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ يَسَارِهِ لِأَنَّ الْإِمَامَ عَ لَا يُتَقَدَّمُ عَلَيْهِ وَ لَا يُسَاوَى

He<sup>-ajfj</sup> answered: 'As for the Sajdahs at the grave, these are neither allowed in an optional (Salat) nor obligatory (Salat), nor visitation, and that which he can act upon is to place his right cheek upon the grave. And as for the Salat, it should be behind it, and he should make the grave to be in front of him, and it is not allowed for him to pray (Salat) in front of it, nor on its right, nor on its left, because the Imam<sup>-asws</sup> is such, he<sup>-asws</sup> cannot be preceded upon nor equated'.

وَسَأَلَ فَقَالَ هَلْ يُجُوزُ لِلرَّجُلِ إِذَا صَلَّى الْفَرِيضَةَ أَوْ النَّافِلَةَ وَ بِيَدِهِ السُّبْحَةُ أَنْ يُدِيرَهَا وَ هُوَ فِي الصَّلَاةِ

And he asked. He said, 'Is it allowed for the man when he prays the obligatory (Salat) or optional (Salat) and there is a rosary in his hand, and he is rotating it while he is in the Salat?'

فَأَجَابَ عَ بِجَوْرِ ذَلِكَ إِذَا خَافَ السَّهْوَ وَ الْعَلْطَ

He<sup>-ajfj</sup> said: 'That is allowed when he fears the forgetfulness, and the mistake'.

وَسَأَلَ هَلْ يُجُوزُ أَنْ يُدِيرَ السُّبْحَةَ بِيَدِهِ الْيَسَارِ إِذَا سَبَّحَ أَوْ لَا يُجُوزُ

And he asked, 'Is it allowed for him to rotate the rosary in the left hand when he glorifies, or is it not allowed?'

فَأَجَابَ عَ بِجَوْرٍ ذَلِكَ وَ الْحَمْدُ لِلَّهِ

He<sup>-ajfi</sup> answered: 'That is allowed, and the Praise is for Allah<sup>-azwj</sup>'.

وَ سَأَلَ فَقَالَ رُوِيَ عَنِ الْفَقِيهِ فِي بَيْعِ الْوُقُوفِ خَبْرٌ مَأْثُورٌ إِذَا كَانَ الْوَقْفُ عَلَى قَدَمٍ بِأَعْيَانِهِمْ وَ أَعْقَابِهِمْ فَاجْتَمَعَ أَهْلُ الْوَقْفِ عَلَى بَيْعِهِ وَ كَانَ ذَلِكَ أَصْلَحَ لَهُمْ أَنْ يَبِيعُوهُ فَهَلْ يَجُوزُ أَنْ يَشْتَرِيَ مِنْ بَعْضِهِمْ إِنْ لَمْ يَجْتَمِعُوا كُلَّهُمْ عَلَى الْبَيْعِ أَمْ لَا يَجُوزُ إِلَّا أَنْ يَجْتَمِعُوا كُلَّهُمْ عَلَى ذَلِكَ وَ عَنِ الْوَقْفِ الَّذِي لَا يَجُوزُ بَيْعُهُ

And he asked. He said, 'An impactful report is reported from the jurist regarding selling the designated property (Waqf), when the Waqf was upon a specific group and their posterity. The people of the Waqf unite upon selling it, and that was better for them if they were to sell it. Is it allowed to buy from some of them if all of them have not unite upon the selling or it is not allowed except with all of them having united upon that? And about the Waqf which it not allowed to sell it'.

فَأَجَابَ عَ إِذَا كَانَ الْوَقْفُ عَلَى إِمَامِ الْمُسْلِمِينَ فَلَا يَجُوزُ بَيْعُهُ وَ إِنْ كَانَ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ فَلْيَبِيعْ كُلُّ قَوْمٍ مَا يَقْدِرُونَ عَلَى بَيْعِهِ مُجْتَمِعِينَ وَ مُتَفَرِّقِينَ إِنْ شَاءَ اللَّهُ-

He<sup>-ajfi</sup> answered: 'When the Waqf upon an imam of the Muslims, it is not allowed to sell it, and if it was upon a group of Muslims, so let every group sell whatever they are able upon selling it, united and separately, if Allah<sup>-azwj</sup> so Desires'.

وَ سَأَلَ هَلْ يَجُوزُ لِلْمَحْرَمِ أَنْ يُصَيِّرَ عَلَى إِنْطِهِ الْمَرْتَكَ أَوْ التُّوتِيَا لِرِيحِ الْعَرَقِ أَمْ لَا يَجُوزُ

And he asked, 'Is it allowed for the one in Ihraam that he applies upon his armpit, Al-Murtak (a deodorant) or Al-Tuwtiya (a sweat blocker) for the odour of the veins, or it is not allowed?'

فَأَجَابَهُ بِجَوْرٍ ذَلِكَ

He<sup>-asws</sup> answered him: 'That is allowed'.

وَ سَأَلَ عَنِ الضَّرِيرِ إِذَا أُشْهِدَ فِي حَالِ صِحَّتِهِ عَلَى شَهَادَةٍ ثُمَّ كُفَّ بَصَرُهُ وَ لَا يَرَى حَطَّهُ فَيَعْرِفُهُ هَلْ يَجُوزُ شَهَادَتُهُ وَ بِاللَّهِ التَّوْفِيقُ أَمْ لَا وَ إِنْ ذَكَرَ هَذَا الضَّرِيرُ الشَّهَادَةَ هَلْ يَجُوزُ أَنْ يَشْهَدَ عَلَى شَهَادَتِهِ أَمْ لَا يَجُوزُ

And he asked about the blind man when he had testified during the state of his good health, then his sight was blinded, and he cannot see his handwriting so he can recognise it. Is his testimony allowed, and with Allah<sup>-azwj</sup> is the Harmonising, or not, and if this blind man remembers the testimony, it is allowed for him to testify upon his own testimony or not allowed?'

فَأَجَابَ عَ إِذَا حَفِظَ الشَّهَادَةَ وَ حَفِظَ الْوَقْتَ جَازَتْ شَهَادَتُهُ

He<sup>-ajfi</sup> answered: 'When he has memorised the testimony and memorised the time, his testimony would be allowed'.

وَسَأَلَ عَنِ الرَّجُلِ يُوقِفُ ضَيْعَةً أَوْ دَابَّةً وَ يُشْهَدُ عَلَى نَفْسِهِ بِاسْمِ بَعْضِ وَكَلَاءِ الْوَقْفِ ثُمَّ مَيِّتُ هَذَا الْوَكِيلُ أَوْ يَتَّعَيَّرُ أَمْرُهُ وَ يَتَوَلَّى غَيْرُهُ هَلْ يَجُوزُ أَنْ يَشْهَدَ الشَّاهِدُ هَذَا الَّذِي أُقِيمَ مَقَامَهُ إِذَا كَانَ أَصْلُ الْوَقْفِ لِرَجُلٍ وَاحِدٍ أَمْ لَا يَجُوزُ ذَلِكَ

And he asked about the man designating (waqf) an estate or an animal, and he testifies upon himself with a man of one of the representatives of the designated trust. Then, this representative dies, or his affair is changed and someone else is in charge. Is it allowed if he were to testify the testimony to this one who is standing in his place when the original waqf was for one man, or is that not allowed?'

فَأَجَابَ عَ لَا يَجُوزُ غَيْرُ ذَلِكَ لِأَنَّ الشَّهَادَةَ لَمْ تَقُمْ لِلْوَكِيلِ وَ إِنَّمَا قَامَتْ لِلْمَالِكِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ-

He<sup>-ajfi</sup> answered: 'That is not allowed because the testimony did not stand for the representative, and rather it stand for the owner, and Allah<sup>-azwj</sup> the Exalted has Said: **and they should establish the testimony for the Sake of Allah. [65:2]**'

وَ سَأَلَ عَنِ الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ قَدْ كَثُرَتْ فِيهِمَا الرِّوَايَاتُ فَبَعْضُ يَرَوِي أَنَّ قِرَاءَةَ الْحَمْدِ وَحْدَهَا أَفْضَلُ وَ بَعْضُ يَرَوِي أَنَّ التَّسْبِيحَ فِيهِمَا أَفْضَلُ فَالْفَضْلُ لِأَيِّهِمَا لِيَسْتَعْمِلَهُ

And he asked about the two other Cycles (of Salat). The reports are a lot regarding these. Some have reported that reciting (Surah) Al-Hamd alone is superior, and some have reported that the glorification in these two is superior. So the merit of which of the two should we utilise?'

فَأَجَابَ عَ قَدْ نَسَخَتْ قِرَاءَةُ أَمِّ الْكِتَابِ فِي هَاتَيْنِ الرَّكْعَتَيْنِ التَّسْبِيحَ وَ الَّذِي نَسَخَ التَّسْبِيحَ قَوْلُ الْعَالِمِ عَ كُلُّ صَلَاةٍ لَا قِرَاءَةَ فِيهَا فَهِيَ خِدَاجٌ إِلَّا لِلْعَلِيلِ أَوْ مَنْ يَكْثُرُ عَلَيْهِ السَّهُوُ فَيَتَخَوَّفُ بُطْلَانَ الصَّلَاةِ عَلَيْهِ

He<sup>-ajfi</sup> answered: 'The recitation of Mother of the Book (Surah Al-Hamd) in these two Cycles (of Salat) would have abrogated the glorification, and the one who abrogates the glorification, the word of the scholar (7<sup>th</sup> Imam<sup>-asws</sup>) is: 'Every Salat there is no recitation in it is a loss except for the sick, or the one upon whom the forgetfulness is a lot, so the invalidation of the Salat would be feared upon him'.

وَ سَأَلَ فَقَالَ يَتَّخَذُ عِنْدَنَا رَبُّ الْجُوزِ لُوجِعَ الْخَلْقِ وَ الْبَحْبَحَةَ يُؤْخَذُ الْجُوزُ الرُّطْبُ مِنْ قَبْلِ أَنْ يَنْجَدَ وَ يُدْقُ دَقًّا نَاعِمًا وَ يُعَصَّرُ مَائُهُ وَ يُصْفَى وَ يُطْبَخُ عَلَى الْبَصْفِ وَ يُتْرَكُ يَوْمًا وَ لَيْلَةً ثُمَّ يُنْصَبُ عَلَى النَّارِ وَ يُلْقَى عَلَى كُلِّ سِنَّةٍ أَرْطَالٍ مِنْهُ رَطْلٌ عَسَلٍ وَ يُغْلَى وَ يُنْرَعُ رَغْوَتُهُ وَ يُسْحَقُ مِنَ التُّوشَادِرِ وَ الشَّبِّ الْيَمَانِيِّ مِنْ كُلِّ وَاحِدٍ نَصْفُ مِثْقَالٍ

And he asked. He said, 'Cooked walnuts are taken with us for the throat pain and the hoarseness. The wet walnut is taken from before they set and pounded into soft powder and its water is squeezed and it is filtered and cooked upon the half and left for a day and a night. Then it is installed upon the fire, and an ounce of honey is thrown upon every six ounces, and it is boiled, and its foam is removed, and from crushed salt, and the Yemeni alum, from each one half an ounce.

وَ يُدَاغُ بِذَلِكَ إِلَى الْمَاءِ وَ يُلْقَى فِيهِ دِرْهُمُ زَعْفَرَانٍ مَسْحُوقٍ وَ يُغْلَى وَ يُؤْخَذُ رَغْوَتُهُ وَ يُطْبَخُ حَتَّى يَصِيرَ مِثْلَ الْعَسَلِ نَحِينًا ثُمَّ يُنْزَلُ عَنِ النَّارِ وَ يَبْرُدُ وَ يُشْرَبُ مِنْهُ فَهَلْ يَجُوزُ شُرْبُهُ أَمْ لَا

And it is swept with that to the water and a Dirham of saffron is thrown into it, and is boiled, and its foam is taken and cooked until it become like the thick honey. Then it is taken down from the fire and cooled and drunk from it. Is it allowed to drink or not?’

فَأَجَابَ عَ إِذَا كَانَ كَثِيرُهُ يُسَكِّرُ أَوْ يُعَيِّرُ فَقَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ وَإِنْ كَانَ لَا يُسَكِّرُ فَهُوَ حَالِلٌ

He<sup>-ajfi</sup> answered: ‘When a lot would intoxicate or change, then its little as well as its more is Prohibited, and if it does not intoxicate, then it is Permissible’.

وَ سَأَلَ عَنِ الرَّجُلِ تَعَرُّضُ لَهُ حَاجَةٌ مِمَّا لَا يَدْرِي أَنْ يَفْعَلَهَا أَمْ لَا فَيَأْخُذُ خَاتَمَيْنِ فَيَكْتُبُ فِي أَحَدِهِمَا نَعَمَ افْعَلْ وَ فِي الْآخَرِ لَا تَفْعَلْ فَيَسْتَحْيِرُ اللَّهَ مِرَارًا ثُمَّ يَرَى فِيهِمَا فَيُخْرِجُ أَحَدَهُمَا فَيَعْمَلُ بِمَا يَخْرُجُ فَهَلْ يَجُوزُ ذَلِكَ أَمْ لَا وَ الْعَامِلُ بِهِ وَ التَّارِكُ لَهُ أَمْ هُوَ يَجُوزُ مِثْلَ الْإِسْتِخَارَةِ أَمْ هُوَ سِوَى ذَلِكَ

And he asked about the man, a need presents to him from what he does not know whether he should do it or not. So he takes two rings and writes in one of them, ‘Yes, I will do it’, and in the other, ‘Don’t do it’. He seeks the Choice of Allah<sup>-azwj</sup> repeatedly, then he views in these, and he extracts one of them and acts with whatever emerges. Is that allowed or not? And the worker with it and the leaver of it, is it allowed like the ‘Istikhara’ or is it beside that?’

فَأَجَابَ عَ الَّذِي سَأَلَ عَنِ هَذِهِ الْإِسْتِخَارَةِ بِالرِّقَاعِ وَ الصَّلَاةِ

He<sup>-ajfi</sup> answered: ‘That which the scholar (Imam<sup>-asws</sup>) has conducted regarding this is Istikhara with the Quranic recitation and the Salat’.

وَ سَأَلَ عَنِ صَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَ فِي أَيِّ أَوْقَاتِهَا أَفْضَلُ أَنْ تُصَلِّيَ فِيهِ وَ هَلْ فِيهَا قُنُوتٌ وَ إِنْ كَانَ فَقِي أَيِّ رَكْعَةٍ مِنْهَا

And he asked about the Salat of Ja’far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, ‘In which of its timings it is best that it be prayed in, and is there a Qunout in it, and if there was, so in which Cycle from it?’

فَأَجَابَ عَ أَفْضَلُ أَوْقَاتِهَا صَدْرُ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ فِي أَيِّ الْأَيَّامِ شِئْتُمْ وَ أَيِّ وَقْتٍ صَلَّيْتَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَهُوَ جَائِزٌ وَ الْقُنُوتُ مَرَّتَانِ فِي النَّائِيَةِ قَبْلَ الرَّكْعَةِ وَ الرَّابِعَةِ

He<sup>-ajfi</sup> answered: ‘The best of its timing is the middle of the day from the day of Friday, then in whichever of the days you so desire, and in whichever time of a night or day it is prayed, so it is allowed, and the Qunout is twice in the second (Cycle) before the ruk’u and the fourth’.

وَ سَأَلَ عَنِ الرَّجُلِ يَنْوِي إِخْرَاجَ شَيْءٍ مِنْ مَالِهِ وَ أَنْ يَدْفَعَهُ إِلَى رَجُلٍ مِنْ إِخْوَانِهِ ثُمَّ يَجِدُ فِي أَقْرَبَائِهِ مُحْتَاجًا أَمْ يَصْرِفُ ذَلِكَ عَمَّنْ نَوَاهُ لَهُ إِلَى قَرَابَتِهِ

And he asked about the man who intends to extract something from his wealth and hand it to a man from his brothers, then he finds a needy person among his relatives, can he turn that away from the one he had intended for to his relative?’

فَأَجَابَ عَ يَصْرِفُهُ إِلَى أَذْنَاهُمَا وَ أَقْرَبِهِمَا مِنْ مَذْهَبِهِ فَإِنْ ذَهَبَ إِلَى قَوْلِ الْعَالِمِ عَ لَا يَقْبَلُ اللَّهُ الصَّدَقَةَ وَ دُوْرِحِمٌ مُحْتَاجٌ- فَلْيَقْسِمِ بَيْنَ الْقَرَابَةِ وَ بَيْنَ الَّذِي نَوَى حَتَّى يَكُونَ قَدْ أَخَذَ بِالْفَضْلِ كُلِّهِ

He<sup>-ajfi</sup> answered: ‘He can turn it to the lowest of the two and nearest of the two from his doctrine. If he goes to the word of the scholar<sup>-asws</sup> (Imam<sup>-asws</sup>): ‘Allah<sup>-azwj</sup> does not Accept the

charity while someone with kinship is needy'. So let him divide between the relative and the one who he had intended until he happens to have taken with the merit, all of it'.

رواه في الاختصاص ص 219 بإسناده عن الحسين بن علي عليهما السلام و لفظه « سمعت رسول الله صلى الله عليه و آله يقول: ابدأ بمن تعول: أمك و أباك و أختك و أخاك ثم أدناك فأدناك،

**Note:** And it is reported in Al Ikhtisaas P 219 by his chain from Al-Husayn Bin Ali<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, and its words are: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, saying: 'Begin with the ones foremost, your mother, and your father, and your sister, and your brother, then your lowest so your lowest'.

و قال: لا صدقه و ذو رحم محتاج»

And he<sup>-saww</sup> said: 'There is no charity while the one with kinship is needy'.

أخرجه المصنّف في البحار ج 20 ص 39، و أخرجه النوريّ في المستدرک ج 1 ص 536، و أخرجه بمضمونه السيوطي في الجامع الصغير عن النسائي و الطبراني في معجمه الكبير، على ما في السراج المنير ج 1 ص 22.

It was extracted by the author in Al Bihar V 20 P 39 and extracted by Al Noury in 'Al Mustadrak' V 1 O 536, and its subject was extracted by Al Suyuti in 'Al Jamie Al Sagheer' from Al Nasaie and Al Tabrani in his 'Ma'jam Al Kabeer', based upon what is in 'Al Siraj Al Muneer' V 1 P 22.

وَ سَأَلَ فَقَالَ قَدِ اخْتَلَفَ أَصْحَابُنَا فِي مَهْرِ الْمَرْأَةِ فَقَالَ بَعْضُهُمْ إِذَا دَخَلَ بِهَا سَقَطَ الْمَهْرُ وَ لَا شَيْءَ لَهَا وَ قَالَ بَعْضُهُمْ هُوَ لَازِمٌ فِي الدُّنْيَا وَ الْآخِرَةِ فَكَيْفَ ذَلِكَ وَ مَا الَّذِي يَجِبُ فِيهِ

And he asked. He said, 'Our companions have differed regarding the dower of a woman. Some of them said, 'When he has entered her, the dower is dropped and there is nothing for her'. And some of them say, 'It is necessary in the world and the Hereafter'. So, who is that, and what is that which is obligated regarding it?'

فَأَجَابَ عَ إِذْ كَانَ عَلَيْهِ بِالْمَهْرِ كِتَابٌ فِيهِ دَيْنٌ فَهُوَ لَازِمٌ لَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِذْ كَانَ عَلَيْهِ كِتَابٌ فِيهِ ذِكْرُ الصَّدَقَاتِ سَقَطَ إِذَا دَخَلَ بِهَا وَ إِذْ لَمْ يَكُنْ عَلَيْهِ كِتَابٌ فَإِذَا دَخَلَ بِهَا سَقَطَ بَاقِي الصَّدَاقِ

He<sup>-ajfj</sup> answered: 'If there was dower upon him with a letter wherein were debts, so it is necessary for him in the world and the Hereafter, and if there was a letter upon him wherein the charities were mentioned, it drops, then he enters her, and even if there does not happen to be a letter upon him. When he does enter her, the remainder dower drops.

وَ سَأَلَ فَقَالَ رُوي عَنْ صَاحِبِ الْعَسْكَرِ عَ أَنَّهُ سُنِلَ عَنِ الصَّلَاةِ فِي الْخِزْرِ الَّذِي يُعْشُ بِوَبَرِ الْأَرَانِبِ فَوَقَّعَ يَجُوزُ وَ رُوي عَنْهُ أَيْضاً أَنَّهُ لَا يَجُوزُ فَأَيُّ الْأَمْرَيْنِ نَعْمَلُ بِهِ

And he asked. He said, 'It is reported from Master<sup>-asws</sup> of Al Asker (11<sup>th</sup> Imam<sup>-asws</sup>). He<sup>-asws</sup> was asked about the Salat prayed in Al-Khazz (wool) which is mixed with rabbit hair. He<sup>-asws</sup> signed: 'Allowed'. And it is reported from him<sup>-asws</sup> as well that it is not allowed. So, which of the two instructions should we be acting with?'

فَأَجَابَ عِ إِتْمَا حُرْمٍ فِي هَذِهِ الْأَوْبَارِ وَ الْجُلُودِ فَأَمَّا الْأَوْبَارُ وَحَدَهَا فَحَلَالٌ-

He<sup>-ajfj</sup> answered: 'But rather, it is Prohibited in these furs and the skins. As for the furs alone, it is Permissible'.

أخرجه الحرز العاملي باب 10 من أبواب لباس المصلي تحت الرقم 15، و قال: لعل التحريم في الجلود مخصوص بالارانب و الرخصة في وبرها محمولة على التقية

**Note:** It is extracted by Al Hurr Al Aamily in chapter 10 from the chapters on the clothing for the praying one under no. 15, and he said, 'Perhaps the Prohibition is regarding the skins particularly with the rabbits, and the allowance regarding its fur is carried upon the Taqiyya (dissimulation)'.

وَ قَدْ سُئِلَ بَعْضُ الْعُلَمَاءِ عَنْ مَعْنَى قَوْلِ الصَّادِقِ ع لَا يُصَلَّى فِي الثَّعْلَبِ وَ لَا فِي الثَّوْبِ الَّذِي يَلِيهِ فَقَالَ إِتْمَا عَنَى الْجُلُودَ دُونَ غَيْرِهِ

And one of the scholars had been asked about the meaning of the words of Al-Sadiq<sup>-asws</sup>: 'Do not pray Salat in (skins) of the foxes nor in the cloth which follows it'. He said, 'But rather he<sup>-asws</sup> meant the skins besides anything else'.

وَ سَأَلَ فَقَالَ نَجْدٌ [يَتَّخِذُ] بِاصْفَهَانَ ثِيَابَ عُنَابِيَّةٍ- عَلَى عَمَلِ الْوَشِيِّ مِنْ قَرٍّ وَ إِبْرِسَمٍ هَلْ يُجُوزُ الصَّلَاةُ فِيهَا أَمْ لَا

And he asked. He said, 'We find being taken to at Isfahan, patchwork clothing upon the work of the patches from the linen and the silk. Is the Salat allowed in these or not?'

فَأَجَابَ عِ لَا يُجُوزُ الصَّلَاةُ إِلَّا فِي ثَوْبٍ سَدَاهُ أَوْ لَحْمَتُهُ قُطْنٌ أَوْ كَتَانٌ

He<sup>-ajfj</sup> said: 'The Salat is not allowed except in a patched clothed or its knitting is of cotton or flax'.

وَ سَأَلَ عَنِ الْمَسْحِ عَلَى الرَّجْلَيْنِ بِأَيْهِمَا يَبْدَأُ بِالْيَمِينِ أَوْ بِالسَّمَخِ عَلَيْهِمَا جَمِيعاً

And he asked about wiping (Masah) upon the two legs. With which of the two should one begin, with the right or wipe upon them both together?'

فَأَجَابَ عِ مَسْحُ عَلَيْهِمَا جَمِيعاً مَعاً- فَإِنْ بَدَأَ بِإِحْدَاهُمَا قَبْلَ الْأُخْرَى فَلَا يَبْتَدِئُ إِلَّا بِالْيَمِينِ

He<sup>-ajfj</sup> answered: 'Wipe upon them both together. So, if you were to begin with one of the two before the other, then do not begin except with the right'.

وَ سَأَلَ عَنِ صَلَاةِ جَعْفَرٍ فِي السَّفَرِ هَلْ يُجُوزُ أَنْ تُصَلَّى أَمْ لَا

And he asked about the Salat of Ja'far<sup>-as</sup> during the journey, 'It is allowed to pray it or not?'

فَأَجَابَ عِ يُجُوزُ ذَلِكَ

He<sup>-asws</sup> answered: 'That is allowed'.

وَسَأَلَ عَنْ تَسْبِيحِ فَاطِمَةَ عَ مِنْ سَهَا فَجَاَزَ التَّكْبِيرَ أَكْثَرَ مِنْ أَرْبَعٍ وَ ثَلَاثِينَ هَلْ يَرْجِعُ إِلَى أَرْبَعٍ وَ ثَلَاثِينَ أَوْ يَسْتَأْنِفُ وَ إِذَا سَبَّحَ تَمَامَ سَبْعَةٍ وَ سِتِّينَ هَلْ يَرْجِعُ إِلَى سِتَّةٍ وَ سِتِّينَ أَوْ يَسْتَأْنِفُ وَ مَا الَّذِي يَجِبُ فِي ذَلِكَ

And he asked about Tasbeeh (glorification) of (Syeda) Fatima<sup>-asws</sup>, ‘One who forgets so he exceeds the Takbeer more than thirty-four, should he return to thirty-four or resume? And when he has glorified the complete sixty-seven, should he return to sixty-six or resume? And what is that which obligates him regarding that?’

فَأَجَابَ عَ إِذَا سَهَا فِي التَّكْبِيرِ حَتَّى جَاوَزَ أَرْبَعًا [أَرْبَعًا] وَ ثَلَاثِينَ عَادَ إِلَى ثَلَاثٍ وَ ثَلَاثِينَ وَ يَبْنِي عَلَيْهَا وَ إِذَا سَهَا فِي التَّسْبِيحِ فَتَجَاوَزَ سَبْعًا وَ سِتِّينَ تَسْبِيحَةً عَادَ إِلَى سِتَّةٍ وَ سِتِّينَ وَ بَنَى عَلَيْهَا فَإِذَا جَاوَزَ التَّحْمِيدَ مِائَةً فَلَا شَيْءَ عَلَيْهِ.

He<sup>-ajfi</sup> answered: ‘When he forgets during the Takbeer until he exceeds thirty-four, he should return to thirty-three and built upon it, and when he forgets during the glorification and he exceeds sixty-seven glorifications, he should return to sixty-six and built upon it. When he exceeds the praises to a hundred, there is nothing upon him’<sup>15</sup>.

5- ح، الإحتجاج وَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ أَنَّهُ قَالَ: خَرَجَ تَوْقِيعٌ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ حَرَسَهَا اللَّهُ تَعَالَى بَعْدَ الْمَسَائِلِ

(The book) ‘Ihtijaj’ – And from Muhammad Bin Abdullah Bin Ja’far Al Himeyri having said,

‘A letter emerged from the Holy Corner (Al-Nahiya), may Allah<sup>-azwj</sup> the Exalted Protect it, and after the questions: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا لِأَمْرِ اللَّهِ تَعْقِلُونَ وَ لَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ حِكْمَةً بِالْعَةِ فَمَا تُغْنِ التُّدْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent the Merciful! Neither are you using your intellects to the Commands of Allah<sup>-azwj</sup> nor are you accepting from His<sup>-azwj</sup> friends, **Being a perfect Wisdom – but warning did not avail (them) [54:5]**, about a people who are not believing.

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ إِذَا أَرَدْتُمْ التَّوَجُّهَ بِنَا إِلَى اللَّهِ تَعَالَى وَ إِلَيْنَا فُقُولُوا كَمَا قَالَ اللَّهُ تَعَالَى سَلَامٌ عَلَى آلِ بَيْتِ السَّلَامِ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دِيَانَ دِينِهِ

The greeting upon us<sup>-asws</sup> and upon the righteous servants of Allah<sup>-azwj</sup>, whenever you want to orient with us to Allah<sup>-azwj</sup> the Exalted and to us<sup>-asws</sup> then be saying just as Allah<sup>-azwj</sup> the Exalted has Said: ‘The greetings be upon the family of Yaseen! The greetings be upon you<sup>-ajfi</sup>, O caller to Allah<sup>-azwj</sup> and the Divine of His<sup>-azwj</sup> signs! The greetings be upon you<sup>-ajfi</sup>, O door of Allah<sup>-azwj</sup> and judge of His<sup>-azwj</sup> religion!

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِزَادَتِهِ السَّلَامُ عَلَيْكَ يَا نَائِي كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ السَّلَامُ عَلَيْكَ فِي آتَاءِ لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

The greetings be upon you<sup>-ajfi</sup>, O caliph of Allah<sup>-azwj</sup> and helper of His<sup>-azwj</sup> Rights! The greetings be upon you<sup>-ajfi</sup>, O Divine Authority of Allah<sup>-azwj</sup> and evidence of His<sup>-azwj</sup> Intention! The Greetings be upon you<sup>-ajfi</sup>, O reciter of the Book of Allah<sup>-azwj</sup> and its interpreter! The greetings

<sup>15</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 4

be upon you<sup>-ajfj</sup> in the period of your<sup>-ajfj</sup> night and ends of your<sup>-ajfj</sup> day! The greetings be upon you<sup>-ajfj</sup>, O remainder of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth!

السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ وَالْعِلْمُ الْمَنْصُوبُ وَالْعَوْتُ  
وَالرَّحْمَةُ الْوَاسِعَةُ وَعَدَّ عَدِيرُ مَكْدُوبٍ

The greetings be upon you<sup>-ajfj</sup>, O Covenant of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> had Taken and Emphasised it! The greetings be upon you<sup>-ajfj</sup>, O Promise of Allah<sup>-azwj</sup> who guaranteed it! The greetings be upon you<sup>-ajfj</sup>, O you<sup>-ajfj</sup> the attributed scholar, and the attributed knowledge, and the relief, and the vast mercy, and a promise not to be belied!

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ السَّلَامُ عَلَيْكَ حِينَ تُصَلِّيَ وَ تَقُتُّ السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَ  
تَسْجُدُ السَّلَامُ عَلَيْكَ حِينَ تُحَمِّدُ وَ تَسْتَغْفِرُ

The greetings be to you<sup>-ajfj</sup> when you<sup>-ajfj</sup> stand! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> are seated! The greetings upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> recite and explain! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> pray Salat and perform Qunout! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> perform ruk'u and Sajdah! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> praise and seek Forgiveness!

السَّلَامُ عَلَيْكَ حِينَ تُحَلِّلُ وَ تُكَبِّرُ السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمْسِي السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا بَجَلَى السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ  
الْمَأْمُونُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَقْدَمُ الْمَأْمُولُ السَّلَامُ عَلَيْكَ بِجَمَاعِعِ السَّلَامِ

The greetings be upon you<sup>-asws</sup> when you<sup>-ajfj</sup> extol Holiness and exclaim Takbeer! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> when it is morning and evening! The greetings be upon you<sup>-ajfj</sup> during the night when it overcomes and the day when it brightens! The greetings be upon you<sup>-ajfj</sup>, O you<sup>-ajfj</sup> the secure Imam<sup>-asws</sup>! The greetings be upon you<sup>-ajfj</sup> O you the preceding, the hoped for! The greetings be upon you<sup>-ajfj</sup>, collective greetings'.

أَشْهَدُ مَوْلِيَّ أَنِّي أَشْهَدُكَ يَا مَوْلَايَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ وَ أَهْلُهُ

The adherent should testify, 'I testify that you<sup>-ajfj</sup> are my Master<sup>-ajfj</sup>! I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. There is no beloved except him<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>.

وَ أَشْهَدُكَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتَهُ وَ الْحَسَنَ حُجَّتَهُ وَ الْحُسَيْنَ حُجَّتَهُ وَ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتَهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتَهُ وَ  
مُوسَى بْنَ جَعْفَرٍ حُجَّتَهُ وَ عَلِيَّ بْنَ مُوسَى حُجَّتَهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتَهُ وَ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتَهُ وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ

And I testify to you<sup>-ajfj</sup> that Amir Al-Momineen<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority.

Divine Authority,, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and I testify that you<sup>-ajfi</sup> are a Divine Authority of Allah<sup>-azwj</sup>!

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ وَأَنْ رَجَعْتُمْ حَقٌّ لَا رَيْبَ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا وَأَنَّ الْمَوْتَ حَقٌّ وَأَنَّ نَاكِرًا وَنَكِيرًا حَقٌّ

You (all) are the first and the last, and your<sup>-asws</sup> return is true, there is no doubt in it, on a day **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**, and that the death is true, and that Naakir and Nakeer (two questioning Angels in the grave) are true.

وَأَشْهَدُ أَنَّ النَّشْرَ وَالْبُعْثَ حَقٌّ وَأَنَّ الصِّرَاطَ وَالْمِرْصَادَ حَقٌّ وَالْمِيزَانَ وَالْحِسَابَ حَقٌّ وَالْجَنَّةَ وَالنَّارَ حَقٌّ وَالْوَعْدَ وَالْوَعْدَ بِمَا حَقٌّ

And I testify that the Publicity (Gathering) and the Resurrection are true, and that the Bridge and the Ambush is true, and the Scale and the Reckoning are true, and the Paradise and the Fire are true, and the Promise and the Threat are true.

يَا مَوْلَايَ شَقِيٍّ مَنْ خَالَفَكَمْ وَ سَعِدَ مَنْ أَطَاعَكُمْ فَاشْهَدْ عَلَيَّ مَا أَشْهَدْتُكَ عَلَيْهِ وَأَنَا وَإِلَيْكَ لَكَ بَرِيءٌ مِنْ عَدُوِّكَ فَالْحَقُّ مَا رَضِيْتُمْوهُ وَالْبَاطِلُ مَا سَخَطْتُمْوهُ وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ

O my Master<sup>-ajfi</sup>! Wretched is the one who opposes you<sup>-asws</sup> all and fortunate is the one who obeys you<sup>-asws</sup> all! I testify what you<sup>-ajfi</sup> testify upon, and I am a friend to you<sup>-ajfi</sup> and disavow from your<sup>-ajfi</sup> enemy. The truth is what you<sup>-ajfi</sup> are pleased with and the falsehood is what you<sup>-ajfi</sup> are angered with, and the good is what you<sup>-ajfi</sup> instruct with and the evil is what you<sup>-ajfi</sup> refuse from it.

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَ بِرَسُولِهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلَايَ أَوْلِيكُمْ وَ آخِرُكُمْ وَ نُصْرَتِي مُعَدَّةٌ لَكُمْ وَ مَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ

My soul is a believer in Allah<sup>-azwj</sup> Along, there being no associates for Him<sup>-azwj</sup>, and in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and in Amir Al-Momineen<sup>-asws</sup> and with you<sup>-ajfi</sup> all, O my Masters<sup>-asws</sup>, your<sup>-asws</sup> former ones<sup>-asws</sup> and your<sup>-asws</sup> latter ones, and my help is prepared for you<sup>-asws</sup> all, and my cordiality is sincere to you<sup>-asws</sup> all. Ameen! Ameen!'

الدُّعَاءُ عَقِيبَ هَذَا الْقَوْلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَ كَلِمَةِ نُورِكَ وَأَنْ تَمْلَأَ قَلْبِي نُورَ الْبَقِيَّةِ وَ صَدْرِي نُورَ الْإِيمَانِ وَ فِكْرِي نُورَ النَّبَاتِ وَ عَزْمِي نُورَ الْعِلْمِ وَ قُوَّتِي نُورَ الْعَمَلِ

The supplication in a follow-up of this word is: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup>, Prophet<sup>-saww</sup> of Your<sup>-azwj</sup> Mercy, and Word of Your<sup>-azwj</sup> Noor, and Fill my heart with the Noor of certainty, and my chest with the Noor of Eman, and my thought with the Noor of affirming, and my determination with the Noor of knowledge, and my strength with the Noor of deeds.

وَ لِسَانِي نُورَ الصِّدْقِ وَ دِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ وَ بَصْرِي نُورَ الضِّيَاءِ وَ سَمْعِي نُورَ الْحِكْمَةِ وَ مَوَدَّتِي نُورَ الْمَوْلَاةِ لِمُحَمَّدٍ وَ آلِهِ ع حَتَّى أَلْقَاكَ وَ قَدْ وَفَيْتُ بِعَهْدِكَ وَ مِيثَاقِكَ فَتَعَشَّيْتَنِي رَحْمَتِكَ يَا وَليُّ يَا حَمِيدُ

And my tongue with the Noor of truthfulness, and my religion with the Noor of the insights from You<sup>-azwj</sup>, and my signs with the Noor of illumination, and my ears with the Noor of wisdom, and my cordiality with the Noor of the friendship to Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> until I meet You<sup>-azwj</sup> and I would have fulfilled Your<sup>-azwj</sup> pact and Your<sup>-azwj</sup> Covenant, so Your<sup>-azwj</sup> Mercy would overwhelm me, O Guardian, O Praised One<sup>-azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ الْحَسَنِ حُجَّتِكَ فِي أَرْضِكَ وَ خَلِيفَتِكَ فِي بِلَادِكَ وَ الدَّاعِي إِلَى سَبِيلِكَ وَ الْقَائِمِ بِقِسْطِكَ وَ السَّائِرِ بِأَمْرِكَ وَ لِلِّ الْمُؤْمِنِينَ وَ بَوَارِ الْكَافِرِينَ وَ مُجَلِّي الظُّلْمَةَ وَ مُنِيرِ الْحَقِّ وَ النَّاطِقِ بِالْحِكْمَةِ وَ الصِّدْقِ وَ كَلِمَتِكَ النَّامَةِ فِي أَرْضِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad Bin Al-Hassan<sup>-ajfj</sup>, Your<sup>-azwj</sup> Divine Authority in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> Country, and the caller to Your<sup>-azwj</sup> way, and the one standing with Your<sup>-azwj</sup> fairness, and the one conducting with Your<sup>-azwj</sup> Commands, guardian of the Momineen and ruination of the Kafirs, and brightener of the darkness, and irradiator of the truth, and the speaker with the wisdom and the truth, and Your<sup>-azwj</sup> complete Word in Your<sup>-azwj</sup> earth.

الْمُرْتَقِبِ الْحَائِفِ وَ الْوَلِيِّ النَّاصِحِ سَفِينَةِ النَّجَاةِ وَ عِلْمِ الْهُدَى وَ نُورِ أَبْصَارِ الْوَرَى وَ خَيْرِ مَنْ تَقَمَّصَ وَ ارْتَدَى وَ مُجَلِّي الْعَمَاتِ الَّذِي بَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلَيْتَ ظُلْمًا وَ جَوْرًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The watching out, the fearful and the advising friend, ship of salvation, and flag of guidance, and Noor of the sights, and best of the ones identified and cloaked, and remover of sorrows who will fill the earth with justice and fairness just as it would have been filled with injustice and tyranny, You<sup>-azwj</sup> an Able upon all things!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَ ابْنِ أَوْلِيَائِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَ أَوْجَبْتَ حَقَّهُمْ وَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيرًا

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> friend and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> friends, those obedience to them<sup>-asws</sup> Your<sup>-azwj</sup> have Imposed, and Obligated their<sup>-asws</sup> rights, and Kept the uncleanness away from them<sup>-asws</sup> and Purified them<sup>-asws</sup> with a Purification.

اللَّهُمَّ انصُرْهُ وَ انتصِرْ بِهِ لِدِينِكَ وَ انصُرْ بِهِ أَوْلِيَاءَكَ وَ أَوْلِيَاءَهُ وَ شِيعَتَهُ وَ انصُرْهُ وَ اجْعَلْنَا مِنْهُمْ

O Allah<sup>-azwj</sup>! Help him<sup>-ajfj</sup> and be helped with for Your<sup>-azwj</sup> religion, and Help Your<sup>-azwj</sup> friends by him<sup>-ajfj</sup>, and his<sup>-ajfj</sup> friends, and Help him<sup>-ajfj</sup> and Make us to the from them!

اللَّهُمَّ اعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَ طَاغٍ وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ احْرُسْهُ وَ امْنَعْهُ مِنْ أَنْ يُوَصَلَ إِلَيْهِ بِسُوءٍ وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfj</sup> from the evil of every rebel and tyrant, and from the evil of entirety of Your<sup>-azwj</sup> creatures and Protect him<sup>-ajfj</sup> from in front of him<sup>-ajfj</sup>, and from behind him<sup>-ajfj</sup>, and from his<sup>-ajfj</sup> right, and from his<sup>-ajfj</sup> left, and Fortify him<sup>-ajfj</sup> and Defend him<sup>-ajfj</sup> from evil arriving to him<sup>-ajfj</sup>, and Preserve Your<sup>-azwj</sup> Rasool<sup>-saww</sup> in him<sup>-ajfj</sup> and Progeny<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَ أَطْهَرِ بِهِ الْعَدْلَ وَ أَيِّدْهُ بِالنَّصْرِ وَ انصُرْ ناصِرِيهِ وَ اخْذُلْ خاذِلِيهِ وَ اقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ اقْتُلْ بِهِ الْكُفْرَ وَ الْجَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَحْرِيهَا وَ امْلَأْ بِهِ الْأَرْضَ عَدْلًا وَ أَطْهَرِ بِهِ دِينَ نَبِيِّكَ مُحَمَّدٍ

And Manifest the justice through him<sup>-ajfj</sup>, and Support him<sup>-ajfj</sup> with the Help, and Help his<sup>-ajfj</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Break the tyrants of Kufr by his<sup>-ajfj</sup>, and Kill the Kafirs by him<sup>-ajfj</sup>, and the hypocrites, and entirety of the atheists wherever they may be, from the easts of the earth and its wests, its lands and its seas, and Fill the earth by him<sup>-ajfj</sup> with justice and Manifest through him<sup>-ajfj</sup> the religion of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>.

وَاجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَاعْوَانِهِ وَاتَّبَاعِهِ وَشِبَعَتِهِ وَارْبِي فِي آلِ مُحَمَّدٍ عَ مَا يَأْتُمُونُ وَفِي عَدُوِّهِمْ مَا يَحْدَرُونَ إِلَهَ الْحَقِّ آمِينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

And O Allah<sup>-azwj</sup>, Make me to be from his<sup>-ajfj</sup> helpers, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> followers and his<sup>-ajfj</sup> Shias, and Show me in Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> whatever they<sup>-asws</sup> are hoping for, and in their<sup>-asws</sup> enemies whatever they are cautious from, God<sup>-azwj</sup> of Safety, O with the Majesty and the Benevolence, O most Merciful of the merciful ones!<sup>16</sup>

أقول: قال مؤلف المزار الكبير حدثنا الشيخ الأجل الفقيه العالم أبو محمد عربي بن مسافر العبادي رضي الله عنه قراءة عليه بداره بالحلة في شهر ربيع الأول سنة ثلاث و سبعين و خمسمائة و حدثني الشيخ العفيف أبو البقاء هبة الله بن نماء بن علي بن حمدون رحمه الله قراءة عليه أيضا بالحلة

*I (Majlisi) am saying, 'The compiler of 'Al Mazar Al Kabeer' – It is narrated to us by the Sheikh, the majestic, the jurist, the scholar Abu Muhammad Araby Bin Musafir al Abady, may Allah<sup>-azwj</sup> be Pleased with him, reading it at his house at Al Hilla during the month of Rabie Al Awwal of the year five hundred and the seventy-three, and it is narrated to me by the chaste Sheikh Abu Al Baqa Hibtullah Bin Numa Bin Ali Bin Hamdou, may Allah<sup>-azwj</sup> have Mercy on him, it was read out to him as well at Hilla.*

قالا جميعا حدثنا الشيخ الأمين أبو عبد الله الحسين بن أحمد بن محمد بن علي بن طحال المقدادي رحمه الله بمشهد مولانا أمير المؤمنين علي بن أبي طالب ص في الطرز الكبير الذي عند رأس الإمام ع في العشر الأواخر من ذي الحجة سنة تسع و ثلاثين و خمسمائة

*They both said together, 'It is narrated to us by the Sheikh Al Ameen Abu Abdullah Al-Husayn Bin Ahmad Bin Muhammad Bin Ali Bin Taha; Al Miqdady, may Allah<sup>-azwj</sup> be Pleased with him, at the shrine of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup> Ali Bin Abu Talib<sup>-asws</sup> in the large embroider which is by the head of the Imam<sup>-asws</sup> in the last day of Zul Hijjaj of the year five hundred and thirty-nine.*

قال حدثنا الشيخ الأجل المفيد أبو علي الحسن بن محمد الطوسي رضي الله عنه بالمشهد المذكور على صاحبه أفضل السلام في الطرز المذكور في العشر الأواخر من ذي القعدة سنة تسع و خمسمائة.

*He said, 'It is narrated to us by the Sheikh, the majestic Al Mufeed Abu ali Al-Hassan Bin Muhammad Al Tusi, may Allah<sup>-azwj</sup> be pleased with him at the mentioned shrine, upon its occupant be the most superior greetings in the mentioned embroider in the last tend days of Zul Qadah of the year five hundred and nine.*

قال حدثنا السيد السعيد الوالد أبو جعفر محمد بن الحسن الطوسي رضي الله عنه عن محمد بن إسماعيل عن محمد بن أشناس البزاز قال أخبرنا أبو الحسين محمد بن أحمد بن يحيى القمي قال حدثني محمد بن علي بن زنجويه القمي قال حدثنا أبو جعفر محمد بن عبد الله بن جعفر الحميري.

<sup>16</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 5

*He said, 'It is narrated to us by the Seyyid Al Saeed Al Walid Abu Ja'far Muhammad Bin Al-Hassan Al Tusi, may Allah<sup>-azwj</sup> be Pleased with him, from Muhammad Bin Ismail, from Muhammad Bin Ashnas Al Bazaz who said, 'We are informed by Abu Al-Husayn Muhammad Bin Ahmad Bin Yahya Al Qummi who said, 'It is narrated to me by Muhammad Bin Ali Bin AZanjawiya Al Qummi whos said, 'It is narrated to us by Abu Ja'far Muhammad Bin Abdul Allah Bin Ja'far Al Himeyri.*

قال أبو علي الحسن بن أشناس و أخبرنا أبو المفضل محمد بن عبد الله الشيباني أن أبا جعفر محمد بن عبد الله بن جعفر الحميري أخبره و أجاز له جميع ما رواه أنه خرج إليه من الناحية المقدسة حرسها الله بعد المسائل و الصلاة و التوجه

*Abu Ali Al-Hassan Bin Ashnas, and it is informed to us by Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani that Abu Ja'far Muhammad Bin Abdullah Bin Ja'far Al Himeyri, informing him and allowing for him entirety of what he reported, it had emerged to him from the Holy Corner (12<sup>th</sup> Imam<sup>-ajfi</sup>), may Allah<sup>-azwj</sup> Fortify it, after the questions, the Salat and orientation.*

أوله بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لا لأمر الله تعقلون و ذكر نحو مما مر مع اختلاف أوردناه في كتاب المزار في باب زيارة القائم ع و إنما أوردنا سنده هاهنا ليعلم أسانيد تلك التوقيعات.

*Its beginning is, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! You are neither using your intellects for the Commands of Allah<sup>-azwj</sup>' – and he mentioned approximate to what has passed, and along with difference we referred in 'Kitab Al Mazar' in the chapter on the Ziyarat of Al-Qaim<sup>-ajfi</sup>, and rather we referred its attribution over here for the attributions of those letters to be known.*

6- أَقُولُ تَمَّ قَالَ فِي الْكِتَابِ الْمَذْكُورِ قَالَ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَشْنَانَ أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الدَّعْجَلِيُّ عَنْ حَمَّزَةَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَيْبٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ قَالَ: سَكَوْتُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ شَوْقِي إِلَى رُؤْيَةِ مَوْلَانَا ع فَقَالَ لِي مَعَ الشَّوْقِ تَشْتَهِي أَنْ تَرَاهُ فَقُلْتُ لَهُ نَعَمْ

I (Majlisi) am saying, 'Then he said in the mentioned book, 'Abu Ali Al-Hassan Bin Ashnas said, 'We are informed by Abu Muhammad Abdullah Muhammad Al Deobaly, from Hamza Bin Muhammad Bin Al-Hassan Bin Shabeeb, from Ahmad Bin Ibrahim who said,

'I complained to Abu Ja'far Muhammad Bin Usman of my yearning to see our Master<sup>-ajfi</sup>. He said to me, 'Along with the yearning is your desire to see him<sup>-ajfi</sup>'. I said to him, 'Yes'.

فَقَالَ لِي شَكَرَ اللَّهُ لَكَ شَوْقَكَ وَ أَرَاكَ وَجْهَهُ فِي يُسْرِ وَ عَافِيَةٍ لَا تَلْتَمِسُ يَا أَبَا عَبْدِ اللَّهِ أَنْ تَرَاهُ فَإِنَّ أَيَّامَ الْعَيْبَةِ يُشْتَأَى إِلَيْهِ وَ لَا يُسْأَلُ الْاجْتِمَاعُ مَعَهُ إِنَّهُ عَزَائِمُ اللَّهِ وَ السَّلِيمُ لَهَا أَوْلَى وَ لَكِنَّ تَوَجُّهَهُ إِلَيْهِ بِالزِّيَارَةِ

He said to me, 'Allah<sup>-azwj</sup> Thanks to you of your yearning and I shall show you his<sup>-ajfi</sup> face in ease and good health. O Abu Abdullah! Do not seek to see him<sup>-ajfi</sup>, for the days of the occultation there is yearning to him<sup>-ajfi</sup>, and the meeting with him<sup>-ajfi</sup> is not to be asked for. It is a Determination of Allah<sup>-azwj</sup>, and the submission to it comes first, but orient to him<sup>-ajfi</sup> with the Ziyarat.

فَأَمَّا كَيْفَ يَعْمَلُ وَ مَا أَفْلَاهُ عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ فَأَنْسَحُوهُ مِنْ عِنْدِهِ وَ هُوَ التَّوَجُّهُ إِلَى الصَّاحِبِ بِالزِّيَارَةِ بَعْدَ صَلَاةِ اثْنَتَيْ عَشْرَةَ رُكْعَةً تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فِي جَمِيعِهَا رُكْعَتَيْنِ رُكْعَتَيْنِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ

As for how one should act and what is dictated, is with Muhammad Bin Ali, so copy it from him, and it is the orientation to the Master<sup>-ajfi</sup> with the Ziyarat after then twelve Cycles Salat. You should recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), in entirety of the two Cycles, two Cycles, then you should send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-asws</sup> Progeny<sup>-asws</sup>.

وَتَقُولُ قَوْلَ اللَّهِ جَلَّ اسْمُهُ سَلَامٌ عَلَى آلِ يَاسِينَ ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ مِنْ عِنْدِ اللَّهِ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And you should say the Words of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name: 'Greetings be upon the Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>!' That is the clear merit from the Presence of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is with the Mighty Grace.

إِمَامُهُ مَنْ يَهْدِيهِ صِرَاطُهُ الْمُسْتَقِيمَ قَدْ آتَاكُمْ اللَّهُ خِلَافَتَهُ يَا آلَ يَاسِينَ وَ دَكَّرْنَا فِي الزِّيَارَةِ - وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ.

His Imam<sup>-asws</sup> is the one who guides him to His<sup>-azwj</sup> straight path. Allah<sup>-azwj</sup> has Given you all his<sup>-ajfi</sup> caliphate, O Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>!' And we mention in the Ziyarat: 'And Send Salawaat upon our chief Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>'.<sup>17</sup>

7- ج، الإحتجاج ذكر كتاب ورد من الناحية المقدسة حرسها الله و رعاهما في أيام بقيت من صفر سنة عشر و أربعمئة على الشيخ أبي عبد الله محمد بن محمد بن النعمان قدس الله روحه و نور ضريحه

(The book) 'Al Ihtijaj' –

'There was mention of a letter having arrived (in the past) from the Holy Corner (Nahiya), may Allah<sup>-azwj</sup> Fortify it, and it was seen during the days remaining from Safar of the year four hundred and ten, to the Sheikh Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah<sup>-azwj</sup> Sanctify his soul and Irradiate his shrine.

