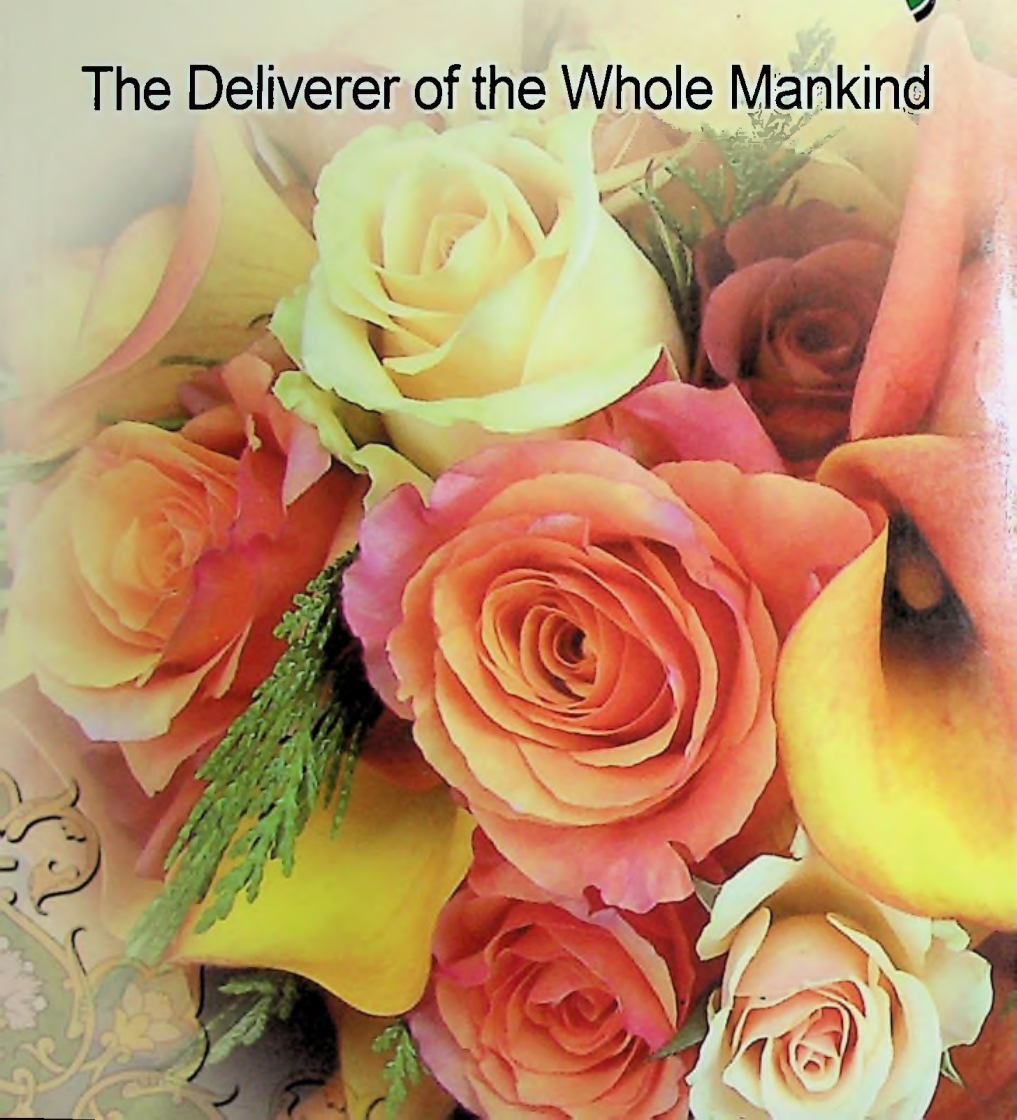


The Promised

Mahdi,

The Deliverer of the Whole Mankind





Published By :
Amir-ul-Mu'mineen Ali (a.s.) Library
Isfahan, Islamic Republic Of Iran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ اللَّهُ تَعَالَى:

" يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ "

سورة النساء ٢-٥٩ الآيه

" O you who have faith! Obey *Allah*, and obey the Apostle, and those charged with authority among you..."

(Sura Nisa, No. 4, Verse 59)

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Peace be upon the guide of nations, the Divine remaining emissary, the learned one whose knowledge will not end, the survivor of the believers, the destroyer of the disbelievers, and the worldly just.

Foreword:

The famous tradition narrated from the holy Prophet (p.b.u.h.) which says: "Whoever dies and does not know the Imam of his time has dies with a death of the Age of ignorance" has been recorded by both Islamic sects and, more or less, we have heard it and each of us, regarding to our receive and knowledge about the Expected Mahdī (a.s.), understand something from it.

All of us know that this knowledge does not come into being by only knowing his name and lineage, since his deniers and none-Muslims can have such information too. Therefore, the word 'Knowledge' in this holy tradition has a meaning above this circle, and everybody, according to his own understanding and cognition may explain this higher meaning. By this only, the importance of the issue has not sufficiently been made clear for us yet. This importance will be completely made clear when we come across some traditions in which both the result of not knowing the Imam has been stated and the effect of knowing him. One of the examples is this holy tradition narrated from Imam Bāqir (a.s.) who said: "Whoever passes away and he has not (the gnosis of) Imam, then he has died with the death of the Age ignorance; and whoever passes away while he knows his Imam, the lack of being in the time of his advent does not harm him. And whoever has cognition

of his Imam and dies, is like the one who is with (Haḍrat) Qā'im in his tent."¹

There will come forth an important question here for men, that how does the cognition of Imam (a.s.) take so much importance? What is the cognition of Imam (a.s.) that has so many effects and blessings? Being in the time of the advent of Haḍrat Mahdī (a.s.) and attending in his tent is a very great success which is the best wish of his adherents. What is the cognition of Imam (a.s.) the effect of which is such a virtue, and it can be earned? The answer of this question is that having Faith is only and only in the cognition of Imam (a.s.). It is in a manner that if a person knows Imam (a.s.) he is, in fact, the knower of Allah and the knower of the Prophet, too. And when there is the cognizance of Imam (a.s.), the lack of performing the secondary ordinances does not harm the principle of the existence of religion. On the contrary, if a person is not the knower of Imam, in fact, he has not accepted the Unity and prophethood either; and form the view of the Book and Sunnah, such a person is known as a heathen.

Now the statement is that whatever was said about the cognizance of Imam (a.s.) is found in the last Imam, the Divine Hujjah, i.e. the blessed and holy one Haḍrat-i-Hujjat-ibn-il-Hassan (may his advent be hastened). So, the condition of the one who accepts the immaculate Imams appointed from the side of Allah, is that he should believe in their last one, too, who is an alive leader present in this world; and believing in the former leaders without having belief in the Expected Mahdī (a.s.) is useless. Therefore, it has been said: "A servant will not be a believer unless he knows Allah, His Messenger,

¹ "Usūl-ul-Kāfī, Kitāb-ul-Hujjah, Chapter 'The Knowledge of Imam', tradition No. 5

and the Imams totally, including the Imam of his own time to whom he refers and surrenders to.”¹

It is seen that, though the cognizance to all Imams has been mentioned, in order to show the importance of the matter, there is an indication to mentioning the one's Imam of the time, so that a particular mentioning comes after the mentioning of general. This proves the central function of the cognizance of Imam at any time, in a manner that the existence of all former cognizances without the cognizance of the person's Imam of the time does not avail him and does not remove him out from pessimism and aberration. What may lead man from pessimism and ignorant belief to the light of belief and Divine guidance, is only, and only, the cognizance unto the Imam of his time. The following tradition has been narrated from the holy Prophet (a.s.) by both the Sunnites and Shi'ites, saying: “Whoever dies and does not know the Imam of his time has died with a death of the Age of ignorance.”

The ‘death of the Age of ignorance’ means to die without knowing Allah, the Messenger of Allah (p.b.u.h.); and he who has not gained the cognizance of the Imam of his time, in fact, has not come out from the aberration of the Age of Ignorance when they did not know Allah and His prophet. Thus, if the cognizance of Allah and the Messenger does not lead to the cognizance of the Expected Mahdī (a.s.), it will not be useful for man and it does not make him a man of religion.

In fact, when a person does not know the Expected Mahdī (a.s.) and does not submit to him, he loses everything. All the good acts and righteous deeds bring happiness for man if he has the cognizance of the Expected Mahdī, otherwise, it does not assist man in any form.

¹ 'Usūl-ul-Kāfī, Al-Hujjah.

The Effects and Results of Qā'im's Rising:

When Haḍrat-i-Qā'im raises up, the world will be altered, and because of this revelation and alternation, there will remain some results the pleasant fruit of which will make the taste of the life of everybody sweet.

The followings can be pointed out as its fruits:

1- The world will be laminated and decorated by the Light of Beauty.

2- Wealth will be divided equally.

3- The world will be set in a matchless ease and tranquillity.

4- The Islamic Ummah will gain an extraordinary glory and greatness.

5- All the innovations of the Age of Ignorance will be rooted out.

6- Envy and trick will disappear.

7- Everybody will become needless, and refuse accepting money.

8- All the true believers, from far and near points of the world, will gather around him (a.s.).

9- Every right will be returned to its owner.

10- On the earth there will not remain any ruin (building) save that it will be rebuilt.

A Short Familiarization with Haḍrat Mahdī (a.s.):

Name: Muhammad

Father: Imam Hassan 'Askarī (a.s.)

Mother: Narjis

Nicknames: Hujjah, Khātam, Sāhib-uz-Zamān, Qā'im, Muntazar, and the most famous one among them is: Mahdī (may Allah hasten his reappearance).

Feature: His face is as bright as a star, and he has a black mole on his right cheek.

Birth Day: The night before the fifteenth day of Sha'bān, 255 A.H. at dawn.

Birth-place: Sāmīrrā', a city in Baqdād

Lesser Occultation: From when he was five years old until sixty nine years later.

His deputies during his lesser occultation: There were four persons of the Shi'ite personalities by the names of: 1- Abū 'Amr, 'Uthmān-ibn-Sa'd-ibn-'Amr 'Asadī, the former attorney and agent of both Imam Hadī and Imam Hassan 'Askarī (a.s.).

2- His son called: Abū Ja'far Muhammad-ibn-'Umān-ibn-Sa'id (death 304 A.H.)

3- 'Abul-Ghāsim Hussayn-ibn-Rūh-ibn-'Abī Baḥr-Nubakhtī (death 224 A.H.)

4- 'Abul-Hassan 'Alī-ibn-Muhammad Samarī (death 329 A.H.).

The abovementioned persons used to live in Baqdād and all of the affairs of Shi'ite people as well as their demands and letters were interchanged by these four persons. Their tombs in Baqdād are well-known, too.

Major Occultation:

By the death of the fourth agent of the Imam (a.s.), which began from 329 A.H., his major occultation will continue until the time when Allah issues the command and leave for his reappearance.

Why Is the Occultation Long?

According to the verse of the Qur'ān which says: "Do people imagine that they will be left off on saying: 'We

believe' and they will not be tried?"¹, every group of the people of the world, in any time and any region, may encounter different forms of trials and temptations through some religious, financial, and political ascents and descents in order that they should be examined and that they could be recognized how much amount of faith to Allah every one and every group of them have and how they are steadfast in the path of being humane, and how much they believe in the reckoning and record of the Day of Hereafter and the world after death.

One of the reasons of the length of the time of the absence of Imam Zamān (a.s.) and that the advent and the worldly raise of this Imam has prolonged is the establishment of the ground of trial and that the religious and ethical behaviour and custom of persons might be exhibited. It is also for the reason that it should be known that as the result of some scientific, ethical, religious, and political deficiencies, as well as the existence of some inconsiderateness inattentiveness, selfish motives, cruelties, inabilities, collisions, and dispersions from the side of managers and governmental authorities, no group can settle the worldly justice and root out the means of infidelity, polytheism, oppression, poverty, ignorance, retardation, and opposition between different social classes, except the Qā'im-i-'Āl-i- Muhammad, Haḍrat Muhammad-ibn-il-Hassan-il-'Askarī (a.s.) who will establish this matter according to the Islamic laws, manner of the holy Prophet (p.b.u.h.) and Amir-ul-Mu'mineen (a.s.).

When the Imam (a.s.) reappears, according to the tradition which says: "Allah will fill the earth by him with justice after that it has been filled with injustice and cruelty" he will fill the world thoroughly with justice. At that time, no person or a

¹ Sura Al-'Ankabūt, No. 29, verse 2

class of people can say if they had the government to rule they would spread such Islam throughout the world and would fill the world with justice while they would root out the injustice and cruelty.

The People's Duty during Major Occultation:

The one who is jurisprudent, opposes his carnal desire, and obeys the command of Allah, such a person is the representative of the Imam and others are to follow him and imitate from him. These kinds of persons are 'hujjah' (proofs) from the side of the Imam over people, and the Imam is hujjah (proof) from the side of Allah over them. "Whoever is of the jurisprudents, keeps his self, protects his religion, opposes his carnal desires, obeys the command of his master, then it is upon people to imitate from him. So, they are my proofs over you and I am the proof of Allah over them."

The Time of Reappearance:

When a caller from the side of sky cries saying: "The right is with Muhammad's progeny" the name of Mahdī will be mentioned by the people's tongue and they will be in love with him. They will speak of none except him. An angel from above his head will cry: "This is Mahdī, do follow him."

The Place of his Reappearance: will be Mecca, in the Sacred Mosque, between Rukn and Station of Abraham, that will be the place of swear allegiance.

His symptoms:

The ring of Solomon (is worn in his finger), the Rod of Moses (is in his hand), and, briefly speaking, he will have whatever good that any one may have.

His companions will be three hundred and thirteen persons (the same number as the companions of Badr) and such ones will be those who form the central base of his worldly government and, in fact, they will be the main establishers of the rise of Mahdī (a.s.). They will come from different points of the world and gather around him.

The style of his government: will be based on the content of the Qur'ān and the manner of both the Prophet (p.b.u.h.) and Amir-ul-Mu'mineen Ali (a.s.).

The expansion of his government in the whole world.

The centre of his government will be the Mosque of Kūfah, which was the central place of his ancestor's caliphate, Ali (a.s.).

The duration of his government:

The Islamic narrations, most of which relate to the Sunnites' sources, have delivered different ideas, but the Shi'ites believe that only Allah is aware of it.

His assistance will be Jesus (a.s.) who comes down from heaven and will cooperate with him (a.s.) as his minister.

The blessings of his government:

The doors of favours and goodness will be opened from the sky unto the people. The lifetimes will last long. People will wholly live in welfare and needlessness. As the result of habitation and green plantations, the cities will join to each other, so that the travellers do not need to take provisions with them, and if a lady travels from the east to the west no one will bother her, because a full security will exist.

The Imam's Weapon when he Rises:

According to the traditions narrated from the holy Prophet (p.b.u.h.) and the Immaculate Imams (a.s.) about Allah's remainder, Haḍrat Maḥdī, The Respected, one of the specialties of the worldly rising of that Imam is to face with and fight against pagans, polytheists, and mischief-makers on the earth. The fighting means or weapons of the Imam in these conflicts will be the same thing that was used at the time of the Prophet (p.b.u.h.), i.e., Zulfaqār, the sword. For more information, the dear readers can refer to the following sources:

(Bihār-ul-'Anwār, vol. 52, P. 242, tradition No. 242, and P. 301, tradition No. 66 and P. 304, tradition no. 72, and P. 307, tradition No. 80, and P. 321, tradition No. 26, and p. 338, tradition no. 81, and P. 353, tradition No. 191, and 354, tradition No. 113-116 and P. 361, tradition No. 129 and P. 372, Tradition No. 164)

Why Was this Book Compiled?

When the commentary of the Qur'ān was translated into the English language and then through it into Russian, Malay, Italian, and Turkish ('Āzarī), and then the book entitled: "Traditions of Ahlul-Bayt (a.s.)" was also translated into ten languages in the same way, and was published and distributed throughout the world, people from all parts of the world, specially the youth, wrote letters and, admiring the publication of the commentary of the Qur'ān, asked us to write something about the great personality of Haḍrat Maḥdī (may Allah hasten his glad advent) for them. Therefore, I searched and studied and, consequently, I found that there has been written a short, accurate, and complete article in this regard as the fourteenth part of Muntahal-'Āmāl by Muḥammith Qummi (may Allah be pleased with him). Then immediately I got it translated into English and was distributed to be available for the eager ones

and lovers of that Imam. We hope it would be favoured and accepted by him, too.

Now, we eagerly recite the supplication of the deliverance: "O Allah! Now and for ever, be for Your Walliy: Al-Hujjat-ibn-il-Hassan (may Your peace be upon him and his ancestors), as a Master, Protector, Chief, Helper, Guide, and Guardian, until when You make Your Land calm and You give him provision for a long time."

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**The Biography of the 12th Imam,
Allah's proof positive for His servants
and His chosen person in His land, the remover of grief
and the vicegerent of the compassionate Allah,
Imam Al-Mahdi, the Imam of the age,
the Lord of the Time
(May Allah's peace be with him and his ancestors for all and good!)**

Chapter 1

The Nativity of Imam Al-Mahdi

Drawing on reliable documents and relating from Boshir ibn Sulayman (who was one of Abu Ayyub Ansari's descendants and one of Imam Ali Al-Naghi and Imam Al-Hassan Al-Askari devout Shiites [he was the 11th Imam's neighbor in the city of Samarra¹], ibn Babewayh and Sheikh Al-Tusi mention that he said: "One day Kafur, Imam Ali Al-Naghi's servant, came to and asked me to go with him to the Imam. When I met Imam Ali Al-Naghi, he said: "You are of Ansaree's descendants. Your family and ancestors have always loved us and believed in our guardianship since the Prophet's time. You have always been confident and I have chosen you and have bestowed on you such honor and grace because of which you will go farther than other Shiites in our guardianship. I inform you of other secrets and assign you to acquire a house maid." Then he wrote a letter in a foreign language and affixed his seal on it and brought a bag, which contained 220 gold coins. In addition, he said: "Take this letter and the bag and go to Baghdad. In the morning of a certain day, you must go to the bridge. When the ships carrying the captives reach the shore, you will see some slave girls on those ships. At that time, some customers who are attorneys of the Abbasid rulers and Arab youths will come to the place of the slave girls. So all the day look at the slave trader who is called Amr Ibn Yazid until a slave girl, whose name is such and such (he explained all her characteristics) and who is wearing a silk

¹ A city in north-central-Iraq on the Tigris River, north-northwest of Baghdad. It was the capital of the Abbassid dynasty in the ninth century and is today a pilgrimage center for Shiite Muslims.

dress, will be presented to the customers. That girl will abstain from being touched and viewed by the customers. You will hear that she utters some words in a Roman language. Be aware that she says: "Oh, my God! My chastity is lost!" Then one of the customers will propose 300 gold coins for that girl. Her chastity encourages him more to purchase her. Then she will answer that man in Arabic that if you come to me in the shape and appearance of Solomon and be as wealthy as he was, I will never agree to come with you: therefore, do not waste your money for me. Then the slave trader says: "What do I must do with you, for you do not agree to go with any customer? I have no choice but to sell you." The slave girl will say: "Why are you in a hurry? Of course, a customer in whom I can trust must come." At this time you must go to the slave tender and say that you have a letter from the one of important and rich people and it is written out of kindness in a foreign language, and in that letter he has described his generosity, greatness, and loyalty. Then you ask him to give it to the girl. You say that if she agrees with the letter writer, you are his deputy for redeeming her."

Boshr ibn Sulayman says; "What ever Imam had said happened. And I did all he instructed. When she saw the letter, she shed tears a lot and said to Amr ibn Yazid that he had to sell her to the owner of the letter, and if he did not do that, she seriously swore that she would commit suicide. I started bargaining with the man to reduce the price and finally he agreed to sell her for the price Imam Ali Al-Naghi had mentioned. Therefore, I gave him the money. The girl got happy and glad. She came with me to the room I had rented in Baghdad. When she reached the rooms, he took out the Imam's letter. She kissed it and put it on her eyes and rubbed it on her body. Then I asked surprisingly that why she kissed a letter whose writer she did not know! She said: "You, poor man, who know his Imam little! By the greatness of the descendants and legatees of prophets, listen to me whole-heartedly to know my strange story: I am Malikah, daughter of Joshua who is the

descendant of Ceasar the Roman emperor. My mother is a descendant of Simon, one of Jesus' apostles, the son of Hammon who is the son of Alssaafa. When I was thirteen years old, my father wanted to marry me to his nephew. Therefore, he called all Jurist's apostles' issues and the Christian learned people and pious men to come to his palace. They were about 300 people. He also called 700 famous people as well as officers, army commanders and tribes' chiefs, who made up some 4000 people. He ordered to bring a throne decorated with jewels in his reign. That throne was put on forty legs. Idols and crosses were put on high places. Then he sent his brother's son on the throne. When priests took their Bibles to recite, the idols and crosses all fell down, the legs of the throne were broken, and it fell on the ground. At that time, priests' faces went in fear and trembling. Then their great said to my father: "Your Majesty! Excuse us from this matter, because of which ominousness happens and it indicates that the Christian religion would soon get demolished." So my father deemed this matter evil omen and told the priests to put the Crosses back on their places and to erect the throne. He ordered to bring the brother of this unlucky poor man in order to marry me and therefore the happiness of this brother would take away the other brother's inauspiciousness. When they did so and the priests began to read the Bibles, again the same happening occurred. The inauspiciousness of both brothers was equal. They did not know its mystery that it is because of eminence felicity not because of the brothers' inauspiciousness. Then people got scattered. Depressed, my father came back to the palace and felt deeply ashamed. At night time, I went to bed. I slept and dreamt that Christ, Simon and some of Apostles have gathered in my father's palace. A pulpit made of light, which was so high that reached the sky was raised. It was put where my father had put the throne. Then the Prophet Muhammad along with Ali ibn Abu Taalib, his friend, groom, and successor, and some of the Imams brought light to the palace with their presence. Then Christ went to welcome the Prophet Muhammad politely and

embraced him. The Prophet Muhammad said: "O Jesus Christ! We have come to seek your permission for marrying Malikah, the daughter of Simon, to my happy issue." And then he pointed to Imam Al-Hassan Al-Askari, the son of the person whose letter you gave me. Then he addressed Simon and said: "Honor of both worlds has come to you. Join yourself with the family of the Prophet Muhammad." Then Simon said: "I will do." Then all go up that pulpit and the Prophet Muhammad along with Jesus Christ united Imam Al-Hassan Al-Askari and me in matrimony. The Prophet Muhammad and the Apostles were our witnesses. Scared of being killed, I never reported that dream to my father, when I got up, and since regarded it as my secret. The warmth of that Imam's kindness was increasingly getting more intense and it made me so impatient that I got reluctant to eat and drink. Everyday my face got paler, I got thinner, and the impression of the hidden love appeared. There remained no physician in Roman cities, unless my father called him up to visit me for medical treatment, but nothing proved effective.

"When they got disappointed at my recovery from disease, my father came to me and said: "My dearest daughter! Is there anything in your dreams that I can materialize for you?" I said: "My dear father! I see all doors of hope closed. If you can, stop bothering and torturing Muslim captives, who are in your prisons, and let them go back to their homes. I hope Jesus Christ and his mother may cure me because of this." When he did so, I pretended to be a little better and I ate some food. Therefore, he got happy, respected, and showed more hospitality toward other Muslim captives. After fourteen months, I dreamed the best woman of both worlds, Fatemah Zahra (s.a) and Virgin Mary along with 1000 houris who were with her. Addressing me, Mary said: "She is the best woman of both worlds and your mother-in-law." Then I took her garment and shed tears. I complained that Imam Al-Hassan does not come to visit me. She said: "How can my scion come to visit you, when you are polytheist and Christian. Now my sister, Mary, dislikes your religion. If you want that Allah and Mary get pleased with you

and, accordingly, Imam Al-Hassan come to meet you, say: "I testify that there is no god but Allah and that Muhammad is the Prophet of Allah." When I uttered this sentence, the best woman of both worlds embraced me, sympathized with me, and said: "Now wait for my scion I will send him to visit you." Then I got up. I began to repeat that clean and holy sentence and looked forward to see him. The next night I slept and dreamt the sun of his beauty. I said that my dear friend! After you captured my heart with your kindness and love, why do not you come to visit me? He said: "Only because of your polytheism, I did not come to visit you. Now that you are a Muslim, I visit you every night until Allah lets you and me reach each other in reality and this separation changes into union." After that dream, there was no night that he did not cure my separation ache with his coming."

Boshir ibn Sulayman enquired about the way she joined the prisoners of war. She said: "One night, Imam Al-Hassan informed me that my father would dispatch an army to fight Muslims on a certain day and he would go after them. He said to me to go in disguise with servants and slave girls and go that certain way. I did so and Muslim advance guards saw us and captured us. In addition, the end of my story you yourself saw. Moreover, except you, nobody else knows that I am the daughter of the Roman Emperor. An old man who took me as a captive asked me of my name and I told that my name is Narjes and he said that this is the name of servants." Boshir ibn Sulayman says; "This is strange that you are a foreigner and can speak Arabic very well." She answered; "For my father liked me very much, he wanted me to learn all good customs and things. He ordered a woman who knew both the Arabic language and my language to come to teach me Arabic every day and night so that I picked up this language."

Boshir ibn Sulayman says; "I brought her to Samarra and then to Imam Ali Al-Naghi. Imam asked her: "How does Allah, Almighty and Glorious, show you Islam esteem and Christian degradation, and honor and greatness of the Prophet Muhammad and his family?" She said: "O scion of the Prophet!

How can I describe for you what you know better than me?" Then he said: "I like to respect you. Do you prefer to have 10000 gold coins or to be eternally happy and respected?" She said: "I do like to be eternally felicitous and respected." He said: "I give you good tidings that you will have a son who will be the king of the world, from east to west. He will bring justice to the world, after it is filled with injustice." She said: "Who will be the father of this child?" He said: "The one whom the Prophet Muhammad united with you in matrimony." Then he asked: "Whom did Jesus Christ and his successor unite with you in matrimony that night?" She said: "Imam Al-Hassan Al-Askari, your son." He said: "Do you know him?" She said: "Since the night I was converted into Islam by Fatemah (s.a), the best lady, there was no night except I dreamt him." Then he called his servant Kafur and told him to call his sister, Hakimeh Khatun. When Hakimeh Khatun entered, he said to her that she is the girl I told. Hakimeh Khatun embraced and cherished her. Then he said: "Oh the daughter of the Prophet! Take her to your house and teach her the due religions rites and customs, for she is Al-Hassan's wife and the mother of the Command Authority."

Drawing on authoritative documents, Kulayni, ibn Babwayh, Sheikh Al-Tusi, Sayyed Mortaza and other famous hadith ulema relate from Hakimah Khatun that one day Imam Al-Hassan Al-Askari came to her house and looked at Narjes Khatun harshly. I said: "If you would like to be with her, I will bring her to your house." He said: "My aunt! This looking was out of surprise, for Allah the Almighty will soon make her give birth to a child who will bring justice to the world, after it is filled with injustice." I said: "Do I have to bring her to your house?" He said: "Ask my father about this issue."

