

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Reply to Waqafi Beliefs

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Summary:

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

Waqifites emerged during the time of 8th Imam (Ali^{asws} Ibn Musa Al-Reza^{asws}) – about 183 A.H., just after the martyrdom of Imam Musa Al-Kazim^{asws} - so they were formed a long time ago. Several of the twelve Imami Ahadith compilers have given the reasons behind the emergence of the 'Waqifites', and have provided refutations based on Ahadith. For the convenience of our readers, Chapter ten from 'Uyun Akhbar Al-Reza' is given in Appendix I.¹ The subject, therefore, is rather vast with extensive literature devoted to the refutation of 'Waqifites' beliefs by the twelve Imami scholars. Our reply, however, is confined to three 'Waqifites' articles recently being compiled in English and uploaded at '<http://www.tashayyu.org/articles>'.

In the 'Waqifites' articles, the author has conveniently ignored many of those Ahadith which clearly support twelve successors of the Rasool Allah^{saww} therein the name of twelve Divine Imams^{asws} are mentioned. To promote the 'Waqifites' beliefs, the author (of those three articles) has taken only those Ahadith which give evidence of the existence of nine Imams^{asws}, while most of the time, quoting Ahadith from 'secondary sources' (Ahadith compiled after the Grand Occultation of the 12th Imam^{asws}), drawing indirect conclusions (while interpreting a cluster of Ahadith) and superseding famous and undisputed Ahadith² (by both Sunnis and Shias sources). And by frequently adhering to conflicting 'Khabar-e-Wahid' Ahadith (lone Ahadith from a single source which contradicts established and undisputed Ahadith) – the latter type of Ahadith ('Khabar-e-Wahid'), however, can be taken if in agreement with Holy Quran and well-established Ahadith (as per Ahadith authenticity criteria, cited later).

Also, frequent indirect conclusions have been derived in those three articles, based on the use of analogy, assumptions (in particular to the uncertainty related to the identification of the narrators). We have replied (by quoting Ahadith) to each of their points (headings) underneath each presented argument. Our refutations along with the summary of their arguments are given in Appendix II. In the main article, we present the proofs of the twelve Divine Leaders (Imams^{asws}) with particular emphasis on those Ahadith which prove the Immamat (Divine Leadership) of the 8th to the 12 Imams^{asws}.

¹ 112, Uyun Akhbar 10, باب السبب الذي قيل من أجله بالوقف على موسى بن جعفر ع, عيون أخبار الرضا عليه السلام، ج 1، ص: 112
[Al-Reza, vol. 1, page 196, Ansariyan Publications.](#)

² Mutfiqul-Allay (agreed by all major sects of Muslims)

In this article, we attempt to provide undeniable and irrefutable proofs from Ahadith on the twelve Divine Leader (Imams^{asws}) as Ordained by Allah^{azwj} and announced by the Rasool Allah^{saww} and reaffirmed by the Imams^{asws} - one after the other. In addition, we will briefly review the occurrence of 'Ghayba'. However, prior to going further into details, let us first refute Waqifites' main claim that the 7th Imam^{asws} is the 'Qa'im^{asws}' and is in 'Ghayba' (occultation) by examining the following Ahadith:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ هُوَ قَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ مَنْ هُوَ قَالَ الَّذِي يَمْلَأُهَا عَذْلًا كَمَا مَلَأْتَ ظُلْمًا وَ جَوْرًا عَلَى قَتْرَةٍ مِنَ الْأَيْمَةِ كَمَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بُعِثَ عَلَى قَتْرَةٍ مِنَ الرُّسُلِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ja'far Bin Al Qasim, from Muhammad Bin Al Waleed Al Khazzaz, from Al Waleed Bin Uqba, from Al Haris Bin Ziyad, from Shuayb, from Abu Hamza who said:

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'Are you^{asws} the Master^{asws} of this command (i.e., Al-Qa'im^{asws})?' So he^{asws} said: 'No'. So I said, 'So, your^{asws} son^{asws} (Musa Al-Kazim^{asws})?' So he^{asws} (Al-Sadiq^{asws}) said: 'No'.

So I said, 'So, a son^{asws} (Ali Al-Reza^{asws}) of your^{asws} son^{asws}, is him^{asws} (Al-Qa'im^{asws})?' He^{asws} (Al-Sadiq^{asws}) said: 'No'. So I said, 'So, a son^{asws}, for a son^{asws} of your^{asws} son^{asws} (Al-Jawwad^{asws})?'

So he^{asws} (Al-Sadiq^{asws}) said: No'. I said, 'Who is he^{asws}?' He^{asws} said: 'The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams^{asws}, just as Rasool-Allah^{saww} was Sent upon an interval from the Rasools^{as}.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهُ ذَلِكَ فِيمَنْ أَنْتُمْ قَالَ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى (عَلَيْهِ السَّلَام)

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Najran,

(It has been narrated) from Isa Bin Abdullah Bin Muhammad Bin Umar, son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws}, said,

'I said to him^{asws}, 'If it does happen, and may Allah^{azwj} not Show me that, so with one should I take as an Imam^{asws}?' So he^{asws} gestured towards his^{asws} son^{asws} Musa^{asws}.

قُلْتُ فَإِنْ حَدَثَ بِمُوسَى حَدَثٌ فِيمَنْ أَنْتُمْ قَالَ بِوَلَدِهِ قُلْتُ فَإِنْ حَدَثَ بِوَلَدِهِ حَدَثٌ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فِيمَنْ أَنْتُمْ قَالَ بِوَلَدِهِ

I said, 'if It occurs with Musa^{asws} an occurrence (of death), who should I take as an Imam^{asws}?' He^{asws} said: 'With his^{asws} son^{asws}'. I said, 'Supposing there occurs with his^{asws} son^{asws} an occurrence (of death), and he^{asws} leaves a lot of brothers and young sons, so with whom should I take as an Imam^{asws}?' He^{asws} said: 'With his^{asws} son^{asws}'.

³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21

ثُمَّ قَالَ هَكَذَا أَبَدًا قُلْتُ فَإِنْ لَمْ أَعْرِفْهُ وَ لَا أَعْرِفُ مَوْضِعَهُ قَالَ نَقُولُ

Then he^{asws} said: 'This is how it will be for ever!'. I said, 'Supposing I do not recognise him^{asws} nor do I recognise his^{asws} place?' He^{asws} said: 'You should be saying,

اللَّهُمَّ إِنِّي أَتَوَلَّى مَنْ بَقِيَ مِنْ حُجَجِكَ مِنْ وَلَدِ الْإِمَامِ الْمَاضِي فَإِنَّ ذَلِكَ يُجْزِيكَ إِنْ شَاءَ اللَّهُ

'O Allah^{azwj}! I hereby take as a Guardian the one^{asws} who remains from Your^{azwj} Divine Authority, from a son^{asws} of the past Imam^{asws}'. So that would suffice you, if Allah^{azwj} so Desires'.⁴

كش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيِّ عَنْ أَبِي عَلِيِّ الْفَارِسِيِّ عَنْ عَبْدِوَسِّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ حَدَّثَهُ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ قَالَ وَ حَدَّثَنِي بِذَلِكَ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ مُوسَى بْنِ سَلَامٍ عَنْ الْحَكَمِ بْنِ عِيصٍ قَالَ دَخَلْتُ مَعَ خَالِي سُلَيْمَانَ بْنِ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا سُلَيْمَانُ مَنْ هَذَا الْعُلَامُ فَقَالَ ابْنُ أُخْتِي فَقَالَ هَلْ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ نَعَمْ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ شَيْطَانًا

Kashi – Muhammad Bin Al Hassan Al Barasi, from Abu Al Al Farsy, from Adous Al Kufy, from Hamdwayh, from the one who narrated it, from Al Hakam Bin Miskeen who said, 'And it was narrated to me with that by Ismail Bin Muhammad Bin Salam, from Al Hakam Bin Ayz who said,

'I went over with my nephew Suleyman Bin Khalid to Abu Abdullah^{asws}. So he^{asws} said: 'O Suleyman! Who is this boy?' So he said, 'Son of my sister'. So he^{asws} said: 'Does he recognise this matter (Al-Wilayah)?' So he said, 'Yes'. So he^{asws} said: 'The Praise is for Allah^{azwj} Who did not Create him as a Satan^{la}'.

ثُمَّ قَالَ يَا سُلَيْمَانُ عَوِّذْ بِاللَّهِ وَلَدَكَ مِنْ فِتْنَةِ شَيْعَتِنَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تِلْكَ الْفِتْنَةُ قَالَ **إِنْكَارُهُمُ الْأَئِمَّةَ ع وَ وَفُوقُهُمْ عَلَى ابْنِي مُوسَى قَالَ يُنْكِرُونَ مَوْتَهُ وَ يَزْعُمُونَ أَنَّ لَا إِمَامَ بَعْدَهُ أُولَئِكَ شَرُّ الْخَلْقِ**

Then he^{asws} said: 'O Suleyman! Seek Refuge with Allah^{azwj} for your children from 'فتنة' the strife of Satan^{la}'. I said, 'May I be sacrificed for you^{asws}! And what is that 'الفتنة' strife?' He^{asws} said: 'Their denial of the Imams^{asws} and their pausing upon my son^{asws} Musa^{asws}'. He^{asws} said: 'They would be denying his^{asws} death and they would be claiming that there is no Imam^{asws} after him^{asws}. They would be the most evil of the creatures'.⁵

كش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيِّ عَنْ أَبِي عَلِيِّ الْفَارِسِيِّ عَنْ عَبْدِوَسِّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ حَدَّثَهُ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ قَالَ وَ حَدَّثَنِي بِذَلِكَ إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ مُوسَى بْنِ سَلَامٍ عَنْ الْحَكَمِ بْنِ عِيصٍ قَالَ دَخَلْتُ مَعَ خَالِي سُلَيْمَانَ بْنِ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا سُلَيْمَانُ مَنْ هَذَا الْعُلَامُ فَقَالَ ابْنُ أُخْتِي فَقَالَ هَلْ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ نَعَمْ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْلُقْ شَيْطَانًا

Kashi – Muhammad Bin Al Hassan Al Barasy, from Abu Ali, from Al Husayn Bin Muhammad Bin Umar Bin Yazeed, from his uncle, from his grandfather Umar Bin Yazeed who said,

'I went over to Abu Abdullah^{asws}. So he^{asws} narrated to me for a while regarding the merits of the Shia, then said: 'From the Shias from after us^{asws} would be ones who

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 71 H 7

⁵ بحار الأنوار (ط - بيروت)، ج 48، H. 24، رجال الكشي - اختيار معرفة الرجال (مع تعليقات مير داماد الأسترآبادي)، ج 2، ص: 758، ص: 265

would be more evil than the Hostile Ones (Nasibis)'. I said, 'May I be sacrificed for you^{asws}! Wouldn't they be posing your^{asws} love and befriending you^{asws} (Imams^{asws}) and disavowing from your^{asws} enemies?' He^{asws} said: 'Yes'. I said, 'May I be sacrificed for you^{asws}! Explain to us so we know them. Are we not from them?' He^{asws} said: 'O Umar! You are not from them. But rather, they would be a people who would be tested by Zayd and they would be tested by Musa^{asws}, 6

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ صَبَّاحٍ عَنْ إِسْمَاعِيلَ بْنِ عَامِرٍ عَنْ أَبَانَ عَنْ حَبِيبِ بْنِ خُبَيْبٍ الْخُثْعَمِيِّ عَنْ ابْنِ أَبِي يَعْغُورٍ قَالَ كُنْتُ عِنْدَ الصَّادِقِ ع إِذْ دَخَلَ مُوسَى ع فَجَلَسَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْغُورٍ هَذَا خَيْرٌ وَلَدِي وَأَحَبُّهُمْ إِلَيَّ غَيْرَ أَنَّ اللَّهَ جَلَّ وَ عَزَّ يُضِلُّ قَوْمًا مِنْ شِيعَتِنَا فَأَعْلَمُ أَنَّهُمْ قَوْمٌ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكْلَمُهُمُ اللَّهُ ... يَوْمَ الْقِيَامَةِ وَلَا يَزَكِّيهِمْ وَ هُمْ عَذَابٌ أَلِيمٌ

Muhammad Bin Al Hassan, from Abu Ali, from Muhammad Bin Sabah, from Ismail Bin Aamir, from Aban, from Habeeb Al Khashamy, from Ibn Abu Yafour who said,

'I was in the presence of Al-Sadiq^{asws} when Musa^{asws} entered and sat down. So Abu Abdullah^{asws} said: 'O Ibn Abu Yafour! This is the best of my sons and the most beloved of them to me^{asws}, apart from that Allah^{azwj} Mighty and Majestic would Let stray a group of our^{asws} Shias. Therefore, know that they would be a people for whom there would be no share in the Hereafter nor would Allah^{azwj} be speaking to them on the Day of Judgment, nor would He^{azwj} Purify them (of their sins), and for them would be a Painful Punishment'.

قُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَرَعْتَ قَلْبِي عَنْ هَؤُلَاءِ قَالَ يَضِلُّ بِهِ قَوْمٌ مِنْ شِيعَتِنَا بَعْدَ مَوْتِهِ جَزَعًا عَلَيْهِ فَيَقُولُونَ لَمْ يَمُتْ وَ يُنْكِرُونَ الْأَيْمَةَ ع مِنْ بَعْدِهِ وَ يَدْعُونَ الشَّيْعَةَ إِلَى ضَلَالَتِهِمْ وَ فِي ذَلِكَ إِنْطِلَالٌ خُفُوقَنَا وَ هَدْمٌ دِينِ اللَّهِ يَا ابْنَ أَبِي يَعْغُورٍ قَالَهُ وَ رَسُولُهُ مِنْهُمْ بَرِيءٌ وَ نَحْنُ مِنْهُمْ بَرَاءٌ.

I said, 'May I be sacrificed for you^{asws}! My heart is constricted from them'. He^{asws} said: 'A group of our^{asws} Shias would be strayed by it after his^{asws} passing away, panicking upon it, so they would be saying, 'He^{asws} did not die', and they would be denying the Imams^{asws} (who would come) after him^{asws}, and they would be calling the Shias to their straying, and in that our^{asws} rights would be invalidated and the Religion of Allah^{azwj} would be demolished. O Ibn Abu Yafour! Thus, Allah^{azwj} and His^{azwj} Rasool^{saww} are disavowed from them and we^{asws} (Imams^{asws}) disavow from them'.⁷

وَ بِهَذَا الْإِسْنَادِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ سَعِيدِ الْعَطَّارِ عَنْ حَمْزَةَ الزَّيَّاتِ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَقُولُ قُلْتُ لِأَبِي جَعْفَرٍ ع أَمِنْ شِيعَتِكُمْ أَنَا قَالَ إِي وَ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا أَحَدٌ مِنْ شِيعَتِنَا إِلَّا وَ هُوَ مَكْتُوبٌ عِنْدَنَا اسْمُهُ وَ اسْمُ أَبِيهِ إِلَّا مَنْ يَتَوَلَّى مِنْهُمْ عَنَّا قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَوْ مِنْ شِيعَتِكُمْ مَنْ يَتَوَلَّى عَنْكُمْ بَعْدَ الْمَعْرِفَةِ قَالَ يَا حُمْرَانُ نَعَمْ وَ أَنْتَ لَا تُدْرِكُهُمْ قَالَ حَمْزَةُ فَتَنَاطَرْنَا فِي هَذَا الْحَدِيثِ قَالَ فَكَتَبْنَا بِهِ إِلَى الرَّضَا ع نَسْأَلُهُ عَمَّنِ اسْتَشَى بِهِ أَبُو جَعْفَرٍ فَكَتَبَ هُمْ الْوَاقِفَةُ عَلَى مُوسَى بْنِ جَعْفَرٍ ع.

And by this chain, from Ayoub Bin Nuh, from Saeed Al Ataar, from Hamza Al Zayaat who said, 'I heard Humran Bin Ayn saying,

'I said to Abu Ja'far^{asws}, 'Am I from your^{asws} Shias?' He^{asws} said: 'Yes, by Allah^{azwj}! In the world and the Hereafter. And there is none from our^{asws} Shias except his name is

⁶ بحار الأنوار (ط - بيروت)، ج48، ص: 268، رجال الكشي - إختيار معرفة الرجال، النص، ص: 462

⁷ بحار الأنوار (ط - بيروت)، ج48، ص: 268

recorded with us^{asws}, and the name of his father, except for the one from them who turns away from us^{asws}.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Or would there be ones from your^{asws} Shias who would be turning away from you^{asws} after the recognition?' He^{asws} said: 'O Humran, yes, and you would not be aware of them'.

Hamza said, 'So we looked into this Hadeeth, so we wrote with it to Al-Reza^{asws} asking him^{asws} about the ones Abu Ja'far^{asws} excluded with. So he^{asws} wrote: 'They are the Waqifiites (stopping) at Musa^{asws} Bin Ja'far^{asws}'⁸.

When Will the 'Ghayba' Commence?

The Shahadat of Imam Hassan Al-Askari (11th) Imam occurred in 260 A.H. (At this time the 12th Imam^{asws} was only 5 years of age), and that's when the minor occultation started (Ghayba Al-Sughra).⁹ We present two Ahadith below:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبُغْدَادِيِّ عَنْ وَهْبِ بْنِ شَذَانَ عَنْ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِئٍ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أَقْسِمُ بِالْخُنُسِ الْجَوَارِ الْكُنُسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةً سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّعُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَإِنْ أَدْرَكْتَ زَمَانَهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} about the Words of Allah^{azwj} the Exalted **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** So he^{asws} said: 'The Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَسِيدِ بْنِ تَعْلَبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أَقْسِمُ بِالْخُنُسِ الْجَوَارِ الْكُنُسِ قَالَ الْخُنُسُ إِمَامٌ يَخْنُسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةً سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَدْرَكْتَ ذَلِكَ قَرَّتْ عَيْنُكَ .

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

'I met Abu Ja'far Muhammad Bin Ali^{asws}, so I asked him^{asws} about this Verse **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** He^{asws} said: 'The concealment is the Imam^{asws} who would be in

⁸ بحار الأنوار (ط - بيروت)، ج48، ص: 269 ، رجال الكشي ص 288

⁹ See, for example Al-Kafi by Al-Kulani, Chapters on History (11th Imam^{asws}).

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

concealment during his^{asws} time during the cutting off from his^{asws} knowledge with the people in the year two hundred and sixty. Then he^{asws} would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.¹¹

The Unique Conditions for the 'Al-Qa'im^{asws}':

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) إِنِّي أَرْجُو أَنْ تَكُونَ صَاحِبَ هَذَا الْأَمْرِ وَأَنْ يَسُوقَهُ اللَّهُ إِلَيْكَ بَغَيْرِ سَيْفٍ فَقَدْ بُويعَ لَكَ وَضُرِبَتْ الدَّرَاهِمُ بِاسْمِكَ

A number of our companions, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'I am hoping that you^{asws} would happen to be the Master^{asws} of this command (Al-Qa'im^{asws}) and that Allah^{azwj} would Usher it to You^{asws} without (having raised) a sword, for allegiance has been pledged to you^{asws} and the Dirham has been struck with your^{asws} name (on it)'.

فَقَالَ مَا مِنَّا أَحَدٌ اخْتَلَفْتُ إِلَيْهِ الْكُتُبُ وَأَشِيرَ إِلَيْهِ بِالْأَصَابِعِ وَ سُئِلَ عَنِ الْمَسَائِلِ وَ حُمِلَتْ إِلَيْهِ الْأَمْوَالُ إِلَّا اغْتِيلَ أَوْ مَاتَ عَلَى فِرَاشِهِ حَتَّى يَبْعَثَ اللَّهُ لِهَذَا الْأَمْرِ غُلَامًا مِنَّا خَفِيَ الْوِلَادَةُ وَ الْمُنْشَأُ غَيْرَ خَفِيَ فِي نَسَبِهِ .

So he^{asws} said: 'There is none from us^{asws} with whom letters have been exchanged and he^{asws} has been pointed to with the fingers, and asked about the questioned, and the wealth has been carried over to him^{asws}, except that he^{asws} has been assassinated or passed away upon his^{asws} bed, until Allah^{azwj} Would Send for this command, a boy from us^{asws}, concealed of the birth and the growth, without there being a concealment with regards to his^{asws} lineage'.¹²

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ هِلَالِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ شِيعَتَكَ بِالْعِرَاقِ كَثِيرَةٌ وَ اللَّهُ مَا فِي أَهْلِ بَيْتِكَ مِثْلَكَ فَكَيْفَ لَا تَخْرُجُ قَالَ فَقَالَ يَا عَبْدَ اللَّهِ بَنُ عَطَاءٍ قَدْ أَخَذْتُ تَفْرُشَ أَدْنَيْكَ لِلنُّوْكَى إِيَّيَّ وَ اللَّهُ مَا أَنَا بِصَاحِبِكُمْ قَالَ قُلْتُ لَهُ فَمَنْ صَاحِبُنَا قَالَ انْظُرُوا مَنْ عَمِيَ عَلَى النَّاسِ وَلَادَتْهُ فَذَلِكَ صَاحِبُكُمْ إِنَّهُ لَيْسَ مِنَّا أَحَدٌ يُشَارُ إِلَيْهِ بِالْإِصْبَعِ وَ يُمَضَّغُ بِاللِّسَنِ إِلَّا مَاتَ غَيْطًا أَوْ رَغِمَ أَنْفُهُ .

Al Husayn Bin Muhammad and someone else, from Ja'far Bin Muhammad, from Ali Bin Al Abbas Bin Aamir, from Musa Bin Hilal Al Kindy, from Abdullah Bin Ata'a,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Your^{asws} Shias in Al-Iraq are a lot. By Allah^{azwj}, there is none like you^{asws} among your^{asws} family members. So how come you^{asws} are not coming out (rising against the ruling authorities)?' So he^{asws} said: 'O Abdullah Bin Ata'a! You have lent your two ears to the silliness.

By Allah^{azwj}, I^{asws} am not your Master (Al-Qaim^{asws})'. I said, 'So who is our Master (Al-Qaim^{asws})?' He^{asws} said: 'Await the one whose birth the people would be blinded from, so that one would be your Master (Al-Qaim^{asws}). There isn't anyone from us^{asws}

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23

¹² Al Kafi V 1 – The Book Of Divine Authority CH 80 H 25

who is pointed to by the fingers and chewed by the tongues except he^{asws} has passed away in indignation or his^{asws} nose was rubbed (pride was hurt)¹³.

Denying One Imam^{asws} is like denying all Imams^{asws}:

There are several well-known Ahadith on this topic, we present just one Hadith which is more relevant to the recognition of Imams after the 7th Imam and says whoever denies the Imam of the Ali Al-Reza^{asws}, he is like denying the Imamat of Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}:

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَغُبَيْدِ اللَّهِ بْنِ الْمُرْزُبَانِ عَنِ ابْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع مِنْ قَبْلِ أَنْ يَفْدَمَ الْعِرَاقَ بِسَنَةِ وَ عَلِيٍّ ابْنَهُ جَالِسٍ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تُخْزِعُ لِدَلِّكَ قَالَ فُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ فَقَدْ أَقْلَقَنِي مَا ذَكَرْتَ فَقَالَ أَصِيرُ إِلَى الطَّاعِيَةِ أَمَا إِنَّهُ لَا يَبْدَأُنِي مِنْهُ سُوءٌ وَ مِنَ الَّذِي يَكُونُ بَعْدَهُ قَالَ فُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ قَالَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ قَالَ فُلْتُ وَ مَا ذَاكَ جُعِلْتُ فِدَاكَ قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَحَدَ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيًّا بْنُ أَبِي طَالِبٍ حَقَّهُ وَ جَحَدَ إِمَامَتَهُ بَعْدَ رَسُولِ اللَّهِ ص

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and 'Abdallah ibn al-Marzuban from (Muhammad) ibn Sinan who has said:

"Once I went to see Abu Al-Hassan Musa^{asws} one year before he^{asws} would leave for Iraq. His^{asws} son Ali^{asws} was also in the meeting. He^{asws} looked at me and said, "O Muhammad, during this year a movement will take place do get carried away by it!

The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what that will be (taking place)? What you^{asws} said has made me very anxious."

The Imam^{asws} said, "I^{asws} will journey to the tyrant. From this and one after him I will not suffer any serious harm." The narrator has said that he then asked The Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what then will happen?" The Imam^{asws} said, "Allah^{azwj} Causes the unjust to go astray and He^{azwj} does whatever He^{azwj} wills." The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what is that will happen?" The Imam^{asws} said, "Whoever will do injustice to my son^{asws} this one^{asws}, rejecting his Imam (the Leadership with Divine Authority) after me^{asws} it would like doing injustice to Ali^{asws} Ibn Abu Talib^{asws} and rejecting his^{asws} Imam after Rasool Allah^{saww}".¹⁴ (an extract – complete Hadith is given later on).

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 26

¹⁴ H. 16, الكافي (ط - الإسلامية)، ج 1، ص: 313

Introduction:

A reply to 'three Waqifites articles', reproduced in Appendix II, is presented. The three Waqifites articles preferentially select those Ahadith which indirectly infer the Ghayba of the 7th Imam^{asws}, but by ignoring several Ahadith, even from the same Ahadith book(s), which include clear and unambiguous Ahadith in favour of twelve Imams^{asws} after Rasool Allah^{saww}.

For fair and unbiased analysis, it is extremely important to quote all Ahadith pertinent to a particular issue, without prejudice and/or supporting preconceived ideologies. With this approach in mind, one has to go back to the earlier Ahadith books. For example, the first Shia book, which has the stamp of two Infallible Imams (Zain ul-Abadeen^{asws} and Jafar Al-Sadiq^{asws}), contains several Ahadith which categorically state that there will be twelve Infallible Imams^{asws} from Qurash/Ahl Al-Bayt^{asws} after Rasool Allah^{saww}, without any direct or indirect reference being made to less than twelve Imam^{asws}. The twelve successors of Rasool Allah^{saww} are also quoted by very many Shias as well as Sunnis Ahadith compilers.

The three 'Waqifites' articles, however, (see Appendix II) have searched for those Ahadith and Verses where they can find specific words such as 'seven' or sometimes 'eight' without looking at the context of the Ahadith in the light of the Quran and other Ahadith.

In addition, without taking into considerations that some of the Ahadith were issued to a specific person under the conditions of Taqueeya or were abrogated. To embrace a belief (Eman), one must analyse fundamental Ahadith as sound 'Eman' is the key to Paradise and the acts of worships are only beneficial when one's Eman is pure without deviations from the True Path.

One must also try to understand the conditions under which a Hadith is narrated, the status (knowledge) of the one asking an Imam^{asws} and its context. For example, there are Ahadith which introduce 'Ghayba' as being an occultation (a single Ghayba) - as a general introduction of 'Ghayba' but one would also find Ahadith which are more specific and reveal that there will be two occultations (two Ghayba) one after another— see Appendix III. We first take some examples of the difficulties in 'understanding' Ahadith and the care one must exercise prior to developing religious concepts:

Which Hadith to Take?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَزُودُونَ عَنْ فُلَانٍ وَ فُلَانٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يُتَّهَمُونَ بِالْكَذِبِ فَيَجِيءُ مِنْكُمْ خِلَافُهُ قَالَ إِنَّ الْحَدِيثَ يُنْسَخُ كَمَا يُنْسَخُ الْقُرْآنُ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the matter that the people are reporting from so and so, from Rasool Allah^{saww}, you^{asws} are not accusing them of the lying, and there is coming from you^{asws}, different to it?' He^{asws} said: 'The Hadeeth Abrogates just as the Quran Abrogates'¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدَأَ وَقُورُ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَ أَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالاً

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Al Al Washa and a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, altogether from Aasim Bin Humejd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} addressed the people, so he^{asws} said; 'O you people! The start of the occurrence of the sedition is the following of personal desires and the innovation of regulations wherein the Book of Allah^{azwj} is opposed. A man takes command of a man in it.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجْبٍ وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤَخَذُ مِنْ هَذَا ضِعْفٌ وَ مِنْ هَذَا ضِعْفٌ فَيُمَزَّجَانِ فَيَهْنَأُكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى .

So if the falsehood was pure, it would not be hidden from the one with intelligence, and if the truth was pure, differing would not occur. But, a bunch is taken from this, and a bunch from this, so they are both mixed up. Thus, they are coming with both of these together. So from over here, the Satan^a takes over his^{la} friends! And only those who have previously received Protection Allah^{azwj} remain safe.¹⁶

Establishing the Authenticity of a Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ وَ حَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ اخْتِلَافِ الْحَدِيثِ يَرُويهِ مَنْ نَتَقَ بِهِ وَ مِنْهُمْ مَنْ لَا نَتَقُ بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِداً مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِلَّا فَلَاذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, fro Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

'I asked Abu Abdullah^{asws} about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it'. He^{asws} said: 'Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allah^{azwj}, or from the words of Rasool-Allah^{saww} (fine), or else, (take) the one which came to you which was the closest with it (the Book and other Ahadith)'.¹⁷

¹⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 2 ج 1، ص: 162

¹⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 1

¹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2

The Importance of the 'Primary Sources' of Ahadith:

One of the important roles of the Divine Imam^{asws} is to re-establish the Truth - if something has been added to the religion (Ahadith) or has been left out (omission from a Hadith). Therefore, in principle, the 'correction' process had been ceased after the Grand Occultation, hence, the Ahadith books (primary sources) which were compiled during or before the occurrence of the Grand Occultation (329 A.H.) are to be consulted first and foremost and Ahadith from the later sources to be compared with the earlier ones. As we find in the following Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ وَ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا إِمَامٌ كَيْمَا إِنْ زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِنْ نَقَصُوا شَيْئاً أَتَمَّهُ لَهُمْ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus and Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The earth cannot be empty except there would be an Imam^{asws} so that if the believers (Momineen) exceed in something (addition to a Hadith), he^{asws} would return them (remove the added part), and if they are deficient in something (something has been eliminated from a Hadith), he^{asws} would complete it (the Hadith) for them'.¹⁸

Take those Ahadith which are famous among our shias,

قَالَ قُلْتُ فَإِنَّهُمَا عَدْلَانِ مَرْضِيَّانِ عِنْدَ أَصْحَابِنَا لَا يُفْضَلُ وَاحِدٌ مِنْهُمَا عَلَى الْآخَرِ قَالَ فَقَالَ يُنْظَرُ إِلَى مَا كَانَ مِنْ رَوَايَتِهِمَا عَنَّا فِي ذَلِكَ الَّذِي حَكَمَّا بِهِ الْمُجْمَعُ عَلَيْهِ مِنْ أَصْحَابِكَ فَيُؤْخَذُ بِهِ مِنْ حُكْمِنَا وَ يُتْرَكُ السَّادُّ الَّذِي لَيْسَ بِمَشْهُورٍ عِنْدَ أَصْحَابِكَ فَإِنَّ الْمُجْمَعُ عَلَيْهِ لَا رَيْبَ فِيهِ

.....He (the narrator) said, 'I said (to the Imam^{asws}), 'Supposing both of them (the Ahadith narrators who are taken to resolve a dispute among two believers) are just, agreeable in the presence of our companions, not one of the two having any merit upon the other?' So he^{asws} said: 'You would look at what was from their reports from us^{asws} (Ahadith) regarding that (issue) which they are judging with, and converge upon that (which is more norm) among your companions. So they should be taking with our^{asws} judgment and neglect the abnormal (fabricated Ahadith) which is not well-known among your companions. So they should converge upon that (Hadith) where there is no doubt in it. (An extract from a long Hadith)¹⁹

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2

¹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 10

The 12 Imams^{asws} from ‘Sulym Ibn Qais Hilali:

Below we present some Ahadith from the very first Shia book, ‘Kitab Sulym Ibn Qais Hilali’ who was a companion of Amir-ul-Momineen^{asws} - Ali^{asws} Ibn Abi Talib^{asws}. He heard Ahadith directly from Amir-ul-Momineen^{asws} as well as the close companions of Amir-ul-Momineen^{asws}. His Ahadith book was later presented to 4th and 6th Imams^{asws} and verified and approved the Ahadith written in the ‘Kitab Sulym Ibn Qais Hilali’.

The Progeny^{asws} of Mohammed^{saww} are the best of the creation of Allah^{azwj} in His^{azwj} Earth –

فقال رسول الله صلى الله عليه وآله - واغرورقت عيناه بالدموع -: يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفناء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض فاختارني منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أزوجه إياه، وأن أتخذه أخا ووزيرا ووصيا وأن أجعله خليفتي في أمتي. فأبوك خير أنبياء الله ورسله، وبعلك خير الأوصياء والوزراء، وأنت أول من يلحقني من أهلي. ثم اطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولدك وأخي بعلك منك. بشارة النبي بالأئمة الاثني عشر عليهم السلام

The Messenger of Allah^{saww} said, and he^{saww} had tears in his^{saww} eyes: ‘O Fatima^{asws}, don’t you^{asws} know that Allah^{azwj} has Chosen for us^{asws}, the People^{asws} of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allah^{azwj} Looked at the earth and Chose me^{saww} from them, and Made me^{saww} to be a Prophet^{saww}. Then He^{azwj} Looked at the earth for a second time, and He^{azwj} Chose your^{asws} husband and Ordered me^{saww} to marry you^{asws} to him^{asws} and I^{saww} took him^{asws} as a brother, and a Vizier^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community. Your^{asws} father^{saww} is the best of the Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, and your^{asws} husband^{asws} is the best of the successors^{as} and the Viziers, and you^{asws} will be the first one to meet me^{saww} from my^{saww} Family. Then He^{azwj} looked at the earth for a third time. He^{azwj} Chose you^{asws} and eleven men^{asws} from your^{asws} sons^{asws} and the sons^{asws} of my^{saww} brother^{asws} who^{asws} is your^{asws} husband’. The Prophet^{saww} thus gave the good news of the twelve Imams^{asws}.

Twelve Imams^{asws}

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبي معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شئ فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم). قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمحطون، ويدفع عنهم بمستجاب دعوتهم.

I^{asws} said: ‘O Prophet^{saww} of Allah^{azwj}, and who are my^{asws} associates?’ He^{saww} said: ‘The ones^{asws} whom Allah^{azwj} has Made to be in His^{azwj} Proximity and with Him^{azwj}, regarding whom He^{azwj} has Said “[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel

about anything, refer it to Allah and the Messenger”. I^{asws} said: ‘O Prophet^{saww} of Allah^{azwj}, and who are they?’ He^{saww} said: ‘The successors^{asws} until they^{asws} come to me^{saww} at the Fountain. All of them^{asws} are Guides and Guided ones^{asws}. Neither will the plots of the plotters harm them^{asws}, nor the betrayal of those that abandon them^{asws}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they separate from it nor will it separate from them^{asws}. It is due to them^{asws} that Allah^{azwj} will Help my^{saww} community, and due to them^{asws} that He^{azwj} will Make it rain, and Remove from them (calamities) due to the Answering of their^{asws} supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكلمة الاثني عشر إماما من ولدك يا أخي.

So I^{asws} said, ‘O Messenger of Allah^{saww}, name them^{asws} for me^{asws}. He^{saww} said: ‘This son of mine^{asws}, – and he^{saww} placed his^{saww} hand upon the head of Al-Hassan^{asws} – ‘then this son of mine^{saww}, – and he^{saww} placed his^{saww} hand upon the head of Al-Husayn^{asws}, – then the son of this son of mine^{saww}, – and placed his^{saww} hand upon the head of Al-Husayn^{asws} – ‘then the son of his^{asws} son whose name is Ali^{asws}, his^{asws} name is my^{saww} name (Muhammad), spreader of my^{saww} knowledge and treasurer of the Revelation of Allah^{azwj}, and he^{asws} will come to this (world) during your^{asws} lifetime, my^{saww} brother, so convey my^{saww} greetings to him^{asws}. Then he^{saww} turned towards Al-Husayn^{asws} and said: ‘Then will come to you^{asws} son (Muhammad Bin Ali^{asws}) in your^{asws} lifetime, so convey my^{saww} greetings to him^{asws}. Then twelve Imams^{asws} will be completed from your^{asws} sons, O my^{saww} brother’.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إنني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, ‘O Prophet^{saww} of Allah^{azwj}, name them^{asws} for me^{asws}. He^{saww} named them^{asws} for me^{asws}, person by person. Among them – by Allah^{azwj}, O brother of the Clan of Hilal— is the Mahdi^{asws} of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah^{azwj}, I^{saww} recognise all the ones who will pay allegiance to him^{asws} between the *Rukn* and *Al-Maqaam* (Places by Kabah), and recognise all their names and their tribes’.

يا أيها الناس، إن الله نظر نظرة ثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم. مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, Twelve (12) Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other. Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}). The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure

that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they^{asws} are the 'Hujjat Allah' (Proofs of Allah^{azwj}) in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asw} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws} (Hence 12 Imams^{asws}). Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبیین، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصیین، وأهل بيتي خير أهل بيوتات النبیین وابنائي سيدا شباب أهل الجنة.

Nay! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقي الله موحدًا لا يشرك به شيئًا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{as} who will meet Allah^{azwj} as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدًا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of

my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj} will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسبونني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي أذاك في أهل بيتك حتى نضرب عنقه وليبر عترته. فقال: انسبونني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{asws} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws} - until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said - 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.

The Prophet^{saww} and the twelve Imams^{asws} in the Books of Isa Bin Maryam^{as}

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلاً من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تهامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العيين، المقرون الحاجبين، صاحب الناقة والحصان والقضيب والتاج - يعني العمامة - له اثنا عشر اسماً.

And those Books are in my possession as dictated by Isa Bin Maryam^{as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{as}, the Friend of the Beneficent^{azwj}, from the land called Tahaamat from a village called Mecca. His^{saww} name will be Ahmad^{saww}. He^{saww} will have two wide eyes with connected eyebrows. He^{saww} will be the owner of the camel, and the donkey, and the staff, and the crown - meaning the turban. He^{saww} will have twelve names for him^{saww}.

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزيره، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماماً من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحداً بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل من يملك منهم ومن يستتر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطاً وعدلاً، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his^{saww} brother^{asws} will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, and his^{saww} Vizier, and the Caliph in his^{saww} community, and the most beloved of the creatures of Allah^{azwj} after him^{saww} is the Guardian of every believer after him^{saww}. Then eleven Imam^{asws} from the Children of the first of the twelve, two of his^{asws} sons will be named after the sons of Haroon^{as}, Shabbar and Shabbir, and nine from the children of the younger of the two, and he^{asws} is Al-Husayn^{asws}, one after the other, the last one^{asws} of them^{asws} being the one^{asws} behind whom^{asws} Isa^{as} Bin Maryam^{as} will Pray.

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa^{as}

وفي هذا الكتاب - يا أمير المؤمنين - إن اثني عشر إماماً من قومه يعادون أهل بيته ويمنعونهم حقهم ويقتلونهم ويطردونهم ويحرمونهم ويتبرؤون منهم ويخيفونهم، مسمون واحداً بعد واحد بأسمائهم ونعوتهم، وكم يملك كل رجل منهم وما يملك، وما يلقي منهم ولدك وأنصارك وشيعتك من القتل والخوف والبلاء. وكيف يديلكم الله منهم ومن أوليائهم وأنصارهم وما يلقون من الذل والحرب والبلاء والخزي والقتل والخوف منكم أهل البيت.

And in this Book – O Amir-ul-Momineen^{asws} – are twelve Imams from the Qureish from his^{saww} nation who will be the enemies of the People^{asws} of his^{saww} Household, and they will prevent them^{asws} from their^{asws} rights, and will fight against them^{asws} and will expel them^{asws}, and deprive them^{asws} and distance them^{asws}, and frighten them^{asws}. They have been named, one after the other by their names and their 'Kuniya' (tekonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your^{asws} children, your^{asws} helpers, and your^{asws} Shiahs, regarding the killings, the fear and the afflictions. And how Allah^{azwj} will Protect you^{asws} – the People^{asws} of the Household, - and the ones who befriend them^{asws}, and their^{asws} helpers, from disgrace, and from battles, and from afflictions, the disgrace, the killings, and the fear.

وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْبَنْدَنِيجِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَلَوِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْوَصِيَّةُ نَزَلَتْ مِنَ السَّمَاءِ عَلَى رَسُولِ اللَّهِ ص كِتَاباً مَخْتُوماً وَلَمْ يُنَزَّلْ عَلَى رَسُولِ اللَّهِ ص كِتَابٌ مَخْتُومٌ إِلَّا الْوَصِيَّةُ فَقَالَ جَبْرِئِيلُ ع يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ إِلَى أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ ص أَيُّ أَهْلِ بَيْتِي يَا جَبْرِئِيلُ فَقَالَ يُحِبُّ اللَّهُ مِنْهُمْ وَدُرَّتُهُ لِيُورِثَكَ عِلْمُ النَّبِيِّ قَبْلَ إِبْرَاهِيمَ وَكَانَ عَلَيْهَا خَوَاتِيمُ فَفَتَحَ عَلِيُّ ع الْخَاتَمَ الْأَوَّلَ وَمَضَى لِمَا أَمَرَ بِهِ ثُمَّ فَتَحَ الْحُسَيْنُ ع الْخَاتَمَ الثَّانِي وَفَتَحَ فِيهِ أَمْرٌ لِمَا أَمَرَ فِيهِ ثُمَّ فَتَحَ الْحُسَيْنُ ع الْخَاتَمَ الثَّالثَ فَوَجَدَ فِيهِ أَنَّ قَاتِلَ وَاقْتُلَ وَخُزْجَ يَقُومُ لِلشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَفَتَحَ عَلِيُّ بْنُ الْحُسَيْنِ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهِ أَنَّ أَطْرُقَ وَاصْنُتَ لِمَا حُجِبَ الْعِلْمُ ثُمَّ دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهِ أَنَّ فَسَّرَ كِتَابَ اللَّهِ تَعَالَى وَصَدَّقَ أَبَاكَ وَوَرِثَ ابْنَكَ الْعِلْمَ وَاصْطَنَعَ الْأُمَّةَ وَقُلِ الْحَقُّ فِي الْخَوْفِ وَالْأَمْنِ وَلَا تَخْشَ إِلَّا اللَّهَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي تَلِيهِ فَقَالَ مُعَاذُ بْنُ كَثِيرٍ فَعُلْتُ لَهُ وَأَنْتَ هُوَ فَقَالَ مَا بِكَ فِي هَذَا إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَرَوِيهِ عَنِّي نَعَمْ أَنَا هُوَ حَتَّى عَدَدَ عَلِيٍّ أَنِّي عَشَرَ اسْمًا ثُمَّ سَكَتَ فَعُلْتُ ثُمَّ مَنْ فَقَالَ حَسْبُكَ.

Ali bin Ahmad Al-Bandaneji narrated from Abu Obaydillah bin Musa Al-Alawi from Ali bin Al-Hasan from Isma'eel bin Mihran from Al-Mufadhhdhal bin Salih from Ma'ath bin Katheer, who says:

Abu Abd Allah Ja'far^{asws} bin Muhammad^{asws} had said:

The Will had been revealed from the Heaven to the Prophet^{asws}. It was a sealed book. No other sealed book had been revealed to the Prophet^{asws} except the Will. Gabriel^{as} said: O Muhammad^{saww}, this is your Will to your^{saww} family^{asws} among your^{saww} umma. The Prophet^{saww} said: "O Gabriel^{as}, which of my^{saww} family^{asws}?" Gabriel^{as} said: "The one^{asws}, whom Allah^{azwj} has Chosen, and his^{saww} progeny^{asws}. He^{asws} is to inherit you^{saww} with the knowledge of Prophet-hood (as did) before (you^{saww} Prophet) Abraham^{as}."

The Will had seals. Ali^{asws} opened the first seal and went whereto (to the better world) he^{asws} had been ordered. Then Al-Hasan^{asws} opened the second seal and went whereto he had been ordered. Then Al-Husayn^{asws} opened the third seal and found in it: "Fight, kill and you^{asws} are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you^{asws}." He^{asws} gave the will to Ali^{asws} bin Al-Husayn^{asws} and went. Ali^{asws} bin Al-Husayn^{asws} opened the fourth seal and found in it: "Ponder long and be silent for knowledge is veiled." Then he^{asws} gave it to Muhammad^{asws} bin Ali^{asws}, who opened the fifth seal and found in it: "Interpret the Book of Allah^{azwj}, confirm your father^{asws}'s knowledge, bequeath knowledge to your^{asws} son^{asws}, instruct the umma and announce the truth in fright and safety and do not fear except Allah!" He^{asws} did and gave the Will to the next one^{asws}." Ma'ath said: "Is it you^{asws}?"

Imam Al-Sadiq^{asws} said: "O Ma'ath, you are not but to go and narrate this from me^{asws}. Yes, it is me^{asws}." He^{asws} mentioned twelve names and then became silent. I (Ma'ath) said: "Then who?" He^{asws} said: "It is just so!"²⁰

أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْبَنْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقَلَانِسِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَفَعَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع صَحِيفَةً مَحْتُمَةً بِأَثْنَيْ عَشَرَ خَاتَمًا وَ قَالَ فَضَّ الْأَوَّلَ وَ اعْمَلْ بِهِ وَ ادْفَعْهَا إِلَى الْحَسَنِ ع يُفْضُ الثَّانِي وَ يَفْعَلُ بِهِ وَ يَدْفَعُهَا إِلَى الْحُسَيْنِ ع يُفْضُ الثَّالِثَ وَ يَعْمَلُ بِمَا فِيهِ ثُمَّ إِلَى وَاحِدٍ وَاحِدٍ مِنْ وَلَدِ الْحُسَيْنِ ع.

Ali bin Ahmad Al-Bandaneji narrated from Obaydillah bin Musa from Muhammad bin Ahmad Al-Qalanisi from Muhammad bin Al-Waleed from Yunus bin Ya'qoob, who says:

Abu Abd Allah^{asws} had said: "The Prophet^{saww} had given Ali^{asws} a book sealed with twelve seals and said to him: "Open the first seal and do according to it and then give it to Al-Hasan^{asws} to open the second and to do according to it. Then Al-Hasan^{asws} is to give it to Al-Husayn^{asws} to open the third and to do according to it and then from one to another of the progeny of Al-Husayn^{asws}." ²¹

أَخْبَرَنَا أَبُو سُلَيْمَانَ أَحْمَدُ بْنُ هُوْدَةَ أَبِي هِرَاسَةَ الْبَاهِلِيُّ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ النَّهَائِنْدِيُّ سَنَةَ ثَلَاثٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأَنْصَارِيُّ سَنَةَ تِسْعٍ وَ عَشْرِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا عَمْرُو بْنُ يَثْمَرَ عَنِ الْمُبَارَكِ بْنِ فَصَّالَةَ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ يَرْفَعُهُ قَالَ: أَتَى جَبْرِئِيلُ النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُرَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ أَخِيكَ فَأَرْسَلَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع فَقَالَ لَهُ يَا عَلِيُّ إِنِّي مُرَوِّجُكَ فَاطِمَةَ ابْنَتِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ أَحَبَّهُنَّ إِلَيَّ بَعْدَكَ وَ كَائِنْ مِنْكُمْ سَيِّدَا أَهْلِ الْجَنَّةِ وَ الشَّهَدَاءِ الْمُضَرَّحُونَ الْمُفْهُوْرُونَ فِي الْأَرْضِ مِنْ بَعْدِي وَ النُّجَبَاءِ الزُّهَرِ الَّذِينَ يُطْفِئُ اللَّهُ بِهِمُ الظُّلْمَ وَ يُخَيِّ بِهِمُ الْحَقَّ وَ يُبَيِّثُ بِهِمُ الْبَاطِلَ عَدَّتْهُمُ عِدَّةَ أَشْهُرِ السَّنَةِ آخِرُهُمْ يُصَلِّيَ عِيسَى ابْنُ مَرْيَمَ ع خَلْفَهُ.

²⁰ H. 3 , الغيبة للنعماني، النص، ص: 52

²¹ H4 , الغيبة للنعماني، النص، ص: 53

Abu Sulayman bin Hawthā Al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad Al-Ansari from Amr bin Shimr from Al-Mubarak bin Fudhala that Al-Hasan bin Abul Hasan Al-Basri had said:

“Gabriel^{as} came to the Prophet^{saww} and said: “O Muhammad^{saww}! Allah^{azwj} Ask you^{saww} to marry Syeda Fatima^{asws} to your brother Ali^{asws}.” The Prophet^{saww} sent for Ali^{asws} and said to him^{asws}: “O Ali^{asws}, I^{saww} will marry my^{saww} daughter Fatima^{asws}, the head lady of the women of the world and the most beloved one to me^{saww}, to you^{asws} and there will be from you^{asws} the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me^{saww} and the highborn progeny, with whom Allah^{azwj} will Defeat injustice, Revive the truth and Finish-off the untruth. Their number is like the number of the months of a year. Behind the last one^{asws} of them^{asws} Prophet Jesus^{as} the son of Blessed Virgin Mary^{as} will offer the Salat.”²²

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ الْمُؤَصِّلِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ قَالَ حَدَّثَنَا أَبُو هَاشِمٍ دَاوُدُ بْنُ الْقَاسِمِ الْجَعْفَرِيُّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ آبَائِهِ ع قَالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ص ذَاتَ يَوْمٍ وَمَعَهُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ سَلْمَانَ الْقَارِسِيَّ وَ أَمِيرُ الْمُؤْمِنِينَ مُتَكَيِّئٌ عَلَى يَدِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَحَلَسَ إِذْ أَقْبَلَ رَجُلٌ حَسَنَ الْهَيْئَةِ وَ اللَّبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ جَلَسَ بَيْنَ يَدَيْهِ وَ قَالَ يَا أَمِيرُ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ قَالَ أَمِيرُ الْمُؤْمِنِينَ سَلْنِي عَمَّا بَدَأَ لَكَ فَقَالَ الرَّجُلُ أَخْبِرْنِي عَنِ الْإِنْسَانِ إِذَا نَامَ أَتَيْنَ تَذْهَبَ رُوحُهُ وَ عَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَ يَنْسَى وَ عَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وَلَدُهُ الْأَعْمَامَ وَ الْأَخْوَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْحُسَيْنِ وَ قَالَ أَجِبْنِي يَا أَبَا مُحَمَّدٍ فَقَالَ أَبُو مُحَمَّدٍ ع لِلرَّجُلِ أَمَّا مَا سَأَلْتَ عَنْهُ عَنْ أَمْرِ الرَّجُلِ إِذَا نَامَ أَتَيْنَ تَذْهَبَ رُوحُهُ فَإِنَّ رُوحَهُ مُعَلَّقَةٌ بِالرَّيْحِ وَ الرِّيحُ بِالْهَوَاءِ مُعَلَّقَةٌ إِلَى وَقْتٍ مَا يَتَحَرَّكُ صَاحِبُهَا بِالْيَقَظَةِ فَإِنْ أَذِنَ اللَّهُ تَعَالَى بَرَدَ تِلْكَ الرُّوحِ عَلَى ذَلِكَ الْبَدَنِ جَذَبَتْ تِلْكَ الرُّوحُ الرِّيحَ وَ جَذَبَتِ الرِّيحُ الْهَوَاءَ فَاسْتَكَنَّتْ فِي بَدَنِ صَاحِبِهَا وَ إِنْ لَمْ يَأْذِنِ اللَّهُ بَرَدَ تِلْكَ الرُّوحِ عَلَى ذَلِكَ الْبَدَنِ جَذَبَ الْهَوَاءَ الرِّيحَ وَ جَذَبَتِ الرِّيحُ الرُّوحَ فَلَا تُرَدُّ عَلَى صَاحِبِهَا إِلَى وَقْتٍ مَا يُبْعَثُ-

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذَّكَرِ وَ النِّسَاءِ فَإِنَّ قَلْبَ الْإِنْسَانِ فِي حَقِّهِ وَ عَلَى الْحَقِّ طَبَقٌ فَإِذَا هُوَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا نَسِيَ وَ إِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَوْ انْتَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ وَ أَغْضَى عَنْ بَعْضِهَا انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى الْحَقِّ فَأَظْلَمَ الْقَلْبُ وَ سَهَا الرَّجُلُ وَ نَسِيَ مَا كَانَ يَذْكُرُهُ وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الْمَوْلُودِ يُشْبِهُ الْأَعْمَامَ وَ الْأَخْوَالَ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ فَحَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ غُرُوقٍ هَادِيَةٍ وَ بَدَنِ غَيْرِ مُضْطَرِبٍ اسْتَكَنَّتْ تِلْكَ النُّطْفَةُ فِي حَوْفِ الرَّجْمِ فَخَرَجَ الْمَوْلُودُ يُشْبِهُ أَبَاهُ وَ أُمَّهُ وَ إِنْ هُوَ أَتَى زَوْجَتَهُ بِقَلْبٍ غَيْرِ سَاكِنٍ وَ غُرُوقٍ غَيْرِ هَادِيَةٍ وَ بَدَنِ مُضْطَرِبٍ اضْطَرَبَتْ تِلْكَ النُّطْفَةُ فَوَقَعَتْ فِي خَالِ اضْطِرَابِهَا عَلَى بَعْضِ الْغُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ غُرُوقِ الْأَعْمَامِ أَشْبَهَ الْمَوْلُودُ أَعْمَامَهُ وَ إِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ غُرُوقِ الْأَخْوَالَ أَشْبَهَ الْوَلَدَ أَخْوَالَهُ فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَقُولُهَا وَ أَشْهَدُ أَنَّكَ وَصِيٌّ رَسُولِ اللَّهِ ص وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَشْهَدُ عَلَى الْحُسَيْنِ ع وَ أَشْهَدُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ أَنَّهُ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَشْهَدُ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى جَعْفَرٍ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرٍ وَ أَشْهَدُ عَلَى عَلِيٍّ أَنَّهُ وَلِيُّ مُوسَى وَ أَشْهَدُ عَلَى مُحَمَّدٍ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وَلَدِ الْحُسَيْنِ لَا يُسَمَّى وَ لَا يُكْنَى حَتَّى يُظْهَرَ اللَّهُ أَمْرُهُ بَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلَقْتُ جَوْرًا وَ ظُلْمًا وَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لِلْحُسَيْنِ ع يَا أَبَا مُحَمَّدٍ اتَّبِعْهُ فَإِنَّا نَظُرُ أَتَيْنَ يَقْصِدُ قَالَ فَخَرَجْتُ فِي أَتْرِهِ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ حَتَّى مَا دَرَيْتُ أَتَيْنَ أَخَذَ مِنَ الْأَرْضِ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمَنِي فَقَالَ يَا أَبَا مُحَمَّدٍ تَعْرِفُهُ فُلْتُ لَا وَ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ فَقَالَ هُوَ الْخَضِرُ ع.

²² الغيبة للنعماني، النص، ص: 57

Abdul Wahid bin Abdullah bin Yunus Al-Moossili narrated from Muhammad bin Ja'far from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin Al- Qassim Al-Ja'fari, who says:

Imam Abu Ja'far Muhammad bin Ali Al-Baqir^{asws} had narrated from his forefathers^{asws}:

“One day Amir-ul-Mo'mineen^{asws} came with his^{asws} son Al-Hasan^{asws} and Salman Al-Farisi where Amirul Mo'mineen^{asws} was leaning on Salman^{ra}'s hand. They came into the masjid and sat down. A handsome and neat man came, greeted Amir-ul-Mo'mineen^{asws} and sat before him^{asws}. He said: “O Amir-ul-Mo'mineen^{asws}, I want to ask you^{asws} three questions.” Amir-ul-Mo'mineen^{asws} said: “Ask whatever you like.” The man said: “Would you^{asws} tell me if man sleeps where his soul goes to? How does man remember and forget? How do man's children look like their uncles; their father's brothers and mother's brothers?” Amir-ul-Mo'mineen^{asws} turned to his son Al-Hasan^{asws} and said to him^{asws}: “O Abu Muhammad^{asws}, answer him!” Imam Al-Hasan^{asws} said to the man: As for your question that when man sleeps whereto his soul goes, his soul is hanging in the air until he moves during his wake, so if Allah^{azwj} Permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah^{azwj} does not Permit that soul to get back to that body, the air will attract the soul away from the body until the Day of Resurrection.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah^{azwj} to have blessing upon Muhammad^{saww} and his^{saww} family^{asws} in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah^{azwj} to have Blessing upon Muhammad^{saww} and his^{saww} family^{asws} or his prayer is imperfect, the cover will get closed on the truth and the heart will be dark and then he will forget what he has remembered.

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his seed will settle inside the womb and the baby will looks like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the seed also will upset and fall on some veins. If it falls on a vein of the father's brothers, the baby will look like the father's brothers and if it falls on a vein of the mother's brothers, the baby will look like the mother's brothers.” The man said: “I witness that there is no god but Allah^{azwj} and I will keep on that. I witness that Muhammad^{saww} is the messenger of Allah^{azwj} and I will keep on that. (He pointed to Imam Ali^{asws} with his hand and said) I witness that you^{asws} are the guardian of the messenger of Allah^{saww} and the successor of his^{saww} authority and I will keep on it. (He pointed to Imam Al-Hasan^{asws} and said) I witness that you^{asws} are his^{asws} guardian and the successor of his authority and I will keep on it. I witness that Al-Husayn^{asws} bin Ali^{asws} is his^{asws} (Al-Hasan's) guardian and the successor of his^{asws} authority and I will keep on that. I witness that Ali^{asws} bin Al-Husayn^{asws} is the guardian of Al-Husayn^{asws}. I witness that Muhammad^{asws} bin Ali^{asws} is the guardian of Ali^{asws} bin Al-Husayn^{asws}. I witness that Ja'far^{asws} is the guardian of Muhammad^{asws} (bin Ali^{asws}). I witness that Musa^{asws} is the guardian of Ja'far^{asws}. I witness that Ali^{asws} (bin Musa^{asws}) is the guardian of Musa^{asws}. I witness that Muhammad^{asws} (bin Ali^{asws} bin Musa^{asws}) is the guardian of Ali^{asws} (bin Musa^{asws}). I witness that Ali^{asws} (bin Muhammad^{asws}) is the guardian of

Muhammad^{asws}. I witness that Al-Hasan^{asws} is the guardian of Ali^{asws} and I witness that a man from among the offspring of Al-Husayn^{asws}, who is not named or surnamed until he appears by the Will of Allah^{azwj} to spread justice all over the earth after it has been filled with injustice and oppression, is the guardian of Al-Hasan^{asws} bin Ali^{asws}. Peace, mercy and blessing of Allah^{azwj} be upon you^{asws}, O Amir-ul-Mo'mineen^{asws}.”