ذكر موصله أنه تحمله من ناحية متصله بالحجاز نسخته للأخ السيد و الولي الرشيد الشيخ المفيد أبي عبد الله محمد بن محمد بن النعمان أدام الله إغزازه من مستودع العهد المأخوذ على العباد

Its arrival was mentioned that it was carried from (The Holy) Corner (Nahiya). It's copy was given to the brother, the righteous, the friend, the rightly guided, the Sheikh Al-Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah<sup>-azwj</sup> Perpetuate his endearment from an entrustment of the Pact Taken upon the servants: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ سَلَامٌ عَلَيْكَ أَيُّهَا الْمَوْلَى الْمُخْلِصُ فِي الدِّينِ الْمَخْصُوصُ فِينَا بِالْبَيْتَيْنِ فَإِنَّا نَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ نَسْأَلُهُ الصَّلَاةَ عَلَى سَيِّدِنَا وَ مَوْلَانَا نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! As for after, greetings be unto you, O you friend, sincere in the religion, and particularised among us<sup>-asws</sup> with the certainty. We<sup>-ajfi</sup> Praise Allah<sup>-azwj</sup> to you, Who, there is no god except He<sup>-azwj</sup>, and we<sup>-ajfi</sup> ask Him<sup>-azwj</sup> for the

<sup>17</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 6

Salawaat upon our chief and our Master<sup>-saww</sup>, our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>.

و نُغْلَمُكَ أَدَامَ اللهُ تَوْفِيْقَكَ لِنُصْرَةِ الْحَقِّ وَ أَجْزَلَ مَثُوبَتِكَ عَلَيَّ نُطْقِكَ عَنَّا بِالصِّدْقِ أَنَّهُ قَدْ أَذِنَ لَنَا فِي تَشْرِيفِكَ بِالْمَكَاتِبَةِ وَ تَكْلِيفِكَ مَا تُؤَدِّيهِ عَنَّا إِلَى مَوَالِينَا قَبْلَكَ أَعَزَّهُمُ اللهُ بِطَاعَتِهِ وَ كَفَاهُمُ الْمُهِمَّ بِرِعَايَتِهِ لَهُمْ وَ حِرَاسَتِهِ

We<sup>-ajfi</sup> let you know, may Allah<sup>-azwj</sup> Perpetuate your harmony, to help the truth, and amplify your Rewards upon your speaking of our<sup>-ajfi</sup> behalf with the truthfulness. It has been permitted for us<sup>-ajfi</sup> in ennoble you with the correspondence and encumber you what you should deliver on our<sup>-ajfi</sup> behalf to our<sup>-ajfi</sup> friends before you. May Allah<sup>-azwj</sup> Endear them with obeying Him<sup>-azwj</sup> and Suffice them of the important matter by His<sup>-azwj</sup> Care for them and His<sup>-azwj</sup> Fortification.

فَقِفْ أَمَدَكَ اللهُ بِعَوْنِهِ عَلَيَّ أَعْدَائِهِ الْمَارِقِينَ مِنْ دِينِهِ عَلَيَّ مَا تَذَكَّرُهُ وَ اعْمَلْ فِي تَأْدِيَتِهِ إِلَيَّ مَنْ تَسْكُنُ إِلَيْهِ بِمَا نَزَمَهُ

May Allah<sup>-azwj</sup> Extend His<sup>-azwj</sup> Support to you against His<sup>-azwj</sup> enemies, the deviant from His<sup>-azwj</sup> religion! Pause upon what we<sup>-ajfi</sup> are mentioning and act in delivering it to the ones are settled to it with what we<sup>-ajfi</sup> are outlining.

إِنْ شَاءَ اللهُ نَحْنُ وَ إِنْ كُنَّا ثَاوِينَ بِمَكَانِنَا النَّائِي عَنْ مَسَاكِينِ الظَّالِمِينَ حَسَبَ الَّذِي أَرَادَهُ اللهُ تَعَالَى لَنَا مِنَ الصَّلَاحِ وَ لِشِبَعَيْنَا الْمُؤْمِنِينَ فِي ذَلِكَ مَا دَامَتْ دَوْلَةُ الدُّنْيَا لِلْفَاسِقِينَ

If Allah<sup>-azwj</sup> so Desires, we<sup>-ajfi</sup>, and even though we are avoiding with our<sup>-ajfi</sup> places remote from the dwellings of the oppressors, according to that which Allah<sup>-azwj</sup> the Exalted has Shown to us, from the righteous ones and to our<sup>-ajfi</sup> Shia Momineen regarding that, for as long as the government of the world is for the mischief-makers.

فَإِنَّا يُحِيطُ عَلَمُنَا بِأَنْبِيَائِكُمْ وَ لَا يَعْرُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ وَ مَعْرِفَتُنَا بِالرَّزْلِ الَّذِي أَصَابَكُمْ مُذْ جَنَحَ كَثِيرٌ مِنْكُمْ إِلَى مَا كَانَ السَّلْفُ الصَّالِحُ عَنَّهُ شَاسِعاً وَ نَبَدُوا الْعَهْدَ الْمَأْخُودَ مِنْهُمْ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

Our<sup>-ajfi</sup> knowledge encompasses your news and nothing from your news is hidden from us<sup>-ajfi</sup>, and our<sup>-ajfi</sup> knowing with the error which afflict you all since most of you have gone far away from the previous righteous people, and they have discarded the pact which had been taken from them behind their back as if they are not knowing.

إِنَّا عَبْرٌ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِذِكْرِكُمْ وَ لَوْ لَا ذَلِكَ لَنَزَلَ بِكُمْ اللَّأْوَاءُ وَ اصْطَلَمَتْكُمْ الْأَعْدَاءُ فَاتَّقُوا اللَّهَ جَلَّ جَلَالُهُ وَ ظَاهِرُونَ عَلَيَّ انْتِيَابِكُمْ مِنْ فِتْنَةٍ قَدْ أَنْفَتَ عَلَيْكُمْ يَهْلِكُ فِيهَا مَنْ حُمَّ أَجَلُهُ وَ يُحْمَى عَلَيْهِ مَنْ أَدْرَكَ أَمَلُهُ

We<sup>-ajfi</sup> are not negligent in looking after you all, nor are we<sup>-ajfi</sup> forgetful of your remembrance, and had it not been for that suffering would have befallen you all, and your enemies would have attacked you. So, fear Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and it appeared to us<sup>-ajfi</sup> of your being frightened from a Fitna which has recently been upon you all. The one whose time had come perished in it, and there was protection upon him, the one who realised his hopes.

وَ هِيَ أَمَارَةٌ لِأُرُوفِ حَرَكَتِنَا وَ مُبَاتِيكُم بِأَمْرِنَا وَ تَهْيِينَا وَ اللهُ مِنْهُ نُورٌ ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ اعْتَصِمُوا بِالنَّبِيِّ مِنْ شَبِّ نَارِ الْجَاهِلِيَّةِ يَحْشُشُهَا عَصَبُ أُمَوِيَّةٍ هُوَلُ بِمَا فِرْقَةٌ مُهْدِيَّةٌ

And it is a sign of our<sup>-ajfj</sup> moving away, and your quarrelling with our<sup>-ajfj</sup> orders and our<sup>-ajfj</sup> prohibitions, and Allah<sup>-azwj</sup> will Complete His<sup>-azwj</sup> Noor and even if the Polytheists abhor it. Hold on to the Taqiyya (dissimulation) from the blaze of the fire of the ignoramuses, being ignited by the prejudices of the Umayyids, a guided sect would emerge with it.

أَنَا زَعِيمٌ بِنَجَاةٍ مَنْ لَمْ يَرُمْ مِنْهَا الْمَوَاطِنَ الْخَفِيَّةَ وَ سَلَكَ فِي الطَّعْنِ مِنْهَا السُّبُلَ الرُّضِيَّةَ إِذَا خَلَ جُمَادَى الْأُولَى مِنْ سَنَتِكُمْ هَذِهِ فَاعْتَبِرُوا بِمَا يَخْدُثُ فِيهِ وَ اسْتَيْقِظُوا مِنْ رَقَدَتِكُمْ لِمَا يَكُونُ مِنَ الَّذِي يَلِيهِ

I<sup>-ajfj</sup> am the leader with salvation of the one who has not been shot at from the hidden places, and he travels in the taunts on the ways of pleasure. When Jumadi Al-Awwal begins from this year of yours, then take a lesson with what occurs in it, and wake up from your slumbers to what is happening from what which follows it.

سَتَظْهَرُ لَكُمْ مِنَ السَّمَاءِ آيَةٌ جَلِيَّةٌ وَ مِنَ الْأَرْضِ مِثْلُهَا بِالسَّوِيَّةِ وَ يَخْدُثُ فِي أَرْضِ الْمَشْرِقِ مَا يَحْزُنُ وَ يُثْقِلُ وَ يَغْلِبُ مِنْ بَعْدِ عَلَى الْعِرَاقِ طَوَائِفُ عَنِ الْإِسْلَامِ مُرَاقٍ يَضْبِقُ بِسُوءِ فَعَالِهِمْ عَلَى أَهْلِهِ الْأَرْزَاقِ

An obvious sign shall appear to you all from the sky and from the earth similar to it with the sameness, and there shall occur in the eastern land what would grieve and worry and overcome from afterwards upon Al-Iraq, parties from Al-Islam, deviants, restricting with their evil deeds upon its people.

ثُمَّ تَنْفَرِجُ الْغَمَّةُ مِنْ بَعْدِهِ بِبَوَارِ طَاعُوتٍ مِنَ الْأَشْرَارِ يُسَرُّ بِمَلَائِكِهِ الْمُتَّقُونَ الْأَخْيَارَ وَ يَتَّفِقُ لِمُرِيدِي الْحَجِّ مِنَ الْأَفَاقِ مَا يَأْمَلُونَهُ عَلَى تَوْفِيرِ غَلَبَةِ مِنْهُمْ وَ اتِّفَاقٍ وَ لَنَا فِي تَيْسِيرِ حَجَّتِهِمْ عَلَى الْإِحْتِيَارِ مِنْهُمْ وَ الْوَفَاقِ شَأْنٌ يَظْهَرُ عَلَى نِظَامٍ وَ اتِّسَاقٍ

Then the gloom would be relieved from after it with ruination of the tyrant from the evils. The pious, the goodly, will cheered with his destruction, and by co-incidence of the ones intending the Hajj from the outskirts what they are hoping for prevalence from them and agreement, and for us<sup>-ajfj</sup> in easing their Hajj upon the choice from them, and the reconciliation is an affair appearing upon a system and consistency.

فَيَعْمَلُ كُلُّ امْرِئٍ مِنْكُمْ مَا يَفْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَ لِيَتَحَنَّنَ مَا يُدْبِرُهُ مِنْ كِرَاهِيَّتِنَا وَ سَخَطِنَا فَإِنَّ امْرَأً يَبْعَثُهُ فَجَاءَهُ حِينَ لَا تَنْفَعُهُ تَوْبَةٌ وَ لَا يُنَجِّيهِ مِنْ عِقَابِنَا نَدَّمَ عَلَى حَوْبَةٍ وَ اللَّهُ يُلْهِمُكَ الرُّشْدَ وَ يَلْطَفُ لَكُمْ بِالتَّوْفِيقِ بِرَحْمَتِهِ

So let every person from you do what would draw him closer to our<sup>-ajfj</sup> love and let him shun what would drawn him near to our<sup>-asws</sup> abhorrence and our<sup>-ajfj</sup> anger, for death would come to a person when repentance would not benefit him, nor would it save him from our<sup>-ajfj</sup> punishment him regretting upon sins. And Allah<sup>-azwj</sup> will Inspire you the guidance and be Kind to you with the harmony by His<sup>-azwj</sup> Mercy’.

نُسَخَةُ التَّوْفِيقِ بِالْيَدِ الْعُلْيَا عَلَى صَاحِبِهَا السَّلَامُ هَذَا كِتَابُنَا عَلَيْكَ أَيُّهَا الْأَخُ الْوَلِيُّ وَ الْمُخْلِصُ فِي وُدِّنَا الصَّنِيُّ وَ النَّاصِرُ لَنَا الْوَلِيُّ حَرَسَكَ اللَّهُ بِعَيْنِهِ الَّتِي لَا تَنَامُ فَاحْتَفِظْ بِهِ وَ لَا تَظْهَرُ عَلَى حَطْنِ الَّذِي سَطَرْنَاهُ بِمَا لَهُ صَمْتَاهُ أَحَدًا وَ أَدَّ مَا فِيهِ إِلَى مَنْ تَسْكُنُ إِلَيْهِ وَ أَوْصِ جَمَاعَتَهُمْ بِالْعَمَلِ عَلَيْهِ إِنْ شَاءَ اللَّهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

A copy of the letter by the hand of the highest one, upon its owner be the greetings. ‘This is our<sup>-ajfj</sup> letter to you, O brother, the friend, the sincere in our<sup>-ajfj</sup> cordiality, the elite, the helper

to us<sup>-ajfj</sup>, the loyal. May Allah<sup>-azwj</sup> Fortify you with His<sup>-azwj</sup> Eye which does not sleep. So, preserve it and do not reveal upon our<sup>-ajfj</sup> handwriting which we<sup>-ajfj</sup> have written with what we<sup>-ajfj</sup> have given responsibility anyone for it and deliver whatever is in it to the one who is calm to it, and advise their community with the acting upon it, if Allah<sup>-azwj</sup> so Desires, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws'</sup>.<sup>18</sup>

8- ج، الإحتجاج وَرَدَ عَلَيْهِ كِتَابٌ آخَرُ مِنْ قَبْلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمَ الْحَمِيسِ الثَّالِثِ وَالْعِشْرِينَ مِنْ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَأَرْبَعِمِائَةٍ نُسَخْتُهُ مِنْ عِبْدِ اللَّهِ الْمُرَابِطِ فِي سَبِيلِهِ إِلَى مُلْتَمِهِ الْحَقِّ وَ دَلِيلِهِ

(The book) 'Al Ihtijaj' –

'Another letter arrived to him from his<sup>-ajfj</sup> direction, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> on the day of Thursday the twenty-third of Zul Hijjah of the year four hundred and twelve, its copy is from Abdullah Al-Murabit in his way to inspirational of the truth, and its evidence is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّاصِرُ لِلْحَقِّ الدَّاعِي إِلَى كَلِمَةِ الصِّدْقِ فَإِنَّا نَحْمَدُ اللَّهَ إِلَيْكَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهَنَا وَ إِلَهَ آبَائِنَا الْأُولَى وَ نَسْأَلُهُ الصَّلَاةَ عَلَى نَبِيِّنَا وَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Greetings be upon you, O you helper of the truth, the caller to the word of sincerity. We<sup>-ajfj</sup> praise Allah<sup>-azwj</sup> to you Who there is no god except He<sup>-azwj</sup>, our God<sup>-azwj</sup> and God<sup>-azwj</sup> our forefathers<sup>-asws</sup>, the former ones, and we<sup>-ajfj</sup> ask Him<sup>-azwj</sup> for the Salawaat upon our Prophet<sup>-saww</sup>, and our chief and our Master<sup>-saww</sup> Muhammad<sup>-saww</sup>, last of the Prophets<sup>-saww</sup>, and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly, the pure.

وَ بَعْدُ فَقَدْ كُنَّا نَنْظُرُنَا مُنَاجَاتِكَ عَصَمَكَ اللَّهُ بِالسَّبَبِ الَّذِي وَهَبَهُ لَكَ مِنْ أَوْلِيَائِهِ وَ حَرَسَكَ مِنْ كَيْدِ أَعْدَائِهِ وَ شَفَعَنَا ذَلِكَ الْآنَ مِنْ مُسْتَقَرِّ لَنَا يُنْصَبُ فِي شِمْرَاخٍ مِنْ بَهْمَاءٍ صِرْنَا إِلَيْهِ أَنْفَاءً مِنْ غَمَالِيلِ الْجَأِ إِلَيْهِ السَّبَارِيثِ مِنَ الْإِيمَانِ وَ يُوشِكُ أَنْ يَكُونَ هُبُوطُنَا مِنْهُ إِلَى صَحْصَحٍ مِنْ غَيْرِ بُعْدٍ مِنَ الدَّهْرِ وَ لَا تَطَاوُلٍ مِنَ الزَّمَانِ وَ يَأْتِيكَ نَبَأٌ مِمَّا يَتَجَدَّدُ لَنَا مِنْ حَالٍ

And afterwards, we<sup>-ajfj</sup> have looked into your Munajaats, may Allah<sup>-azwj</sup> Protect you with the means which He<sup>-azwj</sup> has Gifted to you from His<sup>-azwj</sup> friends, and Guarded you from the plots of His<sup>-azwj</sup> enemies, and we<sup>-ajfj</sup> have interceded that for now, for a stableness for us<sup>-ajfj</sup> installed in a stalk of alertness, we<sup>-ajfj</sup> came to it just now from a forest taking shelter to it being content from the Eman, and we<sup>-ajfj</sup> on the point of going down from it to the correctness, from not far from the time, nor prolonged from the times, and news shall come to you from us<sup>-ajfj</sup> with what state can be renewed for us<sup>-asws</sup>.

فَعَرَفْتُ بِذَلِكَ مَا تَعْتَمِدُهُ مِنَ الرُّقْفَةِ إِلَيْنَا بِالْأَعْمَالِ وَ اللَّهُ مُؤَقِّفُكَ لِذَلِكَ بِرَحْمَتِهِ فَلْتَكُنْ حَرَسَكَ اللَّهُ بِعَيْنِهِ الَّتِي لَا تَنَامُ أَنْ تُقَابِلَ بِذَلِكَ فَفِيهِ تُبَسَّلُ نَفُوسٌ قَدِمَ حَرَّتْ بَاطِلًا لِاسْتِهَابِ الْمُبْطِلِينَ وَ تَبْتَهَجُ لِذِمَارِهَا الْمُؤْمِنُونَ وَ يَحْزَنُ لِذَلِكَ الْمُجْرِمُونَ

So you will know by that what you can rely on, from the closeness to us<sup>-ajfj</sup> with the deeds, and Allah<sup>-azwj</sup> will Harmonise you to that by His<sup>-azwj</sup> Mercy. May Allah<sup>-azwj</sup> Guard you with His<sup>-azwj</sup> which does not sleep! So you should be confronting with that, for in it are souls of a people

<sup>18</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 7

who have cultivate in vain to terrify the oppressors, and the Momineen to be joyful at its destructions, and the criminals would grieve at that.

وَ آيَةُ حَرَكَتِنَا مِنْ هَذِهِ الْوَلِيَّةِ حَادِثَةٌ بِالْحَرَمِ الْمُعَظَّمِ مِنْ رَجَسٍ مُنَافِقِيٍّ مُدَمِّمٍ مُسْتَحْجَلٍ لِلدَّمِ الْمُحَرَّمِ يَغْمِدُ بِكَيْدِهِ أَهْلَ الْإِيمَانِ وَ لَا يَبْلُغُ بِذَلِكَ عَرْضَهُ مِنَ الظُّلْمِ لَهُمْ وَ الْعُدْوَانِ لِأَنَّنا مِنْ وَرَاءِ حِفْظِهِمْ بِالِدُّعَاءِ الَّذِي لَا يُحْجَبُ عَنْ مَلِكِ الْأَرْضِ وَ السَّمَاءِ

And a sign of our<sup>-ajfi</sup> movement from these evils is an event at the revered Sanctuary, from the filth of the condemned hypocrite, legalising the prohibited blood, deliberating with his plots the people of Eman, and he will not reach his purpose from the injustice and the aggression to them with that, because we<sup>-ajfi</sup> are protecting them with the supplication from behind them, which is not veiled from King of the earth and the sky.

فَلْيَطْمَئِنِّ بِذَلِكَ مِنْ أَوْلِيَانِنَا الْفُلُوبُ وَ لِيَنْفُؤْا بِالْكَفَايَةِ مِنْهُ وَ إِنْ رَاعَتْهُمْ بِهِمُ الْخُطُوبُ وَ الْعَاقِبَةُ لِحَبِيلِ صُنْعِ اللَّهِ سُبْحَانَهُ تَكُونُ حَمِيدَةً لَهُمْ مَا اجْتَنَبُوا الْمُنْهَى عَنْهُ مِنَ الذُّنُوبِ وَ نَحْنُ نَعْتَدُ إِلَيْكَ أَيُّهَا الْوَلِيُّ الْمُخْلِصُ الْمُجَاهِدُ فِينَا الظَّالِمِينَ أَيَّدَكَ اللَّهُ بِتَصَرُّهِ الَّذِي أَيَّدَ بِهِ السَّلَفَ مِنْ أَوْلِيَانِنَا الصَّالِحِينَ

So let the hearts of our<sup>-ajfi</sup> friend rest assured with that, and let them trust with the sufficing from it, and if the sermons took care of them and the beautiful consequence, the Making of Allah<sup>-azwj</sup> the Glorious would be praise-worthy for them for as long as they shun the prohibited sins, and we pact to you, O you sincere friend, the fighter against the oppressors regarding us<sup>-asws</sup>! May Allah<sup>-azwj</sup> Support you with His<sup>-azwj</sup> Help which He<sup>-azwj</sup> has Supported the ancestors of our<sup>-ajfi</sup> righteous friends with.

أَنَّهُ مَنْ اتَّقَى رَبَّهُ مِنْ إِخْوَانِكَ فِي الدِّينِ وَ خَرَجَ عَلَيْهِ بِمَا هُوَ مُسْتَحِقُّهُ كَانَ آمِنًا مِنَ الْفِتْنَةِ الْمُظْلِمَةِ- وَ مَحْنِهَا الْمُظْلِمَةُ الْمُضِلَّةَ وَ مَنْ بَخِلَ مِنْهُمْ بِمَا أَعَارَهُ اللَّهُ مِنْ نِعْمَتِهِ عَلَى مَنْ أَمَرَهُ بِصَلَاتِهِ فَإِنَّهُ يَكُونُ خَاسِرًا بِذَلِكَ لِأَوْلَاهُ وَ آخِرَتِهِ

Surely the one from your brethren in the religion who fears the Lord<sup>-azwj</sup> and goes out to him with what he is rightful of, would be safe from the dark Fitna and oppressive straying ordeals, and the one from them who is stingy with what Allah<sup>-azwj</sup> has Granted him from His<sup>-azwj</sup> Bounties, upon the one whom He<sup>-azwj</sup> has Commanded with helping him, he would be a loser with that for his former (life) and his Afterlife.

وَ لَوْ أَنَّ أَشْيَاعَنَا وَقَفَهُمُ اللَّهُ لِبَطَاعَتِهِ عَلَى اجْتِمَاعِ مِنَ الْفُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا وَ لَتَعَجَّلَتْ لَهُمُ السَّعَادَةُ بِمُشَاهَدَتِنَا عَلَى حَقِّ الْمَعْرِفَةِ وَ صِدْقِهَا مِنْهُمْ بِنَا فَمَا يَحْسِنَا عَنْهُمْ إِلَّا مَا يَتَّصِلُ بِنَا بِمَا نَكْرَهُهُ وَ لَا نُؤَيِّرُهُ مِنْهُمْ

And if our<sup>-ajfi</sup> Shias, may Allah<sup>-azwj</sup> Harmonise them to His<sup>-azwj</sup> obedience, were to be upon a unity of the hearts in the loyalty with the pact upon them, and sincerity from them with us<sup>-ajfi</sup>, the conferment of their meeting with us<sup>-ajfi</sup> would not be delayed, and the happiness would be hastened to them with witnessing us<sup>-ajfi</sup> upon a reality of recognition. So, nothing is withholding us<sup>-ajfi</sup> from them except what is connected with us<sup>-ajfi</sup> from what we<sup>-ajfi</sup> dislike, nor do we<sup>-ajfi</sup> prefer it from them.

وَ اللَّهُ الْمُسْتَعَانُ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا الْبَشِيرِ النَّذِيرِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ

And Allah<sup>-azwj</sup> is our<sup>-ajfi</sup> Helper, and He<sup>-azwj</sup> Suffices us<sup>-ajfi</sup>, and is the best Protector, and may His<sup>-azwj</sup> Salawaat be upon our chief, the giver of good news, the warner, Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and greetings'.

وَكُتِبَ فِي عُرَّةِ شَوَّالٍ مِنْ سَنَةِ اثْنَتَيْ عَشْرَةَ وَأَرْبَعِمِائَةٍ نُسخَةُ التَّوْقِيعِ بِأَيْدِ الْعُلَمَاءِ صَلَوَاتُ اللَّهِ عَلَى صَاحِبِهَا هَذَا كِتَابُنَا إِلَيْكَ أَيُّهَا الْوَلِيُّ الْمُنْتَهَمُ لِلْحَقِّ الْعَلِيِّ بِإِفْلَاتِنَا وَ خَطِّ نَفْسِنَا

And it is written in the beginning of Shawwal of the year four hundred and twelve. A copy of the letter with the highest of hands, may the Salawaat of Allah<sup>-azwj</sup> be upon its owner. This is how we have written it to you, O friend, the inspired to the truth, the exalted with our dictation, and handwriting of our trusted on.

فَأُخْفِيَ عَنْ كُلِّ أَحَدٍ وَ اطْوَاهُ وَ اجْعَلْ لَهُ نُسخَةً يَطَّلِعُ عَلَيْهَا مَنْ تَسَكَّنَ إِلَى أَمَانَتِهِ مِنْ أَوْلِيَانَا سَلِّمُهُمُ اللَّهُ بِرِكَتِنَا وَ دُعَائِنَا إِنْ شَاءَ اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ الصَّلَاةُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

So, hide it from every one and fold it and make a copy of it to notify upon it the to one of your friends whom you are assured to his sincerity from our friends. May Allah<sup>-azwj</sup> Include them with our blessings and our supplications if Allah<sup>-azwj</sup> so Desires. And the Praise is for Allah<sup>-azwj</sup>, and the Salawaat be upon our chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>.<sup>19</sup>

#### 9- التَّوْقِيعُ الَّذِي خَرَجَ فِيْمَنْ اِزْتَابَ فِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِ ج، الإحتجاج

The letter which emerged regarding the ones being suspicious in him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> (from the book) 'Al-Ihtijah' –

عَنِ الشَّيْخِ الْمُؤْتَقِ أَبِي عُمَرَ الْعَامِرِيِّ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ تَشَاجَرُ ابْنُ أَبِي غَانِمٍ الْقُرُونِيُّ وَ جَمَاعَةٌ مِنَ الشَّيْعَةِ فِي الْخَلْفِ فَذَكَرَ ابْنُ أَبِي غَانِمٍ أَنَّ أَبَا مُحَمَّدٍ ع مَضَى وَ لَا خَلْفَ لَهُ ثُمَّ إِتَمَّ كِتَابُوا فِي ذَلِكَ كِتَابًا وَ أَنْفَعُوهُ إِلَى النَّاحِيَةِ وَ أَعْلَمُوا بِمَا تَشَاجَرُوا فِيهِ فَوَرَدَ جَوَابُ كِتَابِهِمْ بِخَطِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آبَائِهِ

From the Sheikh, the attested Abu Umar Al-Aamiry, may Allah<sup>-azwj</sup> have Mercy upon him, said, 'Ibn Abu Ghanim Al-Qazwiny and a group of the Shias quarrelled regarding the replacement (Imam<sup>-ajfj</sup>). Ibn Abu Ghanim mentioned that Abu Muhammad<sup>-asws</sup> passed away and there was not replacement for him<sup>-asws</sup>. Then they wrote a letter regarding that and dispatched it to Al-Nahiya (the Holy Corner), and they informed regarding what they had quarrelled. An answer to their letter arrived in his<sup>-ajfj</sup> handwriting, may Allah<sup>-azwj</sup> the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> and his<sup>-ajfj</sup> forefathers<sup>-asws</sup>: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَافَانَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْفِتَنِ وَ وَهَبَ لَنَا وَ لَكُمْ رُوحَ الْيَقِينِ وَ أَجَارَنَا وَ إِيَّاكُمْ مِنْ سُوءِ الْمُتَقَلِّبِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Protect us<sup>-ajfj</sup> and you all from the Fitna, and Gift to us<sup>-ajfj</sup> and you all the spirit of certainty and Shelter us and you all from the evil reversal!

إِنَّهُ أَهْبَى إِلَيْنَا اِزْتِيَابَ جَمَاعَةٍ مِنْكُمْ فِي الدِّينِ وَ مَا دَخَلَهُمْ مِنَ الشَّلَكِ وَ الْحَيْرَةِ فِي وِلَاةِ أَمْرِهِمْ فَعَمَّنَا ذَلِكَ لَكُمْ لَنَا وَ سَأَوْنَا فِيكُمْ لَا فِينَا لِأَنَّ اللَّهَ مَعَنَا فَلَا فَاقَةَ بِنَا إِلَى غَيْرِهِ وَ الْحَقُّ مَعَنَا فَلَنْ يُوحِشَنَا مَنْ قَعَدَ عَنَّا وَ نَحْنُ صَنَائِعُ رَبِّنَا وَ الْخَلْقُ بَعْدَ صَنَائِعِنَا

It has ended to me<sup>-ajfj</sup> that a group from you have suspicions in the religion, and what doubts and confusion have entered them regarding the commander of their affairs. That has saddened us<sup>-ajfj</sup> for you, not for us<sup>-ajfj</sup>, and has worsened us<sup>-ajfj</sup> regarding you not regarding

<sup>19</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 8

us-ajfj, because Allah-azwj is with us-ajfj. So there is no need with us-ajfj to others, and the truth is with us-ajfj, therefore the ones sitting behind from us-ajfj will never make us-ajfj lonely, and we-ajfj are the Making of our-ajfj Lord-azwj, and the people are after our-ajfj making.

يَا هَؤُلَاءِ مَا لَكُمْ فِي الرَّيْبِ تَتَرَدَّدُونَ وَ فِي الْحَيْرَةِ تَتَعَكِسُونَ- أَوْ مَا سَمِعْتُمْ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ-

O you all! What is the matter with you being in doubt, hesitating, and you are overturning and being in confusion? Or have you not heard Allah-azwj Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

أَوْ مَا عَلِمْتُمْ مَا جَاءَتْ بِهِ الْأَنْبَاءُ مِمَّا يَكُونُ وَ يَخْدُثُ فِي أَيْمَتِكُمْ عَلَى الْمَاضِينَ وَ الْبَاقِينَ مِنْهُمْ ع

Or don't you know what the Ahadith have come with of what would be happening and occurring regarding your Imams-asws, upon the past ones and the remaining from them-asws?

أَوْ مَا رَأَيْتُمْ كَيْفَ جَعَلَ اللَّهُ لَكُمْ مَعَاوِلَ تَأْوُونَ إِلَيْهَا وَ أَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَدُنْ آدَمَ إِلَى أَنْ ظَهَرَ الْمَاضِي ع

Or have you not seen how Allah-azwj has Made shelters for you to be taking refuge to, and flags you can be guided with, from since Adam-as up to the appearance of the past one-asws?

كُلَّمَا غَابَ عِلْمٌ بَدَأَ عِلْمٌ وَ إِذَا أَقْلَ نَجْمٌ طَلَعَ نَجْمٌ فَلَمَّا قَبِضَهُ اللَّهُ إِلَيْهِ طَنَنْتُمْ أَنَّ اللَّهَ أَبْطَلَ دِينَهُ وَ قَطَعَ السَّبَبَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Every time a flag disappears, a flag appears, and when a star fades a star appears. When Allah-azwj Recalled him-asws to Him-azwj you thought that Allah-azwj had Nullified His-azwj religion and Terminated the means between Him-azwj and His-azwj creatures.

كَلَّا مَا كَانَ ذَلِكَ وَ لَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ وَ يَظْهَرُ أَمْرُ اللَّهِ وَ هُمْ كَارِهُونَ وَ إِنَّ الْمَاضِي ع مَضَى سَعِيداً فَقِيداً عَلَى مِنْهَاجِ آبَائِهِ ع خَذُوا النَّعْلَ بِالنَّعْلِ وَ فِينَا وَصِيَّتُهُ وَ عِلْمُهُ وَ مَنْ هُوَ خَلْفُهُ وَ مَنْ يَسُدُّ مَسَدَهُ

Never! That cannot happen and will not be happening until establishment of the Hour, and the appearance of the Command of Allah-azwj while they would be abhorring. And the past one-asws passed away happy, having died upon the manifesto of his-asws forefathers-asws, step of the slipper with the slipper, and among us is his-asws bequest, and his-asws knowledge, and one who is his-asws replacement, and one who shall guide with his-asws guidance.

وَ لَا يُنَازِعُنَا مَوْضِعَهُ إِلَّا ظَالِمٌ أَنْتُمْ وَ لَا يَدَّعِيهِ دُونَنَا إِلَّا جَاهِدٌ كَافِرٌ وَ لَوْ لَا أَنَّ أَمْرَ اللَّهِ لَا يُغْلَبُ وَ سِرَّهُ لَا يُظْهَرُ وَ لَا يُعْلَنُ لَظَهَرَ لَكُمْ مِنْ حَقِّنَا مَا تَبَهَّرُ مِنْهُ عُفُولُكُمْ وَ يُرِيْلُ شُكُوكُكُمْ لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَ لِكُلِّ أَجَلٍ كِتَابٌ

And no one will dispute us-ajfj of his-asws place except an unjust sinner, and no one besides us-ajfj would claim it except a rejecting Kafir. And had it not been for the Command of Allah-azwj not been overcome, and His-azwj secret not been revealed nor announced, it would have appeared to you all of our-ajfj rights what would have dazzled your intellects from it and your doubts would have been removed, but whatever Allah-azwj so Desires, happens, and for every term there is a Decree.

فَاتَّقُوا اللَّهَ وَ سَلِّمُوا لَنَا وَ رُدُّوا الْأَمْرَ إِلَيْنَا فَعَلَيْنَا الْإِصْدَارَ كَمَا كَانَ مِنَّا الْإِيرَادُ وَ لَا تُحَاوِلُوا كَشْفَ مَا عُطِّيَ عَنْكُمْ وَ لَا تَمِيلُوا عَنِ الْيَمِينِ وَ تَعْدِلُوا إِلَى الْيَسَارِ وَ اجْعَلُوا قُضْدَكُمْ إِلَيْنَا بِالْمَوْدَّةِ عَلَى السُّنَّةِ الْوَاضِحَةِ

Fear Allah<sup>-azwj</sup> and submit to us<sup>-ajfi</sup> and refer the matter to us<sup>-ajfi</sup>! It is upon us<sup>-ajfi</sup> to issue orders like what has happened from us<sup>-asws</sup> of the intentions. And do not try to uncover what is hidden from you, and do not incline to the right and turn to the left, and make you aim to us<sup>-ajfi</sup> with the cordiality based upon the clear Sunnah.

فَقَدْ نَصَحْتُ لَكُمْ وَ اللَّهُ شَهِدٌ عَلَيَّ وَ عَلَيْكُمْ وَ لَوْ لَا مَا عِنْدَنَا مِنْ مَحَبَّةٍ صَلَاحِكُمْ وَ رَحْمَتِكُمْ وَ الْإِشْفَاقِ عَلَيْكُمْ لَكُنَّا عَنْ مُخَاطَبَتِكُمْ فِي شُعْلِ بَمَا قَدْ امْتُحْنَا مِنْ مُنَازَعَةِ الظَّالِمِ العُثْلِ الضَّالِّ الْمُتَابِعِ فِي عَيْهِ الْمُضَايِرَةِ لِزَيْهِ الْمُدَّعِي مَا لَيْسَ لَهُ الْجَاحِدِ حَقٌّ مَنِ افْتَرَضَ اللَّهُ طَاعَتَهُ الظَّالِمِ الْعَاصِبِ

I<sup>-ajfi</sup> have advised to you all and Allah<sup>-azwj</sup> is a Witness upon me and upon you all, and had not been what is with us<sup>-ajfi</sup>, from love of your betterment, and having mercy on you, and being compassionate upon you, we<sup>-ajfi</sup> would have been too busy from addressing you, from what we<sup>-ajfi</sup> are being Tested, from disputing the harsh oppressor, the follower of his errors, the adversary to his Lord<sup>-azwj</sup>, the claimant of what isn't for him, the rejector of the rights of the one Allah<sup>-azwj</sup> has Imposed obedience to him<sup>-ajfi</sup>, the usurper.

وَ فِي ابْنَةِ رَسُولِ اللَّهِ ص لِي أُسْوَةٌ حَسَنَةٌ وَ سَيُّدِي الْجَاهِلِ رِذَاءِ عَمَلِهِ- وَ سَيَعْلَمُ الْكَافِرُ لِمَنْ عُفِيَ الدَّارِ

And in the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> there is a good exemplar for me<sup>-ajfi</sup> and destroy the ignoramus of the cloak of his deeds, and the Kafir shall come to know for whom is the end-result of the (eternal) House.

عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمَهَالِكِ وَ الْأَسْوَءِ وَ الْآفَاتِ وَ الْعَاهَاتِ كُلِّهَا بِرَحْمَتِهِ فَإِنَّهُ وَبِيُّ ذَلِكَ وَ الْقَادِرُ عَلَى مَا يَشَاءُ وَ سَمَانَ لَنَا وَ لَكُمْ وَلِيًّا وَ حَافِظًا

May Allah<sup>-azwj</sup> Protect us<sup>-ajfi</sup> and you all, from the destructions, and the evils, and the calamities, and disabilities, and all of these by His<sup>-azwj</sup> Mercy, for He<sup>-azwj</sup> is the Guardian of that, and the Able upon whatever He<sup>-azwj</sup> so Desires to, and He<sup>-azwj</sup> would always be a Guardian for us<sup>-ajfi</sup> and for you, and a Protector.

وَ السَّلَامُ عَلَى جَمِيعِ الْأَوْصِيَاءِ وَ الْأَوْلِيَاءِ وَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ سَلَّمَ تَسْلِيمًا.

And the greetings be upon entirety of the successors<sup>-as</sup>, and the friends, and the Momineen, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and abundant greetings".<sup>20</sup>

10- ج، الإحتجاج مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمَرِيَّ رَحِمَهُ اللَّهُ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَيْهَا فَوَرَدَ التَّوْفِيعُ بِحِطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ ع أَمَا مَا سَأَلْتُ عَنْهُ أَرْشَدَكَ اللَّهُ وَ تَبَّتْكَ مِنْ أَمْرِ الْمُنْكَرِينَ لِي مِنْ أَهْلِ بَيْتِنَا وَ بَنِي عَمَّتِنَا

(The book) 'Al Ihtijaj' – Muhammad Bin Yaqoub Al Kulayni, from Is'haq Bin Yaqoub who said,

<sup>20</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 9

'I asked Muhammad Bin Usman Al-Aamiry, may Allah<sup>-azwj</sup> have Mercy on him, to deliver a letter for me, I had asked questions in it which were problematic upon me. The letter arrived in the handwriting of our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time: 'As for what you asked about, Allah<sup>-azwj</sup> will Guide you and Affirm you from the affairs of the ones from our<sup>-ajfj</sup> family and from the sons of our<sup>-ajfj</sup> uncle denying me<sup>-asws</sup>.

فَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ أَحَدٍ قَرَابَةٌ مَن أُنْكِرَنِي فَلَيْسَ مِنِّي وَ سَبِيلُهُ سَبِيلُ ابْنِ نُوحٍ وَ أَمَّا سَبِيلُ عَمِّي جَعْفَرٍ وَ وُلْدِهِ فَسَبِيلُ إِخْوَةِ يُوسُفَ ع  
وَ أَمَّا

Know that there is no relationship between Allah<sup>-azwj</sup> Mighty and Majestic and anyone. The one who denies me<sup>-ajfj</sup>, he isn't from me<sup>-ajfj</sup>, and his way is the way of the son of Noah<sup>-as</sup>. And as for the way of my<sup>-ajfj</sup> uncle Ja'far (the liar) and his sons, it is the way of the brothers of Yusuf<sup>-as</sup>.

الْفَقَاعُ فَشَرِبُهُ حَرَامٌ وَ لَا بَأْسَ بِالشَّلْمَابِ - وَ أَمَّا أَمْوَالُكُمْ فَمَا نَقْبَلُهَا إِلَّا لِتَطَهَّرُوا فَمَنْ شَاءَ فَلْيَصِلْ وَ مَنْ شَاءَ فَلْيَقْطَعْ فَمَا آتَانَا اللَّهُ خَيْرٌ بِمَا آتَاكُمْ

As for Al-Fuqa'a (intoxicating drink), drinking it is Prohibited, and there is no problem with the Shalmab. And as for your wealth, we<sup>-asws</sup> do not accept it except for your purification. The one who desires, let him connect and one who so desires, let him disconnect, for what Allah<sup>-azwj</sup> has Given us<sup>-ajfj</sup>, it is better than what He<sup>-azwj</sup> has Given you all!

وَ أَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ وَ كَذَبَ الْوَقَاتُونَ

And as for appearance of the relief, surely it is up to Allah<sup>-azwj</sup>, and the timers are lying.

وَ أَمَّا قَوْلُ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ ع لَمْ يُقْتَلْ فَكُفْرٌ وَ تَكْذِيبٌ وَ ضَلَالٌ

And as for the world of the one who claims that Al-Husayn<sup>-asws</sup> was not killed, it is blasphemy, and a lie, and a straying.

وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى زُورَةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ

And as for the newly occurring events, regarding these refer to the narrators of our<sup>-ajfj</sup> Ahadith, for they are my<sup>-ajfj</sup> authority upon you all and I<sup>-ajfj</sup> am a Divine Authority of Allah<sup>-azwj</sup> upon them.

وَ أَمَّا مُحَمَّدُ بْنُ عُمَانَ الْعَمْرِيُّ رَضِيَ اللَّهُ عَنْهُ وَ عَنْ أَبِيهِ مِنْ قَبْلِ فَإِنَّهُ ثَمَنِي وَ كِتَابُهُ كِتَابِي

And as for Muhammad Bin Usman al Amry, may Allah<sup>-azwj</sup> be Pleased with him and his father from before, for he was trustworthy, and his letter is my<sup>-ajfj</sup> letter.

وَ أَمَّا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَهْرَبَارِ الْأَهْوَازِيِّ فَسَيُصْلِحُ اللَّهُ قَلْبَهُ وَ يُرِيدُ عَنْهُ شَكَّهُ

And as for Muhammad Bin Ali Bin Mahziyar Al-Ahwazy, Allah<sup>-azwj</sup> will be Correcting his heart, and Remove his doubt from him.

وَأَمَّا مَا وَصَلْتَنَا بِهِ فَلَا قَبُولَ عِنْدَنَا إِلَّا لِمَا طَابَ وَ طَهَّرَ وَ تَمَنَّى الْمُعْتَبِيَةَ حَرَامٌ

And as for what he had sent us with, it is not acceptable with us except what is good and clean, and the price (earnings) of the singer is prohibited.

وَأَمَّا مُحَمَّدُ بْنُ شَاذَانَ بْنِ نُعَيْمٍ فَإِنَّهُ رَجُلٌ مِنْ شِيعَتِنَا أَهْلَ الْبَيْتِ

And as for Muhammad Bin Shazan Bin Nueym, he is a man from our<sup>-ajfj</sup> Shias, of People<sup>-asws</sup> of the Household.

وَأَمَّا أَبُو الْخَطَّابِ مُحَمَّدُ بْنُ أَبِي زَيْنَبِ الْأَجْدَعِ فَإِنَّهُ مَلْعُونٌ وَ أَصْحَابُهُ مَلْعُونُونَ فَلَا تُجَالِسُنَّ أَهْلَ مَقَالَتِهِمْ فَإِنَّ مِنْهُمْ بَرِيءٌ وَ آبَائِي ع مِنْهُمْ بَرَاءَةٌ

And as for Abu Al-Khattab Muhammad Bin Abu Zainab Al-Ajda'a, he is accursed and his companions are accursed ones, so do not sit with the people of their words (beliefs), for I<sup>-ajfj</sup> am disavowed from them, and my<sup>-ajfj</sup> forefathers<sup>-asws</sup> are disavowed from them.

وَأَمَّا الْمُتَمَلِّسُونَ بِأَمْوَالِنَا فَمَنْ اسْتَحْلَلَ شَيْئًا مِنْهَا فَأَكَلَهُ فَإِنَّمَا يَأْكُلُ النَّيِّرَانَ

And as for the ones clothing with our<sup>-ajfj</sup> wealth, so the one who permits anything from it and consumes it, so he is rather consuming the fires.

وَأَمَّا الْخُمُسُ فَقَدْ أُبِيحَ لِشِيعَتِنَا وَ جُعِلُوا مِنْهُ فِي حِلٍّ إِلَى وَقْتِ ظُهُورِ أَمْرِنَا لِتَطْيِبِ وَلَاذُهُمْ وَ لَا تَحْبِثْ

And as for the Khums, it is legalised for our<sup>-asws</sup> Shias and they have been made to be in a release from it up to the time of the appearance of our command, in order to purify their births and not to be wicked.

وَأَمَّا نَدَامَةُ قَوْمٍ شَكُّوا فِي دِينِ اللَّهِ عَلَى مَا وَصَلُونَا بِهِ فَقَدْ أَقَلْنَا مِنْ اسْتِقْمَالٍ وَ لَا حَاجَةَ لَنَا إِلَى صَلَاةِ الشَّاكِرِينَ

And as for the regret of a people complaining regarding the religion of Allah<sup>-azwj</sup> upon what they are sending to us<sup>-ajfj</sup> with, so we<sup>-ajfj</sup> have reduced the ones who remit, and there is no need for us<sup>-ajfj</sup> to the wealth of the doubters.

وَأَمَّا عَلَّةُ مَا وَقَعَ مِنَ الْعَبِيَّةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ - إِنَّهُ لَمْ يَكُنْ أَحَدٌ مِنْ آبَائِي إِلَّا وَ قَدْ وَقَعَتْ فِي عُنُقِهِ بَيْعَةٌ لِبَطَاغِيَةِ زَمَانِهِ وَ إِنِّي أَخْرُجُ حِينَ أَخْرُجُ وَ لَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاعِيتِ فِي عُنُقِي

And as for the reason for what has occurred of the occultation, Allah<sup>-azwj</sup> Mighty and Majestic Says: **O you who believe! Do not ask about things, if it is declared to you, it would offend you; [5:101]**. Surely there has not been anyone from my<sup>-ajfj</sup> forefathers<sup>-asws</sup> except and there has occurred in his<sup>-asws</sup> neck an allegiance to a tyrant of his<sup>-asws</sup> time, and I<sup>-ajfj</sup> shall emerge when I<sup>-ajfj</sup> do emerge and there will not be any allegiance for anyone from the tyrants in my<sup>-ajfj</sup> neck.

وَأَمَّا وَجْهُ الْإِنْتِفَاعِ بِي فِي عَيْتِي فَكَالْإِنْتِفَاعِ بِالشَّمْسِ إِذَا عَيَّبَهَا عَنِ الْأَبْصَارِ السَّحَابُ وَ إِنِّي لِأَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ فَأَعْلِفُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ وَ لَا تَتَكَلَّفُوا عِلْمَ مَا قَدْ كُفَيْتُمْ وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ وَ السَّلَامُ عَلَيْكَ يَا إِسْحَاقَ بْنَ يَعْقُوبَ وَ عَلِيَّ مِنَ اتَّبِعِ الْهُدَى.

And as for the aspect of the benefitting with me<sup>-ajfi</sup> during my<sup>-ajfi</sup> occultation, it is like benefitting with the sun when the clouds hide it from the sights. And I<sup>-ajfi</sup> am a security for the inhabitants of the earth just as the stars are a security for the inhabitants of the sky. So, shut down the doors of the questions about what does not concern you and do not encumber the knowledge of what has already sufficed you, and frequent the supplication with the hastening of the relief, for in that is your relief. And the greetings be upon you, O Is'haq Bin Yaquob, and upon the one who follows the guidance".<sup>21</sup>

11- ج، الإحتجاج عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ قَالَ كَانَ فِيمَا وَرَدَ عَلَيَّ مِنَ الشَّيْخِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ قَدَّسَ اللَّهُ رُوحَهُ فِي جَوَابِ مَسْأَلِي إِلَى صَاحِبِ الزَّمَانِ ع

(The book) 'Al Ihtijaj' – From Abu Ali Husyan Muhammad Bin Ja'far Al Asady who said,

'It was among what had arrived to me from the Sheikh Abu Ja'far Muhammad Bin Usman Al-Amry, may Allah<sup>-azwj</sup> Sanctify his soul, in answer to the questions to Master<sup>-ajfi</sup> of the Time: -

أَمَّا مَا سَأَلْتِ عَنْهُ مِنَ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَلَيْتَ كَانَ كَمَا يَقُولُونَ إِنَّ الشَّمْسَ تَطْلُعُ مِنْ بَيْنِ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ فَمَا أَرْغَمَ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِثْلِ الصَّلَاةِ فَصَلَّاهَا وَ أَرْغَمَ أَنْفَ الشَّيْطَانِ

'And as for what you asked about the Salat at the emergence of the sun and at its setting - so if it was like what they (people) are saying that the sun emerged from between two horns of Satan<sup>la</sup> and sets between two horns of Satan<sup>la</sup>, then the nose of Satan<sup>la</sup> will not be subbed with anything like the Salat, so pray it and rub the nose of Satan<sup>la</sup>.

وَأَمَّا مَا سَأَلْتِ عَنْهُ مِنْ أَمْرِ الْوَقْفِ عَلَى نَاحِيَّتِنَا وَ مَا يُجْعَلُ لَنَا ثُمَّ يَحْتَاجُ إِلَيْهِ صَاحِبُهُ فَكُلُّ مَا لَمْ يُسَلِّمْ فَصَاحِبُهُ فِيهِ بِالْخِيَارِ وَ كُلُّ مَا سَلَّمَ فَلَا خِيَارَ لِصَاحِبِهِ فِيهِ إِحْتِاجٌ أَوْ لَمْ يَحْتَاجْ فَتَقَرَّرَ إِلَيْهِ أَوْ اسْتَعَى عَنْهُ

And as for what you asked about the matter of the Waqf (designated property) to our<sup>-ajfi</sup> (Holy) Corner and what is made to be for us<sup>-ajfi</sup>, then its owner becomes needy to it - so all what had not been submitted to us<sup>-ajfi</sup>, its owner would be with a choice in it, and all what has already been submitted, there is no choice for its owner in it, whether he is needy or not needy, whether he is impoverished to it or needless from it.

وَأَمَّا مَا سَأَلْتِ عَنْهُ مِنْ أَمْرِ مَنْ يَسْتَحِلُّ مَا فِي يَدِهِ مِنْ أَمْوَالِنَا أَوْ يَتَصَرَّفُ فِيهِ يَتَصَرَّفُ فِي مَالِهِ مِنْ غَيْرِ أَمْرِنَا فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُلْعُونٌ وَ نَحْنُ حُصَمَاؤُهُ يَوْمَ الْقِيَامَةِ

<sup>21</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 10

And as for what you asked about the matter of the one who permits our<sup>-ajfi</sup> wealth which is in his hand, or he disposes in its disposal, into his own wealth, from without our<sup>-ajfi</sup> orders – the one who does that, he is accursed and we<sup>-ajfi</sup> would be his disputants on the Day of Qiyamah.

وَقَدْ قَالَ النَّبِيُّ ص الْمُسْتَحَلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ مَلْعُونٌ عَلَيَّ لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ فَمَنْ ظَلَمَنَا كَانَ فِي جُمْلَةِ الظَّالِمِينَ لَنَا وَ كَانَتْ لَعْنَةُ اللَّهِ عَلَيْهِ لِقَوْلِهِ عَزَّ وَ جَلَّ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ-

And the Prophet<sup>-saww</sup> has said: 'The one who permits from my<sup>-saww</sup> family<sup>-asws</sup> what Allah<sup>-azwj</sup> has Prohibited, is cursed upon my<sup>-saww</sup> tongue and tongue of every Prophet<sup>-saww</sup> Answered. The one who oppresses us<sup>-ajfi</sup> would be among the total of the oppressors to us<sup>-ajfi</sup>, and the Curse of Allah<sup>-azwj</sup> would be upon him due to the Words of the Mighty and Majestic: **Indeed, the Curse of Allah is upon the unjust [11:18].**

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمُؤَلُودِ الَّذِي نَبَتْ فُلُقُتُهُ بَعْدَ مَا يُجْتَنُّ هَلْ يُجْتَنُّ مَرَّةً أُخْرَى فَإِنَّهُ يَجِبُ أَنْ تُقَطَّعَ فُلُقُتُهُ مَرَّةً أُخْرَى فَإِنَّ الْأَرْضَ تَضْحِكُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَوْلِ الْأَغْلَافِ أُرْبَعِينَ صَبَاحاً

And as for what you have asked about, the matter of the new-born whose foreskin grows after his having been circumcised, would he be circumcised again - it is obligatory to cut the foreskin once again, for the earth clamours to Allah<sup>-azwj</sup> Mighty and Majestic from the urination of the uncircumcised, for forty morning.