Hakimah Khatun said that she wore my clothes and went to her brother's house. After greeting, she sat and before she began to speak, the Imam said: "Take Narjes to my son." She said: "My master! I have come only for this matter. I have come just to take permission." He said: "O Generous woman who is full of

blessings! Allah wills you to have a share in this good deed." She said that she returned to her house very soon and prepared things in her own house for the nuptial ceremony [of that source of happiness and generosity. After some days, she took that great lucky star to the house of sun.] Some days later, Imam Ali Al-Naqi passed away Imam Al-Hassan Al-Askari attained imamate. As usual, she visited Imam Al-Askari everyday. One day Narjes Khatun came and said: "Stretch your legs so that I can take your shoes off." She told her that she is her lady and she would never let her take her shoes off or serve her, but she will serve her and she hold herself indebted for it. When Imam Al-Hassan heard this matter, he said: "May Allah bless you, my aunt." She was with him until the evening and then she called her servant to bring her clothes. Imam Al-Hassan said: "Oh my aunt! Stay with us tonight, for tonight Allah will bestow us with a great son who will revive the earth by knowledge, faith, and guidance, after it is imbued with blasphemy and error." She enquired how it would be possible. I see no sign of pregnancy in Narjes!" He said: "Narjes will give birth to the child." She checked her body and found no sign in her, so she said again that she found no sign. He smiled and said: "When it gets morning, the effect of pregnancy appears. She is like Moses' mother, who showed no sign of pregnancy until the time of delivery and no one knew it, for Pharaoh tore the belly of women who were heavy with child in order to find Moses. Now in this regard, this child is like Moses."

The Names and Appellations of Imam Al-Mahdi

The late Shiite scholar Noori mentioned 182 names for him in *Najem Al-Thagheb*. Now there is a list of his names mentioned in the following (as a blessing):

1. Baghiyat Allah (Allah's Remainder): It is reported that when he appears, he turns his back to Kaaba and 313 men gather around him. The first thing he utters is this verse: "That which Allah leaveth with you is better for

you if ye are believers...¹” Then he says: “I am the Baghiat Allah and a proof and caliph for you.” Then no one salutes him, unless one who says: “Peace be with you, O, Baghiat Allah on the earth!”

2. Al-Hojjat (Proof): It is one of the famous titles that are mentioned as his name in many prayers and reports. Most of hadith scholars have mentioned it. Although other Imams use this title and all of them are the Hojrat assigned by Allah for people (for it is used mostly for the 12th Imam), everywhere in hadiths some references and clues are mentioned, their reference is to him. Some remark that his title is Hojrat Allah, which means Allah’s authority over people. Whether this title or that one, both of them will be materialized by him, the 12th Imam. The emblem of his seal is “Ana Hojrat Allah” (I am Allah’s proof).
3. Al-Khalaf and Al-Khalaf- Al-Saleh (Successor and Righteous Successor): It is frequently used by Imams. The purpose of Khalaf is to act as the successor. He is the successor of all the past prophets and apostles. He enjoys all their knowledge, attributes, characteristics, and divine heritage. All of them are found in him. In the famous hadith, *Lawh* (Tablet), which Jaber saw with Fatimah, it is mentioned that after Imam Al-Hassan Al-Askari, Allah provides him with his son, the successor, who is a mercy for both worlds. He has got attributes of Adam in its perfect form, Enoch’s loftiness, Noah’s peace of reassurance, Abraham’s forbearance, Moses’ firmness, Jesus Christ’s formidableness, and Job’s patience. In the famous hadith related by Al-Mufaddal, we read that when he comes, he leans against Kaaba and says: “O All people! Be aware that whoever wants to see Adam and Seth come and see me.” In this way he adds to the examples of Noah, Abraham, Shem, Joshua,

¹ Sura 11. Verse 86

Ishmael, Moses, Simon, the Prophet, and other Imams.

4. Al-Sharid (Wanderer): This name is frequently called by Imams, especially Imam Ali and Imam Al-Baghir. Sharid means is outcast, that is, he ignores the people who neither understand him nor appreciate the blessing of his existence nor try to thank Allah for him nor endeavor to pay his due. Rather when they got disappointed at dominating and defeating him and they killed his ancestors' noble descendents, they began to ignore him and to get him out of people's heart and they brought up evidences, which indicate that he does not exist and he is not even born and made memories empty of his name. He himself told Ebrahim ibn Ali ibn Mahziar: "My father advised me to live in no place of earth, unless that place is the farthest and most hidden one in order to keep my mission in secret and to be safe from what the mischievous people's plot. My father also said: "Oh, my son! You must stay in hidden places and find those positions that are the remotest, for each of Allah's friends has a strong foe and antagonist.""
5. Al-Gharim (Creditor or Debtor): It is one of his special titles. It is frequently reported that he is called with this title. Gharim means both creditor and debtor. This title like the title Gholam was for precautionary dissimulation; When Shiites wanted to send a good or property to the Imam or his delegates and to write will or to ask the Imam something, they called him with this title. He was the creditor of most businessmen, artisans, and goldsmith. Allame Al-Majlisi remarks: "It is possible that Gharim means debtor. He is called with this title, for he is like a person who owes something to people so he hides himself from people for debts, or because people need him for learning sciences and religion, and he escaped them as precautionary dissimulation. So he is the hidden Gharim.
6. Al-Ghaem (Riser): It means one who rises at Allah's

commandment, for that Imam is always ready day and night to carry out Allah's order. As Allah issues order of coming and appearing, he is ready to obey. It is reported that he is named Ghaem, for he will rise for truth. Saghr ibn Abu Dolaf asked Imam Muhammad Al-Taghi: "Why is he called Ghaem?" He said: "For he will rise for Imamate, after his name is forgotten and most of the persons who believe in his Imamate get apostate." Abu Hamza Al-Thomali asked Imam Muhammad Al-Baghir: "O, Scion of the Prophet! Do not all of you rise for truth?" He said: "Yes! We all do." Al-Thomali asked again: "Why is Lord of the age named Riser?" He said: "When my ancestor Imam Al-Hossain was martyred, angels began to shed tears and cry aloud before Allah and said: "O Allah and our Master! Do you ignore the martyr of your chosen one, who is the scion of the Prophet, the preferred and best person?" Then Allah, Almighty, said: "O My Angles! Be calm. I swear by my glory and majesty that I certainly revenge them, although when many ages will have been passed." Then Allah took veils away and showed them the light of Imams who are the descendents of Imam Al-Hossain, and angles got happy. Then they saw one of them who was standing and performing prayer. Allah said: "Via this riser I revenge them."

7. Mohammad (May Allah bestow peace on him, his ancestors and his family "Ahl-Al-Bait"!): This is the main name and the first divine name of his. As it is reported by elites and commonalities the Prophet says: "Al-Mahdi has a name like mine." And in the *report Lawh-e Mostafeez*, his name has mentioned in this way: Abu al-Qasim Muhammed ibn Al-Hassan howa Hojjatollah Al-Ghaem. But it must be mentioned that as most reports say this name must be kept unsaid in parties and meetings until his blissful appearance (it is

unlawful to mention this reverend name). This verdict is of the characteristics of this Imam and the first Imamite people. Islamic jurists, theologians, and hadith scholars believed in it. Even it gets known from what Hassan Ibn Musa Nobakhti, the prior sheik, says that by this saying is of Imamite religious characteristics. None of them has said its opposite, until the age of Khajeh Nasir Al-Din Al-Tusi who said that it is permitted to mention that name. After him no one said the same thing except the author of *Kashf Al-Ghummah*. In the age of Sheikh Baha'ie, this issue changed into a controversy and many books were written about it, such as: *Sherat al-Tasmeeyah* by Mohaghegh Damad, *Tahrim Al-Tasmeeyah* by Sheikh Sulayman Mahowzee, *Kashf Al-Ta'a'meeyah* by Al-Horr Al-Amelie, and so on. You can see its detail, in *Najm Al-Thagheb*.

8. Al-Mahdi: It is the most famous title among Islamic sects.
9. Al-Montadhar: It means someone who is expected and all creatures are looking for him.
10. Mae Ma'ain: It means, water that is flowing on the ground, we read in *Kamal Al-Din* and *Gheybat* written by Sheikh Al-Tusi that Imam Al-Baghir said about the Quranic verse, 'Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water?'¹: "This verse is revealed about Al-Qa'im . Allah says that if your Imam gets disappeared from your sight and you do not know where he is, who will bring an accessible Imam who informs you of the earth and the heaven news, Allah's lawful and unlawful matters?" Then Imam Al-Baghir remarks: "The interpretation of this verse has not come yet." There are some other reports in *Gheybat Noa'mani* and *Ta'wil Al-Ayat*. [Why that Imam is like water that is the cause of the life of anything else is obvious.] That

1 Sura 67: 30

life which is caused by Him is more lasting and complete, more vital than the life created by water. Even the life of water itself is caused by Him. In *Kamal Al-Din* it is asserted that Imam Al-Baghir elaborates on the verse, 'Know that Allah quickens the earth after its death...'¹: "Allah enlivens the earth after it is dead by unbelief of its inhabitants." As Sheikh Al-Tusi explains about this verse that Allah reforms the earth through The Riser of Muhammad's progeny after the earth is dead or after people commit oppression.

It must be said that when this Imam returns, people easily and simply have the benefit of this divine spring of favor. They are like a thirsty person who is beside a flowing and pleasant creek that is spooning out water. Therefore, he is regarded as Mae Ma'aen. In the age of occultation when people are deprived from Allah's special favor because of their bad deed, they must gain favor and knowledge from him by difficulty, helplessness, supplication, trouble and by asking his agents. They are like a thirsty person who wants to drink water from a deep well by any means, which is difficult to find. Therefore, Imam is called Bero Al-Mo'aattaleh (a deserted well).

The 12th Imam's Blessing Features and Characteristics

As it is reported, he is mostly, from the aspect of temper and body, like the Prophet. His characteristics and merits are that of the Prophet. What is mostly said in reports is that his complexion is reddish white, which is swarthy and is pale because of wakefulness at night. His forehead is broad, white, and shining. His eyebrows are joining, his nose is slim, long and on its middle there is a curve. He is good-looking. The brilliance of his face is so shining that it covers his noble head and beard. The flesh of his face is little. There is a speckle, which seems like a shining star on his right cheek. There is space between his

¹ Sura 57: 17

teeth. His eyes are black and seem to be applied with collyrium. There is a sign in his head. His two shoulders are wide apart. His belly and shank is like his ancestor Imam Ali.

It is told that Imam Al-Mahdi (May Allah hasten his coming) is the peacock of the Paradise people. His face is shining like moon. His body is covered by divine garments of light and celestial clothes, which casts Allah's lights of favor and blessing. Their color and softness is like the flower matricaria and they are dewed purple. The light is so red that it surpasses the air. His tallness is like Egyptian willow or the stem of sweet basil. He is neither tall nor so short. His height is moderate and his head is round. His figure is so good that no one has seen like it. May Allah send His blessings unto him and his noble ancestors!

Chapter 2

Some of the Characteristics of Imam Al-Mahdi

1. light of that Imam, compared with the light of other Imams. is cast by his shadow and appearance. As it is related in hadiths about Meraj (Ascension), we read that his light among other Imams' lights is like a shining star among other stars.
2. Nobleness of genealogy: he has all his ancestors' nobleness of genealogy. His mother is the daughter of a Roman emperor, who is the offspring of Simon, who was an apostle of Jesus Christ who is a descendent of many prophets and messengers.
3. Two angles took him to The Throne of Heaven, when he was born. And Allah said to him: "Welcome My servant! You help my religion and materialize what I command and guide my servants. I swear by rightfulness that I take, give, and forgive by you.
4. Bayt Al-Hamd (House of Praise): it is narrated that there is a house, which is called Bayt al-Hamd for this Imam. There is a lamp in that house, which has been lighted from the time of his birth and will be lighted untill he appears and it does not get off.
5. He has the appellation and the name of the Prophet. But it is reported that the Imam has said: "Do not mention my name, but mention my title!"
6. It is not permitted to utter his name. This point has been explained.
7. Guardianship and proof come to an end with Him on the earth.
8. His occulation since the day he was born. He has been

with Holy Spirit who educates him in the world of light and holy. He has not touched any dirty and impure thing and has not committed any sins that human beings and evils do. He has been associated with holy spirits and inhabitants of the heaven.

9. Absence of association and speaking with unbelievers, hypocrites, and corrupt people for precautionary dissimulation, danger, compromising with them. Certainly none of the oppressors has touched him since the day he was born. He has not been associated with any hypocrite and unbeliever and he has excluded himself from them.
10. He swears allegiance with none of oppressors. In the book *A'alam al-Wara* it is indicated that Imam Al-Hassan said: "There is none of us who has not sworn allegiance with tyrant of his time, except the Riser behind whom Jesus Christ performs prayer."
11. There is a sign on his back that is like that of the Prophet's which was called the seal of prophethood. This sign may refer to the seal of guardianship.
12. In *Merajeeh* reports and *Samveeh* books we read that Allah specifies that He must be called with His numerous titles not with His name.
13. Appearance of strange signs on the earth and in the heaven for his blissful advent. They have not happened for any other person. In the book *Al-Kafi* it is said that Imam Al-Sadegh says about the verse, "We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Do not your Lord suffice, since He is Witness over all things?"¹: "These are the signs that appear before the 12th Imam comes and the truth will be explained by him." The 6th Imam added: "The affairs done by Allah and people see them is true." Those signs

1 Sura 41, Verse 53

- are abundant and some say that they are 400 signs./
14. When it is the time of his coming, a voice trumpets his name. There are many reports about it. About the interpretation of the verse "And listen on the day when the crier cries from a near place"¹, Ali ibn Ebrahim related a hadith from Imam Al-Sadegh who says: "The herald trumpets the name Al-Ghaem and that of the father of Al-Ghaem." In the book *Gheybat-e- Nu'mani* it is reported from Imam Al-Baghir who says: "The herald trumpets the name of Al-Ghaem from the sky. Then one who is in the east and one who is in the west hears it. There will remain no sleeping person unless he gets up; there will be no standing person, unless he sits down; there will be no sitting person unless he stands up because of the fear from that voice. That is the voice of Gabriel which is heard on the 23rd night of Ramadhan." Such reports are legion.
 15. Celestial orbits stop moving and their movement gets slow. Sheikh Al-Mofid says that Abu Basir relates that Imam Al-Baghir says about the custom and behavior of the 12th Imam in a lengthy hadith until he says: "He rules for seven years. Each year is equal to ten usual years. Then Allah enlivens what He wills." Abu Basir says: "May I be sacrificed for him! How are these years prolonged?" The Imam replied: "Allah orders orbits to slow their movement and delay. So for this, years and days will be longer." I said: "Some say that if the movement of orbits is changed, the world will be destroyed." He replied: "That is what disbelievers say. But Muslims do not believe in it, for Allah split the moon for the Prophet and returned the sun to Yush Ibn Nun and He gives tidings about the Dooms Day which is like one thousands usual year."
 16. The appearance of the Quran of Imam Ali, which he

1 Sura 50, Verse 41

gathered all verses without any change after the demise of the Prophet. It has all the verses sent miraculously down to the Prophet. Imam Ali gathered all of them and presented to the companions, but they rejected it. So he hid it. It will be appeared in the hands of the 12th Imam. All people will be obliged to read and memorize it. Because it is different from the customary Quran, it will be one of the difficult duties that all responsible persons must carry out.

17. A white cloud will be always over his head and the herald proclaims in it in a way that those who are afraid and have difficulty in hearing will hear that He is Al-Mahdi. He will bring justice to the world as it has gotten full of injustice. This call is different from what is said before.
18. Presence of angles and Jins in his army such that his companions can see them.
19. Passage of time, alternation of day and night and movement of orbits have no effect on his body, face, and strength. It was about 1095 years ago that he was born. Allah knows how much time will pass until he comes. When he returns, he will be like a forty- or thirty-year-old man. He is not like the very old prophets, one of whom is the target of aging "this my husband is an old man?"¹ and the other one is complaining about being weak because of old age "My Lord! Lo! The bones of me wax feeble and my head is shining with grey hair..."²

Sheikh Al-Saduq says that Aba Salt Al-Herawi enquired of Imam Al-Rida: "What is the sign of your Qaem, when he reappears?" He said: "He is from the aspect of age old but facially young, so that when someone looks at him one thinks that he is forty years old or even

1 Sura 11, Verse 72

2 Sura 19, 4

younger.”

20. There will be no fear and hate among beasts and men. All animosity will be removed from them, as it was before Abel. It is reported that Imam Ali said: “If our Qaem rises, peace will come to rule between beasts. Even if a woman goes from Iraq to Syria, she walks on flower and grass and she carries all her ornaments with herself. No beast would frighten her.
21. Some of the dead persons will be with him. Twenty-seven ones from Moses’ nation, seven of the seven sleepers, Yush ibn Nun, Salman, Abu Dhar, Abudojaney Ansary, Miqdad, and Malk Al-Ashtar will be his companions. They will be rulers in the countries. It is reported that if one reads Ahd¹ prayer forty days in

1 “Oh Allah, the Lord of great light, the lord of exalted Chair, the Lord of boiling sea, the sender of Torah and Bible, the Lord of shadow, coolness, and warm wind, sender of great Qur’an, and the Lord of closed preferred angles and prophets and messengers, Oh Allah I beg You by Your generousness, the light of Your illuminating mood, and Your old dominion! Oh The Living, Oh The Self-subsisting, I beg You by your name by which the heavens and the Earths are illuminated, by Your name by which the first one and the last one get reformed and correctd. Oh The Living before any living thing, oh The Living after any living thing, oh The Living when nothing is alive, oh The Enlivener of the dead, oh the Termintor of all living things, oh The Living that there is no god except You! Oh Allah send, by Your command, Your benediction, which is qual to the weight of Your Throne, is as much as Your words, Your kwnowledge measures it and Your book contains it, to the guiding Imam Al-Mahdi Al-Ghaem and his clean and pure ancestors on behalf of me, my parents, all female and male believers in the East and the West of the earth, prairie, deserts, mounts, seas. Oh Allah! I refresh today morning by him and while I am alive, I take alligence with him and never break it and never leave it. Oh Allah! May I be one of his companions, helpers, defenders, supporters, those who hurry to fulfill his needs, those who obey his orders, those who hurry to carry out his intentions, and martyrs besides his horse. Oh Allah! If death, which You unavoidably set for Your servants, comes between me and him, then bring me out of my grave while I am binding my shroud around my waist and with a drawn sword and a raised spear I obey the call of the harbinger of Truth in village and

the morning, he will be one of his companions. If that person dies before the 12th Imam comes, he will be brought out of his grave and be at the service of that Imam

22. Bringing out all treasures and hidden things from the earth.
23. Rain, plants, fruits, and other blessings will increase in such a way that is different from the current time. The words of Allah will be true: "On the day when the earth will be changed to other than the earth,"¹

in city. O Allah! Give me the opportunity to look at the face of the rightly guided guide, the dawn of a new awaited era; and make me see clearly the face of the kind and loving divine administrator. (Please) send him just now, make easy his arrival, give him full powers to carry out Thy purpose, put into circulation his thesis and assertion, establish his authority, stand up for his motive and creed. O Allah! Fill Thy land with him, bring to life again Thy servants. Verily Thou said, and Thy words are true and certain: "Corruption and mischief appear on land and sea because (of the evil) which men's hands have done." O Allah! Make distinctly visible, for us, Thy appointed authority, the son of the daughter of Thy prophet, named Muhammad, after the name of Thy messenger, so that he rests not after getting the better of the forces of evil, until he tears them to pieces, makes clear the truth, and fulfils his duty in letter and spirit.

O Allah! Make him the ultimate refuge of the oppressed mankind; the helper of those who dispute not in the truth that there is no helper save Thou; who deals with everything according to the prescribed laws, never putting aside the commandments of Thy 'BOOK' and gives convincing facts and grounds, always relying upon the knowledge of Thy religion, following the way of life of Thy prophet, blessings of Allah be on him and his children. O Allah! Keep him safe from hostility of adversaries. O Allah! Make happy Thy prophet, Muhammad; blessings of Allah be on him and his children, by making known his beautiful aspect and vision, and let those, who obey his call, also rejoice in him, and bind us to his loyalty as soon as he comes in this world. O Allah! Put an end to the sufferings of people by his physical presence, and take us quickly to his promised kingdom (Zuhoor). "Verily they behold it afar off, while I behold it nigh", through Thy mercy, O the most merciful. (Now recite the following 3 times)

Come quick, come quick, O our Mawlaa, O Imaam Saahibuz Zamaan."

1 Sura 14, Verse 48

24. People's mind and intellect will be completed out of the blessing of his existence. He puts his hand on their head, and there will be no envy, and animosity in their hearts, which has been the second nature of man since Able was killed. Knowledge and wisdom will developed extraordinarily and knowledge will emit from the hearts of believers. So a believer would not need the knowledge that his brother has got. At that time the interpretation of this noble verse, "Allah will compensate each out of His abundance."¹, will appear.
25. Unusual power of hearing and seeing of his companions; they can hear the words of their Imam from twenty four kilometers and they can speak with him from that distance.
26. The long time that his companions live. It is reported that man lives until he has got 1000 descendants.
27. No disease, danger, disaster and disability threaten bodies of his companions.
28. His helpers and companions will be as strong as forty men and they can take out a mountain.
29. People will no longer need the light of moon and sun because there is his light in this world. As we read in the interpretation of the verse, "And the earth shines with the light of her Lord..."² The lord of the earth is the Imam of time.
30. He holds the flag of the Prophet.
31. No one can wear the armor of the Prophet, except him. It fits him as it fitted the Prophet.
32. There is a special cloud for him. Allah has stored thunder and lighting in it. So he mounts it and then it takes him to seven skies and seven earths.
33. There will be no longer precautionary dissimulation, fear of unbelievers, hypocrites, and polytheists. It is possible

1 Sura 4, Verse 130

2 Sura 39, verse 69

to worship Allah, Almighty, and people can do their worldly and divine jobs as Allah says without doing bad deeds and abandonment of some of duties, for the fear of those who are enemies. As Allah says: "Allah has promised such of you as believe and do good works that He will surely make them succeed (the present rulers) in the earth even as He caused those who were before them to succeed others); and that He will surely establish for them their religion which He has approved for them, He will give them in exchange safety after their fear. They serve Me. They ascribe nothing as a partner unto Me."¹

34. He rules everywhere in the world. There is no place, river, sea, ocean, desert, mountain out of his authority. There is verse, which says the same meaning: "...unto Him submits whosoever is in the heavens and the earth, willingly, or unwillingly, and unto Him they will be returned."²
35. Justice rules everywhere in the earth. There is less divine, prophetic, common, and special hadith, in which Imam Al-Mahdi is not mentioned and these good tidings about him are not stated.
36. He will issue verdicts according to his Imamate knowledge and will not ask people to bring evidences and witnesses as David and Solomon issued verdict.
37. To state special verdicts, which have not been put into practice till that time. Such as killing an old man who commits fornication and one who does not pay alms-tax, and giving brother inheritance of his brother in the world of preexistence (that is each two person who swear to be brother will inherit each other here). Sheikh Al-Tabarsi relates that the 12th Imam kills the twenty three-year-old man who has not learned his religion

1 Sura 24, Verse 55

2 Sura 3, Verse 83

verdicts and decrees.

38. All phases and levels of sciences will be discovered. Qutb Al-Rawandi relates that Imam Al-Sadigh remarked: "Knowledge has got twenty seven letters. All of the knowledge that prophets gave people was only two letters of them. And nothing more people will know. When our Riser appears, he will inform people of the other twenty five letters and he will add the first two letters to these new letters and makes 27 letters known to everyone."
39. He brings heavenly swords for his companions and helpers.
40. Animals obey his companions and helpers.
41. Two streams of water and milk will appear in the back of the city of Kufa, which is the capital of his reign. He carries with himself Moses' stone. As it is related in the book *Kharaa'ej* Imam Al-Baghir said: "When our Riser appears, he intends to go Mecca, but he goes to Kufa. His announcer will say: "Be aware that no one carries water and food with himself. He carries Moses' stone with himself. Twelve springs of water appeared at this stone at the time of Moses. No spring will appear until the stone is placed in its special place. Then everyone who is thirsty or hungry will be satisfied." This stone is their provisions until they enter the city of Najaf. When they enter the back of Kufa, two streams of milk and water flow from it. There will be no thirsty or hungry person."
42. Jesus Christ descends from the heaven to help Imam Al-Mahdi. Jesus Christ performs prayer while the 12th Imam is standing in front as leader and imam. This matter is reported many times. Allah considers this as Jesus Christ's virtue and marvel. It is mentioned a long hadith in the book *Mohtazar* by Hassan ibn Sulayman Al-Helli. In this hadith Allah the Almighty says to the Prophet: "On the eve of Ascension I promised to give

you eleven Imams through Imam Ali. All of them are your daughter's descendants. Jesus Christ performs prayer behind the last of them who will bring justice to the world after it is covered by oppressions. By him I guide and lead people, by him I make a blind person see and heal a sick one."

43. He kills Dajjal who is one of divine punishments for Muslims. It is reported by Ali ibn Ebrahim that Imam Al-Baghir interprets this verse "He is able to send punishment upon you from above you"¹ in this way: "No prophet came unless he informed people of the danger of Dajjal."
44. It is not permitted to say "Allah Akbar" (Allah is the Greatest) seven times for any one's corpse after the demise of Imam Ali. Only it is permitted to say it for the holy corpse of the 12th Imam. Imam Ali said to Imam Al-Hossain to do that for himself.
45. His hymn, which is from the 18th day of each month to the end of month. There are hymns for each of the Infallibles as their pilgrimage. The Prophet's hymn is on the first day of month. Imam Ali's is on the second day. Fatemah's hymn is on the third day. In this way, it is for other Imams till the 8th Imam whose hymn is on the 10th and 11th days. Imam Al-Jawad's is on the 12th and 13th days. Imam Hadi's is on the 14th and 15th days. Hymn of Imam Al-Hassan Al-Askari is on the 16th and 17th days. Hymn of the 12th Imam is in this way: "Allah is pure as many as His creatures, Allah is pure as He likes, Allah is pure as many as the number of His words, Allah is pure as much as the weight of His Throne, praise belongs to Allah as other same praises!"
46. When he comes, all tyrant governments and regimes will be toppled. Only he rules the world and his government will continue till other Imams return or his descendant

¹ Sura 6, Verse 65

rule. There is a verse that Imam Al-Sadiq whispered always: "For every people there is a government which they expect, and our government will appear in the end of the world"

Chapter 3

Argumentation on the Existence of Imam Al-Mahdi and His Occultation

Here we get satisfied with what Allamah Al-Majlesi mentions in his book *Hagh Al-Yaghin*. Every one who wants to know more must refer to the book *Najem Al-Thagheb* and so on. He says that there are many hadiths about the appearance of the 12th Imam and these hadiths are reported by elites and common people. For example, in the book *Jami Al-Usul* it has been reported from Sahih Al-Bokhari, Abu Dawod and Tirmazi has related from Abu Hurayrah that the Prophet remarks: "I swear by the One in Whose hand is my life that it is near that Mary's descendant, who is a just ruler, descends. He breaks all Crosses and kills all tyrants. He removes poll-tax, (that is he accepts only Islam as religion). There will be abundance of wealth in his time and no one accepts such wealth. How will be when Mary's son comes among you and becomes your Imam?"