Then he left. Then Amir-ul-Mo'mineen^{asws} said to Imam Al-Hasan^{asws}: “O Abu Muhammad^{asws}, follow after him and see where he goes to!” Imam Al-Hasan^{asws} said: “I^{asws} followed after him, but since he put his leg out of the gate of the masjid I could not know where he disappeared. I^{asws} came back and told Amir-ul-Mo'mineen^{asws}. He^{asws} said to me^{asws}: “O Abu Muhammad^{asws}, do you know who he is?” I^{asws} said: “No, Allah^{azwj}, His messenger^{saww} and Amir-ul-Mo'mineen^{asws} are more aware.” He^{asws} said: “He is Al-Khidr^{as}.”²³

‘Qa'im^{asws}’ (the 12th Imam^{asws}) in the Divine Tablet

حَدَّثَنَا أَبِي وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ جَمِيعاً عَنْ أَبِي الْحَسَنِ صَلَاحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَلَاحٍ وَ حَدَّثَنَا أَبِي وَ مُحَمَّدٌ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ وَ مُحَمَّدٌ بْنُ عَلِيٍّ مَاجِيلَوِيٍّ وَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ نَائِنَةَ وَ أَحْمَدُ بْنُ زِيَادٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَكْرِ بْنِ صَلَاحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَبِي ع لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَحْفَ عَلَيْكَ أَنْ أَخْلُو بِكَ فَأَسْأَلُكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ فِي أَيِّ الْأَوْقَاتِ شِئْتَ فَخَلَا بِهِ أَبُو جَعْفَرٍ ع قَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدَيَّ أُمِّي فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرْتُكَ بِهِ أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ ع فِي حَيَاةِ رَسُولِ اللَّهِ ص أَهْوَاهَا بِوَلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدِهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمْرِدٍ وَ رَأَيْتُ فِيهِ كِتَابَةً بَيْضَاءَ شَبِيهَةً بِنُورِ الشَّمْسِ فَقُلْتُ لَهَا يَا أَبِي أَنْتَ وَ أُمِّي يَا بِنْتُ رَسُولِ اللَّهِ مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا اللَّوْحُ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ ص فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْغِي وَ اسْمُ ابْنِي وَ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وَلَدِي فَأَعْطَانِيهِ أَبِي لِيُسَرِّبَنِي بِذَلِكَ قَالَ جَابِرٌ فَأَعْطَنِيهِ أُمُّكَ فَاطِمَةُ ع فَقَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ لَهُ أَبِي ع فَهَلْ لَكَ يَا جَابِرُ أَنْ تُعَرِّضَهُ عَلَيَّ فَقَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي ع حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَى أَبِي صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ أَنْتَ فِي كِتَابِكَ لِأَقْرَأَهُ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسخَتِهِ فَقَرَأَهُ عَلَيْهِ أَبِي ع فَوَ اللَّهِ مَا خَالَفَ خَرْفَ خَرْفًا قَالَ جَابِرٌ فَإِنِّي أَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نُورِهِ وَ سَفِيرِهِ وَ حَجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظَّمَ يَا مُحَمَّدُ أَسْمَاءِي وَ اشْكُرْ نِعْمَانِي وَ لَا تُجْحَدُ الْآلِيَّ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاصِمْ الْجُبَّارِينَ وَ مُبِيرُ الْمُتَكَبِّرِينَ وَ مُذِلُّ الظَّالِمِينَ وَ دَيَّانُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَّبْتُهُ عَذَاباً لَا أَعْدَبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَإِنِّي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْئِكَ بَعْدَهُ وَ بَسِطْتُكَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ جَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مِنِّي اسْتَشْهِدْ وَ أَرْفَعْ الشَّهَادَةَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّائِمَةَ مَعَهُ وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بِعِزَّتِهِ أَتَيْبَ وَ أَعَاقِبَ أَوْهَلُهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ سَمِيُّ جَدِّهِ الْمُحَمَّدُ مُحَمَّدُ الْبَاقِرِ لِعِلْمِي وَ الْمَعْدِنُ لِحُكْمَتِي سَيِّهْلُكَ الْمُتَرَاتِبُونَ فِي جَعْفَرٍ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مِنِّي لِأَكْرِمَنَّ مَنُوءَ جَعْفَرٍ وَ لِأَسْرُرَّهُ فِي أَوْلِيَائِهِ وَ أَشْيَاعِهِ وَ أَنْصَارِهِ وَ انْتَحَبَ [أَتَيْحَتْ] بَعْدَ مُوسَى فَنَتَّةَ عَمِيَاءَ حَنْدِسٍ لِأَنَّ خَيْطَ قَرْصِي لَا يَنْقَطِعُ وَ حُجِّي لَا تَخْفَى وَ أَنَّ أَوْلِيَائِي لَا يَشَقُّونَ أَبَدًا أَلَا وَ مَنْ جَحَدَ وَاجِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَ وَيلٌ لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِي مُوسَى وَ حَبِيبِي وَ خَيْرَتِي أَلَا إِنَّ الْمُكَذِّبَ بِالنَّامِ مَكْدُوبٌ بِكُلِّ أَوْلِيَائِي وَ عَلَيَّ وَ لِي وَ نَاصِرِي وَ مَنْ أَضْعَ عَلَيْهِ أَعْبَاءَ التُّبُوءِ وَ امْتَحَنَهُ بِالْأَضْطِلَاحِ يَفْتُلُهُ عِفْرِيَّتُ مُسْتَكْبِرٍ يُذْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا

²³ الغيبة للنعماني، النص، ص: 58

العَبْدُ الصَّالِحُ ذُو الْقُرْنَيْنِ إِلَى حَنْبِ شَرِّ خَلْقِي حَقَّ الْقَوْلُ مِنِّي لَأُفَرِّقَنَّ بَيْنَهُ بِمُحَمَّدٍ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثُ عِلْمِي وَ مَعْدِنُ حِكْمَتِي وَ مُوَضِّعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَلِيِّي وَ نَاصِرِي وَ الشَّاهِدِي فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرِجْ مِنْهُ الدَّاعِي إِلَى سَبِيلِي وَ الْحَارِثَ لِعِلْمِي الْحَسَنَ ثُمَّ أَكْمِلْ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ نَبَاهُ عِيسَى وَ صَبْرُ أَيُّوبَ سَدَلْ أُولِيائِي فِي زَمَانِهِ وَ يَتَّهَادُونَ رُءُوسَهُمْ كَمَا تَهَادَى رُءُوسُ الثَّرَكِ وَ الدَّيْلِمِ فَيَقْتُلُونَ وَ يُجْرِفُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ جَلِيلِينَ تُصْبَغُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرَّيْنُ فِي نِسَائِهِمْ²⁴ أُولَئِكَ أُولِيائِي حَقًّا بِهِمْ أَذْفَعُ كُلِّ فِتْنَةٍ عَمِيَاءَ حَنَاسٍ وَ بِهِمْ أَكْشِفُ الرِّزَالَ وَ أَرْفَعُ عَنْهُمْ الْأَصَارَ²⁵ وَ الْأَغْلَالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُفْتَدُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ.

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim; and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani - May Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Saalim from Abi Baseer from Abi Abdullah ^{asws} that he said:

“My father^{asws} said to Jabir Ibn Abdullah Ansari, ‘I have some work with you. So, when is it possible for you to give me some time that I may ask you something?’ Jabir replied, ‘Whenever you wish.’ Thus, when my father^{asws} met him in privacy, he asked him, “O Jabir! Inform me about the Tablet which you saw in the hand of my mother, (Syeda) Fatima^{asws}, the daughter of the Messenger of Allah^{saww} and what did she^{asws} tell you as to what was written in it?” Jabir replied, ‘I hold Allah^{azwj} as Witness that I went to visit your^{asws} mother^{asws}, Fatima^{asws} during the lifetime of the Messenger of Allah^{saww} to congratulate her for being blessed by Hussain^{asws}. I saw in her^{asws} hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her^{asws}, ‘May my parents be sacrificed for you, O daughter of Rasool Allah^{saww}! What is this Tablet?’ She^{asws} replied, ‘This is the Tablet, which Allah^{azwj}, to whom belong might and majesty, has gifted to the Messenger of Allah^{saww}. In it is the name of my father^{saww}, the name of Ali^{asws}, the name of my^{asws} two sons^{asws} and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.’

Jabir said, ‘Thus, your mother (Syeda) Fatima^{asws} gave it to me. I read it and copied it.’

My father^{asws} asked, ‘O Jabir! Can you show it (the copied manuscript) to me^{asws}?’

He replied in the affirmative. My father^{asws} accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father saying, ‘I hold Allah^{azwj} as Witness that this is what I^{asws} saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise to Muhammad^{saww}, His^{azwj} Light, His^{azwj} ambassador, His^{azwj} Veil and His^{azwj} Proof. The trustworthy Spirit has descended with it from the Lord of the worlds. O Muhammad^{saww}! Magnify My^{azwj} Names, be grateful for My^{azwj} bounties and

(1). كل ذلك في زمان الغيبة لا في أيام ظهوره عجل الله تعالى فرجه. لان المؤمنين في أيامه في كمال العزة.²⁴

(2). في بعض النسخ «القيود».²⁵

do not deny My^{azwj} endowments. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me^{azwj}, the Destroyer of the oppressors, the Degradar of the tyrants and the Establisher of the Day of Judgment. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me. Whoever expects grace from other than Me^{azwj} or fears other than My^{azwj} justice and My^{azwj} punishment, I^{azwj} will Punish him in such a way that I^{azwj} will not punish anybody in this manner in the worlds. Hence, worship only Me^{azwj} and rely only on Me^{azwj}. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him^{as} a successor^{as}. Certainly, I^{azwj} Made you^{saww} superior over all other Prophets^{as} and Made your^{saww} successor superior over all other successors. After him^{asws}, I^{azwj} Honoured you^{saww} with your^{saww} two grandsons, Hasan^{asws} and Husain^{asws}. I made Hasan^{asws} the mine of My^{azwj} Knowledge after the end of the days of his^{asws} father^{asws} and I^{azwj} Made Husain^{asws} the treasure chest of My^{asws} Revelation, I^{azwj} Honoured him^{asws} with martyrdom and sealed it for him^{asws} with eternal bliss. So, he^{asws} is the best of the martyrs and the highest of them in grade before Me^{azwj}. I^{azwj} have Placed My^{azwj} 'Perfect Word' with him^{asws} and the complete Proof near him^{asws}. Through his^{asws} Progeny, I^{azwj} shall reward and punish.

The first of them^{asws} is the chief of the worshippers and the adornment of My past friends, then his son^{asws} (Muhammad) who resembles his^{asws} grandfather al-Mahmood¹, the splitter of My knowledge and the mine of My^{azwj} Wisdom. Soon, those who doubt concerning his son Ja'far^{asws} will be destroyed. He who rejects him has rejected Me^{azwj}. I^{azwj} Speak the truth, I^{azwj} will Indeed honour the position of Ja'far^{asws} and make him^{asws} happy vis-à-vis his^{asws} Shias, his^{asws} helpers and his^{asws} friends. After him, I^{azwj} have Selected Musa^{asws} and there will be a blinding, dark corruption so that the spark of My^{azwj} Obedience is not terminated, My^{azwj} Proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them^{asws} has denied My^{azwj} Bounty. Whoever changes one verse from My^{azwj} Book, then indeed has attributed a lie unto Me^{azwj}. Then woe unto the liars, the deniers with the termination of the duration of My^{azwj} servant, My^{azwj} beloved and My^{azwj} Chosen one, Musa^{asws}. Verily, the one who denies the eighth is as if he has denied all My^{azwj} Friends (Imams). Ali^{asws} is My^{azwj} Friend, My^{azwj} Helper and the one upon whom I^{azwj} have Placed Prophethood's burden of proof and conferred upon him Master-ship. An arrogant devil will murder him^{asws}. He^{asws} will be buried in a city, which the righteous servant has built, next to the worst of My^{azwj} creatures. I^{azwj} Speak the Truth, I^{azwj} will Soothe his^{asws} eyes with Muhammad^{asws}, his son and his successor after him^{asws}. He^{asws} is the heir of My^{azwj} knowledge, the mine of My^{azwj} Wisdom, the place of My^{azwj} Joy and My^{azwj} Proof upon My^{azwj} creatures.

None shall believe in him^{asws} but that the paradise will be his abode and I^{azwj} will Allow him^{asws} to intercede for seventy of his family members, even if all of them are eligible for hell. I^{azwj} will Complete his^{asws} bliss with his^{asws} son Ali^{asws}, My^{azwj} friend^{asws}, My^{azwj} Helper, My^{azwj} Witness amongst My^{azwj} creatures and My^{azwj} trustee upon My^{azwj} Revelation. From him, I^{azwj} will Bring forth Hasan^{asws}, the caller to My^{azwj} Path and the treasurer of My^{azwj} Knowledge. Thereafter, I^{azwj} will Complete this (chain of Imamate) with his^{asws} son, ا.ح.م. mercy for the worlds. He^{asws} will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace among their womenfolk. They

are My^{azwj} true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and remove with the burdens and the chains.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones (2:157)

Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'²⁶

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شاذَوَيْهِ الْمُؤَدَّبُ وَ أَحْمَدُ بْنُ هَازُونَ الْقَاضِي رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ الْكُوفِيِّ عَنْ مَالِكِ السَّلُولِيِّ عَنْ دُرُسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي السَّفَاتِيحِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى مَوْلَاتِي فَاطِمَةَ ع وَ قُدَّامَهَا لَوْحٌ يَكَادُ ضَوْؤُهُ يَغْشَى الْأَبْصَارَ فِيهِ اثْنَا عَشَرَ اسْمًا ثَلَاثَةٌ فِي ظَاهِرِهِ وَ ثَلَاثَةٌ فِي بَاطِنِهِ وَ ثَلَاثَةٌ أَسْمَاءُ فِي آخِرِهِ وَ ثَلَاثَةٌ أَسْمَاءُ فِي طَرَفِهِ فَعَدَدْتُهَا فَإِذَا هِيَ اثْنَا عَشَرَ اسْمًا فَقُلْتُ أَسْمَاءُ مَنْ هَؤُلَاءِ قَالَتْ هَذِهِ أَسْمَاءُ الْأَوْصِيَاءِ أُولَئِكَ ابْنُ عَمِّي وَ أَحَدُ عَشَرَ مِنْ وَلَدِي أَخْرَجَهُمُ الْقَائِمُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ جَابِرٌ فَرَأَيْتُ فِيهَا مُحَمَّدًا مُحَمَّدًا مُحَمَّدًا فِي ثَلَاثَةِ مَوَاضِعَ وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا فِي أَرْبَعَةِ مَوَاضِعَ.

Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al-Qadi - May Allah^{azwj} be Pleased with them - they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ja'far bin Muhammad bin Malik Fazari Kufi from Malik Saluli from Durust bin Abdul Hameed from Abdullah bin Qasim from Abdullah bin Jabala from Abi Safatij from Jabir Jofi from Abi Ja'far Muhammad bin Ali al-Baqir^{asws} from Jabir bin Abdullah Ansari that he said:

“One day I came to Lady Fatima^{asws} and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus, there were twelve names in all. I asked: Whose names are these?

She^{asws} replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my^{asws} progeny. The last of them will be Qa'im^{asws}, bliss of Allah^{azwj} be on them all^{asws}. Jabir says: I saw the name of Muhammad at three places and Ali at four places.”²⁷

و حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ حَبِيبٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ بَيْنَ يَدَيْهَا لَوْحٌ مَكْتُوبٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ أَخْرَجَهُمُ الْقَائِمُ ثَلَاثَةً مِنْهُمْ مُحَمَّدًا وَ أَرْبَعَةً مِنْهُمْ عَلِيًّا ع.

And narrated to us Ahmad bin Muhammad bin Yahya al-Attar^{ra}: Narrated to me my father from Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Abil Jarud from Abi Ja'far^{asws} from Jabir bin Abdullah Ansari that he said:

“One day I visited (Syeda) Fatima^{asws} and before her^{asws} was a tablet inscribed with the names of successors from her^{asws} progeny. I counted twelve names, the last of

²⁶ كمال الدين و تمام النعمة، ج 1، ص: 308

²⁷ كمال الدين و تمام النعمة، ج 1، ص: 312

whom was 'Al-Qa'im^{asws}. There were three Muhammads^{asws} and four Alis^{asws} – (Bliss of Allah^{azwj} be on them all).”²⁸

و حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ حَزْزَةَ الْعَلَوِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ دُرُسْتِ السَّرَوِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْكُوَيْطِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: يَا إِسْحَاقُ أَلَا أُبَشِّرُكَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَحَدَّثَنَا صَحِيفَةً بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطَّ أَمِيرُ الْمُؤْمِنِينَ ع فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَ ذَكَرَ حَدِيثَ اللَّوْحِ كَمَا ذَكَرْتُهُ فِي هَذَا الْبَابِ مِثْلَهُ سَوَاءً إِلَّا أَنَّهُ قَالَ فِي آخِرِهِ ثُمَّ قَالَ الصَّادِقُ ع يَا إِسْحَاقُ هَذَا دِينُ الْمَلَائِكَةِ وَ الرُّسُلِ فَصْنُهُ عَنْ غَيْرِ أَهْلِهِ يَصْنَعُ اللَّهُ وَ يُصْلِحُ بِأَلَاكَ ثُمَّ قَالَ ع مَنْ دَانَ بِهَذَا أَمِنَ عِقَابَ اللَّهِ عَزَّ وَ جَلَّ.

And narrated to us Abu Muhammad al-Hasan bin Hamza Alawi^{ra}: Narrated to us Abu Ja'far Muhammad bin Husain bin Durust Sarrawi from Ja'far bin Muhammad bin Malik that he said: Narrated to us Muhammad bin Imran Kufi from Abdur Rahman bin Abi Najran; and Safwan bin Yahya from Ishaq Ibne Ammar from Abi Abdullah as-Sadiq^{asws} that he said: “O Ishaq, shall I give you a glad tiding? I said: Please do, may I be sacrificed on you, O son of Allah's Messenger. The Imam said: I saw in the scroll dictated by Rasool Allah^{saww} and written by Amir-ul-Momineen^{asws} the following:

“In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise and then he narrated the tradition (of tablet) mentioned above exactly except that at the end there is the sentence:

Then Imam Ja'far Sadiq^{asws}: O Ishaq, this is the religion of the angels and messengers. Protect it from those unworthy of it. May Allah protect you and reform your children. Then he said: One who has recognized this (religion) is safe from the chastisement of Allah, the Mighty and Sublime.”²⁹

و حَدَّثَنَا أَبُو الْعَبَّاسِ بْنُ مُحَمَّدٍ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ بْنِ الْقَطَّانِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى الرَّوْيَانِيُّ أَبُو تُرَابٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرَ الْعِلْمِ ع جَمَعَ وَلَدَهُ وَ فِيهِمْ عَمُّهُمْ زَيْدُ بْنُ عَلِيٍّ ثُمَّ أَخْرَجَ كِتَابًا إِلَيْهِمْ بِخَطِّ عَلِيٍّ ع وَ إِمْلَاءِ رَسُولِ اللَّهِ ص مَكْتُوبٌ فِيهِ-

هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ الْعَلِيمِ وَ ذَكَرَ حَدِيثَ اللَّوْحِ إِلَى الْمَوْضِعِ الَّذِي يَقُولُ فِيهِ أُولَئِكَ هُمُ الْمُهْتَدُونَ ثُمَّ قَالَ فِي آخِرِهِ قَالَ عَبْدُ الْعَظِيمِ الْعَجَبُ كُلُّ الْعَجَبِ لِمُحَمَّدٍ بْنِ جَعْفَرٍ وَ خُرُوجِهِ إِذْ سَمِعَ أَبَاهُ ع يَقُولُ هَكَذَا وَ يَحْكِيهِ ثُمَّ قَالَ هَذَا سِرُّ اللَّهِ وَ دِينُهُ وَ دِينُ مَلَائِكَتِهِ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ وَ أُولِيَائِهِ.

And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Saeed bin Muhammad bin Qattan: Narrated to us Abdullah bin Musa Ruyani Abu Turab from Abdul Azeem bin Abdullah Hasani from Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib that he said: Narrated to me Abdullah bin Muhammad bin Ja'far from his father from his grandfather that:

“Imam Muhammad Baqir^{asws} summoned together his sons and among them was his uncle Zaid bin Ali also. Then he took out a scroll written in the hand of Ali^{asws} on the dictation of the Messenger of Allah^{saww} It was written therein:

²⁸ كمال الدين و تمام النعمة، ج 1، ص: 312

²⁹ كمال الدين و تمام النعمة، ج 1، ص: 313

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise...then he narrated the tradition of the Tablet till the words: “And they are the guided ones.” Then at the end he said: Abdul Azeem said: It is surprising and pitiful that Muhammad bin Ja’far who campaigned against the Imam of the time although he had heard this tradition from his father.

Then he said: It is the secret of Allah^{azwj} and His^{azwj} religion and the religion of the angels. So mention it only to his family and close friends.”³⁰

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ بَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ اسْمًا أَحْرَهُمُ الْقَائِمُ ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ أَزْوَجُهُ مِنْهُمْ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Abil Jarud from Abi Ja’far^{asws} from Jabir bin Abdullah Ansari that he said:

“One day I visited (Syeda) Fatima^{asws} and in her hands was a tablet inscribed with the names of successors from her^{asws} progeny. I counted twelve names, the last of whom was ‘Al-Qa’im^{asws}’. There were three Muhammads^{asws} and four Alis^{asws} – bliss of Allah^{azwj} be on them^{asws} all.”³¹

The Divine Proofs:

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

Some Proofs of Imamate (being a successor of the Holy Prophet^{saww}) are reviewed along with the Imamate of the 12 Imams^{asws}. One of the Proofs, among these, is to have the procession of the “السَّلَاحُ ‘Tabarakat’ (holy belongings/signs) of Allah^{azwj}’s Prophets^{as}.

We present some Ahadith to demonstrate that the ‘Tabarakat’ were in the possession of the remaining 12 Shia Imams^{asws} (Imam Musa-e-Kazim^{asws}, Imam Ali Reza^{asws}, Imam Mohammed Taqi^{asws}, Imam Ali Naqi^{asws}, Imam Hassan Askari^{asws} and the Imam Al-Mehdi^{asws}).

³⁰ كمال الدين و تمام النعمة، ج 1، ص: 313
³¹ كمال الدين و تمام النعمة، ج 1، ص: 313

It is also important to note that like the Divine Knowledge, 'السَّالِح' was 'Protected' and no one could steal any, for example, we will present a Hadith in which Imam Jafar-e-Sadiq^{asws} makes the 'السَّالِح' of the Holy Prophet^{saww} appear from the stone of his^{asws} ring, and replaces it.

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

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

Ahmad ibn Mihran has narrated from Muhammad Ibn Ali from abu Basir who has said that he asked (the following) from Imam Abu Al-Hassan^{asws}:

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

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

Then he^{asws} said to me, "O Abu Muhammad, allow me to give you an example before you leave. A man from Khurasan came. He spoke to the Imam^{asws} in Arabic but Abu Al-Hassan^{asws} replied him in Persian. He (the man from Khurasan) said, "I swear by Allah^{azwj}, "May Allah^{azwj} Take my soul in service for your^{asws} cause, the only thing that stopped me from speaking to you^{asws} in Persian was I thought you^{asws} might not know Persian."

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

The Imam^{asws} said to me, "O Abu Muhammad, "No one's language is unknown to the Imam^{asws} nor the language of birds, animals and any living things. Whoever does not have these qualities, he is not an Imam^{asws} 32.

The 'Tabarakat' of Rasool Allah^{saww} in the Possession of 8th Imam^{asws}

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع ذَكَرَ سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ إِنَّهُ مَصْفُودُ الْحَمَائِلِ وَ قَالَ أَتَانِي إِسْحَاقُ فَعَظَّم بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفَ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَقُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مِثْلُ السَّلَاحِ فِينَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتُ دَارَ الْمُلْكِ.

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

'I mentioned (to Abu Al-Hassan Al-Reza^{asws} - the 8th Imam^{asws}) the sword of the Messenger of Allah^{saww}, he^{asws} said: 'It is secured with us^{asws} and said: 'Is'haq bring it out for me^{asws}, as it is a great right and the sanctification of the sword is to be taken, for it is the sword of the Messenger of Allah^{saww}'. I said to him^{asws}, 'And how has it been?' Abu Ja'far^{asws} said: 'the weapons with us^{asws} is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'. 33

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقَعَارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حُلُقَتُهُ مِنْ فِضَّةٍ وَ هُوَ عِنْدِي.

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

Abu Al-Hassan Al-Reza^{asws} (the 8th Imam^{asws}) said when he^{asws} was asked about the Zulfiqaar, sword of the Messenger of Allah^{saww}, where it has come from, he^{asws} said: 'Jibraeel^{as} descended with it from the sky, and it was decorated with silver, and it is with me^{asws} 34.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عِنْدَكَ سِلَاحُ رَسُولِ اللَّهِ فَكَتَبَ إِلَيَّ بِخَطِّهِ الَّذِي أَعْرِفُهُ هُوَ عِنْدِي..

32 H. 7, الكافي (ط - الإسلامية)، ج 1، ص: 285

33 H. 15, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 179

34 H. 21, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 180

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

'I wrote to Abu Al-Hassan Al-Reza^{asws} (and asked): 'Do you have the السَّالِحُ weapons of the Messenger of Allah^{saww}? He^{asws} wrote back to me^{asws}: 'Know that these are with me^{asws}, 35

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: أَتَانِي إِسْحَاقُ فَعَظَّمْ عَلَيَّ بِالْحَقِّ وَالْحُرْمَةِ السَّيْفَ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ فَقُلْتُ لَهُ لَا وَ كَيْفَ يَكُونُ هُوَ وَقَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَثَلُ السَّالِحِ فِيْنَا مَثَلُ النَّبُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ النَّبُوتُ دَارَ الْمُلْكِ.

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

Abu Al-Hassan Al-Reza^{asws} said: 'Is'haq came with it to me^{asws}, as it is a great right and sanctity of the sword is to be taken, for it is the sword of the Messenger of Allah^{saww}. I said to him^{asws}, 'And how has it been?' Abu Ja'far^{asws} said: 'But, the example of the weapons with us^{asws} is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'. 36

حَدَّثَنَا عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ: أَيُّ أَبِي بِسَاحِ رَسُولِ اللَّهِ ص وَ لَقَدْ دَخَلَ عُمُومَتِي مِنْ ذَلِكَ كَلِمَةً [فَقَالَ صَفْوَانُ وَ دَكَّرْنَا سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ أَتَانِي إِسْحَاقُ بْنُ جَعْفَرٍ فَعَظَّمْ عَلَيَّ رِسَالَتِي بِالْحَقِّ وَالْحُرْمَةِ السَّيْفَ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص قَالَ فَقُلْتُ لَا كَيْفَ يَكُونُ هَذَا وَقَدْ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ السَّالِحِ فِيْنَا مَثَلُ النَّبُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ مَا دَارَ الْأَمْرُ قَالَ فَسَأَلْتُهُ عَنْ ذِي الْقَفَّارِ سَيْفِ رَسُولِ اللَّهِ فَقَالَ نَزَلَ بِهِ جِبْرِئِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حِلْيَتُهُ فِضَّةً وَ هُوَ عِنْدِي.

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

'Abu Al-Hassan Al-Reza^{asws} has narrated that my^{asws} father^{asws} came to me^{asws} with the weapons of the Messenger of Allah^{saww}, and I^{asws} have included my^{asws} cousins from that word'. Safwaan said, 'And we mentioned the sword of the Messenger of Allah^{saww}'. He^{asws} said: 'Is'haq Bin Ja'far brought it out for me^{asws}, as it is a great right of the (Divine) successor^{asws} and sanctity of the sword to be taken, for it is the sword of the Messenger of Allah^{saww}. I said, 'No, and how can this be?' and so Abu Ja'far^{asws} said that the example of the weapons with us^{asws} is like the Coffins with the Children of Israel, wherever it went, so did the Command'. I asked him^{asws} about Zulfikaar, sword of the Messenger of Allah^{saww}, he^{asws} said: 'Jibraeel^{as} came down with it from the sky, and it was decorated with silver, and it is with me^{asws}, 37

35 H. 42, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 185

36 H. 43, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 185

37 H. 57, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 189

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

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

He asked Abu Al-Hassan Al-Reza^{asws} about al-Dhulfaqr (the sword of Rasool Allah^{saww}) as to where it was from. The Imam^{asws} said, "Jibril^{as} came down with it from Heavens, decorated with the silver and it is with me^{asws} now."³⁸

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّمَا مَثَلُ السَّلَاحِ فِيْنَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ أُوتُوا النُّبُوَّةَ وَ حَيْثُمَا دَارَ السَّلَاحُ فِيْنَا فَتَمَّ الْأَمْرُ فُلْتُ فَيَكُونُ السَّلَاحُ مُزَائِلًا لِلْعِلْمِ قَالَ لَا.

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

Abu Al-Hassan Al-Reza^{asws} has said. "Abu Ja'far^{asws} would say, 'The case of 'السَّلَاحُ' the Armaments with us^{asws} is as the 'التَّابُوتِ' 'Ark of Covenant' with the Israelites. Wherever the التَّابُوتِ would go prophet-hood would also follow. Wherever the السَّلَاحُ among us^{asws} would go the matter (Leadership with Divine Authority) would also settle there." I then asked, "Would the السَّلَاحُ ever depart (Divine) Knowledge?" The Imam^{asws} said, "No, it would not do so."³⁹

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

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

Abu Al-Hassan Al-Reza^{asws} who has said. 'Abu Ja'far^{asws} would say, 'The case of the 'السَّلَاحُ' (Armaments) with us is as 'التَّابُوتِ' the Ark of Covenant with the Israelites. Wherever the التَّابُوتِ would go kingdom would also follow. Wherever السَّلَاحُ the among

³⁸ H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 234

³⁹ H.3, الكافي (ط - الإسلامية)، ج 1، ص: 238

us^{asws} would go knowledge would also follow."⁴⁰

Imam^{asws} Produces the 'السَّالِح' out of the Stone of his^{asws} finger-ring

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

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

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

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

So when Ja'far^{asws} looked at him, said: 'O you! You were enticed, so you entered this city of ours asking about the Imam^{asws}. So a group from the children of Al-Hassan (Al-Basry) welcomed you, and they guided you to Abdullah Bin Al-Hassan. So you questioned him for a while, then you came out. So, if you so desire to, I^{asws} can inform you about what you asked him, and what he replied to you.

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

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

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

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

⁴⁰ H.4, الكافي (ط - الإسلامية)، ج 1، ص: 238

فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ فَقَالَ مَا صَدَقَ ثُمَّ أَخْرَجَ خَاتَمًا فَضَرَبَ بِهِ الْأَرْضَ فَإِذَا الدَّرْعُ وَ الْعِمَامَةُ سَاقِطَتَيْنِ مِنْ جَوْفِ الْخَاتَمِ فَلَيْسَ أَبُو عَبْدِ اللَّهِ الدَّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِغَةٌ فَتَرَعَهَا ثُمَّ رَدَّهَا فِي الْقَصِي ثُمَّ قَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُهَا

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

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

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

Once a person came to Medina to find out who is the Divine Imam of his time. He visited Abd Allah bin Hassan who claimed to be the Imam, but he could not show, on demand the 'Zihra and Ammama' of the Prophet^{saww}. When he came to Imam Jafar-e-Sadiq^{asws}, Imam^{asws} took off his finger ring and put it on the ground and out of which emerged the 'Zihra and Ammama' of Prophet^{saww}, which perfectly fitted on Imam^{asws}'s body. After (demonstrating it to him), Imam^{asws} put them back into the stone of his ring. And said: "This was the shield which Prophet Mohammed^{saww} used to wear, this was not made on the earth but came from the treasures of Allah^{azwj}'s 'Kun', the treasures of a Divine Imam^{asws} are kept inside his ring. Your World is like a small cup in front of Allah^{azwj} and similar to a booklet in front of an Imam^{asws}, if this were no so then it would not be possible for the Ahlul Bait of Prophet^{asws} to exercise our duties, then we would have been as helpless as other people."⁴¹

The Holy 'Seal' of Imamate:

أَحْمَدُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ جَالِسًا، فَدَعَا بِإِبْنِهِ وَ هُوَ صَغِيرٌ، فَأَجْلَسَهُ فِي جِجْرِي، فَقَالَ لِي: «حَرِّدْهُ وَ انْرِغْ فَمِيصَهُ». «فَنَزَعْتُهُ، فَقَالَ لِي: «انْظُرْ بَيْنَ كَتِفَيْهِ» فَتَنَظَّرْتُ، فَإِذَا فِي أَحَدِ كَتِفَيْهِ شَيْءٌ بِالْخَاتَمِ، دَاخِلٌ فِي اللَّحْمِ، ثُمَّ قَالَ: «أَ تَرَى هَذَا؟ كَانَ مِثْلَهُ فِي هَذَا الْمَوْضِعِ مِنْ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ.»

⁴¹ بحار الأنوار (ط - بيروت)، ج47، ص: 125، مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج4، ص: 222

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

Once I was in the presence of Abu Al-Hassan^{asws}, he^{asws} called his^{asws} son^{asws} who was a small (boy). The Imam^{asws} placed him^{asws} in my lap and said to me. 'Move his^{asws} shirt aside.' When I did so. The Imam^{asws} said, "Look in between his^{asws} shoulders." I look and I found in the skin of one shoulder something like an imprint of a seal." The Imam^{asws} then asked, "Do you see this? Similar to this there was one in the shoulder of my^{asws} father^{asws}."42

Imams^{asws} Imprint the Seal of Imamate on a Stone:

عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعِجْلِيِّ، عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِكُرْدٍ، عَنْ مُحَمَّدِ بْنِ خُذَاهِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ هَاشِمٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو الخُثْعَمِيِّ، عَنْ حَبَابَةَ الْوَالِيَّةِ، قَالَتْ:

رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي شُرْطَةِ الْحَمِيرِ وَمَعَهُ دِرَّةٌ، لَهَا سَبَابَتَانِ، يَضْرِبُ بِهَا بَيَّاعِي الْجَرِيِّ وَالْمَازْمَاهِي وَالزَّوْمَارِ، وَ يَقُولُ لَهُمْ: «يَا بَيَّاعِي مُسُوخٌ بَنِي إِسْرَائِيلَ وَ جُنْدُ بَنِي مَرْوَانَ». فَقَامَ إِلَيْهِ فَرَاثُ بْنُ أَحْنَفَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَ مَا جُنْدُ بَنِي مَرْوَانَ؟

قَالَتْ: فَقَالَ لَهُ: «أَقْوَامٌ خَلَقُوا اللَّحَى، وَ قَتَلُوا الشُّوَارِبَ، فَمُسِيخُوا». فَلَمْ أَرِ نَاطِقاً أَحْسَنَ نُطْقاً مِنْهُ، ثُمَّ اتَّبَعْتُهُ، فَلَمْ أَزَلْ أَقْفُو أَثَرَهُ حَتَّى قَعَدَ فِي رَحْبَةِ الْمَسْجِدِ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا دَلَالَةُ الْإِمَامَةِ بِرَحْمَتِكَ اللَّهُ؟

قَالَتْ: فَقَالَ: «اتَّبِعْنِي بِتِلْكَ الْحُصَاةِ» وَ أَشَارَ بِيَدِهِ إِلَى حُصَاةٍ، فَأَتَيْتُهُ بِهَا، فَطَبَعَ لِي فِيهَا بِخَاتَمِهِ، ثُمَّ قَالَ لِي: «يَا حَبَابَةُ إِذَا ادَّعَى مُدَّعٍ الْإِمَامَةَ، فَقَدَّرْ أَنْ يَطْبَعَ كَمَا رَأَيْتَ، فَأَعْلِمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ؛ وَ الْإِمَامُ لَا يَعْزُبُ عَنْهُ شَيْءٌ يُرِيدُهُ».

قَالَتْ: ثُمَّ انْصَرَفْتُ حَتَّى قُبِضَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَجِئْتُ إِلَى الْحَسَنِ عَلَيْهِ السَّلَامُ وَ هُوَ فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ النَّاسُ يَسْأَلُونَهُ، فَقَالَ: «يَا حَبَابَةُ الْوَالِيَّةُ» فَقُلْتُ:

نَعَمْ يَا مَوْلَايَ، فَقَالَ: «هَاتِي مَا مَعَكَ». قَالَتْ: فَأَعْطَيْتُهُ فَطَبَعَ فِيهَا كَمَا طَبَعَ

أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

قَالَتْ: ثُمَّ أَتَيْتُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَ هُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَرَّبَ وَ رَحَّبَ، ثُمَّ قَالَ لِي: «إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا تُرِيدِينَ، أَفْتُرِيدِينَ دَلَالَةَ الْإِمَامَةِ؟» فَقُلْتُ:

نَعَمْ يَا سَيِّدِي، فَقَالَ: «هَاتِي مَا مَعَكَ» فَتَنَاوَلْتُهُ الْحُصَاةَ فَطَبَعَ لِي فِيهَا.

42 H. 8, كافي (ط - دار الحديث)، ج2، ص: 101

قَالَتْ: ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَ قَدْ بَلَغَ بِي الْكِبَرُ إِلَى أَنْ أُزْعِشْتُ- وَ أَنَا أَعُدُّ يَوْمَيْنِ مِائَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً- فَرَأَيْتُهُ رَاكِعًا وَ سَاجِدًا وَ مَشْغُولًا بِالْعِبَادَةِ، فَيَسْتَمِنُ الدَّلَالَةَ، فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ، فَعَادَ إِلَيَّ شَبَابِي، قَالَتْ: فَقُلْتُ: يَا سَيِّدِي، كَمْ مَضَى مِنَ الدُّنْيَا؟ وَ كَمْ بَقِيَ؟ فَقَالَ: «أَمَّا مَا مَضَى، فَتَنَعَمْ؛ وَ أَمَّا مَا بَقِيَ، فَلَا».

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

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

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

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

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

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

She has said, "I then left him until Amir-ul-Momineen^{asws} was taken out of this world. Thereafter, I went o Al-Hassan^{asws} who was sitting in the place of Amir-ul-Momineen^{asws} and people around would ask him^{asws} questions. He^{asws} said to me, "O Hababa Al-Walibyya." I said, "Yes, my master." He then said, "Give to me what is with you." I then gave it (the pebble) to him. He set on it (his seal) just as Amir-ul-Momineen^{asws} had done.

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

She has said then afterwards I went o Ali^{asws} Ibn Al-Husayn^{asws} but at that time I had become very old and my hands were shaky. I could count one hundred thirteen year of my lifetime. I found him^{asws} in Ruku' (kneeling in prayer) and Sujda (prostration) or

busy in some form of worship. I became despaired about the proof (of Leadership with Divine Authority). He^{asws} pointed out with his forefinger and my youth came back. She has said that she asked, "My master, how much of the world is passed and how much is left?" He said, 'Of how much is passed yes (I will tell) but not of how much is to come.'

She has said that he^{asws} then said to me, "give to me what is with you." I then gave him^{asws} the pebble and he^{asws} printed on it (his seal) for me. Thereafter I went to Abu Ja'far^{asws} and he printed on it (his^{asws} seal) for me. Then I went to Abu Abd Allah^{asws}. He^{asws} printed on it (his seal) for me. Then I went to Abu Al-Hassan Musa^{asws} and he^{asws} printed (his seal) for me. Then I went to Al-Reza^{asws} and he^{asws} printed for me." According to Abu Muhammad Hababa lived thereafter another nine months."⁴³

The Inscription of 11th Imam^{asws}'s Seal

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

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

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

ثُمَّ قَالَ: «هَاتِيهَا» فَأَخْرَجَ حَصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسُ، فَأَخَذَهَا أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ، ثُمَّ أَخْرَجَ خَاتَمَهُ، فَطَبَعَ فِيهَا، فَانْطَبَعَ، فَكَأَنِّي أَرَى نَقْشَ خَاتَمِهِ السَّاعَةِ: «الْحَسَنُ بْنُ عَلِيٍّ».

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

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

43 H. 3, Kafi (ط - دار الحديث)، ج 2، ص: 178

قَالَ إِسْحَاقُ: قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ: وَ سَأَلْتُهُ عَنْ اسْمِهِ، فَقَالَ: اسْمِي مِهْجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ غَانِمِ بْنِ أُتْمَ غَانِمٍ، وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ، صَاحِبَةُ الْخِصَاةِ الَّتِي طَبَعَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ السَّبْطُ إِلَى وَ قَتِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ.

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

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

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

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

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

⁴⁴ H. 4. كافي (ط - دار الحديث)، ج 2، ص: 182

Divine Imam^{asws} holds the Key to the Treasures of the earth:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْقَاسِمِ عَمَّنْ أَخْبَرَهُ عَنْهُ إِبراهيمُ بْنُ مُوسَى قَالَ: أَلْحَثْتُ عَلَى أَبِي الْحَسَنِ ابْنِ الرِّضَا فِي شَيْءٍ أَطْلُبُهُ مِنْهُ وَكَانَ يَعِدُنِي فَخَرَجَ ذَاتَ يَوْمٍ يَسْتَقْبِلُ وَإِلَيَّ الْمَدِينَةَ وَكُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فَلَانٍ فَنَزَلَ فِي مَوْضِعٍ تَحْتَ شَجَرَاتٍ وَنَزَلْتُ مَعَهُ أَنَا وَلَيْسَ مَعَنَا ثَالِثٌ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْعِيدُ قَدْ أَظْلَمْنَا وَ لَا وَاللَّهِ مَا أَمْلِكُ دِرْهَمًا فِيمَا سِوَاهُ فَحَكَّ بِسَوْطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ فَتَنَاوَلَ بِيَدِهِ سَبِيكَةً ذَهَبٍ فَقَالَ انْتَفِعْ بِهَا وَ أَكْتُمْ مَا رَأَيْتَ.

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

'I insisted to Abu Al-Hassan Al-Reza^{asws} regarding a thing from him^{asws} that he^{asws} had promised me. One day I went out and met up with him^{asws}, and I was with him^{asws} when we came near a palace. He^{asws} got down to a place by the trees and I descended with him^{asws}, and there was not a third person with us. I said, 'May I be sacrificed for you^{asws}, this servant of yours is in need, by Allah^{azwj}, and does not have a single Dirham elsewhere'. He^{asws} struck his^{asws} whip on the Earth with a severe striking, then hit it by his^{asws} hand and took out by his^{asws} hand an ingot of gold. He^{asws} said: 'Make use of it and conceal what you have seen'.⁴⁵

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

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

Amir-ul-Momineen^{asws} said when he^{asws} was with his^{asws} companions in the Masjid of Al-Kufa. A man said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}. I wonder at this world which is in the hands of these people, and it is not in your^{asws} possession'. He^{asws} said: 'O so and so, if we^{asws} wanted the world, we would not have given it'. Then he^{asws} grabbed a handful of gravel, and it had become jewels. He^{asws} said: 'What is this?' I said, 'This is from the finest of jewels'. He^{asws} said: 'If we^{asws} wanted it, it would be so, but we^{asws} do not want it'. Then he^{asws} threw the handful, and it reverted back to what it was'.⁴⁶

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

⁴⁵ H. 2, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375

⁴⁶ H.3 بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375

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

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

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

He^{asws} held it in his^{asws} hand until the people saw it. Then he^{asws} returned it and planted it by his^{asws} thumb, then said: 'In case a good person or a wrongdoer may follow you after me^{asws}'. Then he^{asws} mounted the mule of the Rasool Allah^{saww} and left to his^{asws} house. And we made a mark in the place. We kept on digging but we did not get anything. It was said to Al-Hassan, 'O Abu Saeed, what did you see from Amir-ul-Momineen^{asws}?'. He said, 'I do not know whether the treasures of the Earth are moving, or similar to that'.⁴⁷

The Demonstrations of the Divine Power of the Imam^{asws}:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَرَكَضَ بِرِجْلِهِ الْأَرْضَ فَإِذَا بَحْرٌ فِيهِ سُفُنٌ مِنْ فِضَّةٍ فَرَكَبَ وَرَكِبْتُ مَعَهُ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ خِيَامٌ مِنْ فِضَّةٍ فَدَخَلَهَا ثُمَّ خَرَجَ فَقَالَ رَأَيْتَ الْخِيَمَةَ الَّتِي دَخَلْتُهَا أَوَّلًا فَقُلْتُ نَعَمْ قَالَ تِلْكَ خِيَمَةُ رَسُولِ اللَّهِ ص وَ الْأُخْرَى خِيَمَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الثَّالِثُ خِيَمَةُ فَاطِمَةَ وَ الرَّابِعَةُ خِيَمَةُ خَدِيجَةَ وَ الْخَامِسَةُ خِيَمَةُ الْحَسَنِ وَ السَّادِسَةُ خِيَمَةُ الْحُسَيْنِ وَ السَّابِعَةُ خِيَمَةُ عَلِيِّ بْنِ الْحُسَيْنِ وَ الثَّامِنَةُ خِيَمَةُ أَبِي وَ التَّاسِعَةُ خِيَمَتِي وَ لَيْسَ أَحَدٌ مِنَّا يَمُوتُ إِلَّا وَ لَهُ خِيَمَةٌ يَسْكُنُ فِيهَا.

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

'I was in the presence of Abu Abdullah^{asws}. He^{asws} struck his^{asws} foot on the ground, and it was as if there was an ocean there in which was a ship of silver. He^{asws} embarked on it, and I rode with him^{asws} until we ended up at a place wherein were some tents of silver. He^{asws} entered into in, then came out. He^{asws} said: 'Did you see the first tent in which I^{asws} entered into?' I said, 'Yes'. He^{asws} said: 'That was the tent of the Rasool Allah^{saww}, and the other one is the tent of Amir-ul-Momineen^{asws}, and the third tent is of Fatima^{asws}, and the fourth tent is of Khadija^{as}, and the fifth tent is of

⁴⁷ H.4 , بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 375

Al-Hassan^{asws}, and the sixth tent is of Al-Husayn^{asws}, and the seventh tent is of Ali^{asws} Bin Al-Husayn^{asws}, and the eight tent is of my^{asws} father, and the ninth tent is my^{asws} tent, and there is not one of us^{asws} who passes away except that for him^{asws} is a tent for him^{asws} to dwell in'.⁴⁸

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ الْجَلَّابِ قَالَ: اشْتَرَيْتُ لِأَبِي الْحَسَنِ عَتَمًا كَثِيرَةً فَدَعَانِي فَأَدْخَلَنِي مِنْ إِبْطَلِ دَارِهِ إِلَى مَوْضِعٍ وَاسِعٍ لَا أَعْرِفُهُ فَجَعَلْتُ أَفْرِقُ تِلْكَ الْغَنَمَ فِيمَنْ أَمَرَنِي ثُمَّ اسْتَأْذَنْتُهُ فِي الْإِنْصِرَافِ إِلَى بَغْدَادَ إِلَى وَالِدَتِي وَكَانَ ذَلِكَ يَوْمَ التَّرْوِيَةِ فَكَتَبَ إِلَيَّ تَقِيْمًا عَدَا عِنْدَنَا ثُمَّ تَنَصَّرَفْتُ قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَبِثُّ لَيْلَةَ الْأَضْحَى فِي رِوَاقٍ لَهُ فَلَمَّا كَانَ فِي السَّحَرِ أَتَانِي فَقَالَ لِي يَا إِسْحَاقُ قُمْ فَمُتْ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا عَلَى بَابِي بِبَغْدَادَ فَدَخَلْتُ عَلَى وَالِدَتِي وَ أَتَانِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَفْتُ بِالْعَسْكَرِ وَ خَرَجْتُ إِلَى الْعِيدِ بِبَغْدَادَ.

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

'I bought many sheep from Abu Al-Hassan^{asws}. He called for me and made me go to the stable of his^{asws} house in a vast place, which I recognised. I started separating the sheep as he^{asws} had ordered me to. Then I asked his^{asws} permission to go towards Baghdad to my mother, and that was the day of *Al-Tarwiyya*. He^{asws} wrote to me: 'Stay with us^{asws} until tomorrow, then leave'. I stayed with him^{asws} on the night of *Al-Azha* in his^{asws} hallway. When it was the morning, he^{asws} came to me. He^{asws} said to me: 'O Is'haq, arise!' I woke up and opened my eyes, and it was as if I was at my door in Baghdad. I went to my mother, and my friends came over to me. I said to them, 'I was in *Al-Askar* on the day of *Arafaat*, and came out to Baghdad on the day of Eid'.⁴⁹

حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فِي بَعْضِ حَوَائِجِي قَالَ فَقَالَ لِي مَا لِي أَرَاكَ كَثِيمًا حَزِينًا قَالَ فَقُلْتُ مَا بَلَغَنِي عَنِ الْعِرَاقِ مِنْ هَذَا الْوَبَاءِ أَذْكَرُ عِيَالِي قَالَ فَاصْرِفْ وَجْهَكَ فَصَرَفْتُ وَجْهِي قَالَ ثُمَّ قَالَ ادْخُلْ دَارَكَ قَالَ فَدَخَلْتُ فَإِذَا أَنَا لَا أَفْقِدُ مِنْ عِيَالِي صَغِيرًا وَلَا كَبِيرًا إِلَّا وَهُوَ لِي فِي دَارِي بِمَا فِيهَا قَالَ ثُمَّ خَرَجْتُ فَقَالَ لِي اصْرِفْ وَجْهَكَ فَصَرَفْتُهُ فَتَنَظَّرْتُ فَلَمْ أَرْ شَيْئًا.

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

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

⁴⁸ H. 5, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 406

⁴⁹ H.6, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 406

with what was in it. Then I came out. He^{asws} said to me: 'Turn your face'. I turned it. I looked and I could not see anything'.⁵⁰

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الثَّقَفِيِّ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ الْفَرَاتِ عَنْ يَحْيَى بْنِ الْمُسَاوِيرِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَمَّا صَعِدَ رَسُولُ اللَّهِ ص الْغَارَ طَلَبَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ خَشِيَ أَنْ يَغْتَالَهُ الْمُشْرِكُونَ وَ كَانَ رَسُولُ اللَّهِ ص عَلَى جِزَا وَ عَلِيٌّ عَلَى نَبِيرٍ فَبَصُرَ بِهِ النَّبِيُّ ص فَقَالَ مَا لَكَ يَا عَلِيُّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي خَشِيتُ أَنْ يَغْتَالَكَ الْمُشْرِكُونَ فَطَلَبْتُكَ فَقَالَ النَّبِيُّ ص نَاوِلْنِي يَدَكَ يَا عَلِيُّ فَرَجَفَ الْجَبَلُ حَتَّى خَطَا بِرِجْلِهِ إِلَى الْجَبَلِ الْآخِرِ ثُمَّ رَجَعَ الْجَبَلُ إِلَى قَرَارِهِ.

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

'Abu Ja'far^{asws} having said: 'When the Rasool Allah^{saww} ascended the cave (Al-Hira), Ali^{asws} Bin Abu Talib^{asws} went looking for him^{saww} fearing that the Polytheists might assassinate him^{saww}, and the Rasool Allah^{saww} was on *Hira* and Ali^{asws} was on *Thubayr*. The Prophet^{saww} saw him^{asws}. He^{saww} said: 'What is the matter with you^{asws}, O Ali^{asws}?'. He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}, I^{asws} feared that the Polytheists might assassinate you^{saww}, so I^{asws} came looking for you^{saww}'. The Prophet^{saww} said: 'Give me^{saww} your^{asws} hand, O Ali^{asws}'. The mountain leaned across until he^{asws} placed his foot on the other mountain, then the mountain returned to how it used to be'.⁵¹

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حُمُرَانَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ قَالَ لِي أَبُو جَعْفَرٍ يَا أَسْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ تَر [تُرّاً] مِثْلُ تَرِّ الْبِنَاءِ فَإِذَا أُمِرْنَا فِي الْأَرْضِ بِأَمْرٍ جَدَبْنَا ذَلِكَ التُّرَّ فَأَقْبَلَتِ الْأَرْضُ بِقَلْبِهَا وَ أَسْوَاقُهَا وَ دُورُهَا حَتَّى تُنْفَذَ فِيهَا مَا تُؤْمَرُ مِنْ أَمْرِ اللَّهِ تَعَالَى.

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

'Abu Ja'far^{asws} said to me: 'O Aswad, between us^{asws} and each land is a rope like the rope of the construction. If we^{asws} are Ordered in the Earth with an Order, we pull that rope. The land comes up to us along with its wells, and its markets and its places, until we^{asws} establish in it what we^{asws} have been ordered to from the Orders of Allah^{azwj} the High'.⁵²

The Earth would Sink without the Presence of a Divine Imam^{asws}:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ حَدَّثَنِي الْمُؤَمِّنُ حَدَّثَنِي أَبُو هُرَاسَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَسَاخَتْ بِأَهْلِهِ كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ.

⁵⁰ H. 8, بصائر الدرجات في فضائل آل محمد صلى الله عليه، ج 1، ص: 406

⁵¹ H. 9, بصائر الدرجات في فضائل آل محمد صلى الله عليه، ج 1، ص: 407

⁵² H. 10, بصائر الدرجات في فضائل آل محمد صلى الله عليه، ج 1، ص: 407

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

'Abu Ja'far^{asws} said: 'If the Imam^{asws} were to be raised from the earth for a moment, it would implode (swallowing up) its inhabitants just as the waves of the sea would (swallow) its inhabitants'.⁵³

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

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

'I asked Abu Al-Hassan Al-Reza^{asws}, I said, 'Will the earth be empty from Proof^{asws} of Allah^{azwj}? He^{asws} said: 'If the earth were to be empty from the Proof^{asws} of Allah^{azwj} for the blink of an eye, it would implode on its inhabitants'.⁵⁴

The Presence of the 12th Imam during Occultation:

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

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

'I heard Abu Abd Allah^{asws} say, 'People will miss their Imam^{asws}. However, He^{ajfj} will attend Hajj and see them, but they will not (be able to) see him^{asws}'.⁵⁵

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

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

'Al-Qa'im^{ajfj} will disappear from the public sight twice. In one of those seasons he^{ajfj} will attend Hajj. He^{ajfj} will see the people, but they will not see him.⁵⁶

⁵³ H. 3, بصائر الدرجات في فضائل آل محمد صلى الله عليه، ج 1، ص: 488

⁵⁴ H. 8, بصائر الدرجات في فضائل آل محمد صلى الله عليه، ج 1، ص: 489

⁵⁵ H.6, الكافي ج : 1 ص : 338

⁵⁶ H. 12, الكافي ج : 1 ص : 339

Imam Musa Al-Kazim^{asws} gives the News of the 12th Imam^{asws}:

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَيْسَى بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ إِذَا فَقَدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَاللَّهُ اللَّهُ فِي أَدْيَانِكُمْ لَا يُرِيْلَكُمْ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ امْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِينًا أَصَحَّ مِنْ هَذَا لَا تَتَّبِعُوهُ قَالَ فَقُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مَنْ وَلَدِ السَّابِعِ فَقَالَ يَا بُنَيَّ غُفُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَمَلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ

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

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

'I then asked, 'My master, who is the fifth from the descendents of the seventh?' He said, 'My son, your intelligence falls shorter to reach it and your understanding remains narrower to accommodate it but if you happen to live (up to that time) you will (surely) realise it.'⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي بَرْزَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عَمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ التَّنَوُّيَةَ أَمَا وَ اللَّهُ لَيَغِيْبَنَّ إِمَامَكُمْ سِنِينَ مِنْ دَهْرِكُمْ وَ لَتَمَحْضَنَّ حَتَّى يُقَالَ مَاتَ قُتِلَ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَذْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتَكْفُؤَنَّ كَمَا تُكْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَتَيْدُهُ بِرُوحٍ مِنْهُ وَ لَتَرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ فَكَيْفَ تَنْصَعُ قَالَ فَتَنْظُرُ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسُ قُلْتُ نَعَمْ فَقَالَ وَ اللَّهُ لَأَمُرُنَا أَنْبِيءُ مِنْ هَذِهِ الشَّمْسِ

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

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

The eyes of the believing ones will weep for him^{asws} and your (affairs) will be in utter turmoil just as when ships face the rough seas. No one will survive this except those from whom Allah^{azwj} has Taken a covenant, written belief in their hearts and has

⁵⁷ Ibid, H. 2

supported them with a spirit from His Self^{azwj}. Twelve similar flags will be raised and one will not be able to distinguish which is which.’ I wept and then asked, ‘What shall we do?’ The Imam^{asws} then looked to the Sun (light) passing through the deck and said, ‘O Aba Abdullah do you not see this ‘sun’ I said yes (I do), he^{asws} said by Allah^{azwj} our^{asws} ‘Matter’ (Hujjat^{ajfi}) is clearer than this Sun.’⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهاً مِنْ يُوسُفَ ع قَالَ قُلْتُ لَهُ كَأَنَّكَ تُذَكِّرُهُ حَيَاتَهُ أَوْ غَيْبَتَهُ قَالَ فَقَالَ لِي وَ مَا يُذَكِّرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ ع كَانُوا أَسْبَاطاً أَوْلَادَ الْأَنْبِيَاءِ تَاجِرُوا يُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفَ وَ هَذَا أَخِي فَمَا تُذَكِّرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ إِنَّ يُوسُفَ ع كَانَ إِلَيْهِ مَلِكٌ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْماً فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَّرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْثُوبَ ع وَ وُلِدَهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ فَمَا تُذَكِّرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلَّ وَ عَزَّ بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْنِي فِي أَسْوَاقِهِمْ وَ يَطَّأُ بِسُطُحِهِمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفَ

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

‘I heard Abu Abd Allah^{asws} say, ‘In the case of the person^{asws} in charge of this task, (Establishing the Just Rule) there is a similarity to (Prophet) Yusuf^{as}.’

I then asked, ‘Are you, Ya Imam^{asws}, speaking of his^{asws} lifetime or his^{asws} disappearance?’ The Imam^{asws} then asked, ‘What is it that certain illegitimate people of this nation refuse to acknowledge?’

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

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

That he^{ajfi} may walk in their market place and step on their furnishings until Allah^{azwj} will Grant him^{asws} permission to reappear in public as He^{azwj} Did to Yusuf^{as}, when they asked (in surprise), ‘Are you really Yusuf^{as}?’ He^{as} replied, ‘Yes, I^{as} am Yusuf^{as}.’⁵⁹

⁵⁸ Ibid, H. 3.

⁵⁹ الكافي، H. 4. ج : 1 ص : 337

حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ فَقَالَ الْآيَاتُ هُمْ الْأَيُّمَةُ وَالْآيَةُ الْمُنْتَظَرَةُ هُوَ الْقَائِمُ ع فَيُؤْمِنُ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ قِيَامِهِ بِالسَّيْفِ وَإِنْ آمَنَتْ مِنْ قَبْلُ تَقَدَّمَ مِنْ آبَائِهِ ع .. وَ قَدْ سَمِيَ اللَّهُ عَزَّ وَ جَلَّ يَوْسُفَ ع غِيَا حِينَ قَصَّ قِصَّتَهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ص فَقَالَ عَزَّ وَ جَلَّ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَ مَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَ هُمْ يَمْكُرُونَ.

It is narrated from my father from Saad bin Abdullah from Muhammad bin al-Husain Ibne Abi al-Khattab from Ibne Mahbub from Ali bin Raab who narrates:

Abu Abdillah Imam Ja'far Sadiq that he said with regard to the verse: ***On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before.***¹

Signs imply the Imams and the awaited sign implies the Qaim. The faith of a person will be of no use on that day if he did not believe in him before he rises with the sword, even though he may have had faith in his holy forefathers before. The Almighty Allah gave the name of Ghaib (unseen) to Prophet Yusuf while narrating his story to Prophet Muhammad. He said: ***This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans (12:102)***⁶⁰

Ahadith of the 7th Imam^{asws}'s on Ali Reza^{asws} being the Next Imam^{asws},

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نَعِيمِ الْقَابُوسِيِّ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ قَالَ: إِنَّ ابْنِي عَلِيًّا أَكْبَرُ وَلَدِي وَ أَبْرُهُمْ عِنْدِي وَ أَحَبُّهُمْ إِلَيَّ وَ هُوَ يَنْظُرُ مَعِيَ فِي الْجَفْرِ وَ لَمْ يَنْظُرْ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

A number of our people has narrated from Ahmad ibn Muhammad from Mu'awiya ibn Hakim from Nu'aym al-Qabusi who says:

Abu Al-Hassan^{asws} has said. "My^{asws} son, Ali^{asws} is the eldest of my^{asws} sons and the most virtuous among them to me^{asws} and the most beloved of them to me^{asws}. He^{asws} looks into the 'Jafr' (a secret source of Divine Knowledge) with me^{asws}. No one looks into it except a Prophet^{as} or the executor of the will of a Prophet^{as}.⁶¹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ الْقُسَيْرِيِّ جَمِيعاً عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع جَعَلْتَ فِدَاكَ إِنِّي قَدْ كَبِرَ سَيِّ فُحُذُ يَدَيَّ مِنَ النَّارِ قَالَ فَأَشَارَ إِلَى ابْنِهِ أَبِي الْحُسَيْنِ ع فَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Isma'il ibn 'Abbad al-Qasri, all from Dawud al-Raqqi who has said:

⁶⁰ كمال الدين و تمام النعمة، ج 1، ص: 18

⁶¹ H. 2، الكافي (ط - الإسلامية)، ج 1، ص: 312

"I said to Abu Ibrahim^{asws}, 'May Allah^{azwj} Sacrifice me for you^{asws}, I have become old, take my hand out of fire.'" The narrator has said that the Imam^{asws} pointed to his^{asws} son, Abu Al-Hassan^{asws} and then said, "This is your guardian after me^{asws} 62

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع أَلَا تَذُنُّنِي إِلَى مَنْ أَخُذُ عَنْهُ دِينِي فَقَالَ هَذَا ابْنِي عَلِيٌّ إِنَّ أَبِي أَخَذَ بِيَدِي فَأَدْخَلَنِي إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ - إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا قَالَ قَوْلًا وَفَى بِهِ.