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمُصَلِّيِّ وَ النَّارِ وَ الصُّورَةِ وَ السِّتْرَانِ بَيْنَ يَدَيْهِ هَلْ يَجُوزُ صَلَاتُهُ فَإِنَّ النَّاسَ اِخْتَلَفُوا فِي ذَلِكَ فَتَبَلَّكَ فَإِنَّهُ جَائِزٌ لِمَنْ لَمْ يَكُنْ مِنْ أَوْلَادِ عِبَادَةِ الْأَوْثَانِ وَ السِّتْرَانِ يُصَلِّي وَ الصُّورَةَ وَ السِّتْرَانِ بَيْنَ يَدَيْهِ وَ لَا يَجُوزُ ذَلِكَ لِمَنْ كَانَ مِنْ أَوْلَادِ عِبَادَةِ الْأَوْثَانِ وَ السِّتْرَانِ

And as for what you asked about the matter of the praying one while the fire and the image and the lamp is in front of him. Is his Salat allowed, for the people are differing regarding that before you – It is allowed for the one who does not happen to be from the children of the worshippers of the idols and the fires praying while the image and the lamp is in front of him. And that is not allowed for the one who was from the children of the worshippers of the idols and the fires.

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الصِّيَاعِ الَّتِي لِنَاحِيَّتِنَا هَلْ يَجُوزُ الْقِيَامُ بِعِمَارَتِهَا وَ آدَاءِ الْحَرَجِ مِنْهَا وَ صَرْفِ مَا يُفْضَلُ مِنْ دَخْلِهَا إِلَى النَّاحِيَّةِ اخْتِسَاباً لِلْأَجْرِ وَ تَقَرُّباً إِلَيْكُمْ

And as for what you asked about the matter of the estates which are for our<sup>-ajfi</sup> (Holy) Corner, is it allowed to stand with its construction and pay the taxes from it and send whatever is surplus from its income to the (Holy) Corner, anticipating the rewards and closeness to you all –

فَلَا يَجِزُ لِأَحَدٍ أَنْ يَتَصَرَّفَ فِي مَالِ غَيْرِهِ بِغَيْرِ إِذْنِهِ فَكَيْفَ يَجِزُ ذَلِكَ فِي مَالِنَا مَنْ فَعَلَ شَيْئاً مِنْ ذَلِكَ بِغَيْرِ أَمْرِنَا فَقَدْ اسْتَحَلَّ مِنَّا مَا حَرَّمَ عَلَيْهِ وَ مَنْ أَكَلَ مِنْ أَمْوَالِنَا شَيْئاً فَأَيُّمَا يَأْكُلُ فِي بَطْنِهِ نَاراً وَ سَيَّصَلَى سَعيراً

It is not allowed for anyone to dispose regarding the wealth of others without his permission, so how can that be permissible regarding our<sup>-ajfi</sup> wealth? One who does anything from that without our<sup>-ajfi</sup> instructions, so he has permitted from us<sup>-asws</sup> what is prohibited unto him, and

the one who devours anything from our<sup>-ajfi</sup> wealth, rather he is consuming fire in his belly, and will be arriving to the Blazing Fire.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الرَّجُلِ الَّذِي يَجْعَلُ لِنَاحِيَّتِنَا ضَيْعَةً وَ يُسَلِّمُهَا مِنْ قِيمِ يَفُومِ بِهَا وَ يَغْمُرُهَا وَ يُؤَدِّي مِنْ دَخْلِهَا خَرَجَهَا وَ مَثُونَتَهَا وَ يَجْعَلُ مَا يَبْقَى مِنَ الدَّخْلِ لِنَاحِيَّتِنَا فَإِنَّ ذَلِكَ جَائِزٌ لِمَنْ جَعَلَهُ صَاحِبُ الضَّيْعَةِ قِيَمًا عَلَيْهَا إِنَّمَا لَا يَجُوزُ ذَلِكَ لِغَيْرِهِ

And as for what you asked about the matter of the man who makes an estate to be for our<sup>-ajfi</sup> (Holy) Corner, and he submits it to a custodian standing with it, and he builds it and pays its taxes from its income and its provisions and makes whatever remains from the income to our<sup>-ajfi</sup> (Holy) Corner – That is allowed for the one who makes owner of the estate to be a custodian upon it. But rather, that is not allowed for others.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنَ الثَّمَارِ مِنْ أَمْوَالِنَا يَمُرُّ بِهِ الْمَارُ فَيَتَنَاوَلُ مِنْهُ وَ يَأْكُلُ هُنَّ يَجِئُ لَهُ ذَلِكَ فَإِنَّهُ يَجِئُ لَهُ أَكْلُهُ وَ يَحْرُمُ عَلَيْهِ حَمْلُهُ.

And as for what you asked about the fruits from our wealth, the passer-by passes by it, so he takes from it and eats, is that permissible for him – It is permissible for him to eat it and it is prohibited upon him to carry it (take away)”<sup>22</sup>

12- ك، إكمال الدين أبو جعفر محمد بن محمد الخزازي رضي الله عنه قال حَدَّثَنَا أَبُو عَلِيٍّ بْنُ أَبِي الْحُسَيْنِ الْأَسَدِيُّ عَنْ أَبِيهِ قَالَ: وَرَدَ عَلَيَّ تَوْقِيعٌ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَيْرِيِّ قَدَسَ اللَّهُ رُوحَهُ ابْتِدَاءً لَمْ يَتَقَدَّمَهُ سُؤْلاً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَى مَنْ اسْتَحَلَّ مِنْ أَمْوَالِنَا دِرْهَمًا

(The book) ‘ikmal Al Deen’ – Abu Ja’far Muhammad Al Khuzaei, may Allah<sup>-azwj</sup> be Pleased with him, said, ‘It is narrated to us by Abu Ali Bin Abu Al-Husayn Al Asady, from his father who said,

‘A letter arrived to me from the Sheikh Abu Ja’far Muhammad Bin Usman Al-Aamiry, may Allah<sup>-azwj</sup> Sanctify his soul, initiating, no question had preceded it: - ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Curse of Allah<sup>-azwj</sup> and of the Angels and the people altogether is upon the one who permits even one Dirham from our<sup>-ajfi</sup> wealth’.

قَالَ أَبُو الْحُسَيْنِ الْأَسَدِيُّ رَضِيَ اللَّهُ عَنْهُ فَوَقَعَ فِي نَفْسِي أَنَّ ذَلِكَ فِيمَنْ اسْتَحَلَّ مِنْ مَالِ النَّاحِيَةِ دِرْهَمًا دُونَ مَنْ أَكَلَ مِنْهُ غَيْرَ مُسْتَحَلٍّ لَهُ وَ قُلْتُ فِي نَفْسِي إِنَّ ذَلِكَ فِي جَمِيعِ مَنْ اسْتَحَلَّ مُحَرَّمًا فَأَيُّ فَضْلٍ فِي ذَلِكَ لِلْحُجَّةِ عَ عَلَيَّ غَيْرِهِ

Abu Al-Husayn Al-Asady, may Allah<sup>-azwj</sup> be Pleased with him, said, ‘It occurred within myself that it was regarding the one who permits even one Dirham from the wealth of the (Holy) Corner, besides the one who consumes from it without it being permitted for him, and I said withing myself, ‘That is regarding entirety of the one permitting a prohibition, so regarding that, which superiority is there for the Divine Authority over others?’

قَالَ فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ بَشِيرًا لَقَدْ نَظَرْتُ بَعْدَ ذَلِكَ فِي التَّوْقِيعِ فَوَجَدْتُهُ قَدْ انْقَلَبَ إِلَى مَا كَانَ فِي نَفْسِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ عَلَى مَنْ أَكَلَ مِنْ مَالِنَا دِرْهَمًا حَرَامًا

He said, ‘By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-sawww</sup> with the truth as a giver of glad tidings! After that, I looked into the letter and found it to have overturned whatever was within

<sup>22</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 11

myself: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Curse of Allah<sup>-azwj</sup> and of the Angels and the people altogether is upon the one who consumes even on Dirham from our<sup>-ajfj</sup> wealth unlawfully'.

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ الْخُزَاعِيُّ رَحِمَهُ اللَّهُ أَخْرَجَ إِلَيْنَا أَبُو عَلِيٍّ بْنُ أَبِي الْحُسَيْنِ الْأَسَدِيُّ هَذَا التَّوْقِيعَ حَتَّى نَنْظُرْنَا فِيهِ وَ قَرَأْنَاهُ.

Abu Ja'far Muhammad Bin Muhammad Al-Khuzaaie, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Abu Ali Bin Abu Al-Husayn al Asady brought this letter out to us until we looked in it and read it'<sup>23</sup>.

13- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ وَ حَبْدَرِ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِيِّ عَنِ آدَمَ بْنِ مُحَمَّدِ النَّبَلَخِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَّاقِ وَ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ مَعَا عَنْ عَلِيِّ بْنِ عَاصِمِ الْكُوفِيِّ قَالَ: خَرَجَ فِي تَوْقِيعَاتِ صَاحِبِ الزَّمَانِ عَ مَلْعُونٍ مَلْعُونٌ مَن سَمَّانِي فِي مَجْلِسٍ مِنَ النَّاسِ.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi and Hayder Bin Muhammad Bin Al Ayyashi, from Adam Bin Muhammad Al Balkhy, from Ali Bin Al-Husayn Al Daqqaq and Ibrahim Bin Muhammad, both together from Ali Bin Aasim Al Kufi who said,

'It emerged from the letters of Master<sup>-ajfj</sup> of the Time: 'Accursed! Accursed is the one who names me<sup>-ajfj</sup> in a gathering of the people!''<sup>24</sup>

14- ك، إكمال الدين مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ قَالَ سَمِعْتُ أَبَا عَلِيٍّ مُحَمَّدَ بْنَ هَمَّامٍ يَقُولُ سَمِعْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعَمَرِيَّ قَدَّسَ اللَّهُ رُوحَهُ يَقُولُ خَرَجَ تَوْقِيعٌ بِخَطِّهِ أَعْرَفُهُ مَن سَمَّانِي فِي مَجْمَعٍ مِنَ النَّاسِ بِاسْمِي فَعَلَيْهِ لَعْنَةُ اللَّهِ

(The book) 'Ikmal Al Deen' – Muhammad Bin Ibrahim Bin Is'haq who said, 'I heard Abu Ali Muhammad Bin Hammam saying, 'I heard Muhammad Bin Usman Al Amry, may Allah<sup>-azwj</sup> Sanctify his soul, saying,

'A letter emerged in his<sup>-ajfj</sup> handwriting, I recognised it: 'One who names me<sup>-ajfj</sup> in a gathering of the people with my<sup>-ajfj</sup> name, upon him is the Curse of Allah<sup>-azwj</sup>'.

وَ كَتَبْتُ أَسْأَلُهُ عَنْ ظُهُورِ الْفَرَجِ فَخَرَجَ فِي التَّوْقِيعِ كَذَبَ الْوَقَّاتُونَ.

And I wrote asking him<sup>-ajfj</sup> about appearance of the relief. It emerged in the letter: 'The timers are lying!''<sup>25</sup>

15- ك، إكمال الدين أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنِ الْحَمِيرِيِّ عَنِ مُحَمَّدِ بْنِ صَالِحِ الْهُمْدَانِيِّ قَالَ: كَتَبْتُ إِلَى صَاحِبِ الزَّمَانِ عَ أَنَّ أَهْلَ بَيْتِي يُؤَدُّونِي وَ يُفَرِّغُونِي بِالْحَدِيثِ الْمَرْوِيِّ عَنِ آبَائِكَ عَ أَنَّهُمْ قَالُوا قُؤَامَنَا وَ خُدَامَنَا شِرَارُ خَلْقِ اللَّهِ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Al Himeyri, from Muhammad Bin Salih Al Hamdany who said,

'I wrote to Master<sup>-ajfj</sup> of the Time: 'My family members are hurting me and knocking me with the Hadith reported from your<sup>-ajfj</sup> forefathers<sup>-asws</sup>. They<sup>-asws</sup> said: 'Our<sup>-asws</sup> custodians and our<sup>-asws</sup> servants are the vilest creatures of Allah<sup>-azwj</sup>'.

<sup>23</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 12

<sup>24</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 13

<sup>25</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 14

فَكُنْتُ عَ وَجُحُكُمْ أَمَا قَرَأْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُورَى ظَاهِرَةً وَ نُحُشٌ وَ اللَّهُ الْقُرَى الَّتِي بَارَكَ اللَّهُ فِيهَا وَ أَنْتُمْ الْقُرَى الظَّاهِرَةُ.

He<sup>-ajfi</sup> said: ‘Woe be unto you all! Are you not reading the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Made between them and the towns which We had Blessed therein, apparent towns, [34:18]**, and we<sup>-ajfi</sup>, by Allah<sup>-azwj</sup>, are the towns which Allah<sup>-azwj</sup> has Blessed in, and you (Shias) are the apparent towns’.<sup>26</sup>

16- ك، إكمال الدين ابن الوليد عن سعد بن عجلان عن محمد بن جبرئيل عن إبراهيم بن محمد بن أبي الفرج عن محمد بن إبراهيم بن مهزيار أنه ورد العراق شاكاً مترادفاً فخرج إليه فلن للمهزيار قد فهمنا ما حكيتك عن موالينا بناحييتكم فقل لهم أ ما سمعتم الله عز و جل يقول يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم- هل أمر إلا بما هو كائن إلى يوم القيامة

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Sa’ad, from Allan, from Muhammad Bin Jibraeel, from Ibrahim and Muhammad, two sons of Al Faraj, from Muhammad Bin Ibrahim Bin Mahziyar,

‘There arrived to Al-Iraq, a doubter, a renegade. There emerged to him, ‘Say to Al-Mahziyar, ‘We understood what he has narrated from our Master<sup>-ajfi</sup> in our area: ‘Tell them, are you not hearing Allah<sup>-azwj</sup> Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. Would He<sup>-azwj</sup> Command except with what would be happening up to the Day of Qiyamah?

أ و لم تروا أن الله عز و جل جعل لهم معاقل بأوون إليها و أعلاماً يهتدون بها من لدن آدم إلى أن ظهر الماضي صلوات الله عليه

And are you not seeing that Allah<sup>-azwj</sup> Mighty and Majestic has Made intellects to be for them they are sheltering to, and flag they are being guided with, from since Adam<sup>-as</sup> up to the appearance of the past (Imam<sup>-asws</sup>)? May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

كُلَّمَا غَاب عِلْمٌ بَدَأَ عِلْمٌ وَ إِذَا أَقْلٌ نَجَّمَ طَلَعَ نَجْمٌ فَلَمَّا قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ ظَنَنْتُمْ أَنَّ اللَّهَ قَدْ قَطَعَ السَّبَبَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ كَأَنَّ مَا كَانَ ذَلِكَ وَ لَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ وَ يَظْهَرُ أَمْرُ اللَّهِ وَ هُمْ كَارِهِونَ

Every time a flag disappears, a flag appears, and when a star fades, a star emerges. When Allah<sup>-azwj</sup> Mighty and Majestic Recalled him (Imam Hassan Al-Askari<sup>-asws</sup>) to Him<sup>-azwj</sup>, you thought that Allah<sup>-azwj</sup> has Terminated the means between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures. Never! That did not happen and will not be happening until establishment of the Hour, and the Command of Allah<sup>-azwj</sup> appears while they are abhorring.

يَا مُحَمَّدَ بْنَ إِبْرَاهِيمَ لَا يَدْخُلُكَ الشُّكُّ فِيمَا قَدِمْتَ لَهُ فَإِنَّ اللَّهَ لَا يُخْلِي الْأَرْضَ مِنْ حُجَّةٍ أَلَيْسَ قَالَ لَكَ أَبُوكَ قَبْلَ وَفَاتِهِ أَحْضِرِ السَّاعَةَ مَنْ يُعَيِّرُ هَذِهِ الدَّنَانِيرَ الَّتِي عِنْدِي

O Muhammad Bin Ibrahim! Do not let the doubt enter into what has preceded for him, for Allah<sup>-azwj</sup> will not Leave the earth vacant from a Divine Authority. Didn’t your father say to you before his death, ‘Present right now someone who can keep these Dinars (as entrustment) which are with me!’

<sup>26</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 15

فَلَمَّا أَبْطَأَ ذَلِكَ عَلَيْهِ وَ خَافَ الشَّيْخُ عَلَى نَفْسِهِ الْوَحَا- قَالَ لَكَ عَيْرَتَا عَلَى نَفْسِكَ وَ أَخْرَجَ إِلَيْكَ كَيْسًا كَبِيرًا وَ عِنْدَكَ بِالْحَضْرَةِ ثَلَاثَةَ أَكْيَاسٍ وَ صُرَّةٌ فِيهَا دَنَانِيرٌ مُخْتَلِفَةُ النَّقْدِ

When that was delayed upon him and the sheikh feared the death upon him, he said to you, 'Keep these as entrustment upon yourself', and he brought out a large bag to you, and in your possession at present there are three bags, and a pouch wherein are Dinars of different amounts.

فَعَيْرَتَهَا وَ حَتَمَ الشَّيْخُ عَلَيْهَا بِخَاتَمِهِ وَ قَالَ لَكَ الْحْتِمَ مَعَ خَاتَمِي فَإِنْ أَحْيَيْتَ فَأَنَا أَحَقُّ بِهَا وَ إِنْ أَمُتَ فَاتَّقِ اللَّهَ فِي نَفْسِكَ أَوْلَا تُمُّ فِي

So, you took these, and the sheikh sealed upon it with his seal and said to you, 'Seal along with my seal. If I were to live, then I shall be more rightful with it, and if I were to die, then fear Allah<sup>-azwj</sup> regarding yourself firstly, then regarding me'.

فَخَلَصْنِي وَ كُنْ عِنْدَ ظَنِّي بِكَ أَخْرَجَ رَحِمَكَ اللَّهُ الدَّنَانِيرَ الَّتِي اسْتَفْضَلْتَهَا مِنْ بَيْنِ النَّقْدَيْنِ مِنْ حِسَابِنَا وَ هِيَ بِضْعَةُ عَشْرٍ دِينَارًا وَ اسْتَرَدُّ مِنْ قَبْلِكَ فَإِنَّ الرِّمَانَ أَصْعَبُ مَا كَانَ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

Be sincere to me<sup>-asws</sup> and be with my<sup>-ajfi</sup> thoughts with you. May Allah<sup>-azwj</sup> have Mercy on you! Extract the dinars which you have preferred, from between the two amounts of our calculation, and it is some ten Dinars, and redeem from yourself, for the times are difficult as can be, and Allah<sup>-azwj</sup> Suffices us<sup>-ajfi</sup> and is the best Protector".<sup>27</sup>

17- ك، إكمال الدين قَالَ الْحُسَيْنُ بْنُ إِسْمَاعِيلَ الْكِنْدِيِّ كَتَبَ جَعْفَرُ بْنُ حَمْدَانَ فَخَرَجَتْ إِلَيْهِ هَذِهِ الْمَسَائِلُ اسْتَحْلَلْتُ بِجَارِيَةٍ وَ شَرَطْتُ عَلَيْهَا أَنْ لَا أُطَلَّبَ وَلَدَهَا وَ لَمْ أُرْمَهَا مِنْزِلِي فَلَمَّا أَتَى لِدَلِكِ مُدَّةً قَالَتْ لِي قَدْ حَبَلْتُ فَقُلْتُ لَهَا كَيْفَ وَ لَا أَعْلَمُ أَيَّ طَلَبْتُ مِنْكَ الْوَلَدَ ثُمَّ غَيْبَتْ وَ انصرفت وَ قَدْ أَتَتْ بِوَلَدٍ ذَكَرَ

(The book) 'Ikmal Al Deen' – Al-Husayn Bin Ismail Al Kindy said,

'Ja'far Bin Hamdan wrote, so these issues came out to him. 'I released a slave-girl and stipulated upon her that I would not seek her child and will not necessitate my house for her. When a period had come for that, she said to me, 'I am pregnant'. I said to her, 'How, and I don't know I had sought the child from you? Then you disappeared and left, and you have come with a male child!'

فَلَمْ أَنْكِرْهُ وَ لَا فَطَعْتُ عَنْهَا الْإِجْرَاءَ وَ النَّفَقَةَ وَ لِي صَبِيْعَةٌ قَدْ كُنْتُ قَبْلَ أَنْ تَصِيرَ إِلَيَّ هَذِهِ الْمَرْأَةُ سَبَلْتُهَا عَلَى وَصَايَايَ وَ عَلَى سَائِرِ وُلْدِي عَلَى أَنَّ الْأَمْرَ فِي الزِّيَادَةِ وَ النُّقْصَانِ مِنْهُ إِلَى أَيَّامِ حَيَاتِي وَ قَدْ أَتَتْ هَذِهِ بِحَدَا الْوَلَدِ

But I neither denied him nor did I cut off the wages and the expenditure from her, and there was an estate for me which I had from before this woman had come to me, so I have placed her upon my bequest and upon rest of my children, based upon that the matter regarding the increase and the decrease from it was up to the days of my life, and this (woman) has come to be with this child.

<sup>27</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 16

فَلَمْ أُحِفَّهُ فِي الْوَقْتِ الْمُتَقَدِّمِ الْمُؤَبَّدِ وَأَوْصَيْتُ إِنْ حَدَثَ بِي الْمَوْتُ أَنْ يَجْرِيَ عَلَيْهِ مَا دَامَ صَغِيرًا فَإِذَا كَبُرَ أُعْطِيَ مِنْ هَذِهِ الضَّيْعَةِ جُمْلَةً مِائَتَيْ دِينَارٍ غَيْرِ مُؤَبَّدٍ وَلَا يَكُونُ لَهُ وَلَا لِعَقْبِهِ بَعْدَ إِعْطَائِهِ ذَلِكَ فِي الْوَقْفِ شَيْءٌ

I did not join him during the preceding time for the lifetime, and I bequeathed that if the death were to occur with me, it should flow upon him for as long as he is young. When he is older, he should be given from this estate a total of two hundred Dinars, without perpetuity, nor should there anything be for him, nor for his posterity after him being given that during the time.

فَرَأَيْكَ أَعَزَّكَ اللَّهُ فِي إِرْشَادِي فِيمَا عَمَلْتُهُ وَ فِي هَذَا الْوَلَدِ بِمَا أَمْتَنَلُهُ وَ الدُّعَاءِ لِي بِالْعَافِيَةِ وَ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

So, what is your<sup>-ajfi</sup> view, may Allah<sup>-azwj</sup> Honour you<sup>-ajfi</sup>, in guiding me in what I have done, and regarding this child with what I have done for him, and the supplication for me with the well-being and goodness of the world and the Hereafter’.

جَوَائِبُهَا أَمَّا الرَّجُلُ الَّذِي اسْتَحَلَ بِالْجَارِيَةِ وَ شَرَطَ عَلَيْهَا أَنْ لَا يَطْلُبَ وَلَدَهَا فَسُبْحَانَ مَنْ لَا شَرِيكَ لَهُ فِي قُدْرَتِهِ شَرَطَ عَلَى الْجَارِيَةِ شَرْطَ عَلَى اللَّهِ عَزَّ وَ جَلَّ هَذَا مَا لَا يُؤْمَنُ أَنْ يَكُونَ وَ حَيْثُ عَرَضَ فِي هَذَا الشَّلِكِ وَ لَيْسَ يَعْرِفُ الْوَقْتِ الَّذِي أَتَاهَا فِيهِ فَلَيْسَ ذَلِكَ بِمُوجِبٍ لِإِرَاءَةٍ فِي وَلَدِهِ

It’s answer: ‘As for the man who released the slave-girl and stipulated a condition upon her that he would not seek her child, so Glorified is the One<sup>-azwj</sup> having not associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Power. A condition stipulated upon the slave girl is a condition stipulated upon Allah<sup>-azwj</sup> Mighty and Majestic, for as long as it is not believed that it could happen, and when the doubt presented in this, and he does not know the time which had come to her regarding it, so that isn’t a reason for being disavowed regarding his son.

وَ أَمَّا إِعْطَاءُ الْمِائَتِي دِينَارٍ وَ إِخْرَاجُهُ مِنَ الْوَقْفِ فَالْمَالُ مَالُهُ فَعَلَّ فِيهِ مَا أَرَادَ

And s for the giving of two hundred Dinars and his expulsion from the trust, so the wealth is his wealth. He can do in it whatever he wants’.

قَالَ أَبُو الْحُسَيْنِ حَسِبَ الْحِسَابَ قَبْلَ الْمَوْلُودِ فَجَاءَ الْوَلَدُ مُسْتَوِيًّا

Abu Al-Husayn said, ‘The calculation was calculated before the birth, so the child came as standard’.

وَ قَالَ وَ جَدْتُ فِي نُسخَةِ أَبِي الْحَسَنِ الْهُمْدَانِيِّ أَنِّي أَتَيْتُ أَبْنَاكَ اللَّهُ كِتَابَكَ الَّذِي أَنْقَدْتَهُ وَ رَوَى هَذَا التَّوْفِيعَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنِ الشَّارِيِّ.

And he said, ‘And I found in a copy of Abu Al-Hassan Al-Hamdany, ‘May Allah<sup>-azwj</sup> Keep you alive! Your letter came to me which you had dispatched’. And this letter has been reported by Al-Hassan Bin Ali Bin Ibrahim, from Al-Shary’<sup>28</sup>.

18- ك، إكمال الدين أبو محمد الحسن بن أحمد المكتوب قال: حدثنا أبو علي بن همام بهذا الدعاء و ذكر أن الشيخ قدس الله روحه أملاه عليه و أمره أن يدعوه به و هو الدعاء في غيبة القائم ع

<sup>28</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 17

(The book) 'Ikmal Al Deen' – Abu Muhammad Al-Hassan Bin Ahmad Al Mukattib who said,

'It is narrated to us by Abu Ali Bin Hammam with this supplication, and he mentioned that the Sheikh, may Allah<sup>-azwj</sup> sanctify his soul, had dictated it to him and instructed him that he should be supplicating with it, and it is the supplication regarding the occultation of the Imam<sup>-ajfj</sup>: -

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ

'O Allah<sup>-azwj</sup>! Introduce to me Yourself<sup>-azwj</sup>, for if You<sup>-azwj</sup> do not Introduce Yourself<sup>-azwj</sup> to me, I would not recognise Your<sup>-azwj</sup> Rasool<sup>-saww</sup>.

اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ

O Allah<sup>-azwj</sup>! Introduce to me Your<sup>-azwj</sup> Rasool<sup>-saww</sup>! If You<sup>-azwj</sup> do not Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, I would not recognise Your<sup>-azwj</sup> Divine Authority.

اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

O Allah<sup>-azwj</sup>! Introduce to me Your<sup>-azwj</sup> Divine Authority! If You<sup>-azwj</sup> do not Introduce Your<sup>-azwj</sup> Divine Authority to me, I would stray from my religion.

اللَّهُمَّ لَا تُمِيتْنِي مِيتَةَ جَاهِلِيَّةٍ وَلَا تُرَخِّ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah<sup>-azwj</sup>! Do not Let me die the death of the pre-Islamic period, and do not let my heart deviate after having Guided it.

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى وَالَيْتُ وِلَاةَ أَمْرِكَ أَمِيرِ الْمُؤْمِنِينَ وَالحَسَنَ وَالحُسَيْنَ وَ عَلِيًّا وَ مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ الحَسَنَ وَ الحُجَّةَ القَائِمَ المَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah<sup>-azwj</sup>! Just as You<sup>-azwj</sup> have Guided me with Wilayah of the one the obedience to whom You<sup>-azwj</sup> have Obligated upon me, from the Masters<sup>-asws</sup> of Your<sup>-azwj</sup> Command after Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, may Your<sup>-azwj</sup> Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, until I befriended the Masters<sup>-asws</sup> of Your<sup>-azwj</sup> Command, Amir Al-Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, and Musa<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and the Divine Authority Al-Qaim<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup>, may Your<sup>-azwj</sup> Salawaat be upon them all.

اللَّهُمَّ فَتَبَيَّنْ عَلَيَّ دِينِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ لَيْتَ قَلْبِي لَوْلِيٍّ أَمْرِكَ وَ عَافِنِي بِمَا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تَبَيَّنْ عَلَيَّ طَاعَةَ وِلِيِّ أَمْرِكَ الَّذِي سَتَرْتَهُ عَنْ خَلْقِكَ

O Allah<sup>-azwj</sup>! Affirm me upon Your<sup>-azwj</sup> religion and Utilise me in Your<sup>-azwj</sup> obedience, and Soften my heart for the Master<sup>-ajfj</sup> of Your<sup>-azwj</sup> Command, and Excuse me from what You<sup>-azwj</sup> are Testing Your<sup>-azwj</sup> creatures with, and Affirm me upon obeying the Master<sup>-ajfj</sup> of Your<sup>-azwj</sup> Command whom You<sup>-azwj</sup> have Concealed from Your<sup>-azwj</sup> creature.

فَبِإِذْنِكَ غَابَ عَنِ بَرِيَّتِكَ وَ أَمْرِكَ يَنْتَظِرُ وَ أَنْتَ الْعَالِمُ غَيْرُ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَ لِيَّتِكَ فِي الإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِرِّهِ

So it was by Your<sup>-azwj</sup> Permission that he<sup>-ajfj</sup> disappeared from Your<sup>-azwj</sup> Created beings and he<sup>-ajfj</sup> awaits Your<sup>-azwj</sup> Command, and You<sup>-azwj</sup> are the Know without being taught of the time which is correct for the matter of Your<sup>-azwj</sup> guardian<sup>-ajfj</sup> regarding the Permitting for him<sup>-ajfj</sup> with revealing his<sup>-ajfj</sup> command, and uncovering his<sup>-ajfj</sup> secret.

وَصَبَّرْنِي عَلَى ذَلِكَ حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَلْتَ وَلَا أَكْشِفَ عَمَّا سَتَرْتَهُ وَلَا أُجْحِثَ عَمَّا كَتَمْتَهُ وَلَا أَنْزِعَكَ فِي تَذْيِيرِكَ وَلَا أَقُولَ لِمَ وَكَيْفَ وَمَا بَالُ وَلِيِّ أَمْرِ اللَّهِ لَا يَظْهَرُ وَقَدِ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ وَأَفْوِضُ أُمُورِي كُلَّهَا إِلَيْكَ

And Cause me to be patient upon that until I do not love the hastening of what You<sup>-azwj</sup> have delayed, nor (love) delaying of what You<sup>-azwj</sup> are Hastening, nor to uncover from what You<sup>-azwj</sup> have concealed, nor looking at what You<sup>-azwj</sup> are Concealing, nor disputing You<sup>-azwj</sup> regarding Your<sup>-azwj</sup> Power, nor should I be saying, 'Why?', and 'How?', and 'What is the matter the Master<sup>-ajfj</sup> of the Command is not appearing, and the earth is already filled from tyranny?' And I delegate my affairs, all of them, to You<sup>-azwj</sup>.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذًا لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَالْقُدْرَةَ وَالْبُرْهَانَ وَالْحُجَّةَ وَالْمَشِيئَةَ وَالْإِرَادَةَ وَالْحَوْلَ وَالْقُوَّةَ فَافْعَلْ ذَلِكَ بِي وَبِجَمِيعِ الْمُؤْمِنِينَ حَتَّى تَنْظُرَ إِلَى وَلِيِّكَ ظَاهِرَ الْمَقَالَةِ وَاضِحَ الدَّلَالَةِ هَادِيًا مِنَ الضَّلَالَةِ شَافِيًا مِنَ الْجَهَالَةِ أُبْرِرُ

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Show me Master<sup>-ajfj</sup> of Your<sup>-azwj</sup> Command apparently, implementing Your<sup>-azwj</sup> Commands, along with my knowledge that for You<sup>-azwj</sup> is the Authority, and the Power, and the Proof, and the Divine Authority, and the Desire, and the Will, and the Mighty, and the Strength. Do that with me and with entirety of the Momineen until we look at Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> apparently, the clear word, the evidence guiding from the straying, healing from the prominent ignorance.

يَا رَبِّ مَشَاهِدَهُ وَثَبَّتْ قَوَاعِدَهُ وَاجْعَلْنَا بَيْنَ تَقَرُّ عَيْنِنَا بِرُؤْيَيْهِ وَ أَفْمَنَا بِخِدْمَتِهِ وَ تَوْفَّقْنَا عَلَى مَلِيَّتِهِ وَ احْشُرْنَا فِي رُؤْيَيْهِ

O Lord<sup>-azwj</sup>! Let him<sup>-ajfj</sup> be observed and Affirm his<sup>-ajfj</sup> foundations, and Make us to be from the ones whose eyes would be delighted by seeing him<sup>-ajfj</sup>, and Make us stay in his<sup>-ajfj</sup> service, and Cause us to die upon his<sup>-ajfj</sup> nation (religion), and Resurrect us in his<sup>-ajfj</sup> group.

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنِ يَمِينِهِ وَ عَنِ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfj</sup> from entirety of evil what You<sup>-azwj</sup> Created, and Formed, and Multiplied, and Grew, and Imaged, and Protect him<sup>-ajfj</sup> from his<sup>-ajfj</sup> front, and from his<sup>-ajfj</sup> back, and from his<sup>-ajfj</sup> right, and from his<sup>-ajfj</sup> left, and from above him<sup>-ajfj</sup> and from below him<sup>-ajfj</sup>, with Your<sup>-azwj</sup> Protection which one who is Protected with it is not wasted, and Preserve in him<sup>-ajfj</sup>, Your<sup>-azwj</sup> Rasool<sup>-saww</sup> and successor<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>.

اللَّهُمَّ وَ مُدِّ فِي عُمرِهِ وَ زِدْ فِي أَجَلِهِ وَ أَعِنِّهِ عَلَى مَا أَوْلَيْتَهُ وَ اسْتَرْحَمْتَهُ وَ زِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمُهْدِي الْقَائِمُ الْمُتَهَدِي الطَّاهِرُ النَّقِيُّ الرَّكِيُّ الرَّضِيُّ الْمَرْضِيُّ الصَّابِرُ الْمُجْتَهِدُ الشَّاكِرُ

O Allah<sup>-azwj</sup>! And Extend in his<sup>-ajfj</sup> age and Increase in his<sup>-ajfj</sup> term based upon what You<sup>-azwj</sup> have Given him<sup>-ajfj</sup> and Taken Care of him<sup>-ajfj</sup>, and Increase in Your<sup>-azwj</sup> benevolence to him<sup>-ajfj</sup> for

he<sup>-ajfj</sup> is the guide, the Guided, the standing, the leading, the Clean, the Pious, the Pure, the virtuous, the pleasing, the pleased, the patient, the striver, the grateful.

اللَّهُمَّ وَ لَا تَسْلُبْنَا الْيَقِينَ لِطُولِ الْأَمَدِ فِي غَيْبِهِ وَ انْقِطَاعِ خَبْرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ انْتِظَارَهُ وَ الْإِيمَانَ بِهِ وَ قُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءَ لَهُ وَ الصَّلَاةَ عَلَيْهِ حَتَّى لَا يُقْتَلَنَا طَوْلُ غَيْبِهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونَ يَقِينُنَا فِي ذَلِكَ كَيَقِينُنَا فِي قِيَامِ رَسُولِ اللَّهِ ص وَ مَا جَاءَ بِهِ مِنْ وَحْيِكَ وَ تَنْزِيلِكَ

O Allah<sup>-azwj</sup>! And do not let us be stripped of the certainty due to the prolonged period of his<sup>-ajfj</sup> occultation, and the termination of his<sup>-ajfj</sup> news from us, and do not let us forget his<sup>-ajfj</sup> mention, and awaiting him<sup>-ajfj</sup>, and the faith in him<sup>-ajfj</sup>, and strength of the conviction in his<sup>-ajfj</sup> appearance, and the supplicating for him<sup>-ajfj</sup>, and the Salawaat upon him<sup>-ajfj</sup>, until the length of his<sup>-ajfj</sup> occultation does not despair us from his<sup>-ajfj</sup> appearance and his<sup>-ajfj</sup> standing, and our conviction in that is like our conviction in the stand of Rasool-Allah<sup>-saww</sup> and whatever he<sup>-saww</sup> had come with, from Your<sup>-azwj</sup> Revelation, and Your<sup>-azwj</sup> Revealed Book.

فَوَلُّوْنَا عَلَى الْإِيمَانِ بِهِ حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجَ الْهُدَى وَ الْمَحَجَّةَ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى وَ قَوِّنَا عَلَى طَاعَتِهِ وَ نُبِّئْنَا عَلَى مُشَايَعَتِهِ وَ اجْعَلْنَا فِي حَزْبِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الرَّاغِبِينَ بِفِعْلِهِ

Strengthen our hearts upon the faith in him<sup>-ajfj</sup> until You<sup>-azwj</sup> Cause us to travel upon his<sup>-ajfj</sup> the manifesto of guidance and the mighty argument, and the middle road. And Strengthen us upon obeying him<sup>-ajfj</sup>, and Affirm us upon his<sup>-ajfj</sup> desires, and Make us to be in his<sup>-ajfj</sup> party, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> helpers, and the ones pleased with his<sup>-ajfj</sup> deeds.

وَ لَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَ لَا عِنْدَ وَفَاتِنَا حَتَّى تَتَوَقَّأْنَا وَ نَحْنُ عَلَى ذَلِكَ غَيْرُ شَاكِينَ وَ لَا نَاكِبِينَ وَ لَا مُرْتَابِينَ وَ لَا مُكْذِبِينَ

And do not Strip us of that during our lifetimes nor during our deaths until You<sup>-azwj</sup> Cause us to die while we are upon that, without doubting, nor breaking, nor reneging, nor belying.

اللَّهُمَّ عَجَّلْ فَرَجَهُ وَ أَيْدِهِ بِالنَّصْرِ وَ انْصُرْ نَاصِرِيهِ وَ اخْذُلْ خَادِلِيهِ وَ دَمِدْمِ عَلَى مَنْ نَصَبَ لَهُ وَ كَذَّبَ بِهِ وَ أَظْهَرَ بِهِ الْحَقَّ وَ أَمِثْ بِهِ الْجُورَ وَ اسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدَّلِّ وَ انْعَشْ بِهِ الْبِلَادَ وَ اقْتُلْ بِهِ الْجَبَابِرَةَ الْكَفْرَةَ وَ اقْصِمْ بِهِ رُءُوسَ الصَّلَاةِ وَ دَلِّلْ بِهِ الْجَبَّارِينَ وَ الْكَافِرِينَ

O Allah<sup>-azwj</sup>! Hasten his<sup>-ajfj</sup> relief, and Support him<sup>-ajfj</sup> with the Help, and Help his<sup>-ajfj</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Pound upon the one who are hostile to him<sup>-ajfj</sup>, and are belying him<sup>-ajfj</sup>, and Reveal the truth by him<sup>-ajfj</sup> and Kill off the tyranny by him<sup>-ajfj</sup>, and Save by him<sup>-ajfj</sup> Your<sup>-azwj</sup> Momineen servants from the humiliation, and revitalise the country by him<sup>-ajfj</sup>, and Kill the Kafir tyrants by him<sup>-ajfj</sup>, and Break the heads of straying by him<sup>-ajfj</sup>, and Humiliate the tyrants and the Kafirs by him<sup>-ajfj</sup>.

وَ أْبْرِ بِهِ الْمُنَافِقِينَ وَ النَّاكِبِينَ وَ جَمِيعَ الْمُخَالِفِينَ وَ الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَحْرِيهَا وَ بَرِّيهَا وَ سَهْلَيْهَا وَ جَبَلَيْهَا حَتَّى لَا تَدَعُ مِنْهُمْ دَيَّاراً وَ لَا تُبْقِيَ لَهُمْ آثَاراً وَ نُظْهِرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ

And Sting by him<sup>-ajfj</sup> the hypocrites and the allegiance-breakers, and entirety of the opponents and the atheists, in the easts of the earth and its wests, and its oceans and its lands, and its coasts and its mountains, until You<sup>-azwj</sup> do not leave from them any houses nor does the trace remain for them, and Purify Your<sup>-azwj</sup> country from them, and Heal from them the chests of Your<sup>-azwj</sup> servants.

وَجَدَّدَ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَاصْلَحَ بِهِ مَا بُدِّلَ مِنْ حُكْمِكَ وَغَيَّرَ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَ عَلَى يَدِهِ عَصَاً جَدِيداً صَاحِبِهَا لَا عَوَجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ

And Renew by him<sup>-ajfj</sup> what has been eradicated from Your<sup>-azwj</sup> religion, and Correct by him<sup>-ajfj</sup> whatever has been replaced from Your<sup>-azwj</sup> Decisions, and changed from Your<sup>-azwj</sup> Sunnahs, until Your<sup>-azwj</sup> religion is returned by him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> hand it is a new situation, correct, there being no crookedness in it, nor any innovation with it until the fires of the Kafirs are extinguished by his<sup>-ajfj</sup> justice.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ ارْتَضَيْتَهُ لِبَصْرَةِ دِينِكَ وَ اصْطَفَيْتَهُ بِعِلْمِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ أَطْلَعْتَهُ عَلَى الْعُيُوبِ وَ أَنْعَمْتَ عَلَيْهِ وَ طَهَّرْتَهُ مِنَ الرِّجْسِ وَ نَقَيْتَهُ مِنَ الدَّنَسِ

He<sup>-ajfj</sup> is Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> Extracted him<sup>-ajfj</sup> for Yourself<sup>-azwj</sup>, and Selected him<sup>-ajfj</sup> for Helping Your<sup>-azwj</sup> religion, and Chose him<sup>-ajfj</sup> with Your<sup>-azwj</sup> Knowledge, and Fortified him<sup>-ajfj</sup> from the sins, and Freed him<sup>-ajfj</sup> from the faults, and Notified him<sup>-ajfj</sup> upon the unseen matters, and Favoured upon him<sup>-ajfj</sup>, and Purified him<sup>-ajfj</sup> from the uncleanness and Cleaned him<sup>-ajfj</sup> from the filth.

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ الْأَيْمَةِ الطَّاهِرِينَ وَ عَلَى شِعْبَتِهِمُ الْمُتَّجِبِينَ وَ بَلِّغْهُمْ مِنْ أَمَانِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْ ذَلِكَ مِنَّا خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبُهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا تُرِيدَ بِهِ غَيْرَكَ وَ لَا تَطْلُبَ بِهِ إِلَّا وَجْهَكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, the pure Imams<sup>-asws</sup>, and upon their<sup>-asws</sup> Shias, the selected, and Cause them<sup>-asws</sup> to reach their hopes the best of what they<sup>-asws</sup> are hoping for, and Make that to be from us a clearance from every doubt, and suspicious, and show-off, and publicity until we do not intend with him<sup>-ajfj</sup> apart from You<sup>-azwj</sup>, nor do we seek by him<sup>-ajfj</sup> except Your<sup>-azwj</sup> Face.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فُقْدَانِ نَبِيِّنَا وَ غَيْبَةَ وَلِيِّنَا وَ شِدَّةَ الزَّمَانِ عَلَيْنَا وَ وُقُوعَ الْفِتَنِ بِنَا وَ تَظَاهُرَ الْأَعْدَاءِ وَ كَثْرَةَ عَدُوِّنَا وَ قَلَّةَ عَدَدِنَا

O Allah<sup>-azwj</sup>! We complain to You<sup>-azwj</sup> of the loss of our Prophet<sup>-saww</sup>, and disappearance of our Guardian<sup>-ajfj</sup>, and harshness of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and the large number of our enemies, and fewness of our numbers.

اللَّهُمَّ فَافْرِجْ ذَلِكَ بِفَتْحِ مِنْكَ تَعَجُّلُهُ وَ بِصَبْرٍ مِنْكَ تُبَسِّئُهُ وَ إِمَامٍ عَدْلٍ تُظَهِّرُهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Relieve that with a victory from You<sup>-azwj</sup> to Hasten it, and with Patience from You<sup>-azwj</sup> to Ease it, and a just Imam<sup>-ajfj</sup> Revealed by the God of truth, Lord<sup>-azwj</sup> of the worlds.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِرُؤْيَاكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَ قَتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّى لَا نَدْعَ لِلْجَوْرِ دَعَاةً إِلَّا قَصَمْتَهَا وَ لَا بِنِيَّةً إِلَّا أَفْنَيْتَهَا وَ لَا قُوَّةً إِلَّا أَوْهَنْتَهَا وَ لَا رُكْنًا إِلَّا هَدَدْتَهُ وَ لَا حِدَاً إِلَّا فَالَلْتَهُ وَ لَا سِلَاحاً إِلَّا كَلَلْتَهُ وَ لَا رَايَةً إِلَّا نَكَسْتَهَا وَ لَا شُجَاعاً إِلَّا قَتَلْتَهُ وَ لَا حَيّاً إِلَّا حَدَلْتَهُ اِزْمِهِمْ

O Allah<sup>-azwj</sup>! We ask You<sup>-azwj</sup> to Permit for Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> in revealing Your<sup>-azwj</sup> justice among Your<sup>-azwj</sup> servants, and kill Your<sup>-azwj</sup> enemies in Your<sup>-azwj</sup> country until You<sup>-azwj</sup> do not leave any pillar for the tyranny except You<sup>-azwj</sup> Break it, nor any construction except You<sup>-azwj</sup>

Annihilate it, nor any strength except You<sup>-azwj</sup> Weaken it, nor any corner Except You<sup>-azwj</sup> Limit it, nor any limit except You<sup>-azwj</sup> Persecute it, nor any weapon except You<sup>-azwj</sup> Wear it down, nor any flag except You<sup>-azwj</sup> Set it back, nor any brave except You<sup>-azwj</sup> Kill him, nor any army except You<sup>-azwj</sup> Forsake it (over) throwing them.

يَا رَبِّ بِحَجْرِكَ الدَّامِغِ وَ اضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ وَ بِبَأْسِكَ الَّذِي لَا يُرَدُّ عَنِ الْقَوْمِ الْمُجْرِمِينَ وَ عَذِّبْ أَعْدَاءَكَ وَ أَعْدَاءَ دِينِكَ وَ أَعْدَاءَ رَسُولِكَ بِيَدِ وَلِيِّكَ وَ أَيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Lord<sup>-azwj</sup>, by Your<sup>-azwj</sup> Irrefutable Arguments! And Strike them with Your<sup>-azwj</sup> cutting sword, and Your<sup>-azwj</sup> Prowess which cannot be repelled from the criminal people, and Punish Your<sup>-azwj</sup> enemies, and enemies of Your<sup>-azwj</sup> religion, and enemies of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, by the hand of Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and hands of Your<sup>-azwj</sup> servants, the Momineen.

اللَّهُمَّ أَحْفِ وَلِيِّكَ وَ حِجَّتَكَ فِي أَرْضِكَ هَؤُلَاءِ عَدُوِّي وَ كَيْدٌ مِنْ كَادِهِ وَ امْكُرْ بَيْنَ مَكْرٍ بِهِ وَ اجْعَلْ دَائِرَةَ السُّوءِ عَلَيَّ مِنْ أَرَادَ بِهِ سُوءاً وَ أَفْطَعْ عَنْهُ مَا دَخَلَهُمْ وَ أَرْعِبْ بِهِ قُلُوبَهُمْ وَ زَلِّلْ لَهُ أَقْدَامَهُمْ وَ حُذِّمْ جَهْرَةً وَ بَعْتَةً

O Allah<sup>-azwj</sup>! Suffice Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and Your<sup>-azwj</sup> Divine authority in Your<sup>-azwj</sup> earth of the fright of his<sup>-ajfj</sup> enemies, and plots of the one who plots against him<sup>-ajfj</sup>, and Plan with the ones who plan with him<sup>-ajfj</sup>, and Make the circle of evil to be upon the one who intends evil with him<sup>-ajfj</sup>, and Cut their substances away from him<sup>-ajfj</sup>, and Awe their hearts by him<sup>-ajfj</sup>, and Shake their feet by him<sup>-ajfj</sup>, and Seize them openly and suddenly.

شَدِّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْرِهِمْ فِي عِبَادِكَ وَ الْعُنْهُمْ فِي بِلَادِكَ وَ أَسْكِنْهُمْ أَسْفَلَ نَارِكَ وَ أَحْطِ بِهِمْ أَشَدَّ عَذَابِكَ وَ أَصْلِهِمْ نَاراً وَ اخْشُ قُبُورَ مَوْتَاهُمْ نَاراً وَ أَصْلِهِمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَدْلُوا عِبَادَكَ

Harshen Your<sup>-azwj</sup> Punishment upon them, and Disgrace them among Your<sup>-azwj</sup> servants, and Curse them in Your<sup>-azwj</sup> country, and Settle them in the lowest (point of) Your<sup>-azwj</sup> Fire, and Encompass them with the harshness of Your<sup>-azwj</sup> Punishment, and Make them arrive to the Fire, and Fill the graves of their deceased with fire, and Cause the heat of Your<sup>-azwj</sup> Fire arrive to them, for they wasted the Salat and followed the lustful desires, and humiliated Your<sup>-azwj</sup> servants.

اللَّهُمَّ وَ أَحْيِ بَوَالِيكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمِداً لَا ظِلْمَةَ فِيهِ وَ أَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اشْفِ بِهِ الصُّدُورَ الْوَعْرَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَ أَوِّمْ بِهِ الْخُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

O Allah<sup>-azwj</sup>! And by Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup>, Revive the Quran and Show us his<sup>-ajfj</sup> continuous Noor, there being no darkness in it, and Revive by him<sup>-ajfj</sup> the hearts of the dead, and Heal by him<sup>-ajfj</sup> the chests of the hateful hearts, and Unite by him<sup>-ajfj</sup> the differing desires to be upon the truth, and Establish the suspended legal penalties by him<sup>-ajfj</sup> and the neglected rulings, until there does not remain any right except it is revealed, nor any justice except it blossoms.

وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مِمَّنْ يُقَوِّي سُلْطَانَهُ وَ الْمُؤْتَمِرِينَ لِأَمْرِهِ وَ الرَّاظِينَ بِفِعْلِهِ وَ الْمُسَلِّمِينَ لِأَحْكَامِهِ وَ مِمَّنْ لَا حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ

O Lord<sup>-azwj</sup>! And Make us to be from his<sup>-ajfj</sup> supporters, and from the ones who strengthen his<sup>-ajfj</sup> authority, and the ones implementing his<sup>-ajfj</sup> orders, and the ones pleased with his<sup>-ajfj</sup> deeds,

and the submitters to his<sup>-ajfj</sup> decisios, and from the ones there is no need along with him<sup>-ajfj</sup> to the Taqiyya (dissimulation) from Your<sup>-azwj</sup> creatures.

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ فَكَاشِفِ الصَّرَّ عَنْ وَلِيِّكَ وَ اجْعَلْهُ خَلِيفَتَكَ فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ

O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Removes the evil and Answers the desperate when he supplicates to You<sup>-azwj</sup>, and Resuce from the mighty worries, so Remove the harm away from Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> earth, just as You<sup>-azwj</sup> have Guaranteed to him<sup>-ajfj</sup>.

اللَّهُمَّ وَ لَا تُجْعَلْنَا مِنْ حُصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تُجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تُجْعَلْنِي مِنْ أَهْلِ الْحُنْتِ وَ الْعَبْطِ عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِدْنِي وَ اسْتَجِرْ بِكَ فَأَجِرْنِي

O Allah<sup>-azwj</sup>! And do not Cause us to be from the disputants of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and do not Cause us to be from the enemies of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Cause me to be from the people of fury and rage upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for I am seeking refuge with You<sup>-azwj</sup> from that, so Give me refuge, and I seek shelter with You<sup>-azwj</sup>, so Shelter me.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهَمِّ فَائِزاً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me to be with them<sup>-asws</sup>, a successful one in Your<sup>-azwj</sup> presence, in the world and the Hereafter, and from the ones of Proximity”<sup>29</sup>.

19- ك، إكمال الدين تَوْفِيعٌ مِنْهُ عَ كَانَ خَرَجَ إِلَى الْعَمْرِيِّ وَ ابْنِهِ رَضِيَ اللَّهُ عَنْهُمَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ الشَّيْخُ أَبُو جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ وَجَدْتُهُ مُتَبَيَّنًا بِحِطِّ سَعْدِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَقَعْنَا كَمَا اللَّهُ لَطَاعَتِهِ وَ تَبَيَّنَّا كَمَا عَلَى دِينِهِ وَ اسْعَدَكُمَا بِمَرْضَاتِهِ

(The book) ‘Ikmal Al Deen’ –

‘A letter from him<sup>-ajfj</sup> had emerged to Al Amry and his son, may Allah<sup>-azwj</sup> be Pleased with them both. It is reported by Sa’ad Bin Abdullah, ‘The Sheikh Abu Ja’far, may Allah<sup>-azwj</sup> be Pleased with him, said, ‘I found it to be proven to be in the handwriting of Sa’ad Bin Abdullah, may Allah<sup>-azwj</sup> be Pleased with him. May Allah<sup>-azwj</sup> Harmonise them to His<sup>-azwj</sup> obedience, and Affirm them both upon His<sup>-azwj</sup> religion, and Make them happy with His<sup>-azwj</sup> Pleasure.