In *Sahih Moslem* we read that Jaber reports from the Prophet saying: "Some of my nation will always fight with what is unjust and they will be victorious till the Doomsday. Then Mary's son descends and their commander would say: "Come with us we want you to be our Imam in praying." He would say: "No, you are all commanders of each other, for Allah has respected this nation."

In *Mosnad Abu Dawud* and *Termazi* we read that ibn Mas'ud reports from the Prophet said: "If only one day of this world has remained, Allah the Almighty will prolong that day so that He brings a man of my ummah or of my family, whose name is like mine and he will bring justice to the world, as the world is covered by injustice." In another report, the world will

not end until a man who is from the family of the Prophet and whose name is like that of the Prophet becomes the king of Arabs.

Abu Hurayrah reports from the Prophet saying: "If only one day of this world remains, Allah prolongs that day so that one man of my family, whose name is like mine, becomes king." In *Sonan* of Abu Dawud we read that Imam Ali remarked that the Prophet said: "If only one day of this world is left, Allah brings a man of my family, who brings justice to the world as it is imbued with injustice." In *Sonan* of Abu Dawud we read that Umm Salameh reports that the Prophet said: "Al-Mahdi is a member of my family and is one of Fatemah's descendants." Abu Dawud and Termazi report that the Prophet said: "Al-Mahdi is one of my issues. He has a wide forehead and straightened nose. He causes justice rule the world as it has been ruled by oppression and cruelty. He reigns for 7 years." It is reported that Abu Sayeed said: "We fear that after the demise of the Prophet, heresy happens." Then Abu Sayeed asked the Prophet and he said: "A man will come to my ummah. He will reign for seven or nine years. Then a man will go to him and ask him some wealth. Al-Mahdi will give him so many gold coins that the man's pockets can not hold them."

In *Sonan* by Termazi we read that Abu Is'hagh reports that one day Imam Ali looked at his son Al-Hossain and then he said: "This son of mine is the master and the elite of my ummah as the Prophet called him master. In the future a man will come who is Al-Hossain's descendant. That man's name is like the name of the Prophet. His temperament and his face are like him and he will bring justice to the world." Hafez Abu Na'im, who is a famous hadith scholar, related four hadiths from Sunnite authentic traditions, which contain the name, genealogy, characteristics, and temperament. One of them is that Ali ibn Helal reports that his father said: "I went to the Prophet when he was about to pass away and his daughter Fatemah was sitting beside him and shedding tears. When the Prophet heard her crying, he turned to her and said: "Oh, My dearest Fatemah! What caused you to shed tears?" She said: "I fear that your ummah get

corrupt after you pass away and would not respect me.” He said: “My dear daughter! Do not know you that Allah is well aware of the affairs of the earth, then He has selected your father as His messenger, and then He has selected your husband and inspired me to marry you with him? O, Fatemah! Allah has bestowed us seven attributes that He has given to nobody before and after us. I am the Seal of Prophets, the most respected prophet before Allah, and the most liked one of people before Him. I am your father and my successor is the best successor before Allah and he is your husband. Our martyr is the most liked one before Allah and he is Hamzah who is the uncle of your father and husband. He, to whom Allah gave two wings and flies with angles in the Paradise, is your father’s uncle and your husband’s brother. Two grandsons of this ummah belong to us and they are your two sons, Al-Hasan and Al-Hossain, the best youths of the Paradise. I swear by Allah Who rightly assigned me as prophet that their father is better than they are. O, Fatemah! I swear to Allah Who sent me as His messenger that Al-Mahdi of this ummah is the descendant of Al-Hassan and Al-Hossain. Al-Mahdi appears when the world is corrupt and it is full of sin and evil, the roads will be closed and people will not have mercy on each other, no old man will be merciful towards any child and no child will respect any old man. At that time, Allah sends one of their descendants, who will conquer the castles of gloom and darkness and will take the hearts that have been neglectful. He will uphold Allah’s religion as I have upheld it. He will bring justice to the world as it has been filled with oppression and tyranny. Oh, Fatemah! Do not be upset and do not shed tears, for Allah is more merciful and more compassionate towards you than towards me because of your position and the tender I feel for you. Allah has married you to a man whose pedigree is nobler than that of anyone else and his status is more respected than others’. His kindness towards people is at its utmost degree. He is the fairest man. He rules justly. He understands divine verdicts better than other men do. And I asked Allah to send you to me before anyone else of my family, after I have

died." And Imam Ali said that Fatemah lived only 75 days after the Prophet and she passed away and joined her father."

The Prophet analogized Al-Mahdi with both Al-Hassan and Al-Hossain, for maternally he is descended from Imam Al-Hassan, and the mother of Imam Al-Baghir was the daughter of Imam Al-Hassan. There are some other hadiths which say that he is descended from Imam Al-Hossain's generation. Dar Ghotnee, who is a famous Sunnite hadith scholar, related an extensive hadith from Abu Sayid Al-Khedri and at the end of the hadith says that the Prophet says: "Al-Mahdi belongs to us and Jesus Christ performs prayer behind him." And then he put his hand on the shoulder of Al-Hossain and said: "Al-Mahdi is a descendant of this person." Also Abu Naim has related from Hozayfah and Abu Emamah Baheli that Al-Mahdi is like a shining star and that there is a black speckle on his right cheek. As Abd Al-Rahman ibn 'Owf says his teeth are separated. And as Abdullah ibn Omar reported that a cloud would be over his head and an angel will be crying that "He is Al-Mahdi, Allah's caliph, so obey him". And as Jaber ibn Abdullah and Abu Sayid say Jesus Christ performs prayer behind Al-Mahdi. The author of the book *Kefayat Al-Taleb*, Muhammad ibn Yusof Shafey who is a famous Sunnite scholar who has written a book about the appearance of Al-Mahdi, his attributes and characteristics and it has 25 chapters. He says that he has gathered them from sources, which are none-Shiites. The book *Sharh Al-Sunnah* by Al-Hossain ibn Sayid Baghawee is a famous reliable common book, which I have its old copy, in which Sunnite scholars' permission to use is seen. There are five hadiths about Al-Mahdi's attributes in it. They are quoted from authentic Sunnite sources. Al-Hossain ibn Massud Farra has reported five hadiths in *Musabeeh*, which is now a usual book available to people. Some of Shiite scholars have mentioned 156 hadiths from reliable books. There are more than 1000 hadiths about Al-Mahdi's birth, his occultation, that he is the 12th Imam, and that he is the son of Imam Al-Hassan Al-Askari. Most of these hadiths are like miracles, for they have tidings about all the

Infallibles and the 12th Imam and his covert birth and that he has two terms of occultation, the second of which is much longer. What is clear is that these books are written many years before his birth. Regardless of successive transmission of these hadiths, they have other scholarly benefits. Also many knew about his birth and many confidential companions have seen him from the time of his birth to the time of the major occultation and after that time it is all mentioned in the scholarly and reliable books.

Ibn Khallakan and the author of *Fusul Al-Mohemma*, *Mataleb Al-Sa'ul*, *Shawahed Al-Nobowwah* and many other Sunnites have mentioned his birth with all its characteristics, which Shiites have mentioned, in their books. So as his ancestors' birth is clear and known to everyone, his birth is by no means undeniable. That opponents say that the length of occultation, his hidden birth, and his graceful long life is improbable is not helpful and the affairs that are confirmed with convincing proofs cannot be said improbable, as Ghoraish unbelievers disbelieved in the Resurrection and said how can rotten bones can be turned into a person who is dead? Such this has happened in the pervious nations. According to the hadiths, we read that what has happened in the former nations will happen in this nation, too. Some of them who are famous such as Hakimah Khatun and the midwife, who was in Samara, knew his blissful birth. After his birth untill the demise of Imam Al-Hassan Al-Askari many persons visited him and witnessed the miracles, which was found true with Narjes Khatun. They are mentioned in the books *Behar Al-Anwar* and *Jala Al-Oyoon*.

According to the book *Hagh Al-Yaghin*, Sheikh Al-Sadugh, Muhammad ibn Babewayh has reported drawing on a reliable document, from Ahmad Ibn Is'hagh who said that he had gone to Imam Al-Hassan Al-Askari for asking about the next Imam. The 11th Imam answered him before he started to talk: "Oh, Ahmad! Since Allah has created the earth, He has not left it without His caliph. He will not leave it without a man who is His proof for people until the Doomsday. Out of Al-Mahdi's benediction, He will take away disasters threatening the earth,

He sends rain, and He makes the ground productive.” I said: “Oh, scion of the Prophet! Who will be then the Imam and caliph after you?” He stood up, went into the house, and returned with a child who was like a full moon. It seemed that he was three years old. He said: “This is the Imam after me. If you were not the favorite person before Allah and His caliphs, I would not show him to you. The name and the title of this child are just like that of the Prophet. He will bring justice to the world, as it will be filled with sins and oppression. In this nation, he is like Elias and Zolgharnayn. I swear to Allah that he will be in a state of occultation for a long time that no one will be saved from being misled unless Allah protects his belief on his Imamate and Allah helps him to pray for his re-appearance.” I said: “Will there be a sign or miracle which assures me?” Then the child began to speak in eloquent Arabic: “I am Allah’s proof positive on the earth. I will revenge Allah’s foes. Never ask for any sign, after you have seen it.” Ahmad got happy and said good bye to them and left them. On yet another day, Ahmad went to visit the 11th Imam and he said: “Oh, scion of the Prophet! I got very happy for what you bestowed on me. Tell me about his likeness to Elias and Zolgharnayn!” The 11th Imam said: “Oh, Ahmad! That is the length of occultation.” Ahmad said: “Oh, scion of the Prophet! Will his occultation be prolonged?” He said: “Yes, I swear to Allah’s truthfulness that it is so. It will be so prolonged that most of the persons who believe in his Imamate will become unbeliever. No one will believe in the true religion, unless one who had swore allegiance to us on the day of divine covenant and faith is created in his heart and he is assisted by the spirit of faith. O, Ahmad! These are Allah’s extraordinary signs. It is one of His hidden secrets. It is one of His mysteries. So learn what I bestowed on you and hid it. Be one of those who thank Allah for it so that you will be our companion in sublime places on the Doomsday.”

Also Yaghub ibn Manghush related that one day he visited Imam Al-Hassan Al-Askari who was sitting on a bed. There was a room on the right side, in front of which was a curtain. I said:

“Who will be the Imam after you?” He said: “Take aside the curtain!” When I did it, a child came out. His height was equal to five spans of hand. He was almost eight or ten years old. His forehead was wide, his eyes were shining, and his hands and knees were strong. There was a speckle on his right cheek. There was topknot on his head. He came and sat on his father’s thigh. Imam Al-Askari said: “This is your Imam.” Then that child stood up. He said: “Oh, My dear son! You may go until the time when is specified for your re-appearance.” I was looking at him until he entered the room. Then the Imam remarked: “Oh, Yaghub! Look who is in the room!” I looked in the room and saw nobody.

Also according to an authentic hadith related by Muhammad ibn Mo’awia, Muhammad ibn Ayyub and Muhammad ibn Othman ‘Amree who said that Imam Al-Hassan Al-Askari showed his son, Al-Mahdi to them; they were about forty persons who were in Imam Al-Hassan’s house. Imam Al-Hassan Al-Askari mentioned: “He is your Imam and caliph after me. Obey him and never get scattered after me, for you will lose your faith. You will not see him after this day.” Then they left that great Imam and after some days Imam Al-Hassan Al-Askari breathed his last.

In the book *Hagh Al-Yaghin*, we read that Sheikh Al-Tusi, Sheikh Sadugh, Al-Tabarsee and others related on the basis of authentic documents from Muhammad ibn Ebrahim Mahzeear and some from Ali ibn Mahzeear who said: “I went on pilgrimage for twenty times so that I may see the 12th Imam, but I could not. One night I was sleeping that I heard a voice which said: “Oh, Mahzeear! Go on pilgrimage this year for you will visit the Imam of your time.” I stood up and became happy and glad. I worshipped Allah until the next morning. I performed morning prayer and went out to find a friend. I found some people and set out my journey. When I arrived Kufa, I searched a lot but found nothing. I went toward Mecca and searched a lot. I was part hopeful and part hopeless. I was contemplating and dubious, until one night when I was waiting in the Holy Mosque, Kaaba got uncrowded and I embarked on

circumambulation. I supplicated to the Eternal Generous Allah to lead me toward my desire. Suddenly I saw a kind and cheerful youth who was wearing two Yemenite striped clothes. One of them was around his waist and the other one was on his shoulder, and the other side of the cloth was on another shoulder of his. When I got near to him, he looked at me and asked: "Where are you from?" I said I am from Ahwaz. He said: "Do you know Ibn Al-Khazeeb?" I said that he had died. He said: "May Allah bless him, who fasted in day time and worshiped Allah at night time. He recited the Koran a lot. He was one of our Shiites and devotees." He said: "Do you know Ali ibn Mahzeear?" I said that I was the same person. He said: "Oh, Abu Al-Hassan! You are welcomed. What did you do with that sign which was a secret between you and Imam Al-Hassan Al-Askari?" I said that I have got it. He said: "Take it out and give it to me!" I took out the ring on which it was written "Mohammad" and "Ali" When he saw it, he shed tears a lot that his clothes got wet. He said: "May Allah bless you, Abu Mohammad!" He added: "What do you want after pilgrimage?" I said that I like to see the son of Imam Al-Hassan Al-Askari. He said: "You will achieve your purpose. He has sent me to you. Go to your place and get ready for journey and keep it as a secret. When one third of night passes, come to She'be Bani 'Aamer. You will see him.'"

Ali Ibn Mahzeear said: "I went home and I was thinking that I found that one third of night has passed. I mounted my camel and went toward She'be Bani 'Aamer. When I reached there, I saw that young man. When he saw me, he said: "You are welcomed! How good for you that you are allowed to be with him. Then I went with him until we passed Mina and 'Aarafat. When we reached the back of Tayef, he said: "O Abu Al-Hassan! Come down and prepare yourself for prayer. I performed supererogatory prayer with him. The morning came and we performed morning prayer soon. After prayer, he prostrated and rubbed his face on the ground. He mounted and I did so. We went over the back of Tayef. He said: "Look! What

do you see?" When I looked, I saw a swamp, which was green and flourishing and had plants a lot. He said: "Look! What do you see over mound?" When I looked, I saw a woolen tent whose light has lighted all the sky and that place. He said: "What you wished most is there. Congratulation!" When we left there, he said: "Dismount, for here any stubborn man gets humble." When I got down, he said: "Leave the rein of the camel! Let it free!" I said to whom I give over it! He said: "This is the holy shrine which no one except Allah's friends enter and no one departs it except Allah's friends." So I went with him and we reached that luminous tent. He said: "Stand here untill I ask for permission for you." After some moments, he came out and said: "Be happy that you are accepted.""

Ali ibn Mahzeear said: "I entered the tent and I saw that Imam Al-Mahdi was sitting on a carpet. There was a red leather rug on the carpet. He was leaning against a fur cushion. I greeted him. He answered me with greeting which was better than mine was. I saw a face that was like a full moon. It was free from thoughtlessness and indecency. It was neither very long nor short. His forehead was wide and his eyebrows were extended and joining. His eyes were black and wide. His nose was straightened. His cheeks were level. His face was extremely beautiful and charming. There was a speckle on his right cheek, which was like musk. He had fragrant hair. His hair was hanging near his ear lobe. His forehead was shining like a shining star. He was exceptionally calm, dignified, modest, and facially beautiful. Then he asked about each of Shiites. I said that they are living with extreme difficulty, abjectness, misery in the age of Bani Abbass' government. He said: "One day will come that you will be their ruler and they will live with abjectness. My father asked me to take vow to live never in the earth unless the place is the most hidden and remotest one for being saved from deceits of those who are misled and ignorant disobeyers, until Allah permits my appearance. My father said: "O My son! Allah the Almighty will not leave the earth and all people without Imam and proof whom people follow and is Allah's proofing argument for people.

You are the one whom Allah has chosen to propagate the truth and to topple what is void, to defeat the foes of religion, and to put off the fire made by those who are going astray. So live in hidden places of the earth and be away from oppressors' countries. You will not fear from loneliness. Be aware that those who are sincere and worshipper love to visit you. They are some people who seem to be miserably at the mercy of enemies, but they are respected and liked by Allah. They are contented persons. They obey the Prophet's family. Their deeds show that they have learnt the religion. They fight with the foes of the religion firmly. Allah has bestowed them with patience for tolerating the disgrace caused by the opponents of religion. This will be so until they reach the eternal honor. O, My son! Be patient about disasters and difficulties and your affairs until Allah prepares the means of your government. Yellow banners and white flags will be risen above your head between Hateem and Zamzam. Near the Black Stone crowds of sincere people will come to visit and to swear allegiance to you. They are persons whose nature is pure from hypocrisy and their heart is free from opposing the religion and they are mild to accept religion and are resolute to suppress the astray ones' conspiracies. Nation and religion will rise in the world and the dawn of the truth will be shining. Allah, Almighty, will clean the earth from oppression and revolt by you and happiness of security and safety will fill the world. The true religion scared laws will be reestablished. Shower of victory and triumph will green the nation's garden." Then the 12th Imam said: "Do not reveal what is said here except to people who are sincere, righteous, who will keep it for themselves." I stayed with that great Imam for some days and asked him about some complicated problems. Then the 12th Imam let me go to people. On the day I wanted to say farewell, I had more than fifty thousands dirhams and presented them to Imam Al-Mahdi as present and requested him to accept them, but he remarked: "Use this money to go back home, for you will have a long journey in the future." Imam Al-Mahdi prayed for me a lot. Then I went back home.

Chapter 4

Splendid Miracles and Marvels Done by

Imam Al-Mahdi

Surely, there are too many miracles, which have been related from his term of minor occultation, especially when his delegates used to come to him. Since they cannot all be mentioned in this book, we will mention only some of them.

1. Sheikh Al-Kulayni, Ghutb Al-Ravandi and others have related from a Madyan man who said: "I went to Hajj together with a friend of mine. We were sitting at A'arafat. A young man was sitting beside us, he was wearing a wrapper and a cloak which were costing 150 Dinars. He was wearing a pair of yellow shoes that had no sign of being used. At this time a poor man came and asked us for something, but we refused to help him. He went to the young man and asked him for something. That young man picked something up from the earth and gave it to him. The poor man prayed for him. The young man stood up and disappeared. We went to the poor man and asked him: what did he give you that you prayed so much for him? He showed us golden gravel; it was jagged like a pebble. We weighted it. It weighted 20 methqal. I told my friend that our Imam and Master was beside us, but we didn't recognize, for by his miracle the gravel changed into gold. We went and searched for him everywhere, but we could not find him. We enquired this of people from Medina and Mecca. They said: "He is an Alvai young man, who comes to Hajj every year on foot."

2. Ghotb Al-Ravandi related from Hassan Mostaragh in *Kharayej*. He said: "One day I was at a party arranged by Hassan ibn Abdullah ibn Hamdan, Nasser Al-Dowlah. They were talking about Imam Al-Mahdi and his occultation. I was scoffing at them. At this time my uncle, Hossain, came in and I was continuing telling those things. He said: "Oh, My son! I had the same belief as you in this case until I was appointed ruler of Ghom. When the people could not tolerate their ruler any longer, they began to kill whoever appointed to rule over them and did not obey anybody. I was given an army and was sent to Ghom. When we reached at a place called Tarz place, I went hunting. My prey ran away and I was following it. So I went too far until I reached a river. As I passed the river, it got wider. At that time a man came. He was riding a fast horse and had a green fur turban on his head. The turban had covered all his face except his eyes. He was wearing red shoes. He addressed me: "O Hossain! He did not either call me Amir (Ruler) or my title. But he called me so to humiliate me. He asked: "Why do not you support us? Why are you not paying your khums to our deputies?" Although I was a brave man and had no fear of anything, I was shocked by his words. Then I said: "I will do what you said, my Master". He added: "When you reached that place and entered the city without any fatal hardship and disputation, pay one-fifth of what you gained to whom deserves. I answered: "I heard your words and will obey." Then he remarked: "Go to the right and good path!" And he went away and disappeared. I did not know where he went. I searched for him in all directions, but the more I searched, the less I found. I became more frightened and so I came back to my army. I did not tell anybody about this event and forget all about that. When I reached Ghom, I thought I have to fight the people to rule over them, but

they came to me and said: "Whoever came here to rule over us with a different religion, we fought him, but you are one of us and there is no animosity between us. Enter the city and do whatever you wish." I stayed there for a while and gained more properties than I expected. Then the Caliph's governors felt jealous of me and the abundance of my properties and talked badly about me before the Caliph. So he deposed me. I returned to Baghdad. First of all, I went to see Caliph, and then I went to my house. People came to visit me. At this time Muhammad ibn Othman Amavi passed all people and sat on my place and leaned against my pillow. I was very angry with him. People kept on visiting me. But he was still sitting at my place. As time passed by, I got angrier. When it all came over, he came to me and said: "There is a secret between you and me. listen." I said: "What is that?" He said: "The owner of the fast horse and the river says we kept our promise." I remembered all things. As I was trembling, I told him: "I will do it. Then I took his hand and we went into my place. I opened my treasury and gave him one-fifth of all I had. He reminded me the properties I had forgotten and took their one-fifth. After that I had no doubt about the 12th Imam. Then Hassan Naser Al-Dowlah said: "As I heard this story from my uncle, my doubt about that Hazrat disappeared and I became sure about that."

3. Sheikh Al-Tusi and others reported that Ali ibn Babewayh wrote a letter to the 12th Imam and gave it to Hossain ibn Ruh (May Allah be pleased with him). In that letter he was asking the Imam to pray for him to have a child. The Imam replied him in this way: "I prayed for you and Allah will soon give you two righteous children. Then he had a twin by a slave girl. He called them Muhammad and Hossain. There are a lot of writings which are remained from Muhammad like the book *Man La-Yahzorohu Al-Faghih* and there were so many

hadith relators out of Hossain's offsprings. Muhammad was proud that he had reached this position with the prayer of Hazrat Al-Ghaem and his teacher admired him and said: "Anyone who has reached such a position via the prayer of Imam Al-Mahdi deserves to be so!"

4. Sheikh Al-Tusi has related from Rashigh that: The deputy of the Caliph Motazed, despatched me with two men to Samarra and ordered us to take two horses, one for riding and the other one as a spare one. He showed Imam Al-Hassan Al-Askari's house to us and said: "You will reach a house, which a black servant is sitting on its doorway. Enter the house and bring me the head of whoever you saw in that house. As we reached the house of the Imam, we saw that the black servant is sitting in the corridor and is weaving something. We asked him: "Who is in the house?" He answered: "His master." He did not pay any attention to us and had no fear. We went into the house. It was very clean. There was a curtain in front of us that we had never seen a better one than that before. It seemed that it has been made right now. There was no one in the house. As we pushed the curtain aside, we saw a big chamber and there was a sea of water in the middle of it. At the end of the chamber there was a straw mat on water. A man was standing on that. He was performing his prayer and did not pay any attention to us. Ahmad ibn Abdullah wanted to put his feet in the chamber to pass, but he sank into the water. He was too frightened. I stretched my hand and took him out of water. He fainted. After an hour, he came to his senses. The other friend of mine wanted to pass on the water but got the same, too. I was astonished. I apologized Allah and the Imam. I said: "I swear to Allah that I did not know who you are. Now I repent to Allah." He was still praying and did not pay any attention to my words. We became too frightened and came back. The deputy of the Caliph was waiting

for us and he recommended the doorkeeper to guide us to him whenever we came back. We reached there in the middle of the night and told all the story to him. He asked: "Did you see and talk to anyone before coming to me?" We answered: "No, we did not." Then he swore to Allah that he would cut our heads off if he heard we mentioned any of these events to anyone. So we could not report it to anyone until his death.

5. Muhammad ibn Yaghub Kulayni has related from one member of the Abbasid army that he said: "I was a witness when Naseem, the Caliph's servant, came to Samarra and broke down Imam Al-Hassan Al-Askari's house gate after his demise. Then the Lord of our Age came out of the house. He had a hatchet in his hand and told Naseem: "What are you doing in my house?" Naseem was trembling and said: "Ja'far Kazzab said: "No child has remained of your father. If the house is yours, we will go away.'" So we came out of the house. The reporter of the hadith, Ali ibn Qays, says: "One of the servants of the Imam came out of the house. I asked him that whether this story is right or wrong." He said: "Who informed you?" I replied: "One of Caliph's army members." He said: "There is nothing to remain secret in this world."
6. Sheikh ibn Babawayh and others reported that Ahmad ibn Is'hagh who was one of Imam Al-Hassan Al-Askari's delegates, had taken Sa'ad ibn Abdullah, a trusty friend of the followers, to that Imam to ask some questions. Sa'ad said: "When we arrived the abode of the Imam, Ahmad asked permission for entering both for himself and me. Then we entered the abode. Ahmad had a purse with him. He had hidden the purse in his cloak. There were one hundred and sixty small of gold and silver in it, each of them was stamped and sent by one of Shiites to that Imam. As we were guided by a companion to the Imam with a child sitting on his lap.