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abdallah from al-Hassan from ibn abu 'Umayr from Muhammad ibn Ishaq ibn 'Ammar who has said:

"I said to Abu Al-Hassan the 1st^{asws} Would you^{asws} guide me to a person from whom would learn my religion." He^{asws} said, "This is my^{asws} son Ali^{asws}. My father took my hand until we were in the shrine of the Messenger of Allah and said, "My son, Allah, the Most Holy, the Most High, has said, ". . . **I am appointing someone as my deputy on earth,. . .**" (2:30) When Allah^{azwj}, the Most Holy, the Most High, says a word He^{azwj} keeps His^{azwj} word. 63

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ دَاوُدَ الرَّقَاقِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع إِنِّي قَدْ كَبِرْتُ سِنِّي وَ دَقَّ عَظْمِي وَ إِنِّي سَأَلْتُ أَبَاكَ ع فَأَخْبَرَنِي بِكَ فَأَخْبَرَنِي مَنْ بَعْدَكَ فَقَالَ هَذَا أَبُو الْحَسَنِ الرِّضَا..

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn al-Husayn al-Lu'lu'i from Yahya ibn 'Amr from Dawud al-Raqqi who has said:

"I said to Abu Al-Hassan Al-Musa^{asws}, 'I have grown old and my bones are weakening. I asked your father^{asws} and he^{asws} informed me about you^{asws}. Would you^{asws} also inform me (about the Imam^{asws} after you)." The Imam^{asws} said, "This Abu Al-Hassan Al-Reza. 64

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقَنْدِيِّ وَ كَانَ مِنَ الْوَاقِفَةِ قَالَ: دَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ وَ عِنْدَهُ ابْنُهُ أَبُو الْحَسَنِ ع فَقَالَ لِي يَا زِيَادُ هَذَا ابْنِي فَلَا تَكُنْ كِتَابُهُ كِتَابِي وَ كَلَامُهُ كَلَامِي وَ رَسُولُهُ رَسُولِي وَ مَا قَالَ فَالْقَوْلُ قَوْلُهُ.

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ziyad ibn Marwan al-Qandi, from the Waqifa sect who has said:

"Once I went to see Abu Ibrahim^{asws} at that time his son Abu Al-Hassan Al-Reza^{asws} was with him. The Imam^{asws} said to me, "O Ziyad, this is my^{asws} son^{asws} so and so. His^{asws} writing is my^{asws} writing, his^{asws} words are my^{asws} words, his^{asws} messenger is my^{asws} messenger and the true words are his^{asws} words." 65

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ قَالَ حَدَّثَنِي الْمَخْزُومِيُّ وَ كَانَتْ أُمُّهُ مِنْ وَلَدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع قَالَ: بَعَثَ إِلَيْنَا أَبُو الْحَسَنِ مُوسَى ع فَجَمَعَنَا ثُمَّ قَالَ لَنَا أَ تَذَرُون لَمْ دَعَوْنَكُمْ فَقُلْنَا لَا فَقَالَ اشْهَدُوا أَنَّ ابْنِي هَذَا وَصِيَّي وَ الْقِيَمُ بِأَمْرِي وَ خَلِيفَتِي مِنْ بَعْدِي مَنْ كَانَ لَهُ عِنْدِي دِينَ فَلْيَأْخُذْهُ مِنْ ابْنِي هَذَا وَ مَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيُنْجِزْهَا مِنْهُ وَ مَنْ لَمْ يَكُنْ لَهُ بُدٌّ مِنْ لِقَائِي فَلَا يَلْقَانِي إِلَّا بِكِتَابِهِ..

62 H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 312

63 H. 4, الكافي (ط - الإسلامية)، ج 1، ص: 312

64 H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 312

65 H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 312

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Fudayl who has said that al-Makhdhumi whose mother was one of the children of Ja'far^{asws} Ibn Abu Talib^{asws} has narrated:

"Abu Al-Hassan Musa^{asws} once called all of us to see him^{asws}. We all gathered and then he^{asws} said to us, "Do you know why I^{asws} have called you?" We said, "We do not know." He^{asws} then said, "Bear testimony that this my^{asws} son^{asws} is the executor of my^{asws} will, the director of my^{asws} affairs and the succeeding Imam^{asws} (after me^{asws}). Whoever has a loan due on me^{asws} should demand from my^{asws} son^{asws}, this one^{asws}. To whoever I^{asws} may have promised anything should also acquire from him^{asws}. Whoever must see me^{asws} must not come to see me^{asws} but with writing from him.⁶⁶

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُحْرِزٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَتَبَ إِلَيَّ مِنَ الْحُبْسِ أَنَّ فَلَانًا ابْنِي سَيِّدٌ وَلَدِي وَ قَدْ تَحَلَّاهُ كُنِّيَّتِي ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Muhriz from Ali ibn Yaqtin who has said:

"Abu Al-Hassan^{asws} wrote to me from prison that so and so my son^{asws} is the master and guardian of my^{asws} children and I^{asws} have gifted my^{asws} own 'Kunya' to him^{asws}.⁶⁷

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ الْخَزَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي أَخَافُ أَنْ يَحْدُثَ حَدَثٌ وَ لَا أَلْقَاكَ فَأَخْبِرْنِي مِنَ الْإِمَامِ بِغَدِكَ فَقَالَ ابْنِي فَلَانٌ يَعْنِي أَبَا الْحَسَنِ ع ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Abu Ali al-Khazzaz from Dawud ibn Sulay who has said:

"I said to Abu Ibrahim^{asws}, 'I am afraid that an incident may take place and I will not be able to see you^{asws}, inform me who will be the Imam^{asws} after you^{asws}?' The Imam^{asws} said, "My^{asws} son, so and so, meaning thereby Abu Al-Hassan^{asws}.⁶⁸

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعِيدِ بْنِ أَبِي الْجَهْمِ عَنِ النَّصْرِ بْنِ قَابُوسَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي سَأَلْتُ أَبَاكَ ع مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ فَأَخْبِرْنِي أَتَأْتِ أَنتَ هُوَ فَلَمَّا ثَوَّقِي أَبُو عَبْدِ اللَّهِ ع ذَهَبَ النَّاسُ يَمِينًا وَ شِمَالًا وَ قُلْتُ فَبِكِ أَنَا وَ أَصْحَابِي فَأَخْبِرْنِي مِنَ الَّذِي يَكُونُ مِنْ بَعْدِكَ مِنْ وَلَدِكَ فَقَالَ ابْنِي فَلَانٌ.

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Sa'id ibn abu al-Jahm from al-Nasr ibn Qabus who has said:

"I said to Abu Ibrahim^{asws}, 'I asked your father^{asws}, "Who will be (the Imam^{asws}) after you^{asws}? He^{asws} informed me that you^{asws} will be (the Imam^{asws} after him^{asws}). When Abu 'Abdallah^{asws} left this world people went left and right and I said (to you^{asws}) that I with my people are with you. (Now please) inform me who will be (the Imam^{asws})

⁶⁶ H. 7, الكافي (ط - الإسلامية)، ج 1، ص: 312

⁶⁷ H. 10, الكافي (ط - الإسلامية)، ج 1، ص: 313

⁶⁸ H. 11, الكافي (ط - الإسلامية)، ج 1، ص: 313

after you^{asws} from your^{asws} sons." He^{asws} (the Imam^{asws} said, "My^{asws} son so and so (meaning Abu Al-Hassan^{asws}).⁶⁹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الصَّخَّاءِ بْنِ الْأَشْعَثِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ: جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ ع بِمَالٍ فَأَخَذَ بَعْضَهُ وَتَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ لِأَيِّ شَيْءٍ تَرَكْتَهُ عِنْدِي قَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَنَا نَعِيُّهُ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ ع ابْنُهُ فَسَأَلَنِي ذَلِكَ الْمَالَ فَدَفَعْتُهُ إِلَيْهِ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ad-Dahhak ibn al-Ash'ath from Dawud ibn Zurbi who has said:

"Once I went to deliver some property to Abu Ibrahim^{asws}. He^{asws} accepted some of it and left the others. I asked him^{asws}, "May Allah^{azwj} Keep you^{asws} well, why have you^{asws} left it with me?" He^{asws} said, "The in-charge of this task (the Imam^{asws} – the Leadership with Divine Authority) will demand it (at it's appropriate time) from you." When we heard the news of his^{asws} (Abu Ibrahim^{asws}) death, Abu Al-Hassan^{asws} sent his^{asws} son to me asking for that property and I delivered it to him^{asws}.⁷⁰

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَغُبَيْدِ اللَّهِ بْنِ الْمُؤْتَنَانِ عَنِ ابْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع مِنْ قَبْلِ أَنْ يُقَدَّمَ الْعِرَاقَ بِسَنَةٍ وَ عَلِيٍّ ابْنُهُ خَالِسٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْزُعُ لِذَلِكَ قَالَ قُلْتُ وَ مَا يَكُونُ جَعِلْتُ فِذَاكَ فَقَدْ أَقْلَعَنِي مَا ذَكَرْتَ فَقَالَ أَصْبِرْ إِلَى الطَّاعِيَةِ أَمَا إِنَّهُ لَا يَبْدَأُنِي مِنْهُ شَوْءٌ وَ مِنَ الَّذِي يَكُونُ بَعْدَهُ قَالَ قُلْتُ وَ مَا يَكُونُ جَعِلْتُ فِذَاكَ قَالَ قُلْتُ وَ مَا ذَاكَ جَعِلْتُ فِذَاكَ قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَحَدَ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيٍّ بْنُ أَبِي طَالِبٍ حَقَّهُ وَ جَحَدَهُ إِمَامَتَهُ بَعْدَ رَسُولِ اللَّهِ ص قَالَ قُلْتُ وَ اللَّهُ لَيَنْ مَدَّ اللَّهُ لِي فِي الْعُمُرِ لِأَسْلَمَنَّ لَهُ حَقَّهُ وَ لَا أُفِرَّ لَهُ بِإِمَامَتِهِ قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ اللَّهُ فِي عُمُرِكَ وَ تُسَلِّمُ لَهُ حَقَّهُ وَ تُثْبِتُ لَهُ بِإِمَامَتِهِ وَ إِمَامَتِهِ مَنْ يَكُونُ مِنْ بَعْدِي قَالَ قُلْتُ وَ مَنْ ذَاكَ قَالَ مُحَمَّدُ ابْنُهُ قَالَ قُلْتُ لَهُ الرِّضَا وَ التَّوَلَّيْتُ.

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and 'Abdallah ibn al-Marzuban from (Muhammad) ibn Sinan who has said:

"Once I went to see Abu Al-Hassan Musa^{asws} one year before he^{asws} would leave for Iraq. His^{asws} son Ali^{asws} was also in the meeting. He^{asws} looked at me and said, "O Muhammad, during this year a movement will take place do get carried away by it!

The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what that will be (taking place)? What you^{asws} said has made me very anxious."

The Imam^{asws} said, "I^{asws} will journey to the tyrant. From this and one after him I will not suffer any serious harm." The narrator has said that he then asked The Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what then will happen?" The Imam^{asws} said, "Allah^{azwj} Causes the unjust to go astray and He^{azwj} does whatever He^{azwj} wills." The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what is that will happen?" The Imam^{asws} said, "Whoever will do injustice to my son^{asws} this one^{asws}, rejecting his Imam^{asws} (the Leadership with Divine Authority) after me^{asws} it would like doing injustice to Ali^{asws} Ibn Abu Talib^{asws} and rejecting his^{asws} Imam^{asws} after Rasool Allah^{saww}."

The narrator has said that he then asked the Imam^{asws}, "By Allah^{azwj}, if Allah^{azwj} will Grant me long life I will acknowledge his^{asws} right and will affirm his^{asws} Imam^{asws}." The

⁶⁹ H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 313

⁷⁰ H. 13, الكافي (ط - الإسلامية)، ج 1، ص: 313

Imam^{asws} (at that) said, "You have spoken the truth, O Muhammad. Allah^{azwj} will Grant you long life. You will acknowledge his^{asws} right and affirm his^{asws} Imam^{asws} and the Imam^{asws} of the one^{asws} after him^{asws}."

The narrator has said that he^{asws} then asked the Imam^{asws}, "Who will he be?" The Imam^{asws} said, "Muhammad^{asws}, his^{asws} son^{asws}."

The narrator has said that he then asked the Imam^{asws}, "From me it is agreed and accepted."

Ibada (Worship) during Occultation:

الحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحُسَيْنِ بْنِ حَبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَارِ السَّابَاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّمَا أَفْضَلُ الْعِبَادَةِ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةِ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

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

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

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

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

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

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

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

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

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

You wait for and expect to receive your rights and the rights of your Imam^{ajfi} that unjust ones have usurped. They have denied your rights and have forced you toward

the worldly gains and means of living, but with patience you perform your religious duties, your worship, and your obedience to your Imam^{ajfi} despite fear from your enemies. For this reason Allah^{azwj} will Grant you the reward for your good deeds in multiples. May it be handsome and graceful for you.

'I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, what does your holiness say in the following cases? Will our deeds as the companions of al-Qa'im^{asws71}, when the truth will become dominant, be more virtuous then or are now that we are your^{asws} followers and are obeying you^{asws}? Are our deeds now more virtuous or those during the dominance of the government of the Truth and Justice?'

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

By Allah^{azwj}, O Ammar, no one of you will die in the condition that you live now but that is more virtuous than the conditions of the martyrs of Badr and 'Uhud. It is a glad news for all of you.'⁷²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَزْزَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي الثَّقَةُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُمْ سَمِعُوا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي خُطْبَةٍ لَهُ اللَّهُمَّ وَ إِنِّي لَأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرِزُ كُلُّهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ وَ أَنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَثِيلًا تَبْطُلُ حُجُجُكَ وَ لَا يَضِلُّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَتَيْنَ هُمْ وَ كَمْ أَوْلِيَاؤُكَ الْأَقْلَوْنَ عَدَدًا وَ الْأَعْظَمُونَ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ قَدَرًا الْمُتَّبِعُونَ لِقَادَةِ الدِّينِ الْأَيُّمَةِ الْهَادِينَ الَّذِينَ يَتَأَدَّبُونَ بِأَدَابِهِمْ وَ يَنْهَجُونَ نَهَجَهُمْ فَعِنْدَ ذَلِكَ يَهْجُمُ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعِلْمِ وَ يَسْتَلِيمُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَ يَأْتَسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكَذِّبُونَ وَ أَبَاهُ الْمُسْرِفُونَ أَوْلِيَاؤُكَ أَتْبَاعُ الْعُلَمَاءِ صَحْبُوا أَهْلَ الدُّنْيَا بِطَاعَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْلِيَاؤِهِ وَ دَانُوا بِالتَّقِيَّةِ عَنْ دِينِهِمْ وَ الْخَوْفِ مِنْ عَدُوِّهِمْ فَأَرْوَاحُهُمْ مُعَلِّقَةٌ بِالْمَحَلِّ الْأَعْلَى فَعُلَمَائُهُمْ وَ أَتْبَاعُهُمْ خُرُسٌ صُمْتُ فِي دَوْلَةِ الْبَاطِلِ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ وَ سَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَ يَمَحَقُ الْبَاطِلَ هَا هَا طَوَيْتُ لَهُمْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ هُدْيَتِهِمْ وَ يَا شَوْفَاهُ إِلَى رُؤْيَيْهِمْ فِي حَالِ ظُهُورِ دَوْلَتِهِمْ وَ سَيَجْمَعُنَا اللَّهُ وَ إِنِّي أَتَاهُمْ فِي جَنَّاتِ عَدْنٍ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاحِهِمْ وَ دُرِّيَاتِهِمْ

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

'Reliable men of the companions of Amir-ul-Momineen^{asws} have said that they heard Amir-ul-Momineen^{asws} say in one of his^{asws} sermons:

⁷¹ Who would appear to establish the Kingdom of Allah^{azwj}

⁷² 336 : ج 1 : ص : الكافي، H. 2

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

Where, in fact, are they (friends of Allah^{azwj}) and how many are they? They are very few, but are of great respect before Allah^{azwj}. They follow the Imam^{asws} (leader) of religion. (They follow) the guiding Imam^{asws} (leader), establish in themselves the recognition of A'immah^{asws}⁷³ and emulate their^{asws} way of life. In such conditions knowledge will lead them to the true belief and their souls then accept the call of the leaders of the knowledge. Those statements of the Imam^{asws} that are difficult to understand for others are soft and easy for them to understand. They feel comfortable with what is frightening to those who reject (the Just) and the transgressors who have disregarded them.

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

Allah^{azwj} will soon Bring us together with them in the Gardens of Eden along with those of their parents, children and spouse who had been performing good deeds.⁷⁴

⁷³ The 12 Infallible Imams^{asws}

⁷⁴ الكافي ج 1 : ص 336 , H. 3

Appendix I: Historical Perspective of Waqafites:

On Reasons For The Formation Of The Waqifites

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، عَنْ أَحْمَدَ بْنِ الْفَضْلِ، عَنْ يُونسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَمَّا مَاتَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ وَلَيْسَ مِنْ قُؤَامِهِ أَحَدٌ إِلَّا وَعِنْدَهُ الْمَالُ الْكَثِيرُ، فَكَانَ ذَلِكَ سَبَبَ وَقْفِهِمْ وَجُحُودِهِمْ لِمَوْتِهِ، وَكَانَ عِنْدَ زِيَادِ الْقَنْدِيِّ سَبْعُونَ أَلْفَ دِينَارٍ وَعِنْدَ عَلِيِّ بْنِ أَبِي حَمْزَةَ ثَلَاثُونَ أَلْفَ دِينَارٍ .

فَلَمَّا رَأَيْتُ ذَلِكَ وَتَبَيَّنَ لِي الْحَقُّ وَعَرَفْتُ مِنْ أَمْرِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ مَا عَرَفْتُ تَكَلَّمْتُ وَدَعَوْتُ النَّاسَ إِلَيْهِ، قَالَ: فَبَعَثْنَا إِلَى وَقَالَا لِي: مَا يَدْعُوكَ إِلَى هَذَا؟ إِنْ كُنْتَ تُرِيدُ الْمَالَ فَتَنَحُّنْ تُغْنِيكَ وَضَعْنَا لِي عَشْرَةَ أَلْفَ دِينَارٍ وَقَالَا لِي: كُفْ فَأُتَيْتُ، فَقُلْتُ لهُمَا: إِنَّا رُؤِينَا عَنِ الصَّادِقِينَ عَلَيْهِمَا السَّلَامُ أَنَّهُمْ قَالُوا: إِذَا ظَهَرَتِ الْبِدْعُ فَعَلَى الْعَالِمِ أَنْ يُظْهِرَ عِلْمَهُ، فَإِنْ لَمْ يَفْعَلْ سَلَبَ نُورُ الْإِيمَانِ، وَمَا كُنْتُ لَأَدْعِيَ الْجِهَادَ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ، فَتَنَاصَبَانِي وَأَظْمَرَا الْعِدَاوَةَ .

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Hussein ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Al-Fadhl, on the authority of Yunus ibn Abdurrahman, "A lot of wealth was collected and was in the possession of each of the representatives of Abul Hassan (s) when he (s) passed away. This was a reason they denied his death, and considered the Imamate to be terminated with him (s). Ziyad al-Qandi had seventy-thousand Dinars, and Ali ibn Abi Hamzeh had thirty-thousand Dinars (for example). When I noted this and the truth became clear to me, and I recognized that Abil Hassan Al-Reza (s) is in charge of affairs, I expressed what I knew and invited the people to (follow) Al-Reza (s). Those two people sent for me and asked, 'Why are you doing this? We will make you needless if you are after money.' They offered me ten-thousand Dinars and asked me to stop. But I replied, 'Those two Imams (s) were narrated to have said, 'Whenever innovations became known, it is incumbent upon the knowledgeable ones to express what they know. Else they will be deprived of the light of faith.' I am not one who would stop my struggling in the way of God.' Thus those two (Ziyad al-Qandi and Ali ibn Abi Hamzeh) became my enemies."⁷⁵

حَدَّثَنَا أَبِي، وَمُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، عَنْ أَحْمَدَ بْنِ حَمَّادٍ قَالَ: كَانَ أَحَدُ الْقُؤَامِ عُثْمَانُ بْنُ عِيسَى الرُّوَاسِيُّ وَكَانَ يَكُونُ بِمِصْرَ وَكَانَ عِنْدَهُ مَالٌ كَثِيرٌ وَسَيْتُ جَوَارِي، قَالَ: فَبِعَثَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِيهِمْ وَفِي الْمَالِ، قَالَ: فَكَتَبَ إِلَيْهِ: أَنْ أَبَاكَ لَمْ يَمُتْ قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّ أَبِي قَدْ مَاتَ وَقَدْ قَسَمْنَا مِيرَاثَهُ وَقَدْ صَحَّتِ الْأَخْبَارُ بِمَوْتِهِ، وَاحْتَجَّ عَلَيْهِ فِيهِ، قَالَ: فَكَتَبَ إِلَيْهِ، إِنْ لَمْ يَكُنْ أَبُوكَ مَاتَ فَلَيْسَ لَكَ مِنْ ذَلِكَ شَيْءٌ، وَإِنْ كَانَ قَدْ مَاتَ عَلَى مَا نَحْكِي، فَلَمْ يَأْمُرْنِي بِدَفْعِ شَيْءٍ إِلَيْكَ، وَقَدْ أَعْتَقْتُ الْجَوَارِي وَتَرَوَّجْتُهِنَّ .

⁷⁵ Uyun Akhbar Al-Reza, Chapter 10, H. 2.

قَالَ مُصَنِّفُ هَذَا الْكِتَابِ: لَمْ يَكُنْ جَعْفَرٌ عَلَيْهِمَا السَّلَامُ مِمَّنْ يَجْمَعُ الْمَالَ وَلَكِنَّهُ حَصَلَ فِي وَقْتِ الرَّشِيدِ، وَكَثُرَ وَلَمْ يَقْدِرْ عَلَى تَفْرِيقِ مَا كَانَ يَجْتَمِعُ إِلَّا عَلَى الْقَلِيلِ مِمَّنْ يَتَّقِي بِهِمْ فِي كِتْمَانِ السِّرِّ، فَاجْتَمَعَتْ هَذِهِ الْأَمْوَالُ لِأَجْلِ ذَلِكَ، وَأَرَادَ أَنْ لَا يُجَفِّقَ عَلَى نَفْسِهِ قَوْلُ مَنْ كَانَ يَسْعَى بِهِ إِلَى الرَّشِيدِ، وَيَقُولُ: إِنَّهُ تُحْمَلُ عَلَيْهِ الْأَمْوَالُ، وَيَعْتَقِدُ لَهُ الْإِمَامَةَ، وَيَحْمِلُ عَلَى الْخُرُوجِ عَلَيْهِ، وَلَوْ لَا ذَلِكَ لَفَرَّقَ مَا اجْتَمَعَ مِنْ هَذِهِ الْأَمْوَالِ، عَلَى أَهْلِهَا لَمْ تَكُنْ أَمْوَالُ الْفُقَرَاءِ، وَإِنَّمَا كَانَتْ أَمْوَالًا يَصِلُهَا بِهَا مَوَالِيهِ لِيَكُونَ لَهُ إِكْرَامًا مِنْهُمْ لَهُ وَبِرًّا مِنْهُمْ بِهِ عَلَيْهِ السَّلَامُ .

My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Mohammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Hussein ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Hammad, "Uthman ibn Isa Ar-Ravasay was one of the representatives (of Imam Al-Kazim (s)) who lived in Egypt. A lot of (Imam Al-Kazim's (s)) property and six slave maids were in his possession. Abul Hassan Al-Reza (s) sent someone to him and asked him to return the slave maids and the property. Uthman ibn Isa Ar-Rawasi wrote a letter in response and said, 'Your father has not died yet.' Imam Al-Reza (s) wrote a letter to him and said, 'My father (s) has passed away and we have divided up his possessions. There is correct news to confirm his death.' Imam Al-Reza (s) presented some proofs. Uthman wrote to him (s) in reply, 'If your father is alive, you have no rights over his property. If he (s) has died as you say, he (s) has not given me any orders to dispose of these possessions to you. I freed the slave maids and married them.'"

The author of this book (Sheikh Sadooq) said, "Musa ibn Ja'far (s) was not a man who would collect wealth. However, he lived during the region of (Harun) Ar-Rashid and had a lot of enemies. He could not give the collected property to the deprived, so he gave them secretly to a few to divide among the poor people. This is how this wealth was collected. He did not want to do what the ill-wishers told Ar-Rashid about him. Things like 'he has collected a lot of wealth', 'he believes he is the Imam', 'and he incites the people to revolt against you,' etc. If it were not for these accusations, he would have given the wealth to various people. Rather it consisted of gifts that his friends had brought for him in order to honor him."⁷⁶

– حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ، عَنْ أَبِيهِ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: كَانَ وَاللَّهِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ مِنَ الْمُتَوَسِّمِينَ، يَعْلَمُ مَنْ يَقِفُ عَلَيْهِ بَعْدَ مَوْتِهِ وَيَحْجِدُ الْإِمَامَ بَعْدَ إِمَامَتِهِ، فَكَانَ يَكْظُمُ غَيْظَهُ عَلَيْهِمْ وَ لَا يُبْدِي لَهُمْ مَا يَعْرِفُهُ مِنْهُمْ فَسُمِّيَ الْكَاطِمُ لِذَلِكَ .

Ali ibn Abdillah al-Warraq - may God be pleased with him - narrated that Sa'd ibn Abdillah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Rabi ibn Abdurrahman, "I swear by God that Musa ibn Ja'far (s) was extremely intelligent. He knew those who will stop believing in Divine Leadership after him, and not accept the next Divine Leaders. However, he (s) quenched his anger and did not divulge what he (s) knew about them. That is why he (s) is called 'Kazim'.⁷⁷

⁷⁶ Uyun Akhbar Al-Reza, Chapter 10, H. 3.

⁷⁷ Uyun Akhbar Al-Reza, Chapter 10, H. 1.

A Story of Waqafi Father and Son From Al-Kafi

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْمَعْرُوفِ بِابْنِ الْكُرْدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: ضَاقَ بِنَا الْأَمْرُ فَقَالَ لِي أَبِي امْضِ بِنَا حَتَّى نَصِيرَ إِلَى هَذَا الرَّجُلِ يَعْنِي أَبَا مُحَمَّدٍ فَإِنَّهُ قَدْ وُصِفَ عَنْهُ سَمَاحَةً فَقُلْتُ تَعْرِفُهُ فَقَالَ مَا أَعْرِفُهُ وَلَا رَأَيْتُهُ قَطُّ قَالَ فَقَصَدْنَاهُ فَقَالَ لِي أَبِي وَ هُوَ فِي طَرِيقِهِ مَا أَحْوَجَنَا إِلَى أَنْ يَأْمُرَ لَنَا بِخَمْسِمِائَةِ دِرْهَمٍ مِائَتًا دِرْهَمٍ لِلْكِسْوَةِ وَ مِائَتًا دِرْهَمٍ لِلدَّيْنِ وَ مِائَةً لِلنَّفَقَةِ فَقُلْتُ فِي نَفْسِي لَيْتَهُ أَمَرَ لِي بِثَلَاثِمِائَةِ دِرْهَمٍ مِائَةً أَشْتَرِي بِهَا حِمَارًا وَ مِائَةً لِلنَّفَقَةِ وَ مِائَةً لِلْكِسْوَةِ وَ أَخْرُجُ إِلَى الْجَبَلِ قَالَ فَلَمَّا وَافَيْنَا الْبَابَ خَرَجَ إِلَيْنَا غُلَامُهُ فَقَالَ يَدْخُلُ عَلَيَّ بْنُ إِبْرَاهِيمَ وَ مُحَمَّدُ ابْنُهُ فَلَمَّا دَخَلْنَا عَلَيْهِ وَ سَلَّمْنَا قَالَ لِأَبِي يَا عَلِيُّ مَا خَلَّفَكَ عَنَّا إِلَى هَذَا الْوَقْتِ فَقَالَ يَا سَيِّدِي اسْتَحْيَيْتُ أَنْ أَلْقَاكَ عَلَى هَذِهِ الْحَالِ فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ جَاءَنَا غُلَامُهُ فَنَاقَلَ أَبِي صِرَّةً فَقَالَ هَذِهِ خَمْسِمِائَةِ دِرْهَمٍ مِائَتَانِ لِلْكِسْوَةِ وَ مِائَتَانِ لِلدَّيْنِ وَ مِائَةً لِلنَّفَقَةِ وَ أَعْطَانِي صِرَّةً فَقَالَ هَذِهِ ثَلَاثِمِائَةِ دِرْهَمٍ اجْعَلْ مِائَةً فِي ثَمَنِ حِمَارٍ وَ مِائَةً لِلْكِسْوَةِ وَ مِائَةً لِلنَّفَقَةِ وَ لَا تَخْرُجْ إِلَى الْجَبَلِ وَ صِرْ إِلَى سَوْرَاءَ فَصَارَ إِلَى سَوْرَاءَ وَ تَزَوَّجَ بِامْرَأَةٍ فَدَخَلَهُ الْيَوْمَ أَلْفُ دِينَارٍ وَ مَعَ هَذَا يَقُولُ بِالْوَقْفِ فَقَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ فَقُلْتُ لَهُ وَجَلَّكَ أَ تُرِيدُ أَمْرًا أَبْيَنَ مِنْ هَذَا قَالَ فَقَالَ هَذَا أَمْرٌ قَدْ جَرَيْنَا عَلَيْهِ.

Ali ibn Mohammed has narrated from Mohammed ibn Ibrahim, known as ibn Al-Kurdiy, from Mohammed ibn Ali ibn Ibrahim ibn Musa ibn Jafar, who has said:

The narrator of the Hadith says:

'We were under pressure and constraint. My father said, 'We should go to Abu Muhammad^{asws} for help. People describe him^{asws} as very generous and considerate.' I asked, 'Do you know him^{asws}?' He said, 'No, I do not know him^{asws} and I have not even seen him^{asws} as yet.'

We decided to go and meet him^{asws}. My father said on the way, 'I hope he^{asws} will grant us five hundred Dirhams. Two hundred for clothes, two hundred to pay the debts and one hundred for expenses. We need this much very badly.' I then said to myself, 'I hope he^{asws} will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes and I will go to the mountains.'

'The narrator has said that when we arrived at the door a slave came out and said, 'Ali ibn Ibrahim and his son Muhammad, please come inside.' When we were in his (the Imam^{asws}) presence we offered 'Salam (the greetings of peace). The Imam^{asws} said to my father. 'O Ali, what held you back from coming to us^{asws} until now?' He said, 'My master, I felt shy to come to you^{asws} in this condition.' When we left him^{asws} his slave came to us and gave a bag of money to my father saying, 'This is five hundred Dirhams. Two hundred for clothes, two hundred to pay debts and one hundred for expenses.' He gave me a bag and said, 'This is three hundred Dirhams, one hundred for the donkey, one hundred for clothes and one hundred for expenses. Do not go to the mountains. Go to Sawra.' He then went to Sawra' and married a woman and now his income from properties is a thousand Dinar.

Despite this he belongs to the 'waqifi' sect in matters of beliefs. Muhammad ibn Ibrahim has said that I said to him, 'Woe is you! What more clear proof do you want

to believe in him^{asws} as your Imam^{asws}?’ He said, ‘This (belief in Waqifi sect)⁷⁸ is a habit that has been with us (and it does not go away).⁷⁹

Examples of ‘Waqifites’ Finding the Truth:

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شاذَوَيْهِ الْمُؤَدَّبُ رَه قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْجَمْرِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ قَالَ قَالَ لَنَا عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ كُنْتُ **وَاقِفِيًّا** وَ حَجَّجْتُ عَلَى ذَلِكَ فَلَمَّا صِرْتُ بِمَكَّةَ اخْتَلَجَ فِي صَدْرِي شَيْءٌ فَتَعَلَّقْتُ بِالْمُلْتَمَزِ ثُمَّ قُلْتُ اللَّهُمَّ قَدْ عَلِمْتُ طَلِبَتِي وَ إِزَادَتِي فَأُرْشِدُنِي إِلَى خَيْرِ الْأَذْيَانِ فَوَقَعَ فِي نَفْسِي أَنَّ آتِيَ الرِّضَا ع فَأَتَيْتُ الْمَدِينَةَ فَوَقَفْتُ بِبَابِهِ فَقُلْتُ لِلْعَلَامِ قُلْ لِمَوْلَاكَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ بِالْبَابِ فَسَمِعْتُ نِدَاءَهُ ع وَ هُوَ يَقُولُ ادْخُلْ يَا عَبْدَ اللَّهِ بْنُ الْمُغِيرَةِ فَدَخَلْتُ فَلَمَّا نَظَرَ إِلَيَّ قَالَ قَدْ أَجَابَ اللَّهُ دَعْوَتَكَ وَ هَذَاكَ لِيَدِيهِ فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ أَمِيرُ اللَّهِ عَلَى خَلْقِهِ.

Ali ibn Al-Hussain ibn Shathawayh al-Moaddib, may Allah^{azwj} have Mercy upon him – narrated that Mohammed ibn Jafar Al-Hemyari quoted on the authority of his father, on the authority of Mohammed ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abd Allah ibn Al-Mogheera, who says:

I was one of the ‘Waqafites’ and went on a pilgrimage to Mecca having the same belief. Once I reached Mecca, I wondered whether my belief was correct or not. Then I sought refuge next to the ‘Al-Moltazam wall’⁸⁰ and said, O my Allah! You Know what I want and wish for, please guide me to the best religion. Then it occurred to me to visit Al-Reza^{asws}. I went to Medina, stood at the door of Al-Reza^{asws}’s house and told his^{asws} servant. Go and tell you master that a man from Iraq is waiting at the door and wants permission to enter.’ I heard Al-Reza^{asws}’s voice from within the house saying, O Abd Allah ibn Al-Mogheera! Come in. I entered. When Al-Reza^{asws} saw me, he^{asws} said: Allah^{azwj} Accepted your prayer and Guided you towards His^{azwj} Religion. I said, I bear witness that you^{asws} are the Proof of Allah^{azwj} and the Trustee of Allah^{azwj} for His^{azwj} creatures.⁸¹

- حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَبِيهِ، عَنْ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ، عَنْ مُحَمَّدِ بْنِ الْأَصْبَغِ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ - وَكَانَ **وَاقِفِيًّا** - قَالَ: مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيُّ، قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَقَدْ اشْتَكَى شَكَاةً شَدِيدَةً، فَقُلْتُ لَهُ: إِنْ كَانَ مَا أَسْأَلُ اللَّهَ أَنْ لَا يُزَيِّنَا فَلَئِنْ مَنْ؟ قَالَ: إِلَى عَلِيِّ ابْنِي، وَكِتَابُهُ كِتَابِي، وَهُوَ وَصِيِّي وَخَلِيفَتِي مِنْ بَعْدِي .

(The author of the book narrated) my father - may God be pleased with him - narrated that Al-Hassan ibn Abdullah ibn Muhammad ibn Isa quoted on the authority of his father, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Muhammad ibn al-Asbaq, on the authority of Ahmad ibn Al-Hassan al-Maysami, who says:

⁷⁸ A break-away shia sect who believed in a line of seven Imams with the seventh, Musa al-Kazhim^{asws}, as the Qa'im^{asws} (or Mahdi^{asws})

⁷⁹ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 3

⁸⁰ The wall between the Black Stone and the Door of the House of Allah^{azwj} (Kabah)

⁸¹ عيون أخبار الرضا عليه السلام، ج 2، ص: 219

He was one of the 'Waqifites' who quoted on the authority of Muhammad ibn Isma'il ibn Al-Fadhl al-Hashemi, "I went to see Imam Musa Al-Kazim^{asws} when he^{asws} was seriously ill. I asked him^{asws}: If God^{azwj} Forbid something should happen to you^{asws}, whom should we follow? He^{asws} said, "Follow my^{asws} son Ali^{asws} (Imam Al-Reza^{asws}). His^{asws} writing is my^{asws} writing. He^{asws} is my^{asws} Testamentary Trustee, and my^{asws} successor after me^{asws} 82

⁸² Ayyon Akhbar Ali Reza, Vol. 1, Chapter 4, H. 1.

Appendix II: Ahadith to Refute the ‘tashayyu.org’ Articles:

Here, we refute the concepts presented by the ‘tashayyu.org’ in their three articles ‘http://www.tashayyu.org/articles’. There are lengthy and exhaustive discussions at several places, subsequent to their presentation of Ahadith. Therefore, for the brevity of Appendix II, we have taken their main points – an interested reader may revert to their original articles by visiting ‘http://www.tashayyu.org/articles’. In brief, the three articles contain headings in favour of their claim that the 7th Imam^{asws} (Imam Musa Al-Kazim^{asws}) is the ‘Al-Qa’im^{asws}’ and is in the ‘Ghayba’. We have made an attempt to quote Ahadith, from the same books they have quoted Ahadith from, as well as other Ahadith from the twelve Imamm Ahadith archives. Also, we have taken Ahadith, which were quoted in their three articles, from the original sources, in order to make fair and transparent comments, Insha Allah^{azwj}.

From ‘tashayyu.org’

There will be seven Imams and the seventh of them will be the Qa’im

قَدِمَ بَرِيدَةُ إِلَى أَبِي بَكْرٍ وَهُوَ فِي مَجْلِسِهِ فَقَالَ يَا أَبَا بَكْرٍ هَلْ نَسِيتَ تَسْلِيمَنَا عَلَى بَايَعَةِ الْمُؤْمِنِينَ نَسَمِيَهُ بِهَا وَاجِبًا مِنْ اللَّهِ وَرَسُولِهِ قَالَ يَا بَرِيدَةُ إِنَّكَ عَبْتِ وَشَهِدْنَا أَنَّ اللَّهَ يَحْدُثُ الْأَمْرَ بَعْدَ الْأَمْرِ وَلَمْ يَكُنِ اللَّهُ لِيَجْمَعَ لَاهِلَ هَذَا الْبَيْتِ النَّبُوَّةَ وَالْمُلْكَ

Bureyda proceeded and came over to Abu Bakr, and he was in his gathering, so he said, ‘O Abu Bakr! Have you forgotten our greeting upon Ali^{asws} as Amir Al-Momineen? We called him^{asws} by it as an Obligatory act from Allah^{azwj} and His^{azwj} Rasool^{saww}’. He said, ‘O Bureyda! You are finding faults and we witnessed, and that Allah^{azwj} Brought about a new Command after the Command, and Allah^{azwj} did not happen to Gather for the People^{asws} of this Household, the Prophet-hood and the kingdom’.

فَقَالَ لِي إِنَّمَا ذَكَرْتُ هَذَا لِتَكُونَ مِنْ شُهَدَاءِ اللَّهِ فِي الْأَرْضِ إِنْ مَنَّا بَعْدَ الرَّسُولِ ص سَبْعَةَ أَوْصِيَاءَ أَمَّةٍ مَفْتَرِضَةٌ طَاعَتُهُمْ سَابِقُهُمُ الْقَانِمُ أَنْشَاءَ إِلَهٍ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ* يَقْدُمُ مَا يَشَاءُ وَيُؤَخِّرُ مَا يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ*

He^{asws} said to me: ‘But rather, I^{asws} mentioned this, in order for you all to become from the witnesses of Allah^{azwj} in the earth. From us^{asws}, after the Rasool^{saww}, there would be seven successors^{asws}, Imams^{asws} of Obligatory obedience to them^{asws}, the seventh of them^{asws} being Al-Qaim^{asws}, if God so Desires. Allah^{azwj} is Mighty, Wise. He^{azwj} Brings forward whatever He^{azwj} so Desires to and Delays whatever He^{azwj} so Desires to, and He^{azwj} is the Mighty, the Wise.

ثُمَّ بَعْدَ الْقَانِمِ أَحَدُ عَشَرَ مَهْدِيًّا مِنْ وَلَدِ الْحُسَيْنِ فَقُلْتُ مِنَ السَّابِقِ جَعَلَنِي اللَّهُ فِدَاكَ أَمْرَكَ عَلَى الرَّأْسِ وَالْعَيْنِ (الْعَيْنَيْنِ ص) قَالَ قُلْتُ ثَلَاثَ مَرَّاتٍ قَالَ ثُمَّ بَعْدِي أَمَامُكُمْ وَقَانِمُكُمْ أَنْشَاءَ اللَّهُ إِنْ أَبِي وَنَعَمُ الْآبُ كَانَ قَالَ رَحْمَةُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ لَوْ وَجَدْتُ ثَلَاثَةَ رَهْطٍ فَاسْتَوْدَعَهُمُ الْعِلْمَ وَهُمْ أَهْلُ ذَلِكَ حَدَّثْتُ بِمَا لَا يَحْتَاجُ إِلَى نَظَرٍ فِي حَلَالٍ وَلَا حَرَامٍ وَمَا يَكُونُ إِلَى يَوْمِ الْقِيَمَةِ إِنْ حَدِيثُنَا صَعِبَ لَا يُؤْمِنُ بِهِ إِلَّا عَبْدٌ مُؤْمِنٌ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

Then, after Al-Qaim^{asws}, there would be twelve Mahdis from the sons of Al-Husayn^{asws}. So I said, ‘Who are the seven? May Allah^{azwj} Make me to be sacrificed for you^{asws}! Your^{asws} order is upon the head and the eye’ (the two eyes)’. He (the narrator) said, ‘I said to three times. He^{asws}

said: 'After me^{asws} would be your Imam^{asws}, your Qaim^{asws}, if Allah^{azwj} so Desires. My^{asws} father, was the best of fathers. He^{asws}, may Allah^{azwj} have Mercy on him^{asws}, was saying: 'Had I^{asws} found three groups, I^{asws} would have deposited the knowledge to them, and they would be deserving of that Hadeeth with what they would not be needy to look into the Permissible and the Prohibitions, and what would be happening up to the Day of Judgment'. Our Ahadeeth are difficult. None would believe in it except for a Momin whose heart Allah^{azwj} has Tested for the Eman'.

ثم قال و الله ان منا لخزان الله في الارض و خزانه في السماء لسنا بخزان على ذهب و لا على فضة و ان منا لحملة العرش يوم القيمة محمد و على و الحسن و الحسين و من شاء الله اربعة اخر من شاء الله ان يكونوا.

Then he^{asws} said: 'By Allah^{azwj}! From us^{asws} are the treasurers of Allah^{azwj} in the earth and His^{azwj} treasurers in the sky. We^{asws} are neither treasurers upon the gold nor upon silver, and that from us^{asws} are the bearers of the Throne on the Day of Prestige – Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and ones whom Allah^{azwj} so Desires, four others from the ones whom Allah^{azwj} so Desires can happen to be'.

فَقَالَ لِي: إِنَّمَا ذَكَرْتُ هَذَا لَتَكُونَ مِنْ شُهَدَاءِ اللَّهِ فِي الْأَرْضِ إِنَّ مَنَّا بَعْدَ الرَّسُولِ سَبْعَةٌ أَوْصِيَاءُ أَنْمَةً مُفْتَرَضَةٌ طَاعَتُهُمْ، سَابِعُهُمُ الْقَائِمُ إِنْ شَاءَ؛ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ يَفْقَهُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ وَ هُوَ الْعَزِيزُ الْحَكِيمُ* ثُمَّ بَعْدَ الْقَائِمِ أَحَدُ عَشَرَ مَهْدِيًّا مِنْ وَلَدِ الْحُسَيْنِ،

So he^{asws} said to me: 'But rather I^{asws} mentioned this in order for you all to become from the witnesses of Allah^{azwj} in the earth. From us^{asws}, after the Rasool^{saww}, there would be seven successors^{asws}, Imams^{asws} of Obligatory obedience to them^{asws}, the seventh of them being Al-Qaim^{asws}, if He^{azwj} so Desires. Surely, Allah^{azwj} is Mighty, Wise. He^{azwj} Brings forward whatever He^{azwj} so Desires to and Delays whatever He^{azwj} so Desires to, And He^{azwj} is the Mighty, the Wise. Then, after Al-Qaim^{asws} there would be twelve from the sons of Al-Husayn^{asws}.

فَقُلْتُ: مَنْ السَّابِعُ جَعَلَنِي اللَّهُ فِدَاكَ، أَمْرَكَ عَلَى الرَّأْسِ وَ الْعَيْنَيْنِ؟ قَالَ: «قُلْتُ ثَلَاثَ مَرَّاتٍ» قَالَ: ثُمَّ بَعْدِي إِمَامُكُمْ وَ قَائِمُكُمْ إِنْ شَاءَ اللَّهُ.

So I said, 'Who is the seven? May I be sacrificed for you^{asws}, your^{asws} order being upon the head and eyes!' He (the narrator) said, 'I said it three times'. He^{asws} said: 'Then, after me^{asws}, is your Imam^{asws} and your Qaim^{asws}, if Allah^{azwj} so Desires'.

قوله: (بما قال أبو عبد الله في ابنه) [ح 932 / 11] أقول: كآته إشارة إلى ما ذكره الكشي في ترجمة يحيى بن القاسم أبي بصير حيث قال: قال محمد بن عمران: سمعت أبا عبد الله عليه السلام يقول: منّا ثمانية محدثون سابعهم القائم. فقام أبو بصير بن القاسم [ف] قبل رأسه وقال: سمعته عن أبي جعفر عليه السلام منذ أربعين سنة إلخ. «ا م ن».

His words with what Abu Abdullah^{asws} said regarding his^{asws} son^{asws} (931/H11), I am saying, 'It is as if he^{asws} is indicating towards what Al-Kashy mentioned regarding the translation of Yahya Bin Al-Qasim Abu Baseer where he said, 'Muhammad Bin Imran said, 'I heard Abu Abdullah^{asws} saying: 'From us^{asws} there are eight Muhaddisoun, the seventh of them being Al-Qaim^{asws}. So Abu Baseer Bin Al-Qasim stood up and kissed his head and said, 'I had heard it from Abu Ja'far^{asws} since forty years (ago)'.83

كآته إشارة إلى ما ذكره الكشي في ترجمة يحيى بن القاسم أبي بصير حيث قال: قال محمد بن عمران: سمعت أبا عبد الله عليه السلام يقول: «هنا ثمانية محدثون سابعهم القائم» فقام أبو بصير بن القاسم، وقبل رأسه، وقال: سمعته من أبي جعفر عليه السلام منذ أربعين سنة.

'It is as if he^{asws} is indicating towards what Al-Kashy mentioned regarding the translation of Yahya Bin Al-Qasim Abu Baseer where he said, 'Muhammad Bin Imran said, 'I heard Abu Abdullah^{asws} saying: 'From us^{asws} there are eight Muhaddisoun, the seventh of them being Al-

83 الحاشية على أصول الكافي (استر آبادي)، ص: 163

Qaim^{asws}. So Abu Baseer Bin Al-Qasim stood up and kissed his head and said, 'I had heard it from Abu Ja'far^{asws} since forty years (ago)'.⁸⁴

Commentary:

Najashi lists al-Hadrami as thiqa (trustworthy) and mentions his book, while Tusi lists him as a companion of Imam Sadiq عليه السلام (assuming the Muhammad b. al-Muthanna referred to in both works are the same person, which Tafrishi says they are). If this is correct (as it would appear to be), then the compiling of his Asl would predate the Waqifi schism (and of course would then far predate the death of al-Askari and the events that unfolded thereafter),

Response to 'tashayyu.org'

The above Ahadith presented from 'الأصول الستة عشر (ط - دار الشبستري)، النص، ص: 91' is not a famous one and from 'primary Shia Ahadith sources' but 'tashayyu.org', as we will see later, have the habit of taking any Hadith which would directly or indirectly support their beliefs. From the commentary (above) one can see that they are assuming and are unsure about the narrator's identities, however, there are over 100 Ahadith in the 'primary Shia Ahadith books' (the Ahadith books which were compiled before the grand occulation 'Ghayba Qubra' and in none of them can one find the concept of 'twelve Mahdis'. However, we first present a Hadith from Imam Musa Al-Kazim^{asws} where it is clearly stated that there will 12 Imams^{asws} (the fifth one^{asws} from the sons^{asws} of the seventh), also see that we present a Hadith in which Imam Al-Sadiq^{asws} says my^{asws} son^{asws} Musa Al-Kazim^{asws} is not the 'Qa'im^{asws}':

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِيٍّ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةً سِتِّينَ وَمِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظُّلُمَاءِ فَإِنْ أَدْرَكَتِ زَمَانُهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} about the Words of Allah^{azwj} the Exalted [81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide. So he^{asws} said: 'The Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أُسَيْدِ بْنِ ثَعْلَبَةَ عَنْ أُمِّ هَانِيٍّ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَ الْخُنُوسُ إِمَامٌ يَخْنُسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مَنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةً سِتِّينَ وَمِائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَدْرَكَتِ ذَلِكَ قَرَّتْ عَيْنُكَ.

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

⁸⁴ الأصول الستة عشر (ط - دار الشبستري)، النص، ص: 91

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

'I met Abu Ja'far Muhammad Bin Ali^{asws}, so I asked him^{asws} about this Verse [81:15] **But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** He^{asws} said: 'The concealment is the Imam^{asws} who would be in concealment during his^{asws} time during the cutting off from his^{asws} knowledge with the people in the year two hundred and sixty. Then he^{asws} would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.⁸⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ فَوَلَدُ وَلَدِكَ فَقَالَ لَا فَقُلْتُ مَنْ هُوَ قَالَ الَّذِي يَمْلَأُهَا عَدَلًا كَمَا مَلَأْتُ ظُلْمًا وَ جَوْرًا عَلَى فِتْرَةٍ مِنَ الْأَيَّامِ كَمَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بُعِثَ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ja'far Bin Al Qasim, from Muhammad Bin Al Waleed Al Khazzaz, from Al Waleed Bin Uqba, from Al Haris Bin Ziyad, from Shuayb, from Abu Hamza who said,

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'Are you^{asws} the Master^{asws} of this command (i.e., Al-Mahdi^{asws})?' So he^{asws} said: 'No'. So I said, 'So, your^{asws} son^{asws}?'. So he^{asws} said: 'No'. So I said, 'So, a son^{asws} of your^{asws} son^{asws}, is him^{asws}?'. He^{asws} said: 'No'. So I said, 'So, a son^{asws} for a son^{asws} of your^{asws} son^{asws}?'. So he^{asws} said: 'No'. I said, 'Who is he^{asws}?'. He^{asws} said: 'The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams^{asws}, just as Rasool-Allah^{saww} was Sent upon an interval from the Rasools^{as}'.⁸⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عِيْسَى بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا فَقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَاللَّهُ فَاللَّهُ فِي أَدْيَانِكُمْ لَا يُزِيلُكُمْ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لَا بَدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبِهِ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مَحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ امْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِينًا أَصَحَّ مِنْ هَذَا لَا تَتَّبِعُوهُ

Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his father, from his grandfather,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'When the fifth one from the sons^{asws} of the seventh is missing (in Occultation), so Allah^{azwj}, Allah^{azwj}, with regards to your Religion. Do not let anyone remove you from it, O my^{asws} children. An Occultation is inevitable for the Master^{asws} of this command, to the extent that he would retract from this matter, the one who used to be saying with it. But rather, it would be an ordeal from Allah^{azwj} Mighty and Majestic to Test His^{azwj} creatures by it. Had your fathers and your grandfathers known of a Religion more correct than this, they would have followed it'.

قَالَ فَقُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مَنْ وَلَدِ السَّابِعِ فَقَالَ يَا بُنَيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَمْلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ .

He (the narrator) said, 'So I said, 'O my Chief^{asws}! Who is the fifth from the sons^{asws} of the seventh?' So he^{asws} said: 'O my^{asws} son^{asws}! Your intellects are too little from

⁸⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23

⁸⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21

this, and your forbearances are too narrow from bearing it, but if you live, so soon you would be realising it'.⁸⁸

Twelve Imams^{asws} from Ahadith:

The concept of 'twelve Imams/Khulafa' was not quoted by the Ahadith compilers in Shias but also there are dozens of Ahadith quoted by Sunni Ahadith compilers, some of those are, for example, included in 'Al-Ghayba' by Al-Nu'mani – the book which is frequently referred to by the tashayyu.org, in 'Al-Ghayba' by Al-Nu'mani are forty Ahadith which quote on the coming of twelve Divine Leaders^{asws} after the Rasool Allah^{saww}. We, present just one such Hadith from the book (13th out of 40) below:

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنُ يُوسُفَ الْمُؤَصِّلِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ رِثَاحِ الزُّهْرِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْحِمَيْرِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْحُثُعِيُّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أََعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا قَالَ لِي إِنَّ اللَّهَ خَلَقَ السَّنَةَ اثْنَيْ عَشَرَ شَهْرًا وَ جَعَلَ اللَّيْلَ اثْنَيْ عَشَرَ سَاعَةً وَ جَعَلَ النَّهَارَ اثْنَيْ عَشَرَ سَاعَةً وَ مِنَّا اثْنَيْ عَشَرَ مُحَدَّثًا وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تِلْكَ السَّاعَاتِ.

Abdul Wahid bin Abdullah bin Yunus al-Moossili narrated from Ahmad bin Muhammad bin Rabah al-az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that al-Mufadhdhal bin Umar had said:

"I asked Abu Abdullah as-Sadiq^{asws} about the saying of Allah^{azwj} ***'But they reject the hour, and We have prepared a burning fire for him who rejects the hour'*** (25:11). He^{asws} said: "Allah^{azwj} has Divided the year into ***'twelve'*** months, the night into ***'twelve'*** hours, the day into ***'twelve'*** hours and He^{azwj} has Chosen from us^{asws} ***'twelve'*** inspired Imams. Imam Ali^{asws} was an hour from among those hours."⁸⁹

Ahadith from the 'First Shia Book' on 12 Imams^{asws}:

The first Shia book, which has the stamps of 'authenticity/approval' from two Divine Leaders (Aimma^{asws} - plural of Imam), the 4th (Imam Zan ul Abadeen^{asws}) and the 6th Imam (Imam Jafar e Sadiq^{asws}).

فقال رسول الله صلى الله عليه وآله - واغرورقت عيناه بالدموع - يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفناء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض فاختارني منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أزوجه إياه، وأن أتخذه أخا ووزيرا ووصيا وأن أجعله خليفتي في أمتي. فأبوك خير أنبياء الله ورسله، وبعلك خير الأوصياء والوزراء، وأنت أول من يلحقني من أهلي. ثم اطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولدك وأخي بعلك منك. بشارة النبي بالأئمة الاثني عشر عليهم السلام

The Messenger of Allah^{saww} said, and he^{saww} had tears in his^{saww} eyes: 'O Fatima^{asws}, don't you^{asws} know that Allah^{azwj} has Chosen for us^{asws}, the People^{asws} of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allah^{azwj} Looked at the earth and Chose me^{saww} from them, and Made me^{saww} to be a Prophet^{saww}. Then He^{azwj} Looked at the earth for a second time, and He^{azwj} Chose your^{asws} husband and Ordered me^{saww} to marry you^{asws} to

⁸⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2

⁸⁹ H. 13, 84 الغيبة للنعماني، النص، ص: 84، 13.

him^{asws} and I^{saww} took him^{asws} as a brother, and a Vizier^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community. Your^{asws} father^{saww} is the best of the Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, and your^{asws} husband^{asws} is the best of the successors^{as} and the Viziers, and you^{asws} will be the first one to meet me^{saww} from my^{saww} Family. Then He^{azwj} looked at the earth for a third time. He^{azwj} Chose you^{asws} and eleven men^{asws} from your^{asws} sons^{asws} and the sons^{asws} of my^{saww} brother^{asws} who^{asws} is your^{asws} husband'. The Prophet^{saww} thus gave the good news of the **twelve Imams^{asws}**.⁹⁰

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبني معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شيء فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم). قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمحطون، ويدفع عنهم بمستجاب دعوتهم.

The twelve Imams^{asws}

I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and who are my^{asws} associates?' He^{saww} said: 'The ones^{asws} whom Allah^{azwj} has Made to be in His^{azwj} Proximity and with Him^{azwj}, regarding whom He^{azwj} has Said **"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger"**'. I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and who are they?' He^{saww} said: 'The successors^{asws} until they^{asws} come to me^{saww} at the Fountain. All of them^{asws} are Guides and Guided ones^{asws}. Neither will the plots of the plotters harm them^{asws}, nor the betrayal of those that abandon them^{asws}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they separate from it nor will it separate from them^{asws}. It is due to them^{asws} that Allah^{azwj} will Help my^{saww} community, and due to them^{asws} that He^{azwj} will Make it rain, and Remove from them (calamities) due to the Answering of their^{asws} supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكلمة الاثني عشر إماماً من ولدك يا أخي.

So I^{asws} said, 'O Messenger of Allah^{saww}, name them^{asws} for me^{asws}'. He^{saww} said: 'This son of mine^{asws} - and he^{saww} placed his^{saww} hand upon the head of Al-Hassan^{asws} - 'then this son of mine^{saww} - and he^{saww} placed his^{saww} hand upon the **head of Al-Husayn^{asws}, - then the son of this son of mine^{saww}** - and placed his^{saww} hand upon the head of Al-Husayn^{asws} - 'then the son of his^{asws} son whose name is Ali^{asws}, his^{asws} name is my^{saww} name (Muhammad), spreader of my^{saww} knowledge and treasurer of the Revelation of Allah^{azwj}, and he^{asws} will come to this (world) during your^{asws} lifetime, my^{saww} brother, so convey my^{saww} greetings to him^{asws}. Then he^{saww} turned towards Al-Husayn^{asws} and said: 'Then will come to you^{asws} son (Muhammad Bin Ali^{asws}) in your^{asws} lifetime, so convey my^{saww} greetings to him^{asws}. Then twelve Imams^{asws} will be completed from your^{asws} sons, O my^{saww} brother'.

⁹⁰ كتاب سليم بن قيس الهلالي، ج2، ص: 565، الحديث الأول [1]

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إنني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet^{saww} of Allah^{azwj}, name them^{asws} for me^{asws}. He^{saww} named them^{asws} for me^{asws}, person by person. Among them – by Allah^{azwj}, O brother of the Clan of Hilal— is the Mahdi^{asws} of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah^{azwj}, I^{saww} recognise all the ones who will pay allegiance to him^{asws} between the *Rukn* and *Al-Maqaam* (Places by Kabah), and recognise all their names and their tribes'.⁹¹

يا أيها الناس، إن الله نظر نظرة الثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم. مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, **Twelve Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other.** Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}). The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they^{asws} are the 'Hujjat Allah' (Proofs of Allah^{azwj}) in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. **Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asws} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws}.** Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

⁹¹ كتاب سليم بن قيس الهلالي، ج2، ص: 626

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبیین، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصیین، وأهل بيتي خير أهل بيوتات النبیین وابنائي سيدا شباب أهل الجنة.

Nay! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقى الله موحدًا لا يشرك به شيئًا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{as} who will meet Allah^{azwj} as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدًا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj} will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسبونني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى تضرب عنقه وليبر عترته. فقال: انسبونني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالفنا نكاح الجاهلية.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{asws} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws} - until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said - 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through

(holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.⁹²

النبي والأئمة الاثني عشر عليهم السلام في كتب عيسى عليه السلام

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلاً من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تهامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العنيني، المقرون الحاجبين، صاحب الناقة والحصار والقضيب والتاج - يعني العمامة - له اثنا عشر اسماً.

The Prophet^{saww} and the twelve Imams^{asws} in the Books of Isa^{as} Bin Maryam^{as}

And those Books are in my possession as dictated by Isa Bin Maryam^{as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{as}, the Friend of the Beneficent^{azwj}, from the land called Tahaamat from a village called Mecca. His^{saww} name will be Ahmad^{saww}. He^{saww} will have two wide eyes with connected eyebrows. He^{saww} will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He^{saww} (Rasool Allah^{saww}) will have **twelve names for him^{saww}**.