انْتَهَى إِلَيْنَا مَا ذَكَرْتُمَا أَنَّ الْمَيْسَمِيَّ أَخْبَرَكُمَا عَنِ الْمُحْتَارِ وَ مُنَاطِرَتِهِ مِنْ لَقِيٍّ وَ احْتِجَاجِهِ بِأَنَّ لَا خَلْفَ عَيْرِ جَعْفَرِ بْنِ عَلِيٍّ وَ تَصْدِيقِهِ إِيَّاهُ وَ فَهِمْتُ جَمِيعَ مَا كَتَبْتُمَا بِهِ بِمَا قَالَ أَصْحَابُكُمَا عَنْهُ

‘It has ended to us what both of you mentioned that Al-Meysami informed you both about Al-Mukhtar and his debating the one he meets and his argumentation with there is no replacement (for Al-Hassan Al-Askari<sup>-asws</sup>) apart from Ja’far (the liar) son of Ali<sup>-asws</sup> (Bin

<sup>29</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 18

Muhammad<sup>-asws</sup>), and his ratifying him, and I<sup>-ajfi</sup> have understood entirety of what you had concealed with from what your companions have said about him.

وَأَنَا أَعُوذُ بِاللَّهِ مِنَ الْعَمَى بَعْدَ الْجِلَاءِ وَ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى وَ مِنْ مُوبِقَاتِ الْأَعْمَالِ وَ مُرْدِيَاتِ الْفِتَنِ فَإِنَّهُ عَزَّ وَ جَلَّ يَقُولُ الْمَأْحِسِبِ النَّاسِ أَنْ يُزَكُّوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْقَهُونَ-

And I<sup>-ajfi</sup> seek Refuge with Allah<sup>-azwj</sup> from the blindness after the clearness, and from the straying after the guidance, and from perilous deeds and agitations of the Fitna, for Allah<sup>-azwj</sup> Mighty and Majestic Says: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2].**

كَيْفَ يَسْأَلُونَ فِي الْفِتْنَةِ وَ يَتَرَدَّدُونَ فِي الْحَيْرَةِ وَ يَأْخُذُونَ بِمَيْنَا وَ يَتَمَالَأُ فَارَقُوا دِينَهُمْ أَمْ اذْتَابُوا أَمْ عَانَدُوا الْحَقَّ أَمْ جَهِلُوا مَا جَاءَتْ بِهِ الرِّوَايَاتِ الصَّادِقَةِ وَ الْأَخْبَارِ الصَّحِيحَةِ أَوْ عَلِمُوا ذَلِكَ فَتَنَسَّوْا

How come they are falling into the Fitna, and hesitating in the confusion, and are taking to the right and left, separating from their religion? Or are they suspicious, or obstinate to the truth, or are they agreeing what the truthful reports and the correct Ahadith have come with? Or are they knowing that, so they are pretending to forget?

أَمْ مَا تَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِذَا ظَاهَرَ وَ إِذَا مَعْمُوراً أَوْ لَمْ يَعْلَمُوا انْتِظَامَ اتِّمَّتِهِمْ بَعْدَ نَبِيِّهِمْ ص وَاحِداً بَعْدَ وَاحِدٍ إِلَى أَنْ أَفْضَى الْأَمْرُ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ إِلَى الْمَاضِي يُعْنِي الْحَسَنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ

Are they not knowing that the earth cannot be vacant from a Divine Authority, either apparent or obscured? And are they not knowing the regularisation of their Imams<sup>-asws</sup> after their Prophet<sup>-saww</sup>, one after one until the command was offloaded with the Command of Allah<sup>-azwj</sup> Mighty and Majestic to the past one, meaning Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

فَقَامَ مَقَامَ آبَائِهِ ع يَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ كَانَ نُوراً سَاطِعاً وَ قَمراً زَهراً اخْتَارَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَا عِنْدَهُ فَمَضَى عَلَى مِنْهَاجِ آبَائِهِ ع خَدْوُ النَّعْلِ بِالنَّعْلِ عَلَى عَهْدِ عَهْدِهِ وَ وَصِيَّةِ أَوْصِيَ بِهَا إِلَى وَصِيِّ

So he<sup>-asws</sup> had stood in the place of his<sup>-asws</sup> forefathers<sup>-asws</sup> guiding to the truth and to the straight path. He<sup>-asws</sup> was a shining Noor and a radiant moon. Allah<sup>-azwj</sup> Mighty and Majestic Chose for him<sup>-asws</sup> what is with Him<sup>-azwj</sup>, so he<sup>-asws</sup> passed away upon the manifesto of his<sup>-asws</sup> forefathers<sup>-asws</sup>, step of the slipper with the slipper, upon a pact of his<sup>-asws</sup> pact and a bequest bequeathed with to a successors<sup>-ajfi</sup>.

سَرَّهُ اللَّهُ عَزَّ وَ جَلَّ بِأَمْرِهِ إِلَى غَايَةِ وَ أَحْمَى مَكَانَهُ بِمَشِيئَتِهِ لِلْقَضَاءِ السَّابِقِ وَ الْقَدْرِ النَّافِذِ وَ فِينَا مَوْضِعُهُ وَ لَنَا فَضْلُهُ

Allah<sup>-azwj</sup> Mighty and Majestic Concealed him<sup>-ajfi</sup> by His<sup>-azwj</sup> Command to a peak, and his<sup>-ajfi</sup> place by His<sup>-azwj</sup> Desire for the preceding Decree and the Pre-determination implemented, and among us is his<sup>-ajfi</sup> place, and for us is his<sup>-ajfi</sup> merit.

وَ لَوْ قَدْ أَدَانَ اللَّهُ عَزَّ وَ جَلَّ فِيمَا قَدْ مَنَعَهُ وَ أَرَالَ عَنْهُ مَا قَدْ جَرَى بِهِ مِنْ حُكْمِهِ لِأَرَاهُمْ الْحَقَّ ظَاهِراً بِأَحْسَنِ جَلِيَّةٍ وَ أَتْبَعَ دَلَالَةً وَ أَوْضَحَ عِلْمَةً وَ لَأَبَانَ عَنْ نَفْسِهِ وَ قَامَ بِحُجَّتِهِ

And if Allah<sup>-azwj</sup> Mighty and Majestic were to Permit regarding what has prevented him<sup>-ajfi</sup> and Remove from him<sup>-ajfi</sup> what has flowed with him<sup>-ajfi</sup>, from His<sup>-azwj</sup> Judgment, it would show them the truth apparently with the best means and clearest evidence, and obvious signs, and he<sup>-ajfi</sup> manifest from himself<sup>-ajfi</sup> and stand with His<sup>-azwj</sup> Arguments.

وَلَكِنَّ أَقْدَارَ اللَّهِ عَزَّ وَجَلَّ لَا تُغَالَبُ وَ إِرَادَتُهُ لَا تُرَدُّ وَ تَوْفِيقُهُ لَا يُسْبَقُ فَلْيَدْعُوا عَنْهُمْ اتِّبَاعَ الْهَوَى وَ لْيَقِيمُوا عَلَى أَصْلِهِمُ الَّذِي كَانُوا عَلَيْهِ وَ لَا يَبْتَخِثُوا عَمَّا سَبَّ عَنْهُمْ فَيَأْتُوا وَ لَا يَكْشِفُوا سَبْرَ اللَّهِ عَزَّ وَجَلَّ فَيَنْدُمُوا

But, the Power of Allah<sup>-azwj</sup> Mighty and Majestic cannot be overcome and His<sup>-azwj</sup> Will cannot be repelled, and His<sup>-azwj</sup> Inclination cannot be preceded. Therefore, leave them to follow the whims, and let them be staying upon their origins which they have been upon, and do not be seeking what is concealed from them for they would be sinning, and do not remove the Curtain of Allah<sup>-azwj</sup> Mighty and Majestic, for they would regret.

وَ لْيَعْلَمُوا أَنَّ الْحَقَّ مَعَنَا وَ فِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلَّا كَذَّابٌ مُفْتَرٍ وَ لَا يَدْعِيهِ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ فَلْيَقْتَصِرُوا مِنَّا عَلَى هَذِهِ الْجُمْلَةِ دُونَ التَّفْسِيرِ وَ يَقْنَعُوا مِنْ ذَلِكَ بِالْتَّعْرِيفِ دُونَ التَّصْرِيحِ إِنْ شَاءَ اللَّهُ.

And let them know that the truth is with us<sup>-ajfi</sup> and in us<sup>-ajfi</sup>, and no one will say that besides us<sup>-ajfi</sup> except a lying fabricator, and not one will claim it apart from us<sup>-ajfi</sup> except a straying deviant. So let them shorten from us<sup>-ajfi</sup> upon this word besides the interpretation and be content from that with the exposition besides the explicitness, if Allah<sup>-azwj</sup> so Desires<sup>30</sup>.

20- ك، إكمال الدين مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمِصْرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّوْدِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ رُوْحٍ فَدَسَّ اللَّهُ رُوْحَهُ فَسَأَلَهُ رَجُلٌ مَا مَعْنَى قَوْلِ الْعَبَّاسِ لِلنَّبِيِّ ص إِنَّ عَمَّكَ أَبَا طَالِبٍ قَدْ أَسْلَمَ بِحِسَابِ الْجَمَلِ وَ عَقَدَ بِيَدِهِ ثَلَاثَةً وَ سِتِّينَ

(The book) 'Ikmal Al Deen' – Muhammad Bin Al Muzaffar Al Misry, from Muhammad Bin Ahmad Al Dawoody, from his father who said,

'I was in the presence of Abu Al-Qasim Al-Husayn Bin Rawh, may Allah<sup>-azwj</sup> Sanctify his soul. A man asked him, 'What is the meaning of the words of Al-Abbas to the Prophet<sup>-saww</sup>, 'Your<sup>-saww</sup> uncle Abu Talib<sup>-as</sup> has become a Muslim by a calculation of Al-Jummal' – and he tied (gestured) by his hand, 'Sixty-three?'

قَالَ عَنِّي بِذَلِكَ إِلَهٌ أَحَدٌ جِوَادٌ وَ تَفْسِيرُ ذَلِكَ أَنَّ الْأَلِفَ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الْهَاءُ خَمْسَةٌ وَ الْأَلِفُ وَاحِدٌ وَ الْحَاءُ ثَمَانِيَةٌ وَ الدَّالُّ أَرْبَعَةٌ وَ الْجِيمُ ثَلَاثَةٌ وَ الْوَاوُ سِتَّةٌ وَ الْأَلِفُ وَاحِدٌ وَ الدَّالُّ أَرْبَعَةٌ فَذَلِكَ ثَلَاثَةٌ وَ سِتُونَ.

He said, 'He meant by that, One God<sup>-azwj</sup>, Generous, and the interpretation of that is that the (letter) 'Alif' is one, and the 'Laam' is 'thirty', and the 'Ha' is five, and the 'Alif' is one, and the 'Ha' is eight, and the 'Daal' is four, and the 'Jeem' is three, and the 'Waw' is six, and the 'Alif' is one, and the 'Dal' is four, so that is sixty-three<sup>31</sup>.

قال المصنف رضوان الله عليه في حل الخبر: لعل المعنى أن أبا طالب أظهر إسلامه للنبي صلى الله عليه وآله أو لغيره بحساب العقود، بأن أظهر الألف أولاً بما يدل على الواحد، ثم اللام بما يدل على الثلاثين و هكذا، و ذلك لأنه كان يتقى من قريش كما عرفت.

<sup>30</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 19

<sup>31</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 20

**Note:** *The author, may Allah-<sup>azwj</sup> be Pleased with him said regarding the state of the Hadith, 'Perhaps the meaning is that Abu Talib-<sup>as</sup> revealed his-<sup>as</sup> Islam to the Prophet-<sup>sawww</sup>, may the Salawaat of Allah-<sup>azwj</sup> be upon him-<sup>sawww</sup>, or to others by a calculation of the knots by revealing (the letter) 'Al Alif' or 'No' with what points upon the One-<sup>azwj</sup>, then the 'Laam' with what points upon the thirty, and like this, and that is because he-<sup>as</sup> was fearing from Qureysh like what you know'.*

ثم قال: و قد قيل في حل أصل الخبر وجوه أخر: منها أنه أشار بإصبعه المسبحة: لا إله إلا الله، محمد رسول الله» فان عقد الخنصر و العقد الإبهام على الوسطى يدل على الثلاث و الستين على اصطلاح أهل العقود، و كان المراد بحساب الجمل هذا،

*Then he said, 'And it has been said regarding the state of the origin of the Hadith, other aspects. From these is that he-<sup>as</sup> indicated with his-<sup>as</sup> finger, the rosary, 'There is no god except Allah-<sup>azwj</sup>, Muhammad-<sup>sawww</sup> is Rasool-Allah-<sup>sawww</sup>'. So if he-<sup>as</sup> knotted the pinkie and the ring finger, and knotted the thumb upon the middle finger pointing upon the sixty-three, based upon the convention of the people of knots, and the intent with the calculation of Al Jummal is this.*

و الدليل على ما ذكرته ما ورد في رواية شعبية، عن قتادة، عن الحسن في خبر طويل نقل منه موضع الحاجة، و هو انه لما حضرت أبا طالب الوفاة دعا رسول الله صلى الله عليه و آله و بكى

*And the evidence upon what I have mentioned is what has been referred in a report of Sha'ba, from Al-Hassan, in a lengthy Hadith. We are transmitting from it the needed subject matter, and it is that when the expiry presented to Abu Talib-<sup>as</sup>, he-<sup>as</sup> called Rasool-Allah-<sup>sawww</sup>, may the Salawaat of Allah-<sup>azwj</sup> be upon him-<sup>sawww</sup> and his-<sup>as</sup> Progeny-<sup>asws</sup>, and cried.*

و قال: يا محمد انى أخرج من الدنيا و مالي غم الا غمك- الى أن قال- يا عم! انك تخاف على أذى اعداى، و لا تخاف على نفسك عذاب ربي؟.

*And he-<sup>as</sup> said: 'O Muhammad-<sup>sawww</sup>! I-<sup>as</sup> am exiting from the word and there is no sorrow for me-<sup>as</sup> except your-<sup>sawww</sup> sorrow' – until he-<sup>sawww</sup> said: 'O Uncle-<sup>as</sup>! You-<sup>as</sup> are fearing upon the harm of enemies and are not fearing upon yourself-<sup>as</sup> the Punishment of my-<sup>sawww</sup> Lord-<sup>azwj</sup>?'*

فضحك أبو طالب و قال: يا محمد دعوتنى و كنت قدما أمينا، و عقد بيده على ثلاث و ستين: عقد الخنصر و البنصر، و عقد الإبهام على إصبعه الوسطى، و أشار بإصبعه المسبحة: يقول: لا إله إلا الله محمد رسول الله إلى آخر ما نقله في ج 35 ص 79. فراجع.

*Abu Talib-<sup>as</sup> laughed and said: 'O Muhammad-<sup>sawww</sup>! You-<sup>sawww</sup> called me-<sup>as</sup> (to Al-Islam) and I-<sup>as</sup> had been a believer for long' – and he-<sup>as</sup> tied with his-<sup>as</sup> hand upon sixty-three (tying the pinkie and the ring fingers, and tying the thumb upon his-<sup>as</sup> middle finger) and he-<sup>as</sup> indicate by his-<sup>as</sup> fingers the rosary saying: 'There is no god except Allah-<sup>azwj</sup>, Muhammad-<sup>sawww</sup> is Rasool-Allah-<sup>sawww</sup>' – up to the end of what we transmitted in V 35 P 79, so refer.*

21- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي عن الأسدري عن سعد بن أحمد بن إسحاق رحمه الله عليه أنه جاءه بغض أصحابنا يعلمه أن جعفر بن علي كتب إليه كتاباً يعرفه فيه نفسه و يعلمه أنه القيم بعد أبيه و أن عنده من علم الحلال و الحرام ما يحتاج إليه و غير ذلك من العلوم كلها

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – A group, from Al-Talukbary, from Ahmad Bin Ali, from Al-Asady, from Sa'ad, from Ahmad Bin Is'haq, may Allah-<sup>azwj</sup> have Mercy on him. One of our companions came to him to let him know that Ja'far (the liar) son of Ali-<sup>asws</sup> (Bin

Muhammad<sup>-asws</sup>) had written a letter to him, introducing himself in it, and he let him know that he was the one (Imam<sup>-asws</sup>) standing after his father<sup>-asws</sup>, and that with him was knowledge of the Permissible and the Prohibited what one could be needy to, and other than that from the knowledge, all of it.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَلَمَّا قَرَأْتُ الْكِتَابَ كَتَبْتُ إِلَى صَاحِبِ الزَّمَانِ ع وَصَيَّرْتُ كِتَابَ جَعْفَرٍ فِي دَرْجِهِ فَخَرَجَ الْجَوَابُ إِلَيَّ فِي ذَلِكَ

Ahmad Bin Is'haq said, 'When I read the letter, I wrote to Master<sup>-ajfj</sup> of the Time, and made the letter of Ja'far (the lair) in its scroll. The answer came to me regarding that: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَتَانِي كِتَابُكَ أُنْبَأَكَ اللَّهُ وَ الْكِتَابُ الَّذِي أَنْقَذْتَهُ دَرْجَهُ وَ أَحَاطَتْ مَعْرِفِي بِجَمِيعِ مَا تَضَمَّنَهُ عَلَى الْخِيَالَافِ أَلْفَاظِهِ وَ تَكَرَّرِ الْخَطَأِ فِيهِ وَ لَوْ تَدَبَّرْتَهُ لَوَقَفْتُ عَلَى بَعْضِ مَا وَقَفْتُ عَلَيْهِ مِنْهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Your letter came to me<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Keep you alive, and the letter which you had dispatched in its scroll, and my<sup>-ajfj</sup> understanding encompasses entirety of what is inclusive upon its wordings, and the repetitive errors in it, and if you had contemplated it, you would have paused upon part of what I<sup>-ajfj</sup> paused upon from it.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا لَا شَرِيكَ لَهُ عَلَى إِحْسَانِهِ إِلَيْنَا وَ فَضْلِهِ عَلَيْنَا أَيْ اللَّهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا إِيْمَانًا وَ لِلْبَاطِلِ إِلَّا زُهُوقًا وَ هُوَ شَاهِدٌ عَلَيَّ بِمَا أَدْكُرُهُ وَإِيَّ عَلَيَّكُمْ بِمَا أَقُولُهُ

And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, Praising, there being no associates for Him<sup>-azwj</sup> upon His<sup>-azwj</sup> Favours to us, and His<sup>-azwj</sup> Grace upon us. Allah<sup>-azwj</sup> Mighty and Majestic Refused for the truth except that He<sup>-azwj</sup> would Complete it, and for the falsehood except vanishing it, and He<sup>-azwj</sup> is a Witness upon me<sup>-ajfj</sup> with what I<sup>-ajfj</sup> am mentioning, and for me<sup>-ajfj</sup> upon you all, with what I<sup>-ajfj</sup> am saying.

إِذَا اجْتَمَعْنَا لِيَوْمٍ لَا رَيْبَ فِيهِ وَ يَسْأَلُنَا عَمَّا نَحْنُ فِيهِ مُخْتَلِفُونَ إِنَّهُ لَمْ يَجْعَلْ لِصَاحِبِ الْكِتَابِ عَلَى الْمَكْتُوبِ إِلَيْهِ وَ لَا عَلَيَّكَ وَ لَا عَلَى أَحَدٍ مِنَ الْخَلْقِ إِمَامَةً مُفْتَرَضَةً وَ لَا طَاعَةً وَ لَا ذِمَّةً

When we gather for a Day there is no doubt in it, and He<sup>-azwj</sup> will Ask us about what we are differing in. He<sup>-azwj</sup> has not Made the obligatory Imamate to be for the writer of the letter to the one written to, nor upon you, nor upon anyone from the creatures, nor any obedience nor responsibility.

وَ سَأَيُّبُ لَكُمْ ذِمَّةً تَكْتُمُونَ بِهَا إِنْ شَاءَ اللَّهُ يَا هَذَا يَرْحَمُكَ اللَّهُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَ لَا أَهْمَلَهُمْ سُدىً بَلْ خَلَقَهُمْ بِعُدْرَتِهِ وَ جَعَلَ لَهُمْ أَسْمَاعًا وَ أَبْصَارًا وَ قُلُوبًا وَ أَلْبَابًا

And I<sup>-ajfj</sup> shall be explaining to you all the responsibility you can be sufficing with, if Allah<sup>-azwj</sup> so Desires. O you, may Allah<sup>-azwj</sup> have Mercy on you! Allah<sup>-azwj</sup> the Exalted did not Create the creatures in vain nor Neglected them in vain. But He<sup>-azwj</sup> Created them by His<sup>-azwj</sup> Power and Made hearing to be for them, and sight, and heart, and understanding.

ثُمَّ بَعَثَ إِلَيْهِمُ النَّبِيِّينَ عَ مُبَشِّرِينَ وَ مُنذِرِينَ يَأْمُرُوهُمْ بِطَاعَتِهِ وَ يَنْهَوهُمْ عَنِ مَعْصِيَتِهِ وَ يُعَرِّفُوهُمْ مَا جَعَلَهُ مِنْ أَمْرِ خَالِقِهِمْ وَ دِينِهِمْ وَ أَنْزَلَ عَلَيْهِمْ كِتَاباً وَ بَعَثَ إِلَيْهِمْ مَلَائِكَةً يَأْتِيَنَّهُمْ بَيِّنُهُمْ وَ بَيِّنَ مِنْ بَعَثْتَهُمْ إِلَيْهِمْ بِالْفَضْلِ الَّذِي جَعَلَهُ لَهُمْ عَلَيْهِمْ وَ مَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَ الْبُرَاهِينِ الْبَاهِرَةِ وَ الْآيَاتِ الْعَالِيَةِ

Then He<sup>-azwj</sup> Sent the Prophets<sup>-as</sup> to them, giving good news and warning, instructing them with obeying Him<sup>-azwj</sup> and forbidding them from disobeying Him<sup>-azwj</sup>, and letting them know what they had been ignorant of from the matter of their Creator and their religion, and Revealed Books upon them, and Sent Angels to them, coming between them and the One<sup>-azwj</sup> Who had Sent to them with the Grace which He<sup>-azwj</sup> had Made it to be for them, upon them, and what He<sup>-azwj</sup> Gave them from the apparent evidence, and the dazzling proofs, and the overcoming signs.

فَمِنْهُمْ مَنْ جَعَلَ النَّارَ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ أَخَذَهُ خَلِيلًا وَ مِنْهُمْ مَنْ كَلَّمَهُ تَكْلِيمًا وَ جَعَلَ عَصَاهُ تُعْبَانًا مُبِينًا وَ مِنْهُمْ مَنْ أَحْيَا الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَتْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ مِنْهُمْ مَنْ عَلَّمَهُ مَنْطِقَ الطَّيْرِ وَ أَوْقَى مِنْ كُلِّ شَيْءٍ

From them<sup>-as</sup> was one He<sup>-azwj</sup> Made the fire to be cool upon him and safe, and Took him<sup>-as</sup> as a friend; and from them<sup>-as</sup> was on He<sup>-azwj</sup> Spoke to him<sup>-as</sup> in a conversation, and Made his<sup>-as</sup> staff to be a clear serpent; and from them<sup>-as</sup> was one who revived the dead by the Permission of Allah<sup>-azwj</sup> and cured the blind and the leper, by the Permission of Allah<sup>-azwj</sup>; and from them<sup>-as</sup> was on whom He<sup>-azwj</sup> Taught the speech of the bird and Gave from all things.

ثُمَّ بَعَثَ مُحَمَّدًا صَ رَحْمَةً لِّلْعَالَمِينَ وَ تَمَّمَ بِهِ نِعْمَتَهُ وَ حَتَمَ بِهِ أَنْبِيَاءَهُ وَ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً وَ أَظْهَرَ مِنْ صِدْقِهِ مَا أَظْهَرَ وَ بَيَّنَّ مِنْ آيَاتِهِ وَ عَلَامَاتِهِ مَا بَيَّنَّ ثُمَّ قَبَضَهُ صَ حَمِيدًا قَوِيدًا سَعِيدًا

Then He<sup>-azwj</sup> Sent Muhammad<sup>-sawww</sup> as a Mercy to the worlds, and Completed His<sup>-azwj</sup> Favours by him<sup>-sawww</sup>, and Ended His<sup>-azwj</sup> Prophets<sup>-as</sup> by him<sup>-sawww</sup>, and Sent him<sup>-sawww</sup> to the people in general (all), and Revealed of his<sup>-sawww</sup> truthfulness what He<sup>-azwj</sup> Revealed, and Manifested from His<sup>-azwj</sup> Signs and markings what He<sup>-azwj</sup> Manifested. Then He<sup>-azwj</sup> Recalled him<sup>-sawww</sup>, praised, happy, fortunate.

وَ جَعَلَ الْأَقْرَبَ بَعْدَهُ إِلَى أَخِيهِ وَ ابْنِ عَمَّتِهِ وَ وَصِيَّهُ وَ وَارِثَهُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ ثُمَّ إِلَى الْأَوْصِيَاءِ مِنْ وُلْدِهِ وَاحِدًا وَاحِدًا أَحْيَا بِهِمُ دِينَهُ وَ أَمَّمَ بِهِمْ نُورَهُ وَ جَعَلَ بَيْنَهُمْ وَ بَيْنَ إِخْوَانِهِمْ وَ بَنِي عَمَّتِهِمْ وَ الْأَذْنَبِينَ فَالْأَذْنَبِينَ مِنْ ذَوِي أَرْحَامِهِمْ فُرْقَانًا بَيِّنًا

And He<sup>-azwj</sup> Made the command after him<sup>-sawww</sup> to his<sup>-sawww</sup> brother<sup>-asws</sup>, and son<sup>-asws</sup> of his<sup>-sawww</sup> uncle<sup>-as</sup>, and his<sup>-sawww</sup> inheritor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then to the successors<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, one by one. He<sup>-azwj</sup> Revived His<sup>-azwj</sup> religion by them<sup>-asws</sup>, and Completed His<sup>-azwj</sup> Noor by them<sup>-asws</sup>, and Made between them<sup>-asws</sup> and their<sup>-asws</sup> brothers and sons of their<sup>-asws</sup> uncles, and the lower so the lower from the ones with kinship, a clear criterion.

يُعْرِفُ بِهِ الْحُجَّةَ مِنَ الْمُخْجُوجِ وَ الْإِمَامَ مِنَ الْمَأْمُومِ بِأَنَّ عَصَمَتَهُمْ مِنَ الذُّنُوبِ وَ بَرَأَتُهُمْ مِنَ الْعُيُوبِ وَ طَهَّرَتُهُمْ مِنَ الدَّنَسِ وَ نَزَّهَتُهُمْ مِنَ اللَّبْسِ وَ جَعَلَهُمْ حُرَّانَ عِلْمِهِ وَ مُسْتَوْدَعَ حِكْمَتِهِ وَ مَوْضِعَ سِرِّهِ وَ أَيَّدَهُمُ بِالذَّلَائِلِ

By it was recognised, the Divine Authority from the subject, and the Imam<sup>-asws</sup> from the ones led, by Fortifying them<sup>-asws</sup> from the sins, and Freed them from the faults, and Purified them from the filth, and Stripped them<sup>-asws</sup> from the confusion, and Made them<sup>-asws</sup> treasurers of

His<sup>-azwj</sup> Knowledge, and depositories of His<sup>-azwj</sup> Wisdom, and place of His<sup>-azwj</sup> secrets, and He<sup>-azwj</sup> Aided them<sup>-asws</sup> with the evidence(s).

وَلَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَ لَادَّعَى أَمْرَ اللَّهِ عَزَّ وَ جَلَّ كُلُّ أَحَدٍ وَ لَمَا عُرِفَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا الْعَالِمُ مِنَ الْجَاهِلِ

And had it not been for that, the people would have been upon sameness, and every one of them would have claimed the Command of Allah<sup>-azwj</sup> Mighty and Majestic, and neither would the truth have been known from the falsehood, nor the knowledgeable one from the ignorant one.

وَ قَدْ ادَّعَى هَذَا الْمُنْبَطِلُ الْمُتَمَتِّرِي عَلَى اللَّهِ الْكَذِبَ بِمَا ادَّعَاهُ فَلَا أُدْرِي بِأَيِّ حَالَةٍ هِيَ لَهُ رَجَاءٌ أَنْ يُبَيِّنَ دَعْوَاهُ أَوْ يَفِيضَهُ فِي دِينِ اللَّهِ فَوَاللَّهِ مَا يَعْرِفُ حَالًا مِنْ حَرَامٍ وَ لَا يُفَرِّقُ بَيْنَ حُطَاءٍ وَ صَوَابٍ

And this false one has made a claim, the fabricator of lies upon Allah<sup>-azwj</sup>, with what he has claimed. I<sup>-ajfi</sup> do not know with which state he is hoping to complete his claim. Is it due to his understanding in the religion of Allah? By Allah<sup>-azwj</sup>! He neither knows the Permissible from the Prohibited, nor can he differentiate between the mistake and the correctness.

أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَ لَا مُحْكَمًا مِنْ مُشْتَبِهٍ وَ لَا يَعْرِفُ حَدَّ الصَّلَاةِ وَ وَقْتَهَا

Or, is it due to knowledge? But, he neither knows a truth from a falsehood, nor a Decisive (Verse) from an Allegorical, and he does not know the limits of the Salat and its timings.

أَمْ يَوْرَعُ فَاللَّهُ شَهِيدٌ عَلَى تَرْكِهِ الصَّلَاةَ الْفَرْضَ أَرْبَعِينَ يَوْمًا يَزْعُمُ ذَلِكَ لَطَلْبِ الشَّعْوَذَةِ وَ لَعَلَّ خَيْرَهُ قَدْ تَأَدَّى إِلَيْكُمْ وَ هَاتِيكَ طُرُوفُ مُسْكِرِهِ مَنْصُوبَةٌ وَ آثَارُ عَصْبَانِهِ لِلَّهِ عَزَّ وَ جَلَّ مَشْهُورَةٌ قَائِمَةٌ

Or is it due to piety? Allah<sup>-azwj</sup> is a Witness upon his neglecting the Obligatory Salat for forty days claiming that it was to seek the sorcery, and perhaps his news has been delivered to you all, his violations of his being intoxicated are attributed, and the impacts of his disobeying Allah<sup>-azwj</sup> Mighty and Majestic is well-known, long-standing.

أَمْ بَيِّنَةٌ فَلْيَأْتِ بِهَا أَمْ بِحُجَّةٍ فَلْيَقِمِهَا أَمْ بِدَلَالَةٍ فَلْيَدْكُرْهَا

Or it is due to a Verse? Then let him come with it. Or is it due to an argument? So let him establish it. Or is it due to evidence? So let him mention it.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَمَّ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُسَمًّى وَ الَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا عَمَّا أَنْذَرُوا مُعْرِضُونَ

Allah<sup>-azwj</sup> Mighty and Majestic Says in His<sup>-azwj</sup> Book: In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **Ha Meem [46:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2] We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3].**

فَأَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أُرُونِي مَا ذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

**Say: 'Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4].**

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

**And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].**

فَأَلْتَمِسْ تَوَلَّى اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظَّالِمِ مَا ذَكَرْتُ لَكَ وَامْتَحِنُهُ وَ سَلُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ يُعَسِّرُهَا أَوْ صَلَاةٍ فَرِيضَةٍ يُبَيِّنُ حُدُودَهَا وَ مَا يَجِبُ فِيهَا لِتَعْلَمَ حَالَهُ وَ مَقْدَارَهُ وَ يَظْهَرَ لَكَ عُورُهُ وَ نُقْصَانُهُ وَ اللَّهُ حَسِيبُهُ

Therefore, beseech Allah<sup>-azwj</sup> to Incline you away from this unjust one, whom I<sup>-ajfi</sup> have mentioned to you, and test him, and ask him about Verse from the Book of Allah<sup>-azwj</sup> for him interpret these, or obligatory Salat for him to explain its limits and what is obligated in these, for you to know his state, and his worth, and for his faults and his deficiencies to be revealed to you, and Allah<sup>-azwj</sup> will Reckon him!

حَفِظَ اللَّهُ الْحَقَّ عَلَى أَهْلِهِ وَ أَقْرَبَهُ فِي مُسْتَقَرِّهِ وَ قَدْ آتَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ الْإِمَامَةَ فِي أَحْوَجِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَ اضْمَحَلَّ الْبَاطِلُ وَ انْحَسَرَ عَنْكُمْ

May Allah<sup>-azwj</sup> Preserve the truth upon his people, and Settle it in its resting place! And Allah<sup>-azwj</sup> Mighty and Majestic has Refused for Imamate to be in two brothers after Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. And when Allah<sup>-azwj</sup> Permits for us<sup>-ajfi</sup> in the words (speaking), the truth shall appear and the falsehood would waste away and recede away from you all.

وَ إِلَى اللَّهِ أَرْعَبُ فِي الْكِفَايَةِ وَ جَمِيلِ الصُّنْعِ وَ الْوَلَايَةِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

And to Allah<sup>-azwj</sup> I<sup>-ajfi</sup> desire the sufficiency and beautiful dealings, and the Wilayah, and Allah<sup>-azwj</sup> Suffices us and is the best Protector and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.<sup>32</sup>

22- غط، الغيبة للشيخ الطوسي جماعة عن الصادق عن عمارة بن الحسين بن إسحاق عن أحمد بن الحسن بن أبي صالح الخندي وكان قد أح في الفحص و الطلب و سار في البلاد و كتب على يد الشيخ أبي القاسم بن روح قدس الله روحه إلى الصاحب ع يشكو تعلق قلبه و اشتغاله بالفحص و الطلب و يسأل الجواب بما تسكن إليه نفسه و يكشف له عما يعمل عليه

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Sadouq, from Ammar Bin Al-Husayn Bin Is'haq, from Ahmad Bin Al-Hassan Bin Abu Salih al Khujnady,

<sup>32</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 21

‘And he had insisted in examining, and seeking, and travelling in the country, and he wrote upon the hand of the Sheikh Abu Al-Qasim Bin Rawh, may Allah<sup>-azwj</sup> Sanctify his soul, to Master<sup>-ajfi</sup> of the Time, complaining relating his heart, and his pre-occupation with the researching and the seeking (the Imam<sup>-ajfi</sup>), and he asked for the answer with what his soul could be calmed to and he<sup>-ajfi</sup> should uncover from what he can be working upon.

قَالَ فَخَرَجَ إِلَيَّ تَوَفِيعَ نُسخَتُهُ مَنْ بَحَثَ فَقَدْ طَلَبَ وَ مَنْ طَلَبَ فَقَدْ دُلَّ وَ مَنْ دُلَّ فَقَدْ أَشَاطَ وَ مَنْ أَشَاطَ فَقَدْ أَشْرَكَ-

He said, ‘A letter emerged to me, it’s copy is: ‘The one who researches, so he has sought, and the one who seeks, so he would be pointed, and the one who has been pointed, so he has been lured (by Satan<sup>-la</sup>), and the one who has been lured, so he has associated’.

قَالَ فَكَفَفْتُ عَنِ الطَّلَبِ وَ سَكَنْتُ نَفْسِي وَ عُدْتُ إِلَى وَطَنِي مَسْرُوراً وَ الْحَمْدُ لِلَّهِ.

He said, ‘I refrained from the seeking and calmed my soul, and I returned to my homeland happy, and the Praise is for Allah<sup>-azwj</sup>’.<sup>33</sup>

23- يج، الخرائج و الجرائح زوي عن أحمد بن أبي روح قال خرجت إلى بغداد في مال لأبي الحسن الحضير بن محمد لأوصله و أمرني أن أدفعه إلى أبي جعفر محمد بن عثمان العمري فأمرني أن أدفعه إلى غيره و أمرني أن أسأل الدعاء للعلة التي هو فيها و أسأله عن الوبر يحل لبسه

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ahmad Bin Abu Rawh who said,

‘I went out to Baghdad regarding wealth of Abu Al-Hassan Al-Khazr Bin Muhammad in order to deliver it, and he instructed me that I should hand it over to Abu Ja’far Muhammad Bin Usman al Amry. He instructed me to hand it to someone else, and instructed me that I should ask for the supplication for the illness which he was (suffering) in, and ask him<sup>-ajfi</sup> about the fur, is it permissible to wear it?

فَدَخَلْتُ بَغْدَادَ وَ صِرْتُ إِلَى الْعُمَرِيِّ فَأَبَى أَنْ يَأْخُذَ الْمَالَ وَ قَالَ صِرْ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَحْمَدَ وَ ادْفَعْ إِلَيْهِ فَإِنَّهُ أَمَرَهُ بِأَنْ يَأْخُذَهُ وَ قَدْ حَرَجَ الَّذِي طَلَبْتُ فَجِئْتُ إِلَى أَبِي جَعْفَرٍ فَأَوْصَلْتُهُ إِلَيْهِ

I entered Baghdad and came to Al-Amry. He refused to take the wealth and said, ‘Go to Abu Ja’far Muhammad Bin Ahmad and hand it to him, for he has been ordered to be taking it, and that which you are seeking would emerge’. I came to Abu Ja’far and gave it to him.

فَأَخْرَجَ إِلَيَّ رُفْعَةً فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَأَلْتُ الدُّعَاءَ عَنِ الْعِلَّةِ الَّتِي تَجِدُهَا وَهَبَ اللَّهُ لَكَ الْعَافِيَةَ وَ دَفَعَ عَنْكَ الْآفَاتِ وَ صَرَفَ عَنْكَ بَعْضَ مَا تَجِدُهُ مِنَ الْحَرَارَةِ وَ عَافَاكَ وَ صَحَّ جِسْمُكَ

A note emerged to me wherein was: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! You asked for the supplication from the illness which you are feeling. May Allah<sup>-azwj</sup> Grant the well-being to you and Repel the afflictions away from you, and Turn away from you part of what you are feeling of the heat, and Cure you and Make your body to be healthy.

<sup>33</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 22

وَ سَأَلْتُ مَا يَجِلُّ أَنْ يُصَلِّيَ فِيهِ مِنَ الْوَبْرِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْفَنَكِ وَ الدَّلَقِ وَ الْحَوَاصِلِ فَأَمَّا السَّمُورُ وَ النَّعَالِبُ فَحَرَامٌ عَلَيْكَ وَ عَلَى غَيْرِكَ الصَّلَاةُ فِيهِ وَ يَجِلُّ لَكَ جُلُودُ الْمَأْكُولِ مِنَ اللَّحْمِ إِذَا لَمْ يَكُنْ فِيهِ غَيْرُهُ

And you asked what is permissible to pray Salat in, from the fur of the beaver, and the squirrel, and the fox, and the martens, and the birds. As for the beaver and the fox, it is prohibited upon you and upon others to be praying Salat in it, and it is permissible for you the skin of the ones whose meat can be eaten, when there does not happen to be anything else in it.

وَ إِنْ لَمْ يَكُنْ لَكَ مَا تُصَلِّيَ فِيهِ فَالْحَوَاصِلُ جَائِزٌ لَكَ أَنْ تُصَلِّيَ فِيهِ الْفَرَاءَ مَتَاعُ الْعَتَمِ مَا لَمْ يُذَبَّحْ بِأَرْمَنِةٍ [بِإِزْمِينِيَّةٍ] يُذَبِّحُهُ النَّصَارَى عَلَى الصَّلِيبِ فَجَائِزٌ لَكَ أَنْ تَلْبَسَهُ إِذَا ذَبَّحَهُ أَحَدٌ لَكَ أَوْ مُخَالِفٌ تَتَّقِي بِهِ.

And if there does not happen to be for you what you can be praying Salat in, then the bird is allowed for you that you pray Salat in it the furs of the sheep so long as it has not been slaughtered at Armenia, slaughtered by the Christians upon the crucifix. It is allowed for you to wear it when a brother of yours has slaughtered it, or an adversary you are trusting with".<sup>34</sup>

إلى هنا انتهى ما أردت إيراده في كتاب الغيبة و أرجو من فضله تعالى أن يجعلني من أنصار حجته و القائم بدينه و من أعوانه و الشهداء تحت لوائه و أن يقر عيني و عيون والدي و إخواني و أصحابي و عشائري و جميع المؤمنين برويته و أن يكحل عيوننا بغيار مواكب أصحابه فإنه المرجو لكل خير و فضل.

(Majlisi says), 'Up to here ends what I wanted its intent in the book of occultation, and I hope from the Grace of the Exalted that He<sup>-azwj</sup> Makes me to be from the helpers of His<sup>-azwj</sup> Divine Authroty, and the ones standing with His<sup>-azwj</sup> religion, and to be from his<sup>-ajfi</sup> supporters and the martyrs unders his<sup>-ajfi</sup> flag, and that He<sup>-azwj</sup> Delights my eyes, and eyes of my father, and my brothers, and my companions, and my clan, and entirety of the Momineen by seeing him<sup>-asws</sup>, and that He<sup>-azwj</sup> Applies the kohl of the dust in our eyes, and companionship of his<sup>-ajfi</sup> companions, for it is a hope of every good and merit.

ألتمس ممن ينظر في كتابي أن يترحم علي و يدعو بالمغفرة لي في حياتي و بعد موتي و الحمد لله أولاً و آخراً و صلى الله على محمد و أهل بيته الطاهرين

I seel from the ones who look into my book that he has mercy upon me and supplicates for the Forgiveness for me during my lifetime and after my death. And the Praise is for Allah<sup>-azwj</sup>, the First and the Last, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure.

و كتب بيمنه الجانية مؤلفه أحقر عباد الله الغني محمد باقر بن محمد تقي عفي عنهما بالنبي و آله الأكرمين في شهر رجب الأصعب من شهر سنة ثمان و سبعين بعد الألف من الهجرة النبوية.

And it has been written by his guilty right hand, its compiler, the lowest of the servants of Allah<sup>-azwj</sup> the Generous, Muhammad Baqir Bin Muhammad Taqi (Al Majlisi), may Allah<sup>-azwj</sup> Pardon them both throught the Prophet<sup>-saww</sup> and his<sup>-saww</sup> honourable Progeny<sup>-asws</sup> in the month of Rajab in more than a month from the months of the year seventy-eight after the thousand from the Hijra of the Prophet<sup>-saww</sup>.

<sup>34</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 23



[جنة المأوى لمؤلفه العلامة الحاج ميرزا حسين النوري قدس سره النوري](#)

## (THE BOOK) 'JANNAT AL-MAWA' (COMPILED BY THE ALLAMA AL-HAAJ MIRZA HUSAYN AL NOORY, MAY ALLAH<sup>-azwj</sup> SANCTIFY HIS SOUL)

[في ذكر من فاز بلقاء الحجة ع أو معجزته في الغيبة الكبرى](#)

### REGARDING MENTION OF THE ONES WHO SUCCEEDED IN MEETING THE DIVINE AUTHORITY DURING THE MAJOR OCCULTATION.

Translator's note: 'I don't see how the following chapter can be deemed to be correct as a letter had emerged stating the following:

و سَيَأْتِي شِيعَتِي مَنْ يَدَّعِي الْمَشَاهِدَةَ أَلَا فَمَنْ ادَّعَى الْمَشَاهِدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَ الصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And there will be coming ones from my Shias who would claim the witnessing (to have seen me<sup>-ajfi</sup>). Indeed! The one who claims the witnessing before the emergence of Al-Sufyani and the Scream, so he is a fabricating liar! And there is neither any might nor strength except with Allah<sup>azwj</sup>'.

Refer to chapter 16 Hadith 7, Bihar ul Anwar Vol. 51 .

Secondly, this book 'Jannat Al-Mawa' was penned after Bihar Al-Anwaar and was added, later on, to it to when its original volumes were rearranged. Hence content of 'Jannat Al-Mawa' has nothing to do with the origin Al-Bihar ul Anwar compiler by Muhammad Baqir Al-Majlisi. So it is a deliberate effort made later on in order to strengthens clergy system (mullaism), we however translated it so that readers are not baffled by the claims and wrong intentions of clergy system.

الحكاية الأولى [تشرف محمود الفارسي المعروف بأخي بكر بخدمة الامام عليه السلام حين أشرف على الهلاك و نجاته من الهلكة، و الدخول في مذهب التشيع]

## The first story – Ennoblement of Mahmoud Al-Farsy, well-known as brother of Bakr, in the service of the Imam<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, when he was overlooking upon the destruction (death) and he<sup>-ajfj</sup> saved him from the destruction, and the entry into the doctrine of the Shias

حدث السيد المعظم المجل بقاء الدين علي بن عبد الحميد الحسيني النجفي النيلي المعاصر للشهيد الأول في كتاب الغيبة عن الشيخ العالم الكامل القدوة المقرئ الحافظ محمود الحاج المعتمر شمس الحق و الدين محمد بن قارون قال

The Seyyid, the revered, the majestic, the glory of the religion, Ali Bin Abdul Hameed Al-Husayni Al-Najafi, the contemporary of the first martyr, in the book 'Al Ghayba', from the Sheikh, the scholar, the perfect, the role-model, the memoriser, the praised, the pilgrim of Hajj, the sun of the truth and the religion, Muhammad Bin Qaroun said,

دعيت إلى امرأة فأتيتهما و أنا أعلم أنها مؤمنة من أهل الخير و الصلاح فزوجها أهلها من محمود الفارسي المعروف بأخي بكر و يقال له و لأقاربه بنو بكر و أهل فارس مشهورون بشدة التنسن و النصب و العداوة لأهل الإيمان و كان محمود هذا أشدهم في الباب و قد وفقه الله تعالى للتشيع دون أصحابه.

'I was invited to a woman, so I went to her, and I knew that she was a believer from the people of the good and the righteousness. Her family got her married to Mahmoud Al-Farsy, well-known as brother of Bakr, and his relatives were called the clan of Bakr, and the people of Fars were famous with the severity of the sharpness, and the hostility, and the enmity to the people of faith, and this Mahmoud was their severest in the door (hostility), and Allah<sup>-azwj</sup> the Exalted has Harmonised him besides his companions.

فقلت لها و اعجابه كيف سمح أبوك بك و جعلك مع هؤلاء النواصب و كيف اتفق لزوجك مخالفة أهله حتى ترفضهم

I said to her, 'O how strange! How liberal is your father, and he has made you to be with these Nasibis (Hostile ones), and how did your husband agree to oppose his family until you reject them?'

فقلت يا أيها المقرئ إن له حكاية عجيبة إذا سمعها أهل الأدب حكموا أنها من العجب قلت و ما هي قالت سله عنها سيخبرك.

She said, 'O you Al-Muqry! There is a strange story for him. When the people of education heard it, they decided that it is from the wonders'. I said, 'And what is it?' She said, 'Ask him about it, he will be informing you'.

قال الشيخ فلما حضرنا عنده قلت له يا محمود ما الذي أخرجك عن ملة أهلك و أدخلك مع الشيعة

The Sheikh said, 'When we presented to be in his presence, I said to him, 'O Mahmoud! What is that which brought you out from the religion of your family and entered you to be with the Shias?'

فقال يا شيخ لما اتضح لي الحق تبعته اعلم أنه قد جرت عادة أهل الفرس أنهم إذا سمعوا بورود القوافل عليهم خرجوا يتلقونهم فاتفق أنا سمعنا بورود قافلة كبيرة فخرجت و معي صبيان كثيرون و أنا إذ ذاك صبي مراهق

He said, 'O Sheikh! When the truth was clear for me, I followed it. Know that the norms of the people of Fars flowed that whenever the caravan would arrive to them, they would come out to receive them. By co-incidence I heard of the arrival of a large caravan, so I came out, and there were a lot of boys with me, and when that happened, I was a teenage boy.

فاجتهدنا في طلب القافلة بجهلنا و لم نفكر في عاقبة الأمر و صرنا كلما انقطع منا صبي من التعب خلوه إلى الضعف فضللنا عن الطريق و وقعنا في واد لم نكن نعرفه و فيه شوك و شجر و دغل لم نر مثله قط

We struggled in searching for the caravan without ignorance and we did not think in the consequences of the matter, and came. Every time a boy from us got cut off from us due to the fatigue, he would isolate to the weak. We go lost from the road and we fell in a valley we did not recognise, and in it were thorns and trees and bushes we had not seen the likes of it, at all.

فأخذنا في السير حتى عجزنا و تدلت ألسنتنا على صدورنا من العطش فأيقنا بالموت و سقطنا لوجوهنا.

We took in the travelling until we were frustrated and our tongues were rolling upon our chests out of thirst. We were certain of the death and we fell to our faces.

فبينما نحن كذلك إذا بفارس على فرس أبيض قد نزل قريبا منا و طرح مفرشا لطيفا لم نر مثله تفوح منه رائحة طيبة فالتفتنا إليه و إذا بفارس آخر على فرس أحمر عليه ثياب بيض و على رأسه عمامة لها ذؤابتان

While we were like that when there was a horseman upon a white horse had descended nearby from us. He dropped a thin tablecloth we had not seen the likes of it. A goodly aroma was effusing from it. We turned towards him, and there with the horseman, there was another one upon a red horse. Upon him there were white clothes, and a turban upon his head, having two tails (ends) for it.

فنزل على ذلك المفرش ثم قام فصلى بصاحبه ثم جلس للتعقيب. فالتفت إلي و قال يا محمود فقلت بصوت ضعيف لبيك يا سيدي قال ادن مني فقلت لا أستطيع لما بي من العطش و التعب قال لا بأس عليك.

He descended upon that tablecloth, then stood up and prayed Salat with his companion, then sat down for the follow-up (acts of worship). He turned to me and said: 'O Mahmoud!' I said in a weak voice, 'Here I am, O my chief!' He said, 'Come near me!' I said, 'I am not able', due to what was with me from the thirst and the tiredness. He said, 'There is no problem upon you'.

فلما قالها حسبت كأن قد حدث في نفسي روح متجددة فسعيت إليه حيوفا فمر يده على وجهي و صدري و رفعها إلى حنكي فرده حتى لصق بالحنك الأعلى و دخل لساني في فمي و ذهب ما بي و عدت كما كنت أولا.

When he said it, I reckoned as if a new soul had occurred within myself. I strived towards him, crawling. He passed his hand upon my face and my chest and raised it to my throat and

returned it until it struck with the upper throat, and inserted my tongue into my mouth, and whatever was with me, went away, and I returned to be just as I had been at first.

فقال قم و ائتني بمخضلة من هذا الخنظل وكان في الوادي خنظل كثير فأتيته بمخضلة كبيرة فقسّمها نصفين و ناولنيها و قال كل منها

He said, 'Arise and come to me with a colocynth from these colocynths!' and in the valley there were a lot of colocynths. So I came to him with a large colocynth. He divided it into two halves and gave these to me and said: 'Eat from these'.

فأخذتها منه و لم أقدم على مخالفته و عندي أمرني أن أكل الصبر لما أعهد من مرارة الخنظل فلما ذقتها فإذا هي أحلى من العسل و أبرد من الثلج و أطيب ريحا من المسك شبعت و رويت.

I took these from him, and I did not go upon opposing him, and in my view he had instructed me to eat the bitter due to what I had known from the bitterness of the colocynth. When I tasted it, behold, it was sweeter than the honey and colder than the snow, and more aromatic than the musk. I was satiated and saturated.

ثم قال لي ادع صاحبك فدعوته فقال بلسان مكسور ضعيف لا أقدر على الحركة فقال له قم لا بأس عليك فأقبل إليه حبوا و فعل معه كما فعل معي ثم نضح ليركب فقلنا بالله عليك يا سيدنا إلا ما أتممت علينا نعمتك و أوصلتنا إلى أهلنا

Then he said to me, 'Call your companion!' I called him. He said in a broken weak tongue, 'I am not able upon the movement'. He said to him: 'Arise, there is no problem upon you!' He went towards him crawling, and he did with him just as he had done with me. Then he got up to ride. We said, 'By Allah<sup>-azwj</sup> upon you, O our chief! If only you could complete your favour upon us and make us arrive to our families!'

فقال لا تعجلوا و خط حولنا برمح خطة و ذهب هو و صاحبه فقلت لصاحبي قم بنا حتى نقف بإزاء الجبل و نقع على الطريق فقمنا و سرنا و إذا بحائط في وجوهنا فأخذنا في غير تلك الجهة فإذا بحائط آخر و هكذا من أربع جوانبنا.

He said: 'Do not be hasty!' And he drew a line (in the sand) around us with his spear and he and his companions went away. I said to my companion, 'Arise with us until we pause facing the mountain and we end up on the road'. We stood and walked, and there was a wall in our faces. So we took in other than that direction, and there was another wall. And like that, from four of our sides.

فجلسنا و جعلنا نبكي على أنفسنا ثم قلت لصاحبي ائتنا من هذا الخنظل لتأكله فأتى به فإذا هو أمر من كل شيء و أقبح فرمينا به ثم لبثنا هنيئة و إذا قد استدار من الوحش ما لا يعلم إلا الله عدده و كلما أرادوا القرب منا منعهم ذلك الحائط فإذا ذهبوا زال الحائط و إذا عادوا عاد.