The child was very cute and had two topknots on his head. There was a gold ball near the Imam. It was in the form of a pomegranate and had been decorated with beautiful gems and expensive jewels. It was sent to the Imam as a gift by one of the nobles of Basra. He was writing a letter. When the child did not let him write, he threw the ball and the child went after it. So, he could continue his writing. When Ahmad opened the purse and put it in front of the Imam, he told the child that these gifts were sent to you by your Shiites. Open them. The child said: "Oh, my master! Is it O.K. Am I expected to touch the illegal wealth? Then Imam Al-Askari ordered: "Oh, son of Is'hagh! Bring out all the things which are in your purse so that the Lord of the Time divides the lawful ones from the unlawful." So Ahmad brought out a bag. The Imam said: "This is from a person who lives in Ghom. There are sixty two gold coins in it. Forty one coins are from his father's house which he inherited. Fourteen of them are the price of the clothes that he has sold, and three dinars are the rent of his shop." Imam Al-Hassan said: "You are right, my son. Now tell him what is unlawful to be brought out." He said: "There is a gold coin among these coins which is stamped in Rey in so and so date. Half of the date of coining has faded and also there is a clipped dinar. These two dinars are the only unlawful money in this purse. These are unlawful because they belonged to a man who had some four and half kilogram threads by one of his neighbors who was a knitter. Some time passed and a thief stole that. When the knitter told him that his threads were stolen, he did not accept and gave him some threads instead of his stolen threads. They were thinner than the stolen ones, but with the same weight. He took the knitted threads and sold it. These two dinars are from the price of that garment and are unlawful." So, Ahmad opened the purse and found the

two dinars which had been mentioned by the Imam and took them. Then he gave the rest of the coins to that Imam. After that he brought out another purse of gold coins and the Imam identified the owner and said: "This is from a man who lives in Ghom. There are fifty gold coins in this purse, but we do not accept it. He asked: "Why?" The Imam said: "These coins are the price of the wheat which was both for him and his farmers, but he got the larger portion for himself. So the farmers' shares are also among them." Imam Al-Hassan Al-Askari said: "You are right, my son. Then he told Ahmad: "Take these bags and order your men to give them back to their owners. We do not accept them. They are unlawful." So he differentiated them all in this way. When Sa'ad ibn Abdullah wanted to ask his problem, the Imam pointed to his son and told him to direct his questions to him. So, he asked all his questions and the Imam gave him clear answers. The Imam also reminded him of those questions which he forgot to ask and answered them." (The report is so long so I have quoted them in other books.)

7. Sheikh Kulayni, ibn Babewye and other leading ulama (may Allah bless their souls) have reported via authentic documents from Ghanem Hendi that: "I was in Kashmir with a group of my followers. We were forty people. We were sitting on chairs on the right side of that king. All of us were aware of Torah, Gospel, Psalms and the book of Abraham and had read them all. We were judging among people and made them aware of their religion and pronounced them a decree on the lawful and the unlawful. All the people, from king to others, referred the encountered case to us. Once we mentioned the name of the Holy Prophet and said: "He is the Prophet, whose name is mentioned in these scriptures, but he is not known fully and it is necessary to search and find his signs. So all of them agreed and

chose me to search for him. I took a lot of money and came out to search for him. I searched for about twelve months till I reached Kabul. A group of Turkish people hit and wounded me and stole my properties. When the ruler of Kabul heard that, he sent me to Balkh. At that time Dawud ibn Abbas was the ruler of Balkh. When he was told that I have left India in search for the right religion and know how to speak Persian, and have disputed and argued by jurists and theologians, he invited me to his assembly and gathered the jurists and scholars to talk with me. I told them: I have left my country to search for a prophet whose name and attributes are mentioned in our Holy Scripture. They said: "What is his name?" I answered: Muhammad (May the blessing and peace of Allah be upon him and his progeny!). They said: "The person you are searching for is our prophet." I asked about his religion and Divine law. They told me whatever they knew. I said: "I know that Muhammad is a prophet, but I do not know what you say is what I am seeking for or not. Tell me where he is, so that I go to him and ask him about the signs and reasons, which I have read in the scriptures. If he will be the one who I am seeking for, I will believe in him." They said: "He passed away. I said: "Who is his successor?" They said: "Abu Bakr." I said: "What is his name? What you said is his surname." They said: "His name is Abdullah, son of Othman." And they related him to Ghoraish. I said: "Tell me the blood relationship of your prophet." They did. I said: "This prophet is not whom I am asking for. Because the one I am searching for, his cousin is his vicegerent, who also is his daughter's husband. He is also the father of his daughter's children. That prophet does not have a child except the children of his guardian. When the jurists heard these, they stood up and said: "Oh, Amir, this man is no longer polytheist and has become unbeliever,

two dinars which had been mentioned by the Imam and took them. Then he gave the rest of the coins to that Imam. After that he brought out another purse of gold coins and the Imam identified the owner and said: "This is from a man who lives in Ghom. There are fifty gold coins in this purse, but we do not accept it. He asked: "Why?" The Imam said: "These coins are the price of the wheat which was both for him and his farmers, but he got the larger portion for himself. So the farmers' shares are also among them." Imam Al-Hassan Al-Askari said: "You are right, my son. Then he told Ahmad: "Take these bags and order your men to give them back to their owners. We do not accept them. They are unlawful." So he differentiated them all in this way. When Sa'ad ibn Abdullah wanted to ask his problem, the Imam pointed to his son and told him to direct his questions to him. So, he asked all his questions and the Imam gave him clear answers. The Imam also reminded him of those questions which he forgot to ask and answered them." (The report is so long so I have quoted them in other books.)

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so it is legal to kill him." I told them, oh, people, I had a religion and resorted to it and I did not want to separate from it unless I find a better one. I have read his characteristics in different scriptures that Allah has sent to his prophets. I left my home in India, and left everything I had to search for him. Now that what I say about this is not the same as yours, and our target is not the same, so please let me go." Then the ruler of Balkh sent for Hossain Ibn Eskib who was one of Imam Al-Hassan Al-Askari's followers and said: "Debate with this Indian man." Hosein said: "May Allah guide you! The jurists and scholars are best aware in debating with him." The ruler said: "Debate with him as I tell you. Take him to a private place and compromise with him and teach him." So Hosein took me to a private place and did so. When I told him about my state and he became aware of everything, he said: "This is the same prophet whom you are seeking for. But their Caliphs are mistaking him. That prophet is Mohammad, the son of Abdulah. His successor is Ali (peace be upon him), son of Abu Taleb, who is son of Abd Al-Mottaleb. He is Fatemah's husband, Mohammad's daughter and Al-Hassan and Hosein's father, who are Fatemah's children and Mohammad's grandsons." Ghanam continued: "This is what I was searching for." Then I went to Dawud's house, the ruler, and said: "Oh, Amir, I got what I was searching for. I testify that there is no God but Allah, and Mohammad (Peace be on him and his family) is His prophet." So, the ruler was kind with me and told Hossain: "Take care of him, and be aware of him." I went to his house and became fond of him and learned from him those I need to have and learned everything about Shiism religion from praying and fasting to other duties. I told Hossain: "We have read in our scriptures that Muhammad is the Seal of Prophets and there is no prophet after him, and Imamate belongs

to his successors. This will continue and exist till the end of the world. So who are the successors of Muhammad?" He said: "Imam Al-Hassan and after him Imam Al-Hussayn, two grand sons of Mohammad." So, he counted them all up to Imam Al-Mahdi and talked about what happened after the occultation of that Imam. So I tried to seek the holy place of that Imam for visiting him. The relator added: "Then Ghanem came to the city of Ghom and talked with our companions. In the year 264 he went with our companions to Baghdad. He had a friend who was searching about religion and he did not like some of his characteristics so he separated from him and left Baghdad and entered Samara. He went to the mosque called Bani Abbass. He was thinking about what he was looking for in that mosque when a man suddenly came to him and asked: "Are you that man?" The man was calling him by the name that was used in India and no one was aware of it here. He said: "Yes I am." He said: "Obey what your master says, for he is calling you!" He went with him through unfamiliar ways untill they reached a garden and house. He saw that his master was sitting. The Imam spoke with him in the Indain language and said: "Welcome O, such and such a person!" The Imam named all his forty friends and asked about all of them. He told him all that has happened to him. He said all this in Indian. He asked: "Do you want to go on pilgrimage with the people from Ghom?" He said: "Yes! My master." The Imam said: "Do not go with them this year and return, go next year." Then the Imam gave him some of the gold coins, which were with him and said: "Spend this for yourself and do not go to the house of that person in Baghdad and do not say anything to him!" Ghanem did not go to Hajj and later we heard that Hajjis did not go to Hajj and returned and it got clear why the Imam prohibited him from haji. He went

to Khorasan and brought us some gifts from Khorasan and lived there untill he died.”

8. Ghotb Al-Rawandi reported that Muhammad ibn Ghulawayh, teacher of Sheikh Al-Mufid (May Allah Bless his spirit!) said: “When Carmathian (that is Shiites who belived in only six Imams) destroyed Kaaba and brought the Black Stone to Kufa and put it at the Mosque of Kufa in 307 A.H., people wanted to return the stone to Kaaba. I decided to go on pilgrimage so that I might visit Imam Al-Mahdi. For it is mentioned in reliable hadiths that only the infallible and the Imam of time can put the stone in its place. When flood ruined Kaaba before the mission of the Prophet, the Prophet put it in its place. After Hajjaj destroyed Kaaba over the head of Abdullah ibn Zubayr, they wanted to put it there, but the stone shook and did not stay in its place till Imam Al-Sajjad came and put it in its place. Therefore, I decided to go to Mecca. When I reached Baghdad, I got very ill and I feared to go on pilgrimage because of my illness. I assigned a Shiite man who was called ibn Hesham and I wrote a petition and sealed it. I gave it to him and in it I asked Imam Al-Mahdi about the length of my life and whether I could recover. I told him that I wanted this petition to be given to the man who put the Black Stone in its place and to receive the answer. Ibn Hesham said that when he entered Mecca, he gave some money to the servants of Kaaba and asked them to help him see who would put the stone in its place. When its time came, the servants helped him see who was putting the stone in its place. He saw that whoever put the stone, it shook and did not stay. Suddenly a good-looking, pleasant, and swarthy man came, took the Black Stone, and put it in its place. It did not move. When people saw this, they clamored and went out of the mosque. He followed him quickly and he ran. People thought that he got mad. He

fixed his eyes on him, for he feared that he might lose him. He walked slowly until he went out of crowd and as much as he tried to catch him he could not. When they reached a place that no one except these two men existed, the young man said: "Give what you have with yourself!" He gave it to him. The young man did not open it and said: "Tell him not to fear of this illness, for he will be heeled and his death will be thirty years later." When he heard the miraculous words, he feared so much that he could not move." When ibn Ghulawayh heard this matter, his certainty increased and he lived till 367 A.H. He wrote his will and he prepared all things necessary for the journey to the next world. He paid much attention to this matter so that people said to him, 'Why do you hurry so much, while you are healthy?' He said: "My master has promised me." Then he passed away because of the same illness. May Allah join him his master in the Paradise!

9. Sheikh ibn Babawayh related that Ahmad ibn Fares said: "I entered Hamadan and found all its people Sunnite except a neighborhood, which was called Bani Rashed and its people were Shiite. I asked them why they were Shiite. An old man who seemed to be good and righteous said: "Our ancestor went on pilgrimage one year. When he was returning, he was walking on foot. When he passed some distance in desert, he slept untill the end of caravan was about to pass, but he did not get up when the end of caravan was passing. He awoke because of the heat of the sun and the road could not be seen. Trusting in Allah, he walked untill he reached a green and flowery desert which he had not seen before. When he entered it, he saw a great palace. He went to the palace and saw two servants in front of the gate. He greeted them and they answered properly. They said: "Sit down for Allah has willed to bestow on you a great benediction that He has brought you here!" Then one of

the servants stood up and entered the palace and after a while he came and said: "Stand up and enter!" When he entered the palace, he saw such an excellent palace that he has never seen before. The servant went ahead and they reached a room, and he took away a curtain and asked him to enter. When he entered, he saw that a young man was sitting and a sword was put up over his head. It was near that the sword touched his head. The young man was like a moon that was shining in darkness. Then he greeted the young man and he answered very nicely and sweetly. The young man said: "Do you know who I am?" He said: "No, by Allah!" The young man said: "I am the Riser of the family of the Prophet. I rise in the end of Time with this sword. I bring justice to the world after it is filled with oppression and tyranny." When our ancestor heard this, he fell on the ground and kneeled down. The young man said: "Do not do that and stand up! You are such and such man from Hamadan city?" He said: "Yes, my master!" The young man asked: "Do you want to go back to your family?" He answered: "Yes, my master! I want to return to them and tell them what bliss has been bestowed on me." The young man signaled the servant and he gave him a bag of gold coins and took him out of the garden. The servant walked a few paces with him and they reached a mosque and saw buildings and trees after a while. The servant said: "Do you know this city?" He said: "Yes, there is a city near Hamadan and it is called Asad Abad. This is that city." The servant told him to go safely and prosperously and then he disappeared. He entered the city and he had forty or fifty gold coins in his bag. Then he arrived Hamadan and gave his family good tidings about the bliss that Allah has bestowed on him. We were happy and blissful until we had some of those gold coins."

10. Masudi, Sheikh Al-Tusi and others reported that Abu

Na'aim Muhammad ibn Ahmad Ansari said: "Some people who believed in determinism and some people who believed in free will sent Kamel ibn Ibrahim Madani to Samara to debate with Imam Al-Hassan Al-Askari Abu Muhammad on some issues. Kamel told himself that he would ask him that one will not enter the Paradise unless his recognition is like his and believes in what he said. When Kamel entered the room in which Abu Mohammad Imam Al-Askari was sitting, while he was wearing mild and white clothes, he said to himself that Allah's proof and friend wore mild clothes and asked us to solace our brothers and prohibited us from wearing such clothes. The Imam smiled and said: "Oh, Kamel!" And rolled up his clothes. I saw that he was wearing black sackcloth under it. He said: "This is for Allah and that is for you." I got ashamed and sat near the door, which had a curtain. Suddenly wind blew, and curtain moved and I saw a four-year-old child who was like moon. Then the child said: "Oh, Kamel ibn Ibrahim!" My body trembled and I said: "Yes, my master!" He said: "You have come to Allah's friend and His proof and ask whether someone who wants to enter the Paradise must have the same belief as yours and know Allah as you know!" I said: "Yes, I swear to Allah!" He said: "In this way, there will be few people who enter the Paradise. I swear to Allah that many ummah shall enter the Paradise. They are truthful people." I said: "My master! Who are they?" He said: "They are people who are Imamiyah and like Imam Ali, and its sign is that they swear to his due and they do not know what is his virtues and attributes." Then he got silent for some moments and then he went on: "You have come to ask me about the issue of free will. Our heart is the place for Allah's will. So whatever Allah wills, we will, too. Allah the Almighty says: "They do not want except what Allah wills." Then the curtain

returned to its former place. I could not take it away again. Then Imam Al-Askari looked at me, smiled and said: "O Kamel ibn Ibrahim! Why are you sitting now, while Al-Mahdi, the Imam after me, informed you of what was in your mind and you have come to ask?" I got up and received the answer of my secret question from Imam Al-Mahdi and I did not meet him afterwards." Abu Na'a'im says: "I visited Kamel ibn Ibrahim and he told me about it in detail."

11. The hadith scholar 'Imad Al-Din Muhammad ibn Ali ibn Muhammad Tusi Mashahdi mentioned in the book *Tha'qib Al-Manaqib* that Ja'far ibn Ahmad said: "Abu Ja'far Muhammad ibn Othman called me and gave me a purse, in which there were some dirhams and two marked cloths, and he said: "We need you to go to Waset at this time and to give what I have given you to the first person who you see when he disembarks." I got very sad and told myself that he will have sent me for such a trivial affair. I went to Waset and I asked the first person I saw and asked him about the health of Hassan ibn Ghati' Al-Saydalani who was the agent in Waset. The man said: "I am that person and who are you?" I said that Abu Ja'far Omary extends his greetings to you and told me to give these clothes as well as this purse to you. Then he said: "Thanks Allah! Indeed, Muhammad ibn Abdullah Hayery died and I came to prepare things for his burial." He unfolded the cloths and saw that there was in it what (camphor and lotus) he needed and in the purse was the wage of transporters and gravediggers. We buried him and I returned.
12. It is reported that Hossain ibn Ali ibn Muhammad Ghummi, who was called Abu Ali Al-Baghdadi, said: "I was in Bukhara and there was a man called Ibn Jaoshir who gave me 10 gold coins to give to Sheikh Abu Al-Ghasem Al-Hossain ibn Ruh (May Allah bless his spirit!) in Baghdad. I took them with myself and when I

reached to Umawieh desert, I lost one of them and I did not understand. When I reached Baghdad, I took them out to give to Sheikh and I found out that I lost one of them. So I bought the same gold coin from market and brought all of them to the Sheikh. Sheikh Abu Al-Ghasem Al-Hossain ibn Ruh said: "Take this gold coin, for the lost one is with me." He had picked up the gold coin lost in Umawieh desert and I realized that it was the very lost coin.

13. It is also reported that Hossain ibn Ali ibn Muhammad Ghumi said that a woman asked who was the deputy of our Imam Master, Al-Mahdi. Some people from the city of Ghum said that the delegate was Abu Al-Ghasem Al-Hossain ibn Ruh. They lead her to him. She entered the room in which Abu Al-Ghasem Al-Hossain Ibn Ruh lived and said: "What do I have?" The Sheikh said: "Throw whatever you have in the Tigris River!" She did what he said and returned. The Sheikh asked his servant to bring a box. He asked the lady whether this was the box she threw in the river. She said: "Yes." He said: "shall I inform you of what is in it, or you yourself will say!" She said: "Please, you inform us!" He said: "There is a pair of golden bracelet. There is a big ring, which has a precious stone and there are two small rings, which have also precious stone. There are two other rings one of which has turquoise and the other one has agate." It was exactly so. He opened the box and showed what was in it to me and to the lady. She said: "This is what I got and threw in the river." The lady and I got astonished by watching this miracle. After mentioning this hadith, Al-Hossain ibn Ali ibn Muhammad Ghumi said: "I testify on the day of Judgment that I have exactly reported what had happened. I swear to the twelve Imams that I have neither added anything to it nor decreased anything from it."
14. It is reported that Ali ibn Senan Al-Mouseli said that his

father had said: "When Imam Al- Hassan passed away, some people from Ghom and Jabal reached Samara and they had some properties with themselves and they asked about Imam Al-Hassan Al-Askari. They were told that he had passed away. They asked who would be after him. They were told that his brother, Ja'far would be. They wanted to visit him, but they were told that had gone to the river and he was in a boat with some minstrels and he was drinking wine. These people said to themselves that this was not the attribute of an infallible Imam. Some said that it would be better to return the properties to their owners. Then Abu Al- Abbas Muhammad ibn Ja'far Al-Hemyari Al-Ghumi said: "Wait for some while untill he comes back and we research for his case rightly." When he returned, they greeted him and told him that they were from Ghom and some of them are Shiite and some non-Shiite and they carried something for their master Imam Al- Hassan. He asked where the properties were. They told that they are with them. He asked to bring them to him. They told him that there is something else about them that they did not tell him. He asked about it. They said that these properties were given by all Shiites, some of them gave one dirham and some two or three dirhams and then they were put in a bag sealed. They said that when they brought them to their master, his master said how much was all of them and how much every Shiite gave and he named them and he told us what the sign of seal was. Ja'far said that they were lying and they attributed to his brother something that he did not know and that was prescience. When they heard such words, some of them looked at each other. He said: "Fetch these properties to me!" They said that they were people who were hired and they saw these affairs done by Imam Al- Hassan and if he was an imam, he had to describe them, otherwise they would return them to their owners to do

whatever they want with them. Ja'far went to caliph who was in Samara and he complained about them. When they came to caliph, caliph said: "Give these properties to Ja'far!" They said: "We are hired people and we are agents of the properties owners. They are people have enjoined us to deliver them in case of seeing the signs and indications shown by Imam Al-Hassan." Then the caliph asked what the signs were. They said that he described to them how much they were and who were their owners and when they saw these they deliver them to him and they came to him some times and they saw this matter and now he had departed and if this man was the right man, he could do the same things his brother had done, otherwise they returned them to their owners. Ja'far said: "These people are liars and they attribute lie to my brother and this is prescience." Then the caliph said: "They are messengers and nothing but to communicate is messenger's job!" Then Ja'far got astonished and found no answer. They said: "Oh the caliph! Do us favor and order someone to lead us out of this country. He did what they wanted. When they left the city, a boy who was the best good-looking one and seemed to be servant came to them and said: "Oh, you the son of that person and you the son of such person obey your master!" They said: "Are you our master!" He said: "Far from it! I am the servant of your master. So come with me to him!" They went with him till they reached Imam Al-Hassan house, and then they entered the house. They saw his son, Ghaem who was sitting on a throne. He was like moon and he was wearing a green clothe. They saluted him and he answered their salutation. Then he said how much coins were there, to whom they belonged, who they were and what animals they ridded. They then prostrated for the sake of Allah and kissed the ground. They asked him about everything they

wanted. Then he answered. They brought the properties to him and he enjoined them to send no more properties to Samara. He assigned a man in Baghdad for receiving coins and properties and sending letters. He gave Abu Al-Abbas Muhammad ibn Ja'far Hemyari Ghomi shroud and said to him that Allah would increase his reward in this affair. When Abu Al-Abbas reached near Hamadan, he fevered and died. From that time, properties were carried to Baghdad and were given to agents and they gave letters."

15. Abu Muhammad Hassan Ibn Wajna said: "I was prostrating under the downspout of Kaaba in my fifty forth Hajj after night prayer. I was supplicating in prayer when one shook me. He said: "O Hassan Ibn Wajna!" I stood up I saw a thin female servant with pale face. It seemed that she was more than forty years old. I did not ask her anything. She went ahead and I followed her till we reached Khadijah's house. There was a room, in which there was a wall in its center. There was a staircase in it. She climbed it and I heard a voice that called me to go up. I went up and stood near door. Then Imam Al-Mahdi said: "O Hassan! Do you think that you will be hidden from us? I swear to Allah that you have never been on pilgrimage unless I have been with you." Then I fainted and when I became conscious he said: "O Hassan! Go to Medina and stay in Ja'far ibn Mohammad's house. You will not be worried about food, water and cloth for covering your nakedness." He gave me a notebook, in which there was prayer of relief and formula of praise for him. He said: "Read this prayer and sends me peace by this formula! Never give this to non-friends of Allah! Verily Allah, Almighty and Glorious, helps you do this." I asked him whether I would see him again. He said: "Oh, Haasan! Whenever Allah, Almighty, wills." I went to that house and stay there and I did not leave the house except for three

matters; performing ritual ablution. for sleeping, for breaking fast. Whenever I entered the house at the time of breaking fast, I saw that my jar was filled with water and there was a loaf of bread on it and there was also what I desired. I ate it and it was enough. There were clothes for winter and summer. I brought water to the house and poured in the yard and people brought food for me and I did not need it, but I took it for not letting people know what my status was."

In the book *Al-Najm Al-Thagheb*, our Sheikh says: "One of the titles of the Lord of Time is Mobdi Al-Ayat, which means the revealer of Allah's signs or the position of revelation and manifestation of divine signs. Since caliphate begun in the earth and prophets and messengers entered that office to guide people with clear signs and splendid miracles and they wanted to guide people to the right path and to exalt the truth and to suppress the false, Allah respected and honored no one as He respects Al-Mahdi and to no one except him He sends that number of verses. He will give him a very long life and when he appears he will be like a thirty year old man on whose head will be always a cloud, from which it is heard, 'This is Al-Mahdi of Mohammad's family'. He will put his hands on the heads of his Shiites and their intellect will be perfect. Angels will be in his army and people can see them as people saw them at the time of prophet Andreas. Jens will accompany him and except stones for food and water nothing is found in their army. His face is so illuminating that sun and moon no longer will be needed. Beasts and insects harm no one. They fear no one. The earth will show its treasures and it rotates no more. His army walk on the water and mountain and stone show any pagan who is hiding behind them. They know pagan by face. Many dead persons are in his army. They strike sword on the top of heads. And many other strange signs. Also many signs appear before he appears and they can not be numbered. Many of them are recorded in the books of absence. All of them are the introduction to his coming and one tenth of them is not brought for any Argument."

Chapter 5

The stories of those who have visited

Imam Al-Mahdi in the great absence period

These people knew that great Imam whether from the very moment of visiting or from contexts. And some people got aware about his miracles when they were dreaming or when they were awake or according to something that indicates his holy existence.

In *Al-Najme Al-Thagheb* there are 100 stories and here we only mention 23 stories. I mentioned two other stories, one of which is about Haj Ali Baghdadi and the other one is about Said Ahmad Rashtee in the book *Al-Mafateeh*.

1. The Story of Ismaeel Herghelee

In the book *Kashf Al-Ghammah*, the learned Ali ibn A'aesaa Erbelee says that some brothers told him about a man, Ismaeel ibn Hassan Herghelee, who lived in Helleh and was from the village Herghele. This man died at the time of Ali ibn A'aesaa Erbelee who did not see him. Shams Al-Ddyn, his son, told Ali ibn A'aesaa Erbelee a story about his father. The story is as follows; his father said: "Something like boil grew on my left thigh. That boil was as big as a man's fist. It ruptured in the spring and sanies discharged from it. This pain prevented me from every work. I went to Hellah and visited Ali ibn Tawoos and complained about this pain. He asked surgeons of the city to examine me. They all said that because this boil is on the main vein, if it is taken out, the main vein will be cut and I will die, therefore they do not do it. He asked me

to stay here and in the next days he and I went to Baghdad and he asked physicians and surgeons of that city about my health, for he thought they might be more learned. But they said the same thing and I got very upset. He said: "Allah, Almighty, accepts your prayer, although you have such an unclean thing in your body. Tolerate this pain, for it has reward." Therefore, I decided to go to visit Samara and to supplicate Imams of guidance. So I set out toward that city. When I entered that illuminative sanctuary, I visited the tombs of Imam Ali Al-Naghi and Imam Al-Hassan Al-Askari. Then I went down cellar and I shed tears, cried a lot, and supplicated Imam Al-Mahdi. In the morning I went toward Tigris River. I washed my clothes and took ritual bathing for visiting. I had a jug and I filled it with water and went towards sanctuary in order to visit there once more. Before I reached there, I saw four riders who came towards there. For some noble people had house there, I thought they are some of them. When they reached me, I saw that two young men had sword. One of the young men was matured and there was an old man whose clothes was clean and had a spear in his hand. Another man held a sword. He was wearing a Farjai¹ and Tahtalhanak². Then the old man stood on the right side and put the end of the spear on the ground and the young men stood on the left side. The man stood among them and greeted me and I greeted him too. He said: "Do you go tomorrow?" I said yes, I do. He said: "Come near and I want to see what bothers you!" I remembered that people of desert do not avoid what is unclean and I had taken ritual bathing and I washed my clothes which was still wet, so I thought that it was better that he did not touch me. I was thinking about

1 A kind of dress

2 Something that Arab people wrap around their head

this issue that he bent forwards and caught me. He pulled me toward himself, put his hand on my wound, and pressed it so much that I felt pain. Then he became straight on the saddle. At that time the old man said: "Are you, Ismaeel, now relieved from the pain?" And I answered yes, I am better because of you. I got surprised that he knew my name. The old man said again: "He is Imam. He is Imam." I ran and kissed his stirrup and thigh. Imam went and I went with him and cried and shed tears. Imam said: "Go back!" I said that I would never leave you. He said again: "Go back! It is better for you." And I said the same thing. Then the old man said: "O Ismaeel! Do not you get ashamed that Imam told you two times to go back? Do you act against and opposite of what he said?" This sentence had effect on me and I stood and did not move. When some meters they got away, Imam looked at me and said: "When you reach Baghdad, Mostanser would grant you a gift, which you must not accept it. Tell my son, Razee, to write a letter to Ali Ibn A'aawaz about you and I recommend him to give you whatever you want." I stood there till they got out of my sight and I was sorry too much. I sat there for an hour and I returned to the sanctuary. When people saw me, they said: "You have changed! Are you feeling pain?" I said no. They said: "Did you fight with anyone? I said no. I asked them whether they saw the four riders who passed here. They said: "They are noble people." I said no they are not, but one of them was Imam. They asked: "That old man or the man who was wearing Faraji?" I said that man. They asked: "Did you show him your wound?" I said yes I did. They took a look at my wound and there was no sign of it. When I saw this, I feared and I looked at other thigh of mine. I saw nothing. At this moment people rushed toward me and tore my clothes to pieces. If people had not helped, I would have

been killed under the foot of people. A spectator saw this happening and he told other people. I slept there one night and in the morning some people accompanied me some of way. Two persons came with me and others returned. Next day we reached Baghdad. Many people gathered on bridge and asked everyone who wanted to enter the city about his name and his father's name. When they heard my name, they rushed toward me and tore my clothes. I was about losing my life when Razee Al-Ddyn came with some people and rescued me. That spectator has written about my status and they knew about me. Razee Al-Ddyn said: "This man who is heeled is you who have made such uproar!" I said yes it is me. He got off horse and took a look at my wound and when he saw nothing he went unconscious for an hour, for he himself had seen it. When he got back, he said: "Minister told me that it is been reported that such thing has happened and that person is related to me. He asked me to inform him soon." Razee Al-Ddyn took me to the minister who was from Ghom. Razee Al-Ddyn said that I was one of his close friends. The minister said: "Retell me the story!" I told him everything. The minister ordered to bring physicians and surgeons. When they came, he said: "Have you seen his wound?" They said: "Yes, we have." He asked: "What can heel it?" They said: "It will be heeled, if it is cut, and if it is cut, he will die." He asked: "If it is cut in a way that he does not die, how much time will be need for its full recovery in a way that no sign is left?" They said: "That wound will remain at least for two months. After that it may get better, but a white hollow remains in its place. And in its place no hair grows." He asked: "How many days ago did you see it?" They said: "It is the tenth day." Then the minister asked them to come near and showed my thigh to them. They saw that there is no difference between my two thighs and there is no sign

of that boil in my thigh. At that time one of the physicians who was Christian cried and said: "I swear to Allah that this can be only done by Jesus Christ!" The minister said: "Because it is done by none of you, I know who has done it!" The Caliph heard this news. He ordered to call the minister and so he and I went to Mostanser. The Caliph asked me to retell the story. When I told him that story and it was finished, he gave me a sack, in which there was 1000 dinars. The Caliph told me to use this money as subsistence. I told him that I could not accept his gift. He said: "Whom are you afraid of?" I said I fear from one who heeled me, for he ordered me to accept nothing from Abu Ja'far. Then the caliph got upset."