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزيره، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماماً من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحداً بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل من يملك منهم ومن يستسر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطاً وعدلاً، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his^{saww} brother^{asws} will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, and his^{saww} Vizier, and the Caliph in his^{saww} community, and the most Beloved of the creatures of Allah^{azwj} after him^{saww} is the Guardian of every believer after him^{saww}. **Then eleven Imam^{asws} from the Children of the first of the twelve**, two of his^{asws} sons will be named after the sons of Haroon^{as}, Shabbar and Shabbir, and nine from the children of the younger of the two, and he^{asws} is Al-Husayn^{asws}, one after the other, the last one^{asws} of them^{asws} being the one^{asws} behind whom^{asws} Isa^{as} Bin Maryam^{as} will Pray.⁹³

From 'tashayyu.org'

وَالْمَلِكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَّةٌ {69:17}

⁹² كتاب سليم بن قيس الهلالي، ج2، ص: 686

⁹³ كتاب سليم بن قيس الهلالي، ج2، ص: 708

[69:17] And the Angels shall be on the sides thereof; and above them eight shall bear on that Day the Throne of your Lord

قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ بَشْرٍ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ سَمَاعَةَ عَنْ أَبِي بَنٍ عُثْمَانَ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَنْسَجُنِي وَالْقَائِمُ أَبِي.

He said, 'Muhammad Bin Bishr narrated to me saying, 'Al-Hassan Bin Sama'at narrated to me, from Aban Bin Usman, from Al-Fuzayl Bin Yasar who said, 'I heard Abu Abdullah^{asws} saying: 'Do not confine me^{asws}, and Al-Qaim^{asws}, father'.i

Commentary: The above narration coming down on the authority of the sixth Imam, as-Sadiq عليه السلام, is quite explicit in that the next Imam from the progeny of the Prophet صلى الله عليه وآله will be the Qa'im. The word here translated as "interweave" (as a fabric will be woven to another), here means that there will be no other father between himself and the Qa'im. This is an even more direct way it would be his immediate son (so the seventh Imam) as opposed to if he said "my son" which could be interpreted away as meaning a son through his lineage and descendants.

Response to 'tashayyu.org'

Tashayyu.org, just quote one Hadith, which does not even imply to what they have inferred in the above comments (see our translation of the Hadith). However, before we present other Ahadith of the Divine Leaders (Masomeen^{asws}) in the interpretation of the Verse (69:17), we present a Hadith in which Imam Jafar Al-Sadiq^{asws} says 'all of us are Al-Qa'im^{asws}'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سُئِلَ عَنِ الْقَائِمِ (عليه السلام) فَضَرَبَ يَدَهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا وَاللَّهِ قَائِمُ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} was asked about Al-Qaim^{asws}. So he^{asws} struck his^{asws} hand upon Abu Abdullah^{asws} and he^{asws} said: 'This one^{asws}, by Allah^{azwj}, is a Qaim^{asws} of the Progeny of Muhammad^{saww}'.

قَالَ عَنَبَسُهُ فَلَمَّا قُبِضَ أَبُو جَعْفَرٍ (عليه السلام) دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ

Anbasa (a narrator) said, 'So when Abu Ja'far^{asws} passed away, I went over to Abu Abdullah^{asws} and I informed him^{asws} with that. So he^{asws} said: 'Jabir (the narrator) spoke the truth'.

ثُمَّ قَالَ لَعَلَّكُمْ تَرَوْنَ أَنَّ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمُ بَعْدَ الْإِمَامِ الَّذِي كَانَ قَبْلَهُ .

Then he^{asws} said: 'Perhaps you all are viewing that it isn't so. Every Imam^{asws}, he^{asws} is Al-Qa'im^{asws} after the Imam^{asws} who was before him^{asws}'.⁹⁴

Ahadith in the Interpretation of Holy Verse 67:17

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن محمد بن الفضيل، عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال: «حملة العرش- و العرش: العلم- [ثمانية] أربعة منا، و أربعة ممن شاء الله».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Ibn Abu Nasr, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

'Abu Abdullah^{asws} has said: 'Carrying the Throne – and the Throne is the Knowledge. Of the eight, four are from us^{asws}, and four from the ones whom Allah^{azwj} so Desires'.⁹⁵

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصبهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن حملة العرش ثمانية، كل واحد منهم له ثمانية أعين، كل عين طباق الدنيا».

Ibn Babuwayh said, 'Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas Bin Al-Nakha'ie who said:

'I heard Abu Abdullah^{asws} saying: 'The bearers of the Throne are eight. Each one from them has eight eyes. Each eye is a layer of the world'.⁹⁶

في كتاب الخصال في سؤال بعض اليهود عليا عليه السلام عن الواحد إلى المائة قال له اليهودي: فربك يحمل أو يحمل؟ قال: ان ربي يحمل كل شيء بقدرته، ولا يحمله شيء، قال: فكيف قوله عز وجل: ويحمل عرش ربك فوقهم يومئذ ثمانية قال: يا يهودى ألم تعلم أن الله ما في السموات وما في الارض وما بينهما وما تحت الثرى، فكل شيء على الثرى، والثرى على القدرة، والقدرة، تحمل كل شيء.

In the book Al-Khisaaal,

Regarding the questions of a Jew to Ali^{asws}, from one to a hundred, the Jew said, 'So your Lord^{azwj}, does He^{azwj} Carry or is He^{azwj} carried?' He^{asws} said: 'My^{asws} Lord^{azwj} Carries everything by His^{azwj} Power, and is not carried by anything'. He said, 'So how are the Words of the Mighty and Majestic **[69:17] and above them eight shall bear on that Day the Throne of your Lord?**' He^{asws} said: 'O Jew! Do you not know that for Allah^{azwj} is whatever is in the heavens and whatever is in the earth, and what is in between them, and what is under the ground; so everything is upon the ground, and the ground is upon the Power, and the Power bears everything'.⁹⁷

محمد بن العباس: عن جعفر بن محمد بن مالك، عن أحمد بن الحسين العلوي، عن محمد بن حاتم، عن هارون بن الجهم، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ،

⁹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 7

⁹⁵ (الكافي 1: 102 / 6).

⁹⁶ (الخصال: 4 / 407)

⁹⁷ Tafseer Noor Al Saqalayn – CH 69 H 21

قال: «يعني محمدا و عليا و الحسن و الحسين و نوح و إبراهيم و موسى و عيسى (صلوات الله عليهم أجمعين)» يعني أن هؤلاء الذين حول العرش.

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Al-Husayn Al-Alawy, from Muhammad Bin Hatim, from Haroun Bin Al-Jahm, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic [40:7] **Those who bear the Throne and those around it**, he^{asws} said: 'Meaning, Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}, meaning that they are the ones who are around the Throne'.⁹⁸

و قال الشيخ أبو جعفر ابن بابويه في (اعتقاداته)، قال: و أما العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين، فأما الأربعة من الأولين: فنوح و إبراهيم و موسى و عيسى (عليهم السلام)، و أما الأربعة من الآخرين: فمحمّد و علي و الحسن و الحسين (صلوات الله عليهم أجمعين)، هكذا روي بالأسانيد الصحيحة عن الأئمة (عليهم السلام).

And Al-Sheykh Abu Ja'far Ibn babuwayh said in I'tiqadaat:

'And as for the Throne which is the Knowledge, so it is borne by four from the former ones and four from the later ones. So as for the four from the former ones – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}. And as for the four from the later ones – Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. This is how it has been reported by the correct chains, from the Imams^{asws},⁹⁹

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عن يونس بن عبد الرحمن عن ذكره رفعه قال سألت أبا عبد الله ع عن قول الله: «وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ» قال: إن ظاهرها الحمد و باطنها ولد الولد، و السابغ منها القانم ع.

From Yunus Bin Abdul Rahman, from the one who mentioned it, raising it, said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran, said, 'Its apparent is (Surah) Al-hamd, and its hidden (Meaning) is sons of the sons, and the seventh from them being Al-Qaim^{asws},¹⁰⁰

في تفسير العياشي عن يونس بن عبد الرحمن عن رفعه قال: سألت أبا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثاني والقرآن العظيم " قال: هي سورة الحمد وهي سبع آيات منها: " بسم الله الرحمن الرحيم " وإنما سميت المثاني لأنها تتلى في الركعتين.

In Tafseer Ayyashi from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} 'And certainly We have given you seven of the oft repeated (verses) and the grand Quran." 15:87, he^{asws} said: 'It is the Chapter of Al-Hamd and it contains seven Verses including "In the Name of Allah the Beneficent the Merciful", and it is called 'Masany' because it is (recited) twice in the two cycles (of Prayer)'.¹⁰¹

Response to 'tashayyu.org'

⁹⁸ (تأويل الآيات 2: 7/716).

⁹⁹ (اعتقادات الصدوق: 75).

¹⁰⁰ تفسير العياشي، ج2، ص: 250.

¹⁰¹ Tafseer Noor Al Saqalayn – CH 1 – H 11

'tashayyu.org' present the above Ahadith, where they try to take number seven as for the 7th Imam^{asws} as the 'Qa'im' but if one includes Rasool Allah^{saww}, as per their interpretation of number 'eight' then their earlier indirect interpretation falls shorts and becomes inconclusive (see ref. 1 and Holy Verse 69:17). For honest and impartial analysis, one must take into account all Ahadith, and not just the ones which would serve the preconceived ideology. We present additional Ahadith, below in the explanation of Verse 15:87:

VERSE 87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran

وقال الحسن - بن علي - (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. - قال -: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله عزوجل قال لي: يا محمد " ولقد آتيناك سبعا من المثاني والقرآن العظيم " فأفرد الامتنان - علي - بفاتحة الكتاب، وجعلها بازاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan^{asws} Bin Ali^{asws} said that Amir-ul-Momineen^{asws} said: 'The Verse **[1:1] In the Name of Allah the Beneficent the Merciful** is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran.** Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Grand Quran and this Opening of the Book is from the treasures of the Throne.¹⁰²

في تفسير العياشي عن يونس بن عبد الرحمن عن رفاعه قال: سألت ابا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثاني والقرآن العظيم " قال: هي سورة الحمد وهي سبع آيات منها: " بسم الله الرحمن الرحيم " وانما سميت المثاني لأنها تثنى في الركعتين.

In Tafseer Ayyashi from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran**, he^{asws} said: 'It is the Chapter of *Al-Hamd* and it contains seven Verses including 'بسم الله الرحمن الرحيم' "**In the Name of Allah the Beneficent the Merciful**", and it is called 'Masany' because it is (recited) twice in the two cycles (of Salat).¹⁰³

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهنا من جهلنا وإمامة المتقين.

¹⁰² Tafseer Imam Hassan Al Askari^{asws} – S 10 (Extract)

¹⁰³ Tafseer Noor Al Saqalayn – CH 1 – H 11

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} are the double (Al-Masany) which Allah^{azwj} Gave to our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} move in the earth in your full view, and we^{asws} are the Eyes of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} Hand Extended with the Mercy upon His^{azwj} servants. The one who recognised us^{asws} has recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}, and we^{asws} are the Imams^{asws} of the Pious'.¹⁰⁴

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن العباس، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن السبع المثاني و القرآن العظيم، هي فاتحة الكتاب؟ قال: «نعم». قلت: بسم الله الرحمن الرحيم من السبع؟ قال: «نعم، هي أفضلهن».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the seven doubles and the Magnificent Quran, is it the Opening of the Book?' He^{asws} said: 'yes'. I said, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful, is from the seven?' He^{asws} said: 'Yes, it is the best of them'.¹⁰⁵

From 'tashayyu.org'

24- حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ قَاسِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جِبْرِيلَ أَتَى رَسُولَ اللَّهِ بِصُحُفَةٍ مَخْتُومَةٍ بِسَبْعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَ أَمَرَ إِذَا حَضَرَهُ أَجَلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَعْمَلُ بِمَا فِيهِ وَ لَا يَجُوزُهُ إِلَى غَيْرِهِ وَ أَنْ يَأْمُرَ كُلَّ وَصِيِّ مِنْ بَعْدِهِ أَنْ يَفْكُ خَاتَمَهُ وَ يَعْمَلَ بِمَا فِيهِ وَ لَا يَجُوزَ غَيْرَهُ.

Muhammad Bin Al Hassan, from Musa Bin Sa'dan, from Abdullah Bin Qasim, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Jibraeel^{as} came over to Rasool-Allah^{saww} with a Sealed Parchment with seven seals of gold, and instructed than when the death presents itself he^{saww} should hand these over to Ali^{asws} Bin Abu Talib^{asws} so he^{asws} should act upon with whatever is therein, and it is not allowed to someone else, and that he^{asws} should instruct every successor after him^{asws} that he^{asws} should break its seal and act in accordance with whatever is in it, and it is not allowed for someone else'.¹⁰⁶

Response to 'tashayyu.org'

The Hadith which is presented above is 'khbar-e-Wahid' (only one such Hadith but in conflict with several of other Ahadith quoting Twelve Seals), for establishing the authenticity of Hadith, as some of the Ahadith were abrogated and some were issued under the strict conditions of Taqueeya and some were altered by the narrators, so one has to compare it with other Ahadith (as per the following Ahadith). The third Hadith clearly says at the end that 'Musa^{asws} would be handing it (the

¹⁰⁴ Al Kafi - H 351

¹⁰⁵ التهذيب 2: 1157/289

¹⁰⁶ بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 147

Divine sealed Document) over to the one^{asws} who would be after him^{asws}, up to the rising of Al-Mahdi^{asws}.

• عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَزُورُونَ عَنْ فُلَانٍ وَفُلَانٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَنْتَهُمُونَ بِالْكَذِبِ فَيَجِيءُ مِنْكُمْ خِلَافُهُ قَالَ إِنَّ الْحَدِيثَ يُنْسَخُ كَمَا يُنْسَخُ الْقُرْآنُ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the matter that the people are reporting from so and so, from Rasool-Allah^{saww}, you^{asws} are not accusing them of the lying, and there is coming from you^{asws}, different to it?' He^{asws} said: 'The Hadeeth Abrogates just as the Quran Abrogates'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ وَحَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ اخْتِلَافِ الْحَدِيثِ يَزُورُهُ مَنْ نَتَقَ بِهِ وَ مِنْهُمْ مَنْ لَا نَتَقُ بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

'I asked Abu Abdullah^{asws} about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it'. He^{asws} said: 'Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allah^{azwj}, or from the words of Rasool-Allah^{saww} (fine), or else, the one which came to you which was the closest with it (the Book)'.¹⁰⁸

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكَنَانِيِّ عَنْ جَعْفَرِ بْنِ نَجِيجٍ الْكُندِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَى نَبِيِّهِ (صلى الله عليه وآله) كِتَابًا قَبْلَ وَفَاتِهِ فَقَالَ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجْبَةِ مِنْ أَهْلِكَ قَالَ وَ مَا النَّجْبَةُ يَا جَبْرِئِيلُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَلَدُهُ (عليهم السلام)

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Abu Al Hassan Al Kinany, from Ja'far Bin Najeeh Al Kindy, from Muhammad Bin Ahmad Bin Ubeydullah Al Umary, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic sent an Ordinance upon His^{azwj} Prophet^{saww} before his^{saww} passing away. So he (Jibraeel^{as} said: 'O Muhammad^{saww}! This is your^{asws} testament to the nobles from your^{saww} family'. He^{saww} said: 'And what nobles O Jibraeel^{as}?'. So he^{as} said: 'Ali^{asws} Bin Abu Talib^{as} and his^{asws} sons^{asws}.

وَ كَانَ عَلَى الْكِتَابِ خَوَاتِيمُ مِنْ ذَهَبٍ فَدَفَعَهُ النَّبِيُّ (صلى الله عليه وآله) إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ أَمَرَهُ أَنْ يَفْكَ خَاتَمًا مِنْهُ وَ يَعْمَلَ بِمَا فِيهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) خَاتَمًا وَ عَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحَسَنِ (عليه السلام) فَقَالَ خَاتَمًا وَ عَمِلَ بِمَا فِيهِ

¹⁰⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 2

¹⁰⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2

And it was so that there were seals of gold upon the Ordinances. So the Prophet^{as} handed it over to Amir Al-Momineen^{asws} and instructed him^{asws} that he^{asws} should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineen^{asws} untied a seal and acted in accordance with whatever was in it. Then he^{asws} handed it over to Al-Hassan^{asws}. So he^{asws} untied a seal and acted in accordance with whatever was in it.

ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ أُخْرِجَ بِقَوْمٍ إِلَى الشَّهَادَةِ فَلَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ وَ أَشْرَ نَفْسِكَ لِلَّهِ عَزَّ وَ جَلَّ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ أَنْ أُطْرِقَ وَ اصْمُتَ وَ الزَّمَ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Then he^{asws} handed it over to Al-Husayn^{asws}. So he^{asws} untied a seal, and he^{asws} found therein: “Go out with a group of people to the martyrdom, and there is no martyrdom for them except with you^{asws}, and give glad tidings to yourself^{asws} for the Sake of Allah^{azwj} Mighty and Majestic”. Then he^{asws} handed it over to Ali^{asws} Bin Al-Husayn^{asws}. So he^{asws} untied a seal and he^{asws} found therein: “Withhold and be silent and necessitate (staying in) your^{asws} house **[15:99] And worship your Lord until there comes to you certainty’**.

فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ حَدَّثَ النَّاسَ وَ أَفْتِهِمْ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ جَعْفَرٍ فَفَكَ خَاتَمًا فَوَجَدَ فِيهِ حَدَّثَ النَّاسَ وَ أَفْتِهِمْ وَ أَنْشُرْ عُلُومَ أَهْلِ بَيْتِكَ وَ صَدِّقْ آبَاءَكَ الصَّالِحِينَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ فِي حِرْزٍ وَ أَمَانٍ فَفَعَلَ

So he^{asws} did it. Then he^{asws} handed it over to his^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws}. So he^{asws} untied a seal and he^{asws} found therein: “Narrate to the people and issue Verdicts to them, and do not fear anyone except Allah^{azwj} Mighty and Majestic, for there is no way for anyone against you^{asws}”. So he^{asws} did it. Then he^{asws} handed it over to his^{asws} son^{asws} Ja’far^{asws}. So he^{asws} untied a seal and he^{asws} found therein: “Narrate to the people and issue Verdicts to them and publicise the knowledge to the People^{asws} of your^{asws} Household, and ratify your^{asws} forefathers^{asws}, the righteous ones^{asws}, and do not fear anyone except Allah^{azwj} Mighty and Majestic, and you^{asws} are in Protection and Security”.

ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُوسَى (عَلَيْهِ السَّلَام) وَ كَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي بَعْدَهُ ثُمَّ كَذَلِكَ إِلَى قِيَامِ الْمَهْدِيِّ صَلَّى اللَّهُ عَلَيْهِ .

Then he^{asws} handed it over to his^{asws} son^{asws} Musa^{asws}, and similar to that, Musa^{asws} would be handing it over to the one^{asws} who would be after him^{asws}, up to the rising of Al-Mahdi^{asws}, may the Salawat of Allah^{azwj} be upon him^{asws}, 109.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَمَّا يَبْحَثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَيَّ أَمَّ سَلَمَةَ صَاحِبَةُ مَخْنُومَةٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا قُبِضَ وَرِثَ عَلِيٌّ (عَلَيْهِ السَّلَام) عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ ثُمَّ صَارَ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَلَمَّا خَشِينَا أَنْ نُغْشَى اسْتَوْدَعَهَا أَمَّ سَلَمَةَ ثُمَّ قَبِضَهَا بَعْدَ ذَلِكَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام)

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ibn Muskan, from Hujr, from Humran,

109 280 ج: 1، ص: 280 الكافي (ط - الإسلامية)، 1 ج: 1، ص: 280 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 2

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what the people narrating that a sealed Parchment had been handed over to Umm Salma^{as}. So he^{asws} said: 'When (the soul of) Rasool-Allah^{saww} was Captured, Ali^{asws} inherited his^{saww} Knowledge, and his^{saww} weapons, and whatever was there. Then these came to be to Al-Hassan^{asws}. Then these came to be to Al-Husayn^{asws}. So when we^{asws} feared losing them (in the plunder at Kerbala), these were entrusted to Umm Salma^{as}. Then Ali^{asws} Bin Al-Husayn^{asws} took possession of these after that'.

قَالَ فَقُلْتُ نَعَمْ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ وَ صَارَ بَعْدَ ذَلِكَ إِلَيْكَ قَالَ نَعَمْ .

He (the narrator) said, 'So I said, 'Yes, then these came to be to your^{asws} father^{asws}, then ended up to you^{asws}, and they came to be to you after that?' He^{asws} said: 'Yes'.¹¹⁰

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شاذَوَيْهِ الْمُؤَدَّبُ وَ أَحْمَدُ بْنُ هَارُونَ الْقَاضِي رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ الْكُوفِيِّ عَنْ مَالِكِ السَّلُولِيِّ عَنْ دُرُوسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي السَّفَاتِجِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى مَوْلَانِي فَاطِمَةَ ع وَ قُدَّامَهَا لَوْحٌ يَكَادُ ضَوْؤُهُ يَغْشَى الْأَبْصَارَ فِيهِ اثْنَا عَشَرَ اسْمًا ثَلَاثَةٌ فِي ظَاهِرِهِ وَ ثَلَاثَةٌ فِي بَاطِنِهِ وَ ثَلَاثَةٌ أَسْمَاءُ فِي آخِرِهِ وَ ثَلَاثَةٌ أَسْمَاءُ فِي طَرَفِهِ فَعَدَدْتُهَا فَإِذَا هِيَ اثْنَا عَشَرَ اسْمًا فَقُلْتُ أَسْمَاءُ مَنْ هَؤُلَاءِ قَالَتْ هَذِهِ أَسْمَاءُ الْأَوْصِيَاءِ أُولَئِكَ عَمِّي وَ أَحَدُ عَشَرَ مِنْ وَلَدِي آخِرُهُمُ الْقَائِمُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ جَابِرٌ فَرَأَيْتُ فِيهَا مُحَمَّدًا مُحَمَّدًا مُحَمَّدًا فِي ثَلَاثَةِ مَوَاضِعَ وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا فِي أَرْبَعَةِ مَوَاضِعَ.

Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al-Qadi - May Allah^{azwj} be Pleased with them - they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ja'far bin Muhammad bin Malik Fazari Kufi from Malik Saluli from Durust bin Abdul Hameed from Abdullah bin Qasim from Abdullah bin Jabala from Abi Safatij from Jabir Jofi from Abi Ja'far Muhammad bin Ali al-Baqir^{asws} from Jabir bin Abdullah Ansari that he said:

"One day I came to Lady Fatima^{asws} and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus, there were twelve names in all. I asked: Whose names are these?

She^{asws} replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my^{asws} progeny. The last of them will be Qa'im^{asws}, bliss of Allah^{azwj} be on them all^{asws}. Jabir says: I saw the name of Muhammad at three places and Ali at four places."¹¹¹

وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي الْحَارُودِ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ بَيْنَ يَدَيْهَا لَوْحٌ مَكْتُوبٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ أَرْبَعَةٌ مِنْهُمْ عَلِيٌّ ع.

And narrated to us Ahmad bin Muhammad bin Yahya al-Attar^{ra}: Narrated to me my father from Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Abil Jarud from Abi Ja'far^{asws} from Jabir bin Abdullah Ansari that he said:

¹¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 38 H 7

¹¹¹ كمال الدين و تمام النعمة، ج 1، ص: 312

“One day I visited (Syeda) Fatima^{asws} and before her^{asws} was a tablet inscribed with the names of successors from her^{asws} progeny. I counted twelve names, the last of whom was ‘Al-Qa’im^{asws}. There were three Muhammads^{asws} and four Alis^{asws} – bliss of Allah^{azwj} be on them all.”¹¹²

From ‘tashayyu.org’

[From Fii Nusrat al-Waqifa]:

وحدثني أحمد بن الحسن الميثمي، عن أبيه، عن أبي سعيد المدائني قال: سمعت أبا جعفر عليه السلام يقول: إن الله استنقذ بني إسرائيل من فرعونها بموسى بن عمران، وإن الله مستنقذ هذه الأمة من فرعونها بسميه.

3 – Ahmad b. al-Hasan al-Maythami narrated to me from his father from Abu Sa’id al-Mada’ini. He said:

I heard Abu Ja’far عليه السلام saying: Allah saved the Children of Israel from their Pharoah by Musa b. ‘Imran. And Allah will save this Umma from its Pharoah by his namesake.

Response to ‘tashayyu.org’

These are from ‘Fii Nusrat Al-Waqifa’ and Tusi also reports from an Al-Waqifi source, (i.e., Speech on ‘Waqifi’). However, when we look at the Hadith below, then their wrong interpretations are evident.

24- وَ حَدَّثَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَالِكٍ قَالَ حَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ حَمَّادٍ الطَّائِيُّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: صَاحِبُ هَذَا الْأَمْرِ هُوَ الطَّرِيدُ الشَّرِيدُ الْمُؤْتَوُّ بِأَبِيهِ الْمُكْتَى بِعَمِّهِ الْمُفْرَدُ مِنْ أَهْلِهِ اسْمُهُ اسْمُ نَبِيِّ.

The man of this matter is the homeless, fugitive man, who loses his father, who is surnamed with his uncle’s name, who is separated from his family and whose name is like a prophet’s name (Mohammed^{saww}). Why assume Prophet Musa^{as} (as per their commentary) and not Prophet Mohammed^{saww}?¹¹³

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَسْرُورٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنْ وَلَدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي أَشْبَهَ النَّاسَ فِي خُلُقٍ وَ خُلُقًا تَكُونُ بِهِ غَيِّبَةً وَ خَيْرَةٌ تَضِلُّ فِيهَا الْأُمَمُ ثُمَّ يُفْعَلُ كَالشَّهَابِ النَّاقِبِ يَمْلُؤُهَا عَدْلًا وَ قِسْطًا كَمَا مِلَقْتُ جَوْرًا وَ ظُلْمًا.

Narrated to us Ja’far bin Muhammad bin Masroor^{ra}: Narrated to us Husain bin Muhammad bin Aamir from his uncle Abdullah bin Aamir from Muhammad bin Abi Umair from Abi Jamila Mufaddal bin Salih from Jabir bin Yazid Jofi from Jabir bin Abdullah Ansari that he said:

Rasool Allah^{saww} said:

“Mahdi^{asws} is from my^{saww} descendants. His^{asws} name is my^{saww} name and his^{asws} agnomen (Kunniyat) is my^{saww} agnomen. He^{asws} most closely resembles me^{saww} in appearance and behavior than all other people. There will be occultation and confusion for him^{asws}.

¹¹² كمال الدين و تمام النعمة، ج 1، ص: 312

¹¹³ الغيبة للنعماني، النص، ص: 179

So much so that people will deviate from their religion. Then a time will come when he^{asws} would appear like a shooting star and he^{asws} would fill up the earth with equity and justice just as it would be brimming with injustice and oppression.”¹¹⁴

From ‘tashayyu.org’

حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مَيْثَمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ الْأَعْلَى بْنِ حُصَيْنِ الثَّعْلَبِيِّ عَنْ أَبِيهِ قَالَ: لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي حَجٍّ أَوْ عُمْرَةٍ فَقُلْتُ لَهُ كَبُرَتْ سِنِّي وَ دَقَّ عَظْمِي فَلَسْتُ أَذْرِي يُقْضَى لِي لِقَاؤُكَ أَمْ لَا فَأَعَاهَدُ إِلَيْكَ عَهْدًا وَ أَخْبِرْنِي مَتَى الْفَرَجُ فَقَالَ إِنَّ الشَّرِيدَ الطَّرِيدَ الْفَرِيدَ الْوَحِيدَ الْمُفْرَدَ مِنْ أَهْلِهِ الْمُؤْتَوَّرَ بِوَالِدِهِ الْمُكَنَّى بَعْمَهُ هُوَ صَاحِبُ الرَّايَاتِ وَ اسْمُهُ اسْمُ نَبِيِّ فَقُلْتُ أَعِدْ عَلَيَّ قَدْعًا بِكِتَابٍ أَدِيمٍ أَوْ صَحِيفَةٍ فَكُتِبَ لِي فِيهَا.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ahmad bin Maytham from Obaydillah bin Musa from Abdul A'la bin Hussayn ath-Tha'labi that his father had said:

“Once I met Abu Ja'far Muhammad^{asws} bin Ali^{asws} in a season of hajj or a minor hajj. I said to him^{asws}: I became so old and weak and I do not know whether I meet you^{asws} again or not. Please promise me and tell me when deliverance will be.”

He^{asws} said: “The homeless, fugitive and alone man, who will be separated from his^{asws} family, who will lose his^{asws} father^{asws}, who will be surnamed with his^{asws} uncle's name and whose name will be like a prophet^{saww}'s name, will the man of the banners.”

I said: “Would you^{asws} please repeat that to me?”

He^{asws} asked for a piece of leather or a tablet and wrote that down to me.”¹¹⁵

الغيبة للنعماني : محمد بن همام ، عن الفزاري ، عن أحمد بن ميثم ، عن عبد الله بن موسى ، عن عبد الأعلى بن حصين الثعلبي ، عن أبيه قال : لقيت أبا جعفر محمد بن علي في حج أو عمرة فقلت له : كبرت سني ودق عظمي فلست أدري يقضى لي لقاءك أم لا ؟ فأعاهد إلي عهدا وأخبرني متى الفرج ؟ فقال : إن الشريد الطريد الفريد الوحيد ، الفرد من أهله الموتور بوالده المكنى بعمه هو صاحب الرايات واسمه اسم نبي ، فقلت : أعد علي فدعا بكتاب أديم أو صحيفة فكتب فيها .

[Ghayba an-Nu'mani] `Abd al-Wahid ibn `Abdullah from Ahmad ibn Muhammad ibn Ribah from Ahmad ibn `Ali al-Himyari from al-Husayn ibn Ayyub from `Abdullah al-Khath`ami from Muhammad ibn `Isam from Wuhayb ibn Hafs from Abu Basir. He said: Abu Ja'far عليه السلام or Abu `Abdillah عليه السلام – the doubt (regarding which Imam it was) is from Ibn `Isam – said: O Abu Muhammad, there are two signs with the Qaim: A nevus on his head and the ailment of scurf in his head, and a nevus between his shoulders, from his left side under his shoulders there is an ashen-color like the ashen-color of myrtle, **the son of six and the son of the best of slave-women. (an extra text which in not in the Arabic, see 216: ص: النص، الغيبة للنعماني،)**

Response to ‘tashayyu.org’

The first quoted Hadith does not support the Waqafi cause, and in the second Hadith, a sentence has been added in the translation. We have given below both the Arabic and English translations of the Hadith.

¹¹⁴ كمال الدين و تمام النعمة، ج1، ص: 286

¹¹⁵ الغيبة للنعماني، النص، ص: 178

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ رَبَاحٍ الزُّهْرِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْحَمِيرِيُّ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عِصَامٍ قَالَ حَدَّثَنِي وَهَيْبُ بْنُ خَفْصٍ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَوْ أَبُو عَبْدِ اللَّهِ ع الشَّكُّ مِنْ ابْنِ عِصَامٍ يَا أَبَا مُحَمَّدٍ بِالْقَائِمِ عَلَامَتَانِ شَامَةٌ فِي رَأْسِهِ وَ دَاءُ الْحَزَازِ بِرَأْسِهِ وَ شَامَةٌ بَيْنَ كَتِفَيْهِ مِنْ جَانِبِهِ الْأَيْسَرِ تَحْتَ كَتِفَيْهِ الْأَيْسَرِ وَرَقَةٌ مِثْلُ وَرَقَةِ الْأَسِ.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Muhammad bin Issam from Wuhayb bin Hafs reports:

Abu Ja'far al-Baqir^{asws} (or Abu Abdullah Al-Sadiq^{asws}) had said:

'Al-Qaim^{ajfi} has two marks; white mark in his head and a mole between his two shoulders on the left side. Under the left shoulder there is a mole like the leaf of myrtle.¹¹⁶

From 'tashayyu.org'

The Qa'im is the son of six and the son of the best of slave-women

عبد الواحد بن عبد الله، عن أحمد بن محمد بن رباح، عن أحمد بن علي الحميري، عن الحسين بن أيوب، عن عبد الله الخثعمي، عن محمد بن عصام، عن وهيب بن حفص، عن أبي بصير قال: قال أبو جعفر عليه السلام أو أبو عبد الله، عليه السلام الشك من ابن عصام: يا أبا محمد بالقيانم علامتان: شامة في رأسه و داء الحزاز برأسه، وشامة بين كتفيه، من جانبه الأيسر تحت كتفيه ورقة مثل ورقة الأس ابن ستة وابن خيرة الاماء.

[Ghayba an-Nu`mani] Ibn `Uqda from al-Qasim ibn Muhammad ibn al-Husayn from `Abis ibn Hisham عليه السلام from Ibn Jabala from `Ali ibn al-Mughira from Ibn as-Sabah. He said: I entered upon Abu `Abdillah عليه السلام and he said: What is behind you? So he said: Happiness from your uncle Zayd. He has gone out (i.e. in insurrection) claiming that he is the son of six, that he is the Qa'im of this nation and that he is the son of the best of slave-women. So he said: He lied, he is not as he said. If he goes out, he will be killed. (Son of six is a wrong translation)!!

Response to 'tashayyu.org'

The above Hadith is not in the 'Ghayba an-Nu`mani', so we go to the second Hadith under the above heading which again has an addition as underlined above:

10- أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ خَازِمٍ قَالَ حَدَّثَنَا عُثَيْبُ بْنُ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ عَنْ عَلِيِّ بْنِ أَبِي الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي مَا وَرَاءَكَ فَقُلْتُ سُورٌ مِنْ عَمَلِكَ زَيْدٌ خَرَجَ يَزْعُمُ أَنَّهُ ابْنُ سَبْيَةٍ وَ هُوَ قَائِمٌ هَذِهِ الْأُمَّةِ وَ أَنَّهُ ابْنُ خَيْرَةِ الْإِمَاءِ فَقَالَ كَذَبَ لَيْسَ هُوَ كَمَا قَالَ إِنْ خَرَجَ قُتِلَ.

Abus-Sabah had said; Once I came to Abu Abd Allah^{asws} (Al-Sadiq^{asws}). He^{asws} said to me: What (News) do you have?

I said: Good News about your^{asws} uncle Zayd! He claims that he is a son of a bondmaid. He claims that he is Al-Qaim of this umma and that he is a son of the best of the bondmaids.

¹¹⁶ الغيبة للنعماني، النص، ص: 216

He^{asws} (the Imam) said: He (Zayd) has told a lie. He is not as what he has said. If he rises, he will be killed.¹¹⁷

From 'tashayyu.org'

محمد بن يحيى، عن محمد بن أحمد، عن عبد الله بن أحمد، عن علي بن الحسين، عن ابن سنان، عن سابق بن الوليد، عن المعلى بن خنيس أن أبا عبد الله عليه السلام قال: حميدة مصفاة من الأذناس كسبيكة الذهب، ما زالت الأملاك تحرسها حتى أدت إلي كرامة من الله لي والحجة من بعدي.

[al-Kafi] Muhammad ibn Yahya from Muhammad ibn Ahmad from `Abdullah ibn Ahmad from `Ali ibn al-Husayn from Ibn Sinan from Sabiq ibn al-Walid from al-Mu`alla ibn Khunays that Abu `Abdillah عليه السلام. He said: Hamida is purified from impurities like an ingot of gold. The angels did not cease to guard her until she was brought to me, an honor from Allah for me and the Hujja after me.

Response to 'tashayyu.org'

Imam Abu Abd Allah^{asws} says (we present the Hadith and its English translation) that 'my^{asws} son Al-Kazim^{asws} is the 'الحجة' (Divine Leader, Imam^{asws}) after me^{asws}', which is true, as he is the 7th Imam^{asws}.

– مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ سَابِقِ بْنِ الْوَلِيدِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: حَمِيدَةُ مُصَفَّاءٌ مِنَ الْأَذْنَانِ كَسَبِيكَةِ الذَّهَبِ مَا زَالَتِ الْأَمَلَاكُ تُحْرَسُهَا حَتَّى أُدِيتَ إِلَيَّ كَرَامَةً مِنَ اللَّهِ لِي وَ الْحُجَّةِ مِنْ بَعْدِي.

Abu Abd Allah^{asws} said: '(Syeda) Humayda^{asws} is clean of uncleanness like purified gold. The angels^{as} continuously guarded her^{asws} until she^{asws} reached me^{asws} due to Allah^{azwj's} Regard for me^{asws} and 'الحجة' (the possessor of Leadership with Divine Authority) after me^{asws}.¹¹⁸

From 'tashayyu.org'

أحمد بن هوذة ، عن النهاوندي ، عن عبد الله بن حماد ، عن ابن بكير ، عن حمران قال : قلت لأبي جعفر عليه السلام : جعلت فداك إني قد دخلت المدينة وفي حقوي هميان فيه ألف دينار وقد أعطيت الله عهدا أنني أنفقها ببابك دينارا دينارا أو تجيبني فيما أسئلك عنه فقال : يا حمران سل تجب ، ولا تبعض دنائيرك فقلت : سألتك بقرابتك من رسول الله أنت صاحب هذا الامر والقائم به ؟ قال : لا ، قلت : فمن هو بأبي أنت وأمي ؟ فقال : ذاك المشرب حمرة ، الغائر العينين المشرف الحاجبين ، عريض ما بين المنكبين ، برأسه حزاز ، وبوجهه أثر رحم الله موسى

[Ghayba an-Nu`mani] Ahmad ibn Hudha from an-Nahawandi from `Abdullah ibn Hammad from Ibn Bukayr from Humran. He said: I said to Abu Ja`far عليه السلام: May I be made your ransom, I have entered Medina and in my purse I have a thousand dinars. And I have given a covenant to Allah that I will disburse at your gate, dinar by dinar, or you will answer me in what I ask you about. So he said: O Humran, ask, you will be answered, and do not divide up your dinars. So I said: I ask you by your cloneness to the Messenger of Allah, are you the sahib hadha al-amr, and the Qa'im by it? He said: No. I said: So who is he, may my father and my mother be your (ransom)? So he said: That is the one whose complexion is tinged with redness, of sunken eyes, high eyebrows, broad between the shoulders, on his head is scurf, and on his face is a mark, may Allah have mercy on Musa.

¹¹⁷ الغيبة للنعمان، النص، ص: 229

¹¹⁸ الكافي (ط - الإسلامية)، ج 1، ص: 477

Response to ‘tashayyu.org’

We present our translation which is consistent with earlier Ahadith on this topic, clearly the narrator either added or deleted a part of the text as the end part of the Hadith is not connected with the earlier text.

حَدَّثَنَا أَبُو سَلَيْمَانَ أَحْمَدُ بْنُ هُوْدَةَ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ النَّهَّائِنْدِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأَنْصَارِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُكَيْرٍ عَنْ
حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ الْبَاقِرِ ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ دَخَلْتُ الْمَدِينَةَ وَ فِي حَقْوَيَّ هِمَّانٌ فِيهِ أَلْفُ دِينَارٍ وَ قَدْ أَعْطَيْتُ اللَّهَ عَهْدًا أَنِّي
أَنْفَقُهَا بِبَابِكَ دِينَارًا دِينَارًا أَوْ تُجِيبَنِي فِيمَا أَسْأَلُكَ عَنْهُ فَقَالَ يَا حُمْرَانُ سَلْ تُحِبُّ وَ لَا تُنْفِقَنَّ دَنَائِيرَكَ فَقُلْتُ سَأَلْتُكَ بِقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص أَنْتَ
صَاحِبُ هَذَا الْأَمْرِ وَ الْقَائِمُ بِهِ قَالَ لَا قُلْتُ فَمَنْ هُوَ بِأَبِي أَنْتَ وَ أُمِّي فَقَالَ ذَلِكَ الْمُشْرَبُ حُمْرَةُ الْغَائِثِ الْعَيْنِيِّ الْمُشْرِفُ الْحَاجِبِينَ الْعَرِضُ مَا بَيْنَ
الْمُنْكَبَيْنِ بِرَأْسِهِ خَزَائِرٌ وَ بَوَاجِهِ أَثَرُ رَحِمَ اللَّهُ مُوسَى

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss-haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Hamran bin A'yun had said: Hamran bin A'yun had said:

I said to Abu Jafar Al-Baqir^{asws}: I have come to Medina and I have one thousand dinars in my purse. I have promised Allah^{azwj} either to spend the money a dinar after another at your door or you answer me to what I am going to ask you about.

He^{asws} (the Imam) said: O Hamran, ask and I^{asws} will answer and do not spend your money.

I said: I ask you by your kinship to the Prophet; are you the man of the matter (deliverance)?

He^{asws} (the Imam) said: No, I^{asws} am not.

I said: May my father and mother be sacrificed for you^{asws}! Who is he^{asws} then?

He^{asws} (the Imam) said: It is he^{asws}, who has a red face, deep-set eyes, high eyebrows, wide shoulders, white mark in his^{asws} head and a mark in his^{asws} face. May Allah^{azwj} have Mercy upon Musa^{asws} 119.

From ‘tashayyu.org’

The Qa'im will be imprisoned:

وأخبرني إبراهيم بن محمد بن حمران وحمران والهيثم بن واقد الجزري، عن عبد الله الرجائي قال: كنت عند أبي عبد الله عليه السلام، إذ دخل عليه العبد الصالح عليه السلام فقال: يا أحمد إفعل كذا، فقلت: جعلت فداك إسمه فلان فقال: بل إسمه أحمد ومحمد. ثم قال لي: يا عبد الله إن صاحب هذا الأمر يؤخذ فيحبس فيطول حبسه فإذا هموا به دعا باسم الله الأعظم فأفلته من أيديهم.

[Fii Nusrat al-Waqifa] Ibrahim ibn Muhammad ibn Humran and Humran and al-Haytham and Waqid al-Jazari reported to me from `Abdullah ar-Rajani. He said:

I was with Abu `Abdillah عليه السلام when the Righteous Servant عليه السلام entered upon him.

So he said: O Ahmad, do thus.

119 الغيبة للنعمان، النص، ص: 215

So I said: May I be made your ransom, his name is so-and-so.

So he said: Rather, his name is Ahmad and Muhammad.

Then he said to me: O `Abdullah, the master of this authority will be taken and imprisoned, and his imprisonment will be prolonged. So when they determine (to kill?) him, he will supplicate by the greatest name of Allah, and it will release him from their hands.

Response to ‘tashayyu.org’

This Hadith is interpreted as ‘imprisoned’ but its can be better translated as ‘seclusion/Ghayba’ which makes it consistent with the other Ahadith that there will be two ‘seclusions (Ghayaba); otherwise the quoted Hadith becomes ‘Khabar-e- Wahid’ contradicting other well established Ahadith and cannot be taken for establishing beliefs - as being never been reported by earlier Ahadith compilers, and Al-Tusi is the first one to report it as below, 57: ص النص، للحجة، الغيبة كتاب (للطوسي) الغيبة.

From ‘tashayyu.org’

The Qa'im will have two Disappearances (Occultation)

[From Fii Nusrat al-Waqifa]:

وروى إبراهيم بن المستنير، عن المفضل قال: سمعت أبا عبد الله عليه السلام يقول: إن لصاحب هذا الامر غيبتين إحداهما أطول [من الاخرى] حتى يقال: مات، وبعض يقول: قتل، فلا يبقى على أمره إلا نفر يسير من أصحابه، ولا يطلع أحد على موضعه وأمره، ولا غيره إلى المولى الذي يلي أمره.

35 – Ibrahim b. al-Mustanir narrated from al-Mufaddal. He said: I heard Abu `Abdillah عليه السلام saying: The master of this authority will have two disappearances (*ghayba*), one of the longer [than the other], until it said: He died, and some will say: He was killed. So none will remain upon his affair save but a small band from his companions. And no one will be informed of his location and his affair, and not other than him to the client who will follow (?) his authority.

أحمد بن إدريس، عن علي بن محمد، عن الفضل بن شاذان، عن عبد الله بن جبلة، عن عبد الله بن المستنير، عن المفضل بن عمر قال: سمعت أبا عبد الله عليه السلام يقول: إن لصاحب هذا الامر غيبتين إحداهما تطول حتى يقول بعضهم: مات، ويقول بعضهم: قتل، ويقول بعضهم: ذهب، حتى لا يبقى على أمره من أصحابه إلا نفر يسير لا يطلع على موضعه أحد من ولده ولا غيره إلا المولى الذي يلي أمره

Ahmad b. Idris from `Ali b. Muhammad from al-Fadl b. Shadhan from `Abdullah b. Jabala from `Abdullah b. al-Mustanir from al-Mufaddal b. `Umar. He said: I heard Abu `Abdillah عليه السلام saying: The sahib of this affair has two occultation, one of them will prolong until some of them say “he died” and some of them will say “he was killed” and some of them will say “he left” until there will not remain anyone upon his affair of his companions but a slight band. None of his children will know of his location nor other than them, except the client (? mawla) who follows his affair.

Apart from the point that the narration is also coming down via the same primary narrators (assuming `Abdullah b. al-Mustanir is the same person as Ibrahim, (?)), there is a critical part in this one that doesn't come up in the other versions (i.e. "None of his children will..."). This clearly does not fit the figure of the twelfth Imam. There was heavy dispute among the early community (which split into at least fourteen different sects, only two or three of which believed in the twelfth Imam) on whether or not al-`Askari even had a son to begin with, let alone any grandchildren. So, such a narration clearly does not fit within a Twelver scheme. On other other hand, al-Kazhim عليه السلام did have children, many children in fact.

15 - حدثنا عبد الواحد بن عبد الله، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، عن الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثنى، عن زرارة، قال: " سمعت أبا عبد الله (عليه السلام) يقول: إن للقائم غيبتين يرجع في إحداهما وفي الأخرى لا يدري أين هو، يشهد المواسم، يرى الناس ولا يرونه

`Abd al-Wahid narrated to us. He said: Ahmad b. Muhammad b. Rabah narrated to us. He said: Ahmad b. `Ali al-Himyari narrated to us from al-Hasan from `Abd al-Karim b. `Amr from Ibn Bukayr and Yahya b. al-Muthanna from Zurara. He said: I heard Abu `Abdillah (عليه السلام) saying: The Qa'im will have two ghaybas, in one of them he will return and in the other it will not be known where he is, he will witness the festivals (or: seasons), seeing the people but they will not see him.

محمد بن يعقوب، قال: حدثنا محمد بن يحيى وأحمد بن إدريس، عن الحسن بن علي الكوفي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: إن لصاحب هذا الأمر غيبتين: يرجع في أحدهما إلى أهله، والأخرى يقال: هلك في أي واد سلك، قلت: كيف نصنع إذا كان ذلك؟ قال: إن ادعى مدع فاسأله عن تلك العظام التي يجيب فيها مثله

Muhammad b. Ya`qub said: Muhammad b. Yahya and Ahmad b. Idris narrated to us from al-Hasan b. `Ali al-Kufi from `Ali b. Hassan from `Abd ar-Rahman b. Kathir from al-Mufaddal b. `Umar. He said: I heard Abu `Abdillah (عليه السلام) saying: The sahib hadha 'l-amr will have two ghaybas. In one of them he will return to his family, and in the other it will be said "he perished/was destroyed, in which wad did he go?" I said: How are we to act when it is that? He said: If a claimant calls to you, then ask him about these calamities which are obligatory in its like.

Response to 'tashayyu.org'

These Ahadith are straight forward, that there will be two 'Ghayba', however, to show when the first Ghayba will be, we present two Ahadith from Al-Kafi, where it is clearly stated that the first ghayba will take place in 260 A.H. (the time of the Shahadat of the 11th Imam^{asws}).

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِئٍ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةً سِتِّينَ وَ مَائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلِ الظُّلُمَاءِ فَإِنْ أَدْرَكْتَ زَمَانَهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} about the Words of Allah^{azwj} the Exalted [81:15] **But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** So he^{asws} said: 'The Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes'.¹²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَسِيدِ بْنِ ثَعْلَبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عليه السلام) فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ قَالَ الْخُنُوسُ إِمَامٌ يَخْنُسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةً سِتِّينَ وَ مَائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَدْرَكْتَ ذَلِكَ قَرَّتْ عَيْنُكَ .

¹²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

'I met Abu Ja'far Muhammad Bin Ali^{asws}, so I asked him^{asws} about this Verse [81:15] ***But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.*** He^{asws} said: 'The concealment is the Imam^{asws} who would be in concealment during his^{asws} time during the cutting off from his^{asws} knowledge with the people in the year two hundred and sixty. Then he^{asws} would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.¹²¹

From 'tashayyu.org'

The Qa'im^{asws} will rise after his^{asws} death:

الغيبة للنعماني: [ابن عقدة، عن] (2) القاسم بن محمد بن الحسين بن حازم، من كتابه عن عبيس بن هشام، عن ابن جبلة، عن سلمة بن جناح، عن حازم بن حبيب (3) قال: دخلت على أبي عبد الله عليه السلام فقلت له: أصلحك الله إن أبواي هلكا ولم يحجا وإن الله قد رزق وأحسن فما ترى في الحج عنهما؟ فقال: افعل فإنه يبرد لهما

ثم قال لي: يا حازم إن لصاحب هذا الأمر غيبتين يظهر في الثانية فمن جاءك يقول: إنه نفى يده من تراب قبره فلا تصدقه

al-Fadl ibn Shadhan from Musa ibn Sa'dan from `Abdullah ibn Qasim al-Hadrami from Abu Sa'id al-Khurasani. He said: I said to Abu `Abdillah عليه السلام: For which thing is the Qa'im called (that)? He said: **For he will rise after he dies.** He will rise with a great amr (affair, command, authority), rising with the amr of Allah سبحانه. (On the subject of resurrection, in relation to the Qa'im, the following hadiths are recorded by Tusi in his Kitab al-Ghayba; note he is not quoting here from Nusrat):

Response to 'tashayyu.org'

The part of the Hadith stating 'For he^{asws} will rise after he^{asws} dies' is in contradiction with very many Ahadith, even with the beliefs of Waqafi who do not believe in the death of Imam Musa Kazim^{asws}. Therefore, there is no need to comment on the other Ahadith and the commentary containing the comments of 'Tusi' who after quoting these Ahadith tries to justifies them. Below we give both the Arabic and English of the Hadith from 'Al-Ghayba – Al-Numani.

و بِهِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَلَمَةَ بْنِ جَنَاحٍ عَنْ حَازِمِ بْنِ حَبِيبٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فُكُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِنَّ أَبَوَيْي هَلَكَ وَ لَمْ يَحْجَا وَ إِنَّ اللَّهَ قَدْ رَزَقَ وَ أَحْسَنَ فَمَا تَقُولُ فِي الْحُجَّ عَنْهُمَا فَقَالَ أَفْعَلْ فَإِنَّهُ يُبَرِّدُ لَهُمَا ثُمَّ قَالَ لِي يَا حَازِمُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَيْنِ يَظْهَرُ فِي الثَّانِيَةِ فَمَنْ جَاءَكَ يَقُولُ إِنَّهُ نَفَضَ يَدَهُ مِنْ تُرَابِ قَبْرِهِ فَلَا تُصَدِّقْهُ.

Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had said: I came to Abu Abdullah as-Sadiq^{asws} and said to him: "My parents died without performing the hajj. Allah^{azwj} has Granted to me good livelihood. May I offer the hajj on behalf of them?"

¹²¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23

He^{asws} said: “Yes, you may because that will benefit them.” Then he^{asws} said to me: “O Hazim, the man^{asws} of this matter disappears twice and he^{asws} reappears after the second disappearance. The one who comes to you saying that he has shaken off the dust from his^{asws} Grave, do not ratify him.”

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al- Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu Haneefa as-Sayiq that Hazim bin Habeeb had said:

“I said to Abu Abdullah Al-Sadiq^{asws}:

“My father, who was a foreigner man, died and I wanted to offer the hajj and give charities in favor of him. What do you say about it?”

He^{asws} said to me: “Do that because he will be rewarded by it.”

Then he^{asws} said: “O Hazim, the man^{asws} of this matter will disappear twice....” He^{asws} mentioned the rest of the tradition as the one above.¹²²

From ‘tashayyu.org’

There are four prophetic traditions (sunan) in the Qa'im

وروى سليمان بن داود، عن علي بن أبي حمزة، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: في صاحب هذا الامر أربع سنن من أربعة أنبياء سنة من موسى، وسنة من عيسى، وسنة من يوسف، وسنة من محمد صلى الله عليه وآله وسلم، أما [من] موسى فخائف، يترقب، وأما [من] يوسف فالسجن، وأما [من] عيسى فيقال: مات ولم يموت وأما [من] محمد صلى الله عليه وآله فالسيف.

32 – Sulayman ibn Dawud narrated from `Ali ibn Abi Hamza from Abu Basir. He said:

I heard Abu Ja'far عليه السلام saying: There are four traditions (*sunan*) from four prophets in the master of this authority: a tradition from Musa, a tradition from `Isa, a tradition from Yusuf, and a tradition from Muhammad صلى الله عليه وآله وسلم. As what [is from] Musa it is (he will) fear, being vigilant. As to what [is from] Yusuf it is prison. As to what [is from] `Isa, so it will be said: He died, and he did not die. And as to what [is from] Muhammad صلى الله عليه وآله it is the sword.

Response to ‘tashayyu.org’

Here, we present Ahadith to refute the above interpretation, it's not the prison of Yusuf^{as} that resemble the Qa'im^{asws} but it's years of being 'obscure' from the recognition.

قَالَ وَ رَوَى سُلَيْمَانُ بْنُ دَاوُدَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي صَاحِبِ هَذَا الْأَمْرِ أَرْبَعُ سُنَنِ مِنْ أَرْبَعَةِ أَنْبِيَاءَ سُنَّةٌ مِنْ مُوسَى وَ سُنَّةٌ مِنْ عِيسَى وَ سُنَّةٌ مِنْ يُوسُفَ وَ سُنَّةٌ مِنْ مُحَمَّدٍ ص أَمَّا مِنْ مُوسَى فَخَائِفٌ يَتَرَقَّبُ وَ أَمَّا مِنْ يُوسُفَ فَالسَّجْنُ وَ أَمَّا مِنْ عِيسَى فَيُقَالُ مَاتَ وَ لَمْ يَمُتْ وَ أَمَّا مِنْ مُحَمَّدٍ ص فَالسَّيْفُ.

It has been narrated from Sulayma ibn Dawood, who from Ali ibn Abi Hamza, who narrates from Abi Basir:

I heard Abu Ja'far^{asws} saying: There are four traditions from four prophets^{as} in the master^{asws} of this authority: a tradition from Musa^{as}, a tradition from 'Isa^{as}, a tradition from Yusuf^{as}, and a tradition from Muhammad^{saww}. As what [is from] Musa^{as} it is (he will) fear, being vigilant. As to what [is from] Yusuf^{as} it is prison. As to what [is from] 'Isa^{as}, so it will be said: He died, and he did not die. And as to what [is from] Muhammad^{saww} it is the sword.¹²³

'فَالسَّخْرُ' also means to force someone to 'isolate', which, of course was the case of Imam Hassan Askari^{asws} (under government surveillance and in house arrest), the 12th Imam^{asws} 's resemblance to Prophet Yousif^{as} is due to restrictions by the government made it impossible to free move in people and to be forced away from his family. Hence, the minor and major Occultation. In the Hadith below, the resemblance is of the inability of people to recognise the 'Al-Qa'im' as has been the case of Prophet Yousif.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرِفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبْهًا مِنْ يُوسُفَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ كَأَنَّكَ تَذْكُرُهُ حَيَاتُهُ أَوْ غَيْبَتَهُ

Ali Bin Ibrahim, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Fazalat Bin Ayoub, from Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'In the Master^{asws} of this command, there is a resemblance from Yusuf^{as}'. I said to him^{asws}, 'It is as if you^{asws} are mentioning his^{asws} lifetime or his^{asws} absence (Occultation)'.

قَالَ فَقَالَ لِي وَمَا يُنْكِرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ (عَلَيْهِ السَّلَام) كَانُوا أَسْبَاطًا أَوْلَادَ الْأَنْبِيَاءِ تَاجَرُوا يُوسُفَ وَبَايَعُوهُ وَخَاطَبُوهُ وَهُمْ إِخْوَتُهُ وَهُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَجَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ

He (the narrator) said, 'So he^{asws} said to me: 'And what can they deny from that, this community resembling the pigs. The brothers of Yusuf^{as} were a tribe of the children of the Prophets^{as}. They traded with Yusuf^{as} and they sold to him^{as} and they addressed him^{as}, and they were his^{as} brothers, and he^{as} was their brother. But they did not recognise him^{as} until he^{as} said: **[12:90] I am Yusuf and this is my brother**'. So what this Accursed community deny if Allah^{azwj} Mighty and Majestic were to Deal with His^{azwj} Divine Authority during a time from the times just as He^{azwj} Dealt with Yusuf^{as}?

إِنَّ يُوسُفَ (عَلَيْهِ السَّلَام) كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَكَانَ بَيْنَهُ وَبَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَّرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ (عَلَيْهِ السَّلَام) وَوَلَدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ

Surely, it was so that Yusuf^{as} had kingship of Egypt, and there was between him^{as} and his^{as} father^{as} a travel distance of eighteen days. So, had he^{as} wanted to let him^{as} know, he^{as} would have been able upon that. Yaqoub^{as} and his^{as} children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

¹²³ الغيبة (للطوسي)/ كتاب الغيبة للحجة، النص، ص: 60

فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلًّا وَعَزًّا بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَ يَبْطَأَ بِسُطُطِهِمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا أ إِنَّكَ لَاأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ .

So what can this community deny if Allah^{azwj} Majestic and Mighty was to Deal with His^{azwj} Divine Authority just as He^{azwj} Dealt with Yusuf^{as}, if he^{asws} was to walk in their markets and tread upon their carpets until Allah^{azwj} Permits that for him^{as} just as He^{azwj} Permitted for Yusuf^{as} [12:90] *They said: Are you indeed Yusuf? He said: I am Yusuf.*¹²⁴

From 'tashayyu.org'

Shaking off the hand from the dirt of the grave

There is a hadith from Hazim b. Habib (it would appear this is actually Abu Hazim Maysara b. Habib, a companion of Imam as-Sadiq (عليه السلام) that can be found in multiple sources with some minor variations regarding the ghayba of the Qa'im. What we would like to draw special attention to is the mention in them of shaking off the hand from the dirt of the grave. First, we will cite the hadiths:

وَبِهِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَلَمَةَ بْنِ جَنَاحٍ عَنْ حَازِمِ بْنِ حَبِيبٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِنَّ أَبَوَيَّ هَلَكََا وَ لَمْ يَخْجَا وَ إِنَّ اللَّهَ قَدْ رَزَقَ وَ أَحْسَنَ فَمَا تَقُولُ فِي الْحَجِّ عَنْهُمَا فَقَالَ أَفْعَلُ فَإِنَّهُ يُرَدُّ هُمَا ثُمَّ قَالَ لِي يَا حَازِمُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَيْنِ يَظْهَرُ فِي الثَّانِيَةِ فَمَنْ جَاءَكَ يَقُولُ إِنَّهُ نَفَضَ يَدَهُ مِنْ تُرَابِ قَبْرِهِ فَلَا تُصَدِّقْهُ.¹²⁵

[Ghayba an-Nu'mani] Ibn `Uqda from al-Qasim ibn Muhammad ibn al-Husayn ibn Hazim from his book from `Abis ibn Hisham from Ibn Jabala from Salama ibn Janah from Hazim ibn Habib. He said: I entered upon Abu `Abdillah (عليه السلام) and I said to him: May Allah make you prosper, my parents have passed away and they had not done hajj, and Allah has provided and I am doing well, so what do you regard about (doing) hajj for them? So he said: Do so, for it cools them. Then he said to me: O Hazim, the sahib hadha 'l-amr has two ghaybas, he will appear in the second. So whoever comes to you that he shook off his hand from the dirt of his grave, then do not believe him.