We sat down and went on to cry upon ourselves. Then I said to my companion, 'Bring to us from this colocynth so we can eat it'. He came with it, and behold, it is bitterer than all things and uglier. We threw it away. Then we waited for a while, and the wild animals circled us, what no one knows their numbers except Allah<sup>-azwj</sup>, and every time they intended the nearness from us, that wall prevented them. When they went away, the wall declined, and they returned with a returning'.

قال فبتنا تلك الليلة آمنين حتى أصبحنا و طلعت الشمس و اشتد الحر و أخذنا العطش فجزعنا أشد الجزع و إذا بالفارسين قد أقبلوا و فعلا كما فعلا بالأمس فلما أرادا مفارقتنا قلنا له بالله عليك إلا أوصلتنا إلى أهلنا فقال أبشرا فسيأتيكما من يوصلكما إلى أهليكما ثم غابا.

He said, 'We spent that night in security until it was morning and the sun emerged, and the heat intensified, and the thirsts seized us. We panicked with intense panic, and there were the two horsemen coming over, and they did what they had done the day before. When they wanted to separate from us, we said to him, 'By Allah<sup>-azwj</sup> upon you! If only you could make us arrive to our families!' He said, 'Received good news, for there will be coming, one who will take you to your families'. Then they disappeared.

فلما كان آخر النهار إذا برجل من فراسنا و معه ثلاث أحمره قد أقبل ليحتطب فلما رأنا ارتاع منا و انهمز و ترك حميره فصحننا إليه باسمه و تسمينا له فرجع و قال يا ويلكما إن أهاليكما قد أقاموا عزاءكما قوما لا حاجة لي في الحطب

When it was end of the day, there was a man from our Fars, and with him were three donkeys, coming over to gather firewood. When he saw us, he was scared from us, and he got up and left his donkey. We shouted at him with his name, and we named to him. He returned and said, 'O woe be unto you both! Both your families have established your condolences. Arise, for there is no need for me regarding the firewood'.

فقمنا و ركبنا تلك الأحمره فلما قربنا من البلد دخل أمامنا و أخبر أهلنا ففرحوا فرحا شديدا و أكرموه و اخلعوا عليه. فلما دخلنا إلى أهلنا سألونا عن حالنا فحكينا لهم بما شاهدناه فكذبونا و قالوا هو تخيل لكم من العطش.

We stood up and rode those donkeys. When we were near from the city, he entered before us and informed our families. They rejoiced intensely and honoured him and gifted garments upon him. When we entered to see our families, they asked us about our situation. We told them what we had witnessed. They belied us and said, 'It is an imagination of your due to thirst'.

قال محمود ثم أنساني الدهر حتى كان لم يكن و لم يبق على خاطري شيء منه حتى بلغت عشرين سنة و تزوجت و صرت أخرج في المكارة و لم يكن في أهلي أشد مني نصبا لأهل الإيمان سيما زوار الأئمة ع بسرمن رأى فكنت أكرهم الدواب بالقصد لأذيتهم بكل ما أقدر عليه من السرقة و غيرها و أعتقد أن ذلك مما يقربني إلى الله تعالى.

Mahmoud said, 'Then the times made me forget until (as if) it had not happened, and there did not remain anything from it in my mind, until it reached twenty years, and I got married and went out to hire out (the animals), and there did not happen to be among my family anyone severer (harsher) than me in hostility to the people of faith, particularly the visitors of the Imams<sup>-asws</sup> at Surmanray. I used to hire the animals to them with the aim of hurting them with all what I was able upon, from the stealing and other such, and I believed that is from what would draw me near to Allah<sup>-azwj</sup> the Exalted.

فاتفق أني كريت دواي مرة لقوم من أهل الحلة و كانوا قادمين إلى الزيارة منهم ابن السهيلي و ابن عرفة و ابن حارب و ابن الزهدي و غيرهم من أهل الصلاح و مضيت إلى بغداد و هم يعرفون ما أنا عليه من العناد

By co-incident I hired out my animal once to a group from the people of Al-Hilla, and they had been arriving to the visitation since ancient times. From them was Ibn Al-Saheyli, and Ibn

Arafa, and Ibn Harib, and Ibn Al-Zahdy, and others from the people of righteousness, and I went to Baghdad, and they were knowing what enmity I was upon.

فلما خلوا بي من الطريق و قد امتلأوا علي غيظا و حنقا لم يتركوا شيئا من القبيح إلا فعلوه بي و أنا ساكت لا أقدر عليهم لكثرتهم فلما دخلنا بغداد ذهبوا إلى الجانب الغربي فنزلوا هناك و قد امتلأ فؤادي حنقا.

When they were alone with me from the road, they were filled with rage and fury upon me, they did not leave anything from the ugliness except they said it to me, and I was silent, not being able upon them due to their large numbers. When we entered Baghdad, they went to the western side and descended over there, and my head was filled with fury.

فلما جاء أصحابي قمت إليهم و لطمت على وجهي و بكيت فقالوا ما لك و ما دهاك فحكيت لهم ما جرى علي من أولئك القوم فأخذوا بي سيهم و لعنهم و قالوا طب نفسا فإننا نجتمع معهم في الطريق إذا خرجوا و نصنع بهم أعظم مما صنعوا.

When my companions came, I stood to them and slapped upon my face and cried. They said, 'What is the matter with you, and what has afflicted you?' I told them what had transpired upon me from those people. They took to reviling them and cursing them and said, 'Make yourself to feel good for we shall be gathering with them in the road when they go out, and we shall do with them more than what they have done!'

فلما جن الليل أدركتني السعادة فقلت في نفسي إن هؤلاء الرضاة لا يرجعون عن دينهم بل غيرهم إذا زهد يرجع إليهم فما ذلك إلا لأن الحق معهم فبقيت مفكرا في ذلك و سألت ربي بنبيه محمد ص أن يريني في ليلتي علامة أستدل بها على الحق الذي فرضه الله تعالى على عباده.

When the night shielded, I came across the fortunacy (good fortune/luck). I said within myself, 'They are Rafizis (Shias). They do not return from their religion, but others, when they are ascetic, return to them. So that cannot be except because the truth is with them'. I remained thinking regarding that and I asked my Lord<sup>-azwj</sup>, by His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> to Show me during my night, a sign I can be pointed with it to the truth which Allah<sup>-azwj</sup> the Exalted has Obligated upon His<sup>-azwj</sup> servants.

فأخذني النوم فإذا أنا بالجنة قد زخرت فإذا فيها أشجار عظيمة مختلفة الألوان و الثمار ليست مثل أشجار الدنيا لأن أغصانها مدلاة و عروقها إلى فوق و رأيت أربعة أنهار من خمر و لبن و عسل و ماء و هي تجري و ليس لها جرف بحيث لو أرادت النملة أن تشرب منها لشربت

The sleep seized me, and there I was at the Paradise having been decorated, and there were large trees in it of various types and fruits, not being like the trees of the world, because their branches, their branches were hanging and their leaves were up to the above. And I saw four rivers of wine and milk and honey and water, and these were flowing and there was no edge (cliff) for these, whereby even if the ant were to drink from it, it could drink.

و رأيت نساء حسنة الأشكال و رأيت قوما يأكلون من تلك الثمار و يشربون من تلك الأنهار و أنا لا أقدر على ذلك فكلما أردت أن أتناول من الثمار تصعد إلى فوق و كلما هممت أن أشرب من تلك الأنهار تغور إلى تحت فقلت للقوم ما بالكم تأكلون و تشربون و أنا لا أطيق ذلك فقالوا إنك لا تأتي إلينا بعد.

And I saw women of beautiful faces, and I saw a people eating from those fruits and drinking from those rivers while I was not able upon that. Every time I intended to take from the fruits,

it ascended to above (beyond reach), and every time I thought of drinking from those rivers, it sank below (beyond reach). I said to the people, 'What is the matter you are (able to be) eating and drinking, while I cannot endure that?' They said, 'You have not come to us yet'.

فبينما أنا كذلك و إذا بفوج عظيم فقلت ما الخبر فقالوا سيدتنا فاطمة الزهراء ع قد أقبلت فنظرت فإذا بأفواج من الملائكة على أحسن هيئة ينزلون من  
الهواء إلى الأرض و هم حافون بما

While I was like that, and there was a mighty army. I said, 'What is the news?' They said, 'Our chieftess (Syeda) Fatima Al-Zahra<sup>-asws</sup> is coming!' I looked and there were droves of Angels upon a beautiful appearance, descending from the air to the earth, and they were surrounding her<sup>-asws</sup>.

فلما دنت و إذا بالفارس الذي قد خلصنا من العطش بإطعامه لنا الخنظل قائما بين يدي فاطمة ع فلما رأيته عرفته و ذكرت تلك الحكاية و سمعت  
القوم يقولون هذا محمد بن الحسن القائم المنتظر

When I approached, there I was with the very horseman who had rescued us from the thirst with his feeding us the colocynth, standing in front of (Syeda) Fatima<sup>-asws</sup>. When I saw him, I recognised him and I remembered that narrative, and I heard the people saying, 'This is MHMD son<sup>-ajff</sup> of Al-Hassan<sup>-asws</sup>, the rising one, the awaited one!'

فقام الناس و سلموا على فاطمة ع. فقامت أنا و قلت السلام عليك يا بنت رسول الله فقالت و عليك السلام يا محمود أنت الذي خلصك ولدي هذا  
من العطش فقلت نعم يا سيدتي

The people stood up and greeted unto (Syeda) Fatima<sup>-asws</sup>. So, I stood up and said, 'The greetings be unto you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' She<sup>-asws</sup> said: 'The greetings be unto you, O Mahmoud! Are you the one this son<sup>-ajff</sup> of mine<sup>-asws</sup> rescued you from the thirst?' I said, 'Yes, O my chieftess!

فقالت إن دخلت مع شيعتنا أفلحت فقلت أنا داخل في دينك و دين شيعتك مقر بإمامة من مضى من نبيك و من بقي منهم فقالت أبشر فقد فزت.

She<sup>-asws</sup> said: 'Then enter to be with our<sup>-asws</sup> Shias, you have succeeded!' I said, 'I hereby enter into your<sup>-asws</sup> religion and religion of your<sup>-asws</sup> Shias, acknowledging with the Imamate of the ones from your<sup>-asws</sup> sons<sup>-asws</sup> past, and the one from them<sup>-asws</sup> remaining!' She<sup>-asws</sup> said: 'Receive glad tidings, for you have succeeded'".

قال محمود فاتبعت و أنا أبكي و قد ذهل عقلي مما رأيت فانزعج أصحابي لبكائي و ظنوا أنه مما حكيت لهم فقالوا طب نفسا فوالله لنتنقم من الرفضة

Mahmoud said, 'I woke up suddenly and I was crying, and it had entered into my mind from what I had seen. My companions go upset due to my crying, and they thought it was from what I had narrated to them. They said, 'Make yourself feel good, for by Allah<sup>-azwj</sup>, we shall be avenging from the Rafizis (Shias)!'

فسكت عنهم حتى سكتوا و سمعت المؤذن يعلن بالأذان فقامت إلى الجانب الغربي و دخلت منزل أولئك الزوار فسلمت عليهم فقالوا لا أهلا و لا سهلا  
اخرج عنا لا بارك الله فيك

I was silent from them until they were silent, and I heard the Muezzin proclaiming the Azaan. I stood to the western side and entered the house of those visitors. I greeted unto them. They said, 'Neither is there any welcome nor hello, Get out from us! May Allah<sup>-azwj</sup> not Bless you!'

فقلت إني قد عدت معكم و دخلت عليكم لتعلموني معالم ديني فبهتوا من كلامي و قال بعضهم كذب و قال آخرون جاز أن يصدق.

I said, 'I have returned to be with you all, and have entered to see you for you to teach me the teaching of my religion'. They were amazed at my speech, and some of them said, 'He is lying!' And others said, 'Maybe he should be ratified'.

فسألوني عن سبب ذلك فحكيت لهم ما رأيت فقالوا إن صدقت فإننا ذاهبون إلى مشهد الإمام موسى بن جعفر ع فامض معنا حتى نشيعك هناك فقلت سمعا و طاعة و جعلت أقبل أيديهم و أقدامهم و حملت إخراجهم و أنا أدعو لهم حتى وصلنا إلى الحضرة الشريفة

They asked me about the cause of that. I narrated to them what I had seen. They said, 'If you are speaking the truth, so we are going to the shrine of the Imam Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. Come with us until we escort you to over there!' I said, 'I hear and obey', and I went on to kiss their hands and their feet, and I carried their belongings and I was supplicating for them until we arrive to the noble presence.

فاستقبلنا الخدام و معهم رجل علوي كان أكبرهم فسلموا على الزوار فقالوا له افتح لنا الباب حتى نزور سيدنا و مولانا

The servants received us and there was an Alawite man with them who was their eldest. They greeted unto the visitors and said to him, 'Open the door for us until we visit our chief and our Master<sup>-asws</sup>!'

فقال حبا و كرامة و لكن معكم شخص يريد أن يتشيع و رأيت في منامي واقفا بين يدي سيدتي فاطمة الزهراء صلوات الله عليها فقالت لي يأتيك غدا رجل يريد أن يتشيع فافتح له الباب قبل كل أحد و لو رأيت الآن لعرفته.

He said, 'Love and honour, but there is a person with you intending he be escorted, and I saw him in my dream standing in front of my chieftess (Syeda) Fatima Al-Zahra<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>. She<sup>-asws</sup> said to me: 'Tomorrow, a man would come to you intending to be escorted, so open the door for him before every one, and if I were to see him now, I would recognise him!'

فنظر القوم بعضهم إلى بعض متعجبين فقالوا فشرع ينظر إلى واحد واحد فقال الله أكبر هذا و الله هو الرجل الذي رأيت ثم أخذ بيدي فقال القوم صدقت يا سيد و بررت و صدق هذا الرجل بما حكاه و استبشروا بأجمعهم و حمدوا الله تعالى ثم إنه أدخلني الحضرة الشريفة و شيعني و توليت و تبريت.

The group looked at each other astounded (bewildered). They said, 'So start looking at one by one!' He said, 'Allah<sup>-azwj</sup> is the Greatest! This, by Allah<sup>-azwj</sup>, is the man whom I saw!' Then he held my hand. The group said, 'You speak the truth, O chief, and are righteous, and this man speaks the truth with what he had narrated'. And they all rejoiced and praise Allah<sup>-azwj</sup> the Exalted. Then he made me entered the nobility (of the shine) and escorted me, and I befriended (the People<sup>-asws</sup> of the Household) and disavowed (from their<sup>-asws</sup> enemies).

فلما تم أمري قال العلوي و سيدتك فاطمة تقول لك سيلحقك بعض حطام الدنيا فلا تحفل به و سيخلفه الله عليك و ستحصل في مضايق فاستغث بنا تنجو فقلت السمع و الطاعة

When my affair was complete, the Alawite said, 'And your chieftess (Syeda) Fatima<sup>-asws</sup> said to you: 'Some of the debris of the world will face you, so do not be worried with it, and Allah<sup>-azwj</sup> will be Replacing it upon you, and you will be ending in (financial) constraints, so cry for help along with us you shall be rescued'. I said, 'I hear and obey!'

و كان لي فرس قيمتها مائتا دينار فماتت و خلف الله على مثلها و أضعافها و أصابني مضايق فندبتهم و نجوت و فرج الله عني بهم و أنا اليوم أولي من والاهم و أعادي من عاداهم و أرجو بهم حسن العاقبة.

And there was a horse for me, its value was one hundred Dinrs. It died, and Allah<sup>-azwj</sup> Replaced upon similar to it, and (financial) straitness afflicted me, so I lamented to them<sup>-asws</sup> and I was rescued, and Allah<sup>-azwj</sup> Relieved me through them<sup>-asws</sup>, and today I am befriending the ones who befriend them<sup>-asws</sup>, and am inimical to the ones being inimical to them<sup>-asws</sup>, and I am hopeful of the goodly end-result due to them<sup>-asws</sup>.

ثم إنني سعيت إلى رجل من الشيعة فزوجني هذه المرأة و تركت أهلي فما قبلت أتزوج منهم

Then I strived to a man from the Shias, and he got me married to this woman, and I left my family. I did not accept getting married from them'.

و هذا ما حكائي في تاريخ شهر رجب سنة ثمان و ثمانين و سبعمائة هجرية وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصلاة على محمد و آله.

And this is what he told me in the day of a month of Rajab, the year seven hundred and eighty-eight Hijrah, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, and may the Salawaat be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.<sup>35</sup>

<sup>35</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 1

الحكاية الثانية [تشرف عبد المحسن من أهل السواد بقاء الحجّة عليه السلام و رسالته إلى عليّ بن طاوس رحمه الله]

## The second story – Ennoblement of Abdul Mohsin, from the people of the desert, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfj</sup>, and his message to Ali Bin Tawoos, may Allah<sup>-azwj</sup> have Mercy on him

قال السيد الجليل صاحب المقامات الباهرة و الكرامات الظاهرة رضي الدين علي بن طاوس في كتاب غياث سلطان الورى على ما نقله عنه المحدث الأسترايادي في الفوائد المدنية في نسختين كانت إحداها بخط الفاضل الهندي ما لفظه.

The majestic Seyyid, author of 'Al-Maqamat Al-Bahira Wa Al-Karamat Al-Zaahir', Razi Al-Deen Ali Bin Tawoos in the book 'Giyas Sultan Al-Wara', based upon what was copied from him by the narrator Al-Astarabady in 'Al-Fawaid Al-Madaniya' in two copies. One of these was in the handwriting of the meritorious Al-Hindy, its wordings are: -

يقول علي بن موسى بن جعفر بن طاوس كنت قد توجهت أنا و أخي الصالح محمد بن محمد بن محمد القاضي الآوي ضاعف الله سعادته و شرف خاتمته من الحلة إلى مشهد مولانا أمير المؤمنين صلوات الله و سلامه عليه في يوم الثلاثاء سابع عشر شهر جمادى الأخرى سنة إحدى و أربعين و ستمائة

Ali Bin Musa Bin Ja'far Bin Tawoos said, 'I and my brother Al-Salih Muhammad Bin Muhammad Bin Muhammad, the judge of Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness and Ennoble his ending, we were heading from Al-Hilla to the shrine of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> greetings be upon him<sup>-asws</sup> during the day of Tuesday on the seventeenth of the month of Jumady Al-Akhar of the year six hundred and forty-one.

فاختار الله لنا المبيت بالقرية التي تسمى دورة بن سنجار و بات أصحابنا و دوابنا في القرية و توجهنا منها أوائل نهار يوم الأربعاء ثامن عشر الشهر المذكور.

Allah<sup>-azwj</sup> Chose for us to spend the night in a town which is named as Dowra Bin Sinjar, and our companions and our animals were in the town, and we headed from it at the beginning of the day of Wednesday the eighteenth of the mentioned month.

فوصلنا إلى مشهد مولانا علي صلوات الله و سلامه عليه قبل ظهر يوم الأربعاء المذكور فزنا و جاء الليل في ليلة الخميس تاسع عشر جمادى الأخرى المذكورة

We arrived to the shrine of our Master<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greetings be upon him<sup>-asws</sup>, before midday on the day of mentioned Wednesday. We performed visitation and the night from the nights came, of the Thursday the nineteenth of the mentioned Jumadi Al-Akhar.

فوجدت من نفسي إقبالا على الله و حضورا و خيرا كثيرا فشاهدت ما يدل على القبول و العناية و الرأفة و بلوغ المأمول و الضيافة فحدثني أخي الصالح محمد بن محمد الآوي ضاعف الله سعادته أنه رأى في تلك الليلة في منامه كان في يدي لقمة و أنا أقول له هذه من قم مولانا المهدي ع و قد أعطيته بعضها.

I found within myself facing towards Allah<sup>-azwj</sup> and being present and a lot of good. I witnessed what pointed upon the acceptance, and the care, and the kindness, and reaching of hopes, and the hosting. My brother Salih Muhammad Bin Muhammad Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness, narrated to me that he had seen in his dream during that night, there was a morsel in front of me and I was saying to him, 'This is from the mouth of our Master<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup>, and he<sup>-ajfj</sup> has given me part of it'.

فلما كان سحر تلك الليلة كنت على ما تفضل الله به من نافلة الليل فلما أصبحنا به من نهار الخميس المذكور دخلت الحضرة مولانا علي صلوات الله عليه على عادتي فورد علي من فضل الله وإقباله و المكاشفة ما كدت أسقط على الأرض و رجفت أعضائي و أقدامي و ارتعدت رعدة هائلة على عوائد فضله عندي و عنايته لي و ما أراي من بره لي و رفدي

When it was pre-dawn of that night, I was upon what Allah<sup>-azwj</sup> had Graced with from 'نافلة الليل' the optional (Salats) of the night. When we came to the morning with it of the day of the mentioned Thursday, I entered the presence, presence of our Master<sup>-asws</sup> Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> upon my norm, there arrived to me from the Grace of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Acceptance and the disclosure what almost fell down upon the ground, and my limbs and my feet trembled, and I shook with a severe shaking upon the excess of His<sup>-azwj</sup> Grace with me, and His<sup>-azwj</sup> Gifting to me, and what He<sup>-azwj</sup> Showed me from His<sup>-azwj</sup> Kindness to me and my gifts.

و أشرفت على الفناء و مفارقة دار الفناء و الانتقال إلى دار البقاء حتى حضر الجمال محمد بن كنبه و أنا في تلك الحال فسلم علي فعجزت عن مشاهدته و عن النظر إليه و إلى غيره و ما تحققت بل سألت عنه بعد ذلك فعرفوني به تحقيقا و تجددت في تلك الزيارة مكاشفات جليلة و بشارات جميلة.

And I overlooked upon the annihilation and separating the house of annihilation and cutting off to the lasting house, until the cameleer Muhammad Bin Kanila presented while I was in that state. He greeted unto me, but I was unable from witnessing him and from looking at him and to others and what I could check. But I asked about him after that and they let me know with him a search and renewal in that visitation, and a majestic disclosure, and beautiful good news.

و حدثني أخي الصالح محمد بن محمد بن محمد بن محمد الآوي ضاعف الله سعادته بعده بشارات رواها لي منها أنه رأى كان شخصا يقص عليه في المنام مناما و يقول له قد رأيت كأن فلانا يعني عني و كأنني كنت حاضرا لما كان المنام يقص عليه راكب فرسا و أنت يعني الأخ الصالح الآوي و فارسان آخران قد سعدتم جميعا إلى السماء

And it was narrated to me by my brother Al-Salih Muhammad Bin Muhammad Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness, after it were good news reported it to me. From it is that he saw as if there was a Sheikh cutting upon him in the dream, and he said to him, 'I saw as if there was so and so' – meaning me – 'and it is as if I was present in the dream, a riding horseman cut upon it, and you' – meaning the brother Al-Salih Al-Aawy and two other horsemen, all of them ascending to the sky'.

قال فقلت له أنت تدري أحد الفارسين من هو فقال صاحب المنام في حال النوم لا أدري فقلت أنت يعني عني ذلك مولانا المهدي صلوات الله و سلامه عليه.

He (the narrator) said, 'I said to him, 'Do you know anyone of the two horsemen, who he is?' The owner of the dream said in the state of the sleep, 'I don't know'. I said, 'You' – meaning with that our Master<sup>-ajfi</sup> Al-Mahdi<sup>-ajfi</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> greetings be upon him'.

و توجهنا من هناك لزيارة أول رجب بالحلة فوصلنا ليلة الجمعة سابع عشر جمادى الآخرة بحسب الاستخارة فعرفني حسن بن البقلي يوم الجمعة المذكورة أن شخصا فيه صلاح يقال له عبد المحسن من أهل السواد قد حضر بالحلة و ذكر أنه قد لقيه مولانا المهدي صلوات الله عليه ظاهرا في اليقظة و قد أرسله إلى عندي برسالة

And we headed from over there to visit at the beginning of Rajab, at Al-Hilla. We arrived on the night of Friday the seventeenth of Jumadi Al-Akher, by a calculation of Istikhara. Hassan Bin Al-Baqaly let me know on the day of the mentioned Friday that a person having righteousness in him, called Abdul Mohsin, from the people of the desert had presented at Al-Hilla, and he mentioned that he had met our Master<sup>-ajfi</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfi</sup>, apparently, during the wakefulness, and he had sent him to my presence with a message.

فنفذت قاصدا و هو محفوظ بن قرا فحضرا ليلة السبت ثامن عشر من جمادى الآخرة المقدم ذكرها. فخلوت بهذا الشيخ عبد المحسن فعرفته فهو رجل صالح لا يشك النفس في حديثه و مستغن عنا و سألته

I implemented aiming, and it was Mahfouz Bin Qara. So he presented on the night of Saturday the eighteenth of Jumadi Al-Akher, its mention has preceded. I isolated with this Sheikh Abdul Mohson, and go to know him. He was a righteous man, no soul can doubt in his narration, and needless from us, and I asked him.

فذكر أن أصله من حصن بشر و أنه انتقل إلى الدولاب الذي بإزاء المحولة المعروفة بالمجاهدية و يعرف الدولاب بابن أبي الحسن و أنه مقيم هناك و ليس له عمل بالدولاب و لا زرع و لكنه تاجر في شراء غليلات و غيرها و أنه كان قد ابتاع غلة من ديوان السرائر و جاء ليقبضها و بات عند المعيدية في المواضع المعروفة بالمخير.

He mentioned that his origin was from Hasan Bishr, and he transferred to Al-Dawlab which is parallel to Al-Mahoula, well-known as Al-Jahadiya, and he was known as Al-Dowlab as Ibn Abu Al-Hassan, and he was staying over there, and there was no work for him at Al-Dowlab, nor any farm, but he was a trader in the buying of the provisions and others, and it was so that the provisions from the secret register had been delayed and he had come to take possession of it, and he spent the night with Al-Maeadat in the place known as Al-Habr.

فلما كان وقت السحر كره استعمال ماء المعيدية فخرج بقصد النهر و النهر في جهة المشرق فما أحس بنفسه إلا و هو في قل السلم في طريق مشهد الحسين ع في جهة المغرب و كان ذلك ليلة الخميس تاسع عشر شهر جمادى الآخرة من سنة إحدى و أربعين و ستمائة التي تقدم شرح بعض ما تفضل الله علي فيها و في نهارها في خدمة مولانا أمير المؤمنين ع.

When it was the time of pre-dawn, he returned to utilise the water of Al-Maidiya. He went out to aim for the river, and the river was in the direction of the east. He did not feel himself except and he was in a safe place in the road of the shrine of Al-Husayn<sup>-asws</sup> in the direction of the west, and that was the night of Thursday the nineteenth of the month of Jumadi Al-Akher of the year six hundred and forty-one which, part of which Allah<sup>-azwj</sup> has Graced me with, its

commentary has preceded, and during its day in the service of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>.

فجلست أريق ماء و إذا فارس عندي ما سمعت له حسا و لا وجدت لفرسه حركة و لا صوتا و كان القمر طالعا و لكن كان الضباب كثيرا.

I sat down by the water, and there was a horseman in my presence. I had not heard a hiss for him nor had I felt any movement of his horse, nor any sound, and the moon had emerged, but there was a lot of fog.

فسألته عن الفارس و فرسه فقال كان لون فرسه صدها و عليه ثياب بيض و هو متحنك بعمامة و متقلد بسيف.

I asked him about the horseman and his horse. He said, 'The colour of his horse was rusty, and upon him were white clothes, and he was turbaned with a turban and collared with a sword.'

فقال الفارس لهذا الشيخ عبد المحسن كيف وقت الناس قال عبد المحسن فظننت أنه يسأل عن ذلك الوقت قال فقلت الدنيا عليه ضباب و غيرة فقال ما سألتك عن هذا أنا سألتك عن حال الناس قال فقلت الناس طيبين مرخصين آمنين في أوطانهم و على أموالهم.

The horseman said to this Sheikh Abdul Mohsin: 'How is the time of the people?' Abdul Mohsin said, 'I thought he<sup>-ajfj</sup> had asked about that time, so I said, 'The world, upon it is the fog and dust'. He said, 'I<sup>-ajfj</sup> did not ask you about this. I<sup>-ajfj</sup> am asking you about the situation of the people'. I said, 'The people are good, free, safe in their homelands and upon their wealth'.

فقال تمضي إلى ابن طاوس و تقول له كذا و كذا و ذكر لي ما قال صلوات الله عليه ثم قال عنه ع فالوقت قد دنا فالوقت قد دنا

He<sup>-ajfj</sup> said, 'Go to Ibn Tawoos and say to him, such and such', and he mentioned to me what he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> had said. Then he said on his<sup>-ajfj</sup> behalf: 'The time has approached! The time has approached!'

قال عبد المحسن فوقع في قلبي و عرفت نفسي أنه مولانا صاحب الزمان ع فوقع على وجهي و بقيت كذلك مغشيا علي إلى أن طلع الصبح

Abdul Mohsin said, 'It occurred in my hear and I knew within myself that he<sup>-ajfj</sup> is our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time. I fed upon my face and remained like that with unconsciousness upon me until the morning emerged.

قلت له فمن أين عرفت أنه قصد ابن طاوس عني قال ما أعرف من بني طاوس إلا أنت و ما في قلبي إلا أنه قصد بالرسالة إليك قلت أي شيء فهمت بقوله ع فالوقت قد دنا فالوقت قد دنا هل قصد وفاي قد دنا أم قد دنا وقت ظهوره صلوات الله و سلامه عليه فقال بل قد دنا وقت ظهوره صلوات الله عليه.

I said to him, 'From where did you know that he aimed for Ibn Tawoos from me?' He said, 'I do not know from the clan of Tawoos except you, and there is nothing in my hear except that he aimed with the message to you'. I said, 'Which thing did you understand with his<sup>-ajfj</sup> words: 'The time has approached! The time has approached!'? Did he<sup>-ajfj</sup> mean that my death had approached or the time of his<sup>-ajfj</sup> appearance? May the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup>

greetings be upon him<sup>-asws</sup>. He said, 'But, the time of his<sup>-asws</sup> appearance, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>'.

قال فتوجهت ذلك الوقت إلى مشهد الحسين ع و عزمت أنني ألزم بيتي مدة حياتي أعبد الله تعالى و ندمت كيف ما سألته صلوات الله عليه عن أشياء كنت أشتهي أسأله فيها.

He said, 'At that time I headed to the shrine of Al-Husayn<sup>-asws</sup> and I was determined that I would stay in my house for the term of my life, worshipping Allah<sup>-azwj</sup> the Exalted, and I regretted how I did not ask him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, about thing I used to desire asking him<sup>-ajfj</sup> about.

قلت له هل عرفت بذلك أحدا قال نعم عرفت بعض من كان عرف بخروجي من المعيدية و توهموا أنني قد ضللت و هلكت بتأخيري عنهم و اشتغالي بالغشية التي وجدتها و لأنهم كانوا يروني طول ذلك النهار يوم الخميس في أثر الغشية التي لقيتها من خوفي منه ع

I said to him, 'Have you told anyone with that?' He said, 'Yes, I told some of the ones who had known of my having gone out from Al-Maidiya, and they imagined that I have strayed and destroyed due to my delaying from them, and my pre-occupation was with the fainting which I had felt, and because they were seeing me prolong that day, the day of Thursday, in the tracks of the fainting which I had faced from my fear from him<sup>-ajfj</sup>.

فوصيته أن لا يقول ذلك لأحد أبدا و عرضت عليه شيئا فقال أنا مستغن عن الناس و بخير كثير.

I advised him not to say that to anyone, ever, and I presented something to him. He said, 'I am needless from the people and with a lot of good'.

فقممت أنا و هو فلما قام عني نفذت له غطاء و بات عندنا في المجلس على باب الدار التي هي مسكني الآن بالحلة فقممت و كنت أنا و هو في الروشن في خلوة فنزلت لأنام فسألت الله زيادة كشف في المنام في تلك الليلة أراه أنا.

I and him stood up. When he stood up from me, I implemented a covering for him, and he spent the night with us in the gathering, at the door of the house which is my dwelling now at Al-Hillal. I stood up, and I was he were in Al-Riwshan in the privacy to sleep. I asked Allah<sup>-azwj</sup> for additional uncovering in the dream I had seen during that night.

فأريت كان مولانا الصادق ع قد جاءني بمعية عظيمة و هي عندي و كأنني ما أعرف قدرها فاستيقظت و حمدت الله و سعدت الروشن لصلاة نافلة الليل و هي ليلة السبت ثامن عشر جمادى الآخرة

I saw as if our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> had come to me with mighty gifts, and these are with me, and as if I did not know their worth. I woke up and praised Allah<sup>-azwj</sup> and I ascended at Rawshan for optional Salat at night, and it is the night of Saturday, the eighteenth of Jumadi Al-Akhira.

فصعد فتح الإبريق إلى عندي فمددت يدي فلزمت عروته لأفرغ على كفي فأمسك ماسك فم الإبريق و أداره عني و منعني من استعمال الماء في طهارة الصلاة فقلت لعل الماء نجس فأراد الله أن يصونني عنه فإن الله عز و جل على عوائد كثيرة أحدها مثل هذا و أعرفها.

Fateh ascended for the pitcher to my presence. I extended my hands and I held on to the handle in order to free my hand, and a withholder withheld the mouth of the pitcher, and rotated away from me and he prevented me from using the water in cleansing for the Salat. I said, 'Perhaps the water is unclean, so Allah<sup>-azwj</sup> Wanted to Protect me from it'. For Allah<sup>-azwj</sup> Mighty and Majestic has a lot of Assistance upon me, one of these is like this, and I recognised it.

فناديت إلى فتح و قلت من أين ملأت الإبريق فقال من المصبة فقلت هذا لعله نجس فأقلبه و اطهره و امأه من الشط فمضى و قلبه و أنا أسمع صوت الإبريق و شطفه و ملأه من الشط و جاء به فلزمت عروته و شرعت أقلب منه على كفي فأمسك ماسك فم الإبريق و أداره عني و منعي منه.

I called out to Fateh and said, 'From where did you fill up the pitcher?' He said, 'From the estuary'. I said, 'Perhaps this is unclean, so overturn it and purify it and fill it from the riverbank'. He went and overturned it, and I heard the sound of the pitcher, and it being rinsed, and it being filled from the riverbank, and he came with it. I held its handle and began turning from it upon my palm. A withholder withheld the mouth of the pitcher and moved it away from me and prevented me from it.

فعدت و صبرت و دعوت بدعوات و عاودت الإبريق و جرى مثل ذلك فعرفت أن هذا منع لي من صلاة الليل تلك الليلة و قلت في خاطري لعل الله يريد أن يجري علي حكما و ابتلاء غدا و لا يريد أن أدعو الليلة في السلامة من ذلك و جلست لا يخطر بقلبي غير ذلك.

I stepped back and was patient, and I supplicated with supplications, and I returned the pitcher, and similar to that transpired. I recognised that this prevention of mine is due to the night Salat of that night, and I said in my mind, 'Perhaps Allah<sup>-azwj</sup> Wants a Judgment to flow upon me and Test me tomorrow, and He<sup>-azwj</sup> does not Want me to supplicate tonight regarding the safety from that', and I sat not thinking in my heart apart from that.

فتمت و أنا جالس و إذا برجل يقول لي يعني عبد المحسن الذي جاء بالرسالة كأنه ينبغي أن تمشي بين يديه فاستيقظت و وقع في خاطري أنني قد قصرت في احترامه و إكرامه فثبت إلى الله جل جلاله و اعتمدت ما يعتمد التائب من مثل ذلك و شرعت في الطهارة

I fell asleep while I was seated, and there was a man saying to me, meaning Abdul Mohsin, 'The one who came with the message, it is as if it is befitting that he walks in front of him'. I woke up and it occurred in my mind that I have been deficient in my reverence to him and honouring him. I repented to Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and I relied upon what a penitent one relies from the likes of that, and I began in the cleansing.

فلم يمسك أبدا فم الإبريق و تركت على عادتي فتطهرت و صليت ركعتين فطلع الفجر فقضيت نافلة الليل و فهمت أنني ما قمت بحق هذه الرسالة.

I did not withhold the mouth of the pitcher at all, and left upon my norm. I cleansed and prayed two Salat. The dawn emerged and I fulfilled the optional (Salats) of the night, and I understood that I had not stood with the right of this message.

فنزلت إلى الشيخ عبد المحسن و تلقيته و أكرمته و أخذت له من خاصتي ستا نير و من غير خاصتي خمسة عشر دينارا مما كنت أحكم فيه كماليا و خلوت به في الروشن و عرضت ذلك عليه و اعتذرت إليه

I descended to the Sheikh Abdul Mohsin and met him, and honoured him, and I took from my special ones, six Dinars, and from other than my special ones, fifteen Dinars from what I had

decided in just as my own wealth, and I isolated with him in Al-Rawshan, and I presented that to him, and I apologised to him.

فامتنع من قبول شيء أصلاً و قال إن معي نحو مائة دينار و ما آخذ شيئاً أعطه لمن هو فقير و امتنع غاية الامتناع.

He refused from accepting anything originally, and said, 'With me there are approximately one hundred Dinars', and he did not take anything I gave him for the one who is poor, and he refused the peak of refusals.

فقلت إن رسول مثله عليه الصلاة و السلام يعطى لأجل الإكرام لمن أرسله لا لأجل فقره و غناه فامتنع

I said that the Rasool<sup>-saww</sup>, similarly to him, upon him<sup>-saww</sup> be the Salawaat and the greetings, gave for the reason of honouring to the one he<sup>-saww</sup> sent, not for the reason of his poverty and his riches. But he refused.

فقلت له مبارك أما الخمسة عشر فهي من غير خاصتي فلا أكرهك على قبولها و أما هذه الستة دنانير فهي من خاصتي فلا بد أن تقبلها مني

I said to him, 'Blessing! As for the fifteen (Dinars), these are from other than my special ones, so I will not coerce you upon accepting it, and as for these six Dinars, these are from my special one. There is no escape from you accepting these from me'.

فكاد أن يؤيسني من قبولها فألزمته فأخذها و عاد تركها فألزمته فأخذها و تغديت أنا و هو و مشيت بين يديه كما أمرت في المنام إلى ظاهر الدار و أوصيته بالكتمان و الحمد لله و صلى الله على سيد المرسلين محمد و آله الطاهرين.

He almost made me sad from accepting it, so I necessitated him. He took these and returned leaving it. I necessitated him. He took these and I and he went out, and I walked in front of him just as I had been instructed to in the dream, up to the outside of the door, and I advised him with the concealment. And the Praise is for Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon chief of the Messengers<sup>-as</sup> Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>.<sup>36</sup>

<sup>36</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 2

## The third story – Story resembling the story of the green island

في آخر كتاب في التعازي عن آل محمد ع و وفاة النبي ص تأليف الشريف الزاهد أبي عبد الله محمد بن علي بن الحسن بن عبد الرحمن العلوي الحسيني رضي الله عنه عن الأجل العالم الحافظ حجة الإسلام سعيد بن أحمد بن الرضي عن الشيخ الأجل المقرئ خطير الدين حمزة بن المسيب بن الحارث

In another book regarding the condolences of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and expiry of the Prophet<sup>saww</sup>, compiled by the noble, the ascetic Abu Abdullah Muhammd Bin Ali Bin Al-Hassan Bin Abdul Rahman Al-Alawy Al-Husayni, may Allah<sup>azwj</sup> be Pleased with him, from the majestic scholar, the memoriser, Proof of Al-Islam Seed Bin Ahmad Bin Al-Razi, from the majestic Sheikh Al-Muqry Khateer Al-Deen Hamza Bin Al-Musayyab Bin Al-Haris,

أنه حكى في داري بالظفرية بمدينة السلام في ثامن عشر شهر شعبان سنة أربع وأربعين وخمسمائة قال حدثني شيخي العالم بن أبي القاسم عثمان بن عبد الباقي بن أحمد الدمشقي في سابع عشر جمادى الآخرة من سنة ثلاث وأربعين وخمسمائة قال حدثني الأجل العالم الحجة كمال الدين أحمد بن محمد بن يحيى الأنباري بداره بمدينة السلام ليلة عاشر شهر رمضان سنة ثلاث وأربعين وخمسمائة.

‘He narrated in my house at Al-Zafariya in the city of peace (Al-Najaf) during the eighteenth of the month of Shaban of the year five hundred and forty-four. He said, ‘It was narrated to me by my elder, the scolar son of Abu Al-Qasim Usman Bin Abdul Baqy Bin Ahmad Al-Damashqy during the seventeenth of Jumadi Al-Akher of the year five hundred and forty three. He said, ‘It is narrated to me by the majestic scholar, Al Hujjat Kamaal Al-Deen Ahmad Bin Muhammad Bin Yahya An Anbari, at his house in the city of peace, on the tenth night of the month of Ramazan of the year five hundred and forty-three.

قال كنا عند الوزير عون الدين يحيى بن هبيرة في رمضان بالسنة المقدم ذكرها و نحن على طبقة و عنده جماعة فلما أفطر من كان حاضرا و تقوض أكثر من حضر خاصرا أردنا الانصراف فأمرنا بالتمسي عنده

He said, ‘We were in the presence of the minister Awn Al-Deen Yahya Bin Hubeyra during Ramazan of the preceding year he mentioned, and we were upon a layer, and in his presence was a group. When the ones present had broken the fast, and most of the ones present had dispersed, we wanted to leave. He instructed us with spending the evening with him.

فكان في مجلسه في تلك الليلة شخص لا أعرفه و لم أكن رأيته من قبل و رأيت الوزير بكثير إكرامه و يقرب مجلسه و يصغي إليه و يسمع قوله دون الحاضرين.

There was a person during that night I did not know him, and I had no seen him before, and I saw the minister frequently honouring him and drawing him closer to his seat, and listening to him, and hearing his words beside the others present.

فنتجارتنا الحديث و المذاكرة حتى أمسينا و أردنا الانصراف ففرعنا بعض أصحاب الوزير أن الغيث ينزل و أنه يمنع من يريد الخروج فأشار الوزير أن نمسي عنده فأخذنا نتحدث فأفضى الحديث حتى تحادثنا في الأديان و المذاهب و رجعنا إلى دين الإسلام و تفرق المذاهب فيه.

We flowed the discussion and the mentioning until it was evening and we wanted to leave. One of the companions of the ministers let us know that it was raining and it would prevent the ones wanting to go out. The minister indicated that we should spend the evening with him. We took to discussing with each other. The discussion went on until we were discussing regarding the religions, and the doctrines, and we returned to the religion of Al-Islam and the differences of the doctrines in it.

فقال الوزير أقل طائفة مذهب الشيعة و ما يمكن أن يكون أكثر منهم في خطتنا هذه و هم الأقل من أهلها و أخذ يذم أحوالهم و يمد الله على قتلهم في أقاصي الأرض.

The minister said, 'The smallest group of a doctrine are the Shias, and it is not possible that most of them would not be in this plan of ours, and they are the fewest from its inhabitants', and he went on to condemn their state and praised Allah<sup>-azwj</sup> upon killing them in the outskirts of the earth.

فالتفت الشخص الذي كان الوزير مقبلا عليه مصغيا إليه فقال له أدام الله أيامك أحدث بما عندي فيما قد تفاوضتم فيه أو أعرض عنه فصمت الوزير ثم قال قل ما عندك.

The person who was facing the minister, turned towards him listening intently to him. He said to him, 'May Allah<sup>-azwj</sup> Perpetuate your days! Can I narrate with what is with me regarding what you are parleying in, or should I turn away from it?' The minister was silent, then said, 'Say what is with you!'

فقال خرجت مع والدي سنة اثنتين و عشرين و خمسمائة من مدينتنا و هي المعروفة بالباهية و لها الرستاق الذي يعرفه التجار و عدة ضياعها ألف و مائتا ضيعة في كل ضيعة من الخلق ما لا يحصي عددهم إلا الله و هم قوم نصارى و جميع الجزائر التي كانت حولهم على دينهم و مذهبهم و مسير بلادهم و جزائرهم مدة شهرين و بينهم و بين البر مسير عشرين يوما

He said, 'I went out with my father in the year five hundred and twenty-two, from our city, and it is well known as Al Bahiya, and for it is a corridor which the traders know of, and the number of its estates is one thousand and two hundred estates, in every estate, from the people, there what their numbers cannot be counted by anyone except Allah<sup>-azwj</sup>, and they are a Christian people, and entirety of the islands which were around them were upon their religion and their doctrine, and the travel distance of their cities and their islands is a period of two months, and between them and the land, there is a travel distance of twenty days.

و كل من في البر من الأعراب و غيرهم نصارى و تتصل بالحبشة و النوبة و كلهم نصارى و يتصل بالبربر و هم على دينهم فإن حد هذا كان بقدر كل من في الأرض و لم نصف إليهم الإفرنج و الروم. و غير خفي عنكم من بالشام و العراق و الحجاز من النصارى

And everyone in the land, from the Bedouins and others, are Christians, and are connected with the Ethiopians and the Nubians, and all of them are Christians, and connected with the Berbers, and they are upon their religion. A limit of this was of measurement of everyone in the earth, and we did not add to them the Afranj (Franks) and the Romans, and it is not hidden from you all, the ones from the Christians in Syria, and Al-Iraq, and the Hijaz.

و اتفق أننا سرنا في البحر و أوغلنا و تعدينا الجهات التي كنا نصل إليها و رغبتنا في المكاسب و لم نزل على ذلك حتى صرنا إلى جزائر عظيمة كثيرة الأشجار مليحة الجدران فيها المدن الممدودة و الرساتيق.

And by co-incident we travelled in the sea, and we went too far and exceeded the directions which we were going to, and we were desirous regarding the earnings, and we did not cease to be upon that until we came to a mighty island of many trees, pleasant walls wherein were greenery and the cities.

و أول مدينة وصلنا إليها و أرسى المراكب بها و قد سألنا الناخداة أي شيء هذه الجزيرة قال و الله إن هذه جزيرة لم أصل إليها و لا أعرفها و أنا و أنتم في معرفتها سواء.

And the first city we arrived to, and laid the ships at, and we had asked its captain, 'Which thing is this island?' He said, 'By Allah<sup>-azwj</sup>! This is an island I have not arrived to (before) nor do I recognise it, and I and you all are the same in our recognition'.

فلما أرسينا بها و صعد التجار إلى مشرعة تلك المدينة و سألنا ما اسمها فقيل هي المباركة فسألنا عن سلطانهم و ما اسمه فقالوا اسمه الطاهر فقلنا و أين سرير مملكته فقيل بالزاهرة فقلنا و أين الزاهرة فقالوا بينكم و بينها مسيرة عشر ليال في البحر و خمس و عشرين ليلة في البر و هم قوم مسلمون.

When we anchored at it and the traders ascended to the legislature of the city, and we asked, 'What is it's name?' It was said, 'It is Al-Mubaraka (The Blessed)'. We asked about their ruler and what his name was. They said, 'His name is Al-Tahir'. We said, 'And where is the throne of his kingdom?' It was said, 'At Al-Zahra'. We said, 'And where is Al-Zahra?' They said, 'Between you all and it there is a travel distance of ten night in the sea, and twenty-five nights in the land, and they are a Muslim people'.

فقلنا من يقبض زكاة ما في المركب لنشرع في البيع و الاتباع فقالوا تحضرون عند نائب السلطان فقلنا و أين أعوانه فقالوا لا أعوان له بل هو في داره و كل من عليه حق يحضر عنده فيسلمه إليه.

We said, 'Who takes possession of Zakat of what is in the ships so that we can begin the buying and the selling?' They said, 'Present yourself in the presence of a representative of the ruler'. We said, 'And where are his supporters?' They said, 'There are no supporters of his, but he is in his house, and everyone who has a right upon him, presents in his presence and submits it to him'.

فتعجبنا من ذلك و قلنا أ لا تدلوننا عليه فقالوا بلى و جاء معنا من أدخلنا داره فرأينا رجلا صالحا عليه عباءة و تحته عباءة و هو مفترشها و بين يديه دواة يكتب منها من كتاب ينظر إليه

We were surprised from that and we said, 'Will you not point us to him?' They said, 'Yes', and someone came with us who could enter us into his house. We saw him as a righteous man having a cloak upon him and a garment under him, and he was furnishing it, and in front of him was an ink-pot he was writing from it from a book he was looking into.

فسلمنا عليه فرد علينا السلام و حيانا و قال من أين أقبلتم فقلنا من أرض كذا و كذا فقال كلكم فقلنا لا بل فينا المسلم و اليهودي و النصراني فقال يزن اليهودي جزيته و النصراني جزيته و يناظر المسلم عن مذهبه

We greeted unto him. He responded the greeting to us and welcomed us, and said, 'Where are you coming from?' We said, 'We are from such and such land'. He said, 'All of you?' We said 'No, but among us are the Muslims, and the Jews and the Christians'. He said, 'Weigh for the Jew his taxation, and the Christian of his taxation, and look at the Muslims of his doctrine'.

فوزن والدي عن خمس نفر نصارى عنه و عني و عن ثلاثة نفر كانوا معنا ثم وزن تسعة نفر كانوا يهودا و قال للباقيين هاتوا مذاهبكم فشرعوا معه في مذاهبهم

My father weight on behalf of five Christian persons from him and from me, and on behalf of tree persons who were with us. Then he weight of nine persons who were Jews, and said to the remainder, 'Give your doctrines'. They began with him regarding their doctrines.

فقال لستم مسلمين و إنما أنتم خوارج و أموالكم محل للمسلم المؤمن و ليس بمسلم من لم يؤمن بالله و رسوله و اليوم الآخر و بالوصي و الأوصياء من ذريته حتى مولانا صاحب الزمان صلوات الله عليهم.

He said, 'You aren't Muslims, and rather you are Kharijites, and your wealth is legalised for the Muslim, the Momin, and he isn't a Muslim, one who does not believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the last Day, and the successor<sup>-asws</sup>, and the successors<sup>-asws</sup> from his<sup>-asws</sup> offspring, even our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>'.

فضاقت بهم الأرض و لم يبق إلا أخذ أموالهم.

The earth became constricted with them and they did not remain except their wealth was taken.

ثم قال لنا يا أهل الكتاب لا معارضة لكم فيما معكم حيث أخذت الجزية منكم

Then he said, 'O people of the Book! There is no objection to you regarding what is with you, when the tax has already been taken from you!'

فلما عرف أولئك أن أموالهم معرضة للنهب سألوه أن يحتملهم إلى سلطانهم فأجاب سؤلهم و تلا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ نَجَّى مَنْ حَيَّى عَنْ بَيِّنَةٍ

When those ones realised that their wealth was exposed to the plunder, they asked him to take them to their ruler. He answered their question and recited, ***the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].***

فقلنا للناسخاء و الربان و هو الدليل هؤلاء قوم قد عاشرتاهم و صاروا رفقة و ما يحسن لنا أن نتخلف عنهم أينما يكونوا نكون معهم حتى نعلم ما يستقر حالهم عليه

We said to the captain and the admiral, and he was pointing those people mixing with them, and they had become friends, and it was not good for us if we were to stay behind from them. Wherever they would be, we should be with them, until we know what their situations settles upon.

فقال الربان و الله ما أعلم هذا البحر أين المسير فيه فاستأجرنا ربانا و رجالا و قلعنا القلع و سرنا ثلاثة عشر يوما بلياليها حتى كان قبل طلوع الفجر فكبر الربان فقال هذه و الله أعلام الزاهرة و منارها و جدرها أما قد بانن فسرنا حتى تضاحى النهار.

The admiral said, 'By Allah<sup>-azwj</sup>! I do not know this ocean, where to travel in it'. So we hired an admiral and some men and we took the ship and travelled for thirteen days with their nights until it was before the emergence of the daw. The admiral exclaimed Takbeer. He said, 'By Allah<sup>-azwj</sup>! This is Al-Zahra and its minarets and its walls!' These had appeared. We travelled until the brightness of the day.

فقدمنا إلى مدينة لم تر العيون أحسن منها و لا أحق على القلب و لا أرق من نسيمها و لا أطيب من هوائها و لا أعذب من مائها و هي راكبة البحر على جبل من صخر أبيض كأنه لون الفضة و عليها سور إلى ما يلي البحر و البحر يحوط الذي يليه منها و الأنهار منحرفة في وسطها يشرب منها أهل الدور و الأسواق و تأخذ منها الحمامات و فواضل الأنهار ترمى في البحر و مدى الأنهار فرسخ و نصف

We proceeded to a city the eyes had not seen any more excellent than it, nor more lightening upon the heart, nor softer in its breezes, nor more aromatic of its airs, nor fresher of its waters, and it was riding the sea upon a mountain of white rocks, as it is colour was of silver, and upon it were archways up to what follows the sea, and the sea was surrounding that which followed from it, and the rivers were turning in its midst. The people of the house and the markets were drinking from it, and the baths were being taken from it, and the surplus of the rivers was being thrown in the sea, and extent of the rivers was a Farsakh and a half.