Kashf Al-Ghammah writer says: "One of good happenings was that one of day I was retelling this story for some people in a party. When it finished, I found out that one of those people is Shams Al-Ddyn Mohmmad, the son of Ismaeel. I did not recognize him. I was surprised by this event. I asked whether he has seen his father's wound. He said: "I was small at that time. However, I saw his thigh, when it was sound and hair grew there and there was no sign of wound there. My father went to Baghdad every year and spent sometime in Samara. He shed tears a lot and wished to visit that Imam again, but he had no such chance. I know that my father went to Samara forty times and departed this world while he had deep desire for visiting Imam Al-Mahdi.""

2. The story of Saiied Muhammad Jabal A'ameli who visited the 12th Imam (may Alah hasten his appearance!) That learned man says that when he came to the city Meshed for visiting Ali ibn Moosa Al-Reza, he was in corner, although there was abundance of blessings. In the morning passengers wanted to leave the city, he did not have even a loaf of bread to eat so that he could

accompany them. They went. When it became noontime, he went to the holy shrine. After performing ritual prayer, he thought that if he could not reach them, there would be no other caravan to go with. If he remained in such a position, winter would come and he would die. He stood and went towards burial chamber, complained, and he left there while he was depressed. He thought to himself that he would go although he was hungry, if he died, he would be at ease, otherwise, he would reach the caravan. He left the city gate and asked about the road. He walked on the foot till the evening, but he reached nowhere. He got that he was lost. He reached an endless desert that has nothing but colocynth. He taste 500 of them, but all of them were bitter. He tried to find something sweet, but he got nowhere. Until he could see, he searched around that desert so that he might find water or grass, but he got disappointed. He left himself to the hands of death and shed tears a lot. Suddenly he saw a high place, he went there and found a spring there. He got astonished that there was spring in such a high place. He thanked Allah and he said to himself that it would be better that he drank water and got prepared for ritual prayer so that if he died, he has performed his ritual prayer. After evening prayer, it got dark and all desert was filled with creatures and beasts and they made strange noises. He knew many of them, they were lion and wolf. Some of them had eyes, which were like lamp. He got frightened and because his death was coming and he had suffered a lot, he left himself to Allah's will. He slept and when he got up, the moon was seen and there was no noise and he was hungry very much.

At this time a rider came. He said to himself that this rider would kill him, for he wanted to rub him and he had nothing, so he would inevitably hurt him. After the rider reached him, he saluted him. He answered him.

The man asked: "What are you doing?" He mentioned his status, while he was fainting. He said: "There are three melons near you, why do not you eat them?" For he had searched there very well and found nothing but colocynth, he said: "Do you mock me? Leave me alone!" He said: "Look back!" He looked back and saw that there was vein that had there big melons. He said: "Eat one of them to be alive! Eat half of the other one in the morning and take another half with the third one with yourself! Go this way straight, near noontime eat the other half, and do not eat the other melon for it will be useful for you! Near evening you will reach a black tent and its people take you to the caravan." Suddenly the rider got disappeared. He got up and ate one of the melons. It was so pleasant and sweet that he did not eat such melon in his lifetime. He took other two melons and set out and when some hours passed, he ate half of one of them and ate the other half in the noontime when it was very hot. He walked again and when it was near evening, he reached a tent and when its people saw him, they came near and took him rigorously toward the tent. It seemed that they thought he was a spy and because he did not know any language except Arabic and they did know only Farsi, as much as he cried, no one paid attention to him. When they reached the tent, one of them said: "Where are you coming from? Tell the truth, otherwise I will kill you!" He tried to tell them in way about his journey and what has happened to him. They said: "You are lying. No man can pass those places that you say unless he dies and beast attacks him. Moreover, the distance you say is not possible to be passed in such time. If one wants to go Meshed by using normal roads, he will reach there in 3 days. This way that you go is very long. Tell the truth, otherwise we will kill you with sword." One of them took his sword out and kept over him. At this time the third lemon came out of his

clothes. They said: "What is this?" He told about it in detail. All present persons said that there was no such lemon in this desert. Some other people came and they talked about it in their language and got sure that this is strange and marvelous. Then they came toward me, kissed my hand, and respected me. They took his clothes as benediction and brought him clean clothes. They treated him generously for two days and in a very good way, they granted him 100000 Rials and they sent three persons with him and they took him to the caravan.

3. Deliverance or Relief Prayer:

Saïied Razee Al-Ddyn Ali ibn Tawoos says in the book *Farajal Al-Mahmom* and Allamah Majlesi says in the book *Behar* that Sheikh Abu Ja'far Muhammad ibn Jareer Tabari says in the book *Dalael*: "Abu Ja'far Muhammad ibn Haroon ibn Moosa Al-Tall'aokbari told him that his scribe, Abu Al-Hossain ibn Abu Al-Baghal, said: "I accepted to do a job, which was proposed by Abu Mansoor ibn Abu Salehan. A matter caused separation between him and me. I hid myself and he tried to find me. I decided to go to the shrine of Imam Kadhém. On Thursday night, I went there. I chose to stay awake and read prayer and supplicate Allah. It was rainy and windy that night. So I begged Abu Ja'far Ghaiiem, the keeper, to close the doors of the shrine and to keep it free from other people, for I wanted to pray and supplicate as well as I feared him. He did what I wanted. It became midnight and it rained so much that people left there. I prayed and performed prayer and read traditional prayers. At that time. I heard the sound of some one walking. That sound was form the side of the tomb. I saw a man who was visiting the tomb. He sent hello to Adam and other great Prophets then to the Imams one by one till he reached to the 12th Imam. He did not mention his name. I got surprised. I thought that he might forget it or he did not know him or this was his

religion. When he completed his visiting, he performed two rakats prayer and then he went toward our Imam Abu Ja'far and he did the same things fully. I feared him, for I did not know him. He was a matured young man who wore a white clothes and turban. He had put a cloak on his shoulder. He said: "Oh, Abu Al-Hosain ibn Abu Al-Baghal! Do you know about relief prayer?" I said: "Which one is that, my Master?" He said: "Perform two rakats prayer and say: O, He Who makes known what is good and beautiful, and covers up ugliness and defects. O, He Who does not demand submission under duress, with tying ropes and shackling chains, and does not withdraw protection. O, Generous Pardoner! O, Subtle Indulgent O, Free-handed lavish Forgiver! O, Open-handed Merciful! O, He Who leads every fugitive to a place of safety! O, the ultimate relief of every sufferer! O, He Who overlooks, and grants amnesty! O, He Who fulfils hopes and expectations! O, Lord (repeat 10 times) O, Sole purpose of our love! (repeat 10 times) I beg you for the sake of these names and Muhammad and the pure progeny of Muhammad to remove my sorrow, to dispel my worries, drive away my sadness, and set me right! " He continued: "After this, ask Allah whatever you want. Then prostrate and put right side of your face on the ground and say 100 times, O, Mohmmad. O, Ali. O, Ali. O, Mohmmad, give me enough, because both of you provide sufficiently, and help me, because both of you help and protect!, and then put left side of your face on the ground and say "Adreknee!¹" 100 times. And you say it more and then you say "Al-Ghowth! Al-Ghowth! Al-Ghowth!²" till you get tired! Then you sit down! Verily Allah meets what you ask out of his generosity,

1 Come to my help!

2 Help! Help! Help!

if He wills." When I began doing these, he left me. When I finished, I went out and asked Abu Ja'far Ghaiiem about the young man. I asked how he had entered. I saw that the doors were closed and I got surprised and I thought that there might be a door that I did not know. Abu Ja'far came with me to the room, in which lamp oil was kept. Then I asked about the man and how he entered. He said: "He is our Master, the Lord of Time. I have seen him many times. He entered here on such nights, when people have gone." I felt sorrow for the chance I lost. Near the rise of sun I went out and arrived the place called Karkh, where I hid. It was not the time of breakfast that the companions of ibn Abu Salehan came and searched for me. They asked my friends about my status. They had a letter, which ensures my safety, and they had a paper, on which the minister has written only good tidings. Then I went to him with one of my loyal friends. He stood up and embraced me in a way that was not usual. Then he said: "You have been in such status that you complained about me to the Lord of Time." I said: "I had a request and I asked him." He said: "Alas! The last night I saw my Master. the 12th Imam, when he spoke to me in a way that I feared and he ordered me to do only good things. Then I said: "There is no God but Allah. I testify that they are true and right." I explained to him what I did in that holy shrine. He got surprised, he ordered to treat me respectfully, and he did good things, which I did not expect of him, to me. And these are out of our Master's benediction.

There are some prayers that are famous as relief prayers:

- A) The relief prayer that was mentioned in the above story.
- B) The relief prayer, which is narrated by Amir Al-Momenin, is mentioned in the book Ja'fariiaat. One day Imam Ali went to the Prophet and talked about

his need. The Prophet said: "Do not I teach you the phrases that Gabriel revealed to me?... If one who fears a king or Satan, or one who is lost, or one who is suffering, and one who is a sorrowful person, reads this prayer, Allah, Almighty and Glorious, helps him. And the phrases are as follows: "O Supporter of the unsupported, O, Helper of the helpless, O, Protector of the unprotected, O, Sheild for the defensless, O, Pride of those without pride, O, Pillar of him who has no pillar, O, the Ultimate Hope! O, The Strength of the weak, O, the Rescuer of the drowning, O, He who saves from destruction, O, He who does favors, O, He who bestows bounties, O, He who treats with kindness and generosity! I, therefore, ask Thee except who there is no god. Thou art He before Whom prostrate in adoration the blackness of the night and the brightness of the day, the moonlight of the moon, the sunlight of the sun, the ripple of the water, the trunks of trees! O, Allah, O, All-merciful, O, Possesser of majesty and splendor!"

- C) In the book *Jonnatah Al-Wagheiah*, Sheikh Ibrahim Kaf'aami has narrated that one day a man came to the Prophet and said: "Oh, Allah's Messenger! I was verily rich, but now I am poor. I was healthy, but now I am weak. I was respected by people, but now I am not. I was kind towards them, but now I am not. I was happy, but now I am sorrowful. Although the earth is very big, but for me it has become so small. I am searching for provisions during day, but I find nothing to eat. It seems that my name is crossed out from the list of those, who receives provisions." The Prophet said: "Oh, man! Fear Allah and purify yourself and read this prayer: "In the name of Allah, the Merciful and the compassionate, O, Allah longing desires and great

ambitions will be fulfilled only in Your sight. The intellects cannot know You. Therefore, on You there is hope! O, The most respected One to Whose attentions are directed! O, The most generous One Who is begged! I flee towards You, O, the Refuge of escapers, while I am heavily loaded with sins. I find no one to intercede for me except my knowledge and knowing that You are the closest One on Whom seekers put their hope, the helpless take refuge in, and those who desire expect from Your Throne. O, One whose knowing makes intellects free from limitations and Whose praise makes tongues eloquent and fluent! O, One Who let His servants achieve their desires by just doing what is divinely set and ordered! Send peace on Muhammad and his family and bring to my mind a way for removing my worries and griefs and do not specify a way for doing what is false! Open the ways of the best thing in the world for me! O, One who is the guardian of every good!"

- D) The learned Saïed Alikhanee Madani has narrated from his ancestor this following prayer in the book *Kalemo Al-Ttayyeb*: "O, Allah O, adored O, adored O, adored, O, owner of high Throne, O, doer of whatever Thou wilt! I beg thee for the sake of Your light illuminates Your Throne, Your might that rules all creatures, and Your mercy that embraces all things. O, Allah there is no God save thee, O, the Lord of man, O, One who has great esteem we must ask thee and towards thee we must flee! O, One who causes comfort! O, Helper help me, O, Helper help me, O, Helper help me!"
- E) The relief prayer that is mentioned in the book *Mafateeh Al-Najaah* by Mohaghegh Sabzewaree. It begins in this way: "O, Allah I beg Thee O, Allah O, Allah O, Allah, O, One who is high and

dominant..."

4. The story of Sharif Omar ibn Hamzah:

Great Sheikh, Warram ibn Abu Farass says in the end of the 2nd volume of the book *Tanbih Al-Khater* that Abu - Hassan Ali ibn Ebrahim Al-'Oraizi Al-'Aalawi Al-Hosaini said that Ali ibn Nama said that Abu Muhammad Hassan ibn Ali ibn Hamzah Aghsasi in the noble house of Ali ibn Ja'far Ali Al-Madaeni Al-'Alawi said: "There was a small sheikh who was pious in Kufa. He had preferred solitude. He left people for worshipping and he followed deeds of those who were righteous. One day I was in a party that my father held. That sheikh narrated a hadith for my father. And my father focused on him. Sheikh said: "I was in the mosque Jo'afi, which is an old mosque in Kufa. It was midnight and I was alone in that place. Suddenly I saw three persons came and they entered the mosque. When they reached the middle of the mosque, one of them sat and rubbed his hand on the floor and water flowed. He performed ritual ablution. Then he signaled to those two individuals and they came and performed ritual ablution. Then he stood in front of them and they started to perform communal prayer. I also joined them. When his prayer was finished, I thought about his deed that he brought out water. Then I asked one of two persons who were on the right side of mine that who was him. He said: "He is the Lord of Time. He is the son of Imam Al-Hassan." Then I got near him and kissed his noble hands. I said: "Oh, son of Allah's messenger! What do you say about Sharif Omar ibn Hamzah? Is he right?" The 12th Imam said: "Verily he will be guided to the right way, before he dies." We took that news as something novel and new. A long time passed and Sharif Omar died. There was no news that said he has visited the 12th Imam. One day came that we saw that pious sheikh in a meeting and I reminded him of the

story he had said. I critically said: "Were not you who said that Sharif Omar ibn Hamzah would see the 12th Imam before his death?" He said: "How did you get that he has not seen him?" Then we went to see the son of that person, Sharif Abu Al-Manaagheb. We spoke about his father. His son said: "We were with our father one night and he was ill. His voice was very weak and he had lost his power. Doors were closed and suddenly a man came to us. We feared him and we could not ask him how he had entered the room, for we were astonished. Then he sat besides our father and spoke slowly and my father shed tears. Then he stood up. When he disappeared, our father asked with difficulty to seat him. He opened his eyes and said: "Where is that person who was besides me?" We said that he has left us from the place he has come." Our father said: "Go out and find him!" We went out and saw that all doors were closed. We returned and said our father that we could not find him. We asked our father about that man. He said: "He was the Lord of Time." Then our father became ill again and fainted.'"

Abu Muhammad Al - Hassan ibn Hamzah Aghsasi, known as 'Aez Al-dyn Aghsasi, was a skilled poet, a noble person and scholar in Kufa. Al-Naser Bellah Al-Abbasi assigned him as the chief of the descendents of the Prophet. One day when he and Al-Mostanser Bellah Al-Abbasi went to visit Salman's tomb, Al-Mostanser said: "It is a lie that the extreme Shiites say that Ali ibn Abitaleb traveled from Ctesiphon¹ to Medina in one night and washed Salman ritually and returned that the same night.", and 'Aez Al-dyn Aghsasi composed this poem: "You deny the night that the successor of the

¹ An ancient city in central Iraq on the Tigris River southeast of Baghdad. As the residence of Parthian kings it was renowned for its splendor. The Arabs captured and plundered the city in 637.

Prophet went to Ctesiphon and washed Salman and returned to Medina before getting the early hours of day passed/ You say that this is what the exaggerators say and what is the fault of the exaggerators, if they do not lie?/ Asef brought the bed of Sheba Queen in a wink and tore the curtain. You do not exaggerate about Asef, but I exaggerate about Haydar (Imam Ali) and this is strange. If Ahmad is the best of those who are sent, then Ali is the best successor or we must say that both hadiths are void."

The mosque Jo'afi was a noble famous mosque in Kufa. Amir Al-Momenin performed four rakats prayer and read Fatemah hymns. Then he read a long supplication, which exists in the books *Mazar* and in *Sahifah Thaniah Alawiihah*. Right now this mosque does not exist.

5. The story of a Kashanian ill man:

It is narrated in the Book *Behar* that a man who was from the city Kashan has entered Najaf and wanted to pilgrimage Mecca (Hajj). But he got ill and he could not move his feet, so his fellows left him to a good man and went to Mecca. That good man had a room in the holy shrine. That good man closed door to him and went to desert for excursion and finding beads. One day that ill man told the good man that he feared this room and if it was possible take him out and leave him in any place he wanted and he could go anywhere he liked. That good man agreed to do it and he took him out. There was a place out of the city, which was called the station of Al-Ghaem. The good man seated him there and washed his clothes in a pool, which was near there and went to desert. The ill man was alone there. He was thinking that finally what would happen to him! Suddenly he saw a swarthy young man entered that situation and saluted him. He went to a room, which was there and performed prayer and when his prayer was finished, he came to old man and asked about his situation. The ill

man said: "I am affected by a disease, which fatigued me. Allah neither heels me in order to get healthy nor takes my life in order to be freed from it." That young man said: "Do not be sorrowful! Very soon both of them will be bestowed on you by Allah." Then he left the ill man and the ill man saw that the clothes fell on the ground and he got up, took and washed them again. He thought to himself that he could not move, how could now stand up and walk? When he looked at himself, he found that he had now no pain and decease. So he found out that young man was Imam Al-Mahdi, by whose benediction Allah has heeled me. He went out of that station, looked at desert, and saw no body. He got regretful that he did not know him. Then the good man came and asked about his health and got surprised. He informed him of what has happened. That good man also regretted that he could not see that great Imam. The ill man along with the good man returned to the city and he was healthy till his friends returned from Mecca. He was with his friends for some days and he got ill, and then died and was buried in the yard of the holy shrine. Two things the Imam Al-Mahdi has promised him were right and came to true; his good health and his death. It must be mentioned that there is a special spot in each of the stations, such as Wadi Al-Salam, the mosque Sahlah, Hellah, and Jamkaraan that belong to the 12th Imam. It seems that everyone who has visited that great Imam, or has seen a miracle from him has been in those special spots. Because of this only angles entered such places and this is one of the reasons that prayer and worship are answered and accepted. In hadiths we read that Allah likes to be worshiped in special places. Those places such as mosques and the tombs of Imams and that of their offspring and righteous people exist in cites and countries are Allah's hidden favor for frightened, ill, owing, helpless, oppressed and needy persons who take

refuge in there and supplicate Allah for solving their problems, healing their illness and defeating their foes. It has happened many times that ill individuals have gone there and returned while they have been healthy. They have gone while they have been oppressed and they have returned while they have been lucky and happy. They have gone while they have been helpless and they have come back while they are unworried. Of course, if one respects them more, one will receive more benedictions. It is possible that one place can be added to them and that place is the houses that Allah has said: "(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening¹."

6. The story of Sheikh Hor Al-'Aameli healed by the 12th Imam:

The great hadith scholar, Sheikh Hor Al-'Aameli, said in the book *Ithbat Al-Hudat*: "When I was ten years old, I was afflicted by a severe illness. I felt so bad that my relatives and parents gathered around me, shed tears, and prepared themselves for my mourning. They were certain that I would die. While I was somehow in sleep, I saw the Prophet and 12 Imams. So I saluted them and shook their hands one by one. I talked with Imam Sadegh, but I do not remember his words. Only I know that he prayed for me. I saluted the 12th Imam, I shook his hand, I shed tears and I said: "My master! I fear that I die by this illness and I do not achieve my aim that was learning knowledge." He said: "Do not worry! Allah, Almighty and Glorious, heals you. You will live long." Then he gave me a bowl, which was in his noble hand and I drank what was in it. Immediately I was healed and there was no longer any sign of the illness.

¹ Sura An-Nur, 36

My relatives and parents got surprised. I did not tell them about it at that moment, but after some days I informed them."

7. The Story of Moghaddas Ardabili:

In the book *Al-Anwar Al-Nomaniiah* we read that Mohadeth Jazayeri (Saïied Ne'amat Allah) said that one of his trustworthy old learned and pious men said that Ardabili had a disciple who was from Tafresh village and named Meer Allam. The disciple said that he had a room in a school, which overlooked Imam Ali dome. One night he finished his studying and it was somehow midnight. He went out of his room and looked around the shrine. It was very dark. At that time, he saw a man who was looking at the shrine. He thought he was a thief and had come to steal lanterns. So he came down and went near him. The man did not know that he was following him. The man stood near the shrine door. At that time the lock was opened and the 1st, the 2nd, the 3rd doors got opened one after each other for him. He visited the noble tomb. He saluted the noble tomb and his salutation was answered from the inside of the tomb. I recognized the voice of the man who talked with Imam Ali about an issue of knowledge. The man left there and went towards Kufa mosque. The disciple followed him. When the man reached the prayer niche, in which Amir Al-Momenin was martyred, he heard that the man was speaking with someone about the same issue. Then he returned and the disciple followed him. When he reached the gate of the city Najaf, it became morning. So he showed himself to the man and said: "O my master! I was with you from the beginning to the end. So tell me who was the man with whom you spoke in the noble tomb as well as the man who you talked with in Kufa mosque." The man made him promise to tell no one about it, till his departure. Then the man said: "O my son! Sometimes I doubt about

some issues, so I go to Amir Al-Momenin tomb and talk with him about issues and I receive the answer. But this time he told me to ask his son, Imam Al-Mahdi who was in Kufa mosque.”

8. The story of the deceased Akhond Molla Muhammad Taghi Majlesi:

In the explanation of the book *Man La yahzoroh Al-Faghih* we read that the narrator of *Sahifah Kamelah Al-Sajjadyyah* says a long with the story of Motawakkel ibn ‘Omair: “When I had become matured, I sought what Allah likes and I tried to achieve His consent. I had no rest in remembering Him, till when I was sleeping, I saw the Lord of Time in the Old Great Mosque in Isfahan. He had stood near my would-be place of teaching. I saluted him and intended to kiss his feet, but he did not allow me and so I kissed his hand. I asked him some issues that had become difficult for me. One of them was that I obsessed about my ritual prayer; I told myself that this prayer was not what I was told to do. So I embarked on compensation and I could not perform night prayer. Formerly I asked Sheikh Bahai about it and he said: “Perform one noon prayer, one afternoon prayer and one evening prayer as night prayer.” I did what he said. I asked Imam Al-Mahdi : “Shall I perform night prayer?” He said: “Do it, but not in mechanical way.” I asked Imam Al-Mahdi other questions that I forgot. Then I said: “O My master! I can not visit you at any time. Give me a book whose orders and prayers I can perform. The great Imam said: “I have given a book, which is for you, to Molla Muhammad Taj. Go and take that book!” In dream, I knew that person.

Then I left the mosque and I went out the door, which was before that Imam. I went towards Dar Bettikh, which is a neighborhood in Isfahan. When I reached that person, he said: “Did the Lord of Time send you?”

I told yes. He took an old book out of his arm and gave it to me. When I opened it, I found that it was a prayer book. I kissed it and put it on my eyes. When I returned towards Imam, I woke up and found that the book was not with me. Therefore, until the rise of sun I shed tears and cried and supplicated Allah for finding the book. When I finished my prayer and following prayers, it came to my mind that Molla Muhammad was Sheikh Bahai and Imam called him Taj, for he was famous among scholars. When I went to his place of teaching, which was near the Old Great Mosque, I saw that he was comparing *Sahifah Kamelah Al-Sajjadyyah*. The reader was Saïed Saleh Amir Zolfaghari Golpayegani. I sat for an hour until they finished their job. It seemed that they talked about the document of *Sahifah Kamelah Al-Sajjadyyah*, but because I was so sorrowful, I did not understand their words. I shed tears, I went to Sheikh, I told him about the dream, and that I lost the book. Sheikh said: "Good tidings for you that you will achieve divine knowledge, certain teachings and all you wanted." We talked most about mysticism, for he liked it most. So I did not calm and I went out while I shed tears and lost in contemplation. It came to mind that I must go towards the place, which I had gone in dream. When I reached the neighborhood Dar Bettikh, I saw a righteous man whose name was Al-Hasan and entitled Taj. When I reached him, he saluted me. He said: "That endowed book is with me. Each student of religion who takes it does not observe the conditions of mortmain, but you will do it. Come and take a look at this book and gain whatever you want through this book." Then I went with him to his house and he gave me the book I saw in dream and I shed tears. I said that it would suffice me. I do not remember that I told him about the dream or not. I came back to sheikh Bahai and started comparing it with his copy whose ancestor had written

from Shahid's copy and Shahid had written it from 'Amid Al-Roasa and Ibn Sakon. And he had compared it directly or indirectly with Ibn Edris' copy. The copy that the Lord of Time has given me was written in Shahid's handwriting. It was very much like that copy. Even those things written in the margin of both books were the same. When I finished my comparison, people compared their books with mine. Out of Al-Mahdi gift benediction, *Sahifah Kamelah Al-Sajjadyah* became a shining sun in each house in Isfahan, for people had got numerous copies of *Sahifah* and most of them became good and righteous. Many of them became persons whose prayers were to be answered. These signs are a miracle done by Imam Al-Mahdi. I cannot reckon what Allah has bestowed me for the sake of *Sahifah*."