Response to 'tashayyu.org'

Here the Imam^{asws} clearly says, there will be two Ghaybas and he will appear after the second one so whoever says that he had a physical contact with the Imam^{asws} - who had appeared from the grave, do not believe him. This negates both the death of the 12th Imam^{asws} as well anyone meeting him^{asws} before his^{asws} appearance before the end of the 2nd Ghayba. The rest of the Ahadith are also along the same lines that do not believe it if someone say Ghusl and kafan was given to the Sahib Hadha (the last Hujjat of Allah^{azwj}) and someone shook off the dirt from his^{asws} grave. The martyrdom of Imam Musa Kazim^{asws} is a well know and undeniable historical account but the above statement hold firm for the Ghayaba of the 12th Imam^{asws}. However, the Waqifi sect is trying to 'stretch' this Hadith to the Ghayaba of Imam

¹²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 4

¹²⁵ الغيبة للنعماني، النص، ص: 172

Musa Kazim^{asws}, which of course does not make any reference to Imam Musa Kazim^{asws}.

From 'tashayyu.org'

Additional signs

[From Qurb al-Isnad]:

- 1203 محمد بن الحسين ، عن احمد بن الحسن الميثمي ، عن الحسين بن أبي العرندس قال : رأيت أبا الحسن عليه السلام بمنى وعليه نقبة، ورداء، وهو متكئ على جواليقي سود، متكئ على يمينه، فاتاه غلام أسود بصحفة فيها رطب فجعل يتناول ببساره فيأكل وهو متكئ على يمينه ،فحدثت بهذا الحديث رجلاً من أصحابنا قال : فقال لي : أنت رأيته يأكل ببساره ؟ قال : قلت : نعم . قال : أما والله لحدثني سليمان بن خالد انه سمع أبا عبد الله عليه السلام يقول : «صاحب هذا الأمر كلتا يديه يمين

Muhammad ibn al-Husayn from Ahmad ibn al-Hasan al-Maythami from al-Husayn ibn Abi 'I-Urdanis (?). He said: I saw Abu 'I-Hasan عليه السلام at Mina and he had a nuqba (a garment resembling an izar (waistcloth) having a sewed waistband or string) and a rida (a robe, loose outer garment), and he was reclining on black saddlebags, reclining on his right (hand). So a black servant boy brought him a bowl in which there were fresh dates. So he set about picking up (and eating) with his left (hand) while he was reclining on his right. So I narrated this narration to a man from our companions. He said: So he said to me: You saw him eating with his left (hand)? He said: I said: Yes. He said: Indeed by Allah, Sulayman ibn Khalid narrated to me that he heard Abu 'Abdillah عليه السلام saying "The sahib hadha 'I-amr, each of his two hands are right."

Commentary: So, here the narration indicates that the Imam عليه السلام was eating with his left hand, which is uncustomary according to the sunnah. However, it goes on to mention that as-Sadiq عليه السلام made a subtle reference to the Qa'im being ambidextrous.

Response to 'tashayyu.org'

Here again, 'tashayyu.org' is trying to prove that only 'Al-Qa'im^{asws}' will have two right hands but all Masomeen^{asws} being the Divine representatives have the same quality, also as per the following Hadith all of the twelve Imams are 'Al-Qa'im^{asws},

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سُئِلَ عَنِ الْقَائِمِ (عليه السلام) فَضَرَبَ يَدَهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا وَ اللَّهِ قَائِمُ آلِ مُحَمَّدٍ (صلى الله عليه وآله)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} was asked about Al-Qaim^{asws}. So he^{asws} struck his^{asws} hand upon Abu Abdullah^{asws} and he^{asws} said: 'This one^{asws}, by Allah^{azwj}, is a Qaim^{asws} of the Progeny of Muhammad^{saww}'.

قَالَ عَنَبَسَهُ فَلَمَّا قُبِضَ أَبُو جَعْفَرٍ (عليه السلام) دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ

Anbasa (a narrator) said, 'So when Abu Ja'far^{asws} passed away, I went over to Abu Abdullah^{asws} and I informed him^{asws} with that. So he^{asws} said: 'Jabir (the narrator) spoke the truth'.

ثُمَّ قَالَ لَعَلَّكُمْ تَرَوْنَ أَنَّ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمُ بَعْدَ الْإِمَامِ الَّذِي كَانَ قَبْلَهُ .

Then he^{asws} said: 'Perhaps you all are viewing that it isn't so. Every Imam^{asws}, he^{asws} is Al-Qaim^{asws} after the Imam^{asws} who was before him^{asws}'.¹²⁶

From 'tashayyu.org'

Conclusion

Thus, while we can see a number of narrations in support of the notion that Imam al-Kazhim عليه السلام is the Qa'im coming from the early hadith work Nusrat al-Waqifa, these claims can be well substantiated in later Twelver compilations as well. In fact, many of these traditions prevalent in the Twelver corpus run counter to the narrative with respect to the figure and identity of the twelfth Imam. Early Twelver scholars then, dependent on these Waqifi sources pertaining to the Qa'im and ghayba, attempted to incorporate these traditions into their own works. Notice, they did not deem these narrations to be inauthentic or such, rather they sought to reinterpret the apparent meaning of the hadiths in favor of one more inline with the established narrative of the twelfth Imam. And as we shall see elsewhere, some even tampered with these pro-Waqifi narrations in order to support later Twelver views.

Response to 'tashayyu.org'

The author of the above article, in support of the Waqifa sect, has taken the approach to be selective in quoting the Ahadith and has habit of frequently deriving vague interpretations from several of those Ahadith and has completely ignored the clear proofs of Imam^{asws} who came after Imam Musa Al-Kazim^{asws}. See for example his 'Ijtihad' based on assumptions, - which he has frequently used, i.e., ('If this is correct (as it would appear to be), then the compiling of his Asl would predate the Waqifi schism.....') that is using the tools of Usools (devised by both Sunni/Shia schools of thought)!!

We have already presented several Ahadith in support of 12 Imams^{asws}, in the main body of the article and would not like to repeat those here but just reemphasise that early Shia books, i.e., Sulym Ibn Qais Hilali (first Shia book with the authenticity stamps of 4th and 6th Imam^{asws}) clearly establishes the authority of 12 Infallible Imams^{asws} to which the author has made no reference. It is also impotent to note that some of the Ahadith were narrated under the strict conditions of Taqueeya (to obscure until a specific time of the declaration and appointment of the Divine Leaders (Imams^{asws})). With these comments, we procede to their next (second) article.

¹²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 7

The Qa'im in Musawi Waqifism (II)

From 'tashayyu.org'

Fasting until the rise of the Qa'im

محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن كرام قال : قلت لأبي عبد الله (عليه السلام) : إني جعلت على نفسي أن أصوم حتى يقوم القائم ؟ فقال صم ، ولا تصم في السفر ، ولا العيدين ، ولا أيام التشريق ، ولا اليوم الذي يشك فيه من شهر رمضان.

[al-Kafi] `Ali b. Ibrahim from his father from Ibn Abi `Umayr from Karram. He said: I said to Abu `Abdillah عليه السلام: I have placed it upon myself that I will fast until the Qa'im rises. So he said: Fast, but do not fast in travel, or in the two `Eids, or in the days of tashriq, or the day in which one doubts regarding it from the month of Ramadan.

It should also be noted that traditions like the above give us a better understanding of the expectations of the ghayba and the arrival of the Qa'im among the early companions themselves. However, there are also somewhat more subtle ways in which we can see the foreshadowing of the ghayba (and hence the Qa'im) in the teachings of the Imams. For instance, we know that the overwhelming majority of hadiths in the Imami corpus come to us via the Imams al-Baqir عليه السلام and as-Sadiq عليه السلام (and that they cover all areas of religious thought, aqeeda, fiqh, tafsir, eschatology, etc.) In fact, very little teaching (in the terms of hadith) seem to reach us via the later Qat'i (and specifically Twelver) Imams. Most of the material happens to be based on the narrations of the two previously mentioned Imams. Interestingly, though, the hadiths from the later Twelver Imams do, however, focus on certain particular issues that we don't find much of among the earlier Imams (e.g. khums). This seems to also accord well with what we know historically about the institutionalization of khums by the later Twelver Imams (starting with al-Jawad) and continuing forth with the four safirs and now with the Twelver scholars.

Response to 'tashayyu.org'

Here we present the Part II from 'www.tashayyu.org' and refute their beliefs, we start with the first heading under part II and the Hadith.

Prior to addressing the above Hadith, we would like to refute the comments made above 'later Twelver Imams do, however, focus on certain particular issues that we don't find much of among the earlier Imams (e.g. khums).', this is not a good reflection,

Firstly, 'Khums' has been waived for the Shias of twelve Imams^{asws} until the time of reappearance 'Zahoor' of the 12th Imam^{asws}, as indicated by several of Ahadith, see for example Al-Kafi, Vol. 3. It is the formation of the 'Usooli' shia sect which publicised the 'paying and collection of Khums' even the 'touqi' (letter of 12th Imam^{asws}) in Ahtijaj - e- Tabrasi, says it has been waived off for the Shias during the time of the Ghayba (occultation of the 12th Imam^{asws}):

وَأَمَّا الْخُمْسُ فَقَدْ أُبِيحَ لِشِيعَتِنَا وَجُعِلُوا مِنْهُ فِي حِلٍّ إِلَى وَقْتِ ظُهُورِ أَمْرِنَا لِتَطْيِبِ وَلَاذَتُهُمْ

And Al-Khums has been made 'Mubah' (without any restrictions) until the time of reappearance so that due to this (condition) their children will be legitimate.¹²⁷

Secondly, its the right of the people to ask a question to an Imam^{asws} but its up to the Imam^{asws} whether to respond to them or withhold. Therefore, after the Imam Musa Al-Kazim^{asws}, the following Imams (8th to 12th) were asked several questions as per people's perceptions and needs and Imams^{asws} replied to them as per their needs. Similarly, one cannot object Allah^{azwj} why some of the earlier Quran contains this and not that. It is the 'Mashiyat' (Ordinance) to which masses must submit!

There are several Ahadith on this topic, however, we present one Hadith as an example:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمُسْتَوَلُونَ قُلْتُ فَأَنْتُمْ الْمُسْتَوَلُونَ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ لَا ذَاكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! **[16:43] so ask the People of the Reminder if you do not know?**' So he^{asws} said: 'We^{asws} are the *Ahl Al-Zikr* (The People of the Reminder), and we^{asws} are the ones to be asked'. I said, 'So you (Imams^{asws}) would be answering to (all) of our questions?' He^{asws} said: 'Yes'. I said, 'It is a right upon us that we ask you^{asws} All?' He^{asws} said: 'Yes'. I said, 'Is it a right upon you^{asws} that you^{asws} should answer us?' He^{asws} said: 'No. That is up to us^{asws}. If we^{asws} so desire to, we would do so, and if we^{asws} desire, we^{asws} would not do so. Have you not heard the Words of Allah^{azwj} Blessed and High **[38:39] This is Our Gift, therefore give out freely or withhold, without accountability?**'.¹²⁸

Let us now review the earlier Hadith of the title 'Fasting until the rise of the Qa'im'. The above Hadith gives a general perspective to show love and devotion to the 'Qa'im^{asws}' and get rewards for the world and Hereafter. The Hadith is for all time to come, as most of the Ahadith are and gives inspiration to the Shias of all times, the narrator did not ask if the 'rising of the Al-Qa'im^{asws}' will take place in his life time, had already made the 'Niya' (Intention) that he will fast until the rising of the 'Qa'im'. The Imam^{asws} reassures him and corrects him for his 'Niya' as he will reap the rewards and all those (to come until the rising of the Al-Qa'im^{asws}) who would made the similar vows. After presting this Hadith, we quote two Ahadith showing that the Holy Verses of the Quran and the Ahadith of Masomeen^{asws}, unless specified, are for all the times to come.

¹²⁷ 471 الإحتجاج على أهل اللجاج (للطبرسي)، ج2، ص:

¹²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ كَرَّامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَقُومَ الْقَائِمُ ع فَقَالَ صُمْ وَ لَا تَصُومَ فِي السَّفَرِ وَ لَا الْعِيدَيْنِ وَ لَا أَيَّامَ التَّشْرِيقِ وَ لَا الْيَوْمَ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ¹²⁹.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Karram who said,

‘I said to Abu Abdullah^{asws}, ‘I made it upon myself that I would be Fasting until the rising of Al-Qaim^{asws}’. So he^{asws} said: ‘Fast, but do not Fast during the journey, nor the two Eids, nor the days of Al-Tashreek (11th, 12th & 13th of Zil-Hijja), nor the day wherein is a doubt from a Month of Ramazan’.¹³⁰

نَهَجَ، نَهَجَ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع لَمَّا أَطْفَرَهُ اللَّهُ بِأَصْحَابِ الْجُمُعَةِ وَ قَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنْ أَجِي فُلَانًا كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ فَقَالَ ع أَهْوَى أَحَبِّكَ مَعَنَا قَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَيَرَعَفُ بِهِمُ الزَّمَانُ وَ يَقْوَى بِهِمُ الْإِيمَانُ.

بيان: سيرعف بهم الزمان الرعاف الدم الخارج من أنف الإنسان و المعنى سيخرجهم الزمان من العدم إلى الوجود و هذا من قبيل الإسناد إلى الظرف أو الشرط.

When Allah gave him^{asws} (Amir al-mu'minin^{asws}) victory over the enemy at the Battle of Jamal one of his^{asws} comrades said on that occasion, “I wish my brother so-and-so had been present and he too would have seen what success and victory Allah^{azwj} had Given to you,” whereupon Amir al-mu'minin^{asws} said:

“Did your brother hold me^{asws} friend?”

He said: “Yes,”

Then Amir al-mu'minin^{asws} said:

In that case he was with us^{asws}. Rather in this army of ours even those persons were also present who are still in the loins of men and wombs of women. Shortly, time will bring them out and faith will get strength through them.¹³¹

خَدَّنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ أَحْمَدَ الْبَيْهَقِيُّ قَالَ خَدَّنَا مُحَمَّدُ بْنُ يَحْيَى الصَّوَلِيُّ قَالَ خَدَّنِي الْقَاسِمُ بْنُ إِسْمَاعِيلَ أَبِي دُكْوَانَ قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ الْعَبَّاسِ يُحَدِّثُ عَنِ الرَّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ ع إِنَّ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ ع مَا بَالُ الْقُرْآنِ لَا يَزْدَادُ عِنْدَ التَّشْرِيقِ وَ الدَّرَاسَةِ إِلَّا غَضَاضَةً فَقَالَ لِأَنَّ اللَّهَ لَمْ يُنْزِلْهُ لَزَمَانٍ دُونَ زَمَانٍ وَ لَا لِنَاسٍ دُونَ نَاسٍ فَهُوَ فِي كُلِّ زَمَانٍ حَدِيدٌ وَ عِنْدَ كُلِّ قَوْمٍ عَضٌ إِلَى يَوْمِ الْقِيَامَةِ.

Al-Hakim Abu Ali Al-Hussain ibn Ahmad Al-Bayhaqi has narrated that Mohammed ibn Yahya Al-Sowli quoted on the authority of Al-Qasim ibn Isma'il Abi Zakwan: I heard Ibrahim ibn Al-Abbas narrated that:

Al-Reza^{asws} quoted on the authority of his^{asws} father Musa^{asws} Ibn Jafar^{asws} that a man asked Aba Abd Allah^{asws} (Imam al-Sadiq^{asws}): What is the reason that propagating or

(2) « أيام التشريق » محمول على ما إذا كان بمنى كما سيأتي. و أما يوم الشك محمول على التقية. (أت) و قال الفيض- رحمه الله-: انما لا¹²⁹ يصوم يوم الشك إذا اعتقد كونه من شهر رمضان و ذلك لانه حينئذ لا يتأتى له أن ينوى من نذره و إن قال بلسانه.

الكافي (ط - الإسلامية)، ج4، ص: 141، Al Kafi – V 4 – The Book of Fasts Ch 58 H 1,¹³⁰

(1). 193- رواه السيد رحمه الله في المختار: (12) من نهج البلاغة. بحار الأنوار (ط - بيروت)، ج32، ص: 245¹³¹

studying the Quran always adds freshness (to life)? Imam Al-Sadiq^{asws} replied: It is because the Quran has not been revealed for a certain time, or to a certain people. It is fresh at any time and for any people all the way up until the end of time and the Resurrection Day.¹³²

From Tashiiyyo.com

480 - عن المفضل بن محمد الجعفي قال: سألت أبا عبد الله عليه السلام عن قول الله كمثّل حبة أنبتت سبع سنابل " قال: الحبة فاطمة صلى الله عليها والسبع السنابل من ولدها سابعهم قائمهم، قلت الحسن؟ قال: ان الحسن امام من الله مفترض طاعته ولكن ليس من السنابل السبعة أولهم الحسين وآخرهم القائم، فقلت: قوله " في كل سنبل مائة حبة " قال: يولد الرجل منهم في الكوفة مائة من صلبه وليس ذاك الا هؤلاء السبعة (115).

From al-Mufaddal ibn Muhammad al-Ju'fi. He said: I asked Abu `Abdillah عليه السلام about the saying of Allah "as the likeness of a grain that grows to seven ears" (2:261) He said: The grain is Fatima صلى الله عليها and the seven ears are from her children, their seventh is our Qa'im. I said: al-Hasan? He said: al-Hasan was an Imam from Allah whose obedience was obligatory, however he was not from the seven ears. The first of them is al-Husayn, and the last of them is the Qa'im. So I said: "in every ear a hundred grains" He said: The man from them in Kufa will beget a hundred from his loins. And that is not but these seven.

Response to 'tashayyu.org'

The above Hadith, without the last added comment, is reproduced below:

البرهان في تفسير القرآن، ج 1، ص: 542

1464/- عن المفضل بن محمد الجعفي، قال: سألت أبا عبد الله عن قول الله: كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ. قال: «الحبة: فاطمة (صلى الله عليها)، و السبع سنابل: سبعة من ولدها، سابعهم قائمهم». قلت: الحسن (عليه السلام)؟ قال: «الحسن إمام من الله مفترض طاعته، و لكن ليس من السنابل السبعة، أولهم الحسين (عليه السلام)، و آخرهم القائم».

فقلت: قوله: فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ. قال: يولد الرجل منهم في الكوفة مائة من صلبه، و ليس ذلك إلا هؤلاء السبعة».

From al-Mufaddal ibn Muhammad al-Ju'fi. He said:

I asked Abu Abd Allah^{asws} about the saying of Allah^{azwj} "**as the likeness of a grain that grows to seven ears**" (2:261) He^{asws} (the Imam) said: The grain is (Syeda) Fatima^{asws} and the 'seven ears' are from her^{asws} children, **their seventh is our Qa'im**^{asws}. I said: Al-Hasan^{asws}? He said: Al-Hasan^{asws} was an Imam from Allah^{azwj} whose obedience was obligatory, however he^{asws} was not from the seven ears. The first of them is al-Husayn^{asws}, and the last of them is the Qa'im^{asws}.

The above Hadith does not give a conclusive message in relation to who will be the Al-Qa'im^{asws}, if we take the first part than it will be the 'seventh' son of Syeda Fatima^{asws} (that means the Imam Ali^{asws} Ibn Musa Al-Reza^{asws}), however, if we take the latter part of the Hadith which says '**he (Imam Hassan^{asws}) was not from the seven ears**' then there is no word of 'seven' (as the author is fascinated by the word

عيون أخبار الرضا عليه السلام، ج 2، ص: 87¹³²

'seven'). Here the Hadith says; **'The first of them is al-Husayn, and the last of them is the Qa'im'** but even if we apply the 'seven' meanings as per the 'Istanbat' of the contributor of the 'Tashayyu.org' it will certainly not be 'Imam Musa Al-Kazim^{asws}, but a later Imam^{asws} from the descendants of 'Imam Musa Al-Kazim^{asws}' (9th Imam^{asws}). The tashayyo.org, has taken a very superficial and flawed approach in deriving their conclusions from the presented Hadith.

We have also given some additional Ahadith below in the explanation of the 2:261 Verse from the Holy Quran.

VERSE 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

[2:261] The example of those who spend their property in the Way of Allah is like the example of a grain growing seven ears (with) a hundred grains in every ear; and Allah Multiplies for whomsoever He so desires to; and Allah is Capacious, Knowing

أحمد بن محمد بن خالد البرقي: عن ابن محبوب، عن عمر بن يزيد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا أحسن العبد المؤمن عمله ضاعف الله تعالى عمله، لكل حسنة سبع مائة، و ذلك قول الله: وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ فَأَحْسِنُوا أَعْمَالَكُمْ الَّتِي تَعْمَلُونَهَا لثَوَابِ اللَّهِ». فقلت له: و ما الإحسان؟ قال: فقال: «إذا صليت فأحسن ركوعك و سجودك، و إذا صمت فتوق كل ما فيه فساد صومك، و إذا حججت فتوق ما يحرم عليك في حجك و عمرتك. قال: - و كل عمل تعلمه الله فليكن نقياً من الدنس».

Ahmad Bin Muhammad Khalid Al Barqy, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{asws} saying: 'When a believing servant goes good deeds, Allah^{azwj} the High Multiplies each of this deeds by seven hundred times, and these are the Words of Allah^{azwj} ***[2:261] and Allah Multiplies for whomsoever He so desires to.*** Therefore, perform your good deeds for the Reward of Allah^{azwj}'. So I said, 'What is the 'goodness' (of the deeds)?' So he^{asws} said: 'When you Pray, so make good bowings and Prostrations, and when you Fast, fear all that would spoil your Fast, and when you perform Hajj fear whatever is Forbidden to you regarding your Hajj and your Umrah'. And he^{asws} said: 'And every deed that you do for the Sake of Allah^{azwj}, let it be pure from the filth'.¹³³

الشيخ في (أماليه): قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو القاسم جعفر بن محمد بن قولويه، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن يونس بن عبد الرحمن، عن الحسن بن محبوب، عن أبي محمد الوايشي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، قال: «إذا أحسن العبد المؤمن عمله ضاعف الله عمله بكل حسنة سبع مائة ضعف و ذلك قوله عز و جل: وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ».

Al Sheykh in his Amaali, from Muhammad Bin Muhammad, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy,

¹³³ المحاسن: 283 / 254

(It has been narrated) from Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: 'When a believing servant does a good deed, Allah^{azwj} Multiplies each of his good deed by seven hundred times, and that is in the Words of the Mighty and Majestic [2:261] and Allah Multiplies for whomsoever He so desires to'.¹³⁴

'Tashayyu.org' Quotes the following Hadith

From 'tashayyu.org'

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال عن ابن بكير، عن عبيد بن زرارة قال: قال أبو عبد الله عليه السلام: لا تتركوا كتبكم فإنكم سوف تحتاجون إليها

al-Kulayni from Muhammad b. Yahya from Ahmad b. Muhammad b. `Isa from al-Hasan b. `Ali b. Faddal from Ibn Bukayr from `Ubayd b. Zurara. He said: Abu `Abdillah عليه السلام said: Preserve your books, for you shall have need of them.

Response to 'tashayyu.org'

This is, again, a general Hadith for shias of the past, present and future, and by no means to be restricted to or confined to that the 'Imam Musa Al-Kazim^{asws}' is going to the 'Al-Qa'im^{asws}' after Imam Al-Sadiq^{asws}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ احْتَفِظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, from Abu Saeed Al Khaybari, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said to me: 'Write and transmit your knowledge among your brethren. So if you were to die, so leave your books as an inheritance, for there would be coming a time of commotion upon the people, they would not be finding comfort (during) in it but except with your books'.¹³⁵

From 'tashayyu.org'

480 - عن المفضل بن محمد الجعفي قال: سألت أبا عبد الله عليه السلام عن قول الله كمثل حبة أنبتت سبع سنابل " قال: الحبة فاطمة صلى الله عليها والسبع السنابل من ولدها سابعهم قائمهم، قلت الحسن؟ قال: ان الحسن امام من الله مفترض طاعته ولكن ليس من السنابل السبعة أولهم الحسين وآخرهم القائم، فقلت: قوله " في كل سنبل مائة حبة " قال: يولد الرجل منهم في الكوفة مائة من صلبه وليس ذاك الا هؤلاء السبعة (115).

From al-Mufaddal b. Muhammad al-Ju'fi. He said: I asked Abu `Abdillah عليه السلام about the saying of Allah "as the likeness of a grain that grows to seven ears" (2:261) He said: The grain is Fatima صلى الله عليها and the seven ears are from her children, their seventh is our Qa'im. I said: al-Hasan? He said: al-Hasan was an Imam from Allah whose obedience was obligatory, however he was not from the seven ears. The first of them is al-Husayn, and the last of them is the Qa'im. So I said: "in every ear a hundred grains" He said: The man from them in Kufa will beget a hundred from his loins. And that is not but these seven.

Response to 'tashayyu.org'

¹³⁴ الأمالي 1: 227.

¹³⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 11, 52, ج 1، ص: 52, الكافي (ط - الإسلامية)، ج 1، ص: 52

In this Hadith, there is a clear indication that the 12th successor of the Rasool Allah^{saww} will be the 'Qa'im^{asws}', 'and there appeared Muhammad^{saww} and the twelve executors of his^{saww} will. He^{saww} held the hand of so and so (al-Qa'im^{ajfi}, the one who will rise with Divine Authority and power) from among them.'

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ كَرِّمٍ قَالَ: خَلَفْتُ فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي أَلَّا أَكُلَ طَعَاماً بِنَهَارٍ أَبَدًا حَتَّى يَفُومَ قَائِمُ آلِ مُحَمَّدٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَقُلْتُ لَهُ رَجُلٌ مِنْ شِيعَتِكُمْ جَعَلَ لِلَّهِ عَلَيْهِ أَلَّا يَأْكُلَ طَعَاماً بِنَهَارٍ أَبَدًا حَتَّى يَفُومَ قَائِمُ آلِ مُحَمَّدٍ قَالَ فَصُمُّ إِذَا يَا كَرَّامُ وَ لَا تَصُومِ الْعِيْدَيْنِ وَ لَا ثَلَاثَةَ التَّشْرِيقِ وَ لَا إِذَا كُنْتَ مُسَافِراً وَ لَا مَرِيضاً فَإِنَّ الْحُسَيْنَ ع لَمَّا قُتِلَ عَجَّتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ عَلَيْهِمَا وَ الْمَلَائِكَةُ فَقَالُوا يَا رَبَّنَا أَتَذُنُّ لَنَا فِي هَلَاكِ الْخَلْقِ حَتَّى يَجِدَهُمْ عَنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحَلُّوا خُرْمَتَكَ وَ قَتَلُوا صَفْوَتَكَ فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَ يَا سَمَاوَاتِي وَ يَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَاباً مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ ص وَ أَنَا عَشْرَ وَصِيَّاءُ لَهُ ع وَ أَخَذَ يَبْدُ فُلَانٍ الْقَائِمِ مِنْ بَيْنِهِمْ فَقَالَ يَا مَلَائِكَتِي وَ يَا سَمَاوَاتِي وَ يَا أَرْضِي بِهَذَا أَنْتَصِرُ لِهَذَا قَالَهَا ثَلَاثَ مَرَّاتٍ.

`Ali ibn Muhammad and Muhammad al-Hasan from Sahl ibn Ziyad from Muhammad ibn al-Hasan ibn Shamun from `Abdullah ibn `Abd ar-Rahman al-Asamm from Karram, who says:

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

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

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

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

Allah^{azwj} then Inspired them, 'My^{azwj} Angels^{as}, My^{azwj} Heavens and My^{azwj} Earth be patient and relieved.' Allah^{azwj} then Removed a barrier of the barriers and there appeared Muhammad^{saww} and the twelve executors of his^{saww} will. He^{saww} held the hand of so and so (al-Qa'im^{ajfi}, the one who will rise with Divine Authority and power) from among them. Allah^{azwj} said, 'O My^{azwj} angels, My^{azwj} Heavens and My^{azwj} Earth through this one^{ajfi}, I^{azwj} will Grant support for this (the revenge of Al-Husayn^{asws}).' Allah^{azwj} Said it three times.¹³⁶

¹³⁶ Al-Kafi, Vol. 1, Chapter on History- 126, h 19, 534 ص: 1، ج: 1، (ط - الإسلامية)، الكافي

From 'tashayyu.org'

The seven domes of light

[From Tafsir al-`Ayyashi]:

301 - عن جابر قال: قال أبو جعفر عليه السلام في قول الله تعالى " في ظلل من الغمام و الملكة وقضى الامر " قال: ينزل في سبع قباب من نور لا يعلم في أيها، هو حين ينزل في ظهر الكوفة فهذا حين ينزل.

301 - From Jabir. He said: Abu Ja`far said regarding the saying of Allah تعالى "in the shadows of the clouds and the angels; the matter is determined" (2:210) He said: Descending in seven domes of light, not knowing in which (he is). When he descends in the back of Kufa, then this is when he descends.

Response to 'tashayyu.org'

We reproduce the above Hadith and interpretation of the Holy Verse of Quran from other Ahadith of the Divine Leaders (Masomeen^{asws}).

عن جابر قال: قال أبو جعفر ع في قول الله تعالى «فِي ظُلُلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةِ وَفُضِيَ الْأَمْرُ» قال: ينزل في سبع قباب من نور لا يعلم في أيها، هو حين ينزل في ظهر الكوفة فهذا حين ينزل¹³⁷.

It has been narrated from Jabir, who says:

Abu Ja`far^{asws} said regarding the saying of Allah^{azwj} "in the shadows of the clouds and the angels; the matter is determined" (2:210) He^{asws} (the Imam) said: Descending in seven domes of 'Noor' (Light), not knowing in which (he^{asws} is). When he^{asws} descends in the back of Kufa, then this is when he^{asws} descends.¹³⁸

VERSE 210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةِ وَفُضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

[2:210] Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels, and the matter would be Decided; and to Allah return (all) the matters

قال الامام (عليه السلام): لما بهرهم رسول الله (صلى الله عليه وآله) بآياته، وقطع معاذيرهم بمعجزاته أبى بعضهم الايمان، واقتراح عليه الاقتراحات الباطلة - وهي ما - قال الله تعالى: (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا أو تكون لك جنة من نخيل وعنب فتفجر الانهار خلالها تفتجيرا أو تسقط السماء كما زعمت علينا كسفا أو تأتي بالله والملائكة قبيلا) وسائر ما ذكر في الآية،

Imam Hassan^{asws} Al-Askari^{asws} said: 'When Rasool-Allah^{saww} had silenced them with his^{saww} Signs, and cut-off their excuses by his^{saww} miracles, some of them still did not believe, and made false suggestions to him^{saww} – and this is what – Allah^{azwj} Says: **[17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:91] Or you should have a**

(2) - البرهان ج 1: 208-209 الصافي ج 1: 183.137

تفسير العياشي، ج 1، ص: 103¹³⁸

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'ady, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'I asked Al-Reza Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:210] **Are they but waiting that Allah should come to them in the shadows of the clouds and the Angels.** He^{asws} said: 'He^{azwj} is Saying: "**Are they but waiting that Allah^{azwj} should come to them with the Angels in the shadows of the clouds**" – this is how it was Revealed'.

و عن قول الله عز و جل: وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا. فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى عن الانتقال، و إنما يعني بذلك: و جاء أمر ربك و الملك صفا صفا».

And about the Words of Allah^{azwj} Mighty and Majestic [89:22] **And your Lord comes and the Angel in rows and rows**, he^{asws} said: 'Allah^{azwj} Mighty and Majestic cannot be described by the coming and the going. Exalted is He^{azwj} from the transference. But rather, it Means by that – And the Command your Lord^{azwj} comes, and the Angel, in rows and rows'.¹⁴⁰

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو ابن أبي شيبه، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتتزلزل، و كان من وراء الناس، و أذن للسماء الثانية فتتزلزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو أت،- يعني أمره- حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الأخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور.

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says) I heard Abu Ja'far^{asws} say from the beginning: 'When Allah^{azwj} Wants to Prove to His^{azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be slow in its descent. When the inhabitants of the sky of the world will see that, they will say, 'Our Lord^{azwj} is coming.' The Caller will Say: 'No! It is still coming' – meaning His^{azwj} Command – until the whole of the sky descends, becoming one with the other, and it will be slow in its descent. Then the Command of Allah^{azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, [2:210] **and to Allah return (all) the matters**'.¹⁴¹

From 'tashayyu.org'

عن كرام قال: سمعت أبا عبد الله عليه السلام يقول: إذا كان يوم القيامة أقبل سبع قباب من نور يواقيت خضر وبيض، في كل قببة امام دهره قد احتف به أهل دهره برها وفاجرها حتى يقفون بباب الجنة، فيطلع أولها صاحب قببة اطلاعة فيميز أهل ولايته وعدوه ثم يقبل على عدوه فيقول: انتم الذين أقسمتم لا ينالهم الله برحمة ادخلوا الجنة لا خوف عليكم اليوم [يقول] لاصحابه فيسود وجه الظالم فيميز اصحابه إلى الجنة وهم يقولون: (ربنا لا تجعلنا مع القوم الظالمين) فإذا نظر أهل قببة الثانية إلى قلة من يدخل الجنة وكثرة من يدخل النار خافوا أن لا يدخلوها، و ذلك قوله: (لم يدخلوها وهم يطمعون)

¹⁴⁰ عيون أخبار الرضا (عليه السلام) 1: 19 / 125

¹⁴¹ تفسير القمي 2: 77 و 345

From Karram. He said: I heard Abu `Abdillah عليه السلام saying: When it will be the day of the resurrection, seven domes of light, of green and white sapphire, will draw near. And in each dome will be the Imam of his era, the people of his era encompassing it, their pious one and their immoral one, until they will stand (or: stop) by the gate of the Garden. So the sahib of a dome will apprise (?) the first of them with an examination (?), and so distinguish the people of his walayat and his enemy. Then he will start to his enemy and say: You are those who vowed that Allah would not bestow His mercy to them. Enter the Garden, (let there be) no fear upon you today, [saying it] to his companions. So the face of the wrongdoer (zhalim) will darken, and he will distinguish his companions to the Garden, while they say “Our Lord, do not place us with the wrongdoers” (7:47). So when the people of the second dome will look at the paucity of those who enter the Garden, and the abundance of those who enter the Fire, they will fear that they will not enter it. And that is His saying “They enter it not although they so desire” (7:46).

Response to ‘tashayyu.org’

Again, the emphasis is placed on the word ‘seven’ by ‘Al-Tashiyyu.org’, here we present the Ahadith from Tafsir Al-Ayyashi explaining the Verses of 7:46-49 giving a better understanding of the Verses quoted in the above Hadith:

VERSES 46 - 49

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {46} وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {47}

[7:46] And between the two there shall be a veil, and upon the heights there shall be men recognising all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they shall be hoping to [7:47] And when their eyes shall be turned towards the inmates of the Fire, they shall say: Our Lord! Do no Place us with the unjust

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ {48} أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ {49}

[7:48] And the dwellers of the heights shall call out to men whom they will recognise by their marks saying: Of no avail were to you your amassings and your behaving arrogantly [7:49] Are these they about whom you swore that Allah will not bestow Mercy on them? Enter the garden; you shall have no fear, nor shall you be grieving

حدثنا محمد بن الحسين عن عبد الرحمن بن ابي هاشم عن سالم بن ابي سلمه عن الهلقام عن ابي جعفر عليه السلام في قول الله عز وجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اولئك الرجال الائمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[7:46] and upon the heights there shall be men recognising all by their marks.** He^{asws} said: ‘We^{asws} are those men^{asws}. The Imams^{asws} from us^{asws} recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in

your tribes, the men from among you, recognising the ones from it from the good or evil'.¹⁴²

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدايني عن أبي مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرة اتاه ملكان اسمهما منكر ونكير فاول من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذبه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali^{asws} say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^{azwj}, then about his Prophet^{saww}, then about his Wali^{asws} (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لاسيبل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالايات وهم الاوصياء

A man said to him^{asws}, 'For the one who recognises his Lord^{azwj}, and his Prophet^{saww}, and does not recognise his Wali^{asws}?' He^{asws} said: 'Not to those, and not to those, and one whom Allah^{azwj} Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^{saww}, 'Who is the Wali^{asws} O Prophet^{saww}?' He^{saww} said: 'Your Wali in this era is Ali^{asws}, and the one^{asws} after him^{asws}, his^{asws} successor^{asws}, and for every era there is a knowledgeable one^{asws} that Allah^{azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{as}, 'Our Lord^{azwj}, Send to us a Messenger so that we may follow Your^{azwj} Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{as} (of their Prophets^{as})

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ الموائيق عليهم ووصفهم في كتابه فقال عز وجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah^{azwj} Answered them. He^{azwj} Said **[20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided.** So, their waiting was that they said, 'We are at the moment waiting to recognise the successor^{as} until we end up recognising the Imam^{asws}. So, due to that Allah^{azwj} enabled them to recognise that. The successors^{asws} are the Masters of the Bridge (Al-Siraat). They will be made to pause to them^{asws}. None will enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, and none will enter the Fire except the one who denies them^{asws} and they^{asws} deny him, because they^{asws} are the recognisers (*Urafaa*) of Allah^{azwj} whom Allah^{azwj} Made them^{asws} to be recognised when the Covenant was

¹⁴² Basaair Al Darajaat – P 10 Ch 16 H 1

taken with them, and has Described them in His^{azwj} Book. The Mighty and Majestic Said **[7:46] and upon the heights there shall be men recognising all by their marks**.¹⁴³

علي بن إبراهيم، قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ قَالَ: قال الصادق (عليه السلام): «كل أمة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرَافِ رِجَالٌ [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فيعطون أولياءهم كتبهم بأيمانهم، فيمرون إلى الجنة بغير حساب، و يعطون أعداءهم كتبهم بشمالهم، فيمرون إلى النار بلا حساب،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:19] So as for him who is given his book in his right hand**, said, 'Al-Sadiq^{asws} said: 'Each community would be Accounted with the Imam^{asws} of their time, and the Imams^{asws} recognise their friends and their^{asws} enemies by their marks, and these are the Words of the High **[7:46] and upon the heights there shall be men recognising all by their marks**, so they^{asws} would be giving to their^{asws} friends, their book in their right hand, so they will be passing by to the Paradise without Accounting. And they^{asws} would be giving to their^{asws} enemies, their books in their left hand, so they will be passing by to the Fire without Accounting.

فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم: هاؤم اقرؤا كتابي إني ظننت أني ملاقٍ حسابي فهو في عيشة راضية أي مرضية، فوضع الفاعل مكان المفعول».

So when their^{asws} friends see their brothers, they would be saying to them **[69:19] Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure**, i.e., being pleased. So the doer is in the place of the done' (الفاعل مكان المفعول).¹⁴⁴

حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن أبي جعفر عليه السلام قال سألته عن هذه الآية وعلى الأعراف رجال يعرفون كلا بسيماهم قال يا سعد آل محمد لا يدخل الجنة إلا من عرفهم وعرفوه ولا يدخل النار إلا من انكرهم و انكروه و أعراف لا يعرف الله إلا بسبيل معرفتهم.

It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa'ad Bin Tareyf, who has narrated:

'I asked Abu Ja'far^{asws} about this Verse **[7:46] and upon the heights there shall be men recognising all by their marks**. He^{asws} said: 'O Sa'ad, the Progeny^{asws} of Muhammad^{saww} will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will they let anyone enter the Fire except the one who has denied them^{asws}, and they^{asws} denied him, and the 'Heights...' means Allah^{azwj} cannot be Recognised, except by the way of recognising them^{asws}.¹⁴⁵

حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن مقرر قال سمعت ابا عبد الله عليه السلام يقول جاء ابن الكوا إلى أمير المؤمنين عليه السلام فقال يا أمير المؤمنين

¹⁴³ Basaair Al Darajaat – P 10 Ch 16 H 9

¹⁴⁴ (تفسير القمي 2: 384)

¹⁴⁵ Basaair Al Darajaat – P 10 Ch 16 H 4

وعلى الاعراف رجال يعرفون كلا بسيماهم فقال نحن الاعراف نعرف انصارنا بسيماهم ونحن الاعراف الذين لا يعرف الله عزوجل الا على الصراط فلا يدخل الجنة الا من عرفنا ونحن عرفناه ولا يدخل النار الا من انكرنا وانكرناه ان الله لو شاء لعرف العباد نفسه ولكن جعلنا ابوابه وصراطه وسبيله والوجه الذى يؤتى منه فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون ولا سواء من اعتصم الناس به ولا سواء من ذهب حيث ذهب الناس ذهب الناس إلى عيون كدرة يفرغ بعضها في بعض وذهب من ذهب الينا إلى عين صافية تجرى بامور لانقاد لها ولا انقطاع.

It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Hasam Bin Waaqid, from Muqaran who said:

'I heard Abu Abdullah^{asws} say: 'Ibn Kawaa came up to Amir-ul-Momineen^{asws} and said, 'O Amir-ul-Momineen^{asws}, **[7:46] and upon the heights there shall be men recognising all by their marks.** He^{asws} said: 'We^{asws} are the "A'raaf" (Recognisers). We^{asws} recognise our^{asws} helpers, and we^{asws} are the "A'raaf" (Recognisers) who, Allah^{azwj} Mighty and Majestic cannot be recognised except on their^{asws} Path. We^{asws} will not let anyone enter the Paradise except for the one, who recognises us^{asws}, and we will recognise him, and we^{asws} will not let anyone enter the Fire except for the one who denies us^{asws} and we^{asws} will deny him. If Allah^{azwj} so Desires to, He^{azwj} can Recognise the servants Himself^{azwj}, but He^{azwj} has Made us to be His^{azwj} Doors, and His^{azwj} Path, and His^{azwj} Way, and His^{azwj} Perspective to get to Him^{azwj}. The one who turned away from our^{asws} Wilayah, or preferred others over us^{asws}, so he is the one who will fall headlong from the Bridge (Al-Siraat), and the one who stayed with it (Al-Wilayah) is not equal to the one who went where the people went. The people went to the turbid springs and some of it emptied into the others, whilst the one who came to us^{asws} came to the clear spring flowing constantly without depletion or being cut off'.¹⁴⁶

و عنه: عن علي بن محمد بن علي بن سعد الأشعري، عن حمدان بن يحيى، عن بشير بن حبيب، عن أبي عبد الله (عليه السلام)، أنه سئل عن قول الله عز وجل: «وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ» قال: «سور بين الجنة والنار، عليه محمد (صلى الله عليه وآله) وعلي والحسن والحسين وفاطمة وخديجة الكبرى (عليهم السلام)، فينادون: أين محبوبنا؟ أين شيعتنا؟ فيقبلون إليهم، فيعرفونهم بأسمائهم وأسماء آبائهم، وذلك قوله عز وجل: يَعْرِفُونَ كَلًّا بِسِيمَاهُمْ فَيَأْخُذُونَ بأيديهم فيجوزون بهم الصراط ويدخلونهم الجنة».

And from him (saffar Al Qummi), from Ali Bin Muhammad Bin Ali Bin Sa'ad Al Ashary, from Hamdan Bin Yahya, from Basheer Bin Habeeb,

(It has been narrated) from Abu Abdullah^{asws} being asked about the Words of Allah^{azwj} Mighty and Majestic **[7:46] And between the two there shall be a veil, and upon the heights there shall be men**, said: Snatching (which would take place) between the Paradise and the Fire, upon which would be Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Fatima^{asws}, and Khadeeja^{as}. So they^{asws} would be calling out: 'Where are those that love us^{asws}? Where are our^{asws} Shiah?' So they would be brought in front of them^{asws}, and they would recognise them by their marks, and the names of their fathers. And these are the Words of the Mighty and Majestic **recognising all by their marks.** So they^{asws}

¹⁴⁶ Basaair Al Darajaat – P 10 Ch 16 H 8

would be grabbing them by their hands, and crossing the Bridge by them, and entering them into the Paradise'.¹⁴⁷

العباشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «أنا يعسوب المؤمنين، و أنا أول السابقين، و خليفة رسول رب العالمين، و أنا قسيم الجنة و النار، و أنا صاحب الأعراف».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'I^{asws} am the 'Yasoub' of the Believers, and I^{asws} am the first of the precedeing ones, and Caliph of Rasool^{saww} of the Lord^{azwj} of the Worlds, and I^{asws} am the Divider of the Paradise and the Fire, and I^{asws} am the Master of the Heights (الأعراف)'.¹⁴⁸

From 'tashayyu.org'

The companions of the cave and the Imams

[From Tafsir al-`Ayyashi]:

300 - عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه عن جده قال: قال أمير المؤمنين عليه السلام: ألا إن العلم الذي هبط به آدم وجميع ما فضلت به النبيون إلى خاتم النبيين والمرسلين في عترة خاتم النبيين والمرسلين، فأين يتاه بكم (7) وأين تذهبون، يا معاشر من فسح من أصلاب اصحاب السفينة، فهذا مثل ما فيكم فكما نجى في هاتيك منهم من نجى وكذلك ينجو في هذه منكم من نجى، ورهن ذمتي، وويل لمن تخلف عنهم فيكم كأصحاب الكهف، ومثلهم باب حطة، وهم باب السلم فادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان.

From Mas'ada b. Sadaqa from Ja'far b. Muhammad from his father from his grandfather. Amir al-Mu'mineen عليه السلام said: Indeed the knowledge with which Adam descended, and all of what the prophets up to the seal of the prophets and messengers were favored with, is in the progeny the seal of the prophets and messengers. So where has it strayed (?) with you, and where are you going. O companies of those who split from the loins of the companions of the Ark, so this is the like of what is in you. So as the one from them who was in that was saved, and from you thus is saved in this whoever is saved, and his protection guaranteed. And woe be to whoever remains behind from them. In you is the like of the companions of the cave, and their likeness is the gate of alleviation (bab hita). And they are the gate of peace. So enter into peace altogether, and do not follow the steps of Shaytan.

Response to 'tashayyu.org'

Below we present the Verses of 2:208-209, including the Ahadith from Tafsir Al-Ayyashi ج1، ص: 102. 'تفسير العياشي'. We would like to draw our reader's attention to the 'Qais' (presumption of 'Al-Tashayyu.org' in their commentary, 'However, the most immediate comparison that comes to mind is their number.' Again, without sound arguments, they pathetically try to use the word 'seven' (the number) for their benefit – a completely hollow and perception based argument!

VERSES 208 & 209

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {208} فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ النَّبَيَّاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {209}

¹⁴⁷ مختصر بصائر الدرجات: 53

¹⁴⁸ تفسير العياشي 2: 42 / 17.

[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy [2:209] But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise

قال الامام (عليه السلام): فلما ذكر الله تعالى الفريقين: أحدهما (ومن الناس من يعجبك قوله) والثاني: (ومن الناس من يشري نفسه) وبين حالهما، دعا الناس إلى حال من رضي صنيعة فقال: (يا أيها الذين آمنوا ادخلوا في السلم كافة). يعني في السلم والمسالمة إلى دين الإسلام كافة جماعة ادخلوا فيه، - وادخلوا - في جميع الإسلام، فتقبلوه واعملوا فيه، ولا تكونوا كمن يقبل بعضه ويعمل به، ويأبى بعضه ويهجره.

Imam Hassan^{asws} Al-Askari^{asws} said: 'When Allah^{azwj} Mentioned the two groups – One of them **[2:204] And from the people there is one whose speech about the life of this world causes you to wonder** and the second one **[2:207] And from the people there is one who sells his self to seek the Pleasure of Allah** and Spoke about their conditions, Called the people to the condition of the one whose deeds were pleasing. Allah^{azwj} Said: **[2:208] O you who believe! Enter into the submission one and all** meaning, in submission to the Religion of Islam, as a community – and enter – in the whole of Islam, accept it and act accordingly in it, and do not be like someone who accept some of it and acts upon it, and refuses some of it and shuns it'.

قال: ومنه الدخول في قبول ولاية علي (عليه السلام) كالدخول في قبول نبوة - محمد - رسول الله (صلى الله عليه وآله)، فانه لا يكون مسلما من قال: إن محمدا رسول الله، فاعترف به ولم يعترف بأن عليا وصيه وخليفته وخير امته.

He^{asws} said: 'And from them were those who entered in the acceptance of the Wilayah of Ali^{asws} just like they had entered into the acceptance of the Prophet-hood of Muhammad^{saww} Rasool-Allah^{saww}, for he is not a Muslim who says: 'Muhammad^{saww} is Rasool-Allah^{azwj}, I recognise him^{saww} as such, but do not recognise that Ali^{asws} is his^{saww} Successor^{asws}, and his^{saww} Caliph and the best of his^{saww} community'.

(ولا تتبعوا خطوات الشيطان) من يتخطى بكم إليه الشيطان من طرق الغي والضلال، ويأمركم به من ارتكاب الآثام الموبقات (إنه لكم عدو مبين) إن الشيطان لكم عدو مبين، بعداوته يريد اقتطاعكم عن عظيم الثواب، وإهلاككم بشديد العقاب.

and do not follow the footsteps of the Satan the footsteps that Satan^{la} has laid down for you to follow on the road to misguidance and straying, and orders you commit destructive sins **he is your open enemy** The Satan^{la} is your open enemy, by his^{la} enmity wants to cut you off from great Rewards, and get you to be destroyed by harsh Punishments.

(فان زلتم) عن السلم والإسلام الذي تمامه باعتقاد ولاية علي (عليه السلام)، ولا ينفع الاقرار بالنبوة مع جحد إمامة علي (عليه السلام)، كما لا ينفع الاقرار بالتوحيد مع جحد النبوة، إن زلتم. (من بعد ما جاءكم البينات) من قول رسول الله (صلى الله عليه وآله) وفضيلته، وأنتكم الدلالات الواضحات الباهريات على أن محمدا الدال على إمامة علي (عليه السلام) نبي صدق، ودينه دين حق.

[2:209] But if you slip from the submission, and the Islam which became complete by the Wilayah of Ali^{asws}, and you will not benefit by the acceptance of the prophet-hood whilst fighting against the Imamate of Ali^{asws}, just like you will not benefit by the acceptance of 'Tawheed' whilst fighting against the Prophet-hood. You have erred. **after clear arguments have come to you** from the words of Rasool-Allah^{saww} and

his^{saww} superiority, and gives to you the clear and illuminating evidence on the Imamate of Ali^{asws}, he^{saww} is a true Prophet^{asws}, and his^{saww} religion is the Religion of the Truth.

(فاعلموا أن الله عزيز حكيم) - عزيز - قادر على معاقبة المخالفين لدينه والمكذبين لنبيه لا يقدر أحد على صرف انتقامه من مخالفيه، وقادر على إثابة الموافقين لدينه والمصدقين لنبيه (صلى الله عليه وآله) لا يقدر أحد على صرف ثوابه عن مطيعيه.

then know that Allah is Mighty, Wise – Mighty – Able to Punish the opponents of His^{azwj} Religion and the rejecters of his^{azwj} Prophet^{saww}. No one is able to prevent Him^{azwj} from Taking Revenge against His^{azwj} adversaries. And, is Able to Reward those who agree with His^{azwj} Religion and ratify His^{azwj} Prophet^{saww}. No one is able to stop Him^{azwj} from Rewarding those who are obedient to Him^{azwj}.

حكيم فيما يفعل من ذلك، غير مسرف على من أطاعه وإن أكثر له الخيرات، ولا واضع لها في غير موضعها (وإن أتم له الكرامات)، ولا ظالم لمن عصاه وإن شدد عليه العقوبات.

He^{azwj} is Wise in His^{azwj} Actions and not Extravagant in lavishing on them more Rewards, nor being Harsh in inappropriately punishing (non-believers), and He^{azwj} is Generous to you, and is not Unjust to you if He^{azwj} were to Punish you harshly.¹⁴⁹

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن مثنى الحناط، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. قال: «في ولايتنا».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Masny Al Hanaat, from Abdullah Bin Ajlaan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy**, said: **'(Enter) into our^{asws} Wilayah'**.¹⁵⁰

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى بن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده محمد بن إبراهيم، قال: سمعت الصادق جعفر بن محمد (عليه السلام) يقول في قوله تعالى: ادْخُلُوا فِي السَّلَامِ كَافَّةً، قال: «في ولاية علي بن أبي طالب (عليه السلام)». وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ قال: «لا تتبعوا غيره».

Al Sheykh in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa Bin Haroun, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahim who said,

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} saying regarding the Words of the High **[2:208] O you who believe! Enter into the submission one and all**, said: **'(Enter) into the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. and do not follow the footsteps of the Satan**, said: **'Do not follow others'**.¹⁵¹

¹⁴⁹ Tafseer Imam Hassan Al Askari^{asws} – S 366

¹⁵⁰ الكافي 1: 29 / 345

¹⁵¹ الأمالي 1: 306، ينابيع المودة: 250.

العبّاشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ قال: «أ تدري ما السلم؟» قال: قلت: أنت أعلم. قال: «ولاية علي و الأئمة الأوصياء من بعده- قال- و خطوات الشيطان- و الله- ولاية فلان و فلان».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: **[2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan**, do you know what is the submission?' I said, 'You^{asws} are more knowing'. He^{asws} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws}, and the successors^{asws} from after him^{asws}. And the footsteps of the Satan – by Allah^{azwj} – Wilayah of so and so and so and so'.¹⁵²

و في رواية أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ. قال: «هي ولاية الثاني و الأول».

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[2:208] and do not follow the footsteps of the Satan**, said: 'It is the Wilayah of the second one and the first one'.¹⁵³

From 'tashayyu.org'

The following Holy Verse of Quran and a Hadith is Quoted:

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءَ ظَاهَرٍ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

They will say, 'Three; and 'their dog was the fourth of them.' They will say, 'Five; and their dog was the sixth of them, guessing at the Unseen (al-ghayb). They will say, 'Seven; and their dog was the eighth of them.' Say: 'My Lord knows very well their number, and none knows them, except a few.' So do not dispute with them, except in outward disputation, and ask not any of them for a pronouncement on them. (18:22)

It is interesting how the number of the companions of the cave is indicated above as being a matter disputed, and even connected to the ghayb. Why is that? And what is the number? It can be extracted from the hadith below (interestingly also brought up in connection with the rise of the Qa'im (عليه السلام) also from Tafsir al-`Ayyashi:

عن المفضل بن عمر عن أبي عبد الله عليه السلام قال: إذا قام قائم آل محمد استخرج من ظهر الكعبة سبعة وعشرين رجلاً خمسة عشر من قوم موسى الذين يقضون بالحق وبه يعدلون، وسبعة من أصحاب الكهف، ويوشع وصى موسى ومؤمن آل فرعون، و سلمان الفارسي، وأبا دجانة الانصاري، ومالك الاشتر.

From al-Mufaddal b. `Umar from Abu `Abdillah (عليه السلام). He said: When the Qa'im of the Family of Muhammad rises, there will move out twenty seven men from the back of the Ka'ba: fifteen men from the people of Musa who judged by the truth and acted justly by it, and seven from the companions of the cave, and Yusha' b. Nun the wasi of Musa, and the believer of the Aal Fir'awn, and Salman al-Farsi, and Abu Dujana, and Malik al-Ashtar.

¹⁵² تفسير العيّاشي 1: 294 / 102.

¹⁵³ تفسير العيّاشي 1: 299 / 102.

Commentary: To note, there are also several narrations from Ibn `Abbas (in Tafsir at-Tabari) that affirm definitively they (the companions of the cave) were seven.

Response to Tashayyu.org:

A comparison and conclusion based on similarity 'istimbat' has been the approach of 'Tashayyu.org' by quoting Hadith '32: ص: 2، ج: 2، تفسير العياشي'. We present below Ahadith in the interpretation of Holy Verse 18:22.

ثم قال علي بن إبراهيم، حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كان سبب نزول سورة الكهف، أن قريشاً بعثوا ثلاثة نفر إلى نجران: النضر بن الحارث بن كلفة، و عقبة بن أبي معيط، و العاص بن وائل السهمي، ليتعلموا من اليهود و النصارى مسائل يسألونها رسول الله (صلى الله عليه و آله) فخرجوا إلى نجران، إلى علماء اليهود فسألوهم، فقالوا: سلوه عن ثلاث مسائل، فإن أجابكم فيها على ما عندنا فهو صادق ثم سلوه عن مسألة واحدة فإن ادعى علمها فهو كاذب.

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The Reason for the revelation of *Surah Al-Kahf* (Chapter 18) was that the Qureysh sent three persons to Najran – Al-Nazar Bin Haaris Bin Kaladat, and Uqba Bin Ma'eet, and Al A'as Bin Wa'il Al Sahmy in order to learn from the Jews and the Christians certain questions which they can question Rasool-Allah^{saww} with. So they went out to Najran, to the Jewish scholars. They asked them, so they (Jewish scholars) said, 'Ask him^{saww} three questions, and if he^{saww} were to answer you with regards to these upon what is with us, so he^{saww} is a truthful one. Then (afterwards) ask him^{saww} one question, so if he^{saww} were to claim to have its knowledge then he^{saww} is a liar'.

قالوا: و ما هذه المسائل؟ قالوا: سلوه عن فتية كانوا في الزمن الأول، فخرجوا و غابوا و ناموا، كم بقوا في نومهم حتى انتبهوا، و كم كان عددهم، و أي شيء كان معهم من غيرهم، و ما كان قصتهم؟ و سلوه عن موسى حين أمره الله أن يتبع العالم و يتعلم منه، من هو، و كيف تبعه و ما كان قصته معه؟ و سلوه عن طائف طاف من مغرب الشمس و مطلعها حتى بلغ سد يأجوج و مأجوج، من هو، و كيف كان قصته؟ ثم أملوا عليهم أخبار هذه الثلاث مسائل و قالوا: لهم إن أجابكم بما قد أملينا عليكم فهو صادق و إن أخبركم بخلاف ذلك فلا تصدقوه.

They said, 'And what are these questions?' They said, 'Ask him^{saww} about the youths in the former times, so they went out, and were absent, and slept. How long did they remain for in their sleep until they woke up, and what was their number, and which (particular) thing was with them apart from the others, and what was their story? And ask him^{saww} about Musa^{as} where Allah^{azwj} Commanded him^{as} to follow the knowledgeable one and learn from him. Who was he, and what was his story?' They then dictated to them the answers of these three questions and said, 'If he^{saww} were to answer you with what is with us which we have taught you, so he^{saww} is a truthful one, and if he^{saww} informs you differently to that, then do not ratify him^{saww}'.

قالوا: فما المسألة الرابعة؟ قالوا: سلوه متى تقوم الساعة؟ فإن ادعى علمها فهو كاذب، فإن قيام الساعة لا يعلمها إلا الله تبارك و تعالى.

So they said, 'So what is the fourth question?' They (Jewish scholars) said, 'Ask him^{saww}, when will the Hour be Established? So if he^{saww} claims to have its Knowledge, then he^{saww} is a liar, for the Establishment of the Hour, none has its Knowledge except for Allah^{azwj} Blessed and High'.

فرجعوا إلى مكة و اجتمعوا إلى أبي طالب فقالوا: يا أبا طالب، إن ابن أخيك يزعم أن خير السماء يأتيه، و نحن نسأله عن مسائل، فإن أجابنا عنها علمنا أنه صادق، و إن لم يجيبنا علمنا أنه كاذب، فقال أبو طالب: سلوه عما بدا لكم

They returned to Makkah and gathered around Abu Talib^{as}, so they said, 'O Abu Talib^{as}! The son^{saww} of your^{as} brother^{as} is claiming that the news of the sky comes to him^{saww}, and we want to ask him^{saww} about certain questions. So if he^{saww} were to answer us about these, we would know that he^{saww} is truthful, but if he^{saww} does not answer us, we would know that he^{saww} is a liar'. So Abu Talib^{as} said: 'Ask him^{saww} whatever comes to you.

فلما كان بعد أربعين يوما نزل عليه جبرئيل (عليه السلام) بسورة الكهف. فقال رسول الله (صلى الله عليه و آله): يا جبرئيل لقد أبطأت؟ فقال: إنا لا نقدر أن ننزل إلا بإذن الله. فأنزل الله تبارك و تعالی: أَمْ حَسِبْتَ يَا مُحَمَّدُ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيقِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ثُمَّ قَصَّ قِصَّتَهُمْ فَقَالَ: إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا».

So, when it was after forty days, Jibraeel^{as} descended unto him^{saww} with *Surah Al Kahf* (Chapter 18). So Rasool-Allah^{saww} said: 'O Jibraeel^{as}, you^{as} have slowed down?' So he^{as} said: 'I^{saww} have no power that I^{as} should descend without the Permission of Allah^{azwj}'. Thus, Allah^{azwj} Blessed and High Revealed **[18:9] Or, do you reckon O Muhammad^{saww}, that the Companions of the Cave and the Inscription were of Our wonderful Signs?** Then Related their story, so He^{azwj} Said **[18:10] When the youths betook to the cave, so they said: Our Lord! Grant us Mercy from You and Dispose our affair in the right way**.