و في تحت ذلك الجبل بساتين المدينة و أشجارها و مزارعها عند العيون و أثمار تلك الأشجار لا يرى أطيب منها و لا أعذب و يعرى الذئب و النعجة عيانا و لو قصد قاصد لتخلية دابة في زرع غيره لما رعته و لا قطعت قطعة حمله و لقد شاهدت السباع و الهوام رابضة في غيض تلك المدينة و بنو آدم يمرون عليها فلا تؤذيهم.

And beneath that mountain were orchards of the city and its trees and its farms by the springs, and fruits of those trees, none had been seen being better than it, nor fresher, and the wolves and the sheep were seen grazing in plain sight, and if someone were to have aimed to isolate an animal in a farm of others, he would not graze it, nor would a piece of its load be cut, and the wild animals and the vermin were witnessed crouching at the tip of that city, and the sons of Adam<sup>-as</sup> (humans) were passing by it, and they were not harming them.

فلما قدمنا المدينة و أرسى المركب فيها و ما كان صحبنا من الشوايبي و الذوايح من المباركة بشريعة الزاهرة صعدا فرأينا مدينة عظيمة عيناء كثيرة الخلق و سبعة الريقة و فيها الأسواق الكثيرة و المعاش العظيم و ترد إليها الخلق من البر و البحر و أهلها على أحسن قاعدة

When we arrived at the city, and the ship was anchored in it, and whatever from the youths and the domestic animals from the blessed streets of Al-Zahra. We ascended and saw a mighty city with a lot of springs, the people being in the midst, and therein were a lot of markets and mighty livelihood, and the people were returning to it from the land and the sea, and its inhabitants were upon a best base.

لا يكون على وجه الأرض من الأمم و الأديان مثلهم و أمانتهم حتى أن المتعیش بسوق يرد إليه من يتاع منه حاجة إما بالوزن أو بالذراع فيبياعه عليها ثم يقول أيا هذا زن لنفسك و اذرع لنفسك.

There did not happen to be any community upon the surface of the earth and the religions like them, and their security, to the extent that the one living with the market, someone would return a needed item he had bought from him, either by the weight or by the cubit, so he would sell upon it, then said, 'O you! Weigh for yourself and measure for yourself!'

فهذه صورة مباحثهم و لا يسمع بينهم لغو المقال و لا السفه و لا النميمة و لا يسب بعضهم بعضا و إذا نادى المؤذن الأذان لا يتخلف منهم متخلف ذكرا كان أو أنثى إلا و يسعى إلى الصلاة حتى إذا قضيت الصلاة للوقت المفروض رجع كل منهم إلى بيته حتى يكون وقت الصلاة الأخرى فيكون الحال كما كانت

So, this is an outline of their selling, and not vain word was heard between them, nor foolishness, nor gossip, nor did they revile each other's. And when the Muezzin called for the Azaan, not one of them stayed behind from him, male or female, except and he strived to the Salat, until when he had fulfilled the Salat to the obligated timing, every one of them would return to his house, until it would be the time for another Salat. So, the situation would be just as it had been.

فلما وصلنا المدينة و أرسينا بمشروعها أمرونا بالحضور إلى عند السلطان فحضرنا داره و دخلنا إليه إلى بستان صور في وسطه قبة من قصب و السلطان في تلك القبة و عنده جماعة و في باب القبة ساقية تجري.

When we arrived (back) to the city and anchored at its docks, we were ordered with presenting to the presence of the ruler. We presented at his house and entered to see him, to an orchard having a wooden dome in its middle, and the ruler was in that dome, and in his presence was a group, and at the door of the dome there was flowing water wheel.

فوافينا القبة و قد أقام المؤذن الصلاة فلم يكن أسرع من أن امتلأ البستان بالناس و أقيمت الصلاة فصلى بهم جماعة فلا و الله لم تنظر عيني أخضع منه الله و لا ألين جانبا لرعيته فصلى من صلى مأموما.

We arrived at the dome, and the Muezzin had already established the Salat (recited Iqaama). It could not have been any quicker that the orchard filled up with the people, and the Salat was established. A group prayed Salat with them. By Allah<sup>-azwj</sup>! My eyes had not seen anyone more humble to Allah<sup>-azwj</sup> than him, nor anyone of softer sides to his citizens. So the ones who prayed, prayed being led.

فلما قضيت الصلاة التفت إلينا و قال هؤلاء القادمون قلنا نعم و كانت تحية الناس له أو مخاطبتهم له يا ابن صاحب الأمر فقال على خير مقدم.

When he had fulfilled the Salat, he turned towards us and said: 'They are the arrivals?' We said, 'Yes'. And it was a salutation of the people to him, or addressing to him, 'O son of Master<sup>-ajfj</sup> of the command!' He<sup>-ajfj</sup> said: 'Arrive upon good'.

ثم قال أنتم تجار أو ضياف فقلنا تجار فقال من منكم المسلم و من منكم أهل الكتاب فعرفناه ذلك فقال إن الإسلام تفرق شعبا فمن أي قبيل أنتم

Then he said: 'Are you traders or guests?' We said, 'Traders'. He said: 'Who from you are Muslims, and who from you are people of the Book?' We let him know of that. He said: 'Al-Islam is in different branches. So, from which tribe are you?'

وكان معنا شخص يعرف بالمقري بن دربهان بن أحمد الأهوازي يزعم أنه على مذهب الشافعي فقال له أنا رجل شافعي قال فمن على مذهبك من الجماعة قال كلنا إلا هذا حسان بن غيث فإنه رجل مالكي.

And there was an old man with us known as Al-Maqry Bin Darbahan Bi-Ahmad Al-Ahwazy. He claimed that he was upon the doctrine of Al-Shafie. He said to him, 'I am a Shafie man'. He said: 'So, who (else) from the group is upon your doctrine?' He said, 'All of us except this Hasaan Bin Gays, for he is a Maaliki man'.

فقال أنت تقول بالإجماع قال نعم قال إذا تعمل بالقياس

He said: 'Are you all saying (believing) in the consensus?' He said, 'Yes'. He said: 'Then you are working with the analogy'.

ثم قال بالله يا شافعي تلوت ما أنزل الله يوم المباهلة قال نعم قال ما هو قال قوله تعالى فقلن تعالوا ندع أبناءنا وأبنائكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبهل فنجعل لعنت الله على الكاذبين.

Then he said: 'O Shafie! Have you recited what Allah<sup>-azwj</sup> had Revealed on the day of the imprecation (Mubahila)?' He said, 'Yes'. He said: 'What is it?' He said, 'Words of the Exalted: **then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]'.**

فقال بالله عليك من أبناء الرسول و من نساؤه و من نفسه يا ابن دربهان فأمسك

He said: 'With Allah<sup>-azwj</sup> upon you! Who are the 'sons' of the Rasool<sup>-saww</sup>, and who are his<sup>-saww</sup> 'women', and who is his<sup>-saww</sup> 'self', O Ibn Darbahan?' He withheld (from talking).

فقال بالله هل بلغك أن غير الرسول و الوصي و البنوت و السبطين دخل تحت الكساء قال لا فقال و الله لم تنزل هذه الآية إلا فيهم و لا خص بما سواهم.

He said: 'By Allah<sup>-azwj</sup>! Has it reached you that apart from the Rasool<sup>-saww</sup>, and the successor<sup>-asws</sup>, and Al-Batoul (Fatima<sup>-asws</sup>), and the two grandsons<sup>-asws</sup>, had been entered beneath the cloak?' He said, 'No'. He<sup>-ajfj</sup> said: 'This Verse was not Revealed except regarding them<sup>-asws</sup>, nor was anyone particularised with it besides them<sup>-asws</sup>'.

ثم قال بالله عليك يا شافعي ما تقول فيمن طهره الله بالدليل القاطع هل ينحسه المختلفون قال لا

Then he said: 'With Allah<sup>-azwj</sup> upon you, O Shafie! What do you say regarding the ones Allah<sup>-azwj</sup> had Purified with the cutting evidence? Can the adversaries smear it?' He said, 'No'.

قال بالله عليك هل تلوت إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً قال نعم

He said: 'With Allah<sup>-azwj</sup> upon you! Have you recited: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?**' He said, 'Yes'.

قال بالله عليك من يعني بذلك فأمسك فقال و الله ما عنى بما إلا أهلها.

He<sup>-ajfj</sup> said: 'With Allah<sup>-azwj</sup> Upon you! Who is meant by that?' He withheld. He said: 'By Allah<sup>-azwj</sup>! No one is meant by it except its people'.

ثم بسط لسانه و تحدث بحديث أمضى من السهام و أقطع من الحسام فقطع الشافعي و وافقه فقام عند ذلك فقال عفوا يا ابن صاحب الأمر انسب إلي نسبك

Then he extended his tongue and narrated with a Hadith sharper than the arrows and more cutting than the blades. The Shafie was cut and he understood it, so he stood up during that. He said, 'Excuse me, O son of Master<sup>-ajfj</sup> of the command! Lineage to your lineage'.

فقال أنا طاهر بن محمد بن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي الذي أنزل الله فيه وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ هو و الله الإمام المبين و نحن الذين أنزل الله في حقنا ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللهُ سَمِيعٌ عَلِيمٌ.

He said, 'I am Tahir, son of Muhammad<sup>-ajfj</sup> Bin Al-Hassan<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Muhammad<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Musa<sup>-asws</sup>, Bin Ja'far<sup>-asws</sup>, Bin Muhammad<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Al-Husayn<sup>-asws</sup>, Bin Ali<sup>-asws</sup> who Allah<sup>-azwj</sup> Revealed regarding him<sup>-asws</sup>: **and We have Enumerated all things in a clarifying Imam [36:12]**. By Allah<sup>-azwj</sup>! He<sup>-asws</sup> is the clarifying Imam<sup>-asws</sup>, and we<sup>-asws</sup> are those Allah<sup>-azwj</sup> has Revealed in our<sup>-asws</sup> right: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

يا شافعي نحن أهل البيت نحن ذرية الرسول و نحن أولو الأمر

O Shafie! We<sup>-asws</sup> are people of the Household. We<sup>-asws</sup> are offspring of the Rasool<sup>-saww</sup>, and we<sup>-asws</sup> are Masters<sup>-asws</sup> of the command!'

فخر الشافعي مغشيا عليه لما سمع منه ثم أفاق من غشيته و آمن به و قال الحمد لله الذي منحنى بالإسلام و نقلني من التقليد إلى اليقين.

The Shafie fell down with unconsciousness upon him at what he had heard from him. Then he awoke from his fainting and believed in him, and said, 'The Praise is for Allah<sup>-azwj</sup> Who Tested me with Al-Islam and Transferred me from the Taqleed (following others) to the certainty'.

ثم أمر لنا بإقامة الضيافة فبقينا على ذلك ثمانية أيام و لم يبق في المدينة إلا من جاء إلينا و حادثنا فلما انقضت الأيام الثمانية سأله أهل المدينة أن يقوموا لنا بالضيافة ففتح لهم في ذلك فكثرت علينا الأطعمة و الفواكه و عملت لنا الولائم و لبثنا في تلك المدينة سنة كاملة.

Then he instructed for us with the staying as guests. We remained upon that for eighty days and there did not remain anyone in the city except he came to us and discussed with us. When the eighty days came to an end, the people of the city asked him to be standing for us with the hosting. He opened for them regarding that, and there frequented upon us, the foods, and the fruits, and the banquets were worked for us, and we stayed in that city for a complete year.

فعلمنا و تحققنا أن تلك المدينة مسيرة شهرين كاملة برا و بحرا و بعدها مدينة اسمها الرائقة سلطانها القاسم بن صاحب الأمر ع مسيرة ملكها شهرين و هي على تلك القاعدة و لها دخل عظيم

We knew and investigated that, this city was at a travel distance of two complete months, land and sea, and after it is a city, its name is Al Raiqa. Its ruler is Al-Qasim son of Master<sup>-ajfj</sup> of the command. The travel distance of its kingdom is of two months and it is upon that foundation, and for it's a mighty entrance.

و بعدها مدينة اسمها الصافية سلطانها إبراهيم بن صاحب الأمر ع بالحكام و بعدها مدينة أخرى اسمها ظلوم سلطانها عبد الرحمن بن صاحب الأمر ع مسيرة رستاقها و ضياعها شهران و بعدها مدينة أخرى اسمها عناطيس سلطانها هاشم بن صاحب الأمر ع و هي أعظم المدن كلها و أكبرها و أعظم دخلا و مسيرة ملكها أربعة أشهر.

And after it is a city, its name is Al Safiya. Its ruler is Ibrahim son of Master<sup>-ajfj</sup> of the command, with the judges. And after it is another city, its name is Zaloum. Its ruler is Abdul Rahman son of Master<sup>-ajfj</sup> of the command. The travel distance of its orchards and its estates is of two months. And after it is another city. Its name is Anatees. It's ruler is Hashim son of Mater<sup>-ajfj</sup> of the command, and it is the mightiest of the cities, all of them, and its largest, and of mightiest entrance, and the travel distance of its kingdom is of four months.

فيكون مسيرة المدن الخمس و المملكة مقدار سنة لا يوجد في أهل تلك الخطط و المدن و الضياع و الجزائر غير المؤمن الشيعي الموحد القائل بالبراءة و الولاية الذي يقيم الصلاة و يؤتي الزكاة و يأمر بالمعروف و ينهى عن المنكر

So the travel distance of the five cities and its kingdoms is a measurement of a year. There cannot be found among the people of those boundaries, and the cities, and the estates, and the islands, apart from the Shia Momin, the unitarian, the believer in the disavowing and the Wilayah which he establishes the Salat and gives the Zakat and instructs with the good and forbids from the evil.

سلاطينهم أولاد إمامهم يحكمون بالعدل و به يأمرهم و ليس على وجه الأرض مثلهم و لو جمع أهل الدنيا لكانوا أكثر عددا منهم على اختلاف الأديان و المذاهب.

Their rulers are children of their Imam<sup>-ajfj</sup>, judging with the justice and they are instructing with it, and there isn't the like of them upon the surface of the earth, and even if the people of the earth were to unite, they would still be of a larger number than them, upon the various religions and doctrines.

و لقد أقمنا عندهم سنة كاملة نترب و رود صاحب الأمر إليهم لأنهم زعموا أنها سنة وروده فلم يوقفنا الله تعالى للنظر إليه فأما ابن دربهان و حسان فأقما بالزاهرة يرقبان رؤيته و قد كنا لما استكثرنا هذه المدن و أهلها سألنا عنها فقيل إنها عمارة صاحب الأمر ع و استخراجه.

We stayed with them for a complete year, watching out for the arrival of Master<sup>-ajfj</sup> of the command to them, because they had claimed that it was a year of his<sup>-ajfj</sup> arrival. But Allah<sup>-azwj</sup> the Exalted did not Harmonised us for the looking at him<sup>-ajfj</sup>. As for Ibn Darbahan and Hasaan, they both stayed at Al-Zahra, anticipating seeing him<sup>-ajfj</sup>, and it was so when we had frequented these cities and its people, we had asked about it. It was said, 'It is a building of Master<sup>-ajfj</sup> of the command and his<sup>-ajfj</sup> extraction'.

فلما سمع عون الدين ذلك نهض و دخل حجرة لطيفة و قد تقضي الليل فأمر بإحضارنا واحدا واحدا و قال إياكم إعادة ما سمعتم أو إجراء على ألفاظكم و شدد و تأكد علينا فخرجنا من عنده و لم يعد أحد منا مما سمعه حرفا واحدا حتى هلك.

When Awn Al-Deen heard that, he got up and entered the narrow room, and the night had expired. He instructed with presenting us one by one, and said, 'Beware of repeating what you hear, or flowing it upon your words!' And he tied it and emphasised upon us. We went out from his presence and not one of us repeated what he had hear, even one word, until he died.

و كنا إذا حضرنا موضعا و اجتمع واحدنا بصاحبه قال أ تذكر شهر رمضان فيقول نعم سترأ لحال الشرط.

And we, when we presented at a place and one of us gathered with his companion, he said, 'Do you remember the month of Ramazan?' He would say, 'Yes'. Concealing the state of the stipulated condition.

فهذا ما سمعته و رويته و الحمد لله وحده و صلواته على خير خلقه محمد و آله الطاهرين و الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So, this is what I have heard and seen, and the Praise is for Allah<sup>-azwj</sup> Alone, and may His<sup>-azwj</sup> Salawaat be upon the best of His<sup>-azwj</sup> creatures Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.

قلت و روى هذه الحكاية مختصرا الشيخ زين الدين علي بن يونس العاملي البياضي في الفصل الخامس عشر من الباب الحادي عشر من كتاب الصراط المستقيم و هو أحسن كتاب صنف في الإمامة عن كمال الدين الأنباري إلخ و هو صاحب رسالة الباب المفتوح إلى ما قبل في النفس و الروح التي نقلها العلامة المجلسي بتمامها في السماء و العالم.

I said, 'And this tale has been reported briefly by the Sheikh Zayn Al-Deen Ali Bin Yunus al Aamily Al-Bayazi in the fifteenth detail from the eleventh chapter of the book 'Al-Sirat Al-Mustaqeem', and it is an excellent book authored regarding the Imamate, from Kama Al-Deen Al-Anbary, etc., and he was author of the 'Risalat Al-Baab Al-Futouh', up to what it was said regarding the self, and the spirit which was transmitted by the Allama Al-Majlisi in its complete version in the sky and the world.

و قال السيد الأجل علي بن طاوس في أواخر كتاب جمال الأسبوع و هو الجزء الرابع من السمات و المهمات بعد سوقه الصلوات المهدوية المعروفة التي أولها اللهم صل على محمد المنتجب في الميثاق

And the majestic Seyyid Ali Bin Tawoos said at the end of the book 'Jamal Al-Usbou', and it is the fourth part from 'Al-Samaat Al-Muhimmaat' after continuing 'Al-Salawaat Al-Mahdiya', the well-known, the beginning of it is, 'O Allah<sup>-azwj</sup>! Sent Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup>, the Selected during the Covenant'.

و في آخرها و صل على وليك و ولاة عهدك و الأئمة من ولده و زد في أعمارهم و زد في آجالهم و بلغهم أقصى آمالهم دينا و دنيا و آخرة إلخ.

And in its end, 'And Send Salawaat upon Your<sup>-azwj</sup> friend, and Master<sup>-asws</sup> of Your<sup>-azwj</sup> Pact, and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, and Increase in their<sup>-asws</sup> ages, and Increase in their

terms, and Make them<sup>-asws</sup> reach the extent of their<sup>-asws</sup> hopes of the religion and world and Hereafter' – etc."<sup>37</sup>

– وَ الدُّعَاءُ الْآخِرُ مَرْوِيُّ عَنِ الرِّضَا ع يُدْعَى بِهِ فِي الْعَيْبَةِ أَوَّلُهُ اللَّهُمَّ اذْفَعْ عَنِّي وَلِيَّتِكَ وَ فِي آخِرِهِ اللَّهُمَّ صَلِّ عَلَيَّ وَ لَوَاةِ عَهْدِكَ فِي الْأَيْمَةِ مِنْ بَعْدِي الخ

And another supplication reported from Al-Reza<sup>-asws</sup> to be supplicated with during the occultation. It's beginning is, 'O Allah<sup>-azwj</sup>! Defend Your<sup>-azwj</sup> friend!' And it it's end: 'O Allah<sup>-azwj</sup>! Send Salawaat upon the Masters<sup>-ajfj</sup> of Your<sup>-azwj</sup> Pact among the Imams<sup>-asws</sup> from after him<sup>-asws</sup>' – etc.

قال بعد كلام له في شرح هذه الفقرة ما لفظه و وجدت رواية متصلة الإسناد بأن للمهدي صلوات الله عليه أولاد جماعة ولاية في أطراف بلاد البحر على غاية عظيمة من صفات الأبرار و الظاهر بل المقطوع أنه إشارة إلى هذه الرواية و الله العالم.

He said after a speech of his in the commentary of this paragraph what its wordings are, and I found a report of connected attributions that for Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, there are children, being a group of rulers in the ends of the cities of the sea upon a mighty peak from the descriptions of the righteous, and the apparent. But the terminated is that it is an indication to this report. And Allah<sup>-azwj</sup> is more knowing"<sup>38</sup>

و- رواه أيضا السيد الجليل علي بن عبد الحميد النيلي في كتاب السلطان المفرج عن أهل الإيمان عن الشيخ الأجل الأجدد الحافظ حجة الإسلام سعيد الدين رضي البغدادي عن الشيخ الأجل خطير الدين حمزة بن الحارث بمدينة السلام الخ.

And it is reported as well by the majesti Seyyid Ali Bin Abdul Hameed Al Neyli in the book 'Al Sultan Al-Faraj An Ahl Al Eman', from the majestic Sheikh Al-Amjad, Al-Hafiz, Hujjat Al-Islam Saeed Al-Deen Razi Al-Baghdadi, from the majestic Sheylyh Khateer Al-Deen Hamza Bin Al-Haris, at the city of peace – etc.

و- رواه المحدث الجزائري في الأنوار عن المولى الفاضل الملقب بالرضا علي بن فتح الله الكاشاني قال روى الشريف الزاهد.

And it is reported by the narrator Al Jazairy in 'Al Anwar', from Al Mawla, Al Fazil, the one titles as Al Rrza Ali Bin Fat'a Al Kashany who said, 'It is reported by Al Shareef Al Zahid.

<sup>37</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 3 a

<sup>38</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 3 b

الحكاية الرابعة [تشرف السيد رضي الدين محمد بن محمد الاوي في المنام بلقائه عليه السلام و تعليمه دعاء العبرات لخلاصه من الحبس]

## The fourth story – Ennoblement of the Seyyid Razi Al Deeb Muhammad Bin Al Awy in the dream with meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, and his<sup>-ajfj</sup> teaching him ‘Du’a Al Abraat’ for his freedom from the prison.

قال آية الله العلامة الحلي رحمه الله في آخر منهاج الصلاح في دعاء العبرات الدعاء المعروف و هو مروى عن الصادق جعفر بن محمد ع و له من جهة السيد السعيد رضي الدين محمد بن محمد بن محمد الأوي قدس الله روحه حكاية معروفة بخط بعض الفضلاء في هامش ذلك الموضوع روى المولى السعيد فخر الدين محمد بن الشيخ الأجل جمال الدين عن والده عن جده الفقيه يوسف عن السيد رضي المذكور

**Ayatullah** (added later on) Al-Allama Al-Hilli, may Allah<sup>-azwj</sup> have Mercy on him, said at the end of ‘Minhaj Al-Silah’ in the famous ‘Dua Al-Abraat’, and it is reported from Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and form it, from the direction of Al-Seyyid Al Saeed Razi Al-Deen Muhammad Bin Muhammad Bin Muhammad Al Alawy, may Allah<sup>-azwj</sup> Sanctify his soul, there is a well-known tale in the handwriting of one of the meritorious ones in a note of that place, reported by Al Mawla Al Saeed Fakhr Al-Deen Muhammad Bin the majestic Sheikh Jamal Al-Deen, from his father, from his grandfather the jurist Yusuf, from Al-Seyyid Al-Razi, the mentioned,

أنه كان مأخوذاً عند أمير من أمراء السلطان جرماعون مدة طويلة مع شدة و ضيق فرأى في نومه الخلف الصالح المنتظر فبكى و قال يا مولاي اشفع في خلاصي من هؤلاء الظلمة.

‘He had been seized in the presence of a governor from the governors of the ruler Jarmagoun for a long period, with severities. He saw in his dream the righteous replacement, the awaited one. He cried and said, ‘O my Master<sup>-ajfj</sup>! Intercede regarding my being release from these oppressors’.

فقال ع ادع بدعاء العبرات فقال ما دعاء العبرات فقال ع إنه في مصباحك فقال يا مولاي ما في مصباحي فقال ع انظره تجده

He<sup>-ajfj</sup> said: ‘Suppliated with ‘Dua Al Abraat’. He said, ‘What is ‘Du’a Al Abraat?’ He<sup>-ajfj</sup> said: ‘It is in your lamp’. He said, ‘O my Master<sup>-ajfj</sup>! What is in my lamp?’ He<sup>-ajfj</sup> said: ‘Look for it, you will find it!’

فانتبه من منامه و صلى الصبح و فتح المصباح فلقى ورقة مكتوبة فيها هذا الدعاء بين أوراق الكتاب فدعا أربعين مرة.

He woke up from his sleep and prayed the morning (Salat) and opened up the lamp. He came across a note, there was written in it: ‘This is the supplication between the pages of the book, so supplicate forty times’.

و كان لهذا الأمير امرأتان إحداهما عاقلة مدبرة في أموره و هو كثير الاعتماد عليها.

And there were two wives for this governor. One of them was an intellectual, manager regarding his affairs, and he placed a lot of reliance upon her.

فجاء الأمير في نوبتها فقالت له أخذت أحدا من أولاد أمير المؤمنين علي ع فقال لها لم تسألين عن ذلك فقالت رأيت شخصا وكان نور الشمس يتلألأ من وجهه فأخذ بملقي بين إصبعيه ثم قال أرى بعلك أخذ ولدي و يضيق عليه من الطعام والمشرب.

The governor came in her shift. She said to him, 'Have you seized anyone from the children of Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup>?' He said to her, 'Why are you asking me about that?' She said, 'I saw a person, and the light of the sun was shining from his face. He grabbed my throat between his fingers, then said: 'I see your husband has seized my son, and has restricted upon him, from the food and the drink!'

فقلت له يا سيدي من أنت قال أنا علي بن أبي طالب قولي له إن لم يجل عنه لأخرين بيته.

I said to him, 'O my Chief! Who are you?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> am Ali Bin Abu Talib<sup>-asws</sup>! tell him that if he does not release him, I<sup>-asws</sup> will ruin his house (household)!'

فشاع هذا النوم للسلطان فقال ما أعلم ذلك و طلب نوابه فقال من عندكم مأخوذ فقالوا الشيخ العلوي أمرت بأخذه فقال خلوا سبيله و أعطوه فرسا يركبها و دلوه على الطريق فمضى إلى بيته انتهى.

This dream was spread to the ruler. He said, 'I don't know that'. And he asked his deputies. He said, 'Who is the one seized with you?' They said, 'The alawite Sheikh! You had ordered with seizing him'. He said, 'Free his way and give him a horse he can ride, and poin him upon the road'. So he went to his house. – end"<sup>39</sup>.

- و قال السيد الأجل علي بن طاموس في آخر مهج الدعوات و من ذلك ما حدثني به صديقي و المواخي لي محمد بن محمد القاضي الآوي ضاعف الله جل جلاله سعادته و شرف خاتمه

And the majestic Seyyid Ali Bin Tawoos said at the end of 'Mahj A-Dawaat', and from that is what is what my friend narrated to me with and established brotherhood to me Muhammad Bin Muhammad the Alawite judge, may Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Double his happiness and Ennoble his ending.

و ذكر له حديثا عجيبا و سببا غريبا و هو أنه كان قد حدث له حادثة فوجد هذا الدعاء في أوراق لم يجعله فيها بين كتبه فنسخ منه نسخة فلما نسخته فقد الأصل الذي كان قد وجده إلى أن ذكر الدعاء و ذكر له نسخة أخرى من طريق آخر تخالفه. وَ نَحْنُ نَذْكُرُ النُّسْخَةَ الْأُولَى نَيْمُنًا بَلْفِطِ السَّيِّدِ فَإِنَّ بَيْنَ مَا ذَكَرَهُ وَ نَقَلَ الْعَلَامَةُ أَيْضًا اخْتِلَافًا شَدِيدًا

And he mentioned a wonderous Hadith to him and an strange cause, and it is that an event had occurred with him, so he found this supplication in the pages, he had not made it to be in it between his books. He copied a copy from him. When he had copied it, he lost the original which had had found up to the mention of the supplication, and he mentioned another copy to h im from another way, different to it. And we are mentioned the first copy eloquently in the words of the Seyyid, for between what he had mentioned and the Allama copied as well there are severe differences.

<sup>39</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 32 H 4 a

وَهِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعَبْرَاتِ وَيَا كَاشِفَ الْكُرْبَاتِ أَنْتَ الَّذِي تَفْشَعُ سَحَابَ الْمِحْنِ وَ قَدْ أَمْسَتْ نِقَالًا وَ تَجْلُو  
ضَبَابَ الْإِخْنِ وَ قَدْ سَحَبْتَ أَدْيَالَ وَ تَجْعَلُ زَرْعَهَا هَشِيمًا وَ عِظَامَهَا رَمِيمًا وَ تَرُدُّ الْمَغْلُوبَ غَالِيًا وَ الْمَطْلُوبَ طَالِيًا

And it is: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O One<sup>-azwj</sup> Mercying the tearful, and O remover of the worries! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Dissipates the clouds of adversities, and I have spent evening heavy, and the mists of yearning appeared, and I have pulled the tail and made its seeding to be brittle, and its bones as dust, and You Return the overcomed to overcome, and the sought to be a seeker.

إِلَهِي فَكَمْ مِنْ عَبْدٍ نَادَاكَ أَيُّ مَغْلُوبٍ فَانْتَصِرَ فَفَتَحْتَ لَهُ مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمْ وَ فَجَرْتَ لَهُ مِنْ عَوْنِكَ عُيُونًا فَانْتَقَى مَاءَ فَرْجِهِ عَلَى أَمْرٍ  
قَدْ قُدِرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَابٍ وَ دُسْرِ

My God<sup>-azwj</sup>! How many a servant calls out to You<sup>-azwj</sup>, 'I am overcome, so help!' So You<sup>-azwj</sup> had Opened Your<sup>-azwj</sup> Help, the doors of the sky with pouring water, and Burst out Your<sup>-azwj</sup> springs of Your<sup>-azwj</sup> Assistance for him. So the water of his relief met upon a matter which had been Pre-determined and You<sup>-azwj</sup> Carried him from Your<sup>-azwj</sup> Sufficiency **upon (a ship) of panels and nails [54:13]**.

يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ  
مِنْهُمْ وَ فَجِّرْ لِي مِنْ عَوْنِكَ عُيُونًا لِيَلْتَقِيَ مَاءَ فَرْجِي عَلَى أَمْرٍ قَدْ قُدِرَ وَ اِحْمِلْنِي يَا رَبِّ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَابٍ وَ دُسْرِ

O Lord<sup>-azwj</sup>! I am overcome, so help! O Lord<sup>-azwj</sup>! I am overcome, so help! O Lord<sup>-azwj</sup>! I am overcome, so help! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open Your<sup>-azwj</sup> Help for me, the doors of the sky with a downpour of water and Burst for me springs of Your<sup>-azwj</sup> Assistance to meet the water of my relief upon a matter which has been Pre-determined, and Carry me, O Lord<sup>-azwj</sup>, from Your<sup>-azwj</sup> Sufficiency, **upon (a ship) of panels and nails [54:13]**.

يَا مَنْ إِذَا وَجَّ الْعَبْدُ فِي لَيْلٍ مِنْ حَيْرَتِهِ يَهِيمُ فَلَمْ يَجِدْ لَهُ صَرِيحًا يُصْرِخُهُ مِنْ وَيٍّْ وَ لَا حَيِّمٍ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ يَا رَبِّ مِنْ مَعُونَتِكَ صَرِيحًا  
مُعِينًا وَ وَلِيًّا يَطْلُبُهُ حَتِينًا يُنَجِّيهِ مِنْ صَبَقِ أَمْرِهِ وَ حَرَجِهِ وَ يُطَهِّرُ لَهُ الْأَمِيمَ مِنْ أَعْلَامِ فَرْجِهِ

O One<sup>-azwj</sup>, when the servant enters during a night from his confusion, wandering, and he does not find any shouter for him he can shout to a friend nor an intimate one! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny of Muhammad<sup>-saww</sup>, and O Lord<sup>-azwj</sup>, from Your<sup>-azwj</sup> Assistance, an assistance for a shouter and a friend, seeking him urgently to rescue him from the narrowness of his affair and his troubles, and manifest for him the important ones from the signs of his relief.

اللَّهُمَّ فَيَا مَنْ قُدْرَتُهُ قَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نِعْمَاتُهُ قَاصِمَةٌ لِكُلِّ جَبَّارٍ دَامِعَةٌ لِكُلِّ كَفُورٍ خِتَارٍ صَلِّ يَا رَبِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً  
مِنْ نَظْرَاتِكَ رَحِيمَةً تَجْلُو بِهَا عَنِّي ظُلْمَةً وَاقِفَةً مُقِيمَةً مِنْ غَايَةِ جَفْتٍ مِنْهَا الضُّرُوعُ وَ قَلَقَتْ مِنْهَا الرُّوْعُ وَ اشْتَمَلَ بِهَا عَلَى الْفُلُوبِ الْيَأْسُ وَ جَرَتْ بِسَبَبِهَا  
الْأَنْفَاسُ

O Allah<sup>-azwj</sup>! O One<sup>-azwj</sup> Whose Power is subduing, and His<sup>-azwj</sup> Signs are dazzling, and His<sup>-azwj</sup> Vengeance is Breaking for every tyrant reaching to every treacherous Kafir. O Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Look at me, O

Lord-azwj, a Look from Your-azwj Looks of Mercy to remove the darkness away from me to be standing straight from a disability, the udders, and the crops are cut off from it, and the despair in inclusive upon the hearts due to it, and the breathing flows due to its cause.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ حِفْظاً حِفْظاً لِعَرَائِسِ عَرَسَتِهَا يَدُ الرَّحْمَنِ وَ شُرْهُمَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ نُجْزُ وَ بِفَأْسِهِ تُقَطَّعَ وَ نُحْزُ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Protection, Protection for the plants Planted by the Hand of the Beneficent, and its drinking from the waters of Al-Haywan (life), and for the hand of Satan-la to be cut off, and by His-azwj Axe it is cut and incised.

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَمَاكَ حَارِساً وَ مَانِعاً

My God-azwj! Who is foremost than You-azwj that he would be a guard and a defender than Your-azwj Protection?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ حَسِّنْ قَائِلْنَهُ وَ إِنَّ الْقُلُوبَ كَاعَتْ فَطَبِّهَا وَ النَّفُوسُ اِزْتَاعَتْ فَسَكِّنْهَا

My God-azwj! The matter is coming to an end, so Ease it, and (it is) coarse, so Soften it, and the hearts are behaving badly so Make them insightful, and the souls restless so Calm them.

إِلَهِي تَذَارِكُ أَقْدَاماً قَدْ زَلَّتْ وَ أَفْهَاماً فِي مَهَامِهِ الْحَيْرَةِ صَلَّتْ أَجْحَفَ الضَّرِّ بِالْمَضْرُورِ فِي دَاعِيَةِ الْوَيْلِ وَ التُّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةً لِلْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يُجْمَلُ مِنْ عَدْلِكَ أَنْ يَخُوضَ لِحُجَّةِ الْعَمَاءِ وَ هُوَ إِلَيْكَ لَاجٍ

My God-azwj! Stabilise a foot which has slipped, and understanding which is confused in its important matters, going astray. The harm is unfair with the harmed one in calling for the woe and the ruination. Is it good from Your-azwj Grace that You-azwj Make him to be a prey for the afflictions while he is hopeful to You-azwj? Or can it be carried from Your-azwj justice that he would fall into the abyss of the sorrows while he is sheltering to You-azwj?

مَوْلَايَ لَيْنٌ كُنْتُ لَا أَشْقَى عَلَى نَفْسِي فِي التَّقَى وَ لَا أَبْلُغُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغَ الرِّضَا وَ لَا أَنْتَظِمُ فِي سِلْكِ قَوْمٍ رَفَضُوا الدُّنْيَا فَهُمْ خُمُصُ الْبُطُونِ عُمْشُ الْعُيُونِ مِنَ الْبُكَاءِ بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهَرَ ثَقِيلٌ بِالْحَطَاءِ وَ الزَّلَلِ وَ نَفْسٌ لِلرَّاحَةِ مُعْتَادَةٌ وَ لِدَوَاعِي التَّشْوِيفِ مُنْقَادَةٌ

My Master-azwj! If I had not been harsh upon myself in the piety, nor overburdened in the burdens of the obedience reaching the Pleasure, nor joined the ranks of the people who rejected the world, so they are flat of the bellies, bleary-eyed from the crying. But I come to You-azwj, O Lord-azwj, with weakness of the deeds, and a back heavy with the mistakes and the slips, and the soul recurring for the rest, and procrastinating for the call of the spiritualism.

أَمَا يَكْفِيكَ يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ دَرِيْعَةَ لَدَيْكَ أَيْ لِأَوْلِيَائِكَ مَوَالٍ وَ فِي مَحَبَّتِكَ مُعَالٍ أَمَا يَكْفِيَنِي أَنْ أُرُوْحَ فِيهِمْ. مَظْلُوماً وَ أَعْدُوَ مَكْطُوماً وَ أَقْضِي بَعْدَ هُمُومٍ هُمُوماً وَ بَعْدَ رُجُومٍ رُجُوماً

But, does it not suffice You-azwj, O Lord-azwj, with there being a means to You-azwj, and a pretext to You-azwj? I am a friend to Your-azwj friends, and there is no exaggeration in Your-azwj Love. Will You-azwj not Suffice me that I should depart to go to them-asws as oppressed, and go as gloomy, and fulfil worries after the worries, and pelting after pelting?

أ مَا عِنْدَكَ يَا رَبِّ بِهَذِهِ حُرْمَةٌ لَا تُضَيِّعُ وَ دِمَةٌ بِأَدْنَاهَا يُفْتَنُّ فَلِمَ لَا يَمْنَعُنِي يَا رَبِّ وَ هَا أَنَا دَا عَرِيقٌ وَ تَدْعُنِي بِنَارِ عَدُوِّكَ حَرِيقٌ أَ تَجْعَلُ أَوْلِيَاءَكَ لِأَعْدَائِكَ مَصَانِدَ وَ تُفَلِّدُهُمْ مِنْ حَسَنِهِمْ فَلَا تَدَّ وَ أَنْتَ مَالِكٌ نَفْسِهِمْ لَوْ قَبَضْتَهَا جَمَدُوا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفُسِهِمْ لَوْ قَطَعْتَهَا حَمَدُوا

Is there no sanctity with this in Your<sup>-azwj</sup> Presence, O Lord<sup>-azwj</sup> which You<sup>-azwj</sup> will not waste, and a care convinced with its least? So why does it not prevent me, O Lord<sup>-azwj</sup>, and here I am, drowning, and Your<sup>-azwj</sup> enemies are calling me with the fire to be burnt. Are You<sup>-azwj</sup> going to Make Your<sup>-azwj</sup> friends as preys of Your<sup>-azwj</sup> enemies, and Collar them with collars submerging them while Your<sup>-azwj</sup> are the Owner of their souls. If You<sup>-azwj</sup> were to capture these, they would freeze, and in Your<sup>-azwj</sup> Grip is the material of their souls, if You<sup>-azwj</sup> were to Cut it off, they would die.

وَ مَا يَمْنَعُكَ يَا رَبِّ أَنْ تَكْتَفَ بِأَسْهُمٍ وَ تَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِبَاسَهُمْ وَ تُعْرِيبَهُمْ مِنْ سَلَامَةٍ بِهَا فِي أَرْضِكَ يَسْرُحُونَ وَ فِي مِيدَانِ الْبُعْيِ عَلَى عِبَادِكَ يَمْزُحُونَ

And what can prevent You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, of You<sup>-azwj</sup> were to Restrain their prowess and Remove their clothing away from them, from Your<sup>-azwj</sup> Protection, and Strip them of being in peace released with it in Your<sup>-azwj</sup> land, and frolicking in the plains of immorality upon Your<sup>-azwj</sup> servants?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِكْنِي وَ لَمَّا يُدْرِكُنِي الْعَرَقُ وَ تَدَارِكُنِي وَ لَمَّا غُيِبَ شَمْسِي لِلشَّفَقِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Help me, and when the drowning comes across me, Come for my help, and (when) my sun sets for the twilight.

إِلَهِي كَمْ مِنْ خَائِفِ التَّجَا إِلَى سُلْطَانِ قَابَ عَنْهُ مَخْوفاً بِأَمْنٍ وَ أَمَانٍ أَ فَأَقْصِدْ يَا رَبِّ بِأَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَاناً أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَاناً أَمْ أَكْثَرَ مِنْ ائْتِدَارِكَ ائْتِدَاراً أَمْ أَكْرَمَ مِنْ ائْتِصَارِكَ ائْتِصَاراً

My God<sup>-azwj</sup>! How many a fearful one too shelter to a ruler, but he turned away from him, fearing for the safety and security? Can I aim, O Lord<sup>-azwj</sup>, for any authority mightier than Your<sup>-azwj</sup> Authority, of any favour more capacious than Your<sup>-azwj</sup> Favours, or any power more than Your<sup>-azwj</sup> Power, or any victory more benevolent than Your<sup>-azwj</sup> victory?

اللَّهُمَّ أَيْنَ كِفَايَتُكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ وَ أَيْنَ عِنَايَتُكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَهْدِفِينَ لِجُورِ الْأَيَّامِ إِلَيَّ إِلَيَّ يَا رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ إِلَيَّ مَسْتَبِي الضُّرِّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Where is Your<sup>-azwj</sup> Sufficiency which it helps for the creatures crying out for help? And where is Your<sup>-azwj</sup> Care which is a shield of the ones targeted by the tyranny of the days? To me! To me with it, O Lord<sup>-azwj</sup>! Shield me from the unjust people. I am touched by harm and You<sup>-azwj</sup> and the most Merciful of the merciful ones!

مَوْلَايَ تَرَى تَحْيِرِي فِي أَمْرِي وَ تَقْلُبِي فِي ضَرْبِي وَ انْطَوَايَ عَلَى حُرْقَةِ قَلْبِي وَ حَرَاةِ صَدْرِي فَصَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ لِي يَا رَبِّ بِمَا أَنْتَ أَهْلُهُ فَرجاً وَ مَخْرَجاً وَ يَبْسُرْ لِي يَا رَبِّ نَحْوَ الْيُسْرَى مِنْهَجاً

My Master<sup>-azwj</sup>! You<sup>-azwj</sup> can See the confusion in my affairs, and the swaying in my harm, and my folding upon the burning of my heart, and heat of my chest. So, Send Salawaat, O Lord<sup>-</sup>

azwj, upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and renew for me the relief and a way out, O Lord<sup>-azwj</sup>, with what You<sup>-azwj</sup> are Rightful of, and Ease for me, O Lord<sup>-azwj</sup>, towards the easy approach.

وَ اجْعَلْ لِي يَا رَبِّ مَنْ نَصَبَ جَبَالًا لِي لِيَصْرَعَنِي بِهَا صَرِيحَ مَا مَكَّرَهُ وَ مَنْ حَفَرَ لِي الْبُئْرَ لِيُوقِعَنِي فِيهَا وَاقِعًا فِيمَا حَفَرَهُ

And O Lord<sup>-azwj</sup>, Make for me, the one who establishes a rope for me in order to kill me with it, to be killed by what he had plotted, and the one who digs a well for me to be falling into it, to fall into what he had dug.

وَ اصْرِفِ اللَّهُمَّ عَنِّي شَرَّهُ وَ مَكْرَهُ وَ فَسَادَهُ وَ صَرَّهُ مَا تَصْرَفُهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدَّيَّانِ وَ مُنَادٍ يُنَادِي لِلْإِيمَانِ

O Allah<sup>-azwj</sup>! And Turn his evil away from me, and his plot, and his mischief, and his harm, (just as) You<sup>-azwj</sup> had Turned it away from the one who had guided himself to a religion of the Judge, and a caller calling to the Eman.

إِلَهِي عَبْدُكَ عَبْدُكَ أَحْبَبَ دَعْوَتَهُ وَ ضَعِيفُكَ ضَعِيفُكَ فَزَجَّ عُمَّتَهُ فَقَدْ انْقَطَعَ كُلُّ حَبْلِ إِلَّا حَبْلَكَ وَ تَقَلَّصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> servant! Your<sup>-azwj</sup> servant! Answer his call. Your<sup>-azwj</sup> guest! Your<sup>-azwj</sup> guest! Relieve his sadness, for every rope has been cut except Your<sup>-azwj</sup> Rope, and every shade has shrunk except Your<sup>-azwj</sup> Shade.

مَوْلَايَ دَعْوَتِي هَذِهِ إِنْ رَدَدْتَهَا أَيْنَ تُصَادَفُ مَوْضِعَ الإِجَابَةِ وَ يَجْعَلُنِي [تُخَيَّلُنِي] إِنْ كَدَّبْتَهَا أَيْنَ ثَلَاثِي مَوْضِعَ الإِجَابَةِ فَلَا تَرُدُّ عَنِّي بَابِكَ مَنْ لَا يَعْرِفُ عَيْرَهُ بَابًا وَ لَا يَمْتَنِعُ دُونَ جَنَابِكَ مَنْ لَا يَعْرِفُ سِوَاهُ جَنَابًا

My Master<sup>-azwj</sup>! This supplication of mine, if You<sup>-azwj</sup> were to Reject it, where else would be the place of its answer? And Make me (my imagination), if You<sup>-azwj</sup> were to Belie it, where would I meet the place of the answer? So, do not Return Return from Your<sup>-azwj</sup> door, the one does not know any other door, nor Prevent besides Your<sup>-azwj</sup> Side/Proximity, the one who does not know any side besides it.

وَ يَسْجُدُ وَ يَقُولُ إِلَهِي إِنْ وَجَّهًا إِلَيْكَ بِرَغْبَتِهِ تَوَجَّهَ فَالرَّغْبُ خَلِيقٌ بِأَنْ تُجِيبَهُ وَ إِنْ جَبِينًا لَكَ بِإِيْتِهَالِهِ سَجَدَ حَقِيقًا أَنْ يَنْبَغَ مَا فَصَدَ وَ إِنْ خَدًّا إِلَيْكَ بِمَسْأَلَتِهِ يُعَقِّرُ جَدِيرًا بِأَنْ يَقْوَرَ بِمُرَادِهِ وَ يَنْظُرُ

And he is performing Sajdah and saying, 'My<sup>-azwj</sup> God<sup>-azwj</sup>!' And he is being attentive to You<sup>-azwj</sup> with his desirous attention. So, the desirous one is worthy of You<sup>-azwj</sup> Answering him, a forehead is prostrating to You<sup>-azwj</sup> truly with his beseeching that he should reach what he is aiming for, and a cheek is dusty to You<sup>-azwj</sup> worthy with achieving success with his purpose and wins.

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ تَرَى تَغْفِيرَ خَدِّي وَ ائْتِهَالِي وَ اجْتِهَادِي فِي مَسْأَلَتِكَ وَ جَدِّي فَتَلَقَّ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولًا وَ سَهْلًا إِلَيَّ طِبْنَاتِي بِرَأْفَتِكَ وَ صَوْلًا وَ دَلِيلًا لِي فَطُوفَ مَمَرَاتِ إِجَابَتِكَ تَذْلِيلًا

And here I am that O my God<sup>-azwj</sup>! You<sup>-azwj</sup> have seen the dustiness of my chief, and my beseeching, and my struggle in asking You<sup>-azwj</sup>, and my efforts. O Lord<sup>-azwj</sup>! So receive my

desires with Your<sup>-azwj</sup> Kind Acceptance, and Ease to me my requests to be fulfilled by Your<sup>-azwj</sup> Kindness and Subdue for me picking of the fruits of Your<sup>-azwj</sup> Answers with a subduing.

إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ فَآوِي إِلَى زَكْنٍ شَدِيدٍ وَقَدْ أَوَيْتُ إِلَيْكَ وَعَوَّلْتُ فِي فَضَاءِ حَوَائِجِي عَلَيْكَ وَلَا قَوْلَ أَسَدٍ مِنْ دُعَائِكَ فَاسْتَنْظَهَرَ يَقُولُ سَدِيدٍ  
وَقَدْ دَعَوْتُكَ كَمَا أَمَرْتَ فَاسْتَجِبْ لِي بِفَضْلِكَ كَمَا وَعَدْتَ

My God<sup>-azwj</sup>! There is no support stronger than from You<sup>-azwj</sup>, so I take recourse to a strong support, and I have sheltered to You<sup>-azwj</sup> and relied upon You<sup>-azwj</sup> regarding fulfilment of my needs, and there is no word more correct that supplicating to You<sup>-azwj</sup>, so I am revealing with the most correct words and am supplicating to You<sup>-azwj</sup> just as I have been Commanded to, so Answer to me with Your<sup>-azwj</sup> Grace just as I have supplicated.

فَهَلْ بَقِيَ يَا رَبِّ إِلَّا أَنْ تُجِيبَ وَتَرْحَمَ مَعِيَ الْبُكَاءَ وَالتَّحِيبَ يَا مَنْ لَا إِلَهَ سِوَاهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الظَّالِمِينَ وَافْتَحْ لِي وَأَنْتَ خَيْرُ الْفَاتِحِينَ وَالطُّفْ بِِي يَا رَبِّ وَبِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

So, does there remain, O Lord<sup>-azwj</sup>, except that You<sup>-azwj</sup> Answer and Show Mercy to me of my crying, and the wailing. O One<sup>-azwj</sup>, there is no god besides Him<sup>-azwj</sup>! And O One<sup>-azwj</sup> Who Answers the desperate when he supplicates. Help me Lord<sup>-azwj</sup> against the unjust people, and Grant victory to me, and You<sup>-azwj</sup> as the best of the Victorious ones, and be Kind with me, O Lord<sup>-azwj</sup> and with entirety of the Momineen, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>40</sup>

<sup>40</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 4 b

الحكاية الخامسة [تشرف الحاج الشيخ علي المكي بلقائه عليه السلام في المنام و تعليمه الدعاء للفرج]

## The fift story – Ennoblement of Al-Haaj the Sheikh Ali Al-Makky of his meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in the dream and his<sup>-ajfj</sup> teaching him Du'a Al-Faraj.

في كتاب الكلم الطيب و الغيث الصيب للسيد الأيد المتبحر السيد علي خان شارح الصحيفة ما لفظه رأيت بخط بعض أصحابي من السادات الأجلاء الصلحاء الثقات ما صورته.

In the book 'Al Kalima Al Tayyib Wa Al Gays Al Sayyib' of the Seyyid Al Ayd Al Mutabahhar Al-Seyyid Ali Khan, commentator of Al Saheefa, its wordings are what I saw in the handwriting of one of my companions from the majestic chiefs, the righteous one, the trusted, its outline is: -

سمعت في رجب سنة ثلاث و تسعين و ألف الأخ العالم العامل جامع الكمالات الإنسية و الصفات القدسية الأمير إسماعيل بن حسين بيك بن علي بن سليمان الحائري الأنصاري أنار الله تعالى برهانه يقول سمعت الشيخ الصالح التقي المتورع الشيخ الحاج عليا المكي

'I heard in Rajab of the year one thousand and ninety-three (1093 A.H. some 350 years ago), the brother, the scholar, the worker, collector of 'Al Kalimaat Al Insiya Wa Al Sifat Al Qudsiya' of the Emir Husayn Beek Bin Ali Bin Suleyman Al Hairy Al Ansary, may Allah<sup>-azwj</sup> the Exalted Irradiate his proofs, saying to the Sheylh, the righteous, the pious, the devout, the Sheikh Al-Haaj Ali Al Makky.

قال إني ابتليت بضيق و شدة و مناقضة خصوم حتى خفت على نفسي القتل و الهلاك فوجدت الدعاء المسطور بعد في جيبني من غير أن يعطينيه أحد فتعجبت من ذلك و كنت متحيرا فرأيت في المنام أن قائلا في زي الصلحاء و الزهاد يقول لي إنا أعطيناك الدعاء الفلاني فادع به تنج من الضيق و الشدة و لم يتبين لي من القائل فزاد تعجبي

He said, 'I was Tried with the (financial) constraints and the severities, and contrarian opponents until feared upon myself of being killed and the destruction. I found the supplication written afterwards in my pocket from without having been given it by anyone. I was surprised from that, and I was confused. I saw in the dream that a speaker in a garb of righteousness and ascetism saying to me, 'I have given you such and such supplication so supplicate with it, you will be rescued from the (financial) straitness and the severities', and it was not clarified to me who the speaker was, so my surprise increased.

فرأيت مرة أخرى الحجة المنتظر ع فقال ادع بالدعاء الذي أعطيتكه و علم من أردت.

I saw at another time, the Divine Authority the awaited one. He<sup>-ajfj</sup> said: 'Supplicate with the supplication which I<sup>-ajfj</sup> have given you and teach whoever you want''.

قال و قد جربته مرارا عديدة فرأيت فرجا قريبا و بعد مدة ضاع مني الدعاء برهة من الزمان و كنت متأسفا على فواته مستغفرا من سوء العمل

He said, 'And I experimented it a number of times, and I saw nearby relief, and after a period the supplication was lost from me after a period from the times, and I was remorseful upon its loss, seeking Forgiveness from the evil deed.