Allamah Majlesi has mentioned a brief permission letter, which belonged to his father, for *Sahifah Kamelah* in *Behar*. There he says: "I narrate *Sahifah Kamelah*, which is called the Psalms of the family of Muhammad, the Bible of the family of the Prophet, and perfect prayer, from many masters and by various ways. One of them is that I narrate it by the way of receiving from the Lord of Time in a long dream."

9. The Story of Sheikh Ghasem:

Saied 'Alikhan Huwaizi said that one day a man who was a believer, called Sheikh Ghasem, and went on pilgrimage a lot said: "One day I got tired from walking on foot, so I slept under a tree for a long time and other pilgrims passed me and got far away from me. When I got up, I found out that my sleep was long and I was alone. I did not know where to go, so I turned to a direction and cried aloud, 'Ya Abasaleh!' My intention was the Lord of Time, as ibn Tawoos has said in the book *Aman* that this phrase must be said at the time of getting lost. As I was crying, I saw a man who was wearing a dress like that of nomad Arabs and was riding

a she-camel. When he came to me, he said: "You fell behind caravan." I said: "Yes!" he said: "Get on the camel and I will take you to other pilgrims." So I got on the animal and sat behind him. In less than an hour he took me to them. When we reached there, he dismounted me and said: "Go after your job!" I said: "I am very thirsty." He took a goatskin out from under his saddle and gave it to me. He satisfied my thirst. I swear to Allah that it was the most pleasant and good water I ever drank. Then I joined other pilgrims and suddenly I remembered him. However, I could not find and see him among the pilgrims until we returned."

10. The Story of Allamah Bahr Al-'Aolum in Mecca:

Akhond Molla Zeyn Al-'Aabedin Salmasi narrated from a person who saw Allamah Bahr Al-'Aolum all the time in Mecca. He says: "Although he was strange and unfamiliar in that city and separated from his family and relatives, he had no fear of being generous and he did not pay attention to how much money he spent. One day came that I did have nothing. I went to Allamah Bahr Al-'Aolum and said that expenses are too much and I did not have money. He did not say anything. He used to circumambulate Kaaba in the morning and then he came back to house and went to his special room. Then we usually brought him a nargileh. He smoked it. Then he came out and went to other room and students with various beliefs gathered there. He taught each walk of people according to their belief. On the day that I complained about not having money, he returned from circumambulation and as usual I prepared him a nargileh, but suddenly the house door was knocked. He got very worried and told me to take out the nargileh and to stay out. He stood up hurriedly and went towards the door to open it. Then a great man, who was like Arab people entered. He sat in Allamah's room. Allamah sat very humbly, politely and submissively

near the door of the room and he signaled to me not to bring the nargileh. They sat for an hour and talked with each other. Then the man stood up. Allamah went quickly to the door and opened it. Allamah kissed his hand and mounted him on the she-camel sitting near the door. He went away. Allamah returned, while his face color was changed. He gave me a draft and said: "This is a draft to a moneychanger who is in Safa mount. Go to him and receive what is ordered him to pay!" I took that draft and went to that man. When the moneychanger saw the draft, he kissed it and said: "Go and bring some carries!" I went and brought four carries. As much as they had power, he brought Rials. So they brought them to my house. Next day I went to find more about that draft, but I found no shop and no moneychanger. I asked someone who was there about the moneychanger. He said that there have never been a moneychanger here and no such and such person lived here. So I got that this was a celestial mystery."

11. The Story of Allamah Bahr Al-'Aolum in the Holy Cellar:

Saiied Ali, the learned scholar, who is Bahr Al-'Aolum's grandson and who has written *Borhan Ghate'a in Shareh Naafe*, informed me that Saiied Mortaza whose wife is Bahr Al-'Aolum's niece, associated Bahr Al-'Aolum on journey and at home. Saiied Mortaza said: "I was with him on a journey to Samarra. He had a room in which he slept alone, I had a room next to his room, and I tried my best to serve him day and night. At nights people came to his room and were there late at night. One night he sat and people came to him. It seemed that he did not like togetherness and gathering. He liked to be alone. With anyone he talked he indirectly mentioned that one must hurry in leaving him. Then people left him and except me, no one remained. He asked me to leave him. I went to my

room and thought about his behavior. I did not sleep. I waited for some times, then I went out secretly to find what he was doing. I saw that the door of his room was closed. I looked in from the opening of the door, I saw that the lamp was on and no one was in the room. I entered the room and I understood that he has not slept that night. So I went on bare foot in secret to find him. I entered the holy shrine of Imam Al-Hassan Al-Askari and I found no one. I searched around the shrine and no sign of his I saw. I entered the courtyard of Cellar and saw that the doors were open. I went down the steps very slowly and I tried to make no noise. Then I heard whisper in the platform of Cellar. It seemed that someone was talking with another person. I could not recognize the words, till only three or four steps remained that I heard him saying, 'Oh, Saiied Mortaza! What are you doing and why did you come out of the house?' I stood like a dried stick, for I was astonished. I wanted to leave there before I answered him, but I said to myself that how my status would be hidden from one who had known me through not senses but other means. So I apologized him in a way, while I was going down the steps till I saw the platform. I saw Bahro Al-'Aolum who was standing alone towards kiblah and no one else was there. I got that he was talking with Imam Al-Mahdi .

12. Imam Al-Mahdi Emphasis on Serving Old Father:

The learned Saiied Muhammad Mousawi Razawi Najafi who was a prayer leader of Imam Ali shrine narrated that Sheikh Al-Baghir ibn Sheikh Hadi Kadhemi who was near Najaf Ashraf said: "There was a truthful masseur who had an old father. He did not neglect serving his father. Even he brought him water in lavatory and he waited till he came out. He helped him go to his room and always he served him, except Tuesday night that he went to Sahleh mosque. After sometime, he did not go to that mosque. I asked why he

did not go there. He said: "I went there forty Tuesday nights, but the last Tuesday I could not go there till it got near evening and then I went alone and it got night. I was walking and only one third of the path had remained and it was moonlit. Then I saw an Arab rider who came towards me. I told myself that he would rub me. When he reached me, he spoke with me in old Arabic and asked about my destination. I said that I was going to Sahlah mosque. He said: "Have you got anything for eating?" I said: "No!" He said: "Put your hand in your pocket!" I said: "There is nothing in it." He repeated his words heatedly, so I put my hand in pocket and I found some raisins, which I have bought for my child and I have forgotten to give him. So they remained in my pocket. Then he said three times: "I advise you to pay attention to your father." Suddenly he disappeared and I found out that he was Al-Mahdi. He does not like me to leave my father even in Tuesday nights. So I did not go Sahlah mosque anymore."

There are verses and narrations, which recommend doing good to parents. It is worth mentioning some of them as benediction:

Sheikh Koleini has narrated that Mansoor ibn Hazem said that he asked Imam Sadegh which deed is the best of all deeds. He said: "Ritual prayer at its time, doing good to parents, and Jihad for the sake of Allah. If you get killed, you will be alive before Allah and receive provisions. If you die, Allah will reward you. If you come back, you have all your sins forgiven and you will be like the day you were born." Mansor ibn Hazem said: "I have parents who are both old. They say that they get acquainted with me and they show reluctance about my going to Jihad." Imam said: "So stay with your parents! I swear to Allah who controls my life that if you stay with your parents for one night, it will be better than one year Jihad."

Sheikh Koleini has narrated a hadith that is summarized as following: Zakaria ibn Ibrahim was a Christian man. He converted to Islam and pilgrimaged. He went to Imam Sadegh and said: "My parents and family are Christian. My mother is blind and I live with them and I eat with them." Imam said, "Do they eat pig meat?" He said, "No! They do not even touch it." Imam said, "There is no problem." Then Imam Sadegh recommended him to do good to his mother. When Zakaria ibn Ibrahim returned to Kufa, he decided to be kind towards his mother. He fed and served her. His mother said: "When you believed in my religion, you, my son, did not behave me in this way. What has happened that when you have converted to Islam, you behave me in this way?" He said: "One of the offspring of the Prophet enjoined me." His mother said that this man was a prophet. His son said that he was not a prophet, but he was the son of prophet. His mother said: "My little son, he is a prophet, for this advice that he has given you is one of the prophets' advices." He said: "My mother, there is no prophet after our prophet. He is the son of prophet." His mother said: "Oh, my dear son! Your religion is the best religion. Introduce your religion to me!" Then his mother converted to Islam. He taught her virtual prayer. Then she performed noon, afternoon, evening, and night prayer. Then she felt a lot of pain on that night. Then she testified to what his son has taught her and she died. When it became morning, Muslims washed her and he performed the dead prayer for her and buried her.

Also 'Aammr ibn Hayyan said that he told Imam Sadegh that his son, Ismail, was kind to him. Imam Sadegh said: "I liked him. Now I like him more. Verily the Prophet had a foster sister. When she came to him, he got very happy and he spread a cloth for her and seated her on it. He spoke to her kindly. Then she went

and her brother came. The Prophet did not behave him the same way he did with her sister. Some people asked the Prophet that why he did not behave him the same way that he did with his sister, although he is a man. The Prophet said: "Because she was more kind to her parents." Ibrahim ibn Sho'aayb told Imam Sadegh that verily his father got old and feeble and if he asked anything, we helped and served him. Imam Sadegh said: "If you can, you serve him. If you can, you feed him, for he will protect you against the Hell fire."

Sheikh Sadugh has narrated that Imam Sadegh said: "One who likes Allah, Almighty, to render his death throes easy must pay attention to his relatives and do good to his parents. When he does so, Allah, Almighty, makes death throes easy for him and he will see no distress in this world."

13. The Story of Sheikh Al-Hossain Al-Rahim Visiting Al-Mahdi:

Sheikh Al-Baghir Najafi, the son of the pious learned Sheikh Hadi Kadhemi, who was famous as Al-e-Taleb said that there was a faithful man in Najaf from a famous family called Al-Rahim and he was called Sheikh Hosain Al-e-Rahim. Also Sheikh Taha said that Sheikh Hosain Al-e-Rahim was the prayer leader of Hendiiah mosque in Najaf and elites and common people believed in his piety and righteousness. Sheikh Hosain was pure and pious man. He had pain in his chest and when he coughed, he spitted out blood. He was very poor and he usually went to Arab nomads to find food. Being in such status, he fell in love with a girl from Najaf. He sought the affection of hers, but he was rejected for he was poor. He was also very sorrowful for this. When poverty, illness and rejection of his love put him in corner, he decided to do what was famous among Najaf people; everyone who had a difficulty went to Kufa mosque for forty nights of

Tuesday and one inevitably visited Al-Mahdi in a way that one did not know that Imam and one would achieve his purpose. The deceased Sheikh Al-Baghir narrated that Sheikh Hosain said: "I did this for forty nights. When it was the last time, it was a dark winter night. The wind blew rapidly and it rained a little. I sat in stand in the mosque. That stand was on the left side of the person who entered the mosque. I was not allowed to enter the mosque, for the blood I coughed up. I had nothing to gather my sputum and it was bad to pure it in the mosque. I had nothing to protect me against cold. My heart aches and my sorrow increased. I thought that it was the last night and I saw no body, although I suffered a lot and I came here for forty nights. This caused me only hopelessness. I was thinking and no body was in the mosque. I made fire for making coffee, which I had brought with myself from Najaf. I used to drink coffee. I did have a little coffee. Suddenly a man came towards me from the side of the first mosque door. When I saw him, I got unhappy, for I thought that he was man from the mosque neighborhood and he had come to drink coffee with me and so I would be without coffee tonight and my sorrow and sadness would increase. I was thinking about this that he saluted me and called my name. I got surprised that he knew my name. I thought that he was one of those person with whom I came out of Najaf. I asked him that from which tribe he came. He said: "I come from one of them." Then I named each of the tribes out of the city Najaf, but he said that he had not come from any of them, I got angry and said: "Yes, you are from Toraitarah¹!" He smiled because of my sentence and said: "It is not your problem that from where I am. Tell me for what you had come here!" Then I said: "There is no use for you

¹ A meaningless word

to ask such questions." He said: "What is its disadvantage, if you tell me about it?" I got surprised at his good behavior and sweet words and I inclined towards him so that as much as he spoke I liked him more. I made a cigar for him and gave it to him. He said: "You smoke it. I do not smoke." Then I gave him a cup of coffee and he drank a little and then he gave it back to me and he asked me to drink the rest of it. I did so and I did not understand that he did not drink all of it and I liked him more than before. I said: "Oh, brother! Tonight Allah has sent you to me in order to be my company. Do not you come with me to Moslem's tomb?" He said: "I will come, but now tell me what your problem is!" I told him all my problems and wishes, and that Mullahs convinced me to come here for forty nights, and until now I have not seen anybody. I told him that I suffered a lot. I was not full alert and He said: "But your illness will be heeled, you will marry that girl, and you will be, however, poor till your death." I did not get him, so I said: "Do not we go to Moslem's tomb?" He said: "Let's go!" We stood up and he went ahead of me. When we entered the mosque ground, he said: "Do not we perform two rakats Tahiat prayer?" I said: "ok!" Then he stood near a stone sundial and I stood before him. I said Takbirat Al-Ihram and began reading Sura Al-Fateha and suddenly I heard a recitation that I have never heard. Because of his good recitation, I said to myself that he might be the Lord of Time. I heard some words from him that indicted this. Then I looked at him. After this thinking while he was performing prayer, I saw that great light embraced him and so I could not see him. Fearing him, I could not stop my prayer and I trembled. In any way possible, I finished my prayer and I saw that the light was ascending. I shed tears and I apologized him for my impolite behavior in the mosque and I said: "Oh, my

master! Your promise is right and true. You promised me to go with me to Moslem's tomb." I was talking that the light went towards the tomb and I followed him. The light entered the dome and it was there till morning and I was crying and shed tears. Then it went up. I understood Imam words, when I saw that I did not cough anymore and after one week, I could marry the girl, but I was still a poor man. Thanks Allah!"

Chapter 6

Mentioning some of Servant's Duties to Imam Al-Mahdi

Here are some of the customs, rules of devotion and obedience of those, who put themselves at his service and considered themselves as the tiny guests at the generosity of his holy existence and they deem that this great man as Imam and intermediary for delivering divine favors and the endless blessings of this world and the other world:

1. Being sorrowful for that Imam during the time of absence; there are various reasons for it. One is that he is invisible. One cannot visit him and see the light of his highest perfection. In a hadith that is mentioned in the book *'Ayyoon* we read Imam Reza said: "How many believers are sorrowful, upset and sad for the lack of water (that is Imam Mahid." In *Nodbah* (lamentation) supplication we read: "It is rough on me that I can see people, but you can not be seen and I do not hear a song of yours or a secret of yours. It is rough on me that you are embraced by disaster not me and my complain and moan can not reach you. May my life be sacrificed for you who do not keep aloof from us! May my life be sacrificed for you who have not been excluded, while you have not isolated yourself! May my life be sacrificed for you who are the wish of every yearning man and woman who remembers you and so mourn! It is rough on me that I shed tears for you, while people abandon you." The other thing is that that great Imam is not permitted to execute verdicts, rules, and prescribed

punishments as well as it is seen that his rights are kept in the hands of other persons. It is narrated that Imam Al-Baghir said to Abdullah ibn Dhabian, 'There is no feast, neither Feast of Fast-breaking nor Feast of Sacrifice, unless Allah restores a grief on that day for the family of the Prophet.' The narrator asked; "Why?" Imam said, 'They see that their rights are in the hands of others.' The other matter is that some Muslims who are skeptic appear and they cause other people to doubt and instil doubts in the heart of common and even elite people till people get faithless group by group and real Islamic scholars can not express their knowledge. The promise of Imam Sadegh and Imam Al-Baghir has come to true when they said: "An age comes that if believer wants to save his belief, it will be like having firebrand in his hand."

Sheikh N'oamani narrated that 'Omairah, the daughter of Nafil, said: "I heard that Hosain ibn Ali said: "What you wait for will not happen, unless some of you hate some other persons and some of you testify that some certain people are pagan and some of you curse some other persons." I told him that there would be no good in it at that time. Hosain said: "All good things are at that time. Our Ghaem rises and removes all of them."'" There is another hadith by Imam Sadegh, which says the same content. Imam Ali told Malik ibn Zamarah, 'Oh, Malik! What do you think about the time that Shiites disagree each other?' He answered: "Oh, Amir Al-Mominin! There is no good at that time." Imam Ali said: "All good things are found at that time. Our Ghaem appears and before he appears, seventy men come and they give lie to Allah and his messenger. All of them will be killed and then he unites people." Imam Al-Baghir also said: "Verily Shiites of Muhammad family (Ahl-Al-Bait) will be put to test like applying collyrium to the eye; He knows when collyrium will be

applied to his eyes, but he does not know when it will be cleaned. It is in this way that in the morning a man is with us and in the night he is not. In the night he favors us, but in the morning he does not." Imam Sadegh says: "I swear to Allah that you will be broken like glass; verily glass will be made again. I swear to Allah that you will be beoken like jar and when jar is broken, it will be made again. I swear to Allah that you will be sifted and you will be separated. I swear to Allah that you will be put to test till a few of you remain." Then he emptied his blessed palm. There are many reports having the same content. Sheikh Sadugh narrated in the book *Kamal Al-Dyyn* that Imam Ali said: "It seemed to me that you move like camel. You are after pasture and you do not find it, oh, group of Shiites!" Again Imam Ali told Abd Al-Rahman ibn Sayyabeh, 'Who will be you when you have no imam and sign? Some of you dislike others. At that time you will be tested and separated. You will be sifted and you will be separated' Sodair Sairafi says: "I, Mofazzal ibn 'Amr, Abu Basir and Aban ibn Taghlib went to visit our master Imam Sadegh. We entered his room and saw that he was sitting on the soil and he wore sackcloth whose sleeves were short. He shed tears like a mother who has lost his dear child. The signs of sadness and grief were seen on his face and his truth-seeing eyes shed tears. He said: "Oh my master! Your absence has made me sleepless, taken my rest and removed happiness from my heart. Oh my master! Your absence has made my calamities perpetual. Woe dominates me. I shed tears and it makes me mourn, cry and lament and it makes my calamities perpetual." When we saw that great Imam in that status, we got perplexed and wandering. Our hearts were about to be torn by his mournfulness. We thought that he was poisoned or a great disaster befell him. So Sodair said: "Oh, the best of people! May Allah never make you

weep! What made you weep? What has happened that you are so sorrowful?" Then Imam sighed deeply and said: "In the morning I study some part of the book Future-Telling. This book comprises the knowledge of disasters. In this book the disasters, which betide us are mentioned and the knowledge of the future and the past till the day of Judgment is found. Allah has allocated it (the knowledge) for Muhammad and the following Imams. I read in it about the birth of The Lord of Command, his absence, the duration of his absence, his long life, the hardship of believers in the absence period, augmentation of doubt in the heart of people for the long duration of absence, people becoming apostate in their religion, and following no longer the religion Islam, which Allah has sent to them. So I felt pity and sorrow dominated me...."

For now this hadith is enough, if wondering, disunion, hardship of Shiites at the time of absence and creation of doubt in their hearts made Imam Sadegh weep years ago before it happens and made him sleepless, the believers to whom that great event befalls and are sunk in limitless dark waves deserve to shed tears, feel sorrow, mourn and supplicate Allah, Almighty and Glorious.

2. One of the duties of servants in the absence time is to wait always for relief and happiness of the family of Muhammad. They must look forward to see the appearance of Al-Mahdi strong and dominant sovereignty, the rule of justice, the dominance of Islam over other religions, which Allah, Almighty, had informed his respected prophet of and had promised. Even Allah has given good tidings about it to all prophets and nations that such a day comes when one worships no one except Allah and no matter of religion will be concealed for the fear of anyone, truth-worshippers will suffer no more as we read in Al-Mahdi

prayer:

"Peace be on Al-Mahdi ! Allah has promised all nations to unite all words out of his existence (that is to abolish disagreements and to have one religion). By him Allah gathers all scatterings, brings justice to the earth, and fulfills the promise of relief He has given to the believers." This great relief was promised to happen in 70 A.H. In *Kharayej* Sheikh Rawandi narrates that Abu Is'hagh says that Amr ibn Hamegh, who was one of four persons who knew Imam Ali secrets, says: "I visited Amir Al-Mominin, when he was struck with a sword. I told him that this wound was nothing but a scratch. He said: "I swear to my life that I will leave you. And till 70 A.H hardship rules." He repeated the last sentence thrice. I asked whether there would be any relief from hardship, but he answered me not and fainted. Later I said: "Oh Amir Al-Mominin! Verily you said that hardship rules till 70 A.H. Is there relief after that?" He said: "Yes, Verily there is relief and happiness after that. Allah abolishes all He wills and establishes what He wills. With Him is the essence of the Book."

Sheikh Tusi in the book *Ghaybat* and Koleyni in the book *Kafi* narrate that Abu Hamzah Thomali says: "I told Abu Ja'far that Ali said that the hardship would be till 70 A.H. and after it there would be relief and happiness. Now it has been past seventy and there has been no relief. Then Abu Ja'far said: "Oh, Thomali! Allah verily had set the year seventy for this, but when Imam Al-Hosain was martyred, He got very furious with people of the earth and so He postponed it to the year 140 A.H. Then we informed you of it and you propagated it and revealed what was secret. So Allah postponed it and no time is set for it by Him." Abu Hamzah Thomali says that he narrated this matter for Imam Sadegh and he said that it was right.

Sheikh N'oamani narrated in the book *Ghaybat* that

‘Aala ibn Sayyabah said that Imam Sadegh said: “Each of you who die while he waits for this affair is like one who is in Ghaem tent.” Also Abu Basir says that one day Imam Sadegh says: “Do not I inform you of a matter that Allah does not accept any deed unless because of him?” We said: “Yes!” He said: “To testify that there is no god except Allah and that Muhammad is his servant and his messenger. To admit what Allah has said. To like us and to dislike our foes. To be pious, to be patience and calm and to wait for Ghaem.” Then he said: “Verily there is a government for us and Allah establishes it, whenever He wills. One who likes to be a company of his (Ghaem) must wait and be pious and morally good. If he dies and Ghaem rises after him, he will be rewarded like one who has been with Ghaem. So try you best and wait for him.”

In the book *Kamal Al-Ddyn* Sheikh Sadugh narrated that Imam Sadegh says: “To be pious, chaste, righteous, and to wait for Muhammad family relief is of Imams’ religion.” Also he narrated that Imam Reza says that the Prophet said: “The best deed of my nation is to wait for relief promised by Allah, Almighty and Glorious.” Moreover, he narrated that Imam Ali said: “One who waits for our affair is like one who tumbles in his blood for the sake of Allah.”

In the book *Ihtejaj* Sheikh Tabarsi narrated that Muhammad ibn Othman showed a letter by Imam Al-Mahdi in the end of which it was written: “Pray a lot for hastening the relief! Verily your relief and happiness is in it.”

In the book *Ghaybat* we read that Sheikh Tusi narrated that Mofazzal said: “We mentioned Ghaem and one of the companions who died while he waited for him. Then Abu Abdullah said: “When Ghaem appears, he comes to believer’s grave. Then he tells him, ‘Oh, that person! Verily your owner has appeared; then if you

want, join him. And if you want to stay in Allah's blessing, so stay!""

In the book *Mahaasen*, Sheikh Barghi narrates that Abu Abdullah told one of his companies, 'Each of you who die while he is waiting for relief and happiness and he likes the family of the Prophet will be like one who is in Ghaem tent.' In another narration, we read that he is like one who is with Allah's messenger. He also narrates that Muhammad ibn Fazail asked Imam Reza about relief and Imam Reza said: "Is not waiting for relief a matter of relief? Allah says: "(that is wait for His relief and He waits for a time that is proper for this matter)"" He also narrates that Imam Reza says: "How good it is to be patience and to wait for relief! Do not you hear Allah's words, '...And watch! Lo! I am a watcher with you¹.' , '...So Wait! Lo, I am waiting with you²'.