قال: فقال الصادق (عليه السلام): «إن أصحاب الكهف و الرقيم كانوا في زمن ملك جبار عات و كان يدعو أهل مملكته إلى عبادة الأصنام، فمن لم يجبه قتله، و كان هؤلاء قوما مؤمنين يعبدون الله عز و جل، و وكل الملك بباب المدينة وكلاء، و لم يدع أحدا يخرج حتى يسجد للأصنام، و خرج هؤلاء بعلقة الصيد، و ذلك أنهم مروا براع في طريقهم فدعوه إلى أمرهم فلم يجبه، و كان مع الراعي كلب فأجابهم الكلب و خرج معهم-

(The narrator) said, 'Al-Sadiq^{asws} said: 'The Companions of the Cave and the Inscription used to be in the era of a tyrant king who used to call the people of his kingdom to the worship of the idols. So the one who did not respond to him, he would have him killed. And these were a group of Believers worshipping Allah^{azwj} Mighty and Majestic, and the king had allocated guards at the door of the city who did not let anyone go out from the city until he had prostrated to the idols. And they (Companions of the Cave) left by the reason of going fishing, and that when they passed a shepherd on their way, they called him to their matter but he did not respond to them, and there was a dog with the shepherd, which responded and went out with them'.

قال الصادق (عليه السلام): لا يدخل الجنة من البهائم إلا ثلاث: حمارة بلعم بن باعوراء، و ذئب يوسف، و كلب أصحاب الكهف -

Al-Sadiq^{asws} said: 'None from the animals would enter the Paradise except for three – The donkey of Bal'am Bin Ba'oura, and wolf of Yusouf^{as}, and dog of the Companions of the Cave'.

فخرج أصحاب الكهف من المدينة بعلقة الصيد هربا من دين ذلك الملك، فلما أمسوا دخلوا ذلك الكهف و الكلب معهم، فألقى الله عليهم النعاس كما قال الله تبارك و تعالی: فَضَرَبْنَا عَلَى آدَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا فناموا حتى أهلك الله ذلك الملك و أهل مملكته، و ذهب ذلك الزمان و جاء زمان آخر و قوم آخرون.

'And the Companions of the Cave went out from the city by the reason of going fishing, fleeing from the Religion of that kingdom. So when they entered that cave, and the dog was with them, Allah^{azwj} Cast drowsiness upon them, just as Allah^{azwj} Blessed and High Says **[18:11] So We Struck (a seal) upon their hearing in the cave for a number of years.** So they slept until Allah^{azwj} Destroyed that king and the people of his kingdom, and that era went by, and there came another era, and another people.

ثم انتبهوا فقال: بعضهم لبعض: كم نمنا هاهنا؟ فنظروا إلى الشمس قد ارتفعت، فقالوا: نمنا يوما أو بعض يوم. ثم قالوا لواحد منهم: خذ هذا الورق و ادخل المدينة متكررا ألا يعرفوك فاشتر لنا طعاما، فإنهم إن علموا بنا و عرفونا قتلونا أو ردونا في دينهم،

Then they woke up, so some of them said to others, 'How long have we been sleeping for over here?' So they looked at the sun which had risen, so they said, 'We slept for a day or part of a day'. Then one of them said, 'Take this coin and enter the city in disguise so they do not recognise you, and buy us some food, for if they come to know us, and recognise us, they would kill us, or return us to their religion'.

فجاء ذلك الرجل فرأى مدينة بخلاف التي عهداها، و رأى قوما بخلاف أولئك، لم يعرفهم و لم يعرفوا لغته و لم يعرف لغتهم، فقالوا له: من أنت، و من أين جئت؟ فأخبرهم، فخرج ملك تلك المدينة مع أصحابه و الرجل معهم حتى وقفوا على باب الكهف، و أقبلوا يتطلعون فيه فقال بعضهم: هؤلاء ثلاثة و رابعهم كلبهم، و قال بعضهم: خمسة و سادسهم كلبهم و قال بعضهم: سبعة و ثامنهم كلبهم و حجبهم الله بحجاب من الرعب فلم يكن أحد يقدم بالدخول عليهم غير صاحبهم، فإنه لما دخل عليهم وجدهم خائفين أن يكونوا أصحاب دقيانوس شعروا بهم، فأخبرهم صاحبهم أنهم كانوا نائمين هذا الزمن الطويل، و أنهم آية للناس، فبكوا و سألوا الله تعالى أن يعيدهم إلى مضاجعهم نائمين كما كانوا، ثم قال الملك: ينبغي أن نبني هاهنا مسجدا نزوره، فإن هؤلاء قوم مؤمنون.

So that man went, but he saw the city to be different to which it was in its era, and saw a people different to those. He neither recognised them, nor did they recognise his language, nor did he recognise their language. So they said to him, 'Who are you, and where do you come from?' So he informed them. So the king of the city went out along with his companions, and the man was with them, until they paused at the door of the cave and turned around looking inside it. So some of them said; 'They are three, and the fourth one is their dog'. And some of them said, 'They are five and the sixth one is their dog'. And some of them said, 'Seven, and the sight is their dog'. And Allah^{azwj} had Veiled them with a veil of awe. Thus, not one of them proceeded to enter upon them, apart from their companions (who was with them). So when he entered upon them, he found them to be fearful, in case the companions of Daqyanous (the king of their time) would become aware of them. So their companion informed them that they had been sleeping for a long time, and that they are a Sign to the people. So they wept and asked Allah^{azwj} the High that He^{azwj} should Return them to their beds, sleeping like they had been'. Then the king said, 'It is befitting that we should build a Masjid here for visitation, for these are a believing people'.

و لهم في كل سنة تقبلان: ينامون ستة أشهر على جنوبهم اليمنى و ستة أشهر على جنوبهم اليسرى و الكلب معهم قد بسط ذراعيه بفناء الكهف، و ذلك قوله: نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ أَيِ خَيْرِهِمْ إِنَّهُمْ فِيئْتِ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى وَ رَبَّنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

And for them, there are two turnings in a year – they are sleeping upon their right side for six months, and for six months, upon their left side, and the dog had

extended its paws at the courtyard of the cave. And these are His^{azwj} Words [18:13] **We relate to you their story with the Truth;** i.e. their news **surely they were youths who believed in their Lord and We Increased them in Guidance [18:14] And We Strengthened their hearts, when they stood up and said: Our Lord is the Lord of the skies and the earth; we will by no means call upon any god besides Him, so if we say it, then it would be an enormity [18:15] These, our people, have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than one who forges a lie against Allah?**

وَ إِذْ اعْتَرَلْتُمُوهُمْ وَ مَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ: أَيِ الْفَنَاءِ لَوْ أَطْلَعَتْ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَ لَمَلَنْتَ مِنْهُمْ رُعْبًا وَ كَذَلِكَ بَعَثْنَاهُمْ أَيْ أَنْبَهْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِئْتُمْ إِلَى قَوْلِهِ وَ لَنْ تَقْلَحُوا إِذَا أَبَدًا وَ كَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ وَ هُمُ الَّذِينَ ذَهَبُوا إِلَى بَابِ الْكَهْفِ لِيَعْلَمُوا أَنَّ وَ عَدَّ اللَّهُ حَقًّا إِلَى قَوْلِهِ: سَبْعَةٌ وَ ثَامِنُهُمْ كَلْبُهُمْ فَقَالَ اللَّهُ لِنَبِيِّهِ: قُلْ لَهُمْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ.

[18:16] **And when you turn away from them and what they are worshipping except Allah, betake yourselves to the cave; your Lord will extend to you from His Mercy and Dispose of your affairs towards ease** up to the Words of the Blessed and High [18:18] **and their dog (lay) outstretching its paws at the entrance;** i.e. at the courtyard **if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them [18:19] And thus did We Awaken them that they might question each other. A speaker among them said: How long have you tarried?** Up to His^{azwj} Words [18:20] **and then you will never succeed [18:21] And thus did We Make them known (to the people)** and they had gone to the entrance of the cave **that they might know that Allah's Promise is True** up to His^{azwj} Words [18:22] **Seven, and the eighth of them is their dog.** So Allah^{azwj} Said to His^{azwj} Prophet^{saww} **Say: My Lord best Knows their number, none knows them except for a few.**

ثُمَّ انْقَطَعَ خَبَرُهُمْ، فَقَالَ: فَلَا ثَمَارَ فِيهِمْ إِلَّا مَرَاءَ ظَاهِرًا وَ لَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا وَ لَا تَقُولَنَّ لِسَيِّءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ أَخْبَرَهُ أَنَّهُ إِنَّمَا أُحْتَسِبُ الْوَحْيُ عَنْهُ أَرْبَعِينَ صَبَاحًا لِأَنَّهُ قَالَ لِقُرَيْشٍ: غَدَا أَخْبَرَكُمْ بِجَوَابِ مَسَائِلِكُمْ وَ لَمْ يَسْتَنْنِ، فَقَالَ اللَّهُ: وَ لَا تَقُولَنَّ لِسَيِّءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ إِلَى قَوْلِهِ: رَشَدًا.

Then Allah^{azwj} Cut-off their news, so He^{azwj} Said [18:22] **therefore do not contend with regards to them but with an outward contention, and do not inquire concerning any of them [18:23] And do not say of anything: I will do it tomorrow [18:24] Without adding, "If Allah so Desires it"** up to His^{azwj} Words [18:24] **the right road.**

ثُمَّ عَظَفَ عَلَى الْخَبَرِ الْأَوَّلِ الَّذِي حَكَى عَنْهُمْ أَنَّهُمْ يَقُولُونَ: ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ، فَقَالَ: وَ لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَأُّوا تِسْعًا وَ هُوَ حِكَايَةُ عَنْهُمْ وَ لَفْظُهُ خَبَرٌ، وَ الدَّلِيلُ عَلَى أَنَّهُ حِكَايَةُ عَنْهُمْ قَوْلُهُ: قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَ الْأَرْضِ.

Then He^{azwj} Came back to the first news which He^{azwj} Related about them that they were saying [18:22] **(Some) would be saying: (They were) three, the fourth of them being their dog,** so He^{azwj} Said [18:25] **And they remained in their cave three hundred years plus nine.** And it is a story about them and its words are News, and the evidence upon that it is their story are His^{azwj} Words [18:26] **Say:**

Allah knows best how long they remained; to Him are (Known) the hidden things of the skies and the earth'.¹⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِرَجُلٍ مَا الْفَتَى عِنْدَكُمْ فَقَالَ لَهُ الشَّابُّ فَقَالَ لَا الْفَتَى الْمُؤْمِنُ إِنَّ أَصْحَابَ الْكَهْفِ كَانُوا شُيُوخًا فَسَمَاهُمُ اللَّهُ عَزَّ وَجَلَّ فَتَنَةً بِإِيمَانِهِمْ.

Ali Bin Ibrahim, by an unbroken chain, said:

'Abu Abdullah^{asws} said to a man: 'What are considered to be the young ones (Al-Fati) among you?' He said to him^{asws}, 'The youth'. So he^{asws} said; 'No! Al-Fati is the Believer. The Companions of the Cave were old people, Allah^{azwj} Mighty and Majestic Called them 'Young men' due to their belief'.¹⁵⁵

عن سليمان بن جعفر الهمداني، قال: قال لي جعفر بن محمد (عليه السلام): «يا سليمان، من الفتى؟ قال: فقلت: له: جعلت فداك، الفتى عندنا الشاب، قال لي: «أما علمت أن أصحاب الكهف كانوا كهولا فسماهم الله فتية بإيمانهم. يا سليمان، من آمن بالله و اتقى فهو الفتى».

From Suleyman Bin Ja'far Al Hamdany who said,

'Ja'far Bin Muhammad said to me: 'O Suleyman! Who is the youth?' So I said to him^{asws}, 'May I be sacrificed for you^{asws}! The youth with us are the young men'. He^{asws} said to me: 'But, do you know that the Companions of the Cave were formidable, so Allah^{azwj} Named them as youth due to their faith?' O Suleyman! The one who believes in Allah^{azwj} and is pious, so he is the youth'.¹⁵⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان و أظهروا الشرك، فاتاهم الله أجرهم مرتين».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah^{asws} has said: 'The example of Abu Talib is like the Companions of the Cave. They concealed their faith, and manifested the Polythiesm, therefore Allah^{azwj} Gave them their Recompense twice'.¹⁵⁷

عن درست، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «كانوا صيارفة كلام و لم يكونوا صيارفة دراهم».

From Darsat,

(It has been narrated) from Abu Abdullah^{asws} having mentioned the Companions of the Cave, so he^{asws} said: 'They used to be changers of the speech (Translators) and they were not changers of the Dirham (money changers)'.¹⁵⁸

¹⁵⁴ (Extract) تفسير القمي 2: 31

¹⁵⁵ الكافي 8: 595 / 395

¹⁵⁶ تفسير العياشي 2: 11 / 32

¹⁵⁷ الكافي 1: 28 / 373

¹⁵⁸ تفسير العياشي 2: 7 / 322

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ حَدِّثْ بَلَّغْنِي عَنْ الْحَسَنِ الْبَصْرِيِّ فَإِنْ كَانَ حَقًّا فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ قَالَ وَ مَا هُوَ قُلْتُ بَلَّغْنِي أَنَّ الْحَسَنَ الْبَصْرِيَّ كَانَ يَقُولُ لَوْ غَلَى دِمَاغُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَنْظَلَ بِحَائِطٍ صَيْرَفِيٍّ وَ لَوْ تَفَرَّتْ كَبِدُهُ عَطَشًا لَمْ يَسْتَسْقِ مِنْ دَارِ صَيْرَفِيٍّ مَاءً

Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Ja'far ibn Bashir from Khalid ibn 'Umarah from Sadir al-Sayrafiy who has said the following :

'I said to Abu Ja'far^{asws} 'A Hadith has reached to me from al-Hassan al-Basriy. If it is a true Hadith then, 'We are for Allah^{azwj} and to Him we return.' He^{asws} said: 'And what is it?' 'Al-Hassan Al-Basriy used to say that even if his brain comes to a boiling point due to the hot sun, he will not seek shelter of the shadow of a wall that belongs to a money changer. Even if his liver cracks down because of thirst he will not use the water that comes from the house of a money changer'.

وَهُوَ عَمَلِي وَ تِجَارَتِي وَ فِيهِ نَبَتْ لَحْمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمَرَتِي فَجَلَسَ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سَوَاءً وَ أَعْطِ سَوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَمَا عَلِمْتَ أَنَّ أَصْحَابَ الْكَهْفِ كَانُوا صَيَارِفَةً

This is my work and my business, and with it my flesh and blood have grown. And from it I have performed Hajj and 'Umrah.' So he^{asws} sat straight, then said: 'Al-Hassan has lied. Take with fairness and give with fairness. When it is time for the Prayer, stop doing business and rise for the Prayer. Did you not know that Companions of the Cave were money-changers?'¹⁵⁹

عن محمد: عن أحمد بن علي، عن أبي عبد الله (عليه السلام) في قوله: أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا. قَالَ: «هم قوم فروا، و كتب ملك ذلك الزمان أسماءهم و أسماء آبائهم و عشائرهم في صحف من رصاص، فهو قوله: أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ».

From Muhammad, from Ahmad Bin Ali,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[18:9] Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs?** He^{asws} said: 'They were a people who had fled, and the king of that time period inscribed their names, and the names of their fathers, and their families upon a lead parchment. So these are His^{azwj} Words **Companions of the Cave and the Inscription**'.¹⁶⁰

عن عبيد الله بن يحيى، عن أبي عبد الله (عليه السلام) أنه ذكر أصحاب الكهف، فقال: «لو كلفكم قومكم ما كلفهم قومهم!» فقليل له: و ما كلفهم قومهم؟ فقال: «كلفوهم الشرك بالله العظيم، فأظهروا لهم الشرك و أسروا الأيمان حتى جاءهم الفرج».

From Ubeydullah Bin Yahya,

(It has been narrated) from Abu Abdullah^{asws} having mentioned the Companions of the Cave, so he^{asws} said: 'If only your people would assign to you what their people made assigned to them!' So it was said to him^{asws}, 'And what did their people assign to them?' So he^{asws} said: 'Assigned to them the Association with Allah^{azwj}, so their

¹⁵⁹ Al-Kafi, vol. 5, H. 8489, Ch. 32, h, 2

¹⁶⁰ تفسير العياشي 2: 321 / 5.

association was made apparent and they concealed their belief until the relief (الفرج) came to them'.¹⁶¹

عن محمد بن سنان عن البطيخي، عن أبي جعفر (عليه السلام) في قوله: لَوْ أَطْلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَاراً وَ لَمَلَّيْتَ مِنْهُمْ رُغْباً. قال: «إن ذلك لم يعن به النبي (صلى الله عليه و آله) إنما عني به المؤمنون بعضهم لبعض، لكنه حالهم التي هم عليها».

From Muhammad Bin Sinan, fro Al Bateekh,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[18:18] if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.** He^{asws} said: 'That does not Mean by it, the Prophet^{saww}. But rather, what is Meant by it are the Believers, to each other, due to the condition that they (Companions of the Cave) are in'.¹⁶²

ابن الفارسي: قال الصادق (عليه السلام): «يخرج القائم (عليه السلام) من ظهر الكعبة مع سبعة و عشرين رجلاً: خمسة عشر من قوم موسى (عليه السلام) الذين كانوا يهدون بالحق و به يعدلون، و سبعة من أهل الكهف، و يوشع بن نون، و سلمان، و أبو دجانة الأنصاري، و المقداد بن الأسود، و مالك الأشتر، فيكونون بين يديه أنصاراً و حكاماً».

Ibn Al Farsy said,

'Al-Sadiq^{asws} said: 'Al-Qaim^{ajfj} would come out from behind the Kaaba with twenty seven men – fifteen from the people of Musa^{as} who guided by the Truth and were doing justice by it; and seven from the people of the Cave; and Yoshua Bin Noon^{as}, and Salman^{ra}, and Abu Dajjana Al-Ansary^{ra}, and Al-Miqdad Bin Al-Aswad^{ra}, and Malik Al-Ashtar^{ra}. So they would be coming in front of him^{asws} as helpers (and under (his^{ajfj}) orders) as rulers'.¹⁶³

الحسن بن أبي الحسن الديلمي: بحذف الإسناد، مرفوعاً إلى ابن عباس (رضي الله عنه)، قال: فقال اليهودي: يا علي، ما كان لون الكلب، و ما اسمه؟ قال علي (عليه السلام): «يا أخا اليهود، أما لون الكلب فكان أبلق بسواد، و أما اسمه فكان قطمير».

Al Hassan Bin Abu Al Hassan Al Daylami, by a deleted chain, raising it to

Ibn Abbas who said, 'So the Jew said, 'O Ali^{asws}! What was the colour of the dog, and what was its name?' Ali^{asws} said: 'O Jewish brother! As for the colour of the dog, so it was blacker than the black, and as for its name, so it was 'Qitmeer'.

ثم قال علي (عليه السلام) «سألتك بالله- يا يهودي- أ يوافق ما في توراتكم؟ فقال اليهودي: و الله ما زدت حرفاً و لا نقصت حرفاً، و أنا أشهد أن لا إله إلا الله، و أن محمداً رسول الله، و أنك- يا أمير المؤمنين وصي رسول الله حقاً».

Then Ali^{asws} said: 'I^{asws} ask you – O Jew – Is it in accordance to what is in your Torah?' So the Jew said, 'By Allah^{azwj}! It does not increase by a letter, nor deficient by a letter, and I hereby testify that there is no god except for Allah^{azwj}, and that

¹⁶¹ تفسير العياشي 2: 9 / 323

¹⁶² تفسير العياشي 2: 13 / 324

¹⁶³ روضة الواعظين 2: 266.

Muhammad^{saww} is Rasool-Allah^{saww}, and that you^{asws} – O Amir-ul-Momineen^{asws} are the successor^{as} of Rasool-Allah^{saww}.¹⁶⁴

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

Ibn Babuwayh, from Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany and Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al basry, from Abdullah Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:17] whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright.**

فقال: «إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي أهل الإيمان و العمل الصالح إلى جنته، كما قال عز و جل وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ، و قال عز و جل إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ».

So he^{asws} said: 'Allah^{azwj} Blessed and High would Cause the straying of the unjust on the Day of Judgement from the House of His^{azwj} Prestige, and Guide the people of the faith and righteous deeds to His^{azwj} Paradise, just as the Mighty and Majestic has Said **[14:27] and Allah Causes the unjust to go astray, and Allah Does what He Desires to.** And Allah^{azwj} Mighty and Majestic Says **[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow from beneath them rivers in Gardens of Bliss**'.¹⁶⁵

محمد بن يعقوب: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن إبراهيم بن عقبة، عن ميسر، عن محمد بن عبد العزيز، عن أبيه، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَاماً فَلْيَأْكُلْ بِرِزْقٍ مِنْهُ، قال: «أزكى طعاماً: التمر».

Muhamad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Uqba, from Maysar, from Muhammad Bin Abdul Aziz, from his father,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[18:19] then let him see which of them has purest food, so let him bring you provision from it.** He^{asws} said: 'Purest food – the dates'.¹⁶⁶

From 'tashayyu.org'

It should be noted that there is also a hadith attributed to Imam al-Baqir عليه السلام which states that the rule of the Qa'im will be 309 years. Interestingly, that is also the number of years that the companions of the cave slept in the cave.

¹⁶⁴ (Extract) إرشاد القلوب: 358

¹⁶⁵ التوحيد: 1 / 241

¹⁶⁶ الكافي: 6 / 345 .1

And they tarried in the cave three hundred years, and to that they added nine more. (18:25)

This is perhaps another parallel that can be drawn between the two. Especially, considering that according to the hadith in the Asl of Muhammad ibn al-Muthanna al-Hadrami there is supposed to be eleven mahdis to rule the ummah after the rise of the Qa'im عليه السلام.

It is also worth mentioning that there were even poems circulating during the early Abbasid period that denoted the popular expectation that there would not be an eighth ruler, but rather that there would be seven, like the companions of the cave.

Response to Tashayyu.org:

A religion based upon 'perhaps' and 'even narrated in poems' is surely a vague and infirm one, without deep roots! We present Ahadith in the explanation of Verse 18:25 quoted above:

العياشي: عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «و الله، ليملكن رجل منا أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعا». قال: قلت: و متى ذلك؟ قال: «بعد موت القائم». قال: قلت: و كم يقوم القائم في عالمه حتى يموت؟ قال: «تسع عشرة سنة، من يوم قيامة إلى يوم موته».

Al-Ayyashi, from Jabir who said, 'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! A man from us^{asws} the People^{asws} of the Household would be ruling the earth after its death for **[18:25] three hundred years plus nine**'. I said, 'And when would that be?' He^{asws} said: 'After the passing away of Al-Qaim^{asws}'. I said, 'And for how long would Al-Qaim^{asws} remain in his^{asws} world until he^{asws} passes away?' He^{asws} said: **Nineteen years, from the day he^{asws} rises up to the day he^{asws} passes away**'.

قال: قلت: فيكون بعد موته هرج؟ قال: «نعم، خمسين سنة- قال- ثم يخرج المنتصر إلى الدنيا فيطلب بدمه و دم أصحابه، فيقتل و يسبي حتى يقال: لو كان هذا من ذرية الأنبياء ما قتل الناس كل هذا القتل فيجتمع الناس عليه أبيضهم و أسودهم

I said, 'So would there be disorder after his^{asws} passing away?' He^{asws} said: 'Yes, for fifty years'. He^{asws} said: 'The Al-Muntasar^{asws} would come out to the world, so he^{asws} would be seeking (to avenge) his^{asws} (Imam Hussain^{asws}) blood and the blood of his^{asws} companions. So he^{asws} would be killing and captivating to the extent that it would be said, 'If this one had been from the offspring of the Prophets^{as}, he would not kill the people with such killings'. So the people would be gathering to him, their white ones, and their black ones.

فيكثررون عليه حتى يلجئوه إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر و خرج السفاح إلى الدنيا غضبا للمنتصر، فيقتل كل عدونا جائر و يملك الأرض كلها، فيصلح الله له أمره، و يعيش ثلاثمائة سنة و يزداد تسعا».

So they would increase with him until they force him to the Sanctuary of Allah^{azwj}. So when the affliction intensifies against them, Al-Muntasar^{asws} would pass away. And Al-Safaah would come out to the world, angered for Al-Muntasar^{asws}. So he would be killing all of our^{asws} unjust enemies and he would be ruling all of the earth. So Allah^{azwj} would Correct for him his affairs, and he would be living for **[18:25] three hundred years plus nine**'.

ثم قال: أبو جعفر (عليه السلام): «يا جابر، و هل تدري من المنتصر و السفاح؟ يا جابر، المنتصر الحسين، و السفاح أمير المؤمنين (صلوات الله عليهما)».

Then Abu Ja'far^{asws} said: 'O Jabir! And do you know who are Al-Muntasar and Al-Safaah! O Jabir! Al-Muntasar is Al-Husayn^{asws}, and Al-Safah is Amir-ul-Momineen^{asws}.¹⁶⁷

From 'tashayyu.org'

The one who does not trifle and does not play

عليه السلام There is a particular expression found in certain hadiths in reference to al-Kazhim being the one who does not trifle and does not play:

عليه السلام There is a particular expression found in certain hadiths in reference to al-Kazhim being the one who does not trifle and does not play:

الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن علي بن الحسن، عن صفوان الجمال قال: سألت أبا عبد الله عليه السلام عن صاحب هذا الامر، فقال: إن صاحب هذا الامر لا يلهو ولا يلعب، وأقبل أبو الحسن موسى - وهو صغير ومعه عناق مكية وهو يقول لها: اسجدي لربك - فآخذه أبو عبد الله عليه السلام وضمه إليه وقال: بأبي و أمي من لا يلهو ولا يلعب.

[al-Kafi] al-Husayn b. Muhammad from Mu`alla b. Muhammad from al-Washsha from `Ali b. al-Hasan from Safwan the cameleer. He said: I asked Abu `Abdillah عليه السلام about the master of this authority (sahib hadha 'l-amr). So he said: The master of this authority does not trifle and does not play.

And Abu 'l-Hasan Musa approached – while he was little – and there was a Meccan she-kid, and he was saying to it: Prostrate to your Lord. So Abu `Abdillah عليه السلام took him and embraced him and said: By my father and my mother, the one who does not trifle and does not play.

Commentary: Something to note here, as mentioned before regarding the expression here of sahib hadha 'l-amr, while it could just mean the next Imam, more specifically it is a way of referring to the awaited Qa'im in the hadiths.

This same narration can also be found in the Nusrat, though from a different narrator, and with the Qa'imiyya implication being even more explicit:

وحدثني أحمد بن الحسن قال: حدثني يحيى بن إسحاق العلوي، عن أبيه قال: دخلت على أبي عبد الله عليه السلام فسألته عن صاحب هذا الامر من بعده قال: صاحب البهمة وأبو الحسن في ناحية الدار ومعه عناق مكية ويقول لها: أسجدي لله الذي خلقك. ثم قال: أما إنه الذي يملأها قسطا وعدلا كما ملئت ظلما وجورا.

17 – Ahmad b. al-Hasan narrated to me. He said: Yahya b. Ishaq al-`Alawi narrated to me from his father. He said:

I entered upon Abu `Abdillah عليه السلام, and asked him about the master of this authority after him.

He said: The possessor of the lamb.

And Abu 'l-Hasan was in a section of the home, and with him was a Meccan she-kid. And he was saying to it: Prostrate for Allah who created you.

¹⁶⁷ تفسير العياشي 2: 24 / 326

Then he said: Indeed, he is the one who will fill it with equity and justice as it had been filled with oppression and tyranny.

Almost identical to the above but appearing to come from another son of the main narrator Ishaq, it can also be found in al-Ghayba of an-Nu`mani:

5 - حدثنا محمد بن همام، قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن بن محمد الميثمي، عن محمد بن إسحاق، عن أبيه، قال:

" دخلت على أبي عبد الله (عليه السلام) فسألته عن صاحب الأمر من بعده، قال لي: هو صاحب البهمة، وكان موسى (عليه السلام) في ناحية الدار صبيا ومعه عناق مكية وهو يقول لها: اسجدي لله الذي خلقك "

Muhammad b. Hammam narrated to us. He said: Humayd b. Ziyad narrated to us. He said: al-Hasan b. Muhammad b. Sama`a narrated to us. He said: Ahmad b. al-Hasan b. Muhammad al-Mithami narrated to us from Muhammad b. Ishaq from his father. He said:

I entered upon Abu `Abdillah عليه السلام and asked him about the master of the authority after him.

He said to me: He is the possessor of the lamb.

And Musa was in a section of the home as a child, and there was a Meccan she-kid with him, and he was saying to it: Prostrate for Allah who created you.

The same expression is also found in the previously mentioned hadith in Shahrastani's book:

وروت الموسوية عن الصادق رضي الله عنه انه قال لبعض أصحابه عد الأيام فعدّها من الأحد حتى بلغ السبت فقال له كم عدّدته فقال سبعة فقال جعفر سبت السبوت وشمس الدهور ونور الشهور ومن لا يلهو ولا يلعب وهو سابعكم قائمكم هذا وأشار إلى ولده موسى الكاظم

[al-Milal wa an-Nihal] And the Musawiyya narrated from as-Sadiq عليه السلام that he said to one of his companions: Count the days. So he counted them from al-ahad (the first, Sunday) until he reached as-sabt (the Sabbath). So he said to him: How many did you count. So he said: Seven. So Ja`far said: The Sabbath of Sabbaths, and the sun of the ages, and the light of the months, and the one who does not trifle and does not play. And he is your seventh, your Qa'im, this one. And he indicated to his son Musa al-Kazhim عليه السلام.

More generally, there is also this hadith in al-Kafi:

محمد بن يحيى، عن محمد بن إسماعيل، عن علي بن الحكم، عن معاوية بن وهب قال: قلت لأبي جعفر عليه السلام: ما علامة الإمام الذي بعد الإمام؟ فقال: طهارة الولادة وحسن المنشأ، ولا يلهو ولا يلعب.

Muhammad b. Yahya from Muhammad b. Isma`il from `Ali b. al-Hakam from Mu`awiya b. Wahb. He said: I said to Abu Ja`far عليه السلام: What is the sign of the Imam which is after the Imam? So he said: Purity of birth and goodness of paternity, and he does not trifle and does not play.

Commentary: By the way as a side note this has caused some trouble for the Twelvers. There is a strange and long report in Saduq's Ikmal ad-Deen, which is supposed to be one of the sightings of the twelfth Imam as a child by the major Qummi narrator Sa'd b. `Abdullah, wherein it is said he saw him with al-Hasan al-Askari who was trying to write something. However, the child was preventing him, so he distracted him by having him play with a golden pomegranate.

Anyhow, looking further for the unique expression of "the one who does not trifle and does not play" and its specific relation with al-Kazhim عليه السلام, we also see the very same expression used here in these hadiths from Basa'ir ad-Darajat, but in reference to the Holy Spirit:

حدثنا بعض اصحابنا عن محمد بن عمر عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابي جعفر عليه السلام قال سألته عن علم العالم فقال يا جابر ان في الانبياء والاوصياء خمسة ارواح روح القدس وروح الايمان وروح الحياة وروح القوة وروح الشهوة فبروح القدس يا جابر علمنا (5) ما تحت العرش إلى ما تحت الثرى ثم قال يا جابر ان هذه الارواح يصيبها الحدثان الا ان روح القدس لا يلها ولا يلعب.

One of our companions narrated to us from Muhammad b. `Umar from Ibn Sinan from `Ammar b. Marwan from al-Minkhal from Jabir from Abu Ja'far عليه السلام. He said: I asked him about the knowledge of the `Alim. So he said: O Jabir, there are five spirits in the prophets and awsiya: the Holy Spirit, the spirit of faith, the spirit of life, the spirit of strength, and the spirit of desire. So by the Holy Spirit – O Jabir – do we know what is under the Throne up to what is under the ground. Then he said: O Jabir, the two accidents afflict these spirits, except for the Holy Spirit. It does not trifle and does not play.

حدثنا بعض اصحابنا عن موسى بن عمر عن محمد بن بشار عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام ان الله خلق الانبياء والائمة على خمسة ارواح روح القوة وروح الايمان وروح الحياة وروح الشهوة وروح القدس فروح القدس من الله وسائر هذه الارواح يصيبها الحدثان فروح القدس لا يلها ولا يتغير ولا يلعب وبروح القدس علموا يا جابر ما دون العرش إلى ما تحت الثرى.

One of our companions narrated to us from Musa b. `Umar from Muhammad b. Bashshar from `Ammar b. Marwan from Jabir. He said: Abu Ja'far عليه السلام said: Allah created the prophets and Imams upon five spirits: the spirit of strength, the spirit of faith, the spirit of life, the spirit of desire, and the Holy Spirit. So the Holy Spirit is from Allah, and the two accidents afflict the rest of these spirits. So the Holy Spirit does not trifle and does not change and does not play. And by the Holy Spirit do they know – O Jabir – what is apart from the Throne up to what is under the ground.

Commentary: So, it seems clear in the recurrence of this expression that there is some connection being made in this expression between the status of an Imam in general, Imam Musa al-Kazhim عليه السلام, and in particular his status as the Qa'im – the Holy Spirit that is from Allah. There is also another profound similarity here between the Qa'im and `Isa b. Maryum عليه السلام, the Spirit of Allah and the Messiah.

Response to 'tashayyu.org'

In this section of the article, 'tashayyu.org' have taken a stance that only 'Qa'im' would neither 'trifle' nor 'play', but that certainly goes for all of the Infallible Divine Leaders (Masomeen^{asws}). Below we present some Ahadith:

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ صَاحِبِ هَذَا الْأَمْرِ فَقَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَلْهُو وَلَا يَلْعَبُ - وَ أَقْبَلَ أَبُو الْحُسَيْنِ مُوسَى وَ هُوَ صَغِيرٌ وَ مَعَهُ عَنَاقٌ مَكِّيَّةٌ وَ هُوَ يَقُولُ لَهَا اسْجُدِي لِرَبِّكَ فَأَخَذَهُ أَبُو عَبْدِ اللَّهِ عَ وَ ضَمَّهُ إِلَيْهِ وَ قَالَ بِأَيِّ وَ أُمِّي مَنْ لَا يَلْهُو وَلَا يَلْعَبُ.

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha from `Ali ibn al-Hassan from Safwan Al-Jammal who has said:

I asked Abu `Abd Allah^{asws} about the master of this authority (Leadership with Divine Authority). So he^{asws} said: The master of this authority does not trifle and does not play. At this time Abu Al-Hassan, Musa approached – while he was little – and there was a Meccan baby goat, and he was saying to it: Prostrate to your Lord^{azwj}. So Abu `Abd Allah^{asws} took him^{asws} and embraced him^{asws} and said: May Allah^{azwj} Keep my^{asws}

soul and soul of my^{asws} parents^{asws} in the service for the cause of the one^{asws} who neither trifle nor engage in amusement.¹⁶⁸

None of the 12 Masoom (Infallible) Imam^{asws} were ever involved in any kind of 'trifle or play'. Again a general Hadith, publicising the 'Imamat' of the Musa Al-Kazim^{asws} as a next time and at the same time describing the Divine Quality of all Masoom Imams^{asws}.

حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْمِصْنَعِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَسَأَلْتُهُ عَنْ صَاحِبِ الْأَمْرِ مِنْ بَعْدِهِ قَالَ لِي هُوَ صَاحِبُ الْبَهْمَةِ وَكَانَ مُوسَى ع فِي نَاجِيَةِ الدَّارِ صَبِيًّا وَمَعَهُ عَنَاقٌ مَكْنِيَّةٌ وَهُوَ يَقُولُ لَهَا اسْجُدِي لِلَّهِ الَّذِي خَلَقَكَ.

Muhammad ibn Hammam narrated from Humeed ibn Ziyad from Al-Hasan Ibn Muhammad ibn Sama'a narrated from Ahmad ibn Al-Hasan ibn Muhammad al-Mithami from Muhammad ibn Ishaq from his father had said:

'I came to Abu Abd Allah Al-Sadiq^{asws} and asked him^{asws} who the Imam^{asws} would be after him^{asws}. He^{asws} said to me: He^{asws} is the keeper of the lamb.

His son Musa (Al-Kazim), who was a little boy then, was in a corner of the house with a lamb. He said to the lamb: 'Prostrate yourself before Allah, Who has Created you.¹⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا عَلَامَةُ الْإِمَامِ الَّذِي بَعْدَ الْإِمَامِ فَقَالَ طَهَارَةُ الْوِلَادَةِ وَحُسْنُ الْمُنْشَأِ وَلَا يَلْهُو وَلَا يَلْعَبُ.

Muhammad Ibn Yahya from Muhammad Ibn Isma'il from `Ali Ibn al-Hakam from Mu'awiya Ibn Wahb. He said:

I asked Abu Jafar^{asws} (Imam Mohammed Baqir^{asws}) What is the sign of being an Imam after the preceding Imam? The Imam said: 'Being of pure birth, having good upbringing and not trifling or engaging in play (amusements).¹⁷⁰

The above Hadith from Al-Kafi clarifies even more that all Imams^{asws} would never engage in trifle or play. And Imam Musa Al-Kazim^{asws} was the 7th Imam^{asws} after Imam Jafar Al-Sadiq^{asws} and not necessarily the last Imam^{asws} (Al-Qa'im^{asws}).

حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ عِلْمِ الْعَالِمِ فَقَالَ يَا جَابِرُ إِنَّ فِي الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ خَمْسَةَ أَرْوَاحٍ رُوحَ الْفُلُسِّ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْحَيَاةِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ فِرُّوحُ الْفُلُسِّ يَا جَابِرُ عَلِمْنَا مَا تَحْتَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى ثُمَّ قَالَ يَا جَابِرُ إِنَّ هَذِهِ الْأَرْوَاحَ يُصِيبُهُ الْخَدَنَانِ إِلَّا أَنَّ رُوحَ الْفُلُسِّ لَا يَلْهُو وَلَا يَلْعَبُ.

It has been narrated to us by come of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir, who has said:

¹⁶⁸ الكافي (ط - الإسلامية)، ج 1، ص: 311

¹⁶⁹ الغيبة للنعماني، النص، ص: 327

¹⁷⁰ الكافي (ط - الإسلامية)، ج 1، ص: 285

'I asked Abu Ja'far^{asws} him^{asws} about the knowledge of the knowledgeable one^{asws}'. He^{asws} said: 'O Jabir, In the Prophets^{as} and the Successors^{as} there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, the^{as} comes to know all that is from underneath the Throne to what is below the Earth'. Then he^{asws} said: 'O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not trifle, nor with play'.¹⁷¹

From 'tashayyu.org'

Commentary: So, it seems clear in the recurrence of this expression that there is some connection being made in this expression between the status of an Imam in general, Imam Musa al-Kazhim عليه السلام, and in particular his status as the Qa'im – the Holy Spirit that is from Allah. There is also another profound similarity here between the Qa'im and 'Isa ibn Maryum عليه السلام, the Spirit of Allah and the Messiah.

Response to Tashayyu.org:

The above commentary is ambiguous and based on analogy, which is the sign of infirm beliefs – since conclusions based on similarity are sought.

'Tashayyu.org' Quotes the following Hadith

Witnessing the hajj in the ghayba

[From Nu'mani's Kitab al-Ghayba]:

15 - حدثنا عبد الواحد بن عبد الله، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، عن الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثنى، عن زرارة، قال: "سمعت أبا عبد الله (عليه السلام) يقول: إن للقائم غيبتين يرجع في إحداهما وفي الأخرى لا يدري أين هو، يشهد المواسم، يرى الناس ولا يرونه "

`Abd al-Wahid from Ahmad b. Muhammad b. Ribah from Ahmad b. `Ali al-Himyari from al-Hasan from `Abd al-Karim b. `Amr from Ibn Bukayr and Yahya b. al-Muthanna from Zurara. He said: I heard Abu `Abdillah عليه السلام saying: There are two ghaybas for the Qa'im, he will return in one of them and in the other it will not be known where he is, he will witness the fairs, seeing the people while they do not see him.

16 - حدثنا محمد بن يعقوب الكليني، عن الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل، عن يحيى بن المثنى، عن عبد الله بن بكير، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام) أنه قال: "للقائم غيبتان يشهد في إحداهما المواسم يرى الناس ولا يرونه فيه "

Muhammad b. Ya`qub al-Kulayni from al-Husayn b. Muhammad from Ja`far b. Muhammad from al-Qasim b. Isma'il from Yahya b. al-Muthanna from `Abdullah b. Bukayr from `Ubayd b. Zurara from Abu `Abdillah عليه السلام. He said: There are two ghaybas for the Qa'im, in one of them he will witness the fairs, seeing the people while they do not see him in it.

Commentary: The fairs here appear to be referring to the fairs of the hajj. The reason this should be of interest to our discussion is how it mentions that in one of the two ghaybas, the Qa'im will witness it, implying that in the other he will not. The question here though is how would this apply to the belief in the twelfth Imam? That is, would Twelvers say that for 72 years he never attended hajj, and now does, or that for 72 years he did and now never does? Either way it creates a dilemma for them.

¹⁷¹ بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 447

Now from the Waqifi angle though, it makes sense. After all, the first ghayba was the first imprisonment of the Righteous Servant عليه السلام, so it would be understandable he would not have performed hajj in that time. The second ghayba though has his divine saving from the second imprisonment, and so since then one can see how he could be present to the hajj thereafter. It is interesting, though, how it says he sees the people while they do not see him, which makes the Waqifi understanding of the Imam's metaphysical existence seem far more acceptable, an Imam whose existence transcends the limits of the physical body.

Response to 'tashayyu.org'

The above conclusions are taken completely out of context by the 'Tashayyu.org' as there are many Ahadith on this topic. We present Ahadith quoted above and cite additional Ahadith:

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ رِجَالٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْجَمْعِيُّ عَنْ الْحَسَنِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ ابْنِ بُكَيْرٍ وَ يَحْيَى بْنِ الْمُثَنَّى عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلْقَائِمِ غَيْبَتَيْنِ يَرْجِعُ فِي إِحْدَاهُمَا وَ فِي الْأُخْرَى لَا يُدْرَى أَيْنَ هُوَ يَشْهَدُ الْمَوَاسِمَ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ.

Abd al-Wahid from Ahmad Ibn Muhammad Ibn Ribah from Ahmad Ibn `Ali al-Himyari from al-Hasan from `Abd al-Karim Ibn `Amr from Ibn Bukayr and Yahya Ibn al-Muthanna from Zurara. He said:

I heard Abu `Abd Allah^{asws} saying: There are two ghaybas for the Qa'im^{asws}, he^{asws} will return in one of them and in the other it will not be known where he^{asws} is, he^{asws} will (still) witness the reasons (of Hajj), seeing the people while they do not see him.¹⁷²

حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيُّ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لِلْقَائِمِ غَيْبَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوَاسِمَ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ فِيهِ.

Muhammad Ibn Ya`qub al-Kulayni from al-Husayn Ibn Muhammad from Ja`far Ibn Muhammad from al-Qasim Ibn Isma'il from Yahya Ibn al-Muthanna from `Abdullah Ibn Bukayr from `Ubayd Ibn Zurara Who says:

Abu Abd Allah^{asws} said: There are two ghaybas for the Qa'im, in one of them he^{asws} will witness the seasons (of Hajj), he^{asws} sees the people but they do not see him^{asws}.¹⁷³

Additional Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةٌ الْعِيبَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ شِيعَتِهِ وَ الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Is'haq Bin Ammar who said,

¹⁷² الغيبة للنعماني، النص، ص: 175

¹⁷³ الغيبة للنعماني، النص، ص: 176

'Abu Abdullah^{asws} said: 'For Al-Qaim^{asws}, there would be two Occultations, one of them short and the other one long. During the first Occultation, it would not be known which place he^{asws} is in except for special ones of his^{asws} Shias; and the other (Occultation), it would not be known which place he^{asws} is in except for special ones of the ones in his^{asws} Wilayah'.¹⁷⁴

It is interesting to note that general public knew, thousands of them, that where Imam Musa Al-Kazim^{asws} was (in the prison of Haroon Al-Rashid) in particular the enemies – so the concept of 'Ghayba' would not be applicable to the 7th of Imam^{asws} (as believed by the Waqifites)

حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الصَّيْرِي قَالَ حَدَّثَنَا يَحْيَى بْنُ الْمُثَنَّى الْعَطَّارُ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَفْتَقِدُ النَّاسُ إِمَامًا يَشْهَدُ الْمَوَاسِمَ يَرَاهُمْ وَلَا يَرُونَهُ.

It has been narrated by Mohammed Ibn Hamam, from Jafar Ibn Mohammed Ibn Malak, from Al-Hassan Ibn Mohammed Al-Sirafi, from Yahiya Ibn Al-Musna Al-Atar, from Abd Allah Ibn Buker, from Ubaid Ibn Zarara, who says:

Abi Abd Allah^{asws} said: People will miss an Imam^{asws}. He^{asws} attends the reasons (of Hajj). He^{asws} sees the people but they do not see him^{asws}.¹⁷⁵

Therefore in all Ahadith (when we try to understand the topic and matter under discuss) it becomes clear that there are two Ghaybas, in one of those the Qa'im^{asws} will return back to people (or will be in contact with them) but in the second one no one would know where he^{asws} is or has gone to. But he^{asws} will still attend/witness Hajj but people will not be able to recognise him.

From 'tashayyu.org'

The living Imam

[From Najashi's Kitab al-Rijal (the entry on Muhammad b. al-Hasan b. Shamun)]:

أبا عبد الله بن عياش حكى عن أبي طالب الأنباري أنه قال: حدثني الحسين بن القاسم بن محمد بن أيوب بن شمون قال: حدثني محمد بن الحسن قال: سمعت أبا الحسن موسى عليه السلام يقول: " من أخبرك أنه مرضني وغسلني وحنطني وكفنني وألحدني و قبرني ونفض يده من التراب، فكذبه ". وقال: " من سأل عني فقل حي والحمد لله. لعن الله من سئل عني فقال مات ".

Abu `Abdillah b. `Ayyash related from Abu Talib al-Anbari that he said: al-Husayn b. al-Qasim b. Muhammad b. Ayyub b. Shamun narrated to us. He said: Muhammad b. al-Hasan narrated to me. He said: I heard Abu 'I-Hasan Musa عليه السلام saying: Whoever informs you that he has given me medical treatment, given me ghusl, given me hunut, enshrouded me, dug my grave and buried me, and shook his hand from the dirt, then declare him a liar.

And he said: Whoever is asked about me, say "(He is) alive, praise be to Allah." May Allah curse whoever is asked about me so he says "He died."

Response to Tashayyu.org:

¹⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 19

¹⁷⁵

The above statement from a relatively non-main source of Shia Ahadith ‘رجال النجاشي’^{asws}, 335 and is in denial to so many Ahadith even that of Imam Musa Al-Kazim^{asws}, and rejecting historical facts that Imam Musa Al-Kazim^{asws} was not poisoned by Haroon Rashid^{la} – by counting on one unreliable narrator and not taking into account several ahadith dealing with the martyrdom Imam Musa Al-Kazim^{asws}.

The proof of the Imamatus of the 12 Imams^{asws} negates these false and baseless claims (presented in the main body of the article). There are several Ahadith describing the ‘Shahadat’ of Imam Musa Al-Kazim^{asws}, however, we present one Hadith below from Al-Kafi (one of the primary/main source Ahadith books) where Imam Musa Al-Kazim^{asws} gives the News of his^{asws} ‘Shahadat’ (Martyrdom).

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَيْفِ بْنِ عَمِيْرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ الْعَبْدَ الصَّالِحَ يُنْعَى إِلَى رَجُلٍ نَفْسَهُ فُقِلَتْ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شِيعَتِهِ فَأَلْتَقَيْتُ إِلَيْ شَيْبَةَ الْمُعْصَبِ فَقَالَ يَا إِسْحَاقُ قَدْ كَانَ رُشَيْدُ الْحَجَرِيِّ يَعْلَمُ عِلْمَ الْمَنَابَا وَ الْبَلَايَا وَ الْإِمَامَ أَوَّلَى يَعْلَمُ ذَلِكَ

Ahmad ibn Mahziyar, may Allah grant him blessing, has narrated from Mohammed ibn Ali, from Sayf ibn Umayra from Ishaq ibn Ammar who has said:

Once I heard the ‘الْعَبْدُ الصَّالِحُ’ the pious servant of Allah (Imam Musa Al-Kazim^{asws}) giving the news of his^{asws} own death to a man. I thought that he may or may not know when a person from his Shia (followers) dies. He turned to me as if upset and said: ‘O Ishaq, ‘رُشَيْدُ الْحَجَرِيِّ’ possessed the knowledge of deaths and sufferings, (indeed), the necessity for such knowledge for the (Divine) Imam^{asws} is much greater.....(an extract)¹⁷⁶

‘Tashayyu.org’ Quotes the following Hadith

The Qa'im in Musawi Waqifism (III)

The armor of the Messenger صلى الله عليه وآله and the Qa'im عليه السلام

In al-Kafi we find the following hadith:

وبهذا الاسناد، عن أحمد بن محمد قال: حدثني أبو علي الأرجاني الفارسي عن عبد الرحمن بن الحجاج قال: سألت عبد الرحمن في السنة التي أخذ فيها أبو الحسن الماضي عليه السلام فقلت له: إن هذا الرجل قد صار في يد هذا وما ندري إلى ما يصير فهل بلغك عنه في أحد من ولده شيء؟ فقال لي: ما ظننت أن أحدا يسألني عن هذه المسألة، دخلت على جعفر بن محمد في منزله فإذا هو في بيت كذا في داره في مسجد له وهو يدعو وعلى يمينه موسى بن جعفر عليه السلام يؤمن على دعائه، فقلت له، جعلني الله فداك قد عرفت انقطاعي إليك وخدمتي لك، فمن ولي الناس بعدك؟ فقال: إن موسى قد لبس الدرع وساوى عليه، فقلت له: لا احتاج بعد هذا إلى شيء.

[al-Kafi] Abu `Ali al-Arrajani asked `Abd ar-Rahman b. al-Hajjaj in the year in which Abu `I-Hasan عليه السلام was taken: This man has fallen into the hand of this, and we do not know what will happen to him, so has there reached you from him anything regarding one of his children?

So he said to me: I do not think that anyone has asked me about this issue. I had entered upon Ja'far b. Muhammad in his home, and he was in a house thus in his home in a mosque of his. And he was supplicating and on his right was Musa b. Ja'far عليه السلام, following his supplication.

¹⁷⁶ الكافي (ط - الإسلامية)، ج 1، ص: 484

So I said to him: May I be made your ransom, you have recognized that my end is unto you, and my service to you, so who is the master (wali) of the people after you?

So he said: Musa has donned the armor and it fit him.

So I said to him: I do not require anything after this.

One significance of this report is to indicate that al-Kazhim عليه السلام is the next Imam after as-Sadiq عليه السلام. However with the statement that the armor fit him, we can see that there is another profound significance to it that is understood by referring to other narrations on the subject of said armor, and the role of the Qa'im in regards to it:

الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبيان بن عثمان، عن فضيل بن يسار، عن أبي عبد الله عليه السلام قال: لبس أبي درع رسول الله صلى الله عليه وآله ذات الفضول فخطت ولبستها أنا ففضلت.

[al-Kafi] Fudayl b. Yasar said that Abu `Abdillah عليه السلام said: My father donned the armor of the Messenger of Allah صلى الله عليه وآله – Dhat al-Fudul – and it marked (the ground, being too tall for him) and I donned it and it was in excess.

وإن عندي لسيف رسول الله صلى الله عليه وآله وإن عندي لراية رسول الله صلى الله عليه وآله ودرعه ولامته ومغفره، فإن كانا صادقين فما علامة في درع رسول الله صلى الله عليه وآله؟ وإن عندي لراية رسول الله صلى الله عليه وآله المغلبة، وإن عندي ألواح موسى وعصاه، وإن عندي لخاتم سليمان بن داود، وإن عندي الطست الذي كان موسى يقرب به القراب، وإن عندي الاسم الذي كان رسول الله صلى الله عليه وآله إذا وضعه بين المسلمين والمشركين لم يصل من المشركين إلى المسلمين نشابة وإن عندي لمثل الذي جاءت به الملائكة. ومثل السلاح فينا كمثل التابوت في بني إسرائيل، في أي أهل بيت وجد التابوت على أبوابهم أوتوا النبوة ومن صار إليه السلاح منا أوتي الإمامة، ولقد لبس أبي درع رسول الله صلى الله عليه وآله فخطت على الأرض خطيطا ولبستها أنا فكانت وكانت وقائمتنا من إذا لبسها ملاها إن شاء الله.

[al-Kafi] In a report from Sa'id as-Simman wherein Abu `Abdillah عليه السلام was refuting the claims of some Zaydis in regards to `Abdullah b. al-Hasan having the sword of the Messenger of Allah صلى الله عليه وآله in his possession:

And indeed the sword of the Messenger of Allah صلى الله عليه وآله is with me, and indeed the standard of the Messenger of Allah صلى الله عليه وآله is with me, and his lamma, and his helmet. So if (those two Zaydis) are truthful, then what is the sign in the armor of the Messenger of Allah صلى الله عليه وآله? And indeed the victorious standard of the Messenger of Allah صلى الله عليه وآله is with me. And indeed the tablets of Musa and his staff are with me. And indeed the ring of Sulayman is with me. And indeed the vessel with which Musa would offer the sacrifice with is with me. And indeed the name which when the Messenger of Allah صلى الله عليه وآله would put it between the Muslims and the mushrikeen, no arrow from the mushrikeen would reach to the Muslims. And indeed, the like of what the angels brought is with me.

Response to Tashayyu.org:

From the above Ahadith, 'tashayyu.org. is trying to prove, indirectly from Ahadith that the armor of Rasool Allah would only fit 'Qa'im' and no other Imam^{asws} and in one Hadith it is written 'Musa^{asws} has donned the armor and it fit him.'. However, nowhere in the Hadith it is mentioned that it was the armor of Rasool Allah^{saww}. This is a typical example of 'Istnbat' (an analytical tool of Ijtihad), where conclusions are drawn based on assumptions and presumptions.

We, however, present the following Hadith in which the signs of a Divine Imam^{asws} are presented:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لِلْإِمَامِ عَشْرُ عَلَامَاتٍ يُوَلَّدُ مَطْهَرًا مَخْتُونًا وَإِذَا وَقَعَ عَلَى الْأَرْضِ وَقَعَ عَلَى رَاحَتِهِ رَافِعًا صَوْتَهُ بِالشَّهَادَتَيْنِ وَلَا يُجَنَّبُ وَتَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ وَلَا يَتَنَاءَبُ وَلَا يَتَمَطَّى وَيَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ أَمَامِهِ وَنَجْوُهُ كَرَائِحَةِ الْمِسْكِ وَالْأَرْضُ مُوَكَّلَةٌ بِسِتْرِهِ وَ

اِبْتِلَاعِهِ وَ إِذَا لَيْسَ دِرْعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَتْ عَلَيْهِ وَفَقاً وَ إِذَا لَيْسَ هَا غَيْرُهُ مِنَ النَّاسِ طَوِيلُهُمْ وَ قَصِيرُهُمْ زَادَتْ عَلَيْهِ شِبْرًا وَ هُوَ مُحَدَّثٌ إِلَى أَنْ تَنْقُضِي أَيَّامُهُ .

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'For the Imam^{asws} there are ten signs – He^{asws} would be Blessed clean; circumcised; and when he^{asws} falls upon the ground, would fall upon his^{asws} palms, raising his^{asws} voice with the two testimonies; and he^{asws} would not be with impurity; and his^{asws} eyes would sleep but his^{asws} heart would not sleep; and he^{asws} neither yawns nor stretch (his^{asws} limbs; and he^{asws} sees from his^{asws} behind just as he^{asws} sees from his^{asws} front; and his^{asws} secretion (sweat, etc.) is the aroma of musk and the earth has been allocated with devouring it by concealing it and swallowing it; and when he^{asws} wears the armour of Rasool-Allah^{saww}, it would be upon him^{asws} harmoniously (fit exactly), and when others from the people wear it, it would be either too long with them or too short with them, increasing upon them by a palm's width; and he^{asws} would be a *Muhaddath* (the one whom the Angels discuss with), until the expiry of his^{asws} days'.¹⁷⁷

'Tashayyu.org' Quotes the following Ahadith

The funeral of Isma'il b. Ja'far

وروي عن زرارة بن أعين، أنه قال: " دخلت على أبي عبد الله (عليه السلام) وعن يمينه سيد ولده موسى (عليه السلام) وقدامه مرقد مغطى، فقال لي: يا زرارة، جئني بدَّاود بن كثير الرقي وحمران وأبي بصير، ودخل عليه المفضل بن عمر، فخرجت فأحضرتة من أمرني بإحضاره، ولم يزل الناس يدخلون واحدا إثر واحد حتى صرنا في البيت ثلاثين رجلا، فلما حشد المجلس قال: يا داود، اكشف لي عن وجه إسماعيل، فكشفت عن وجهه.

[Ghayba an-Nu'mani] And it is narrated from Zurara b. A`yan that he said: I entered upon Abu `Abdillah عليه السلام and to his right was the master (sayyid) of his children, Musa عليه السلام, and in front of him was a covered bed. So he said to me: O Zurara, bring Dawud b. Kathir ar-Riqqi, Humran, and Abu Basir. And al-Mufaddal b. `Umar entered upon him. So I went out and brought whoever whose fetching he had commanded me. And the people did not cease entering, one after another, until we had become thirty men in the house. So when the assembly had gathered, he said: O Dawud, uncover for me the face of Isma'il. So I (he, in al-Manaqib) uncovered his face.

فقال أبو عبد الله (عليه السلام): يا داود، أحي هو أم ميت؟ قال داود: يا مولاي، هو ميت، فجعل يعرض ذلك على رجل رجل حتى أتى على آخر من في المجلس وانتهى عليهم بأسرهم، كل يقول: هو ميت، يا مولاي.

So Abu `Abdillah عليه السلام said: O Dawud, is he alive or dead?

Dawud said: O my master, he is dead. So he set about presenting that to each man until he came upon the last one in the assembly and ended up upon them completely, each saying: He is dead, O my master.

فقال: اللهم اشهد، ثم أمر بغسله وحنوطه وإدراجه في أثوابه، فلما فرغ منه قال للمفضل: يا مفضل، احسر عن وجهه، فحسر عن وجهه، فقال: أحي هو أم ميت؟ فقال: ميت. قال: اللهم اشهد عليهم، ثم حمل إلى قبره، فلما وضع في لحدده، قال: يا مفضل، اكشف عن وجهه، وقال للجماعة: أحي هو أم ميت؟ قلنا له: ميت.

¹⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 93 H 8

So he said: Allahumma, bear witness. Then he commanded his ghusl and hunut, and inserting into his garments. So when he was finished with that, he said to al-Mufaddal: O Mufaddal, unveil his face. So he unveiled his face. So he said: Is he alive or is he dead?

So he said: Dead.

He said: Allahumma, bear witness over them. Then he was borne to his grave, and when he was placed in his tomb, he said: O Mufuddal, uncover his face. And he said to the group: Is he alive or dead?

So we said to him: Dead.

فقال: اللهم اشهد واشهدوا فإنه سيرتاب المبطلون، يريدون إطفاء نور الله بأفواههم - ثم أوماً إلى موسى (عليه السلام) - والله متم نوره ولو كره المشركون، ثم حثونا عليه التراب، ثم أعاد علينا القول، فقال: الميت المحنط المكفن المدفون في هذا اللحد من هو؟ قلنا: إسماعيل.

So he said: Allahumma, I bear witness and they bear witness that that the invalidators shall doubt, wanting to extinguish the light of Allah by their mouths. Then he pointed to Musa عليه السلام: And Allah will complete His light even though the mushrikun be averse (ref. 61:8). Then they impelled the dirt upon him, then he repeated to us the saying. So he said: The deceased person with hunut and kafan who is buried in this tomb, who is he?