فجاءني شخص و قال لي إِنَّ هَذَا الدُّعَاءَ قَدْ سَقَطَ مِنْكَ فِي الْمَكَانِ الْفُلَانِيِّ وَ مَا كَانَ فِي بَالِي أَنْ رُحْتُ إِلَى ذَلِكَ الْمَكَانِ فَأَخَذْتُ الدُّعَاءَ وَ سَجَدْتُ لِلَّهِ شُكْرًا وَ هُوَ

A Sheikh came to me and said to me, 'This supplication was dropped from you in such and such place', and it had not been in my mind that I had gone to that place. I took the supplication and performed Sajdah of thanks to Allah<sup>-azwj</sup>, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَسْأَلُكَ مَدَدًا رُوحَانِيًّا تُقَوِّي بِهِ قُوَى الْكَلْبِيَّةِ وَ الْجُرَيْبِيَّةِ حَتَّى أَقْهَرَ عِبَادِي نَفْسِي كُلَّ نَفْسٍ قَاهِرَةً فَتَنْقِضَ لِي إِشَارَةَ رَفَائِقِهَا انْقِصَابًا تَسْفُطُ بِهِ قُوَاهَا حَتَّى لَا يَبْقَى فِي الْكَوْنِ ذُو رُوحٍ إِلَّا وَ نَارٌ قَهْرِي قَدْ أَحْرَقَتْ ظُهُورَهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Lord<sup>-azwj</sup>! I ask You<sup>-azwj</sup> of spiritual Help I can be strengthened with, the wholly and partial strength, until the most subdued of the servants would be myself, of every subdued self. So, there would be an indication of its delicateness to me dropping its strength by it until there does not remain in the universe anyone with a soul except and the fire of my subduance would burn down its back.

يَا شَدِيدُ يَا شَدِيدُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا قَهَّارُ أَسْأَلُكَ بِمَا أَوْدَعْتَهُ عِزْرَائِيلَ مِنْ أَسْمَائِكَ الْقَهْرِيَّةِ فَانْقَعَلَتْ لَهُ النَّفُوسُ بِالْقَهْرِ أَنْ تُودِعَنِي هَذَا السِّرِّ فِي هَذِهِ السَّاعَةِ حَتَّى أَلَيَّنَّ بِهِ كُلَّ صَعْبٍ وَ أُذَلِّلَ بِهِ كُلَّ مَنِيْعٍ بِقُوَّتِكَ يَا ذَا الْقُوَّةِ الْمَتِينِ

O Strong! O Strong! O One with Prowess! O Subduer! I ask You<sup>-azwj</sup> with what You<sup>-azwj</sup> had Entrusted (the Angel) Izrael from Your<sup>-azwj</sup> Subduing Names, and the souls became restless due to the subduance, that You<sup>-azwj</sup> Entrust this secret to me in this moment until I soften by it every difficulty, and humble by it every invincibility by Your<sup>-azwj</sup> Word. O One with the solid Strength!

تَقْرَأُ ذَلِكَ سَحْرًا ثَلَاثًا إِنْ أُمِكنَ وَ فِي الصُّبْحِ ثَلَاثًا وَ فِي الْمَسَاءِ ثَلَاثًا فَإِذَا اسْتَدَّتِ الْأُمُرُ عَلَى مَنْ يَقْرَأُهُ يَقُولُ بَعْدَ قِرَاءَتِهِ ثَلَاثِينَ مَرَّةً يَا رَحْمَانُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ اللَّطْفَ بِمَا جَرَتْ بِهِ الْمَقَادِيرُ.

Read that at pre-dawn thrive if possible, and in the morning thrice, and in the sky thrice. So when the matter intensifies upon the one who reads it, he should say thirty time after reading it, 'O Beneficent! O Merciful! O most Merciful of the merciful ones! I ask You<sup>-azwj</sup> for the Kindness with what the Pre-determinations flow with'.<sup>41</sup>

<sup>41</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 32 H 5

الحكاية السادسة [تشرف رجل صالح كان مجاوراً بالخائر الحسيني عليه السلام بقاء الحجة عليه السلام في المنام و أخذ الدعاء للشفاء من علته]

**The sixth story – Ennoblement of a righteous man who was in the neighbourhood at the enclosure of Al-Husayn<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfj</sup>, in the dream, and his taking the supplication for the healing from his illness.**

السَّيِّحُ إِبرَاهِيمُ الكَفَعَمِيُّ فِي كِتَابِ البَلَدِ الأَمِينِ عَنِ المَهْدِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مَنْ كَتَبَ هَذَا الدُّعَاءَ فِي إِنَاءٍ جَدِيدٍ بِتُزَيْتَةِ الحُسَيْنِ ع وَ عَسَلَهُ وَ شَرِبَهُ شُفِيَ مِنْ عِلَّتِهِ

The Sheikh Ibrahim Al-Kaf'amy in the book 'Al Balad Al Ameen', from Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>: 'One who writes this supplication in a new utensil with the soil of Al-Husayn<sup>-asws</sup> and washes it, and drinks it, would be cured from his illness: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ دَوَاءٌ وَ الحَمْدُ لِلَّهِ شِفَاءٌ وَ لَا إِلَهَ إِلَّا اللهُ كِفَاءٌ هُوَ الشَّافِي شِفَاءً وَ هُوَ الكَافِي كِفَاءً أَذْهَبِ البَأْسَ بِرَبِّ النَّاسِ شِفَاءً لَا يُعَادِرُهُ سُبْحَانَكَ وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ التَّجَبُّاءِ-

'In the Name of Allah<sup>-azwj</sup> the most Beneficent, the most Merciful! In the Name of Allah<sup>-azwj</sup> the cure, and the Praise of Allah<sup>-azwj</sup> is a healing, and there is no god except Allah<sup>-azwj</sup> a sufficiency, and He<sup>-azwj</sup> is the sufficient of the sufficiency's! Remove the problem! By Lord<sup>-azwj</sup> of the people, a healing leaving no sickness behind, and Send Salawaat of Allah<sup>-azwj</sup> upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the captains!''<sup>42</sup>

و رأيت بخط السيد زين الدين علي بن الحسين الحسيني رحمه الله أن هذا الدعاء تعلمه رجل كان مجاوراً بالخائر علي مشرفه السلام عن المهدي سلام الله عليه في منامه و كان به علة فشكاها إلى القائم عجل الله فرجه فأمره بكتابته و غسله و شربه ففعل ذلك فبرأ في الحال.

And I saw in the handwriting of the Seyyid Zayn Al-Abideen Ali Bin Al-Husayn Al-Husayni, may Allah<sup>-azwj</sup> have Mercy on him, 'This supplication was taught to a man who was in the vicinity of the enclosure (of Al-Husayn<sup>-asws</sup>), upon its noble one be the greetings, from Al-Mahdi<sup>-ajfj</sup>, may the Greetings of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, in his dream, and there was an illness with him, so he complained of it to Al-Qaim<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief. He<sup>-ajfj</sup> instructed him with writing it, and washing it, and drinking it. He did that and was cured at once''<sup>43</sup>.

<sup>42</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 6 a

<sup>43</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 6 b

الحكاية السابعة [تشرف محمد بن علي العلوي الحسيني المصري بلقائه عليه السلام فيما بين النائم واليقظان وأخذ الدعاء المعروف بالعلوي المصري  
لخلاصه مما دهمه]

**The seventh story – Ennoblement of Muhammad Bin Ali Al Alawy Al-Husayni Al-Misry with his meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, among what is between the sleeping and the wakefulness, and his taking the supplication well-known as Al-Alawy Al-Misry to rescue him from what had assaulted him.**

السيد الجليل علي بن طاموس في مهج الدعوات وجدت في مجلد عتيق ذكر كاتبه أن اسمه الحسين بن علي بن هند و أنه كتب في شوال سنة ست و تسعين و ثلاث مائة دعاء العلوي المصري بما هذا لفظ إسناده. دعاء علمه سيدنا المؤمل صلوات الله عليه رجلا من شيعته و أهله في المنام و كان مظلوما ففرج الله عنه و قتل عدوه.

The majestic Seyyid Ali Bin Tawoos in 'Mahj Al-Dawaat', 'I found in an ancient volume mentioning its writing that his name is Al-Husayn Bin Ali Bin Hind, and he had written in Shawwal of the year three hundred and ninety-six (396 A.H.), a supplication of the Alawite, the Egyptian, with what its wordings are its attribution: A supplicated taught to him by the hoped for, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, a man from his<sup>-ajfj</sup> Shias and his<sup>-ajfj</sup> family in the dream, and he was oppressed, so Allah<sup>-azwj</sup> Relieved from him and Killed his enemies.

حدثني أبو علي أحمد بن محمد بن الحسين و إسحاق بن جعفر بن محمد العلوي العريضي بحران قال حدثني محمد بن علي العلوي الحسيني و كان يسكن بمصر قال دهمني أمر عظيم و هم شديد من قبل صاحب مصر فخشيته على نفسي و كان سعي بي إلى أحمد بن طولون

It is narrated to me by Abu Ali Ahmad Bin Muhammad Bin Al-Husayn and Is'haq Bin Ja'far Bin Muhammad Al Alawy Al Ureyzi Bahran who said, 'It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni, and he was dwelling in Egypt. He said, 'A mighty matter and severe worries assaulted me from the direction of the governor of Egypt. I feared him upon myself, and he was striving with me to Ahmad Bin Tuloun.

فخرجت من مصر حاجا فصرت من الحجاز إلى العراق فقصدت مشهد مولانا و أبي الحسين بن علي ع عائدا به و لائذا بقبره و مستجيرا به من سطوة من كنت أخافه

I went out from Egypt as a pilgrim. I came from Al-Hijaz to Al-Iraq. I aimed for the shrine of our Master<sup>-asws</sup>, and my (fore) father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> seeking shelter with him<sup>-asws</sup>, and seeking refuge with his<sup>-asws</sup> grave, and seeking rescue with him<sup>-asws</sup> from the torment of the one I had been fearing.

فأقمت بالخائز خمسة عشر يوما أدعو و أتضرع ليلي و تحاري فتراءى لي قيم الزمان ع و ولي الرحمن و أنا بين النائم واليقظان فقال لي يقول لك الحسين بن علي ع يا بني خفت فلانا فقلت نعم أراد هلاكني فلجأت إلى سيدي ع أشكو إليه عظيم ما أراد بي.

I stayed at the enclosure for fifteen days supplicating and beseeching, my nights, and my days. The custodian of the Times and friend of the Beneficent appeared to me while I was between the sleep and the wakefulness. He<sup>-ajfj</sup> said to me: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> says to you: 'O my<sup>-asws</sup> son! You are fearing so and so!' I said, 'Yes, he wants my destruction, so I am seeking shelter to my chief complaining to him<sup>-asws</sup> of the grievousness of what he intends with me'.

فقال ع هلا دعوت الله ربك عز وجل و رب آباءك بالأدعية التي دعا بها من سلف من الأنبياء ع فقد كانوا في شدة فكشف الله عنهم ذلك قلت و ما ذا أدعوه

He<sup>-ajfj</sup> said, 'Why don't you supplicate to Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> Mighty and Majestic and Lord<sup>-azwj</sup> of your forefathers, with the supplications which the past ones from the Prophets<sup>-as</sup> had supplicated with? They<sup>-as</sup> used to be in adversities, so Allah<sup>-azwj</sup> Removed that from them<sup>-as</sup>'. I said, 'And what is that I should be supplicating?'

فقال ع إذا كان ليلة الجمعة فاغتسل و صل صلاة الليل فإذا سجدت سجدة الشكر دعوت بهذا الدعاء و أنت بارك على ركبته فذكر لي دعاء

He<sup>-ajfj</sup> said: 'When it would be the night of Friday, then wash and pray the night Salat. When you perform Sajdah, Sajdah of thanks, supplication with this supplication while you are kneeling upon your knees' – and he<sup>-ajfj</sup> mentioned a supplication to me.

قال و رأيته في مثل ذلك الوقت يأتيني و أنا بين النائم و اليقظان

He said, 'And I saw him<sup>-ajfj</sup> in a time similar to that, having come to me while I was between the sleep and the wakefulness'.

قال و كان يأتيني خمس ليال متواليات يكرر علي هذا القول و الدعاء حتى حفظته و انقطع مجيئه ليلة الجمعة.

He said, 'And he<sup>-ajfj</sup> had been coming to me for five nights consecutively reiterating upon this word and the supplication, until I had memorised it and his<sup>-ajfj</sup> coming was terminated on the night of Friday.

فاغتسلت و غيرت ثيابي و تطيبت و صليت صلاة الليل و سجدت سجدة الشكر و جثوت على ركبتي و دعوت الله جل و تعالي بهذا الدعاء فأتاني ليلة السبت فقال لي قد أجيب دعوتك يا محمد و قتل عدوك عند فراغك من الدعاء عند من وشى به إليه.

I bathed and changed my clothes and perfumed, and I prayed the night Salat, and I prostrated the Sajdah of thanks, and I knelt upon my knees and supplicated to Allah<sup>-azwj</sup> Majestic and Exalted with this supplication. He<sup>-ajfj</sup> came to me on the night of Saturday. He<sup>-ajfj</sup> said to me: 'Your supplication has been answered, (O Muhammad), and your enemy has been killed at your being free from the supplication, at the hands of the one who informed with to him'.

فلما أصبحت ودعت سيدي و خرجت متوجها إلى مصر فلما بلغت الأردن و أنا متوجه إلى مصر رأيت رجلا من جيراني بمصر و كان مؤمنا فحدثني أن خصمي قبض عليه أحمد بن طولون فأمر به فأصبح مذبوحا من قفاه

When it was morning, I bade farewell to my chief and went out heading to Egypt. When I reached Jordan while I was heading to Egypt, I saw a man from my neighbourhood at Egypt, and he was a Momin. He narrated to me that my disputant was seized upon by Ahmad Bin

Tuloun and he ordered with him, and in the morning, he had been slaughtered from the back of his neck’.

قال و ذلك في ليلة الجمعة فأمر به فطرح في النيل وكان فيما أخبرني جماعة من أهلينا و إخواننا الشيعة أن ذلك كان فيما بلغهم عند فراغي من الدعاء كما أخبرني مولاي صلوات الله عليه.

He said, ‘And that was during the night of Friday. He ordered with him, and he was dropped in the Nile’. And among what was informed to me by a group of our family members and our Shia brethren, that had happened, among what had reached them, at my being free from the supplication just as my Master<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, had informed me’<sup>44</sup>.

ثم ذكر له طريقا آخر - عن أبي الحسن علي بن حماد البصري قال أخبرني أبو عبد الله الحسين بن محمد العلوي قال حدثني محمد بن علي العلوي الحسيني المصري قال أصابني غم شديد و ذهني أمر عظيم من قبل رجل من أهل بلدي من ملوكه فخشيته خشية لم أرح لنفسي منها مخلصا.

Then another way has been mentioned for it – from Abu Al-Hassan Ali Bin Hammad Al Basry who said, ‘I was informed by Abu Abdullah al Husayn Bin Muhammad Al Alawy who said, ‘It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni Al Misry who said, ‘I was hit my severe sorrows and a mighty matter assaulted me from the direction of a man from my city, from its king. I feared with a fear I no longer hoped for any rescue for myself from it.

فقصدت مشهد ساداتي و آبائي صلوات الله عليهم بالخائر لآلندا بهم عائدا بقرهم و مستجيرا من عظيم سطوة من كنت أخافه و أقمت بما خمسة عشر يوما أدعو و أتضرع ليلا و نهارا

I aimed for the shrine of my chiefs<sup>-asws</sup> and my forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, at the enclosure (of Al-Husayn<sup>-asws</sup>) seeking shelter with them, taking refugee with their<sup>-asws</sup> graves, and seeking to be rescued from mighty torment from the ones I was fearing, and I stayed at it for fifteen days, supplicating and beseeching night and day.

فترأى لي قائم الزمان و ولي الرحمن عليه و على آبائه أفضل التحية و السلام فأتاني بين النائم و اليقظان فقال لي يا بني خفت فلانا فقلت نعم أرادني بكيت و كيت فالتجأت إلى ساداتي ع أشكو إليهم ليخلصوني منه.

Custodian of the Times and friend of the Beneficent, upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers be the best salutations and the greetings, appeared to me. He<sup>-ajfj</sup> came to me (while I was) between the sleep and the wakefulness. He<sup>-ajfj</sup> said to me: ‘O my<sup>-ajfj</sup> son! You are fearing so and so?’ I said, ‘Yes, he intends me with such and such, so I am seeking shelter to my chiefs<sup>-asws</sup> and complaining to them to rescue me from him’.

فقال هلا دعوت الله ربك و رب آباتك بالأدعية التي دعا بها أجدادي الأنبياء صلوات الله عليهم حيث كانوا في الشدة فكشف الله عز و جل عنهم ذلك قلت و بما ذا دعوه به لأدعوه

He<sup>-ajfj</sup> said: ‘Why don’t you supplicate to Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of your forefathers<sup>-asws</sup>, with the supplication which my<sup>-ajfj</sup> ancestors, the Prophets<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup>, had supplicated with whenever they<sup>-as</sup> were in

<sup>44</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 7 a

adversities, so Allah<sup>-azwj</sup> Mighty and Majestic Removed that from them<sup>-as!</sup> I said, 'And with what supplication should I be supplicating with?'

قال عليه و على آباءه السلام إذا كان ليلة الجمعة قم و اغتسل و صل صلواتك فإذا فرغت من سجدة الشكر فقل و أنت بارك على ركبتيك و ادع بهذا الدعاء مبتهلا.

He<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, said: 'When it would be the night of Friday, stand and bathe, and pray your Salats. When you are free from the Sajdah of thanks, then say while you are kneeling upon your knees, and supplicate with this supplication, invoking'.

قال و كان يأتيني خمس ليل متواليات يكرر علي القول و هذا الدعاء حتى حفظته و انقطع مجيئه في ليلة الجمعة

He said, 'And he<sup>-ajfj</sup> was coming to me for five consecutive nights, repeating the words to me and this supplication, until I had memorised it, and his<sup>-ajfj</sup> coming was terminated during the night of Friday.

فقمتم و اغتسلت و غيرت ثيابي و تطيبت و صليت ما وجب علي من صلاة الليل و جثوت على ركبتي فدعوت الله عز و جل بهذا الدعاء

I stood up and bathed and changed my clothes and perfumed, and I prayed Salat what was obligated upon me, from the night Salat', and I knelt upon my knees. I supplicated to Allah<sup>-azwj</sup> Mighty and Majestic with this supplication.

فأتاني ع ليلة السبت كهيئته التي يأتيني فيها فقال لي قد أجيبت دعوتك يا محمد و قتل عدوك و أهلكه الله عز و جل عند فراغك من الدعاء.

He<sup>-ajfj</sup> came to me on the night of Saturday just like he<sup>-ajfj</sup> had been coming to me during it. He<sup>-ajfj</sup> said to me: 'Your supplication has been Answered, O Muhammad, and your enemy has been killed, and Allah<sup>-azwj</sup> Mighty and Majestic has Destroyed him at your being free from the supplication'.

قال فلما أصبحت لم يكن لي هم غير وداع ساداتي صلوات الله عليهم و الرحلة نحو المنزل الذي هربت منه فلما بلغت بعض الطريق إذا رسول أولادي و كتبهم بأن الرجل الذي هربت منه جمع قوما و اتخذ لهم دعوة فأكلوا و شربوا و تفرق القوم و نام هو و غلماناه في المكان

He said, 'When it was morning, there did not happen to be any concern for me apart from bidding farewell to my chiefs, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and the departing towards the house I had fled from. When I reached one of the roads, there was a messenger of my children and their letters that the man whom I had fled from, a group of people had gathered and taken an (dinner) invitation for them. They ate and drank, and the group separated, and he and his servants slept in a place.

فأصبح الناس و لم يسمع له حس فكشف عنه الغطاء فإذا به مذبوحا من فقاء و دماؤه تسيل و ذلك في ليلة الجمعة و لا يدرون من فعل به ذلك و يأمروني بالمبادرة نحو المنزل.

The people woke up in the morning and not a hiss was heard for him. The covering was removed from him, and there, he had been slaughtered from the back of his neck, and his

tears were flowing, and that was during the night of Friday, and they did not know who had done that with him, and they were instructing me with rushing back towards the house.

فلما وافيت إلى المنزل و سألت عنه و في أي وقت كان قتله فإذا هو عند فراغي من الدعاء.

When I arrive to the house and I asked about him, and in which time he had been killed, behold, it was at my being free from the supplication’.

ثم ساق رحمه الله الدعاء بتمامه و هو طويل و لذا تركنا نقله حذرا من الخروج عن وضع الكتاب مع كونه في غاية الانتشار و هذه الحكاية موجودة في باب المعاجز من البحار و إنما ذكرناها لذكر السند و تكرر الطريق.

Then he, may Allah<sup>-azwj</sup> have mercy on him, continued the supplication in its complete form, and it is lengthy, and for that reason we left copying it as a precaution from exiting from the subject matter of the book with its being in a peak of the circulation, and this story exists in the chapter of miracles from Al-Bihar (V 51 H 23), and rather we mentioned it for mentioning the attribution and repeating the way’.<sup>45</sup>

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<sup>45</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 7 b

الحكاية الثامنة [تشرف حسن بن مثله بخدمته عليه السلام في المنام، و أمره ببناء مسجد جمكران]

## The eighth story – Ennoblement of Hassan Bin Maslah with his serving him<sup>-ajfj</sup>, may the Greetings be upon him<sup>-ajfj</sup>, in the dream, and his<sup>-ajfj</sup> instructing him with building Masjid Jamakran.

في تاريخ قم تأليف الشيخ الفاضل الحسن بن محمد بن الحسن القمي من كتاب مونس الحزين في معرفة الحق و اليقين من مصنفات أبي جعفر محمد بن بابويه القمي ما لفظه بالعربية باب ذكر بناء مسجد جمكران بأمر الإمام المهدي عليه صلوات الله الرحمن و على آباءه المغفرة

In (the book) 'History of Qum' compiled by the meritorious Sheikh Al-Hassan Bin Muhammad Bin Al-Hassan Al-Qummi, from the book 'Munis Al-Hazeen Fi Ma'rifat Al Haq Wal Al-Yaqeen', from the authorship of Abu Ja'far Muhammad Bin Babuwayh Al-Qummi, what its wordings are in Arabic in the chapter mentioned the construction of Masjid Jamakran by the orders of the Imam Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> the Beneficent be upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup> be the Forgiveness: -

سبب بناء المسجد المقدس في جمكران بأمر الإمام ع على ما أخبر به الشيخ العفيف الصالح حسن بن مثله الجمكراني قال كنت ليلة الثلاثاء السابع عشر من شهر رمضان المبارك سنة ثلاث و تسعين و ثلاثمائة نائما في بيتي فلما مضى نصف من الليل فإذا بجماعة من الناس على باب بيتي فأيقظوني و قالوا قم و أجب الإمام المهدي صاحب الزمان فإنه يدعوك

'The cause of the construction of the holy Masjid in Jamakran with the order of the Imam<sup>-ajfj</sup> upon what is informed by the chaste Sheikh Hassan Bin Maslah Al-Jamakrany. He said, 'On the night of Tuesday the seventeenth of the Blessed month of Ramazan of the year three hundred and ninety-three, I was sleeping in my house. When half of the night had passed by, there was a group of people at the door of my house. They woke me up and said, 'Arise and answer the Imam<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup> Master<sup>-ajfj</sup> of the Time, for he<sup>-ajfj</sup> is calling you!'

قال فقمتم و تعبأت و تهيأت فقلت دعوني حتى ألبس قميصي فإذا بندا من جانب الباب هو ما كان قميصك فتركته و أخذت سراويلي فنودي ليس ذلك منك فخذ سراويلك فألقيته و أخذت سراويلي و لبسته فقمتم إلى مفتاح الباب أطلبه فنودي الباب مفتوح

He said, 'I stood up and packed and prepared. I said, 'Leave me until I wear my shirt'. There was a call from a side of the house, 'It is not your shirt, so leave it!' And I took my trouser, so there was a call, 'That isn't from you, so take your trouser!' I threw it and took my trouser and wore it. I stood up to the keys of the door seeking it. There was a call, 'The door is open!'

فلما جئت إلى الباب رأيت قوما من الأكابر فسلمت عليهم فردوا و رحبوا بي و ذهبوا بي إلى موضع هو المسجد الآن فلما أمعنت النظر رأيت أريكة فرشت عليها فراش حسان و عليها وسائد حسان و رأيت فتى في زي ابن ثلاثين متكئا عليها و بين يديه شيخ و بيده كتاب يقرؤه عليه و حوله أكثر من ستين رجلا يصلون في تلك البقعة و على بعضهم ثياب بيض و على بعضهم ثياب خضر

When I came to the door, I saw a group from the elders. I greeted unto them. They responded and returned with me, and they went with me to a place, it is the Masjid today. When I looked closely, I saw a sofa, an excelled furnishing had been furnished upon it, and there were

excellent pillows upon it, and I saw a youth being about thirty (years old) leaning upon it, and in front of him there was an old man, and in his hand was a letter he was reading it to him, and around him there were more than sixty men praying Salat in that spot, and upon some of them were white clothes and upon some of them were green clothes.

وكان ذلك الشيخ هو الخضر ع فأجلسني ذلك الشيخ ع و دعاني الإمام ع باسمي و قال اذهب إلى حسن بن مسلم و قل له إنك تعمّر هذه الأرض منذ سنين و تزرعها و نحن نخرّبها زرعت خمس سنين و العام أيضا أنت على حالك من الزراعة و العمارة و لا رخصة لك في العود إليها و عليك رد ما انتفعت به من غلات هذه الأرض ليني فيها مسجد

And that Sheikh, he is Al-Khizr<sup>as</sup>. That Sheikh<sup>as</sup> seated me, and the Imam<sup>ajfi</sup> called me with my name and said: 'Go to Hasan Bin Muslim and say to him, 'You have built this land for years and farmed it, and we<sup>ajfi</sup> are ruining it. You farmed for five years and (this) year as well you are upon your state from the farming, and building, and there is no permission for you in returning to it, and upon you is to return whatever you have benefitted with it, from the crops of this land. A Masjid is to be built in it'.

و قل لحسن بن مسلم إن هذه أرض شريفة قد اختارها الله تعالى من غيرها من الأراضي و شرفها و أنت قد أضفتها إلى أرضك و قد جزاك الله بموت ولدين لك شابين فلم تنتبه عن غفلتك فإن لم تفعل ذلك لأصابعك من نقمة الله من حيث لا تشعر.

And say to Al-Hassan Bin Muslim, 'This land is noble. Allah<sup>azwj</sup> the Exalted has Chosen it from others from the lands and Ennobled it, and you have added it on to your land, and Allah<sup>azwj</sup> will Recompense you with the death of your two youth sons, but you did not wake up from your heedlessness. So, if you do not do that, there shall hit you from the Punishment of Allah<sup>azwj</sup>, from where you would not even be aware of'.

قال حسن بن مثلة قلت يا سيدي لا بد لي في ذلك من علامة فإن القوم لا يقبلون ما لا علامة و لا حجة عليه و لا يصدقون قولي

Hassan Bin Masalah said, 'I said, 'O my chief! There is no escape for me to have a sign regarding that for the people will not be accepting what there is no sign for it, nor any proof upon it, and they will not ratify my words'.

قال إنا سنعلم هناك فاذهب و بلغ رسالتنا و اذهب إلى السيد أبي الحسن و قل له يجيء و يحضره و يطالبه بما أخذ من منافع تلك السنين و يعطيه الناس حتى يبنوا المسجد و يتم ما نقص منه من غلة رهق ملكنا بناحية أردھال و يتم المسجد و قد وقفنا نصف رهق على هذا المسجد ليحلب غلته كل عام و يصرف إلى عمارته.

He<sup>ajfi</sup> said: 'We will be knowing over there, so go and deliver our<sup>ajfi</sup> message, and go to the Seyyid Abu Al-Hassan and tell him to come and present him and demand him with what he has taken from the benefit of those years and give it to the people until they build the Masjid, and complete whatever is deficient from it would be fulfilled from our<sup>ajfi</sup> ownership in the district of Irdihal, and complete the Masjid, and we<sup>ajfi</sup> had dedicated half of the yield upon this Masjid in order to pull its yield every year and to be spent upon its building'.

و قل للناس ليرغبوا إلى هذا الموضع و يعزروه و يصلوا هنا أربع ركعات للتحية في كل ركعة يقرأ سورة الحمد مرة و سورة الإخلاص سبع مرات و يسبح في الركوع و السجود سبع مرات و ركعتان للإمام صاحب الزمان ع

And say to the people to be desirous regarding this place and to be visiting it and praying four Cycles Salat over here of the salutation. In each Cycle Surah Al-Hamd should be recited once, and Surah Al-Ikhlaas seven times, and glorifications in the ruk'u and the Sajdahs seven times, and two Cycles for the Imam<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time.

هكذا يقرأ الفاتحة فإذا وصل إلى **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** كرره مائة مرة ثم يقرأها إلى آخرها وهكذا يصنع في الركعة الثانية و يسبح في الركوع و السجود سبع مرات

This is how Surah Al-Fatiha is to be recited. When he reached to: **(It is) You we worship and You do we seek Assistance (from) [1:5]**, he should repeat it one hundred times. Then he should recite it to its end. And like this, he should do in the second Cycle and glorify in the ruk'u and the Sajdahs, seven times.

فإذا أتم الصلاة بهللا و يسبح تسيح فاطمة الزهراء ع فإذا فرغ من التسيح يسجد و يصلي على النبي و آله مائة مرة

When he completes the Salat he should extol the Oneness and glorify with the glorification of (Syeda) Fatima<sup>-asws</sup>. When he is free from the glorifying, he should perform Sajdah and send Salawaat upon the Prophet<sup>-saww</sup>.

ثم قال ع ما هذه حكاية لفظه فمن صلاها فكأنما في البيت العتيق.

Then he<sup>-ajfj</sup> said what are the wordings of this story: 'The one who prays it, it is as if he is in the Ancient House (Kabah)'.

قال حسن بن مثله قلت في نفسي كان هذا موضع أنت تزعم أنما هذا المسجد للإمام صاحب الزمان مشيرا إلى ذلك الفقي المتكئ على الوسائد فأشار ذلك الفقي إلي أن أذهب.

Hassan Bin Masla said, 'I said within myself, 'This place which you are claiming that rather this Masjid for the Imam<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time, indicates to that youth leaning upon the pillows'. That youth gestured to me that I should go.

فرجعت فلما سرت بعض الطريق دعاني ثانية و قال إن في قطع جعفر الكاشاني الراعي معزا يجب أن تشتريه فإن أعطاك أهل القرية الثمن تشتريه و إلا فتعطي من مالك و تجيء به إلى هذا الموضع و تذبحه الليلة الآتية ثم تنفق يوم الأربعاء الثامن عشر من شهر رمضان المبارك لحم ذلك المعز على المرضى و من به علة شديدة فإن الله يشفي جميعهم و ذلك المعز أبلق كثير الشعر و عليه سبع علامات سود و بيض ثلاث على جانب و أربع على جانب سود و بيض كالدراهم.

I returned. When I came to one of the roads, he<sup>-ajfj</sup> called me secondly and said: 'In a flock of Ja'far Al-Kashany the shepherd, there is a goat, it obliges that you buy it. If the people of the town give you the price, buy it, or else give it from your wealth and come with it to this place and slaughter this coming night, then on the day of Wednesday, the eighteenth from the month of Blessed month of Ramazan, give the meat of that goat to the sick, and the one have severe illness with him, for Allah<sup>-azwj</sup> would Heal them all, and upon that goat are a lot of spots, and there are seven markings upon it, black and white, three upon a side and four upon a side, black and white like the Dirham (coin)'.

فذهبت فارجعوني ثالثة و قال ع تقيم بهذا المكان سبعين يوما أو سبعا فإن حملت على السبع انطبق على ليلة القدر و هو الثالث و العشرون و إن حملت على السبعين انطبق على الخامس و العشرين من ذي القعدة و كلاهما يوم مبارك.

I went. He<sup>-ajfj</sup> returned me thirdly and he<sup>-ajfj</sup> said: 'Stay in this place for seventy days, or seven. If you endure upon the seven, then apply upon Laylat Al-Qadr (Night of Pre-determination), and it is the twenty-third, and if you endure upon the seventy, apply upon the twenty-fifth of Zul Qadah, and both of these are Blessed days'.

قال حسن بن مثله فعدت حتى وصلت إلى داري و لم أزل الليل متفكرا حتى اسفر الصبح فأديت الفريضة و جئت إلى علي بن المنذر فقصصت عليه الحال فجاء معي حتى بلغت المكان الذي ذهبوا بي إليه البارحة فقال و الله إن العلامة التي قال لي الإمام واحد منها أن هذه السلاسل و الأوتاد هاهنا.

Hassan Bin Masala said, 'I returned and arrived to my house, and I did not cease thinking at night until the morning paled. I fulfilled the Obligatory (Salat) and came to Ali Bin Al-Munzar. I narrated the situation to him. He came with me until I reached the place which they had gone with me to it the night before. He said, 'By Allah<sup>-azwj!</sup> The markings which the Imam<sup>-ajfj</sup> had said to me, one of these is that these chains and the pegs are over here'.

فذهبنا إلى السيد الشريف أبي الحسن الرضا فلما وصلنا إلى باب داره رأينا خدامه و غلمانه يقولون إن السيد أبا الحسن الرضا ينتظر من سحر أنت من جمكران قلت نعم

We went to the noble Seyyid Abu Al-Hassan Al-Reza. When we arrived to the door of his house, we saw his servants and his boys saying, 'The Seyyid Abu Al-Hassan is awaiting you from pre-dawn. Are you from Jamakran?' I said, 'Yes'.

فدخلت عليه الساعة و سلمت عليه و خضعت فأحسن في الجواب و أكرمني و مكن لي في مجلسه و سبقني قبل أن أحده و قال يا حسن بن مثله إني كنت نائما فرأيت شخصا يقول لي إن رجلا من جمكران يقال له حسن بن مثله يأتيك بالغدو و لتصدقن ما يقول و اعتمد على قوله فإن قوله قولنا فلا تردن عليه قوله فانتبهت من رقدتي و كنت أنتظر الآن.

I entered to see him at once and greeted unto him, and I was humble. He was excellent in the answer and honoured me and enabled for me in his own seat and he preceded me before I could initiate him, and he said, 'O Hassan Bin Masala! I was sleeping, and I saw a person saying to me: 'A man from Jamakran called Hassan Bin Masala will be coming to you in the morning, and you should ratify what he says and rely upon his words, for his words are our<sup>-ajfj</sup> words, so do not reject his words upon him'. I woke up suddenly from my sleep, and I have been awaiting you (until) now'.

فقص عليه الحسن بن مثله القصص مشروحا فأمر بالخيول لتسرح و نخرجوا فركبوا فلما قربوا من القرية رأوا جعفر الراعي و له قطيع على جانب الطريق فدخل حسن بن مثله بين القطيع و كان ذلك المعز خلف القطيع فأقبل المعز عاديا إلى الحسن بن مثله فأخذه الحسن ليعطي ثمنه الراعي و يأتي به

Al-Hassan Bin Masala narrated the story to him with explanations. He ordered for the horses to be saddled and they went out riding. When they were nearby from the town, they saw Ja'far the shepherd and there was a flock for him on the side of the road. Hassan Bin Masala entered into the flock and that goat was at the back of the flock. The goat came towards Al-Hassan Bin Masala. Al-Hassan took it to give its price to the shepherd, and he came with it.

فأقسم جعفر الراعي أني ما رأيت هذا المعز قط و لم يكن في قطيعي إلا أني رأيتة و كلما أريد أن آخذه لا يمكنني و الآن جاء إليكم

Ja'far the shepherd vowed, 'I am not seen this goat at all, and it did not happen to be in my flock except I saw it, and every time I wanted to take it, it did not enable me, and now it has come to you'.

فأتوا بالمعز كما أمر به السيد إلى ذلك الموضع و ذبحوه و جاء السيد أبو الحسن الرضا رضي الله عنه إلى ذلك الموضع و أحضروا الحسن بن مسلم و استردوا منه الغلات و جاءوا بغلات رهق و سقفوا المسجد بالجزوع

They came with the goat just as the Seyyid had been instructed with, to that place, and they slaughtered it, and the Seyyid Abu Al-Hassan Al-Reza, may Allah<sup>-azwj</sup> be Pleased with him, came to that place and they presented Al-Hassan Bin Muslim and returned the yields from him, and they came with the yield to the place and built the roof of the Masjid with the wood.

و ذهب السيد أبو الحسن الرضا رضي الله عنه بالسلاسل و الأوتاد و أودعها في بيته فكان يأتي المرضى و الأعمى و يمسون أبدانهم بالسلاسل فيشفاهم الله تعالى عاجلا و يصحون.

And the Seyyid Abu Al-Hassan Al-Reza, may Allah<sup>-azwj</sup> be Pleased with him, went with the chains and its pegs, and deposited these in his house. He was coming to the sick and the disabled and wiping their bodies with the chains, and Allah<sup>-azwj</sup> the Exalted Healed them immediately and they were healthy.

قال أبو الحسن محمد بن حيدر سمعت بالاستفاضة أن السيد أبا الحسن الرضا في المحلة المدعوة بموسويان من بلدة قم فمرض بعد وفاته ولد له فدخل بيته و فتح الصندوق الذي فيه السلاسل و الأوتاد فلم يجدها.

Abu Al-Hassan Muhammad Bin Haider said, 'I heard at length that the Seyyid Abu Al-Hassan Al-Reza was in a neighbourhood called Mowsiyan from the city of Qum. After his death, a son of his became sick, so they entered his house and opened the box in which was the chair and the pegs, but they could not find it.

انتهت حكاية بناء هذا المسجد الشريف المشتملة على المعجزات الباهرة و الآثار الظاهرة التي منها وجود مثل بقرة بني إسرائيل في معز من معزى هذه الأمة

(This) ends the story of the construction of this noble Masjid inclusive upon the dazzling miracles and the apparent impacts which from these are found like the cow of the children of Israel in the goat from the goats of this community.

قال المؤلف لا يخفى أن مؤلف تاريخ قم هو الشيخ الفاضل حسن بن محمد القمي و هو من معاصري الصدوق رضوان الله عليه و روي في ذلك الكتاب عن أخيه حسين بن علي بن بابويه رضوان الله عليهم و أصل الكتاب على اللغة العربية و لكن في السنة الخامسة و الستين بعد ثمان مائة نقله إلى الفارسية حسن بن علي بن حسن بن عبد الملك بأمر الخاجا فخر الدين إبراهيم بن الوزير الكبير الخاجا عماد الدين محمود بن الصاحب الخاجا شمس الدين محمد بن علي الصفي.

The compiler said, 'It is not hidden that the compiler of 'History of Qum', he is the meritorious Sheikh Hassan Bin Muhammad Al-Qummi, and he is from contemporaries of Al Sadouq, may the Pleasure of Allah<sup>-azwj</sup> be upon him. And it is reported in that book, from his brother Husayn

Bin Ali Bin Babuwayh, may the Pleasure of Allah<sup>-azwj</sup> be upon them, and the original book is upon the Arabic language, but in the year sixty-five after eight hundred, it was copied into Persian by Hassan Bin Ali Bin Hassan Bin Abdul Malik by the order of Al Khwaja Fakhr Al-Deen Ibrahim son of the great minister Ammad Al-Deen Mahmoud, the companions of the Khwaja Shams Al-Deen Muhammad Bin Ali Al-Safy'.

قال العلامة المجلسي في أول البحار إنه كتاب معتبر و لكن لم يتيسر لنا أصله و ما بأيدينا إنما هو ترجمته و هذا كلام عجيب لأن الفاضل الألعلي الأميززا محمد أشرف صاحب كتاب فضائل السادات كان معاصرا له و مقيما بأصفهان و هو ينقل من النسخة العربية

Allama Al-Majlisi said in the beginning of Al-Bihar, 'It is a reliable book, but we could not find its original and it is not in our hands. But it is its translation'. And this is strange talk, because the meritorious, the luminary Mirza Muhammad Ashraf, author of the book 'Fazail Al Sadaat' was a contemporary of his and staying at Isfahan, and he had copied from the Arabic copy.

بل و نقل عنه الفاضل المحقق الآغا محمد علي الكرمانشاهي في حواشيه على نقد الرجال في باب الحاء في اسم الحسن حيث ذكر الحسن بن مثله و نقل ملخص الخبر المذكور من النسخة العربية و أعجب منه أن أصل الكتاب كان مشتملا على عشرين بابا.

But and its was copied from it by the meritorious Agha Muhammad Ali Al-Karmanshani in its margins upon a number of men in the chapter on (the letter) 'Ha', in the name of Al-Hassan, where he mentioned Al-Hassan Bin Masla, and a summary of the afore-mentioned Hadith has been transmitted from the Arabic copy. And stranger than it is that the original book was inclusive upon twenty chapters.

و ذكر العالم الخبير الأميززا عبد الله الأصفهاني تلميذ العلامة المجلسي في كتابه الموسوم برياض العلماء في ترجمة صاحب هذا التاريخ أنه ظفر على ترجمة هذا التاريخ في قم و هو كتاب كبير حسن كثيرة الفوائد في مجلدات عديدة. و لكني لم أظفر على أكثر من مجلد واحد مشتمل على ثمانية أبواب بعد الفحص الشائع.

And the scholar, the informed, Mirza Abdullah Al Isfahani, student of Allama Al-Majlisi mentioned in his book 'Al-Mowsum Bin Riyaz Al Ulama', in a translation of the author of this history that he had succeeded upon translating this history in Qum, and it is a large book, excellent, with a lot of benefits, in a number of volumes, but he did not succeed upon more than one volume, inclusive upon eighty chapter after common examination.

و قد نقلنا الخبر السابق من خط السيد المحدث الجليل السيد نعمة الله الجزائري عن مجموعة نقله منه و لكنه كان بالفارسية فنقلناه ثانيا إلى العربية ليلائم نظم هذا المجموع و لا يخفى أن كلمة التسعين الواقعة في صدر الخبر بالثناة فوق ثم السين المهملة كانت في الأصل سبعين مقدم المهملة على الموحدة

And we have copied the previous Hadith from the handwriting of the Seyyid, the majestic narrator Al-Seyyid Ne'matullah Al-Jazairy, from a collection of copies from him, but it was in Persian. So, we copied it secondly into Arabic to know the system of this collection, and it is not hidden that the word 'Ninety' occurring in the middle of the Hadith with the duodenum above and the neglected (letter) 'Seen', it was in the original as 'seventy', submitted, neglected upon the consolidation.

و اشتبه على الناسخ لأن وفاة الشيخ الصدوق كانت قبل التسعين و لذا نرى جمعا من العلماء يكتبون في لفظ السبع أو السبعين بتقديم السين أو التاء حذرا عن التصحيف و التحريف و الله تعالى هو العالم.

And the suspicion is upon the copier because the death of the Sheikh Al-Sadouq was before the (year) ninety, and for that we all of the scholars writing in the word 'seven' or 'seventy' with precedence of (the letters) 'Seen', or 'Ta' as a precaution from the correction and the alteration, and Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> is more Knowing".<sup>46</sup>

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<sup>46</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 32 H 8

الحكاية التاسعة [تشرف العلامة الطباطبائي في بلقائه عليه السلام في مسجد السهلة]

## The ninth story – Ennoblement of the Allamah Al-Tabatabaie due to his meeting him<sup>-ajfj</sup>, may the greeting be upon him in Masjid Al-Sahla.

ما حدثني به العالم العامل و العارف الكامل غواص غمرات الخوف و الرجاء و سياح فيافي الزهد و التقى صاحبنا المفيد و صديقنا السديد الآغا علي رضا بن العالم الجليل الحاج المولى محمد النائيني رحمهما الله تعالى عن العالم البدل الورع التقي صاحب الكرامات و المقامات العاليات المولى زين العابدين بن العالم الجليل المولى محمد السلماسي رحمه الله تلميذ آية الله السيد السند و العالم المسدد فخر الشيعة و زينة الشريعة العلامة الطباطبائي السيد محمد مهدي المدعو ببحر العلوم أعلى الله درجته و كان المولى المزبور من خاصته في السر و العلانية.

What has been narrated to me with by the scholar, the worker, and the spiritualist, the perfect, diver in the depths of fear and the hope and the tourer in the ascetism and the piety, our companion Al Mufeed, and our friend the correct, the Agha Ali Reza son of the majestic scholar Al-Haaj Al-Mowla Muhammad Al-Nainy, may Allah<sup>-azwj</sup> the Exalted have Mercy on them both, from the scholar, the replacement, the devout, the pious, owner of the extraordinary power, and the lofty positions, Al-Mowla Zayn Al-Abideen son of the majestic scholar Al-Mowla Muhammd Al-Salmasy, may Allah<sup>-azwj</sup> have Mercy on him, student of Ayatullah Al-Seyyid, the attributed, and the correct scholar, pride of the Shias and adornment of the Law, the Allama Al Tabatabaie Al-Seyyid Muhammad Mahdi, the one called as 'Bahr Al-Uloom', may Allah<sup>-azwj</sup> Exalted his rank, and he was a friend of Al-Mazbour, being from his specials one in the private and the open.

قال كنت حاضرا في مجلس السيد في المشهد الغروي إذ دخل عليه لزيارته المحقق القمي صاحب القوانين في السنة التي رجع من العجم إلى العراق زائرا لقبور الأئمة ع و حاجا لبيت الله الحرام فتفرق من كان في المجلس و حضر للاستفادة منه و كانوا أزيد من مائة و بقيت ثلاثة من أصحابه أرباب الورع و السداد البالغين إلى رتبة الاجتهاد.

He said, 'I was present in a gathering of the Seyyid in the shrine of Al Ghary (Shrine of Imam Ali<sup>-asws</sup> at Al-Najaf), when there entered the researcher Al Qummi, author of 'Al Qawaneen' entered to visit him<sup>-asws</sup> in the year in which the visitors of the graves of the Imams<sup>-asws</sup> non-Arabs returned to Al-Iraq, and pilgrims of the Sacred House of Allah<sup>-azwj</sup>. The ones who were in the gathering and present to benefit from him, and they were more than one hundred, and there remain three of his companions, the lords of devoutness and the correctness, the ones reaching to the rank of Al Ijtihad.

فتوجه المحقق الأيد إلى جناب السيد و قال إنكم فزتم و حزتم مرتبة الولادة الروحانية و الجسمانية و قرب المكان الظاهري و الباطني فتصدقوا علينا بذكر مائة من موائد تلك الحوان و ثمرة من الثمار التي جنيتم من هذه الجنان كي ينشرح به الصدور و يطمئن به القلوب.

The researcher headed to a side of the Seyyid and said, 'You have succeeded and have achieved the ranks of the birth of the spiritual and the physical, and proximity to the position, the apparent and the hidden, so bestow upon us by mentioning a meal from the meals of that banquet and a fruit from the fruits which you have reaped from this garden in order to expand the chests by it and reassure the hearts with it'.

فأجاب السيد من غير تأمل و قال إني كنت في الليلة الماضية قبل ليلتين أو أقل و التردد من الراوي في المسجد الأعظم بالكوفة لأداء نافلة الليل عازما على الرجوع إلى النجف في أول الصباح لئلا يتعطل أمر البحث و المذاكرة و هكذا كان دأبه في سنين عديدة.

The Seyyid answered from without pondering and said, 'During the past night, two nights before or less' – and the uncertainty is from the reporter – 'I was in the great Masjid at Al-Kufa to fulfil the night optional Salats, determined upon the returning to Al-Najaf in the beginning of the morning, in order not to interrupt the matter of the discussion and the arguments, and that is how it was its norm for a number of years.

فلما خرجت من المسجد ألقى في روعي الشوق إلى مسجد السهلة فصرفت خيالي عنه خوفا من عدم الوصول إلى البلد قبل الصبح فيفوت البحث في اليوم و لكن كان الشوق يزيد في كل آن و يميل القلب إلى ذلك المكان

When I went out from the Masjid, I faced in my mind the yearning to Masjid Al-Sahla. I turned my thoughts away from it fearing from not being able to arrive to the city before the morning and the discussion would be missed out during the day, but the yearning increased in every moment and the heart inclined to that place.

فبينما أقدم رجلا و أؤخر أخرى إذا بريح فيها غبار كثير فهاجت بي و أمألتني عن الطريق فكأنها التوفيق الذي هو خير رفيق إلى أن ألقنتني إلى باب المسجد.

While I was forwarding a foot and delaying the other, when there was a wind wherein was a lot of dust. It heaved with me and inclined me away from the road. It was as if it was the inclination which is the best friend, until it threw me to the door of the Masjid.

فدخلت فإذا به خاليا عن العباد و الزوار إلا شخصا جليلا مشغولا بالمناجاة مع الجبار بكلمات ترق القلوب القاسية و تسح الدموع من العيون الجامدة فطار بالي و تغيرت حالي و رجفت ركبتني و هملت دمعتي من استماع تلك الكلمات التي لم تسمعها أذني و لم ترها عيني مما وصلت إليه من الأدعية الماثورة و عرفت أن الناجي ينشقها في الحال لا أنه ينشد ما أودعه في البال.

I entered, and behold, it was empty from the servants and the visitors except for a majestic person pre-occupied with whispering with the Subduer with phrases which would soften the harsh hearts and flow the tears from the frozen eyes. My mind flew, and my state changed, and my knees trembled, and my tears overflowed from listening those phrases which my ears had not heard, and my eyes had not seen, from what I had reached to from impacts of the supplications, and I recognised that the whisperer was creating these as he went along, and he was not creating what had been deposited in the mind (beforehand).

فوقفت في مكاني مستمعا متلذذا إلى أن فرغ من مناجاته فالتفت إلي و صاح بلسان العجم مهدي بيا أي هلم يا مهدي فتقدمت إليه بخطوات فوقفت فأمرني بالتقدم فمشيت قليلا ثم وقفت فأمرني بالتقدم و قال إن الأدب في الامتثال فتقدمت إليه بحيث تصل يدي إليه و يده الشريفه إلي و تكلم بكلمة.

I paused in my place listening pleurably until he was free from his whispering. He turned to me and shouted in a Persian tongue, 'Mahdi Biya' i.e., 'Come, O Mahdi<sup>ajfj</sup>!' I went ahead to him a few steps and paused. He instructed me with the coming forward. I walked a little, then paused. He instructed me with the coming forward and said, 'The etiquette is to be coming closer!' I proceeded to him to where my hand could reach to him and his noble hand to me, and he<sup>ajfj</sup> spoke with phrases.

قال المولى السلماسي رحمه الله و لما بلغ كلام السيد السند إلى هنا أضرب عنه صفحا و طوى عنه كشحا و شرح في الجواب عما سأله المحقق المذكور قبل ذلك عن سر قلة تصانيفه مع طول باعه في العلوم فذكر له وجوها فعاد المحقق القمي فسأل عن هذا الكلام الخفي فأشار بيده شبه المنكر بأن هذا سر لا يذكر.

Al-Mowla Al-Salmasy, may Allah<sup>-azwj</sup> have Mercy on him, said, 'And when the talk of the attributed Seyyid reached to over her, I turned away from him excusing, and folded away from him like a scarf, and he explained in the answer from what the mentioned researcher had asked him before that about the secret of the lack of his classifications along with the length of his giving out the sciences. He mentioned aspects to him. The researcher Al-Qummi returner. He was asked about this hidden talk, so he indicated by his hand, resembling the denial, that his is a secret'.<sup>47</sup>

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<sup>47</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 9

الحكاية العاشرة [كلام العلامة الطباطبائي في أنه عليه السلام ضمّه إلى صدره]

## The tenth story – Speech of the Allama Al-Tabatabaie regarding that he<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, had hugged him to his<sup>-ajfj</sup> chest.

حدثني الأخ الصفي المذكور عن المولى السلماسي رحمه الله تعالى قال كنت حاضرا في محفل إفادته فسأله رجل عن إمكان رؤية الطلعة الغراء في الغيبة الكبرى و كان بيده الآلة المعروفة لشرب الدخان المسمى عند العجم بغليان

It is narrated to me by the brother of Al-Safy, the mentioned, from Al-Mowla Al-Salmasy, may Allah<sup>-azwj</sup> the Exalted have Mercy on him, said, 'I was present in a gathering of his lessons. A man asked him about the possibility of seeing the Imam<sup>-ajfj</sup> during the major occultation, and in his hand was a tool well-known for drinking the boiling poison smoke (Hookah) in the presence of the Persians.

He was silent from answering him and lowered his head and addressed himself with a talk hidden from the ears. He said, 'What is its meaning? What shall I be saying in his answer, and he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> had hugged me to his<sup>-ajfj</sup> chest?'

فسكت عن جوابه و طأطأ رأسه و خاطب نفسه بكلام خفي أسمعه فقال ما معناه ما أقول في جوابه و قد ضمنى صلوات الله عليه إلى صدره و ورد أيضا في الخبر تكذيب مدعي الرؤية في أيام الغيبة فكرر هذا الكلام.