3. One of the duties is to pray for saving the blessed Imam of Time from evil men and jinni's mischief and to pray for him to receive early help with pagans, apostates, and hypocrites to defeat them. This is a kind of showing one's servitude, interest, and intensification of affection. There are many prayers narrated for this affair. One is the prayer that is narrated by Yunus ibn Abd Al-Rahman. It is narrated that Imam Reza said: "Read this prayer for praying for the Lord of Command." This prayer is mentioned in the book *Mafateeh* in the section, which serial traditional prayers about Imam Al-Mahdi are found. Another prayer is attributed to Abu Hassan Zarrab Isfahani and it is mentioned in the book *Mafateeh* in the end of the section of Friday deeds. It starts in this way, 'O Allah! Defend Thy friend and representative – a decisive argument for mankind; Thy

1 Sura 11, 93

2 Sura 10, 20

mouthpiece. interprets the "vision" with reason and logic, making use of Thy wisdom; Thy watchtower, looks after and watches out on Thy behalf; Thy evidence in the midst of the people, examines everything closely and brings it to a conclusion. struggles against difficulties, virile, in full possession of his faculties, a promise from Thee for ultimate fulfillment. Keep him safe from the intrigues and evil schemes of all that which Thou created, set free, let live and dispersed. Protect him from that which is there in his presence, from behind, from the right or left, from above or below, a careful watch that does not let that which it watches over go out of sight, as Thou did in the time of Thy Messenger and his (Imam's) forefathers, Guides appointed by Thee, the mainstay of Thy religion. Take him in Thy safe keeping that never go slack, let him have Thy safe escort that never relax, make him difficult to get, inaccessible (for hostile intriguers), not to be irritated and annoyed. Afford security to him in Thy safe and trustworthy sanctuary that does not forsake him who takes asylum in it. Surround him from all sides to guard and protect- an enclosure that does not throw out anyone after taking in. Help him with Thy superior weaponry that always win and dominate. Impart Thy strength and power to him. Put Thy reserve of countless Angels at his disposal. Be a friend of him who is his good books. Be hostile to him who is his enemy. Cover him completely from all sides with Thy fortified armour. Appoint Thy Angels to stand guard on all corners, border to border. rim to rim. O, Allah, through him patch up the differences of opinion, bring into order again confusion and disruption, tighten the rope around (the neck of) oppression, give currency to justice and fairplay, make this world a beautiful award by prolonging his stay, extend him the necessary support, support him with all-out help, give heart and

confidence to his supporters, leave the deserters helpless in the lurch, give over to destruction those who lay traps for him, annihilate those who deceive him, put an end to the reign of terror perpetrated by powerful infidels, establish him, back him up, break them all to pieces- the haughty worthless reprobates, the trend setters of schism and heresy, the counterfeiters of "Sunnah" (prophet's way of life), and the watchdogs of falsehood; humble and disgrace the tyrants, destroy the infidels, and all hypocrites and intriguers, through him, whether they are in the east or the west, on the lands or over the seas, between the valleys or atop the mountains, till none of them is able to find a hideout, and not a trace of them is visible. O, Allah! Clear up Thy lands from them, let Thy servants rejoice in their total disappearance; and through him give satisfaction to the faithfuls. Re-establish the Messengers' way of life, make public the Prophets' injunctions, put back in original form that which has been uprooted from Thy Religion, and set aright changes made in Thy commandments, till Thy "ideal system" is fully restored through him, on his hands, well-defined, liberal, welfare-oriented, free from loopholes, twists and turns; not tempered with and messed up, till the darkness of totalitarian reign of terror disappears in the bright light of his justice and fairplay, the burdensome yoke of infidelity is thrown away, untie and make loose through him the knots of realities, because verily he is Thy servant whom Thou saved for Thyself pure, of best quality, Thy sincere friend, Thou selected him to give charge of Thy invisible domain of authority, kept him free from faults and errors, set him free from defects, purified him from uncleanness, kept him safe from pollution and impurity. O, Allah! Truly, we shall be with him on the Day of Judgement, and on the impending day of Resurrection, because certainly he

does not make mistake, nor undertakes anything which is unlawful, nor unites people for a bad purpose, nor loses his way in Thy obedience, nor laughs at or makes fun of anything declared sacred by Thee, nor makes changes in the legal setup prescribed by Thee, nor makes changes in the legal conduct instead of the divine law enacted by Thee. Verily he is the Guide, the rightly guided, the pure, the God-fearing, the holy, the approved, the wise. O, Allah! Set in motion at once his wish and desire, and of his family, children, descendents, followers, and all human beings, which bring him near to his purpose, make him advance to the reality he has in mind, put under his sphere of influence all human societies, existing in any form, near and far, big and small, till his "directions" take the place of all systems of laws, and his truthfulness puts an end to every falsehood. O, Allah! I beseech Thee to reactivate and establish the route unto true guidance, the proved beyond doubt thesis, the equitable way of life, to which will come back (repentant) those who had gone too far (exceeded the bounds), catch up and reach those who had fallen down and were left behind. Encourage and make us ready to carry out his directions, let us stand firmly and permanently among his followers, keep us safe in the company of his obedient disciples, include us in his party, standing upright, well-ordered, firm, waiting, keeping in check desires, along with those who seek Thy approval as advised by him, till the day Thou shall raise us for the Last Judgment in the company of his helpers, supporters and those who backed him up wholeheartedly. O, Allah! Let us be sincerely free from any trace of doubt, suspicion, cunning and hypocrisy, to an extent that we do not rely on anyone other than Thee, nor seek fulfillment of our wants in any form except turning to Thee, and put us up in his neighborhood close to his abode, in the land of eternal peace and joy, along

with him; let us find a place where we shall not feel tired, disgusted, annoyed, lazy (negligent) and weary, let us be among those who have watered abundantly Thy Religion, and had the distinction of lending a hand to Thy beloved representative, do not give our place to others who are not from us, and then behold if Thou wills to give compensation to others, please show mercy to them, but for us, the share from Thy generosity must be plentiful. O, Allah! Send blessings on the "Covenanted authority", and on the "Guides" (Imams) after him; make them know distinctly and clearly, eagerly hoped for, stretching far and wide their sphere of influence, help them in every way, make perfect and complete for them that which props and supports them in carrying out Thy will and command, and demonstrate, prove and register their claim, include us among their friends, ready helpers in the cause of Thy religion, because they are the source of Thy "words" and treasure of Thy wisdom, the spirit and confidence of Thy Oneness; the status and discipline of Thy religion, the authority according to Thy command, the most sincere among Thy servants, the choicest among all Thy creation, Thy beloved intimate friends, children of Thy close confidants, pure and purified are the children of Thy Prophet, peace be on him and on them and Mercy of Allah and His blessings. O, Allah! Send blessings on Muhammand and on the children of Muhammad." Another is this famous noble prayer, 'Allahomma Kon Lewaliiek Al-Hojjat ibn Al-Hassan¹...' In the 23rd night of Ramadhan one should read this prayer while one is standing or sitting or is in any other position. During

1 "O Allah say "Be" for Thy dearest representative, Al Hujjat ibn Al-Hasan (Thy blessings be on him and on his forefathers now and at all times) so that he comes back as a friend, guardian, leader, helper, guide, and model, to spread harmony and happiness in this world for ever."

that month, one should read it after praising Allah, Almighty, and wishing peace for the Prophet and his family. There are other prayers about this matter, but they can not be mentioned now. One who likes to read should refer to the book *Al-Najm Al-Thageb*.

4. To give alms in any time and in any way for protecting the Lord of Time , for no one is more preferred and dearer than him, the holy Imam of Time, (May our lifes be sacrified for him!) and it must not be otherwise. If it is not so, it will be weakness and imperfection of faith. There is reliable hadith which narrates the Prophet: "None of you becomes faithful unless he considers me and my family dearer than his life, children, and all people." How it can not be so, while the existence, life, religion, intellect, health, and other obvious and hidden blessings of all creatures are because of the light of that holy man and his successors! Hojjat Ibn Al-Hassan is the law of time, the magnitude of age, the light of the sun and the moon, the cause of calmness of the earth, the cause of rotation of celestial orbits, the prosperity of the world from fish to fisher, persent in the heart of rightoues people, and hidden from the eyes of strange people in this age. The clothe of health and soundness fits the elegant sublimity of that holy self and is proper for the temperate beauty of that holy essence. So all selfish people who try their best to save themselves must pray for him, let alone those who consider no one except him to be safe and sound. They must try their best and leave no stone unturned to pray and supplicate for him to be healthy and sound.
5. To go on pilgrimage and to hire someone to go on pilgrimage on behalf of the Imam of Age. It was common among Shiites in the old time. In the book *Al-Kharayej* Ghotbe Rawandi narrates that Abu Muhammad Da'alaji had two sons. One of them was righteous and his name was Abu Hassan who washed

the dead and his other son committed unlawful acts. One of Shiites gave Abu Muhammad Da'alaji some golden coins in order to perform pilgrimage on behalf of the Lord of Time, as it was the custom of Shiites of that time. Abu Muhammad Da'alaji gave some of the golden coins to his corrupted son and took him with himself to Meca in order to perform pilgrimage. When he returned, he said: "In 'Arafat I saw a swarthy handsome young man who was supplicating and praying. When I reached him, he looked at me and said: "Oh, Sheikh! Do not you refrain?" I said: "Oh, my master! From what should I refrain?" He said: "You have been given golden coins to go on pilgrimage on behalf of a person you know and you gave it to a corrupted person who drinks wine. It is about that this eye of yours gets blind." After forty days, that eye of his was lost.

6. To stand up when one hears his name, especially if the heard name of his is Ghaem. This is the custom and tradition of all walks of Shias in all cities whether they are Turk, Arab, Persian, and Hindi and so on. This matter is an evidence and source for this deed, although no document of hadith is mentioned for it. However it is heard that some of religious scholars have seen a document and hadith for this matter. The learned man Saiied Abdullah, the hadith scholar Jazayery's issue, was asked about it and he mentioned in some of his writings a hadith whose content is that one day in a meeting in which Imam Sadegh was present the name of that Imam was mentioned and Imam Sadegh stood up. This was what mentioned in *Al-Najme Al-Thagheb*. However the learned hadith scholar, Saiied Hassan Musawi Kazemi has said something in the complement of the book *Amal Al-Amal*. The summary of that is one of Shias scholars, Abd Al-Reza ibn Muhammad who was Motawakkel's issue wrote a book on Imam Reza and its name was *Taqijj Nyran Al-Ahzan Fi Wafat Al-*

Soltan Al-Khorasan. In that book it is narrated that when De'abel Khozaee was reciting his elegy for Imam Reza, he reached the verse, 'The raise of an Imam who will inevitably raise one day for the sake of Allah's name' and at this time Imam Reza stood up and bent down his head and put his palm on his head and said: "O Allah! Make his appearance and relief near and help us by his invincible help!"

7. One of the duties of worshipers in the darkness of absence is to supplicate and to ask Allah to save their religion and faith from evils doubts. They must read prayers, which are narrated for this affair. One of them is the prayer narrated by Sheikh No'amani and Koleyni. They used numerous reliable documents; Zorarah said that he heard that Imam Sadegh said: "There is a period of absence for our Ghaem before he appears." Zorarah asked its reason. He said: "He fears!" Then he pointed that he feared that his life might be in danger. He added: "Oh, Zorarah! He is the one who is expected. He is the one whose birth is doubted. Some people say that his father died and no successor he left. Some say that he is absent. Some say that he was born two years before his father's death. Some say that he was born dead. He is the expected one. Allah wills to put Shiites's heart to test. Then at this time they doubt." Zorarah said: "May I be sacrificed for you! If it happens that I live at that time, what should I do?" He said: "Oh, Zorarah! If you have such opportunity, read this prayer: "O Allah, let me know Thyself, because if I don't know you, I won't know your prophet. O, Allah, let me know Thy prophet because if I don't know your prophet, I won't know your argument. O, Allah, let me know Thy argument because if I don't know your argument, I will be misled from your religion."

Other prayer, which is very long, starts like the above-mentioned prayer and then continues with this

“Allahhomma Latometni Maytatan Jaheliitan’...” This prayer is mentioned in appendixes of *Mafateeh*. Saiied ibn Tawoos has mentioned it after narrated prayers after Friday afternoon prayer in the book *Jamal Al-Osboo’a*. Then he said that if you can not read it after Friday afternoon prayer, do not leave this prayer. Verily I found out that this is Allah’s favor to have given us such prayer, therefore, trust it!

Almost the same matter is said by Saiied ibn Tawoos about the prayer is attributed to Abu Hassan Zarrab Isfahani. It is understood from this noble words that something is bestowed by Imam Al-Mahdi about it and it is not unlikely by him. Another prayer is narrated by Sheikh Sadugh who said Abdullah ibn Sanan said that Imam Sadegh said: “Very soon you will be embraced by doubt. You will remain without any sign, guidance, and leader. No one will be rescued from doubt unless one reads Gharigh² prayer, “Ya Allah Ya Rahmano Ya Rahim Ya Moghalleb Al-Gholoob, Thabet Ghalbi ‘Aala Dynek³”. Abdullah ibn Sanan said: “Ya Moghalleb Al-Gholoob Wa Al-Absar, Thabbet Ghalbi ‘Aala Dynek⁴” Then he said: “Verily Allah, Almighty and Glorious, converts hearts and eyes, but say it as I say, ‘Ya Moghalleb Al-Gholoob, Thabbet Ghalbi ‘Aala Dynek⁵’.”

8. Asking that great Imam to help and to support when disasters, hardship, diseases, schimes and doubts take palce and there is no way. One must ask him to remove

1“O Allah, don’t take my life like ignorant people and let not my heart and mind abandon the faith after having been led onto the right path...”

2 Drowned

3 “O Allah, O Merciful, O Compassionate, O transformers of the hearts, make my heart stable in your religion!”

4 “O transformers of the hearts and the eyes, make my heart stable in your religion!”

5 “O transformers of the hearts, make my heart stable in your religion!”

doubts and disasters, for he is aware of one's status, wherever one is, and he can fulfill all that one asks and his favor embraces all people and he does not neglect to observe his people's affairs because he has divine power and knowledge. That great Imam wrote in a letter to Sheikh Mofid: "Our Knowledge contains all things about you. No news about you and disaster that happened to you will be hidden from us."

In the book *Ghaybat*, Sheikh Tusi narrated a hadith, which has a reliable document from Abulghasm Hosain ibn Ruh, the third deputy. He said: "Some of our companions disagreed about the matter the delegation of authority. I went to visit Abu Taher ibn Balal when he had not adopted false religions. I made him understand that disagreement. He asked me deadline. So I gave him some time. Then I returned to him. He presented a hadith to me according to his documents that Imam Sadeh said: "Whenever Allah, Almighty, wills to do an act, He presents it to the Prophet and then Imam Ali and then other Imams till the Lord of Time. Then that will be presented to the world. When angels want to present a deed to Allah, first they bring it to the Lord of Time and to other Imams and then to the Prophet (p.b.u.h.) and finally to Allah, Almighty and Glorious." So whatever is descended is through them and whatever is ascended is through them. They do not have no need of Allah even for a moment.

Saïed Hosain Mofti Karki, Mohaghegh Thani's issue, has narrated in the book *Daf'a Al-Manawat* from the book *Barahin* that Abu Hamzah has said that Imam Kadhim said: "There is no angel which Allah sends to the earth unless he goes first to Imam. Then he presents the matter to Imam, who is the center of angels coming and going." In hadith by Abu Al-Wafa Al-Shirazi we read that the Prophet told him, 'Whenever you are in tight position and you have problem, supplicate Hazrat

Hojjat who helps you. He is the rescuer and sanctuary for everyone who beseeches him for help.”

In the book *Basaaer*, Sheikh Kashi and Sheikh Saffar narrated from Romilah who said: “I fevered bitterly at time of Imam Ali. I thought that no thing was better to take a bath and to perform prayer at the back of Imam Ali. I did so and I went to mosque. When Imam Ali ascended pulpit, I felt fever again. After he returned, I followed him to the place he went. He said: “Oh, Ramileh! I saw that some parts of your body twist.” I told that great Imam about my status and what led me to perform prayer at the back of him. He said: “There is no believer who is sick unless we get sick for his sickness. A believer does not get sad unless we get sad for his sickness. He does not pray unless we say amen for him. He will not be quite till we pray for him.” I told that great Imam that this favor and blessing includes only those who are with him and what about those who are in other places? He said: “No believer in the east or in the west is hidden from us.””

Using many documents, Sheikh Sadugh, Sheikh Mofid, and Sheikh Saffar narrated that Imam Al-Baghir and Imam Sadegh said: “Verily Allah does not leave the earth without a learned person (Imam) who knows all about the earth, what is too much and what is lacked. If believers add anything, he decreases it and if they lack any thing, he adds. If it was not so, Muslims get confounded at affairs and they can not distinguish the truth from the false.”

In *Tohfah Al-Zaer* by Majlesi and *Mafateeh Al-Nejat* by Sabzewari it is narrated that one who has any request and need, he writes it in a letter and throw it in one of Imams graves or he seals it and makes some clean mud and then puts in it and throws it in a stream or well. It will be delivered to the Lord of Time who himself cares for fulfilling what is asked. The letter is written in this

way: "In the name of Allah, the Merciful the Compassionate. O, my Master, O, my Guardian, I have written this letter cryingly and imploringly to you and complaining about what has befallen me. First to Allah, Almighty and Glorious, and then to you I seek refuge from the affair that suddenly has befallen me and occupied my mind, prolonged my thinking, deprived me of some of my intellect, changed great divine blessing towards me, my friend leaves me with disasters and when dear and close friend sees that it has befallen me he abandons me, I can not plan an action to ward off, and my power and endurance can not stand. Therefore, I seek refuge to you for this affair, and for this demand I trust in Allah and you to defend me. I know your position before Allah, the Lord of both worlds, the deviser and owner of affairs. I trust that you hasten to interced for me with Allah, Gloty be to His Praise. I am sure that Allah (be He exalted and blessed) answers your request which is to bestew what I ask. And you my Master deserve to materialize my guess and confirm my wish about you regarding this affair (mention your demand). I can not tolerate and endure this. And if I deserve to be answered while I have done bad deeds and have neglected carrying out devine orders, so O, my Master, may Allah send His praise to you, help me when I am sorrowful, submit my demand to Allah before harm is caused and rebuke of enemies. Therefore, it is because of you that blessings are bestowed on me. I beg Allah Mighty help and forthcoming victory, in which all wishes come true, all beginnings start well, all deeds end happily and there is safety against all fears in all times. He (be He exalted and blessed) does whatever He wills, so He is sufficient for me and He is the best deputy from the beginning to the end." Then he goes to a river or a well and trust one of Al-Mahdi deputies, Othman Ibn Sa'ayd Al-'Amri or his son, Muhammad

ibn Othman, or Hosain ibn Ruh or Ali ibn Muhammad Al-Sammari and calls one of them and says: "O so and so, the son of so and so, peace be on you. I testify that you died for the sake of Allah, live before Allah and you are successful. I addressed you who live before Allah, Almighty and Glorious. This letter and demand is for my Master. So take this to him for you are trustworthy and confident."

Then he throws the letter in a well or a river and his request will be fulfilled. It is understood from the above mentioned matter that those four great men who had been intermediary between people and that Imam in the short absence period for presenting people's problems to the 12th Imam and asking answers and receiving letters are with that great Imam and still do such honorable work. So it gets clear that the generosity, kindness, favor and blessing of Imam of Time (May Allah send him peace!) embraces every lost, sorrowful, helpless, afflicted, and puzzled man. He is for every man who is sincere, needy and in corner. If a person is ignorant, he will be given knowledge, if he is lost, he will be led to its destination, and if he is sick, he will be healed.

As it is clearly understood from the stories and narrations, the Lord of Command is present among worshippers and people, he sees their position, he can remove disasters, he is aware of secrets and because he is absent, he is not removed from his caliphate and he has not given up the rules and customs of divine leadership. He does not admit inability of having divine power and if he wills, he will resolve the problem, which is not known to anyone and is only in the heart of a person without direct touch and attempt to know it. If he wills, he will lead man's heart to a book or to a learned man having the remedy of his illness. Sometimes in dream he teaches a man a prayer for

healing his sickness. Sometimes a person who is in a difficult position and needs something very much supplicates and begs Allah, but he is not answered because whether he is not really helpless or the way and the solution is shown to him but he is not aware of it, like a person who is unaware of religious decrees and he is said to go to one who knows such decrees. Concerning this, that great Imam wrote to Ishagh ibn Yaghub in answering his questions: "When disasters happen to you, refer to our hadith narrators and verily they are my reason for you and I am Allah's reason for them."

Therefore, while an unknowing person can find a learned person or his book about religious rules, although he must travel, he is not helpless and dependent. Moreover a learned person who can solve his problem and remove his doubt by the help of books, reason, tradition and texts, he will not be helpless and weak. Those who live not according to divine scales and religious rules and are not content with what is rejected and praised are not helpless for they do not have some things, on which life is not dependent. And many other cases that man deems himself as helpless but after frank contemplation he finds that it is wrong. If he is really helpless and needs support, perhaps it is not his good or it is not the good of the whole system to have his needs fulfilled, for it is not promised to fulfill any request, but it is said that only Allah, Almighty, and his successors can answer requests, not that all requests mentioned are fulfilled. When that great Imam was present in Meddina, Mecca, and Kufa, there were many helpless and needy friends and devotees of Muhammad and his family (Ahl-Al Bait) most of who asked him to solve their problem, but they did not receive any solution. It is not in a way that any one who asks anything is answered, for this causes chaos in system of the world

and it removes all rewards and great compensations of those who suffer and are in disastrous position, because when they see their rewards, they wish that their flash was torn apart and Allah with His ultimate power, compelte wealthiness, and His embracing knowledge has not done such with His servants.

Chapter 7

The Signs of Appearance of the Lord of Time

In this chapter it suffices to mention some of what the hadith scholar and religious jurisprudent, the deceased Saïed Isamil Aligholi Nuri has written in his book *Kefayat Al-Mowahhedyn*. These signs are divided into two parts; inevitable ones and evitable ones. Now we list the inevitable ones:

1. The Emergence of Dajjal: He claims godliness and because of his inauspicious being, slaughter and sedition take place in the world. It is understood from reports that one of his eyes is removed and his left eye is in the center of his forehead and it shines like a star. A stain of blood is located in the center of his eye. He is very big, strong, and tough. His appearance is strange and he is skillful in witchcraft. Before him there is a black mount, which seems to people bread, and before his head there is a white mount, which seems to people current transparent waters. He cries: "Oh, My friends! I am your great god." Evils, dead hypocrites, pagans, priests, and witches gather around him. Demons gather around him and they play all sorts of music instruments and dance and they entertain the hearts of those, who follow him and they play and dance so well that feeble-minded men and women will be excited to dance. All people follow him to hear pleasant songs and voices as though they were drunk. Abu Imamah narrates that the Prophet says: "Each believer who sees Dajjal must spit at him and recite Sura Hamd for removing his damned spell and wizardry." When that damned person emerges, the world will become chaotic and messy. A war happened

between him and the army of Ghaem. Finally he will be killed by Allah's argument or Jesus Christ.

2. There will be a heavenly cry and shout and there are many reports, which indicate that it is unavoidable. Mofazzal ibn 'Aomar narrates that Imam Sadegh says: "Hazrat Ghaem enters Mecca and appears near Kaaba and when the sun rises and herald cries from the direction of sun in a way that all dwellers of the earth and the sky hear, 'Oh, all people! Be aware that he is Al-Mahdi of Al-e- Mohammad (Muhammad family). Call him by the name and title of his ancestor Allah's messenger. His noble ancestry goes back to his great father, Imam Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hosain ibn Ali ibn Abu Talib (May Allah's peace be on them!)." He declares his noble lineage to his pure and clean fathers in a way that all people of the world hear it. Then he says: "Swear allegiance to him so that you may be guided and do not disobey him for you will be go wrong path!" After this, all people from cities, villages, deserts, and islands go to Mecca and visit that Imam. Satan cries: "Oh, people! Your god has emerged in the region Yabes. He is Othman ibn 'Aanbasah, the offspring of Yazeed ibn Moavia ibn Abu Sofyan. Promise loyalty to him so that you will be guided and do not oppose him for you will be misled." Then angels, noble jinn and people negate him and hypocrites and those who doubt and people of darkness follow him. Another yell and shout is heard before the appearance of Al-Mahdi and it is of the inevitable signs. It will be heard in the 23rd night of Ramadan month. All people of the world will hear it. That herald is Gabriel who says loudly: "Ali And his Shiites are right and true."
3. The emergence of Sofyani in the region Yabes (a dried desert between Mecca and Damascus): He is a man of bad face and he is pockmarked and strong. His name is

Othman ibn 'Aanbasah, the offspring of Yazeed ibn Mo'awiah ibn Abu Sofyan. He, the damned, conquered five great cities; Damascus, Palastine, Jordan, Qinnasrin. Then he sends many armys to various palces and many of his army go to Baghdad and Kufa. They slaughter many people and rape many women. In Kufa and Najaf many men will be killed. He sends a part of his army to Damascus and a part to holy Medina. When they reached Medina, they will be engaged in slaughtering for three days. They destroy many places. They then go to Mecca, but they do not reach there. That army sent to Damascus will be defeated by Al-Mahdi army and all of them will be killed and all of their properties will be taken. That damned person causes disturbance and sedition a lot around big cities and he causes sedition especially against Imam Ali friends and Shiites, even his herald says, 'Whoever brings the head of one of Imam Ali friends will be given 1000 dinars.' So people give information about their neighbors for the sake of money. Neighbor says that in his next house Imam Ali friend lives.

4. Plunge of Sofyani's Army in Bayda. The part of his army that goes to Mecca reaches a region calld Bayda which is between Mecaa and Medina and there Allah sends an angel and he cries, 'Oh, Earth! Swallow these damned people!' Then the earth sollows the army that has 300 thousands soldiers with horses and weapons except two persons who are brothers and belong to the tribe Johaniiah. Angels turn the brothers' faces back and call one of them Bashir (harbinger of good news) who goes to Mecca and gives good tidings to the Lord of Command that Sofyani's army is ruined, and they call the other borther Nazir (harbinger of bad news) who goes to Damascus and frightens Sofyani. When Sofyani hears that, he moves from Damascus and comes to Kufa and causes much destruction there and when Imam Al-

- Mahdi comes to Kufa, he escapes and goes back to Damascus. Then Imam Al-Mahdi dispatches his army to him and he will be killed in the Rock in Jerusalem. He will be beheaded and his evil soul will enter the Hell.
5. The murder of The Pious Soul, between Rokn and Maghame Ibrahim (the places Around Kabaa). He is of the Phrophe't's Ahl Al-Bait (Mohammad Family).
 6. The appearance of Saiied Al-Hassany who is a good-looking young man from Ghazvin and Mazandaran, he will says loudly, 'Help Muhammad family, for they ask your assistance!' This Saiied Al-Hassany is appearantly the offspring of Imam Al-Hassan Al-Mojtaba. He does not claim falsehood. He does not call people to his own self. He is one of the sincere Shiites of twelve Imams and he follows the true religion. He does not claim to be Al-Mahdi or his deputy, but he will be obeyed and will be a great man and leader. His deed and words are according to the pure religion of the Seal of prophets. At the time of his appearance paganism and oppression has embraced the whole world and people suffer tyrants and corrupted people and some believer are ready to help the oppressed. Saiied Al-Hassany asks people to help the religion of Muhammad family and people answer his request. Strong and brave men from Taleghan, a city near Tehran, who are riding fast horses and have weapon gather around him and he rules them like a just king and gradually they defeat oppressing people and they cleanse all pagans and opprossers from where they live to Kufa. When he and his followers reach Kufa, he will be informed that Al-Mahdi of Muhammad family has appeared and has come from Medina to Kufa. So Saiied Al-Hassany along with his followers goes to him and asks Imam to show the reasons of Imamate and prophets' heritages.
 7. Imam Sadegh says: "I swear to Allah that that young man knows Imam Al-Mahdi and knows that he is right,

but his intention is to uncover the truth for people and his followers." Then that Imam presents the reasons of Imamatus and prophets' heritages and Saied Al-Hassany and his followers promise loyalty to him except some of them who are about four thousands persons. They carry the holy Quran around their neck and say that what is presented is only sorcery. Then Imam advises them, but they will not listen. They will be given three days opportunity. They are very like Khawarij of Nahrawan who were in the army of Amir Al-Muminin Ali in Saffein war.