We said: Isma'il.

قال: اللهم اشهد، ثم أخذ بيد موسى (عليه السلام)، وقال: هو حق، والحق منه إلى أن يرث الله الأرض ومن عليها "

He said: Allahumma, bear witness. Then he took the hand of Musa عليه السلام and said: He is true and the truth is from him until Allah inherits the Earth and whoever is upon it.

ووجدت هذا الحديث عند بعض إخواننا، فذكر أنه نسخه من أبي المرجى بن محمد الغمر التغلبي، وذكر أنه حدثه به المعروف بأبي سهل يرويه عن أبي الفرج وراق بندار القمي، عن بندار، عن محمد بن صدقة، ومحمد بن عمرو، عن زرارة.

And we found this hadith with one of our brethren, and he mentioned that he transcribed it from Abu 'I-Marja b. Muhammad al-Ghumar at-Taghlabi. And he mentioned that al-Ma'ruf (?) had narrated is by Abu Sahl narrating it from Abu 'I-Faraj the scribe (?) of Bandar al-Qummi from Bandar from Muhammad b. Sadaqa and Muhammad b. `Amr from Zurara.

وأن أبا المرجى ذكر أنه عرض هذا الحديث على بعض إخوانه، فقال: إنه حدثه به الحسن بن المنذر بإسناد له عن زرارة، وزاد فيه: أن أبا عبد الله (عليه السلام) قال: والله ليظهرن عليكم صاحبكم وليس في عنقه لأحد بيعه، وقال: فلا يظهر صاحبكم حتى يشك فيه أهل اليقين، قل هو نبأ عظيم أنتم عنه معرضون.

And Abu 'I-Marja mentioned that he presented this hadith to one of his brethren, and he said that al-Hasan b. al-Mundhar had narrated it to him by his isnad from Zurara. And he added in it that Abu `Abdillah عليه السلام said:

By Allah, your sahib will appear over you while there is no allegiance to anyone in his neck. And he said: Your sahib will not appear until the people of certainty doubt regarding him, "Say: it is mighty tiding from which you are turning away" (38:67-68)

Commentary:

The hadith establishes two things. One is the certainty regarding the death of Isma'il, thus nullifying his succession to his father. The Isma'ili response that it was a ruse on his father's part does not make much sense, in that it would be requiring us to believe that as-Sadiq عليه السلام deceived his own followers here, making them to believe in the death of the next Imam and concealing it from them which would have thereby left them in deliberate confusion as to who the next Imam would be. While the appointment of the next Imam can be expected to have been a guarded affair, the Imam deceiving his Shi'a about the matter and obligating them to

believe a falsehood would not be. As to why the Imam would have taken such extraordinary steps (uncovering his face, having everyone testify to it being Isma'il and that he was dead, etc), it is easy to understand in that he knew the speculation that some held regarding the status of Isma'il as the one they expected to be the next Imam, and one could say he knew of the widescale movement that arise after him basing itself this very idea. Again, to say this was a ruse would put one in a bind, requiring us to disbelieve in the apparent actions and words of our Imam. If one brings up taqiyya as the counter response, with taqiyya there needs to be a counter evidence to demonstrate its opposite. For instance, if an Imam says in one place X, and X lines up to the `Ammi view and we suspect it may have been under taqiyya, then to prove that we need Y to establish its counter.

The other point to address with this though which is more directly related to the Waqifi issue is what is being said about Musa عليه السلام here. It is apparent on reading it that the Imam is indicating that Musa عليه السلام will be the next Imam, even if as is usually the case in such hadiths the exact words are not used. So by saying he is true and the truth is from him (another version of this found in Manaqib Aali Abi Talib reads that line are "he is truth and the truth is with him and the truth is from him), it is an indication that he would be the next Imam. What is to be pointed out here though to being a more implicit meaning is that this may be read as a possible indication of his being the Qa'im. The aforementioned part indicates his Imamate, but then it states "until Allah inherits the Earth and whoever is upon it" This could be an allusion to his being the Imam until the Earth is filled with justice and righteousness by the rise of the Qa'im (i.e. by Musa's عليه السلام rise).

What is also to be noted is that the aya referred to here about the light of Allah being completed (61:8, referred to in this recension, but quoted in the Manaqib version), and which as-Sadiq is clearly pointing to Musa عليه السلام as being the referent, is given this explanation in al-Qummi's Tafsir:

قوله: { يريدون ليطفوا نور الله بأفواههم والله متم نوره } قال بالقائم من آل محمد عليهم السلام حتى إذا خرج يظهره الله على الدين كله حتى لا يعبد غير الله وهو قوله: " يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً ".

His saying "They desire to extinguish with their mouths, the light of Allah; but Allah will perfect His light" He said: By the Qa'im of the Aal Muhammad عليهم السلام so that when he comes out, Allah will make him victorious over all religion until (or: so that) none by Allah is worshipped. And it is his saying "He will fill the Earth with equity and justice as it had been filled with oppression and injustice"

an-Nu'mani then goes through the sources of this hadith up to Zurara, and mentioned an extension to it where as-Sadiq عليه السلام is clearly talking about the Qa'im. So he mentions about the conditions of the time of the zhuhur of their "sahib" (in this context referring to the Qa'im), about there being no bay'a on his neck at the time, and that the people of certainty will doubt about him.

The question here is why would the Imam shift from the topic of the Imamate of Musa عليه السلام straight to the rise of the Qa'im if the two were not meant to be connected in some way? The most straightforward answer – coupled with the way he was referring to the status of Musa عليه السلام and the aya quoted about him – is that they are connected and in fact the same, that is, Musa is the sahib who is going to rise, who will be the Imam until Allah inherits the Earth and everyone upon it, the one who will fill it with justice, and thus who is the Qa'im.

Response to 'tashayyu.org'

و رُوِيَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ أَنَّهُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عَنْ يَمِينِهِ سَيِّدُ وَلَدِهِ مُوسَى ع وَ قُدَّامَهُ مَرْقَدٌ مُعْطًى فَقَالَ لِي يَا زُرَّارَةُ جَنِّ بِلَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ وَ حُرَّانَ وَ أَبِي بَصِيرٍ وَ دَخَلَ عَلَيْهِ الْمُفَضَّلُ بْنُ عُمَرَ فَعَرَّجْتُ فَأَخْبَرْتُهُ مَنْ أَمَرَنِي بِإِخْصَارِهِ وَ لَمْ يَزَلِ النَّاسُ يَدْخُلُونَ وَاحِدًا أَتَرَ وَاحِدٍ حَتَّى صِرْنَا فِي الْبَيْتِ ثَلَاثِينَ رَجُلًا فَلَمَّا حَشَدَ الْمَجْلِسُ قَالَ يَا دَاوُدُ أَكْشِفْ لِي عَنْ وَجْهِ إِسْمَاعِيلَ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا دَاوُدُ أَ حَيٌّ هُوَ أَمْ مَيِّتٌ قَالَ دَاوُدُ يَا مَوْلَايَ هُوَ مَيِّتٌ فَجَعَلَ يَغْرِضُ ذَلِكَ عَلَى رَجُلٍ رَجُلٍ حَتَّى أَتَى عَلَى آخِرِ مَنْ فِي الْمَجْلِسِ وَ انْتَهَى عَلَيْهِمْ بِأَسْرِهِمْ كُلٌّ يَقُولُ هُوَ

مَيِّتَ يَا مَوْلَايَ فَقَالَ اللَّهُمَّ اشْهَدْ ثُمَّ أَمَرَ بِغُسْلِهِ وَ حُنُوطِهِ وَ إِدْرَاجِهِ فِي أَنْوَابِهِ فَلَمَّا فَرَغَ مِنْهُ قَالَ لِلْمُفَضَّلِ يَا مُفَضَّلُ احْسِرْ عَنْ وَجْهِهِ فَحَسَرَ عَنْ وَجْهِهِ فَقَالَ أَيْ حَيٍّ هُوَ أَمْ مَيِّتٌ فَقَالَ مَيِّتٌ قَالَ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ ثُمَّ حُمِلَ إِلَى قَبْرِهِ فَلَمَّا وَضِعَ فِي خَدِّهِ قَالَ يَا مُفَضَّلُ اكْشِفْ عَنْ وَجْهِهِ وَ قَالَ لِلْجَمَاعَةِ أَيْ حَيٍّ هُوَ أَمْ مَيِّتٌ فَلَمَّا لَهُ مَيِّتٌ فَقَالَ اللَّهُمَّ اشْهَدْ وَ اشْهَدُوا فَإِنَّهُ سَيَرْتَابُ الْمُبْطِلُونَ يُرِيدُونَ إِطْفَاءَ نُورِ اللَّهِ بِأَفْوَاهِهِمْ ثُمَّ أَوْمَأَ إِلَى مُوسَى ع وَ اللَّهُ مُنِمْ نُورِهِ ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ ثُمَّ خَنَوْنَا عَلَيْهِ التُّرَابَ ثُمَّ أَعَادَ عَلَيْنَا الْقَوْلَ فَقَالَ الْمَيِّتُ الْمُخْطَطُ الْمَكْفَنُ الْمَدْفُونُ فِي هَذَا اللَّحْدِ مَنْ هُوَ فَلَمَّا إِسْمَاعِيلُ قَالَ اللَّهُمَّ اشْهَدْ ثُمَّ أَخَذَ بِيَدِ مُوسَى ع وَ قَالَ هُوَ حَقٌّ وَ الْحَقُّ مِنْهُ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا.

و وجدت هذا الحديث عند بعض إخواننا فذكر أنه نسخه من أبي المرجي بن محمد الغمر التعلبي و ذكر أنه حدثه به المعروف بأبي سهل يرويه عن أبي الفرج وراق بندار القمي عن بندار عن محمد بن صدقة و محمد بن عمرو عن زرارة و أن أبا المرجي ذكر أنه عرض هذا الحديث على بعض إخوانه فقال إنه حدثه به الحسن بن المنذر بإسناد له عن زرارة و زاد فيه أن أبا عبد الله ع قال و الله ليظهرن عليكم صاحبكم و ليس في عنقه لأحد بيعة و قال فلا يظهر صاحبكم حتى يشك فيه أهل اليقين

قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنتُمْ عَنْهُ مُعْرِضُونَ

(It was narrated that Zurara bin A'yun had said:

“One day I visited Abu Abdullah as-Sadiq (s). On his right side there was the master of his sons Musa (al-Kadhim) (s) and before him there was a covered coffin.

He^{asws} (the Imam) said to me: “O Zurara, send for Dawood bin Katheer, Hamran and Abu Baseer to come.” Then al-Mufadhdhal bin Umar came in. I left to bring those persons. People began to come one after the other until we became about thirty men inside the house. When the house became crowded, Abu Abdullah as-

Al-Sadiq^{asws} said: “O Dawood, uncover the face of Issma'eel!” Dawood uncovered Issma'eel's face.

Abu Abdullah Al-Sadiq (s) said: “O Dawood, is he alive or dead?”

Dawood said: “O my master^{asws}, he is dead.”

Abu Abdullah Al-Sadiq^{asws} asked everyone in the house the same question after showing them the dead body of his son and all of them answered that he was dead.

Then he^{asws} said: “O Allah^{azwj}, witness!” He ordered to wash the dead (according to the Islamic rituals) and to put him into his last clothing.

When everything was finished, Abu Abdullah Al-Sadiq^{asws} said to al-Mufadhdhal: “O Mufadhdhal, uncover his face!” Al-Mufadhdhal did. Abu Abdullah Al-Sadiq^{asws} said to him: “Is he alive or dead?” He said: “He is dead.” Abu Abdullah Al-Sadiq^{asws} said: “O Allah^{azwj}, be the witness over them!”

Then Issma'eel was carried to his grave. When he was put into the grave, Abu Abdullah Al-Sadiq^{asws} said: “O Mufadhdhal, uncover his face!”

He^{asws} asked then all: “Is he alive or dead?”

We said: “He is dead.”

He^{asws} said: "O Allah^{azwj}, witness and you, O people witness because those, who follow falsehood, will doubt. They want to put out the light of Allah^{azwj} with their mouths-he^{asws} pointed to his^{asws} son Musa^{asws}-and Allah will not Consent expect to perfect His^{azwj} Light."

Then we began to pour soil over the dead. He^{asws} asked us again: "Who is the dead buried inside this grave?"

We said: "He is Issma'eel."

He^{asws} said: "O Allah, witness!"

Then he held the hand of his^{asws} son Musa^{asws} and said: "He (Al-Qa'im^{asws}) is a truth and the truth is from him until Allah inherits the earth and all there is on it. I have found this tradition with someone of our companions, who said that he had written it from Abul Murajja bin Muhammad al-Ghamr at-Taghlubi and he mentioned that Abu Sahl had narrated it to him from Abul Faraj the clerk of Bundar al-Qommi from Bundar from Muhammad bin Sadaqa and Muhammad bin Amr from Zurara.

Abu al-Murajja mentioned that he had shown this tradition to some of his companions, who had said that al-Hasan bin al-Munthir had narrated it to him from Zurara and added that Abu Abdullah Al-Sadiq^{asws} had said: "By Allah^{azwj}, your man will appear to you and ليس في عنقه لأحد بيعة" he will not have had any homage to anyone at all."

And he^{asws} said: Your man^{asws} will not appear until the people of truth will suspect him^{asws}. "Say: It is a message of importance. (And) you are turning aside from it."¹⁷⁸

Comments in Response to 'tashayyu.org'

The above Hadith narrates the details of the passing away of Imam Jafar Al-Sadiq^{asws}'s son Issmaeel, and Imam^{asws} gives the News of the coming of 'Al-Qa'im^{asws}, and says there will not be any homage (Bayat) restrictions on him^{asws} at all, which cannot be applied to Imam Musa Al-Kazim^{asws}, who had many restrictions imposed on him^{asws} by the Abbasid ruler - Mamoon Al-Rashid^{la}.

From 'tashayyu.org'

Du`a Iftitah

A famous and well known supplication is the Du`a Iftitah which is recommended to be recited during the month of Ramadan.

The isnad of the hadith is as follows:

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ عَبْدِ صَالِحٍ ع

¹⁷⁸ الغيبة للنعماني، النص، ص: 328

Muhammad b. Ya`qub from `Ali b. Ibrahim from his father from Ibn Mahbub from `Ali b. Ri'ab from a Righteous Servant^{asws} (Imam Musa Al-Kazim^{asws}).

[This is a clear statement of the ghayba of the Imam. How would this have made any sense to someone hearing the hadith in that time and for the next hundred years if the referent was supposed to be someone in the future? But to one hearing it from the Qa'im himself, in whose life he would be imprisoned and kept away from his Shi'a, then to go into the greater ghayba, it makes perfect sense. So here we have a du'a which seen in its original context, and stripped of the later additions, provides a clear proof of and a beautiful statement of belief and prayer in the Qa'imiyya of the Righteous Servant who taught it].

Response to Tashayyu.org:

This is a long supplication, and we have presented the main point of 'tashayyu.org', where they claim that the above supplication cannot be for the future 'Qa'im^{asws}' but for Imam Musa Al-Kazim^{asws}, himself^{asws}, from whom the supplication is narrated.

However, 'tashayyu.org' has only confined it's interpretation to their doctrine and philosophy and to render for their belief that Imam Musa Al-Kazim^{asws} is the 'Qa'im^{asws}' while ignoring a number of Ahadith on this topic, for example we present one Hadith from Al-Kafi:

مُحَمَّدُ بْنُ عِيسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ ع قَالَ: تُكَرَّرُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءُ سَاجِداً وَ قَائِماً وَ قَاعِداً وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكَنَّكَ وَ مَتَى حَضَرَكَ مِنْ ذَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ ص - اللَّهُمَّ كُنْ لِي وَلِيّاً فَالانِ بْنِ فَالانِ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيّاً وَ حَافِظاً وَ نَاصِراً وَ دَلِيلاً وَ قَائِداً وَ عَوْناً وَ عَيْناً حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعاً وَ تُنْتَعِهُ فِيهَا طَوِيلًا وَ تَقُولُ فِي اللَّيْلَةِ الرَّابِعَةِ

Mohammed ibn Isa has narrated through the chain of his narrators who has narrated the following:

'The virtuous ones^{asws} have said the following that you should repeat this prayer during the 23 night of the Month of Ramazan, while in prostration, standing, sitting and in all conditions and during the whole month if you can or whenever you remember in your lifetime. After you praise Allah^{azwj} and ask O Allah^{azwj}, Send Salawat^{asws} (on Mohammed^{saww} and Alay Mohammed^{asws}).

You should say: 'O Allah^{azwj}, for the person who possesses Your^{azwj} Authority, so and so Imam^{asws} (al-Hujjah Ibn Al-Hassan^{asws}) be in this hour and every hour, a guardian, protector, supporter, guide, leader, and helper (and an eye) until You^{azwj} settle him^{asws} on Your^{azwj} earth with obedience and Grant him^{asws} comfort for a long time.¹⁷⁹

In the above Hadith, the names are omitted due to the strict conditions of 'Ta'qeeya', however, some sources have included the 'name' instead of saying 'اللَّهُمَّ كُنْ لِي وَلِيّاً فَالانِ بْنِ فَالانِ' , see for example the underline arabic text from two Ahadith (quoted in Arabic only):

إقبال الأعمال (ط - القديمة)، ج 1، ص: 85

¹⁷⁹ Al-Kafi, Vol. 4, H 6598

الكافي ج : 4 ص : 162

فَمِنْ الرِّوَايَةِ فِي الدُّعَاءِ لِمَنْ أَشْرَفْنَا إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا ذَكَرَهُ جَمَاعَةٌ مِنْ أَصْحَابِنَا وَ قَدْ اخْتَرْتَنَا مَا ذَكَرَهُ ابْنُ أَبِي قُرَّةٍ فِي كِتَابِهِ: فَقَالَ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُثَيْدٍ بِإِسْنَادِهِ عَنِ الصَّالِحِينَ ع قَالَ: وَ كَرَّرَ فِي لَيْلَةٍ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ قَائِمًا وَ قَائِدًا وَ عَلَى كُلِّ خَالٍ وَ الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكْنَكَ وَ مَتَى حَضَرَكَ فِي ذَهْرِكَ تَقُولُ بَعْدَ تَمْجِيدِ اللَّهِ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ ع **اللَّهُمَّ كُنْ لَوْلِيَّكَ** الْقَائِمَ بِأَمْرِكَ الْحُجَّةَ مُحَمَّدَ بْنَ الْحُسَيْنِ الْمُهَدِّيِّ عَلَيْهِ وَ عَلَى آبَائِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ قَائِدًا وَ نَاصِرًا وَ دَلِيلًا وَ مُؤَيِّدًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوْلًا

المصباح للكفعمي (جنة الأمان الواقية)، ص: 586

اللَّيْلَةِ وَ أَتَمَّ عَلَيَّ مَا أَتَيْتَنِي لِإِيَّيْ عَبْدُكَ الْمُسْكِينُ الْمُسْتَكِينُ الضَّعِيفُ الْفَقِيرُ الْمُهِينُ اللَّهُمَّ لَا تَجْعَلْنِي نَاسِيًا لِذِكْرِكَ فِيمَا أَوْلَيْتَنِي وَ لَا غَافِلًا لِإِحْسَانِكَ فِيمَا أَعْطَيْتَنِي وَ لَا آيسًا مِنْ إِجَابَتِكَ وَ إِنْ أَطْلَأْتُ عَنِّي فِي سَرَاءٍ كُنْتُ أَوْ صَرَاءٍ أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ غَائِبَةٍ أَوْ بَلَاءٍ أَوْ بُؤْسٍ أَوْ نِعْمَاءٍ **إِنَّكَ سَمِيعُ الدُّعَاءِ**.

و عَنْهُمْ ع كَرَّرَ فِي لَيْلَةٍ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءَ سَاجِدًا وَ قَائِمًا وَ قَائِدًا وَ عَلَى كُلِّ خَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكْنَكَ وَ مَتَى حَضَرَكَ مِنْ ذَهْرِكَ تَقُولُ بَعْدَ تَمْجِيدِ اللَّهِ تَعَالَى وَ الصَّلَاةِ عَلَى نَبِيِّهِ ص **اللَّهُمَّ كُنْ لَوْلِيَّكَ** مُحَمَّدَ بْنَ الْحُسَيْنِ الْمُهَدِّيِّ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ قَائِدًا وَ نَاصِرًا وَ دَلِيلًا وَ عَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوِيلًا.

Also for example, we see from the following Hadith from Al-Kafi, the names of the some of sensitive enemies of Ahl Al-Bayt^{asws} were excluded from a Hadith—deliberately, by the narrators of the Hadith due to strict conditions of Taaqeeya (which still persists today):

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرْيَعٍ عَنْ الْحَبِيبِيِّ عَنْ الْحُسَيْنِ بْنِ ثَوْبَانَ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَلْعَنُ فِي ذُبْرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فَلَانٌ وَ فَلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فَلَانَةٌ وَ فَلَانَةٌ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أَخْتُ مُعَاوِيَةَ.

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from al-Khaybariy from al-Hussain ibn Thuwayr and abu Salmah al-Sarraj who have said the following:

'We heard abu 'Abd Allah^{asws} invoking curses on four men and four women after every obligatory Salat naming so and so and so on and Mu'awiyah, Hind and 'Umm al-Hakam – the sister of Mu'awiyah.'¹⁸⁰

From 'tashayyu.org'

Envied like Yusuf

يزيد بن أسباط قال: دخلت على أبي عبد الله (ع) في مرضته التي مات فيها، فقال لي: يا يزيد أترى هذا الصبي إذا رأيت الناس قد اختلفوا فيه فاشهد علي بأنني أخبرتك أن يوسف إنما كان ذنبه عند اخوته حتى طرحوه في الجب الحسد له حين أخبرهم أنه رأى أحد عشر كوكبا والشمس والقمر وهم له ساجدون، وكذلك لا بد لهذا الغلام من أن يحسد، ثم دعا موسى، وعبد الله، وإسحاق، ومحمدا، والعباس، وقال لهم: هذا وصي الأوصياء وعالم علم العلماء وشهيد على الأموات والأحياء، ثم قال: يزيد ستكتب شهادتهم ويسألون.

[al-Manaqib] Yazid b. Asbat said: I entered upon Abu `Abdillah عليه السلام in his illness in which he died. So he said to me: O Yazid, do you see this youth, when you see the people have differed regarding him, then testify upon me that I informed you that the sin of Yusuf according to his brothers until they cast him in the well was only jealousy for him when he

180 الكافي (ط - الإسلامية)، ج3، ص: 342

informed them that he had seen eleven stars and the sun and the moon, and they were prostrating to him. And likewise, surely this boy will be envied. Then he summoned Musa, `Abdullah, Ishaq, Muhammad, and al-`Abbas, and said to them: This is the Wasi of the Awsiya, and the `Alim of the knowledge of the `Ulama, and the witness over the dead and the living. Then he said: Yazid, their testimony shall be written and they will be questioned.

In fact, it found in another narration that one of the signs of the Qa'im is that he will be envied as Yusuf عليه السلام had been by his brothers:

حدثني علي بن محمد بن قتيبة، قال: حدثني الفضل، قال: حدثنا محمد ابن الحسن الواسطي، ومحمد بن يونس، قالوا: حدثنا الحسن بن قياما الصيرفي قال: سألت أبا الحسن الرضا عليه السلام فقلت: جعلت فداك ما فعل أبوك؟ قال: مضى كما مضى أبواؤه عليهم السلام. قلت: فكيف أصنع بحديث حدثني به زرعة بن محمد الحضرمي، عن سماعة ابن مهران، ان أبا عبد الله عليه السلام قال: إن ابني هذا فيه شبهة من خمسة أنبياء يحسد كما حسد يوسف عليه السلام ويغيب كما غاب يونس وذكر ثلاثة أخر قال: كذب زرعة ليس هكذا حديث سماعة، إنما قال: صاحب هذا الامر يعني القائم عليه السلام فيه شبهة من خمسة أنبياء، ولم يقل ابني.

[al-Kashshi] Ali b. Muhammad b. Qutayba from al-Fadl from Muhammad b. al-Hasan al-Wasiti and Muhammad b. Yunus from al-Hasan b. Qiyama as-Sayrafi. He said: I asked Abu 'l-Hasan ar-Rida, and said: May I be made your ransom, what did your father do? He said: He passed away as his fathers عليهم السلام passed away.

I said: So how will I act by a hadith which Zur'a b. Muhammad al-Hadrami narrated to me from Sama'a b. Mihran, that Abu `Abdillah عليه السلام said: This son of mine has a similarity in him from five prophets: he will be envied like Yusuf عليه السلام was envied, and he will disappear (go into ghayba) like Yunus disappeared, and he mentioned three others.

He said: Zur'a lied, the hadith of Sama'a was not thus. He only said: The sahib hadha 'l-amr, meaning the Qa'im عليه السلام, has a similiarity in him from five prophets, and he did not say "my son".

Response to Tashayyu.org:

Two Ahadith have been presented by 'tashayyu.org' under this title, in the first Hadith, 'مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج4، ص: 321', Imam Abu Abd Allah^{asws} (6th Imam) announces the 'Immamat' (Divine Leadership) of Imam Musa Al-Kazim^{asws}, which is true and is well recognised. In the second presented Hadith (by Al-Kashshi), Imam Ali Al-Reza^{asws} categorically decline that part where the narrator says, Al-Kazim^{asws} is the Qa'im^{asws}, by saying:

.... (Imam Al-Reza^{asws}) said: Zur'a lied, the hadith of Sama'a was not thus. He only said: The sahib hadha 'l-amr, meaning the Qa'im عليه السلام, has a similiarity in him from five prophets, but he^{asws} did not say "my son". Both Ahadith are presented below:

يَزِيدُ بْنُ أَسْبَاطٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي مَرَضَتِهِ الَّتِي مَاتَ فِيهَا فَقَالَ لِي يَا يَزِيدُ أ تَرَى هَذَا الصَّبِيَّ إِذَا رَأَيْتَ النَّاسَ قَدِ اخْتَلَفُوا فِيهِ فَأَشْهَدُ عَلَيَّ بِأَنِّي أَخْبَرْتُكَ أَنَّ يُوسُفَ إِذَا كَانَ ذَنْبُهُ عِنْدَ إِخْوَتِهِ حَتَّى طَرَحُوهُ فِي الْجُبِّ الْحَسَدَ لَهُ حِينَ أَخْبَرَهُمْ أَنَّهُ رَأَى أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ وَهُمْ لَهُ سَاجِدُونَ وَكَذَلِكَ لَا بُدَّ لِهَذَا الْعُلَامِ مِنْ أَنْ يُحْسَدَ ثُمَّ دَعَا مُوسَى وَ عَبْدِ اللَّهِ وَ إِسْحَاقَ وَ مُحَمَّدًا وَ الْعَبَّاسَ وَ قَالَ لَهُمْ هَذَا وَصِيُّ الْأَوْصِيَاءِ وَ عَالِمُ عِلْمِ الْعُلَمَاءِ وَ شَهِيدٌ عَلَى الْأَمْوَاتِ وَ الْأَحْيَاءِ ثُمَّ قَالَ يَا يَزِيدُ سَتَكْتُبُ شَهَادَتَهُمْ وَ يُسْتَلَوْنَ.

Yazid ibn Asbat said:

I entered upon Abu Abdillah^{asws} in his illness in which he^{asws} died. So he^{asws} said to me: O Yazid, do you see this youth^{asws}, when you see the people have differed regarding him^{asws}, then testify upon me^{asws} that I^{asws} informed you that the sin of

Yusuf according to his brothers until they cast him^{as} in the well was only jealousy for him^{as} when he^{as} informed them that he^{as} had seen eleven stars and the sun and the moon, and they were prostrating to him^{as}. And likewise, surely this boy^{asws} will be envied. Then he^{asws} summoned Musa^{asws}, Abdullah, Ishaq, Muhammad, and al-Abbas, and said to them: This is the Wasi of the Awsiya, and the Alim of the knowledge of the `Ulama, and the witness over the dead and the living. Then he^{asws} said: Yazid, their testimony shall be written and they will be questioned.¹⁸¹

904- أبو عمرو قال: سمعت حمويه، قال: زرعة بن محمد الحضرمي، واقفي. حدثني علي بن محمد بن قتيبة، قال: حدثني الفضل، قال: حدثنا محمد ابن الحسن الواسطي، و محمد بن يونس، قالوا: حدثنا الحسن بن قياما الصيرفي قال: سألت أبا الحسن الرضا عليه السلام فقلت: جعلت فداك ما فعل أبوك؟ قال: مضى كما مضى آباؤه عليهم السلام. قلت: فكيف أصنع بحديث حدثني به زرعة بن محمد الحضرمي، عن سماعة ابن مهران، ان أبا عبد الله عليه السلام قال: ان ابني هذا فيه شبه من خمسة أنبياء يحسد كما حسد يوسف عليه السلام و يغيب كما غاب يونس و ذكر ثلاثة آخر.

قال: كذب زرعة ليس هكذا حديث سماعة، انما قال: صاحب هذا الامر يعني القائم عليه السلام فيه شبه من خمسة أنبياء، و لم يقل ابني.

Ali ibn Muhammad ibn Qutayba from al-Fadl from Muhammad ibn al-Hasan al-Wasiti and Muhammad ibn Yunus from al-Hasan ibn Qiyama Al-Sayrafi. He said:

I asked Abu Al-Hasan Al-Reza^{asws}, and said: May I be made your^{asws} ransom, what did your father do? He said: He passed away as his fathers^{asws} passed away.

I said: So how will I act by a hadith which Zur`a ibn Muhammad al-Hadrami narrated to me from Sama`a ibn Mihran, that Abu Abd Allah^{asws} said: This son^{asws} of mine^{asws} has a similarity in him^{asws} from five prophets: he^{asws} will be envied like Yusuf^{as} was envied, and he^{asws} will disappear like Yunus^{as} disappeared, and he mentioned three others.

He^{asws} (Imam Al-Reza^{asws}) said: Zur`a lied, the hadith of Sama`a was not thus. He only said: The sahib hadha 'I-amr, meaning the Qa'im عليه السلام, has a similiarity in him from five prophets, but he^{asws} did not say "my son".¹⁸²

Additional Ahadith on Similarity of 'Al-Qa'im^{asws}' with Prophet Yusuf^{as}:

Below we present some Ahadith from 'Kamal Al-Deen' where Al-Qa'im^{asws}'s situation is compared with that of Prophet Yusuf^{as} and readers will realise that its on the hostility of the people, their disbelief on the 'presence' of the 'Al-Qa'im^{asws}' rather than the 'envy of the brothers' which has been portrayed by the 'tashayyu.org'.

Regarding the Occultation (Ghaibat) of Prophet Yusuf^{as}

و أما غيبة يوسف ع فإنها كانت عشرين سنة لم يدهن فيها و لم يكتحل و لم يتطيب و لم يمس النساء حتى جمع الله ليعقوب شمله و جمع بين يوسف و إخوته و أبيه و حالته كان منها ثلاثة أيام في الحب و في السجن بضع سنين و في الملك باقي سنيه و كان هو بمصر و يعقوب بفلسطين و كان

¹⁸¹ مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج4، ص: 321

¹⁸² رجال الكشي - اختيار معرفة الرجال (مع تعليقات مير داماد الأسترآبادي)، ج2، ص: 774

بينهما مسيرة تسعة أيام فاختلقت عليه الأحوال في غيبته من إجماع إخوته على قتله ثم إلقائهم إياه في غيابت الحب ثم بيعهم إياه بثمن بخس دراهم معدودة ثم بلواه بفتنة امرأة العزيز ثم بالسجن بضع سنين ثم صار إليه بعد ذلك ملك مصر و جمع الله تعالى ذكره شمله و أراه تأويل رؤياه

The period of the occultation of Prophet Yusuf^{as} was that of twenty years. During this time he never applied oil to his hair, did not use Kohl and perfume and didn't touch a woman till the time the Almighty Allah once more gathered the scattered family of Yaqoob and brought together Yusuf, his brothers, his father and maternal aunt. Of these twenty years he was in the well for three days and in the prison for some years. And for the remaining years he was the ruler. He was in Egypt while Yaqoob^{as} was in Palestine and the distance between them was only nine days of travel. He^{as} passed through various circumstances during the period of his occultation. Sometimes his^{as} brothers united to eliminate him and later changed the plan and decided to throw him^{as} down the well. Then they sold him^{as} as a slave for a minor sum of money. After that he^{as} was involved in the deceit and plot of the wife of the Egyptian king. Then he^{as} was forced to live in imprisonment for some years. After that he became the ruler of Egypt and in this way the Almighty Allah^{azwj} Reunited his^{as} family and fulfilled the vision he^{as} had seen.¹⁸³

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْهَيْثَمِيِّ عَنِ الْحُسَيْنِ الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدِمَ أَعْرَابِيٌّ عَلَى يُوسُفَ لِيَشْتَرِيَ مِنْهُ طَعَاماً فَبَاعَهُ فَلَمَّا فَرَعَ قَالَ لَهُ يُوسُفُ أَيْنَ مَنَزْلُكَ - قَالَ لَهُ بِمَوْضِعٍ كَذَا وَ كَذَا قَالَ فَقَالَ لَهُ فَإِذَا مَرَرْتَ بِوَادِي كَذَا وَ كَذَا فَتَقِفْ فَتَنَادِ يَا يَعْقُوبُ يَا يَعْقُوبُ فَإِنَّهُ سَيَخْرُجُ إِلَيْكَ رَجُلٌ عَظِيمٌ جَمِيلٌ حَسِيمٌ وَسِيمٌ فَقُلْ لَهُ لَقِيتُ رَجُلًا يَمُصُّ وَهُوَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ وَدِيعَتَكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ لَنْ تَضِيعَ قَالَ فَمَضَى الْأَعْرَابِيُّ حَتَّى انْتَهَى إِلَى الْمَوْضِعِ فَقَالَ لِغُلَامَيْهِ احْفَظُوا عَلَيَّ الْإِبِلَ ثُمَّ نَادَى يَا يَعْقُوبُ يَا يَعْقُوبُ فَخَرَجَ إِلَيْهِ رَجُلٌ أَعْمَى طَوِيلٌ حَسِيمٌ جَمِيلٌ يَتَقِي الْحَائِطَ بِيَدِهِ حَتَّى أَقْبَلَ فَقَالَ لَهُ الرَّجُلُ أَنْتَ يَعْقُوبُ قَالَ نَعَمْ فَأَتْلَعَهُ مَا قَالَ لَهُ يُوسُفُ قَالَ فَسَقَطَ مَعْشِيئاً عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ يَا أَعْرَابِيُّ أَلَيْكَ حَاجَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَ لَهُ نَعَمْ إِنِّي رَجُلٌ كَثِيرُ الْمَالِ وَ لِي ابْنَةٌ عَمَّ لَيْسَ يُولَدُ لِي مِنْهَا وَ أَحِبُّ أَنْ تَدْعُوَ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا قَالَ فَتَوَضَّأَ يَعْقُوبُ وَ صَلَّى رَكَعَتَيْنِ ثُمَّ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَزَرَقَ أَرْبَعَةَ أَبْطُنٍ أَوْ قَالَ سِتَّةَ أَبْطُنٍ فِي كُلِّ بَطْنٍ اثْنَانِ فَكَانَ يَعْقُوبُ ع يَعْلَمُ أَنَّ يُوسُفَ ع حَيٌّ لَمْ يَمُتْ وَ أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ سَيُطَهِّرُهُ لَهُ بَعْدَ غَيْبِهِ وَ كَانَ يَقُولُ لِنِسْيِهِ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ وَ كَانَ أَهْلُهُ وَ أَقْرَبَاؤُهُ يُغْنَدُونَهُ عَلَى ذِكْرِهِ لِيُوسُفَ حَتَّى أَنَّهُ لَمَّا وَجَدَ رِيحَ يُوسُفَ قَالَ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنَّ تُفَنَّدُونَ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَلِيمِ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ وَ هُوَ يَهُودَا ابْنُهُ وَ أَلْقَى قَمِيصَ يُوسُفَ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Ahmad bin Hasan al-Muthanna from Hasan al-Wasiti from Hisham bin Saalim narrates:

Abi Abd Allah^{asws} has said: "A Bedouin came to Prophet Yusuf^{as} to purchase rations from him and the latter sold it. When the transaction was over Prophet Yusuf^{as} asked,

"Where do you live?" He said, "At such and such place." The narrator says: Yusuf^{as} said: So you halt at such and such desert and call out: O Yaqoob! O Yaqoob! And a tall and handsome man will come to you. You tell him that you met a person in Egypt who has conveyed salutations to him. He would say: This trust of yours will not be wasted with Allah^{azwj}, the Mighty and Sublime. The narrator says: Thus, that Bedouin reached to the place. He told his servants to take care of his camel. Then he began

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to call out: O Yaqoob! O Yaqoob! A tall and handsome man emerged walking with the support of a wall. The Bedouin asked if he was Yaqoob^{as}. When he replied in the positive he conveyed to him all that Prophet Yusuf^{as} had said. Yaqoob^{as} fell down in a swoon and when he regained consciousness he said, "O Bedouin, do you have wish from Allah^{azwj}?" The man said, "I am an affluent person and my wife is the daughter of my paternal uncle. But I don't have a son from her. I request you to pray that I may have a son. The narrator says that Yaqoob^{as} performed ablution, prayed two units of prayer and then supplicated to Allah^{azwj}, the Mighty and Sublime. This man's wife gave birth to twins, four times. Thus, Yaqoob^{as} knew that Yusuf was alive and comfortable and that the Almighty Allah^{azwj} will bring him out after his occultation. He used to say the same thing to his sons:

تَعْلَمُونَ لَا مَا اللَّهُ مِنْ أَعْلَمَ إِنِّي

I know from Allah what you do not know? (12:96)

His family members and relatives used to criticize him for remembering Yusuf^{as}. Till the time he perceived the fragrance of Yusuf^{as} he said:

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ O إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment. They said: By Allah, you are most surely in your old error. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know? (12:94-96)¹⁸⁴

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِلِيُّهُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْحَسَنِ بْنِ أَبِي نَافِعٍ عَنْ مُحَمَّدِ بْنِ أَوْفَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيٍّ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ بَشْرِ بْنِ جَعْفَرٍ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ أَنَّهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أ تَذَرِي مَا كَانَ قَمِيصُ يُوسُفَ ع قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ ع لَمَّا أُوقِدَتْ لَهُ النَّارُ أَتَاهُ جَبْرِئِيلُ ع بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ وَالْبَسَهُ إِتَاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَلَا بَرْدٌ فَلَمَّا خَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَيْمَةِ وَ عَلَّقَهُ عَلَى إِسْحَاقَ وَ عَلَّقَهُ إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وَلِدَ يَعْقُوبَ يُوسُفَ عَلَّقَهُ عَلَيْهِ وَ كَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِ مَا كَانَ فَلَمَّا أَخْرَجَ يُوسُفَ الْقَمِيصَ مِنَ التَّيْمَةِ وَجَدَ يَعْقُوبَ رِيحَهُ وَ هُوَ قَوْلُهُ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَ مِنَ الْجَنَّةِ قَالَ قُلْتُ جَعَلْتُ فِذَاكَ فَإِلَى مَنْ صَارَ ذَلِكَ الْقَمِيصُ قَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرَثَ عِلْمًا أَوْ غَيْرَهُ فَقَدْ انْتَهَى إِلَى آلِ مُحَمَّدٍ ص. **فَرَوِي** أَنَّ الْقَائِمَ ع إِذَا خَرَجَ يَكُونُ عَلَيْهِ قَمِيصُ يُوسُفَ وَ مَعَهُ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ ع .. وَ الدليل على أن يعقوب ع علم بحياة يوسف ع و أنه إنما غيب عنه لبلوى و اختبار أَنَّهُ لَمَّا رَجَعَ إِلَيْهِ بَنُوهُ يَبْكُونَ قَالَ لَهُمْ يَا بَنِيَّ لِمَ تَبْكُونَ وَ تَدْعُونَ بِالْوَيْلِ وَ مَا لِي مَا أَرَى فِيكُمْ حَبِيبِي يُوسُفَ قَالُوا يَا أَبَانَا إِنَّا دَهَبْنَا نَسَبِيَّ وَ تَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَ مَا أَنْتَ بِمُؤْمِنٍ لَنَا وَ لَوْ كُنَّا صَادِقِينَ وَ هَذَا قَمِيصُهُ قَدْ أَتَيْنَاكَ بِهِ قَالَ أَلْقُوهُ إِلَيَّ فَالْقُوهُ إِلَيْهِ وَ أَلْقَاهُ عَلَى وَجْهِهِ فَخَرَّ مَغْشِيًّا عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ لَهُمْ يَا بَنِيَّ أَلَسْتُمْ تَزْعُمُونَ أَنَّ الذِّئْبَ قَدْ أَكَلَ حَبِيبِي يُوسُفَ قَالُوا نَعَمْ قَالَ مَا لِي لَا أَشْمُ رِيحَ حَيٍّ وَ مَا لِي أَرَى قَمِيصَهُ صَاحِبًا هَبُوا أَنَّ الْقَمِيصَ انْكَشَفَ مِنْ أَسْفَلِهِ أَرَأَيْتُمْ مَا كَانَ فِي مَنْكِبَيْهِ وَ عُنُقِهِ كَيْفَ خَلَصَ إِلَيْهِ الذِّئْبُ مِنْ غَيْرِ أَنْ يَخْرِقَهُ إِنَّ هَذَا الذِّئْبَ لَمَكْذُوبٌ عَلَيْهِ وَ إِنَّ ابْنِي لَمَطْلُومٌ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِّرْ حَبِيبُ وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ وَ تَوَلَّى عَنْهُمْ لَيْلَتَهُمْ تِلْكَ لَا يُكَلِّمُهُمْ وَ أَقْبَلَ يَرْثِي يُوسُفَ وَ يَقُولُ حَبِيبِي يُوسُفَ الَّذِي كُنْتُ أَوْثَرُهُ عَلَى جَمِيعِ أَوْلَادِي فَاخْتَلَسَ مِنِّي حَبِيبِي يُوسُفَ الَّذِي كُنْتُ أَرْجُوهُ مِنْ بَنِي أَوْلَادِي فَاخْتَلَسَ مِنِّي حَبِيبِي يُوسُفَ الَّذِي أَوْسَدُهُ يَمِينِي وَ أَدْبَرُهُ بِشِمَالِي فَاخْتَلَسَ مِنِّي حَبِيبِي يُوسُفَ الَّذِي كُنْتُ أُوْنِسُ بِهِ وَخَدَنِي فَاخْتَلَسَ مِنِّي حَبِيبِي يُوسُفَ لَيْتَ شِغْرِي فِي أَيِّ الْجِبَالِ طَرَحُوكَ أَمْ فِي أَيِّ الْبَحَارِ غَرَقُوكَ حَبِيبِي يُوسُفَ لَيْتَنِي كُنْتُ مَعَكَ فَيُصِيبُنِي الَّذِي أَصَابَكَ ..

¹⁸⁴ كمال الدين و تمام النعمة، ج 1، ص: 142

و من الدليل على أن يعقوب ع علم بحياة يوسف ع و أنه في الغيبة قوله عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً و قوله لبنيه يَا بَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لَا تَيَاسُّوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَيَاسُ مِنْ رُوحِ اللَّهِ إِلَّا الْكَافِرُونَ وَ قَالَ الصَّادِقُ ع إِنَّ يَعْقُوبَ ع قَالَ لِمَلِكِ الْمَوْتِ أَخْبِرْنِي عَنْ الْأَرْوَاحِ تُقْبِضُهَا مُجْتَمِعَةً أَوْ مُتَفَرِّقَةً قَالَ بَلْ مُتَفَرِّقَةً قَالَ فَهَلْ قَبِضْتَ رُوحَ يُوسُفَ فِي جُمْلَةٍ مَا قَبِضْتَ مِنَ الْأَرْوَاحِ قَالَ لَا فَعِنْدَ ذَلِكَ قَالَ لِبَنِيهِ يَا بَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ.

فحال العارفين في وقتنا هذا بصاحب زماننا الغائب ع حال يعقوب ع في معرفته بيوسف و غيبته و حال الجاهلين به و بغيبته و المعاندين في أمره حال أهله و أقربائه الذين بلغ من جهلهم بأمر يوسف و غيبته حتى قالوا لأبيهم يعقوب تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَلِيمِ و قول يعقوب لما ألقى البشير قميص يوسف على وجهه فارتد بصيراً أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ دليل على أنه قد كان علم أن يوسف حي و أنه إنما غيب عنه للبلوى و الامتحان

Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar who said: Narrated to us Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Ismail bin Bazee from Ismail Sarraj from Bashir bin Ja'far from Mufaddal - (perhaps) al-Jofi who narrates:

Abi Abd Allah^{asws} has said: "Do you know what the garment of Yusuf was? 'No,' replied I. He^{asws} said, "When fire was lit for (burning) Ibrahim^{asws} Jibrael^{as} brought a garment of Paradise for him^{as} and dressed him in it. That garment protected him^{as} from heat and cold and when his^{as} death approached, he^{as} made it into an arm band and tied it to Ishaq^{as}; Ishaq^{as} in turn tied it to Yaqoob^{as} and when Yusuf^{as} was born Yaqoob^{as} tied it on him^{as}. And it was tied to his arm till those circumstances befell him. Thus when Yusuf^{as} removed it from the arm band in Egypt, Yaqoob^{as} perceived its fragrance and it is about the same thing that Allah quotes him saying:

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ فَنُلْوَ أَنْ تَقْنَدُونَ

"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."

It is the same garment that had come down from Paradise."

I said: May I be sacrificed for you^{asws}, whom did this garment reach after him^{as}? He^{asws} replied, "To the one deserving of it. And the garment is with our Qaim^{asws}, when he^{asws} would reappear.

Then he^{asws} said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad^{asws}."

It is narrated that when the Qaim^{asws} reappears he^{asws} will reappear wearing the shirt of Yusuf^{as} and will also have the staff of Musa^{as} and the ring of Prophet Sulaiman^{as}.

And what proves that Yaqoob^{as} was aware that Yusuf^{as} was alive and had disappeared as a Divine test is that when the other sons returned in the evening weeping and wailing he^{as} asked them, "Why are you crying and wailing? And why do I not see my dear Yusuf^{as} among you?

قَالُوا يَا أَبَانَا إِنَّا دَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّنْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.(12:17)

This is his^{as} shirt that we have brought back for you^{as}. Yaqoob^{as} told them to throw the shirt to him and they handed it over to Yaqoob^{as}. He^{as} rubbed it on his face and immediately became unconscious. After regaining consciousness he^{as} told his sons, “O my sons, do you think that the wolf has eaten up my dear Yusuf^{as}?” When they replied in the positive he said, “Then tell me^{as} why I cannot perceive the smell of Yusuf’s flesh? And why do I find his shirt undamaged? Even if you grant that the shirt is open from below, did the wolf not need to tear it in order to reach to the shoulders and neck of Yusuf^{as}? It is only an allegation on the wolf and indeed my^{as} son^{as} is oppressed. Nay, your souls have made the matter light for you, but patience is good and Allah^{azwj} is He^{azwj} Whose help is sought for against what you describe. That night Yaqoob^{as} kept away from them and he^{as} did not speak to them. He^{as} began to recite an elegy for Yusuf^{as} and said again and again: O my dear Yusuf^{as} whom I preferred over all my sons; he has been taken away from me! O my dear Yusuf^{as}! Of all my children I had hope only in him. And he is snatched from me. O my dear Yusuf^{as}! I^{as} used to make him sleep on my right and left arm. He is taken away from me. O my dear Yusuf^{as}! By whom I filled the emptiness of my loneliness. He is taken away from me. O my dear Yusuf^{as}! On whom have you left me or where shall I search for you? O my dear Yusuf^{as}! If only I had been with you, so that I could have also borne what you had to bear. O my dear Yusuf^{as}! If only I had known on which mountain they have abandoned you or in which river they have thrown you. O my dear Yusuf^{as}! If only I had been with you and had suffered the same calamities that you had to suffer.” Among the points proving that Yaqoob^{as} was aware that Yusuf^{as} was alive and in occultation is that he said:

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

...maybe Allah will bring them all together to me...

And he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people. (12:87)

Imam Ja’far Sadiq^{asws} said: Prophet Yaqoob^{as} asked the Angel of death: Tell me whether you capture the souls together or you capture each of them separately? He replied: Separately. Then Yaqoob^{as} asked: Is the soul of Yusuf there among the souls that you have captured? “No,” said the angel. Thus, after this Yaqoob^{as} told his sons, “O my sons, go out and search for Yusuf^{as} and his brother.’

Thus, the condition of the people of our time who know about the Master^{asws} of the Time living in concealment and those who have his recognition is the same as the condition of Yaqoob^{as} regarding Prophet Yusuf and his concealment. And those who are ignorant and foolish, they behave in the same way as did the family members

and relatives of Yaqoob^{as}. They were so ignorant about Yusuf^{as} and his occultation that they used to tell their father: “By Allah^{azwj}, you are most surely in your old error.” And the saying of Yaqoob^{as} when the bringer of good news rubbed the shirt of Yusuf^{as} on his face and he^{as} regained his eyesight that: “Did I not say to you that I^{as} know from Allah^{azwj} what you do not know?” This proves that he^{as} knew that Yusuf^{as} was alive and that he had to go into occultation by way of test.¹⁸⁵

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمَيْرِيُّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الْقَائِمِ سُنَّةً مِنْ يُوسُفَ قُلْتُ كَأَنَّكَ تَذْكُرُ خَبْرَهُ أَوْ غَيْبَتَهُ فَقَالَ لِي وَ مَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَشْبَاهَ الْمُخْتَلِيزِ أَنَّ إِخْوَةَ يُوسُفَ كَانُوا أَسْبَاطًا أَوْلَادَ أَنْبِيَاءَ تَاجَرُوا يُوسُفَ وَ بَايَعُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ لَهُمْ أَنَا يُوسُفُ وَ هَذَا أَخِي فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ فِي وَاقٍ

مِنَ الْأَوْقَاتِ يُرِيدُ أَنْ يَسْتُرَ حُجَّتَهُ عَنْهُمْ لَقَدْ كَانَ يُوسُفُ يَوْمًا مَلِكًا مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْمًا فَلَوْ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ يَعْرِفَهُ مَكَانَهُ لَقَدَرَ عَلَى ذَلِكَ وَ اللَّهُ لَقَدْ سَارَ يَعْقُوبُ وَ وَلَدُهُ عِنْدَ الْبَشَارَةِ فِي تِسْعَةِ أَيَّامٍ إِلَى مِصْرَ فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ يَفْعَلُ بِحُجَّتِهِ مَا فَعَلَ بِيُوسُفَ أَنْ يَكُونَ يَسِيرُ فِيمَا بَيْنَهُمْ وَ يَمْشِي فِي أَسْوَاقِهِمْ وَ يَطْلُ بِسُطُورِهِمْ وَ هُمْ لَا يَعْرِفُونَهُ حَتَّى يَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ لَهُ أَنْ يَعْرِفَهُمْ نَفْسُهُ كَمَا أَذِنَ لِيُوسُفَ ع حِينَ قَالَ لَهُمْ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا أ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي.

Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far al-Himyari from Ahmad bin Hilal Isa from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer who said:

I heard Aba Abd Allah^{asws} say: “The Qaim^{asws} is also having a similarity to Prophet Yusuf^{as}.” The narrator says: I said: Perhaps you^{asws} want to tell us about him^{asws} or his^{asws} occultation. He^{asws} told me: “In this Ummah, the opponents who resemble swine, don't oppose that Yusuf^{as}'s brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he^{as} was also a brother to them, yet when they met they could not recognize him^{as} till Yusuf^{as} introduced himself^{as} and said: “I am Yusuf and this is my brother.” Thus, how can this Ummah deny if the Almighty Allah^{azwj} Wants to keep His^{azwj} Proof concealed from them in a period of time? And one day Yusuf^{as} became the king of Egypt and the distance between him^{as} and his father^{as} was only of 18 days' travel.

When Allah^{azwj}, the Blessed and the High wanted that his status and value be recognized, by Allah^{azwj}, the people of his house covered this distance in nine days after getting the glad news. Thus, how can this Ummah deny that Allah^{azwj}, the Mighty and Sublime can do with His^{azwj} Proof the same as what He^{azwj} had done with Yusuf^{as}? His^{azwj} Proof should walk among them, pass by them in the markets and sit among them and they could not recognise him. Until Allah^{azwj}, the Mighty and Sublime permits the Divine Proof to introduce himself^{asws} as He^{azwj} had Permitted Yusuf^{as} to do so when he^{as} said:

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ فَ قَالَ ۝ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ أَنَا يُوسُفُ وَ هَذَا أَخِي

كمال الدين و تمام النعمة، ج 1، ص: 143 ¹⁸⁵

Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother.(12:90).¹⁸⁶

In the three Ahadith above, its the inability of people to recognise the Al-Qa'im^{asws}, who will be present and walking among masses but they will not identify him^{asws}, this very aspect is compared with that of Prophet Yusuf^{as} and not the imprisonment as per the claim of 'tashayyu.org'.

From 'tashayyu.org'

Dhu 'l-Qarnayn and the Qa'im

There are some hadith that draw a parallel between Dhu 'l-Qarnayn, whose story is told in sura al-Kahf, and the Qa'im. Below are a few such narrations taken from Saduq's Kamal ad-Deen.

Qarn – from where we get dhu 'l-qarnayn, the one of the two qarn – is left untranslated here, though in most of these it means the side of the head. When the questioner asks Amir al-Mu'mineen عليه السلام whether his qarn was of gold or silver though, he is understanding it in another meaning (the word has several of them), that of a horn.

أبيه عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر عليه السلام قال: إن ذا القرنين لم يكن نبيا ولكنه كان عبدا صالحا أحب الله فأحبه الله ونصح الله فنصحه الله، أمر قومه بتقوي الله فضربوه على قرنه فغاب عنهم زمانا، ثم رجع إليهم فضربوه على قرنه الآخر، وفيكم من هو على سنته

Al-Saduq from his father from Sa'd ibn `Abdullah from Ahmad ibn Muhammad ibn `Isa from `Ali ibn an-Nu'man from Harun ibn Kharija from Abu Basir from Abu Ja'far عليه السلام. He said: Dhu 'l-Qarnayn was not a prophet, rather he was a righteous servant who loved Allah so Allah loved him, and he advised for Allah so Allah advised him. He commanded his people to the fear of Allah so they struck him on his qarn so he disappeared (ghaba) from them for a time, then he returned to them and they struck him on his other qarn. And amongst you is one who is upon his sunna.

عن أبي الطفيل، قال: سمعت عليا (عليه السلام) يقول: «إن ذا القرنين لم يكن نبيا ولا رسولا، ولكن كان عبدا أحب الله فأحبه ونصح الله فنصحه، دعا قومه فضربوه على أحد قرنيه فقتلوه، ثم بعثه الله فضربوه على قرنه الآخر فقتلوه

From Abu 't-Tufayl. He said: I heard `Ali عليه السلام saying: Dhu 'l-Qarnayn was not a prophet or a messenger, rather he was a servant who loved Allah so He loved him, and he counseled Allah so He counseled him. He called his people and they struck him upon one of his qarn and killed him. Then Allah sent him and they struck him on his other qarn and killed him.

Continuing with the traditions in Kamal:

أحمد بن محمد بن يحيى العطار عن أبيه، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة عن القاسم بن عروة، عن يزيد الارجني (2)، عن سعد بن طريف، عن الاصمغ ابن نباتة قال: قام ابن الكوا إلى أمير المؤمنين علي بن أبي طالب عليه السلام وهو على المنبر فقال له: يا أمير المؤمنين أخبرني عن ذي القرنين أنبي كان أو ملك؟ وأخبرني عن قرنيه أذهب كان أو فضة؟ فقال له عليه السلام: لم يكن نبيا ولا ملكا ولا كان قرناه من ذهب ولا فضة ولكنه كان عبدا أحب الله فأحبه الله، ونصح الله فنصحه الله، وإنما سمي ذا القرنين لأنه دعا قومه فضربوه على قرنه فغاب عنهم حيناً، ثم عاد إليهم فضرب على قرنه الآخر وفيكم مثله.

Ahmad ibn Muhammad ibn Yahya al-`Attar from his father from al-Husayn ibn al-Hasan ibn Aban from Muhammad ibn Uruma from al-Qasim ibn `Urwa from Yazid al-Arjani from Sa'd ibn Turayf from al-Asbagh ibn Nabata. He said: Ibn al-Kawa stood up to Amir al-Mu'mineen عليه

¹⁸⁶ كمال الدين و تمام النعمة، ج1، ص: 145

while he was on the minbar and said to him: O Amir al-Mu'mineen, inform me about Dhu 'l-Qarnayn, was he a prophet or an angel? And inform me about his qarn, where they gold or silver? So he عليه السلام said to him: He was not a prophet or an angel, and his two qarn were not of gold or silver, rather he was a servant who loved Allah so Allah loved him, and he advised for Allah so Allah advised him. And he was only called Dhu 'l-Qarnayn because he called his people and they struck him upon his qarn, so he disappeared from them for a while. Then he returned to them and he was struck on his other qarn. And in you is his like.

أبو طالب المظفر بن جعفر بن المظفر العلوي السمرقندي عن جعفر بن محمد بن مسعود، عن أبيه عن محمد بن نصير عن محمد بن عيسى [عن حماد بن عيسى] عن عمرو بن - شمر، عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الانصاري قال: سمعت رسول الله صلى الله عليه وآله يقول: إن ذا القرنين كان عبدا صالحا جعله الله عز وجل حجة على عباده فدعا قومه إلى الله وأمرهم بتقواه، فضربوه على قرنيه فغاب عنهم زمانا حتى قيل: مات أو هلك بأي وادسلك، ثم ظهر ورجع إلى قومه فضربوه على قرنيه الآخر، وفيكم من هو على سنته، وإن الله عز وجل مكن لذي القرنين في الأرض، وجعل له من كل شيء سبيبا، وبلغ المغرب والمشرق، وإن الله تبارك وتعالى سيجري سنته في القانم من ولدي فيبلغه شرق الأرض وغربها حتى لا يبقى منهلا ولا موضعا من سهل ولا جبل وطنه ذو القرنين إلا وطنه، ويظهر الله عز وجل له كنوز الأرض ومعادنهما، وينصره بالعرب، فيملا الأرض به عدلا وقسطا كما ملئت جورا وظلما.

Abu Talib al-Muzhaffar b. Ja'far b. al-Muzhaffar al-'Alawi Al-Samarqandi from Ja'far b. Muhammad b. Mas'ud from his father from Muhammad b. Nusayr from Muhammad b. 'Isa [from Hammad b. 'Isa] from 'Amr b. Shmr from Jabir b. Yazid al-Ju'fi from Jabir b. 'Abdullah al-Ansari. He said: I heard the Messenger of Allah صلى الله عليه وآله saying: Dhu 'l-Qarnayn was a righteous servant whom Allah عز وجل made to be a Proof (hujja) upon His servants. So he called his people to Allah and commanded them to His taqwa. So they struck him on his qarn and he disappeared from them for a time until it was said: He died, or he was destroyed, in which valley did he go. Then he appeared and returned to his people, and they struck him on his other qarn. And in you is one who is upon his sunna. And Allah عز وجل empowered Dhu 'l-Qarnayn on the Earth, and made means from everything for him. And he reached the West and the East. And Allah عز وجل shall carry out his sunna in the Qa'im from my children, and make him reach the East of the Earth and its West until there not remain a fountain or a place from plain or a mountain which Dhu 'l-Qarnayn tread, but that he shall tread it. And Allah عز وجل will make the treasures of the Earth and its mines appear for him, and help him with terror. So by him He will fill the Earth with justice and equity as it had been filled with injustice and oppression.