And it has been reported as well in the Hadith belying the claimant of the sighting during the days of occultation'. He repeated this speech.

ثم قال في جواب السائل إنه قد ورد في أخبار أهل العصمة تكذيب من ادعى رؤية الحجة عجل الله تعالى فرجه و اقتصر في جوابه عليه من غير إشارة إلى ما أشار إليه.

Then he said in answer to the questioner, 'It has been referred in the Ahadith of the people of infallibility, the belying of the one who claims the sighting of the Divine Authority, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief', and he was short in his answer to him, from without indicating to what he had indicated to".<sup>48</sup>

<sup>48</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 10

الحكاية الحادية عشرة [شاهده عليه السلام العلامة الطباطبائي حينما كان يدخل عليه السلام روضة العسكريين عليهما السلام]

## The eleventh story – The Allama Al-Tabatabaie witnessed him<sup>-ajfj</sup> when he<sup>-ajfj</sup> was entering the shrine of Al-Askareyn, may the greetings be upon both of them<sup>-asws</sup>.

و بهذا السند عن المولى المذكور قال صلينا مع جنباه في داخل حرم العسكريين ع فلما أراد النهوض من التشهد إلى الركعة الثالثة عرضته حالة فوقف هنيئة ثم قام.

And by this attribution from the mentioned Al-Mowla, he said, ‘We prayed Salat with him inside the sanctuary of Al-Askareyn. When he wanted to get up from the shrine to the third Cycle (of Salat), a state of presented him, so he paused for a while, then stood up.

و لما فرغنا تعجبنا كلنا و لم نفهم ما كان وجهه و لم يجترئ أحد منا على السؤال عنه إلى أن أتينا المنزل و أحضرت المائدة فأشار إلي بعض السادة من أصحابنا أن أسأله منه فقلت لا و أنت أقرب منا

And when we were free, all of us were surprised and we did not understand what its aspect was, and not one of us had the courage upon asking about it, until we came to the house and the meal was presented. One of the chiefs from our companions indicated to me that I should ask him. I said, ‘No, and you are closest of us’.

فالتفت رحمه الله إلي و قال فيم تقاولون قلت و كنت أجسر الناس عليه إنهم يريدون الكشف عما عرض لكم في حال الصلاة

He, may Allah<sup>-azwj</sup> have Mercy on him, turned and said, ‘Regarding what are you talking?’ I said, and I was the most courageous of the people to him, ‘They are wanting the uncovering from what had presented to you during the state of Salat!’

فقال إن الحجة عجل الله تعالى فرجه دخل الروضة للسلام على أبيه ع فعرضني ما رأيتم من مشاهدة جماله الأنور إلى أن خرج منها.

He said, ‘The Divine Authority, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief, entered the shrine to his<sup>-ajfj</sup> father<sup>-asws</sup>. So it presented me what you saw from sighting his<sup>-ajfj</sup> irradiating beauty until he<sup>-ajfj</sup> went out from it’.<sup>49</sup>

<sup>49</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 11

الحكاية الثانية عشرة [مجيبه عليه السلام إلى دار السيد مهدي بحر العلوم العلامة الطباطبائي لزيارته و تفقده عند ما كان مجاورا بمكة زادها الله شرفا]

**The twelfth story – His<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, coming to the house of Al-Seyyid Mahdi Bahr Al-Uloom the Allama Tabatabaie to visit him, and his losing him<sup>-ajfj</sup> when he was in the vicinity of Makkah, may Allah<sup>-azwj</sup> Increase its nobility.**

بهذا السند عن ناظر أموره في أيام مجاورته بمكة قال كان رحمه الله مع كونه في بلد الغربة منقطعاً عن الأهل و الإخوة قوي القلب في البذل و العطاء غير مكترث بكثرة المصارف

By this chain about the overseer of his affairs during the days of his being in the vicinity of Makkah, said, 'He, may Allah<sup>-azwj</sup> have Mercy on him, with his being in a strange city, cut off from the family and the brothers, was of a strong heart in the spending and the giving, indifferent to the spending.

فاتفق في بعض الأيام أن لم نجد إلى درهم سبيلاً فعرفته الحال و كثرة المونة و انعدام المال فلم يقل شيئاً و كان دأبه أن يطوف بالبيت بعد الصبح و يأتي إلى الدار فيجلس في القبة المختصة به و تأتي إليه بغليان فيشربه ثم يخرج إلى قبة أخرى تجتمع فيها تلامذته من كل المذاهب فيدرس لكل على مذهبه.

By con-idence, in one of the days, he could not find a way to a Dirham. I recognised the situation, and the abundant provisions and the lack of money. He did not say anything, and it was his norm that he would perform Tawaaf of the House after the morning, and he would go to the house and sit in the dome specialised with him, and we would come to him with a Hookah, and he would drink (smoke) it. Then he would go to another dome where his students from every doctrine would have gathered, and he would give lessons to each upon his own doctrine.

فلما رجع من الطواف في اليوم الذي شكوته في أمسه نفود النفقة و أحضرت الغليان على العادة فإذا بالباب يدقه أحد فاضطرب أشد الاضطراب و قال لي خذ الغليان و أخرجه من هذا المكان و قام مسرعاً خارجاً عن الوقار و السكينة و الآداب

When he returned from having performed the Tawaaf during the day of which he had complained of the depletion of the expense monies in its (previous) evening, and the Hookah was presented upon the norm, someone knocked on the door. He became restless with severe restlessness, and said to me, 'Take the Hookah and take it out from this place!' And he stood upon quickly going out

ففتح الباب و دخل شخص جليل في هيئة الأعراب و جلس في تلك القبة و قعد السيد عند بابها في نهاية الذلة و المسكنة و أشار إلي أن لا أقرب إليه الغليان.

He opened the door and a majestic person entered in the appearance of a Bedouin, and he sat down in that dome, and the Seyyid sat by its door in a peak of humility and poverty, and he indicated to me that I should not bring the Hookah near to him.

فقعدا ساعة يتحدثان ثم قام فقام السيد مسرعا و فتح الباب و قبل يده و أركبه على جملة الذي أناخه عنده و مضى لشأنه و رجع السيد متغير اللون و ناولني برة و قال هذه حوالة على رجل صراف قاعد في جبل الصفا و اذهب إليه و خذ منه ما أحيل عليه.

They both sat discussing for a time. Then he stood up, so the Seyyid stood up quickly and opened the door and kissed his hand and rode him upon his camel which he had knelt with him, and he went to his concern, and the Seyyid returned, changed of colour, and he gave me a note and said, 'This is a transfer note to the money-changer man seated in mount Safa, and go to him and take from him what has been transferred to him'.

قال فأخذتها و أتيت بها إلى الرجل الموصوف فلما نظر إليها قبلها و قال علي بالحماميل فذهبت و أتيت بأربعة حماميل فجاء بالدرهم من الصنف الذي يقال له ريال فرانسه يزيد كل واحد على خمسة قرانات العجم و ما كانوا يقدرون على حمله فحملوها على أكتافهم و أتينا بها إلى الدار.

He said, 'I took it and came with it to the money-changer man. When he looked at it, he kissed it and said, 'To me with the load carriers!' I went and came with four load carriers. He came with the Dirhams from the types which are called 'Riyal Faransa', each increasing upon five 'Qaranats' of the Persians, and they were not able upon carrying it. They carried it upon their shoulders, and we came with it to the house.

و لما كان في بعض الأيام ذهبت إلى الصراف لأسأل منه حاله و ممن كانت تلك الحوالة فلم أر صرافا و لا دكانا فسألت عن بعض من حضر في ذلك المكان عن الصراف فقال ما عهدنا في هذا المكان صرافا أبدا و إنما يقعد فيه فلان فعرفت أنه من أسرار الملك المنان و أطفاف ولي الرحمن.

And when it was during one of the days, I went to the moneychanger to ask him of its situation, and from who was that note. I neither saw a moneychanger nor any shop. I asked one of the ones present in that place about the moneychangers. He said, 'We have not come across any money-changer in this place, ever, and rather so and so sits in it'. I recognised that it is from the secrets of the king, the benefactor, and kind friend of the Beneficent"<sup>50</sup>.

<sup>50</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfi</sup>, Ch 32 H 12

الحكاية الثالثة عشرة مكالمة السيد بحر العلوم مع الامام عليه السلام في السرداب بسر من رأى

## The thirteenth story – The conversation of the Seyyid Bahr Al-Uloom with the Imam<sup>-ajfj</sup>, may the greeting be upon him in the basement at Surmanray

12 حدثني السيد السندي و العالم المعتمد المحقق الخبير و المضطلع البصير السيد علي سبط السيد أعلى الله مقامه و كان عالما مبرزا له شرح النافع حسن نافع جدا و غيره عن الورع التقي النقي الوفي الصفي السيد مرتضى صهر السيد أعلى الله مقامه علي بنت أخته و كان مصاحبا له في السفر و الحضر مواظبا لخدماته في السر و العلانية

It is narrated to me by the Seyyid, the authority, and the reliable scholar, the researcher, the informed, and the insightful expert the Seyyid Ali grandson of the Seyyid, may Allah<sup>-azwj</sup> Exalt his position, and he was an outstanding scholar having beneficial explanations for him, excellent benefits, and others from the devoutness, the piety, the purity, the loyalty, the elite Al-Seyyid Al Murtaza son-in-law of the Seyyid, may Allah<sup>-azwj</sup> Exalt his position, to the daughter of his sister, and he was a companions of his in the journey and the staying, attentive to serving him in the private and the publicly.

قال كنت معه في سرمن رأى في بعض أسفار زيارته و كان السيد ينام في حجرة وحده و كان لي حجرة بجانب حجرته و كنت في تحاية المواظبة في أوقات خدماته بالليل و النهار و كان يجتمع إليه الناس في أول الليل إلى أن يذهب شطر منه في أكثر الليالي.

He said, 'I was with him at Surmanray in one of the journeys of his visitations, and the Seyyid would sleep in one room, and there was a room for me by the side of his room, and I was in the end of the attendance during the timings of his service by the night and the day, and the people would gather to him in the beginning of the night up to the passing of most of it, during most of the nights.

فاتفق أنه في بعض الليالي قعد على عاداته و الناس مجتمعون حوله فرأيته كأنه يكره الاجتماع و يحب الخلوة و يتكلم مع كل واحد بكلام فيه إشارة إلى تعجيله بالخروج من عنده فتنفرق الناس و لم يبق غيري فأمرني بالخروج فخرجت إلى حجرتي متفكرا في حالته في تلك الليلة فمعني الرقاد

Co-incidentally, it was during one of the nights upon his norm, and the people were gathered around him, I saw him as if he was disliking the gathering and loved to be alone, and he was speaking with each one with a speech wherein was an indication to hasten him with going out from his presence. The people disperse and there did not remain anyone else apart from me. He instructed me to go out. I went out to my room, thoughtful regarding his state during that night, but the sleep prevented me.

فصبرت زمانا فخرجت متخفيا لأتفقده حاله فرأيت باب حجرته مغلقا فنظرت من شق الباب و إذا السراج بحاله و ليس فيه أحد فدخلت الحجرة فعرفت من وضعها أنه ما نام في تلك الليلة.

I was patient for a long time. I came out stealthily to check his state. I saw the door of his room being open. I looked from the crevice of the door and there was a lamp facing it, and there wasn't anyone in it. So, I entered the room, and I realised that the one who had placed it, did not sleep during that night.

فخرجت حافيا متخفيا أطلب خبره و أفقو أثره فدخلت الصحن الشريف فرأيت أبواب قبة العسكريين مغلقة فتنفذت أطراف خارجها فلم أجد منه أثرا فدخلت الصحن الأخير الذي فيه السرداب فرأيت مفتاح الأبواب.

I went out bare-footed, fearing, seeking his news, and pausing in his tracks. I entered the noble courtyard. I saw doors of the domes of Al-Askareyn locked. I inspected its outside but could find any trace of him. I entered the other courtyard in which is the basement. I saw its doors open.

فنزلت من الدرج حافيا متخفيا متأنيا بحيث لا يسمع مني حس و لا حركة فسمعت همهمة من صفة السرداب كان أحدا يتكلم مع الآخر و لم أميز الكلمات إلى أن بقيت ثلاثة أو أربعة منها و كان دبيبي أخفى من دبيب النملة في الليلة الظلماء على الصخرة الصماء فإذا بالسيد قد نادى في مكانه هناك يا سيد مرتضى ما تصنع و لم خرجت من المنزل.

I descended from the stairs bare footed whereby neither a hiss would be heard from me nor any movement. I heard humming from the ledge of the basement, as if someone was talking to another, and I could not distinguish the phrases until I remained three or four (steps) from it, and my tiptoeing was lighter than the steps of the ant upon a solid rock during a dark night. There was the Seyyid calling out in his place, 'Over here, O Seyyid Murtaza! What are you doing and why did you come out from the house?'

فبقيت متحيرا ساكتا كالخشب المسندة فعزمت على الرجوع قبل الجواب ثم قلت في نفسي كيف تخفي حالك على من عرفك من غير طريق الحواس فأجبت معتذرا نادما و نزلت في خلال الاعتذار إلى حيث شاهدت الصفة

I remained confused, silent like a wooden plank. I determined upon the returning before the answering, then I said within myself, 'How can your state be hidden upon the one who recognised you from without a way of the sensory perceptions?' So, I answered him apologising, regretful, and I descended in the midst of the apologies to where I could witness the features.

فرأيت وحده واقفا تجاه القبلة ليس لغيره هناك أثر فعرفت أنه يناجي الغائب عن أبصار البشر عليه سلام الله الملك الأكبر فرجعت حريا لكل ملامة غريقا في بحر الندامة إلى يوم القيامة.

I saw him alone, standing facing the Qiblah, there wasn't any trace of anyone over there. I realised that he was whispering to the person hidden from the sights, may the greetings of Allah<sup>-azwj</sup>, the King, the Greatest be upon him<sup>-ajfj</sup>. I returned, worthy of every blame, drowning in an ocean of regret up to the Day of Qiyamah<sup>51</sup>.

<sup>51</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 13

## The fourteenth story

12 حدث الشيخ الصالح الصفي الشيخ أحمد الصدتوماني وكان ثقة تقيا ورعا قال قد استفاض عن جدنا المولى محمد سعيد الصدتوماني وكان من تلامذة السيد رحمه الله أنه جرى في مجلسه ذكر قضايا مصادفة رؤية المهدي ع حتى تكلم هو في جملة من تكلم في ذلك

It is narrated by the righteous Sheikh, the elite, the Sheikh Ahmad Al-Sadtumany, and he was trustworthy, pious, devout. He said, 'It has been elaborated from our grandfather Al-Mowla Muhammad Saeed Al-Sadtumany, and he was from the students of the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him. In his gathering, there flowed the mentioned of co-incidental sightings of Al-Mahdi<sup>-ajfj</sup> until he spoke in a summary of the ones who had spoken regarding that.

فقال أحببت ذات يوم أن أصل إلى مسجد السهلة في وقت ظننته فيه فارغا من الناس فلما انتهيت إليه وجدته غاصا بالناس و لهم دوي و لا أعهد أن يكون في ذلك الوقت فيه أحد.

He said, 'One day I loved to pray Salat in Masjid Al-Sahla during a time I thought it would be free from the people. When I ended up to it, I found it thronged with the people, and for them was thunderous noise, and I did not expect that there would be anyone in it during that time.

فدخلت فوجدت صفوف صافين للصلاة جامعة فوقفت إلى جنب الحائط على موضع فيه رمل فعلوته لأنظر هل أجد خلا في الصفوف فأسدة فرأيت موضع رجل واحد في صف من تلك الصفوف فذهبت إليه و وقفت فيه.

I entered and found rows had been formed for the congregational Salat. I stood to a side of the wall at a place having sand in it, in order to look whether I can find glitch in the rows, a space. I saw a space for one man in a row from those rows. I went to it and stood in it.

فقال رجل من الحاضرين هل رأيت المهدي ع فعند ذلك سكت السيد و كأنه كان نائما ثم انتبه فكلما طلب منه إتمام المطلب لم يتمه.

A man from the attendees said, 'Did you see Al-Mahdi<sup>-ajfj</sup>?' During that, the Seyyid was silent, and it was as if he was sleeping. Then he woke up. Every time the completion of the story was sought from him, he did not complete it'.<sup>52</sup>

<sup>52</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 14

الحكاية الخامسة عشرة تشرف الشيخ محمد حسن النجفي لزيارته عليه السلام في مسجد السهلة، و قضاء حاجاته ببركة وجوده الشريف

## The fifteenth story – Ennoblement of the Sheikh Muhammad Hassan Al-Najafi due to his visiting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in Masjid Al-Sahla, and fulfilment of his need by the Blessings of his<sup>-ajfj</sup> noble existence.

حدث الشيخ الفاضل العالم الثقة الشيخ باقر الكاظمي المجاور في النجف الأشرف آل الشيخ طالب نجل العالم العابد الشيخ هادي الكاظمي قال كان في النجف الأشرف رجل مؤمن يسمى الشيخ محمد حسن السرية وكان في سلك أهل العلم ذا نية صادقة

It is narrated by the meritorious Sheikh, the scholar, the trusted, the Sheikh Baqir Al-Kazmy of the vicinity in the Noble Al-Najaf, the family of the Sheikh, student of the son of the scholar, the worshipper, the Sheikh Hady Al Kazmi who said, 'In the Noble Al-Najaf there was a Momin man called the Sheikh Muhammad Hassan Al-Sareera, and he was in the ranks of the people of knowledge with sincere intention.

و كان معه مرض السعال إذا سعل يخرج من صدره مع الأخلاط دم و كان مع ذلك في غاية الفقر و الاحتياج لا يملك قوت يومه و كان يخرج في أغلب أوقاته إلى البادية إلى الأعراب الذين في أطراف النجف الأشرف ليحصل له قوت و لو شعير

And with him there was patient of cough. Whenever he coughed, there would come out from his chest a mixture of blood, and along with that he was in the peak of poverty and the precaution, not owning the subsistence of his day, and he was going out most of the time to the wilderness to the Bedouins, those in the outskirts of the Noble Al-Najaf in order to achieve subsistence for him, and even if be barley.

و ما كان يتيسر ذلك على وجه يكفيه مع شدة رجائه و كان مع ذلك قد تعلق قلبه بتزويج امرأة من أهل النجف و كان يطلبها من أهلها و ما أجابوه إلى ذلك لقلّة ذات يده و كان في هم و غم شديد من جهة ابتلائه بذلك

And that would not be achieved for him upon its aspect to suffice him along with his strong hopes, and along with that he had linked his heart to marry a woman from the people of Al-Najaf, and he had sought her from her family, but they had not answered him to that due to the scarcity of provisions in his hand, and he was in worries and severe sadness from the aspect of that being delayed.

فلما اشتد به الفقر و المرض و آيس من تزويج البنت عزم على ما هو معروف عند أهل النجف من أنه من أصابه أمر فواظب الرواح إلى مسجد الكوفة أربعين ليلة الأربعاء فلا بد أن يرى صاحب الأمر عجل الله فرجه من حيث لا يعلم و يقضي له مراده.

When the poverty and the sickness intensified with him and he despaired from marrying the daughter (woman), he determined upon what is well-known with the people of Al-Najaf that one who is afflicted with a matter would persevere to Masjid Al-Kufa for forty Wednesdays, and it would be inevitable that he would see Master<sup>-ajfj</sup> of the command, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief from where he would not know, and he<sup>-ajfj</sup> would fulfil his want for him.

قال الشيخ باقر قدس سره قال الشيخ محمد فواظبت على ذلك أربعين ليلة بالأربعاء فلما كانت الليلة الأخيرة و كانت ليلة شتاء مظلمة و قد هبت ريح عاصفة فيها قليل من المطر و أنا جالس في الدكة التي هي داخل في باب المسجد و كانت الدكة الشرقية المقابلة للباب الأول تكون على الطرف الأيسر عند دخول المسجد و لا أتمكن الدخول في المسجد من جهة سعال الدم و لا يمكن قذفه في المسجد و ليس معي شيء أتقي فيه عن البرد

The Sheikh Baqir, may (Allah-azwj) Sanctify his soul, said, 'The Sheikh Muhamad said, 'I persevered for forty nights with the Wednesdays. When it was the last night, and it was a wintry night, dark, and a stormy wind had descended wherein was a little from the rain, and I was seated on the bench which was inside the door of the Masjid, and the bench easterly facing to the first door which happens to be on the left at the entrance of the Masjid, and the entry in the Masjid was not possible from the reason of coughing up blood, nor was it possible to throw it inside the Masjid, and there was nothing with me I could save it in from the cold.

و قد ضاق صدري و اشتد علي همي و غمي و ضاقت الدنيا في عيني و أفكر أن اللبالي قد انقضت و هذه آخرها و ما رأيت أحدا و لا ظهر لي شيء و قد تعبت هذا التعب العظيم و تحملت المشاق و الخوف في أربعين ليلة أجيء فيها من النجف إلى مسجد الكوفة و يكون لي الإياب من ذلك.

And my chest was constricted, and my worries and my sadness intensified upon me, and the world was narrowed in my eyes, and I was thinking that the nights had terminated and this it's last, and I have neither seen anyone nor has anything appeared to me, and I am fatigued with the mighty fatigue, and have borne the hardships and the fear during the forty night I have been coming in from Al-Najaf to the Masjid Al-Kufa, and the despair happened to me from that.

فبينما أنا أفكر في ذلك و ليس في المسجد أحد أبدا و قد أوقدت نارا لأسخن عليها قهوة جئت بها من النجف لا أتمكن من تركها لتعودي بها و كانت قليلة جدا إذا بشخص من جهة الباب الأول متوجها إلي

While I was thinking regarding that, and there wasn't anyone in the Masjid at all, and I had ignited a fire to warm up the coffee upon it I had come with it from Al-Najaf, it not being possible for me to return with it, and it was very little, when there was a person from the direction of the first door heading towards me.

فلما نظرته من بعيد تكدرت و قلت في نفسي هذا أعرابي من أطراف المسجد قد جاء إلي ليشرب من القهوة و أبقى بلا قهوة في هذا الليل المظلم و يزيد علي همي و غمي.

When I looked at him from afar, I was ruffled, and I said within myself, 'This is a Bedouin from outskirts of the Masjid who is coming towards me in order to drink from the coffee, and I would remain without coffee in this dark night', and my worries and my sadness increased upon me.

فبينما أنا أفكر إذا به قد وصل إلي و سلم علي باسمي و جلس في مقابلي فتعجبت من معرفته باسمي و ظننته من الذين أخرج إليهم في بعض الأوقات من أطراف النجف الأشرف فصرت أسأله من أي العرب يكون قال من بعض العرب فصرت أذكر له الطوائف التي في أطراف النجف فيقول لا لا و كلما ذكرت له طائفة قال لا لست منها.

While I was thinking when he had arrived to me and greeted unto me with my name, and he sat down facing me. I was surprised from his recognition with my name, and I thought he was from the ones going to them in one of the timings from outskirts of the Noble Al-Najaf. I went

to ask him, 'From which of the Arabs do you happen to be?' He said, 'From one of the Arabs'. I went on to mention to him the tribes which were in the outskirts of Al-Najaf. He kept saying, 'No', 'No', and every time I mentioned a tribe to him, he said, 'I am not from it'.

فأغضبني و قلت له أجل أنت من طريطرة مستهزئا و هو لفظ بلا معنى فتبسم من قولي ذلك و قال لا عليك من أينما كنت ما الذي جاء بك إلى هنا فقلت و أنت ما عليك السؤال عن هذه الأمور

He angered me, and I said to him, 'Yes you are from Tareytarah!', mockingly, and it is a word without any meaning. He smiled from that word of mine and said: 'It is not upon you from wherever you may be! What is that which made you come to over here?' I said, 'And you, it is not upon you to be asking about these affairs'.

فقال ما ضرك لو أخبرتني فتعجبت من حسن أخلاقه و عذوبة منطقته فمال قلبي إليه و صار كلما تكلم ازداد حبي له فعملت له السبيل من التتن و أعطيته فقال أنت اشرب فأنا ما أشرب

He said, 'It would not harm you if you were to inform me'. I was surprised from the goodness of his mannerisms and the sweetness of his talk, so my heart inclined towards him, it became such that every time he spoke, it increased my love for him. So, I worked up a cup of clay for him and gave it to him. He said, 'You drink, for I shall not drink'.

و صببت له في الفنجان قهوة و أعطيته فأخذه و شرب شيئا قليلا منه ثم ناولني الباقي و قال أنت اشربه فأخذته و شربته و لم ألتفت إلى عدم شربه تمام الفنجان و لكن يزداد حبي له أنا فأنا.

And I poured coffee for him in the cup and gave it to him. He took it and drank something little from it, then gave the remainder to me and said: 'You drink it!' I took it and drank it, and I did not turn to (paid attention to) his refusal from drinking the full cup, but my love for him increased, time and again.

فقلت له يا أخي أنت قد أرسلك الله إلي في هذه الليلة تأنسي أ فلا تروح معي إلى أن نجلس في حضرة مسلم ع و نتحدث فقال أروح معك فحدث حديثك.

I said to him, 'O my brother! You, Allah<sup>-azwj</sup> has Sent you to me in this night to comfort me. Will you not come with me until we sit in the presence of Muslim<sup>-as</sup>, and we discuss?' He said, 'I shall come with you, so narrate your narration'.

فقلت له أحكي لك الواقع أنا في غاية الفقر و الحاجة مذ شعرت على نفسي و مع ذلك معي سعال أتضع الدم و أقذفه من صدري منذ سنين و لا أعرف علاجه و ما عندي زوجة و قد علق قلبي بامرأة من أهل محلتنا في النجف الأشرف و من جهة قلة ما في اليد ما تيسر لي أخذها.

I said to him, 'I shall tell you the event. I am in the peak of the poverty and the need since I was upon myself, and along with that there is a cough with me suffocating the blood and throwing it out from my chest for years, and I do not know its treatment and there is no wife with me, and my heart is hanging with a woman from the people of our neighbourhood in the Noble Al-Najaf, and due to the reasons of the scarcity of what is in the hand, it is not easy for me to take her.

و قد غرني هؤلاء الملائية و قالوا لي اقصد في حوائجك صاحب الزمان و بت أربعين ليلة الأربعاء في مسجد الكوفة فإنك تراه و يقضي لك حاجتك و هذه آخر ليلة من الأربعين و ما رأيت فيها شيئاً و قد تحملت هذه المشاق في هذه الليالي فهذا الذي جاء بي هنا و هذه حوائجي.

And they have deceived me of the convention (of the people of Al-Najaf), and they said to me, 'Strive in your needs to Master<sup>-ajfj</sup> of the Time, and spend forty Wednesday nights in the Masjid Al-Kufa, for you will see him<sup>-ajfj</sup>, and he<sup>-ajfj</sup> will fulfil your need for you, and this is the last night from the forty and I have not seen anything during it, and I have endured these difficulties during these nights which I have come to over here, and these are my need'.

فقال لي و أنا غافل غير ملتفت أما صدرك فقد برأ و أما الامراة فتأخذها عن قريب و أما ففرك فيبقى على حالة حتى تموت و أنا غير ملتفت إلى هذا البيان أبداً.

He said to me, and I was not paying attention: 'As for your chest, so it has been cured, and as for the woman, you will be taking her very shorty, and as for your poverty, it will remain upon its state until you die', and I did not pay attention to this explanation at all!

فقلت أ لا تروح إلى حضرة مسلم قال قم فقممت و توجه أمامي فلما وردنا أرض المسجد فقال أ لا تصلي صلاة تحية المسجد فقلت أفعل فوقف هو قريباً من الشاخص الموضوع في المسجد و أنا خلفه بفاصلة فأحرمت الصلاة و صرت أقرأ الفاتحة.

I said, 'Will you not come to the presence of Muslim<sup>-as?</sup>' He said, 'Arise!' I stood up and he went in front of me. When we arrived in the land of the Masjid, he said, 'Will you not pray Salat of salutation of the Masjid?' I said, 'I shall do so'. He stood nearby from the person in the Masjid, and I was behind him by a distance. I began the Salat and went on to recite (Surah) Al-Fatiha.

فبينما أنا أقرأ و إذا يقرأ الفاتحة قراءة ما سمعت أحداً يقرأ مثلها أبداً فمن حسن قراءته قلت في نفسي لعله هذا هو صاحب الزمان و ذكرت بعض كلمات له تدل على ذلك

While I was reciting, he recited (Surah) Al-Fatiha in a recitation I had not heard anyone recite like it, ever! From the excellence of his recitation, I said within myself, 'Perhaps this one, he is Master<sup>-ajfj</sup> of the Time', and I remembered some of the phrases of his evidencing upon that.

ثم نظرت إليه بعد ما خطر في قلبي ذلك و هو في الصلاة و إذا به قد أحاطه نور عظيم معني من تشخيص شخصه الشريف و هو مع ذلك يصلي و أنا أسمع قراءته و قد ارتعدت فرائصي و لا أستطيع قطع الصلاة خوفاً منه

Then I looked at him<sup>-ajfj</sup> after that had occurred in my heart, and he<sup>-ajfj</sup> was in the Salat, and behold, a mighty Noor had surrounded him<sup>-ajfj</sup> preventing me from analysing his<sup>-ajfj</sup> noble person, and along with that, he<sup>-ajfj</sup> praying Salat and I was listening to his<sup>-ajfj</sup> recitation, and my limbs were trembling, and I was not able to cut the Salat out of fear from him<sup>-ajfj</sup>.

فأكملتها على أي وجه كان و قد علا النور من وجه الأرض فصرت أندبه و أبكي و أتضجر و أعتذر من سوء أدبي معه في باب المسجد و قلت له أنت صادق الوعد و قد وعدتني الرواح معي إلى مسلم.

I completed it upon whichever aspect it was, and the Noor has risen from the surface of the earth. I went on to mourn, and cry, and apologising, and excusing from my evil etiquette with

him<sup>-ajfj</sup> in the door of the Masjid, and I said to him<sup>-ajfj</sup>, ‘You<sup>-ajfj</sup> are truthful of the promise and you<sup>-ajfj</sup> have promised me of the departing with me to Muslim<sup>-as</sup>’.

فبينما أنا أكلم النور و إذا بالنور قد توجه إلى جهة المسلم فتبعته فدخل النور الحضرة و صار في جو القبة و لم يزل على ذلك و لم أزل أندبه و أبكي حتى إذا طلع الفجر عرج النور.

While I was talking to the Noor, and the Noor started heading to the direction of Al-Muslim<sup>-as</sup>. I followed him<sup>-ajfj</sup>. The Noor entered the presence and came to be in the air of the dome and did not descend upon that, and I did not cease mourning and crying until when the dawn emerged, the Noor ascended.

فلما كان الصباح التفت إلى قوله أما صدرك فقد برأ و إذا أنا صحيح الصدر و ليس معي سعال أبدا و ما مضى أسبوع إلا و سهل الله على أخذ البنت من حيث لا أحتسب و بقي فقري على ما كان كما أخبر صلوات الله و سلامه عليه و على آباءه الطاهرين.

When it was the morning, I turned (paid attention) to his<sup>-ajfj</sup> words: ‘As for your chest, so it has been cured’, and behold I was healthy of the chest and there was no cough with me, ever, and not even a week had passed by except an Allah<sup>-azwj</sup> Eased upon taking the girl from what I had not even anticipated, and my poverty remained upon what it had been just as he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon him, and upon his<sup>-ajfj</sup> pure forefathers<sup>-asws</sup>, had said<sup>53</sup>’.

<sup>53</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 15

الحكاية السادسة عشرة رؤية الرجل الصالح الحاج عبد الواعظ حمرة نار كبيرة في مقام المهدي عليه السلام في مسجد السهلة

## The sixteenth story – sighting by the righteous man, the pilgrim Abdul Waiz, a big ember of fire in the place of Al-Mahdi<sup>ajfj</sup>, may the greeting be upon him in Masjid Al-Sahla.

حدثني العالم الجليل و الفاضل النبيل مصباح المتقين و زين المجاهدين السيد الأيد مولانا السيد محمد بن العالم السيد هاشم بن مير شجاعت علي الموسوي الرضوي النجفي المعروف بالهندي سلمه الله تعالى و هو من العلماء المتقين و كان يؤم الجماعة في داخل حرم أمير المؤمنين ع و له خبرة و بصيرة بأغلب العلوم المتداولة و هو الآن من مجاوري بلدتنا الشريفة عمرها الله تعالى بوجود الأبرار و الصلحاء.

It is narrated to me by the majestic scholar and the meritorious, the noble, the lamp of the pious, and adornment of the fighters, the Seyyid Al Ayd our master Al-Seyyid Muhammad son of the scholar Al-Seyyid Hashim Bin Meyr Shuja'at Ali Al-Musawy Al-Rizwy well known as Al-Hindi, may Allah<sup>azwj</sup> the Exalted Keep him safe, and he is from the pious scholar, and he used to lead the congregation inside the sanctuary of Amir Al-Momineen<sup>asws</sup>, and for him was experience and insight in most of the current knowledges and now he is from the vicinity of our noble city, may Allah<sup>azwj</sup> the Exalted Build it with existence of the good and the righteous people.

قال كان رجل صالح يسمى الحاج عبد الواعظ كان كثير التردد إلى مسجد السهلة و الكوفة فنقل لي الثقة الشيخ باقر بن الشيخ هادي المقدم ذكره قال و كان عالما بالمقدمات و علم القراءة و بعض علم الجفر و عنده ملكة الاجتهاد المطلق إلا أنه مشغول عن الاستنباط لأكثر من قدر حاجته بمعيشة العيال و كان يقرأ المراثي و يؤم الجماعة و كان صدوقا خيرا معتمدا عن الشيخ مهدي الزنجباجوي

He said, 'There was a righteous man called Al-Haaj Abdul Waiz. He was a frequent returner to Masjid Al-Sahla and Al-Kufa. The trusted Sheikh Baqir son of the Sheikh Hady, whose mention has preceded, transmitted to me. He said, 'He was a scholar of the preliminaries, and knowledge of the recitations, and part of the knowledge of Al-Jafr, and he possessed the faculty of absolute diligence except that too pre-occupied from the extraction (Al-Istinbaat) due to frequency of his needs with the livelihood of the dependants, and he used to recite eulogies, and lead the congregation (in Salat), and he was a good and trustworthy person relying upon the Sheikh Mahdi Al-Zanjawy.

قال كنت في مسجد الكوفة فوجدت هذا العبد الصالح خرج إلى النجف بعد نصف الليل ليصل إليه أول النهار فخرجت معه لأجل ذلك أيضا فلما انتهينا إلى قريب من البئر التي في نصف الطريق لاح لي أسد على قارعة الطريق و البرية خالية من الناس ليس فيها إلا أنا و هذا الرجل

He said, 'I was in Masjid Al-Kufa and I found this righteous servant going out to Al-Najaf after midnight in order to arrive to it at the beginning of the day. I went out with him for that reason as well. When we ended up to nearby from the well which is in midway of the road, a lion appeared to me on a side of the road, and the wilderness was empty from the people. There wasn't anyone in it except I and this man.

فوقفت عن المشي فقال ما بالك فقلت هذا الأسد فقال امش و لا تبال به فقلت كيف يكون ذلك فأصر علي فأبيت فقال لي إذا رأيتني وصلت إليه و وقفت بجذائه و لم يضربني أفتجوز الطريق و تمشي فقلت نعم

I paused from the walking. He said, 'What is the matter with you?' I said, 'This lion'. He said, 'Walk and do not mind him'. I said, 'How can that be?' He insisted upon me. I refused. He said to me, 'When you see me going to him and pause facing him, and he does not harm me, will you cross the road and walk?' I said, 'Yes'.

فتقدمني إلى الأسد حتى وضع يده على ناصيته فلما رأيت ذلك أسرع في مشيي حتى جزتهما و أنا مرعوب ثم لحق بي و بقي الأسد في مكانه.

He went ahead of me to the lion until he placed his hand upon its mane. When I saw that, I quickened in my walking until I crossed over while I was dreading. Then he joined with me, and the lion remained in its place.

قال نور الله قلبه قال الشيخ باقر و كنت في أيام شبابي خرجت مع خالي الشيخ محمد علي القارئ مصنف الكتب الثلاثة الكبير و المتوسط و الصغير و مؤلف كتاب التعزية جمع فيه تفصيل قضية كربلاء من بدئها إلى ختامها بترتيب حسن و أحاديث منتخبة إلى مسجد السهلة

He, may Allah<sup>azwj</sup> Irradiate his heart, said, 'The Sheikh Baqir said, 'And I was in my days of youth. I went out with my maternal uncle the Sheikh Muhammad Ali Qary, author of the book 'Al-Salasa – Al Kabeer Wa Al-Mutawassat Wa Al-Sagheer', and the compiler of the book 'Al-Taziya' in which he collected the detail of the story of Karbala, from its beginning to its end in an excellent arrangement, and the selected Ahadith on Masjid Al-Sahla.

و كان في تلك الأوقات موحشا في الليل ليس فيه هذه العمارة الجديدة و الطريق بينه و بين مسجد الكوفة كان صعبا أيضا ليس بهذه السهولة الحاصلة بعد الإصلاح.

And in those timings, there was loneliness during the night. There weren't these new building, and the road between him and Masjid Al-Kufa was difficult as well. It wasn't travelled with this ease, after the repair work.

فلما صلينا تحية مقام المهدي ع نسي خالي سبيله و تنته فذكر ذلك بعد ما خرجنا و صرنا في باب المسجد فبعثني إليها.

When we had prayed in salutation to the place of Al-Mahdi<sup>ajfj</sup>, my uncle forgot his Hookah and his tobacco. He remembered that after we had gone out and came to the door of the Masjid. So, he sent me to it.

فلما دخلت وقت العشاء إلى المقام فتناولت ذلك وجدت جمرة نار كبيرة تلهب في وسط المقام فخرجت مرعوبا منها فرآني خالي على هيئة الرعب فقال لي ما بالك فأخبرته بالجمرة فقال لي سنصل إلى مسجد الكوفة و نسأل العبد الصالح عنها فإنه كثير التردد إلى هذا المقام و لا يخلو من أن يكون له علم بها.

When the time of Al-Isha entered at the place, I took that and found a large ember of fire blazing in the midst of the place. I went out fearful from it. My uncle saw me upon an appearance of fear. He said to me, 'What is the matter with you?' I informed him of the ember. He said to me, 'We shall go to Masjid Al-Kufa and ask the righteous servant, for he frequently comes to this place, and he will not be empty from there being for him knowledge of it'.

فلما سأله خالي عنها قال كثيرا ما رأيتها في خصوص مقام المهدي ع من بين المقامات و الزوايا.

When my uncle asked him, he said, 'I have frequently seen it, especially in the place of Al-Mahdi<sup>-ajfj</sup>, from between the places and the corner''<sup>.54</sup>

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<sup>54</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 16

الحكاية السابعة عشرة تشرف السيد باقر القزويني و ابنه بزيارته عليه السلام في مسجد السهلة

## The seventeenth story – Ennoblement of the Seyyod Baqir Qazwiny and his son with his<sup>-ajfj</sup> visitation in Masjid Al-Sahla

قال نضر الله وجهه و أخبرني الشيخ باقر المزبور عن السيد جعفر بن السيد الجليل السيد باقر القزويني الآتي ذكره قال كنت أسير مع أبي إلى مسجد السهلة فلما قاربناها قلت له هذه الكلمات التي أسمعها من الناس أن من جاء إلى مسجد السهلة في أربعين أربعاء فإنه يرى المهدي ع أرى أنها لا أصل لها

He, May Allah<sup>-azwj</sup> Freshen his face, said, 'And it was informed to me by the Sheikh Baqir Al-Mazbour, from Al-Seyyid Ja'far Bin Al-Seyyid the majestic the Seyyid Baqir Al-Qazwiny, exalted be his mention, said, 'I was travelling with my father to Masjid Al-Sahla. When we were near to it, I said to him these phrases which I had heard from the people, 'One who comes to Masjid Al-Sahla for forty Wednesday, he would see Al-Mahdi<sup>-ajfj</sup>', 'I view that there is no origin for it'.

فالتفت إلي مغضبا و قال لي و لم ذلك لمحض أنك لم تره أو كل شيء لم تره عينك فلا أصل له و أكثر من الكلام علي حتى ندمت علي ما قلت.

He turned to me angrily and said to me, 'And why that only because you do not see him<sup>-ajfj</sup>? Or is everything your eyes do not see, so there is no origin for it?' And he frequented the talk upon me until I regretted upon what I had said.

ثم دخلنا معه المسجد و كان خاليا من الناس فلما قام في وسط المسجد ليصلي ركعتين للاستجارة أقبل رجل من ناحية مقام الحجة ع و مر بالسيد فسلم عليه و صافحه و التفت إلى السيد والدي و قال فمن هذا فقلت أ هو المهدي ع فقال فمن فركضت أطلبه فلم أجده في داخل المسجد و لا في خارجه.

Then we entered the Masjid with him, and it was empty from the people. When he stood in the middle of the Masjid to pray two Cycles Salat of the recourse (Al-Istijara), a man came from the corner of the place of the Divine Authority, and he passed by the Seyyid. He greeted unto him and shook his hand and my father turned to the Seyyid and said, 'So who is this?' I said, 'Is he Al-Mahdi<sup>-ajfj</sup>?' He said, 'Then who?' I sprinted seeking him, but I could not find him in the interior of the Masjid nor in its outside".<sup>55</sup>

<sup>55</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 17

الحكاية الثامنة عشرة تشرف رجل آخر صادق اللهجة بخدمته عليه السلام.

## The eighteenth story – Ennoblement of another man of truthful tone with serving him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>

و قال أصلح الله باله و أخير الشيخ باقر المزبور عن رجل صادق اللهجة كان حلاقا و له أب كبير مسن و هو لا يقصر في خدمته حتى أنه يحمل له الإبريق إلى الخلاء و يقف ينتظره حتى يخرج فيأخذه منه و لا يفارق خدمته إلا ليلة الأربعاء فإنه يمضي إلى مسجد السهلة

And he, may Allah<sup>-azwj</sup> Keep him of sound mind, said, 'And the Sheikh Baqir Al-Mazbour informed from a man of truthful tone. He was a barber and there was an aged father for him and he was not deficient in serving him to the extent that he would carry the jug for him to the toilet and pause awaiting him until he would come out, then he would take it from him, and he would not separate from serving him except on the night of Wednesday, and for he would go to Masjid Al-Sahla.

ثم ترك الرواح إلى المسجد فسألته عن سبب ذلك فقال خرجت أربعين أربعا فلما كانت الأخيرة لم يتيسر لي أن أخرج إلى قريب المغرب فمشيت وحدي و صار الليل و بقيت أمشي حتى بقي ثلث الطريق و كانت الليلة مقمرة.

Then he left going to the Masjid. I asked him the cause of that. He said, 'I went out for forty Wednesdays. When it was the last, it was not possible for me to go out due to the nearness of Al-Maghrib (Salat). So I walked alone, and the night came, and I remained walking until a third of the road had remain, and the night was moonlit.

فأريت أعرابيا على فرس قد قصدني فقلت في نفسي هذا سيسلبني ثيابي فلما انتهى إلي كلمني بلسان البدو من العرب و سألني عن مقصدي فقلت مسجد السهلة فقال معك شيء من المأكول فقلت لا فقال أدخل يدك في جيبيك

I saw a Bedouin upon a horse who was coming towards me. I said within myself, 'This one will plunder me of my clothes'. When he ended to me, he spoke to be in the Bedouin slang from the Arabs and asked me about my purpose. I said, 'Masjid Al-Sahla'. He said, 'Is there anything with you from the eatables?' I said, 'No'. He said, 'Insert you hand in your pocket!'

هذا نقل بالمعنى و أما اللفظ دورك يدك لجيبك

This has been copied with the meaning, and as for the wordings, (these are): 'Rotate your hand to your pocket!'

فقلت ليس فيه شيء فكرر علي القول بزجر حتى أدخلت يدي في جيبي فوجدت فيه زيبيا كنت اشتريته لطفلي عندي و نسيتته فبقي في جيبي.

I said, 'There isn't anything in it'. He reiterated the word upon me with a rebuke until I inserted my hand in my pocket. I found a raisin in it which I had bought for a child with me, and I had forgotten it, and it had remained in my pocket.

ثم قال لي الأعرابي أوصيك بالعود أوصيك بالعود أوصيك بالعود و العود في لسانهم اسم للأب المسن ثم غاب عن بصري فعلمت أنه المهدي ع و أنه لا يرضى بمفارقتي لأبي حتى في ليلة الأربعاء فلم أعد.

Then the Bedouin said to me, 'I advise you with 'Al Awd'! I advise you with 'Al Awd'! I advise you with 'Al-Awd'!' And 'Al Awd', their language is a name for the aged father. Then he disappeared from my sight, and I knew it was Al-Mahdi<sup>-ajfj</sup>, and he<sup>-ajfj</sup> was not pleased with my separating from my father, even during the night of Wednesday. So, I did not return (to Masjid Al-Sahla)'.<sup>56</sup>

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<sup>56</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 18

الحكاية التاسعة عشرة [تشرف السيد محمد ابن السيد هاشم الموسوي النجفي المعروف بالهندي بزيارته عليه السلام في الحرم العلوي ليلة ثلاث و عشرين من شهر رمضان]

## The nineteenth story – Ennoblement of the Seyyid Muhammad, son of the Seyyid Hashim Al Musawy Al-Najafy, well-known as Al Hindi, with his<sup>-ajfj</sup> visitation, may the greeting be upon him<sup>-ajfj</sup> in the Alawite sanctuary on the thirteenth night of the month of Ramazan.

و قال أدام الله إكرامه رأيت في رواية ما يدل على أنك إذا أردت أن تعرف ليلة القدر فأقرأ حم الدخان كل ليلة في شهر رمضان مائة مرة إلى ليلة ثلاث و عشرين

And he, may Allah<sup>-azwj</sup> Perpetuate his honour, said, 'I saw in a report what pointed upon that you, whenever you want to recognise Laylat Al Qadr (The night of Pre-determination), should recited Surah Al Dukhan every night during the month of Ramazan one hundred times up to the night of twenty-third.

فعملت ذلك و بدأت في ليلة الثلاث و العشرين أقرأ على حفطي بعد الفطور إلى أن خرجت إلى الحرم العلوي في أثناء الليل فلم أجد لي موضعا أستقر فيه إلا أن أجلس مقابلا للوجه مستديرا للقبلة بقرب الشمع المعلق لكثرة الناس في تلك الليلة.

I did that and during the twenty-third night I began reciting from my memory after the breaking of the fast until I went out to the Alawite sanctuary during the night but could not find any place for to settle in except facing towards the Qiblah near the hanging candle, due to the large number of people in that night.

فتربعت و استقبلت الشباك و بقيت أقرأ حم فبينما أنا كذلك إذ وجدت إلى جنبي أعرابيا متربعا أيضا معتدل الظهر أسمر اللون حسن العينين و الأنف و الوجه مهيبا جدا كأنه من شيوخ الأعراب إلا أنه شاب و لا أذكر هل كان له لحية خفيفة أم لم تكن و أظن الأول.

I squatted faced the window and remained reciting 'Ha Meem' (Surah Al Dukhan). While I was like that when I found a Bedouin to my side squatting as well, of a straight back, brown colour, excellent eyes, and the nose and face were very majestic as if he was from the Arab Sheikhs, except that he was a youth, and I don't remember whether there was a light beard for him or did not happen to be, and I think it was the first.

فجعلت في نفسي أقول ما الذي أتى بهذا البدوي إلى هذا الموضع و يجلس هذا الجلوس العجيب و ما حاجته في الحرم و أين منزله في هذا الليل أ هو من شيوخ الخزاعة و أضافه بعض الخدمة مثل الكلیددار أو نائبه و ما بلغني خبره و ما سمعت به.

I went on to say within myself, 'What is that which has brought this Bedouin to this place, and he is sitting in this Persian sitting? And what is his need in the sanctuary? And where is his house in this night? Is he from the Sheikhs of Al Khuza'a (clan)? And is he an addition to some of the servant like Al-Kaleydar, or his deputy, and his news has not reached me and I have not heard of him?'

ثم قلت في نفسي لعله المهدي ع و جعلت أنظر في وجهه و هو يلتفت يمينا و شمالا إلى الزوار من غير إسراع في الالتفات ينادي الوقار و جلست امرأة قدامي لاصقة بظهرها ركبت فنظرت إليه متبسما ليراها على هذه الحالة فيتبسّم على حسب عادة الناس فنظر إليها و هو غير متبسّم و إلي و رجع إلى النظر يمينا و شمالا فقلت أسأله أنه أين منزله أو من هو .

Then I said within myself, 'Perhaps he is Al-Mahdi<sup>-ajfj</sup>', and I went on to look into his face and he was turning right and left to the visitors from without quickness in the turning, negating the dignity, and a woman sat in front of me, adhering her back to my knees. She looked at him smiling for him to see her upon this state, so he may smile back upon a nor of the people. He looked at her and to me, and he was not smiling, and he returned to look right and left. I said (within myself), 'I shall ask him where his house is, or who he is'.

فلما هممت بسؤاله انكمش فؤادي انكماشاً تأذيت منه جدا و ظننت أن وجهي اصفر من هذه الحالة و بقي الألم في فؤادي حتى قلت في نفسي اللهم إني لا أسأله فدعني يا فؤادي و عد إلى السلامة من هذا الألم فإني قد أعرضت عما أردت من سؤاله و عزمتم على السكوت فعند ذلك سكن فؤادي و عدت إلى التفكير في أمره .

When I thought of asking him, my heart cringed with a cringing, very hurt from him, and I thought that my face paled from this state and the pain remained in my heart until I said withing myself, 'O Allah<sup>-azwj</sup>! I will not ask him, so leave me, O my heart, and return to the safety from this pain, for I am turning away from what I wanted to ask him', and I determined upon being silent. During that, my heart calmed and returned to the thinking regarding his affair.

و هممت مرة ثانية بالاستفسار منه و قلت أي ضرر في ذلك و ما يعني من أن أسأله فانكمش فؤادي مرة ثانية عند ما هممت بسؤاله و بقيت متألما مصفرا حتى تأذيت و قلت عزمتم أن لا أسأله و لا أستفسر إلى أن سكن فؤادي

I thought for a second time with enquiring from him, and I said (within myself), 'Which harm can there be in that? And what prevents me from asking him?' My heart cringed for a second time at what I had thought of questioning him, and I remained in pain, pale, until it hurt, and I said (within myself), 'I am determined not to ask him nor inquire until my heart calms down.

و أنا أقرأ لسانا و أنظر إلى وجهه و جماله و هيئته و أفكر فيه قلبا حتى أأخذني الشوق إلى العزم مرة ثالثة على سؤاله فانكمش فؤادي و تأذيت في الغاية و عزمتم عزمًا صادقا على ترك سؤاله و نصبت لنفسي طريقا إلى معرفته غير الكلام معه و هو أي لا أفارقه و أتبعه حيث قام و مشى حتى أنظر أين منزله إن كان من سائر الناس أو يغيب عن بصري إن كان الإمام ع .

And I recited by tongue and kept looking into his face and his beauty and his appearance and thinking in my heart regarding him until the longing seized me to the determination upon asking him for the third time. My heart cringed and hurt at the peak, and I determined a sincere determination upon leaving asking him, and I installed for myself a way to recognising him, without the talking with him, and it is that I will not separate from him, and I shall follow him when he stands and walk until I look at his house, if he was from rest of the people, or he disappears from my sight, if he was the Imam<sup>-ajfj</sup>.

فأطال الجلوس على تلك الهيئة و لا فاصل بيني و بينه بل الظاهر أن ثيابي ملاصقة لثيابه و أحببت أن أعرف الوقت و الساعة و أنا لا أسمع من كثرة أصوات الناس صوت ساعات الحرم

I prolonged the sitting upon that state, and there was no distance between me and him. But the apparent is that my clothes were sticking (touching) with his clothes, and I would have loved to know the time, and the hour, and I could not hear the clocks of the sanctuary due to the voices of the large number of people.

فصار في مقابلي رجل عنده ساعة فقممت لأسأله عنها و خطوت خطوة ففاتني صاحب الساعة لتزاحم الناس فعدت بسرعة إلى موضعي و لعل إحدى رجلي لم تفارقه فلم أجد صاحبي و ندمت على قيامي ندما عظيما و عاتبت نفسي عتابا شديدا.

A man came in in front of me having a watch with him. I stood up to ask him about it, and took a step, by I missed the owner of the watch due to the crowd of the people. I quickly returned to my place, and perhaps one of my legs had not even separated from him, but I could not find my companion, and I regretted upon my standing up with a mighty regret, and I faulted myself with severe faulting<sup>57</sup>.

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<sup>57</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfi</sup>, Ch 32 H 19