8. A palm (inner surface of the hand) appears in the sky. In another narration we read that it is a chest and a palm that appears in front of the sun.
9. The ellipse of the sun happens in the middle of Ramadhan month and lunar ellipse happens in the end of Ramadhan month.
10. The signs that happen in Rajab month. Sheikh Sadugh narrates that Imam Reza says: "It is inevitable that Shiites suffer great disorder and sedition and it happens when their Imam is absent and the dweller of the heaven and the earth shed tears for him. When his appearance gets near, people hear three voices from the sky:
 - A) "Now the curse of Allah is upon wrong-doers"¹
 - B) "The threatened Hour is nigh"².
 - C) A body will be placed before the sun and it will be heard that Amir Al-Muminin Ali has returned to the world for killing those who are oppressors.
 At that time believers will have relief and salvation."
11. It is narrated that Bani Abbas will face disagreement among themselves and their government will be toppled down. It will happen before Hazrat Ghaem appearance

1 Sura 11, Verse 18

2 Sura 53, Verse 57

and it starts from Khorasan province.

Now the list of evitable sings, some of which have happened and some not. We mention some of them:

1. The destruction of Kufa wall.
2. Flowing a stream from Euphrates River to lanes of Kufa.
3. Reconstruction of Kufa after it is destroyed.
4. Najaf Sea will be again full of water.
5. Flowing a stream from Euphrates River to Najaf.
6. Appearance of a comet near Capricorn.
7. Serious famine happens before his appearance.
8. Earthquake and plague in many cities.
9. Relentless murder.
10. Menarets get long and the Qur'an books get nice and beautiful.
11. Destruction of Baratha mosque (A mosque in Baghdad).
12. A fire appears in the east of the earth for seven or three days and it will be in the sky and it causes astonishment and fear.
13. Redness appears in the sky and it covers all the sky gradually.
14. Many murders happen in Kufa for there is disagreement.
15. Metamorphosis of some people in the form of monkey and pig
16. Movement of black flags from Khorasan
17. Unprecedented heavy raining in Jamady Al-Thanni month and Rajab month.
18. Arabs get unrestrained and go wherever they want and do whatever they like.
19. None-Arab kings lose their dignity and respect.
20. Rise of a star in the east. It shines like moon. It appears in the form of crescent and it is so shining that all eyes will be attracted. Its two sides curve so much that they are about to touch each other.
21. Sins, paganism, and corruption embrace the whole world. It means that such actions are seen everywhere in the world. People tend to imitate pagan people's deed,

words, way of life, behaviors, and clothes. They will be religiously weak. They do not believe in religious rules and customs. At this time people increasingly tend to be like pagan people from all worldly aspects, especially at this time people are more in difficulty. They even adapt the rules of paganism and they act according to them in all outward affairs. And there are many persons who really believe in their acts and words; they have confidence in them (pagans) about all affairs and some of them lose belief in Islamic teachings. Even they educate and train their children according to their rules and belief, as it is usual that people do not let Islamic teachings and rules root in their minds. This makes many of them to have no belief in Islam when they reach maturity and they live in this way. This is also the position of those who associate with such people and their family will have the same fate. If you think well, you will find out that paganism rules the world, except few people most of who have weak faith and Islam. Most of prosperous countries are ruled by pagans, hypocrites and polytheists and so most people are unbeliever, hypocrite, and polytheist except few of them. Believers who believe in twelve Imams are so dispersed and divided, for they have disagreement about the principles of religion, that the people of truth are rare and few. For many of them commit oppression, eat what is unlawful, do what is most evil and infringe upon the rights of others, they do so much wrong to themselves that nothing of Islam and faith is remained in them, except a name, which is not equal to what is named, and a custom and rule which is against religion. Therefore save a name, no effect of Islam will remain in the earth, unless very small part of it, which is defeated and conquered. Such people have no effect in propagation of Islam and vice will be virtue and virtue will be vice among people. Except a name and outward

custom, nothing of Islam will be left. It seems that the tradition of Amir Al-Muminin Ali and other pure Imams is lost and it is near that the whole religion of Islam will be wrapped up (So we take refuge to Allah!). The Prophet says: "Islam was exotic and lonely at its advent and it will come again and will be exotic and lonely once more." Islam has appeared now and it is near that all the world to be covered by oppression and sin and indeed it is so. Therefore, the minority of believers must supplicate and beg Allah, Almighty, to hasten the appearance of Imam Al-Mahdi. Imam Ali says:

"When the bell tolled nightmare attacks and buffalo talks, very strange things happen: fire flames in Nasibain and Othmani flag appears in dark desert and Basra will be disturbed and troubled and some of them dominate others and every group inclines to other groups and... wait for speaker of Moses from the tree on the Sinai mount."

Also Imam Ali says something about the signs of Hazrat Ghaem appearance in his noble words:

"When people kill ritual prayer, cause damage to deposit, deem lie lawful, commit usury, receive bribe, sell religion to the world, employ ignorant people, counsel women, cut their relationship with their relatives, follow their desires, think too little of lives, deem patience and tolerance weakness, and believe that oppression is the cause of pride. Kings lead dissolute life, ministers commit oppression, introducer is one who makes them known and the Quran readers are traitor. False testimonies appear, sin, calumny, and mutiny take place. The Quran books and mosques are ornamented, minarets are lengthened, the wicked are respected, groups are increased, opinions are changed, promises are broken, the promised day is approaching, men take their wives as their partner in business for they have great greed for the world, immoral persons have a loud voice and people listen to them, the worst man is the leader of people, who is feared by all wicked and corrupted persons,

liar is confirmed, and betrayer is trusted, singers sing and musical instruments are applied, the last one of this nation damn the first of this nation, women ride vehicles, women are like men and men are like women, witness testifies while he is not witness, another witness testifies to satisfy what he knows as being unjust, they engage in knowing what is not for religion, they prefer the worldly action to the Hereafter, they cause wolf heart to dress lamb skin, while their hearts smell worse than corpse and they are bitter than aloes, at this time hasten, hasten, for the best abode is Jerusalem, and it happens that people wishes to live in Jerusale.”

It is proper to mention the summery of our deceased Sheikh Theghat Al-Islam Noori after he proved that Shiites who believe in twelve Imams will be the only salvaged sect of seventy two sects. He says: “Saving this group in these ages will be ultimately weak and uncertain for some matters; the frequency of coming and going of pagans to the holy places of Iran, Muslim’s much association with them and Muslim’s kindness towards them, and receiving various things and furniture from them so that nothing of necessary matters of life and means of calm life is left unless we see their trace and name in them. The result of it is corrupted behaviours and harms that are found in Islam religion:

First: The profound hatred and animosity towards pagans and apostates is one of the principles of religion and faith is removed from heart and it is replaced with kindness and friendship that is in opposition to Allah’s friendship and His friends and it is like water and fire. Even associatation and relationship with them is of glory and dignity, while Allah says: “Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or, their sons or their brethren or their clan...”¹

In Addition, He says: “O ye who believe! Choose not My

¹ Sura 58, Verse 22

enemy and your enemy for friends...¹”

In the book *Man Layahzoroh Al-Faghih*, it is narrated that Imam Sadegh says: “Allah sent a message to one of his prophets in order to be said to believers that they must not wear His foes’ clothes, eat His foes’ foods and go their path, for if they do they will be of His enemies as they are His enemies.” In the book *Ja’fariyat* we read a hadith by Imam Ali, which has the same meaning and in its end it said: “...Do not have the appearance of my foes!”

In the book *Amaali* by Sadugh we read that Imam Sadegh says: “One who likes a pagan deems Allah as foe and one who deems a pagan as foe likes Allah. Friend of Allah’s foe is Allah’s foe.” In the book *Sefat Al-Shiiah* it is narrated that Imam Reza says: “Verily among our friends there are some persons whose sedition and plot is more threatening for our Shiites than Dajjal.” Then narrator asked, ‘How come?’ Imam Reza said: “For they like our foes and deem our friends as foe, for when it is so the truth and the false will be mixed and it will be confusing and so believer can not be differentiated from hypocrite.”

In *Khesaal*, it is narrated that Imam Reza also said about the extreme Shiites and those who believe in determinism and those who liken Allah to something: “One who likes them alienates us and one who alienates them likes us and one who associates them abandons us and one who abandons them associates us and one who annoies them does good to us and one who does good to them annoies us and one who respects them insults us and one who insults them respects us and one who rejects them accepts us and one who accepts them rejects us and one who does favor them causes evil to us and one who causes evil to them does favor us and one who approves them denies us and one who denies them approves us and one who gives them gift rejects us and one who gives us gift rejects them. O, the son of Khalid! One who is one of our Shiites must not befriend them

¹ Sura 60, Verse 1

and must not ask their help. Since the status of this kind of pagans is like this, the status of other pagans is not better if not worse."

Second: gradually one learns to dislike Muslims' religion and method. pious persons, the learned persons, those who stick to the rules of religion, and those who wholeheartedly and verbally deny association with and similarity to them. This corruption and sedition has reached to the point that association with the learned and masters of religion is deemed as association with abominable persons who if seen, face will be grim and heart is annoyed. Even people mock them in the form of poem. They do the same works that pagans did when they saw believers. Pagan mocked believers in any way possible with hands, words, and eyes. Allah in numerous postions has promised corrupted persons and debauchees to be punished worldly and otherworldly. Allah will do the same with these present people. In many reports we read that the circle of faith is limited to likes and dislikes for the sake of Allah. It is narrated that faith is only loving and hating for the sake of Allah; to like what He likes and to hate what He dislikes.

In *Nahj Al-Balagheh* we read that Imam Ali says: "If only we liked what Allah deems as enemy and respected what Allah despises, it would be enough for us to oppose Allah and to disobey Him." On the whole, the nation of the last prophet has reached to a point that most of common people are not aware of neccessry issues and decrees. Even by association with polytheists and unbelievers so many words of blasphemy and vice, which are the heritage of apostacy, are so widespeard among pople that crowds of peole abandon Islam while they do not know and if they know they do not care. Aristocrates are proud to break fast before people in Ramadhan month and mock religion followrs and deem them as insane and lacking commonsense. They consider belivers as ignorant people and dull and sometime they call them sanctimonious. These people constantly object to the deeds of Allah, Almighty and Glorious. They admire western scientists and describe their knowledge,

intelligence, and industry. They say their knowledge of nature and mathematics is beyond others' power and it is like miracles of prophets. They avoid the parties and meetings of the religiously learned persons. They get sad and upset when speech is about the Doomsday and the Hereafter. If they happen to be in such a meeting and gathering, they go to sleep or engage their mind and heart in something else. They consider worthless to respect the people of religion and poor people. They spend and use unlawful matters and things, which are gained by exploitation of orphans and widowers, in the way of sin and the unlawful. They consider themselves to be worthy of respect and honor. They say that the learned people and pious people who exploit people's properties are beggar and abject. They substitute deviated and profane books for Allah's book and the works of Imams. We see fewer sins remained are not committed everywhere and their obscenity is not remained. We also see less worship remained and only their names are seen and heard and they are corrupted. The people of truth can not enjoin people to do good and can not forbid people from doing bad. They are disappointed at its effect. When they are lonely, they shed tears and mourn for the weakness of faith and alienation of Islam.

Thanks Allah that it becomes clear that the tidings of the Prophet about happening of these corruptions in his nation are true. Great Sheikh Ali ibn Ibrahim Ghommi says in his interpretation book that ibn Abbas says that he went on pilgrimage with the Prophet. When Allah messenger took the ring of Kabaa door, he looked at us and said: "Do not I inform you of the signs of Doomsday?" At that time the closest man to him was Salman and he said: "Yes!" The Prophet said: "One of the signs of Doomsday is that prayer is spoiled and lust and passion is followed. People tend toward false opinions. They respect owners of properties, because of their wealth. They sell religion to world. Seeing those vices, believer's heart will be melted as salt is melted in water, therefore, he has no power to change it." Salman said: "Are these verily going to happen?"

The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. Then vice will be virtue and virtue will vice. Traitor will be trusted and trustworthy person will commit treason. Liar will be approved and truth-speaker will be denied." Salman said: "Will these take place?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time women rule and there will be participation of salve-girls. Childern sit on pulpits. Lie will be deemed sharpness and cleverness. Alms-tax will be indemnity and damage, that is if they pay it, it will be loss. If they take the properties of pagans as booty, they use them for their own sake, that is they do not spend them for Muslims. Man does bad to his parents and hates his real friend. A comet will appear." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time wife will be man's partner in business. It will rain in summer. There will be no brave and generous man. Poor man will be despised. In market a seller says that he does not gain profit from that good and someone says that he does not sell anything." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time one rules people and this ruler kills any one who says anything and renders those who are silent helpless. Verily this ruler takes over their booty and disrespects them. He will murder them. In fact their heart will be filled with fear and corruption. Therefore, you will always see them while they fear." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time things will be brought from various palces, from east and west. They have different colors. Then woe to the weak people of my nation and woe to them for Allah! They, whose body is as big as other men's body, but their heart is like devil's, do not have mercy on miner children and do not respect adults." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet

said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time, men will be sexually satisfied by other men and women likewise. Men lust after men as though they were girl. Men will be like women and women will be like men and women will sit on saddle. May Allah curse such women!" Salman said: "Oh, the Messenger of Allah! Do these come into being?" The Prophet said: "Oh, Muslim. Yes, I swear to the One who has the control of my life. At that time mosques will be ornamented with gold and other things as Chirstain and Jewish temples are done. The holy Quran book will be ornamented and minarets will get lengthened." Salman said: "Oh, the Messenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time men wear golden things and silken cothes." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time, usury and Ayneh transaction¹ happen. Bribery becomes widespeard and religion will be looked down on and the worldly matters are ranked high." Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time Singing slave-girls appear and musical instruments will be used widely and bad people rule nation. Salman said: "Oh, the Mesenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time, rich people go on pilgrimage for sightseeing and pleasure and middle people do it for business and poor people do it for dissimulation and hypocracy. At that time some people come and they learn the holy Quran for the sake of other than Allah and they learn for singing. Some people who learn the knowledge of religion for anything but Allah. Illegitimate

¹ In this transaction good is sold at a certain price and on a certain date and then seller buys again that good at lesser price. This is a kind of trick for making usury lawful.

children will increase and Quran will be recited as singing." Salman said: "Oh, the Messenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time, sanctities will no longer be honored and sins are committed and the bad dominate the good people. Lie is spread and people will be stubborn. Poverty is seen everywhere. People will be proud of their clothes. It rains when it is not its time. Chess, backgammon, and musical instruments will be deemed good. Enjoining people to do good and prohibiting them from bad things is deemed bad and therefore believer will be more inferior than servant. The Quran reciters and worshipers will openly reprimand each other and they will be called unclean and wicked in the heaven." Salman said: "Oh, the Messenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life. At that time, Friday comes after Friday and nothing is given to poor person." Salman said: "Oh, the Messenger of Allah! Do these come into being?" The Prophet said: "Oh, Salman. Yes, I swear to the One who has the control of my life..."

On the whole, devotion and steadfastness for religion is not found in people. If a pagan or an opponent causes serious harm to religion, Muslim does not get as much worried as when a Muslim brother does financial damage to him. If crowds of people abandon Islam, he does not get worried.

Chapter 8

Four Deputies of The Lord of Time

We just mention what is said in the book *Kefayat Al-Mowahedeen*:

The first:

He was Othman ibn 'Amri, in whom Imam Al-Mahdi trusted and had full confidence. Imam Ali Naghi and Imam Al-Hassan Al-Askari also trusted him and he was their lawyer in doing their works when they were alive. He was from Asadi trib and his ancestor was Ja'far ibn 'Amri. He sold oil. He had chosen this job for the sake of dissimulation and that the mater of deputation had to be hidden from Allah's foes. Shiites handed over the properties that they brought for Imam Al-Hassan Al-Askari to him and he put them among his goods and sent to the Imam. Ahamd ibn Ishagh Ghomi, who is one of the great Shiite scholars says: "One day I went to visit Imam Ali Naghi and said: "My master! I could not always come to visit you, so whose words do I accept and believe and whose order must I obey?" He said: "This Abu 'Amr is a trustworthy man and whatever he says and declares is on my behalf and from my side." When Imam Ali Naghi departed, I visited Imam Al-Hassan Al-Askari and said to him what I had told his great father and he said: "This Abu 'Amr is a trustworthy man. Last Imam trusted him and I do trust him. Whatever he says to you whether I am alive or dead is true and from my side."

In the book *Behar*, Allamah Majlesi narrates that some of the trustworthy hadith scholars say: "Some Yemeni people went to visit Imam Al-Hassan Askary and brought some properties and goods to that Imam of both worlds. That great man said: "Oh, Othman! Verily you are my deputy and reliable person for

Allah's properties, go and take those goods that Yemeni people have brought!" Yemeni people said: "Oh, our master! We swear to Allah that Othman is of the preferred Shiites of yours. Verily for you he is the trustworthy man for Allah's properties and now he is more respected before us." Imam said: "Be aware that Othman ibn Sa'eed 'Amri is my deputy and his son Muhammad ibn Othman is the deputy of my son, Al-Mahdi."

In the book *Behar*, Majlessi himself narrates that after the departure of Imam Al-Hassan Al-Askari, Othman ibn Sa'eed was apparently making preparations for the funeral of that great Imam, and the Lord of Command assigned him as his deputy and lawyer after his father death. He answered Shiites's questions through him. Out of Imam's benediction he was aware of what people wanted to give him as Imam's share, he knew what was secret and he was aware of the invisible. He described the goods that people wanted to submit him; which one was lawful and which one unlawful and how much and how many they were, to whom they belonged. Imam informed him of all of these. The position and status of the rest of his deputies and lawyers were the same that because whether in dream or by a letter they were assigned as his deputy and lawyer.

The second:

He was Muhammad ibn Othman ibn Sa'eed 'Amri who and whose father were trusted by Imam Al-Hassan Al-Askari and he informed his Shiites that he was his son, Al-Mahdi, deputy. When Othman ibn Sa'eed 'Amri, his father, was about to departure, a letter came from Imam Al-Mahdi that consoles his father's death and assigned him as Allah's friend's deputy. As Sadugh and others narrate the letter was as the following:

"Verily we belong to Allah and we return to Him, whose order we obey and whose decree and will we get satisfied with. Your father lived happily and luckily and died while he was liked most and virtuous. May Allah bless and let him be with His friends and supporters who always help Imams with affairs

that bring closeness to Allah and His religion Imams! May Allah make him happy and forgive his mistakes! May Allah reward you greatly and bestow you good patience for the mournful event befell you! You faced sad happening and so did we. Your father's departure frightened you and us. So in the end may Allah bestow him his grace and bliss in the Hereafter which is his place to rest and in the Limbo. Of your father's perfect happiness is that he has such a son who is Allah deputy and successor by the command of Allah. Be merciful and beg forgiveness for him and I say that I thank Allah for Shiites' hearts get happy because of your status, position and what Allah has given you. May Allah secure, guard, help, strengthen, and bless you!"

This letter indicates that how great and important these men were.

Allamah Majlessi, in his book *Behar*, narrates from the book *Gheybat* by shiek Tusee that some companions say when Othman ibn Sa'aed died, a letter from the Lord of time came to Muhammad ibn Othman ibn Sa'aed 'Amri which reads:

"After the death of Othman ibn Sa'aed, may Allah save his issue who is our trustworthy man during the lifetime of his father (May allah be satisfied with him and may make his face happy!), whose son is like his father to us and he is his successor. Whatever he says is what we order and he acts according to our command. May Allah help him and be his master!"

Kloeyni narrates that a letter came from the Lord of Command, which reads: "Muhammad ibn Othamn- May Allah be satisfiaied with him and his father!- is our trustworthy man and what he writes is from my side." He did many miraculous deeds and presented many reasons which were by the permission of the Lord of Time. His daughter, Omme Kolthum, says that Muhammad ibn Othamn wrote some books on Islamic jurisprudence which he had learnt from Imam Al-Hassan Al-Askari, the Lod of Time and his father. When he was about to die, he gave those books to Al-Hossain ibn Ruh.

Sheikh Sadugh himself narrates that Muhammad ibn

Othamn says: "I swear to Allah that the Lord of Time comes to the ceremony of Haji every year and he sees people and he knows them and they also see him, but they do not recognize him." In another narration we read that he was asked whether he has seen the Lord of Time and he says: "Yes! I visited him last time in Allah House, while he was saying: "Oh Allah fulfill what you have promised me!" He also was saying: "Oh! Allah take revenge on my foes by me!"

The third:

He was Al-Hossain ibn Ruh. He did some jobs when Muhammad ibn Othman was alive and by his order he took care of some affairs. Some believers and pious persons were trusted by Muhammad ibn Othman and one of them was Al-Hossain ibn Ruh. In people's view, others' attributes were more like Muhammad ibn Othman's than Al-Hossain ibn Ruh's attributes to him. They thought that after Muhammad ibn Othman, Ja'far ibn Ahmad would be his successor, for he was very much like Muhammad ibn Othman, even in the end of his life all his food came from Ja'far ibn Ahmad.

In the book *Behar*, Allamah Majlessi narrates from the book *Gheybat* by Sheikh Tusee that when Muhammad ibn Othman was about to departure, Ja'far ibn Ahmad was sitting above his head and Al-Hossain ibn Ruh was sitting at his feet. Muhammad ibn Othman said that he was commissioned to assign Al-Hossain ibn Ruh as his successor and to hand over affairs to him. Then Ja'far ibn Ahmad stood and took the hand of Al-Hossain ibn Ruh and seated him above his head and he himself sat at his feet. In a famous narration, it is said that Muhammad ibn Othman called all great and old people and said: "Whenever I die, my successor will be Al-Hossain ibn Ruh. Verily I am ordered to set him in my position after my death. Then to him refer, trust and ask him!" In another narration, we read that some of Shiites came to Muhammad ibn Othman and asked if he died, who would be his successor! He answered: "Abu Al-

Ghasem Al-Hossain ibn Ruh is my successor. He is the deputy of the Lord of Time. He is the trustworthy man for Imam Al-Mahdi. So counsel him about your jobs and trust him about your important works. I am ordered to tell you this." In some books we see the letter of the Lord of Time that is for Al-Hossain ibn Ruh. It is also narrators from some realibale hadith narrators in *Behar*. We mention its summery:

"We know him (Al-Hossain ibn Ruh) and may Allah make him in a way aware of all things that are good for him and what may make Him satisfied! May Allah help him! We get aware of what he has written, we get aware of how much he is trusted, and we have confidence in his faith. Verily he has such a position and rank in our view that he will be happy. May Allah increase his benevolence towards him! Verily He owns all favors and blessings and has power over everything. And Allah who has no partner must be praised and may His peace be on His messenger Muhammad and his family!"

He behaved opponents so good and he made dissimulation in Baghdad in a way that all four religions claimed that he was one of them and every tribe was proud of his relation to them.

The fourth:

He is Sheikh Abu Al-Hassan Ali ibn Muhammad Samoryy. When Sheikh Abu Al-Ghasem Al-Hossain ibn Ruh was about to die, he assaigned Abu Al-Hassan Ali ibn Muhammad Samoryy as his successor by the order of the Imam of Time. The 12th Imam (May Allah hasten his appearance!) answered his Shiites' questions, showed miracles and did wonderful deeds through him. By the order of that great Imam, Shiites submitted their properties to him and he sent them to the Imam. When he was about to die, Shiites came to him and asked him to specify a successor and he answered: "Allah has an affair that He must complete (that is The Major Absence must be started.)."

Sheikh Sadugh says that when Sheikh Abu Al-Hassan Ali ibn Muhammad Samoryy was about to die, Shiites came to him and asked who would be the next deputy. He said: "I am not ordered to specify anyone for this matter." Sheikh Tusee says in the book

Gheybat and Sheikh Sadugh says in the book *Kamal Al-Dyyn* that when Sheikh Abu Al-Hassan Ali ibn Muhammad Samoryy was about to die, he brought a letter out. It reads as follows:

"In the name of Allah, the merciful, the compassionate. Oh! Ali ibn Muhammad Samoryy! May Allah bestow you religious brothers great reward for your departure! Verily you will die in six days from now on. So be ready and do your jobs and don't specify any one as your successor. After your departure, The Major Absence takes place. And I will not appear till Allah, Almighty, lets me. This Appearance will come when this absence is lengthened and hearts became hardened and the earth is filled with sin and oppression. Very soon some of my Shiites will come who claim that they have seen me. Be aware whoever says that he has seen me before Sofyani emerges and the heavenly cry is heard, is liar."

Narrator says that he wrote the letter that Sheikh Abu Al-Hassan Ali ibn Muhammad Samoryy read and went out. After six days he came and saw that he was in the agony of death and asked him who would be the next deputy. And he said: "Allah has an affair that He must complete." He said this and died. May Allah bless him! In the book *Kamal Al-Dyyn* Sheikh Sadugh says that Abu Al-Hassan Ali ibn Muhammad Samoryy died in 329 A.H. Therefore, the period of Short Absence in which four special deputies were assigned by the Lord of Time was about seventy four years. Othman ibn Saeed and his son Muhammad ibn Othman were about 48 years and Hosain ibn Ruh and Abu Al-Hassan Ali ibn Muhammad Samoryy were about 26 years. After this the Major Absence started.

One who says that he is the special deputy of that great Imam or says that he has seen him he is liar and pretender who presented false information about the Lord of Time. Religious jurisprudents and religious scholars can be referred for religious matters and decrees.

The holy latter in answer to the problems of Is'hagh-ibn-Ya'ghoob, who is one of the great and best scholars of Shī'ah and who is the carrier of the news that had been given to Imam-

Al- Mahdi (a.s.) by Muhammad-ibn- `Uthmān-ibn- Sa`īd `Amrī and had asked several problems to which he (a.s.) answered in the holy letter, including the following:

“In the events happen, refer for them to the narrators of our traditions, because they are my proof upon you and I am the proof of Allah upon them.”

In another tradition narrated from Imam Muhammad Bāgher (a.s.), he commanded: “Among the Shī`ah jurists inside yourselves you may choose one who has narrated our traditions and has observed our lawful and unlawful things and who has recognized our ordinances, and do solve your problem by his way, because they have been appointed by me and I have set them judges. Then after returning to them and when they judged but the two parties did not accept the judgment, they have indeed rejected us and have taken the command of Allah light, and the one who rejects us has in fact rejected Allah, and such a person will be in the limit of blaspheme to Allah.”

In another tradition Imam Hosain (a.s.) Said: “The management of the affairs of the Muslims is in the hand of the scholars who are the trustees to His lawful and unlawful things.”

It is understood from this order that those are under obligation must go to and refer the learned persons and those who have studied out Imams's knowledge or hadiths and their works and those who are aware of decrees. They must ask them about what is lawful and what is unlawful. They must refer them to terminate their dispute and quarrels. What they, who are qualified for issuing religious degree, say is argument, reason and proof for all people who are under obligation and liable to religious decrees. These people have common deputation for when there is necessity and need and only special deputaion is terminated.

This book ended in the 23rd night of Ramadhan month in 1350 A.H. when I was near the holy Shrine of Imam Reza. I hope very much and frankly, that Shiites of Amir Al-Mumenin and believers do not forget me and ask Allah's forgiveness and mercy for me.