محمد بن يعقوب، قال: حدثنا محمد بن يحيى وأحمد بن إدريس، عن الحسن بن علي الكوفي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: إن لصاحب هذا الأمر غيبتين: يرجع في أحدهما إلى أهله، والأخرى يقال: هلك في أي وادسلك، قلت: كيف نصنع إذا كان ذلك؟ قال: إن ادعى مدع فاسأله عن تلك العظام التي يجيب فيها مثله

Muhammad b. Ya'qub said: Muhammad b. Yahya and Ahmad b. Idris narrated to us from al-Hasan b. 'Ali al-Kufi from 'Ali b. Hassan from 'Abd ar-Rahman b. Kathir from al-Mufaddal b. 'Umar. He said: I heard Abu 'Abdillah عليه السلام saying: The sahib hadha 'l-amr will have two ghaybas. In one of them he will return to his family, and in the other it will be said "he perished/was destroyed, in which valley did he go?" I said: How are we to act when it is that? He said: If a claimant calls to you, then ask him about these calamities which are obligatory in its like.

So in the above traditions we see that not only is there a parallel between Dhu 'l-Qarnayn in terms of a ghayba, there is also to be a parallel in his being apparently killed and then an ambiguity as to his state thereafter amongst the people (who largely believe him dead) until his return. Obviously, this is pretty problematic from a Twelver angle (as are the other narrations that indicate the general belief that the people will believe the one who is the Qa'im was killed or is dead, something that is not believed in about the purported son of al-'Askari), but fits in well with the Waqifi belief in regards to Musa al-Kazhim عليه السلام being the awaited Qa'im.

Response to Tashayyu.org:

The 'tashayyu.org', so far has been taking from Ahadith, that which can support their concepts, however, from the above there is only one similarity, which is the word

'Abd as-Salih', but others signs, i.e., having being hit on the 'head' has not been mentioned - and complete silence is observed with respect to it which is the main point.

Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} has also said in several of his sermons that I am the 'Zulqarnayn' – having two 'big scars' from striks of the swords on his^{asws} head by the enemies of Islam while fighting in the Way of Allah^{azwj}.

Below we quote some Ahadith about 'Zulqarnayn':

ابن بابويه: عن أبيه، عن محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد ابن اورمة، قال: حدثني القاسم بن عروة، عن بريد العجلي، عن سعد بن طريف، عن الأصبع بن نباتة، قال: قام ابن الكواء إلى علي (عليه السلام) و هو على المنبر، فقال: يا أمير المؤمنين، أخبرني عن ذي القرنين، أنبياء كان أم ملكا؟ و أخبرني عن قرنيه، أمن ذهب أم من فضة؟

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hassan Bin Aban, from Muhammad Ibn Owramat, from Al Qasim Bin Owramat, from Bureyd Al Ajaly, from Sa'd Bin Tareyf, from Al Asbagh Ibn Nabata who said,

'Ibn Al-Kawa stood up to Ali^{asws} whilst he^{asws} was upon the Pulpit, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about Zulqarnayn, was he as Prophet^{as} or a king? And inform me about his two horns (قرنيه), were these from gold or from silver?'

فقال له (عليه السلام): «لم يكن نبيا و لا ملكا و لم يكن قرنائه من ذهب و لا فضة، و لكنه كان عبدا أحب الله فأحبه الله، و نصح الله فنصحه الله، و إنما سمي ذا القرنين لأنه دعا قومه إلى الله عز و جل فضربوه على قرنيه، فغاب عنهم حيناً، ثم عاد إليهم، فضرب على قرنيه الآخر، و فيكم مثله». يعني نفسه.

So he^{asws} said to him: 'He was neither a Prophet^{as} nor a king, and his two horns were neither from gold nor silver, but he was a servant who loved Allah^{azwj}, and Allah^{azwj} Loved him, and he advised for the Sake of Allah^{azwj}, so Allah^{azwj} Advised him. But rather, he was named as Zulqarnayn because he called his people to Allah^{azwj} Mighty and Majestic, so they struck upon his horn. He was absent from them for a time, then returned to them, so they struck upon his other horn. And among you is his example'. Meaning himself^{asws}, (Ali^{asws} Ibn Abi Talib^{asws} – who was struct on two sides of his head during holy wars).¹⁸⁷

أحمد بن محمد بن خالد البرقي، عن محمد بن عيسى اليقطيني، عن عبيد الله الدهقان، عن درست بن أبي منصور الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى بن جعفر (عليه السلام) قال: «ملك ذو القرنين و هو ابن اثنتي عشرة سنة، و مكث في ملكه ثلاثين سنة».

Ahmad Bin Muhammad Bin Khalid Al Barqi, from Muhammad Bin Isa Al Yaqtayni, from Ubeydullah Al Dahqan, from Darsat Bin Abu Mansour Al Wasity, from Ibrahim Bin Abdul Hameed,

'Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'He was a boy of twelve years of age, and remained in his kingdom for thirty years'.¹⁸⁸

¹⁸⁷ كمال الدين و تمام النعمة: 3/393.

¹⁸⁸ المحاسن: 9/193.

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله وَ يَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} [18:83] **And they are asking you about Zulqarnain. Say: I will recite to you an account of him.**

قال: «إن ذا القرنين بعثه الله إلى قومه، فضربوه على قرنه الأيمن، فأما الله خمسمائة عام، ثم بعثه إليهم بعد ذلك فضربوه على قرنه الأيسر، فأما الله خمسمائة عام، ثم بعثه إليهم، بعد ذلك، فملكه مشارق الأرض و مغاربها، من حيث تطلع الشمس إلى حيث تغرب، فهو قوله: حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ إِلَىٰ قَوْلِهِ عَذَابًا نُكْرًا. قال- في النار، فجعل ذو القرنين بينهم بابا من نحاس و حديد، و زفت و قطران، فحال بينهم و بين الخروج».

He^{asws} said: 'Allah^{azwj} Sent Zulqarnayn to his people, so he struck upon his right horn, so Allah^{azwj} Caused them to die for five hundred years. Then He^{azwj} Sent him to him after that, so he struck upon his left horn, so Allah^{azwj} Caused them to die for five hundred years, then Sent him to them after that. So he ruled over the east of the earth and its west, from where the sun emerges to where it sets. So these are His^{azwj} Words [18:86] **Until when he reached the place where the sun set, he found it going down into a black sea, [18:87] an awful Punishment** – he^{asws} said: 'In the Fire. So Zulqarnayn built for them a gate of copper and iron, and asphalt and tar, which came between them and the exit.

ثم قال: أبو عبد الله (عليه السلام): «ليس منهم رجل يموت حتى يولد له من صلبه ألف ولد ذكر- ثم قال- هم أكثر خلق خلقوا بعد الملائكة».

Then he^{asws} said: 'There was no man among them who dies until there were born for him, from his loins, a thousand sons'. Then he^{asws} said: 'They (Gog and Magog) were more numerous as creatures after the Creation of the Angels'.¹⁸⁹

و عنه، قال: حدثنا أحمد بن محمد بن الحسين البزاز، قال: حدثنا محمد بن يعقوب بن يوسف، قال: حدثنا أحمد بن عبد الجبار العطاردي، قال: حدثنا يونس بن بكير، عن محمد بن إسحاق بن يسار المدني، عن عمرو بن ثابت، عن سماك بن حرب، عن رجل من بني أسد، قال: سألت رجلا عليا (عليه السلام): أ رأيت ذا القرنين، كيف استطاع أن يبلغ المشرق و المغرب؟ قال: «سخر الله له السحاب، و مد له في الأسباب، و بسط له النور، فكان الليل و النهار عليه سواء».

And from him, from Ahmad Bin Muhammad Bin Al Husayn Al Bazaaz, from Muhammad Bin Yaqoub Bin Yusuf, from Ahmad Bin Abdul Jabbar al Atarady, from Yunus Bin Bakeyr, from Muhammad Bin Is'haq Bin Yasaar al madany, from Amro Bin Sabit, from Samaak Bin Harb, from a man from the Clan of Asad who said,

'A man asked Ali^{asws}, 'How was Zulqarnayn able to reach the east and the west?' He^{asws} said: 'Allah^{azwj} Made the cloud to be subservient to him, and Provided for him the facilities, and Bestowed a Light upon him, so the night and the day were the same for him'.¹⁹⁰

¹⁸⁹ تفسير القمي 2: 40

¹⁹⁰ كمال الدين و تمام النعمة: 2/393

و عنه، قال: حدثنا أبو طالب المظفر بن جعفر بن المظفر العلوي السمرقندي، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، قال: حدثني محمد بن نصير، قال: حدثني محمد بن عيسى، عن حماد بن عيسى، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن جابر بن عبد الله الأنصاري، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «إن ذا القرنين كان عبدا صالحا، جعله الله حجة على عباده فدعا قومه إلى الله عز وجل، وأمرهم بتقواه، فضربوه على قرنيه فغاب عنهم زمانا حتى قيل: مات أو هلك، بأي واد سلك؟

And from him, from Abu Talib Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Muhammad Bin Nusayr, from Muhammad Bin Isa, from Hamaad Bin Isa, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju'fy, from Jabir bin Abdullah Al Ansary who said,

'I heard Rasool-Allah^{saww} saying: 'Zulqarnayn was a righteous servant. Allah^{azwj} Made him to be a Proof over His^{azwj} servants, so he called his people to Allah^{azwj} Mighty and Majestic, and ordered them for the piety. So they struck upon his (head which caused a sign of horn), and he remain absent from them for a time, until it was said, 'He has either died or has been destroyed. By which valley has he travelled?'

ثم ظهر و رجع إلى قومه، فضربوه على قرنيه الآخر، و فيكم من هو على سنته، و إن الله عز وجل مكن له في الأرض، و أتاه من كل شيء سببا، و بلغ المشرق و المغرب، و إن الله تبارك و تعالى سيجري سنته في القائم من ولدي، و يبلغه شرق الأرض و غربها حتى لا يبقى سهل و لا موضع من سهل و لا جبل وطنه ذو القرنين إلا يطؤه و يظهر الله له كنوز الأرض و معادنها، و ينصره بالرعب، فيملأ الأرض به عدلا و قسطا كما ملئت جورا و ظلما.»

Then he appeared and returned to his people. So they struck upon his other side of head (horn). And among you is one upon his Sunnah, and that Allah^{azwj} Mighty and Majestic Enabled for him in the earth, and Gave him a way from every thing, and he reached the east and the west. And Allah^{azwj} Blessed and High would be Making his Sunnah to flow regarding Al-Qaim^{ajfj} from my^{asws} sons^{asws}, and he^{asws} would reach the east of the earth and its west to the extent that there would not remain any coast, nor a place from the coast, and no mountain trodden by Zulqarnayn except that he^{asws} would tread upon it. And Allah^{azwj} would Manifest for him^{asws} the treasures of the earth and its mines, and Help him^{asws} with the panic, so he^{asws} would fill the earth with justice and equity just as it had been filled with inequity and injustice'.¹⁹¹

From 'tashayyu.org'

The body on the bridge

ولما مات أخرجه السندي ووضعه على الجسر ببغداد ونودي: هذا موسى بن جعفر الذي تزعم الرافضة انه لا يموت فانظروا إليه. وإنما قال ذلك لاعتقاد الواقفة انه القائم وجعلوا حبسه غيبة القائم

[al-Manaqib] When he (i.e. al-Kazhim عليه السلام) died, as-Sindi took him out and put him on the bridge at Baghdad, and it was proclaimed "This is Musa b. Ja'far who the Rafida claim will not die, so behold him!" And he only said that due to the belief of the Waqifa that he is the Qa'im, and they made his imprisonment the ghayba of the Qa'im.

The same incident is narrated elsewhere, such as in Mufid's Kitab al-Irshad and there is no reason for doubting that it is pointing to a historical event of some sort. Its significance however is at odds with what is commonly assumed. The standard Twelver claim is that Waqifism was invented by al-Kazhim's wakils (i.e. `Ali b. Abi Hamza, `Uthman b. `Isa, Ziyad al-Qandi, and so on) after the fact in order to keep the funds in their trust once `Ali b.

¹⁹¹ كمال الدين و تمام النعمة: 4/394.

Musa started demanding they be handed over to him and claiming the Imamate for himself. But here we can see that clearly this belief was not only existing prior to this, but in fact was so identified as the belief of the Shi'a in general (i.e. the mention of the "Rafida" as a whole, and not only a subset of them) that the Abbasids felt the need to take the extraordinary step of publicly announcing his death to counter their belief that he would not die (i.e. that he was the one who would rise and fill the Earth with justice and so would not die until the apocalyptic events had come to their completion), and put his body on the bridge for all to come see, something that happened to no other Imam (nor to the claimants after him in the Qat'i line of Imams). It is interesting that the author of al-Manaqib appears to be admitting to this where he says it was specifically to counter the belief of the Waqifa, which in the timeline would be before the "Waqifa" as a separate historical sect distinct from the Qat'iyya even existed.

Response to Tashayyu.org:

وَلَمَّا مَاتَ عَ أَخْرَجَهُ السُّنْدِيُّ وَ وَضَعَهُ عَلَى الْجِسْرِ بِبَغْدَادَ وَ نُودِيَ هَذَا مُوسَى بْنُ جَعْفَرٍ الَّذِي تَزَعَّمُ الرَّافِضَةُ أَنَّهُ لَا يَمُوتُ فَانْظُرُوا إِلَيْهِ وَ إِنَّمَا قَالَ ذَلِكَ لِإِعْقَادِ الْوَاقِفَةِ أَنَّهُ الْقَائِمُ وَ جَعَلُوا حَبْسَهُ غَيْبَةَ الْقَائِمِ فَتَفَرَّ بِالسُّنْدِيِّ فَرَسَهُ نَفَرًا وَ أَلْفَاهُ فِي الْمَاءِ فَغَرِقَ فِيهِ وَ فَرَّقَ اللَّهُ جُمُوعَ يَحْيَى بْنِ خَالِدٍ وَ قِيلَ إِنَّ سُلَيْمَانَ بْنَ جَعْفَرٍ بْنَ أَبِي جَعْفَرٍ الْمَنْصُورِ كَانَ ذَاتَ يَوْمٍ جَالِسًا فِي دَهْلِيْزِهِ فِي يَوْمٍ مَطَرٍ إِذْ مَرَّتْ جَنَازَتُهُ عَ فَقَالَ سَلُّوا هَذِهِ جَنَازَتَهُ مِنْ فَقِيلَ هَذَا مُوسَى بْنُ جَعْفَرٍ مَاتَ فِي الْحَبْسِ فَأَمَرَ الرَّشِيدُ أَنْ يُدْفَنَ بِحَالِهِ فَقَالَ سُلَيْمَانُ مُوسَى بْنُ جَعْفَرٍ يُدْفَنُ هَكَذَا فَإِنَّ فِي الدُّنْيَا مَنْ كَانَ يَخَافُ عَلَى الْمُلْكِ فِي الْآخِرَةِ لَا يُوقِي حَقَّهُ فَأَمَرَ سُلَيْمَانُ غُلَمَانَهُ بِتَحْجِيمِهِ وَ كَفْنِهِ بِكَفَنِ فِيهِ حَبْرَةً اسْتَعْمِلَتْ لَهُ بِالْفَيْنِ وَ خَمْسِ مِائَةِ دِينَارٍ مَكْتُوبٍ عَلَيْهَا الْقُرْآنُ كُلُّهُ وَ مَشَى خَافِيًا وَ دَفَنَهُ فِي مَقَابِرِ قُرَيْشٍ.

This is based on a historical account and is not a Hadith but we present three Ahadith on the Shahadat (martyrdom) of Imam Musa Al-Kazim^{asws} (there are several but we have selected three of those). In first Hadith, Imam Musa Al-Kazim^{asws}, tells his^{asws} companion the details of his^{asws} martyrdom, and how his^{asws} Wali^{asws} (Imam Ali Al-Reza^{asws}) will prepare his^{asws} holy body for burial. In the second Hadith, Imam Musa Al-Kazim^{asws} tells a person about his death (martyrdom). In the third Hadith, Imam Musa Al-Kazim^{asws} informs the narrator about his^{asws} passing away and tell him (the narrator) who will be the next Imam^{asws} after him^{asws}.

حَدَّثَنَا تَيْمٌ بْنُ عَبْدِ اللَّهِ بْنِ تَيْمٍ الْقُرَشِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ عَنْ عُمَرَ بْنِ وَاقِدٍ قَالَ: إِنَّ هَارُونَ الرَّشِيدَ لَمَّا ضَاقَ صَدْرُهُ بِمَا كَانَ يَظْهَرُ لَهُ مِنْ فَضْلِ مُوسَى بْنِ جَعْفَرٍ عَ وَ مَا كَانَ يَبْلُغُهُ مِنْ قَوْلِ الشَّيْعَةِ بِإِمَامَتِهِ وَ اخْتِلَافِهِمْ فِي السِّرِّ إِلَيْهِ بِاللَّيْلِ وَ النَّهَارِ خَشِيَهُ عَلَى نَفْسِهِ وَ مُلْكِهِ فَفَكَّرَ فِي قَتْلِهِ بِالسَّمِّ فَدَعَا بِرُطَبٍ وَ أَكَلَ مِنْهُ ثُمَّ أَخَذَ صِينِيَّةً فَوَضَعَ عَلَيْهَا عَشْرِينَ رُطْبَةً وَ أَخَذَ سِلْكَاً فَعَرَكَهُ فِي السَّمِّ وَ أَدْخَلَهُ فِي سَمِّ الْحَيَاطِ فَأَخَذَ رُطْبَةً مِنْ ذَلِكَ الرُّطْبَةِ فَأَقْبَلَ يُرَدِّدُ إِلَيْهَا ذَلِكَ السَّمَّ بِذَلِكَ الْحَيْطِ حَتَّى قَدْ عَلِمَ أَنَّهُ قَدْ حَصَلَ السَّمُّ فِيهَا فَاسْتَكْتَرَ مِنْهُ ثُمَّ رَدَّهَا فِي ذَلِكَ الرُّطَبِ وَ قَالَ لِخَادِمٍ لَهُ احْمِلْ هَذِهِ الصِّينِيَّةَ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ قُلْ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَكَلَ مِنْ هَذَا الرُّطَبِ وَ تَنَعَّصَ لَكَ مَا بِهِ وَ هُوَ يُفْسِمُ عَلَيْكَ بِحَقِّهِ لَمَّا أَكَلْتَهَا عَنْ آخِرِ رُطْبَةٍ فَإِنِّي اخْتَرْتُهَا لَكَ بِيَدِي وَ لَا تَزُكُّهُ يُبْقِي مِنْهَا شَيْئاً وَ لَا تُطْعِمُ مِنْهُ أَحَداً فَأَتَاهُ بِهَا الْخَادِمُ وَ أَبْلَغَهُ الرِّسَالَةَ فَقَالَ ابْنِي بِخِلَالٍ فَنَاقِلُهُ خِلَالاً وَ قَامَ بِإِزَائِهِ وَ هُوَ يَأْكُلُ مِنَ الرُّطَبِ وَ كَانَتْ لِلرَّشِيدِ كَلْبَةٌ نَعُرُ عَلَيْهِ فَحَدَّثَتْ نَفْسَهَا وَ خَرَجَتْ تَجُرُّ سَلَاسِلَهَا مِنْ دَهَبٍ وَ جَوْهَرٍ حَتَّى حَادَتْ مُوسَى بْنُ جَعْفَرٍ عَ فَبَادَرَ بِالْخِلَالِ إِلَى الرُّطْبَةِ الْمَسْمُومَةِ

وَ رَمَى بِهَا إِلَى الْكَلْبَةِ فَأَكَلَتْهَا فَلَمْ تَلْبَثْ أَنْ ضَرَبَتْ بِنَفْسِهَا الْأَرْضَ وَ عَوَتْ وَ تَهَرَّتْ قِطْعَةً قِطْعَةً وَ اسْتَوَقَى عَ بَاقِي الرُّطَبِ وَ حَمَلَ الْعُلَامَ الصِّينِيَّةَ حَتَّى صَارَ بِهَا إِلَى الرَّشِيدِ فَقَالَ لَهُ قَدْ أَكَلَ الرُّطَبَ عَنْ آخِرِهِ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَكَيْفَ رَأَيْتَهُ قَالَ مَا أَنْكَرْتُ مِنْهُ شَيْئاً يَا أَمِيرَ الْمُؤْمِنِينَ ثُمَّ قَالَ ثُمَّ وَرَدَ عَلَيْهِ خَبَرُ الْكَلْبَةِ بِأَنَّهَا قَدْ تَهَرَّتْ وَ مَاتَتْ فَحَلَّقَى الرَّشِيدُ لِذَلِكَ قَلْعاً شَدِيداً وَ اسْتَغَطَمَهُ وَ وَقَفَ عَلَى الْكَلْبَةِ فَوَجَدَهَا مَتَهَرَّةً بِالسَّمِّ فَأَخْضَرَ الْخَادِمَ وَ دَعَا بِسِنْفٍ وَ نَطَعَ وَ قَالَ لَهُ لَتَصْدُقْنِي عَنْ خَبَرِ الرُّطَبِ أَوْ لَأَقْتُلَنَّكَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي حَمَلْتُ الرُّطَبَ إِلَى مُوسَى بْنِ جَعْفَرٍ وَ أَبْلَغْتُهُ سَلَامَكَ وَ قُمْتُ بِإِزَائِهِ وَ طَلَبَ مِنِّي خِلَالاً فَدَفَعْتُهُ إِلَيْهِ فَأَقْبَلَ يُعْرِزُ فِي الرُّطْبَةِ بَعْدَ الرُّطْبَةِ وَ يَأْكُلُهَا حَتَّى مَرَّتْ الْكَلْبَةُ فَعَزَّزَ الْخِلَالُ فِي رُطْبَةٍ مِنْ ذَلِكَ الرُّطَبِ - فَرَمَى بِهَا فَأَكَلَتْهَا الْكَلْبَةُ وَ أَكَلَ هُوَ بَاقِي الرُّطَبِ فَكَانَ مَا تَرَى يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الرَّشِيدُ مَا رَجَحْنَا مِنْ مُوسَى عَ إِلَّا أَنَا أَطْعَمْنَاهُ حَيْدَ الرُّطَبِ وَ

صَبَّحْنَا سَمْنَا وَ قُتِلَ كَلْبُنَا مَا فِي مُوسَى بْنِ جَعْفَرٍ حِيلَةٌ ثُمَّ إِنَّ سَيِّدَنَا مُوسَى ع دَعَا بِالْمُسَيَّبِ وَ ذَلِكَ قَبْلَ وَفَاتِهِ بِثَلَاثَةِ أَيَّامٍ وَ كَانَ مُوَكَّلًا بِهِ فَقَالَ لَهُ يَا مُسَيَّبُ قَالَ لَبَّيْكَ يَا مَوْلَايَ قَالَ إِنِّي طَاعِنٌ فِي هَذِهِ اللَّيْلَةِ إِلَى الْمَدِينَةِ مَدِينَةِ خَدَّي رَسُولَ اللَّهِ ص لِأَعْهَدَ إِلَى عَلِيِّ ابْنِي

مَا عَهْدُهُ إِلَى أَبِي وَ أَجْعَلُهُ وَصِيًّا وَ خَلِيفَتِي وَ أَمْرُهُ أَمْرِي قَالَ الْمُسَيَّبُ فَقُلْتُ يَا مَوْلَايَ كَيْفَ تَأْمُرُنِي أَنْ أَفْتَحَ لَكَ الْأَبْوَابَ وَ أَقْفَلَهَا وَ الْحَرَسَ مَعِيَ عَلَى الْأَبْوَابِ فَقَالَ يَا مُسَيَّبُ ضَعْفُ يَقِينِكَ بِاللَّهِ عَزَّ وَ جَلَّ وَ فِينَا قُلْتُ لَا يَا سَيِّدِي قَالَ فَمَهْ قُلْتُ يَا سَيِّدِي ادْعُ اللَّهَ أَنْ يُبَيِّنَنِي فَقَالَ اللَّهُمَّ ثَبِّتْهُ ثُمَّ قَالَ إِنِّي أَدْعُو اللَّهَ عَزَّ وَ جَلَّ بِاسْمِهِ الْعَظِيمِ الَّذِي دَعَا آصَفُ حَتَّى جَاءَ بِسَرِيرِ بَلْقَيْسَ وَ وَضَعَهُ بَيْنَ يَدَيْ سُلَيْمَانَ قَبْلَ ارْتِدَادِ طَرَفِهِ إِلَيْهِ حَتَّى يَجْمَعَ بَيْنِي وَ بَيْنَ ابْنِي عَلِيِّ بِالْمَدِينَةِ قَالَ الْمُسَيَّبُ فَسَمِعْتُهُ ع يَدْعُو فَقَعْدْتُهُ عَنْ مُصَلَّاهُ فَلَمْ أَزَلْ قَائِمًا عَلَى قَدَمَيَّ حَتَّى رَأَيْتُهُ قَدْ عَادَ إِلَى مَكَانِهِ وَ أَعَادَ الْحَدِيدَ إِلَى رِجْلَيْهِ فَخَرَزْتُ لِلَّهِ سَاجِدًا لِيُجْهِيَ شُكْرًا عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنْ مَعْرِفَتِهِ فَقَالَ لِي ارْزُقْ رَأْسَكَ يَا مُسَيَّبُ وَ اعْلَمْ أَنِّي رَاحِلٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي ثَالِثِ هَذَا الْيَوْمِ قَالَ فَبَكَيْتُ فَقَالَ لِي لَا تَبْكُ يَا مُسَيَّبُ فَإِنَّ عَلِيًّا ابْنِي هُوَ إِمَامُكَ وَ مَوْلَاكَ بَعْدِي فَاسْتَمْسِكْ بِوَلَايَتِهِ فَإِنَّكَ لَنْ تَضِلَّ مَا لَرَّمْتَهُ فَقُلْتُ الْحَمْدُ لِلَّهِ قَالَ ثُمَّ إِنَّ سَيِّدِي ع دَعَانِي فِي لَيْلَةِ الْيَوْمِ الثَّالِثِ فَقَالَ لِي إِنِّي عَلَى مَا عَرَفْتُكَ مِنَ الرَّحِيلِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَإِذَا دَعَوْتُ بِشَرِيَّةٍ مِنْ مَاءٍ فَشَرِبْتُهَا وَ رَأَيْتَنِي قَدْ انْتَفَخْتُ وَ ارْتَفَعَ بَطْنِي وَ اصْفَرَّ لَوْنِي وَ احْمَرَّ وَ اخْضَرَ وَ تَلَوَّنَا أَلْوَانًا فَخَبَّرَ الطَّاعِنَةَ بِوَفَاتِي إِذَا رَأَيْتَ بِي هَذَا الْحَدَثَ فَإِنَّكَ أَنْ تَظْهَرَ عَلَيْهِ أَحَدًا وَ لَا عَلَى مَنْ عِنْدِي إِلَّا بَعْدَ وَفَاتِي قَالَ الْمُسَيَّبُ بِنُ زُهَيْرٍ فَلَمْ أَزَلْ أَرْفُبُ وَغَدَهُ حَتَّى دَعَا ع بِالشَّرِيَّةِ فَشَرِبْتُهَا ثُمَّ دَعَانِي فَقَالَ لِي يَا مُسَيَّبُ إِنَّ هَذَا الرَّجُلَ السُّنْدِيُّ بَنَ شَاهَكَ سَيَزْعُمُ أَنَّهُ يَتَوَلَّى غُسْلِي وَ دَفْنِي هَيْهَاتَ هَيْهَاتَ أَنْ يَكُونَ ذَلِكَ أَبَدًا فَإِذَا حُلْتُ إِلَى الْمَقْبَرَةِ الْمَعْرُوفَةِ

بِمَقَابِرِ قُرَيْشٍ فَالْحَدُوثُ بِهَا وَ لَا تَرْفَعُوا قَبْرِي فَوْقَ أَرْبَعِ أَصَابِعٍ مُفَرَّجَاتٍ وَ لَا تَأْخُذُوا مِنْ تُرَابِي شَيْئًا لِيَتَبَرَّكُوا بِهِ فَإِنَّ كُلَّ تُرَابَةٍ لَنَا حُرْمَةٌ إِلَّا تُرَابَ خَدَّيَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِنَّ اللَّهَ تَعَالَى جَعَلَهَا شِفَاءً لِشَيْعَتِنَا وَ أَوْلِيَانِنَا قَالَ ثُمَّ رَأَيْتُ شَخْصًا أَشْبَهَ الْأَشْخَاصَ بِهِ جَالِسًا إِلَى جَانِبِهِ وَ كَانَ عَهْدِي بِسَيِّدِي الرِّضَا ع وَ هُوَ غُلَامٌ فَأَرَدْتُ سُؤَالَ فَصَاحَ بِي سَيِّدِي مُوسَى ع فَقَالَ أَلَيْسَ قَدْ نَهَيْتُكَ يَا مُسَيَّبُ فَلَمْ أَزَلْ صَابِرًا حَتَّى مَضَى وَ غَابَ الشَّخْصُ ثُمَّ أَنَّهُتُ الْحَبَرَ إِلَى الرَّشِيدِ فَوَاقَى السُّنْدِيِّ بَنَ شَاهَكَ فَوَاللَّهِ لَقَدْ رَأَيْتُهُمْ بَعْثِي وَ هُمْ يَظُنُّونَ أَنَّهُمْ يُغْسِلُونَهُ فَلَا تَصِلُ أَيْدِيهِمْ إِلَيْهِ وَ يَظُنُّونَ أَنَّهُمْ يُحْطِطُونَهُ وَ يُكْفِنُونَهُ وَ أَرَاهُمْ لَا يَصْنَعُونَ بِهِ شَيْئًا وَ رَأَيْتُ ذَلِكَ الشَّخْصَ يَتَوَلَّى غُسْلَهُ وَ تَحْطِيطَهُ وَ تَكْفِينَهُ وَ هُوَ يُظْهَرُ الْمَعَاوَنَةُ لَهُمْ وَ هُمْ لَا يَعْرِفُونَهُ فَلَمَّا فَرَعَ مِنْ أَمْرِهِ قَالَ لِي ذَلِكَ الشَّخْصُ يَا مُسَيَّبُ مَهْمَا شَكَّكَ فِيهِ فَلَا تَشْكُرْ فِيَّ فَإِنِّي إِمَامُكَ وَ مَوْلَاكَ وَ حِجَّةُ اللَّهِ عَلَيْكَ بَعْدَ أَبِي ع يَا مُسَيَّبُ مِثْلِي مِثْلُ يُوسُفَ الصِّدِّيقِ ع وَ مِثْلُهُمْ مِثْلُ إِخْوَتِهِ حِينَ دَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهُ مُنْكَرُونَ ثُمَّ حُمِلَ ع حَتَّى دُفِنَ فِي مَقَابِرِ قُرَيْشٍ وَ لَمْ يُرْفَعْ قَبْرُهُ أَكْثَرَ مِمَّا أَمَرَ بِهِ ثُمَّ رَفَعُوا قَبْرَهُ بَعْدَ ذَلِكَ وَ بَنَوْا عَلَيْهِ.

Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Soleiman ibn Ja'far al-Basri, on the authority of Umar ibn Waqid:

'When Harun Ar-Rashid got worried about the noble characteristics of Musa^{asws} Ibn Ja'far^{asws} and the news he received from the followers of Imam Musa^{asws} Ibn Ja'far^{asws} regarding his^{asws} Divine Leadership, and their secret associations with him^{asws} in the daytime and at night, Harun got worried for himself and his rule.

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

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

Harun also told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The

Imam^{asws} said, "Bring me some toothpicks." The servant brought him^{asws} toothpicks and stood in front of him^{asws} while the Imam^{asws} ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Musa ibn Ja'far^{asws}. The Imam^{asws} put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while its meat was falling off its bones piece by piece.

The Imam^{asws} ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him, "Did he^{asws} eat all the dates?" The servant said, "O commander of the faithful (Harun)! Yes." Harun asked, "How did you find him^{asws}?" The servant said, "O commander of the faithful! I saw nothing wrong with him^{asws}."

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

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

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

(The part of the narration which describes the Shahadat of Musa Al-Kazim^{asws})

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

Then the Imam^{asws} said, "I invoke the Honorable the Exalted God^{azwj} by His Great Name - by which Asif had invoked Him^{azwj}, and magically brought Belqe'es' (queen of Saba') Throne there and placed it in front of Solomon^{as} before the wink of an eye - to bring me (Al-Kazim (s) and my son Ali Al-Reza^{asws} (s) together in Medina."

Mosayyab added, "Then I heard Al-Kazim^{asws} pray and suddenly he^{asws} was no longer where he^{asws} was standing to pray.

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

Mosayyab added, "Then I cried." He^{asws} told me, "O Mosayyab! Do not cry. My son Ali^{asws} (Al-Reza) is your Divine Leader, and your next Master^{asws}! Therefore, adhere to his^{asws} Mastery since you will never be at a loss as long as you are with him^{asws}." I said, "Praise be to God^{asws}."

Mosayyab added, "Then my Master Al-Kazim^{asws} called me in on the night of the third day and told me, 'It is time for me to go to the Honorable the Exalted God^{asws}. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen.

My colour will turn yellow, red and green. It will turn into different colours. Then inform that oppressor (Harun) about my^{asws} death. When you see me that way do not inform anyone else. Also do not tell the one who will come to me^{asws} until after I die."

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

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

Then they carried him^{asws} and buried him^{asws} in the cemetery of the Quraysh, and did not raise his^{asws} tomb more than he^{asws} had ordered it to be raised. The tomb was raised later, and a building was constructed over it.¹⁹²

2nd Hadith on the Martyrdom of Imam Musa Al-Kazim:

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ الْعَبْدَ الصَّالِحَ يَنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَالْتَفَتَ إِلَيَّ شَبَهُ الْمُغْضَبِ فَقَالَ يَا إِسْحَاقُ قَدْ كَانَ رُشَيْدُ الْحَجَرِيِّ يَعْلَمُ عِلْمَ الْمَنَابَا وَ الْبَلَايَا وَ الْإِمَامَ أَوَّلَى بِعِلْمِ ذَلِكَ¹⁹³

Ahmad ibn Mahziyar, may Allah grant him blessing, has narrated from Mohammed ibn Ali, from Sayf ibn Umayra from Ishaq ibn Ammar who has said:

Once I heard the ‘العبد الصالح’ the pious servant of Allah (Imam Musa Al-Kazim^{asws}) giving the news of his^{asws} own death to a man. I thought that he may or may not know when a person from his Shia (followers) dies. He turned to me as if upset and said: ‘O Ishaq, ‘رُشَيْدُ الْحَجَرِيِّ’ possessed the knowledge of deaths and sufferings, (indeed), the necessity for such knowledge for the (Divine) Imam^{asws} is much greater.....(an extract)¹⁹³

3rd Hadith on the Martyrdom of Imam Musa Al-Kazim^{asws}:

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الضَّحَّاكِ بْنِ الْأَشْعَثِ عَنْ دَاوُدَ بْنِ زُرِّيٍّ قَالَ: جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ ع بِمَالٍ فَأَخَذَ بَعْضَهُ وَ تَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ لِأَيِّ شَيْءٍ تَرَكْتَهُ عِنْدِي قَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَنَا نَعِيَهُ بَعَثَ إِلَيَّ أَبُو الْحُسَيْنِ ع ابْنَتَهُ فَسَأَلَنِي ذَلِكَ الْمَالِ فَدَفَعْتُهُ إِلَيْهِ..¹⁹⁴

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ad-Dahhak ibn al-Ash'ath from Dawud ibn Zurbi who has said:

"Once I went to deliver some property to Abu Ibrahim^{asws}. He^{asws} accepted some of it and left the others. I asked him^{asws}, "May Allah^{azwj} Keep you^{asws} well, why have you^{asws} left it with me?" He^{asws} said, "The in-charge of this task (the Imam^{asws} – the Leadership with Divine Authority) will demand it (at it's appropriate time) from you." When we heard the news of his^{asws} (Abu Ibrahim^{asws})'s death, Abu Al-Hassan^{asws} sent his^{asws} son to me asking for that property and I delivered it to him^{asws}.¹⁹⁴

From ‘tashayyu.org’

Sense of imminence of the ghayba

In the hadiths of the Imams prior to al-Kazhim عليه السلام one can discern a sense of imminence of the ghayba, whether explicitly or implicitly. It is well known that the majority of our hadiths are from Imam as-Sadiq عليه السلام, much more so than any other Imam. Next to that would be

¹⁹² Eيون أخبار الرضا عليه السلام، ج 1، ص: 100 Uyun Akhbar Al-Reza, vol. 1, Chater 8, H. 6.

¹⁹³ الكافي (ط - الإسلامية)، ج 1، ص: 484

¹⁹⁴ H. 13, الكافي (ط - الإسلامية)، ج 1، ص: 313

the hadiths of his father عليه السلام, and then of his son عليه السلام. After that, we do have a fair bit narrated on the authority of ar-Rida, though much of this in the form of long dramatic narratives (e.g. `Uyun al-Akhbar) which are of very dubious authenticity and likely composed with the aim of pressing forward the case for his Imamate against his opponents from the Waqifa. None the less, to be fair, there is still a fair amount that has been narrated from him as well that is likely authentic, comprising questions and answers on fiqh, beliefs, and so on. But after that there is a very sharp drop in the quantity of what is narrated from the remaining Qat'i Imams, including the tawqi'at from the purported twelfth.

So for instance, take the following narrations that emphasize on the need for writing their hadiths:

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال عن ابن بكير، عن عبيد بن زرارة قال: قال أبو عبد الله عليه السلام: احتفظوا بكتبكم فإنكم سوف تحتاجون إليها

[al-Kafi] Muhammad b. Yahya from Ahmad b. Muhammad b. `Isa from al-Hasan b. `Ali b. Faddal from Ibn Bukayr from `Ubayd b. Zurara. He said: Abu `Abdillah عليه السلام said: Preserve your books, for you shall have need of them.

عدة من أصحابنا، عن أحمد بن محمد بن خالد البرقي، عن بعض أصحابه، عن أبي سعيد الخيبري، عن المفضل بن عمر، قال: قال لي أبو عبد الله عليه السلام: اكتب وبت علمك في إخوانك، فإن مت فأورث كتبك بنيك، فإنه يأتي على الناس زمان هرج لا يأنسون فيه إلا بكتبهم.

[al-Kafi] A number of our companions from Ahmad b. Muhammad b. Khalid al-Barqi from one of his companions from Abu Sa'id al-Khaybari from al-Mufaddal b. `Umar. He said: Abu `Abdillah عليه السلام said to me: Write and spread your knowledge amongst your brethren. So if you die, then bequeath your books to your sons. For there is coming upon the people a time of commotion in which they will not discern but by their books.

If the Imam knew the ghayba of the coming Imam was to be imminent, this is precisely the type of behavior one would expect, that is a sense of urgency in teaching his Shi'a as much as he can, instructing them to write it down and warning them of their coming need of it. It makes less sense though in a Twelver context where the ghayba was not to occur where several generations to come, intervened by multiple Imams who generally speaking would have been accessible to their followers (at least via their wakils), and yet from whom such a proliferation of knowledge and sense of urgency to what was coming is notably absent apart from instructions to send them their khums.

Then we have the narrations about the ghayba itself. So for instance, if you take the following narrations but read them in this lens of immanence, they make a lot more sense than the Imam teaching such things to his companions when none of them would ever live to the events in question:

الكليني، عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله (عليه السلام) يقول: إن بلغكم عن صاحب هذا الأمر غيبة فلا تنكروها .

[al-Kafi] `Ali b. Ibrahim from his father from Ibn Abi `Umayr from Abu Ayyub al-Khazzaz from Muhammad b. Muslim. He said: I heard Abu `Abdillah عليه السلام saying: If a ghayba reaches you from the sahib hadha 'l-amr, then do not deny it.

The same hadith is found here with an alternate isnad up to Abu Ayyub:

الكليني، عن العدة، عن أحمد بن محمد، عن علي بن الحكم، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله (عليه السلام) يقول: إن بلغكم عن صاحبكم غيبة فلا تنكروها .

As noted previously, this expression "sahib hadha 'l-amr" (possessor/companion/master/man of this affair/authority) will be used in the hadiths for the Qa'im, and for the next Imam after as-Sadiq عليه السلام, namely al-Kazhim عليه السلام. Of course, from a Waqifi perspective they are one and the same. The sense of imminence in this hadith is very clear, the Imam is specifically

telling his companions to be ready for this and not to deny it when it happens. While one could argue this was simply for the benefit of future generations that would read this hadith, it robs it of its immediate context of the Imam actually teaching his disciples this doctrine, making it largely irrelevant to them and their time.

A similar narration can be found in Ghayba at-Tusi being narrated from Abu Basir instead of Muhammad b. Muslim, using the expression of sahibikum instead of sahib hadha 'l-amr, alluding to the immediacy of it all the more:

أخبرني جماعة ، عن أبي جعفر محمد بن سفيان البزوفري ، عن أحمد بن إدريس ، عن علي بن محمد بن قتيبة ، عن الفضل بن الشاذان ، عن عبد الرحمن بن أبي نجران ، عن صفوان بن يحيى ، عن أبي أيوب ، عن أبي بصير ، قال : قال أبو عبد الله " ع : إن بلغكم ، عن صاحبكم ، غيبة : فلا تنكروها

[Ghayba at-Tusi] A group reported to me from Abu Ja'far Muhammad b. Sufyan al-Bazufari from Ahmad b. Idris from `Ali b. Muhammad b. Qutayba from al-Fadl b. Shadhan from `Abd ar-Rahman b. Abi Najran from Safwan b. Yahya from Abu Ayyub from Abu Basir. He said: Abu `Abdillah عليه السلام said: If a ghayba reaches you from your sahib, then do not deny it.

There are many more hadiths of course wherein the Imam is talking about the ghayba and so forth, which put in the immediate context of it being imminent make a lot more sense, for instance, the previously discussed hadiths about the shaking of the hand from the grave, instructions that the people of that time would have been able to draw immediately upon in order to properly understand the events that were unfolding before them.

Telling too is the unfolding of the Waqifa themselves after these events. That is, we find in their ranks a strong emphasis on the transmission of the Usool books of hadith and the transmission of these teachings to future generations, which in turn the Twelvers eventually came to depend upon for the consolidation of their own sect. We find in their ranks – as described before – a series of notable scholars, starting with the very wakils of al-Kazhim عليه السلام himself, writing profusely, transmitting and propagating the teachings, and we find the proliferation of this teaching reaching even as far as the Maghreb in North Africa with the conversion of the local population there to the da'wa. In other words, we find here an organized (though not hierarchical) group of people acting in just the manner that you would expect them to if they had been already prepared for such a happening, doing exactly what they had been instructed to and prepared for.

Response to Tashayyu.org:

The above comments are irrational, as there are several books of Ahadith appearing after the Shahadat (martyrdom of Imam Musa Al-Kazim^{asws}). In particular, the 8th and 11th Imams, i.e., Fiqh Al-Reza^{asws}, Uyun Akhbar Al-Reza^{asws}, Tafseer Imam Hassan Askari^{asws}. Also when Abu Abdullah^{asws} says: 'Be preserving with your books, for very soon you would need those. (Hadith quoted by 'tashayyu.org'). It does not imply, by any means, that the Imam Al-Kazim^{asws} is the last Imam^{asws} (and is the awaited the Qa'im^{asws}). We present several Ahadith to clarify the above misconception. However, we first see Allah^{azwj} has also used 'soon' for the 'Azab' (السَّاعَةُ قَرِيبٌ (42:17) and السَّاعَةُ تَكُونُ قَرِيبًا (33:63) the Qiyamah (السَّاعَةُ قَرِيبٌ (11:64)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اخْتَفِظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'Abu Abdullah^{asws} said: 'Be preserving with your books, for very soon you would need those'.¹⁹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي سَعِيدٍ الْخَيْرِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَكْتُبْ وَ بْتُ عَلِمَكَ فِي إِخْوَانِكَ فَإِنْ مِتَّ فَأُورِثْ كُتُبَكَ بَيْنَكَ فَإِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ هَرَجَ لَا يَأْتُسُونَ فِيهِ إِلَّا بِكُتُبِهِمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, from Abu Saeed Al Khaybari, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said to me: 'Write and transmit your knowledge among your brethren. So if you were to die, so leave your books as an inheritance, for there would be coming a time of commotion upon the people, they would not be finding comfort (during) in it but except with your books'.¹⁹⁶

عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنْ بَلَغَكُمْ عَنْ صَاحِبِ هَذَا الْأَمْرِ غَيْبَةً فَلَا تُنْكِرُوهَا.

Ali ibn Ibrahim has narrated from his father who from Ibn Abi `Umayr from Abu Ayyub al-Khazzaz from Muhammad ibn Muslim, who has said:

I heard Abu Abd Allah^{asws} say: If you are told that the person in charge of establishing the Kinddo of Allah^{azwj} on earth and owner (of Divine Authority) will disappear from public sight, you must not reject it.¹⁹⁷

A similar narration can be found in Ghayba at-Tusi being narrated from Abu Basir instead of Muhammad b. Muslim, using the expression of *sahibikum* instead of *sahib hadha 'l-amr*, alluding to the immediacy of it all the more:

وَ أَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ سُفْيَانَ الْبَرْقَوِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْقُضَلِيِّ بْنِ الشَّاذَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنْ بَلَغَكُمْ عَنْ صَاحِبِكُمْ غَيْبَةً فَلَا تُنْكِرُوهَا.

A group reported to me from Abu Ja`far Muhammad ibn Sufyan al-Bazufari from Ahmad ibn Idris from `Ali ibn Muhammad ibn Qutayba from al-Fadl ibn Shadhan from `Abd ar-Rahman ibn Abi Najran from Safwan ibn Yahya from Abu Ayyub from Abu Basir.

He said: Abu Abd Allah^{asws} said: If a ghayba reaches you from your sahib, then do not deny it.¹⁹⁸

From 'tashayyu.org'

Conditions of the true religion at the time of the Qa'im's rise

A common objection brought against this belief in al-Kazhim عليه السلام being the Qa'im is that of how could the true religion, that is, true Islam and true Tashayyu`, have been "lost" for centuries. A discussion on this important question can be found in the article here "The Re-

¹⁹⁵ الكافي (ط - الإسلامية)، ج 1، ص: 52 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 10

¹⁹⁶ الكافي (ط - الإسلامية)، ج 1، ص: 52 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 11

¹⁹⁷ الكافي (ط - الإسلامية)، ج 1، ص: 338

¹⁹⁸ الغيبة (للطوسي)/ كتاب الغيبة للحجة، النص، ص: 161

emergence of the Waqifa: A Discourse on Guidance and Salvation". In this section, we will present some narrations that speak of the condition of the religion prior to his rise, and we can see from them that the dormancy of this belief in fact lines up very well with what they speak of in the world's (and Islam's) condition.

إكمال الدين: ابن المغيرة بإسناده، عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: [إن] الإسلام بدأ غريباً وسيعود غريباً كما بدأ، فطوبى للغرباء .

[Ikmal ad-Deen] Ibn al-Mughira by his isnad from as-Sakuni from as-Sadiq from his fathers عليهم السلام. He said: The Messenger of Allah صلى الله عليه وآله said: Islam began as a stranger and will return to being a stranger as it had begun, so blessed are the strangers.

الغيبة للنعماني: ابن عقدة، عن محمد بن الفضل بن إبراهيم، عن محمد بن عبد الله بن زرارة عن سعد بن عمر الجلاب، عن جعفر بن محمد عليهما السلام مثله

[Ghayba an-Nu`mani] Ibn `Uqda from Muhammad b. al-Mufaddal b. Ibrahim from Muhammad b. `Abdullah b. Zurara from Sa`d b. `Umar al-Jallab from Ja`far b. Muhammad عليهم السلام likewise.

ن: عبد الواحد، عن محمد بن جعفر القرشي، عن ابن أبي الخطاب عن محمد بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال: الإسلام بدأ غريباً وسيعود غريباً كما بدأ، فطوبى للغرباء فقلت: اشرح لي هذا أصلحك الله ؟ فقال: يستأنف الداعي منا دعاء جديداً كما دعا رسول الله صلى الله عليه وآله. وعن ابن مسكان وعن ابن سنان عن الحسين بن مختار، عن أبي بصير، عن أبي عبد الله عليه السلام مثله

[Ghayba an-Nu`mani] `Abd al-Wahid from Muhammad b. Ja`far al-Qarashi from Ibn Abi `I-Khattab from Muhammad b. Sinan from Ibn Muskan from Abu Basir from Abu `Abdillah عليه السلام that he said: Islam began as a stranger and it will go back to being a stranger as it began, so blessed are the strangers. So I said: Expound on this for me, may Allah make you prosper. So he said: The caller (ad-da`i) from us will recommence with a new calling (du`a jadid) as the Messenger of Allah صلى الله عليه وآله called.

And from Ibn Muskan and from Ibn Sinan from al-Husayn b. al-Muhktar from Abu Basir from Abu `Abdilah عليه السلام likewise.

ن: عبد الواحد، عن أحمد بن محمد بن رباح، عن محمد بن العباس ابن عيسى، عن ابن البطائني، عن شعيب الحداد، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: أخبرني عن قول أمير المؤمنين عليه السلام: إن الإسلام بدأ غريباً وسيعود كما بدأ فطوبى للغرباء، فقال: يا با محمد إذا قام القائم عليه السلام استأنف دعاء جديداً كما دعا رسول الله صلى الله عليه وآله قال: فقامت إليه فقبلت رأسه وقلت: أشهد أنك إمامي في الدنيا والآخرة أوالي وليك، واعادي عدوك، وأنت ولي الله [فقال: رحمك الله].

[Ghayba an-Nu`mani] `Abd al-Wahid from Ahmad b. Muhammad b. Rabbah from Muhammad b. al-`Abbas b. `Isa from Ibn al-Bata'ini from Shu`ayb al-Haddad from Abu Basir. He said: I said to Abu `Abdillah عليه السلام: Inform me about the saying of Amir al-Mu'mineen عليه السلام: Islam began as a stranger and it will go back to being a stranger as it began, so blessed are the strangers. So he said: O Abu Muhammad, when the Qa'im عليه السلام rises, he will recommence with a new calling as the Messenger of Allah صلى الله عليه وآله called. He said: So I got up to him and kissed his head, and I said: I testify that you are my Imam in this world and the hereafter, I am loyal to your wali, and bear enmity to your enemy, and you are the wali of Allah. [So he said: May Allah have mercy on you.]

ن: ابن عقدة، عن أحمد بن زياد عن علي بن الصباح، عن [أبي] علي بن محمد الحضرمي، عن جعفر بن محمد، عن إبراهيم بن عبد الحميد قال: أخبرني من سمع أبا عبد الله عليه السلام يقول: إذا خرج القائم عليه السلام خرج من هذا الأمر من كان يرى أنه [من] أهله ودخل فيه شبه عبدة الشمس والقمر.

[Ghayba an-Nu`mani] Ahmad b. Muhammad b. Sa`id b. `Ubda narrated to us. He said: Humayd b. Ziyad narrated to us from `Ali b. as-Sabah. He said: Abu `Ali b. Muhammad al-Hadrami from Ja`far b. Muhammad from Ibrahim b. `Abd al-Hamid. He said: One who heard Abu `Abdillah عليه السلام reported to me him saying: When the Qa'im عليه السلام will emerge, one who regarded that he was from its people will go out from this affair, and the likeness of the worshippers of the sun and the moon will enter it.

ثواب الأعمال: بهذا الاسناد قال: قال رسول الله صلى الله عليه وآله: سيأتي زمان على أمتي لا يبقى من القرآن إلا رسمه، ولا من الإسلام إلا اسمه، يسمون به وهم أبعد الناس منه، مساجدهم عامرة، وهي خراب من الهدى، فقهاء ذلك الزمان شر فقهاء تحت ظل السماء، منهم خرجت الفتنة وإليهم تعود.

[Thawab al-A`mal] By this isnad (`Ali b. Ibrahim from his father from an-Nawfali from as-Sakuni from Abu `Abdillah (عليه السلام) He said: The Messenger of Allah صلى الله عليه وآله said: There will come a time upon my Umma in which naught will remain of the Quran but its writing, and naught of Islam but its name. They will be named by it while they are the furthest of mankind from it. Their mosques will be populated, while they are ruined of guidance. The fuqaha of that time are the evilest of fuqaha under the shade of Heaven. From them fitna will go out, and to them it will return.

نُ: عبد الواحد بن عبد الله، عن أحمد بن محمد بن رباح، عن أحمد بن علي الحميري عن [الحسن بن أيوب، عن عبد الكريم الخثعمي عن أحمد بن] الحسن بن أبيان، عن عبد الله بن عطاء، عن شيخ من الفقهاء يعني أبا عبد الله عليه السلام قال: سألته عن سيرة المهدي كيف سيرته؟ قال: يصنع ما صنع رسول الله صلى الله عليه وآله يهدم ما كان قبله، كما هدم رسول الله صلى الله عليه وآله أمر الجاهلية ويستأنف الإسلام جديداً.

[Ghayba an-Nu`mani] `Abd al-Wahid b. `Abdullah from Ahmad b. Muhammad b. Rabah from Ahmad b. `Ali al-Himyari from [al-Hasan b. Ayyub from `Abd al-Karim al-Khath`ami from Ahmad b.] al-Hasan b. Aban from `Abdullah b. `Ata from a shaykh of the fuqaha – meaning Abu `Abdillah (عليه السلام) He said: I asked him about the conduct of the Mahdi, how will his conduct be? He said: He will act as the Messenger of Allah صلى الله عليه وآله acted, destroying what is before him as the Messenger of Allah صلى الله عليه وآله destroyed the affair of Jahiliyya, recommencing Islam anew.

Response to Tashayyu.org:

Below we present the referred Ahadith from 'tashayyu.org', which by no means support their system of 7 Imams^{asws}.

حَدَّثَنَا جَعْفَرُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ الْكُوفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي جَدِّي الْحَسَنُ بْنُ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً فَطُلُوبُ لِلْغُرَبَاءِ.

It has been narrated from Jafar ibn Ali ibn Al-Hassan ibn Ali ibn Abd Allah ibn al-Mughira by his isnad from Al-Sakuni who says:

Imam Al-Sadiq Jafar^{asws} Ibn Mohammed^{asws} from his fathers^{asws}. He^{asws} said: The Messenger of Allah^{saww} said: Islam began as 'غَرِيباً' a stranger and will return to being a stranger as it had begun, so blessed are the strangers.¹⁹⁹

الغيبة للنعماني: ابن عقدة، عن محمد بن الفضل بن إبراهيم، عن محمد بن عبد الله بن زرارَةَ عن سعد بن عمر الجلاب، عن جعفر بن محمد عليهما السلام مثله

Ibn `Uqda from Muhammad ibn al-Mufaddal ibn Ibrahim from Muhammad ibn `Abdullah ibn Zurara from Sa`d ibn `Umar al-Jallab from Ja`far ibn Muhammad (عليهما السلام) likewise. [Ghayba an-Nu`mani]

كمال الدين و تمام النعمة، ج1، ص: 201¹⁹⁹

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنُ يُونُسَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ الْإِسْلَامُ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً كَمَا بَدَأَ فَطَوَى لِلْغُرَبَاءِ فَقُلْتُ اشْرَحْ لِي هَذَا أَصْلَحَكَ اللَّهُ فَقَالَ [بِمَا] يَسْتَأْنِفُ الدَّاعِي مِمَّا دُعَاءَ جَدِيداً كَمَا دَعَا رَسُولُ اللَّهِ ص- وَ أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

Abd al-Wahid ibn Abd Allah ibn Yunus has narrated from Muhammad ibn Ja'far al-Qarashi from Ibn Abi 'l-Khattab from Muhammad ibn Sinan from Ibn Muskan from Abu Basir who says:

Abu Abd Allah^{asws} said: Islam began as a stranger and it will go back to being a stranger as it began, so blessed are the strangers. So I (Abu Baseer) said: (please) explain to me (more), may Allah^{azwj} make you prosper. So he^{asws} said: The caller 'ad-da'i from us will recommence with a new calling (du'a jadid) as Rasool Allah^{saww} called.

And from Ibn Muskan and from Ibn Sinan from al-Husayn ibn al-Muhktar from Abu Basir from Abu Abd Allah^{asws} likewise.²⁰⁰

حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنُ يُونُسَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ رِجَاحٍ الزُّهْرِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ عَيْسَى الْحُسَيْنِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْبُطَائِنِيِّ عَنْ شُعَيْبِ الْحُدَّادِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ كَمَا بَدَأَ فَطَوَى لِلْغُرَبَاءِ فَقَالَ يَا أَبَا مُحَمَّدٍ إِذَا قَامَ الْقَائِمُ ع اسْتَأْنَفَ دُعَاءَ جَدِيداً كَمَا دَعَا رَسُولُ اللَّهِ ص قَالَ فَقُمْتُ إِلَيْهِ وَ قَبَّلْتُ رَأْسَهُ وَ قُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي فِي الدُّنْيَا وَ الْآخِرَةِ أَوَّلِي وَلِيِّكَ وَ أُعَادِي عَدُوَّكَ وَ أَنَّكَ وَلِيُّ اللَّهِ فَقَالَ رَحِمَكَ اللَّهُ.

Abd al-Wahid ibn Abd Allah ibn Yunus has narrated from Ahmad ibn Muhammad ibn Rabbah Al-Zuhri from Muhammad ibn al-Abbas ibn 'Isa Al-Hassani ibn al-Bata'ini from Shu'ayb al-Haddad that Abu Basir said:

I (Abu Basir) said to Abu Abd Allah^{asws}: Inform me about the saying of Amir ul-Momineen^{asws}: Islam began as a stranger and it will go back to being a stranger as it began, so blessed are the strangers. So he^{asws} said: O Abu Muhammad, when the Qa'im^{asws} rises, he will invite to a new mission as the Rasool Allah^{saww} has done.

He (Abu Basir) said: So I got, kissed his^{asws} head, and I said: I testify that you^{asws} are my Imam^{asws} in this life and the Hereafter, 'أَوَّلِي وَلِيِّكَ وَ أُعَادِي عَدُوَّكَ' I (support) your^{asws} guardians^{asws} and resist your^{asws} enemies, and you are 'وَلِيُّ اللَّهِ' the Guardian of Allah^{azwj}. (So) he^{asws} said: May Allah^{azwj} have mercy on you.²⁰¹

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ بْنِ عَفْهَةَ قَالَ حَدَّثَنَا حُمَيْدُ بْنُ زَيْدٍ عَنْ عَلِيٍّ بْنِ الصَّبَّاحِ قَالَ حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ الْحَضْرَمِيُّ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا خَرَجَ الْقَائِمُ ع خَرَجَ مِنْ هَذَا الْأَمْرِ مَنْ كَانَ يَرَى أَنَّهُ مِنْ أَهْلِهِ وَ دَخَلَ فِيهِ شِبْهُ عَبْدَةِ الشَّمْسِ وَ الْقَمَرِ.

Ahmad ibn Muhammad ibn Sa'id ibn 'Ubda narrated from Humayd ibn Ziyad from Ali ibn as-Sabah. from Abu Ali ibn Muhammad al-Hadrami from Ja'far ibn Muhammad from Ibrahim ibn 'Abd al-Hamid from someone that:

²⁰⁰ الغيبة للنعماني، النص، ص: 321

²⁰¹ الغيبة للنعماني، النص، ص: 322

Abu Abd Allah^{asws} said: When the 'Qa'im^{asws}' will emerge, the ones who regarded that he^{asws} was from its people will go out from this affair, and the likeness of the worshippers of the sun and the moon will enter it.²⁰²

وَيَخْدُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ غَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهَدْيِ فَقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فَقَهَاءٍ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتْ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ.

By this isnad (Ali ibn Ibrahim from his father from an-Nawfali from as-Sakuni, who says:

He (Abu Abd Allah^{asws}) says that Rasool Allah^{saww} said: There will come a time upon my^{saww} 'Umma' (followers) in which there will not remain of the Quran but its writing, and not remain of Islam but its name. They will be named by it while they are the furthest of mankind from it. Their 'Masajid' (plural of Masjid) will be populated, while they will be void of guidance. The 'fuqaha' (scholars) of that time are the evilest of fuqaha under the shade of Heaven. Fitna (strife) will emanate from them and to them it will return.²⁰³

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ رَجَاحٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْحِمَيْرِيُّ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ أَبَانَ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ الْمَكِّيُّ عَنْ شَيْخٍ مِنَ الْفُقَهَاءِ يَعْنِي أَبَا عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ سِيرَةِ الْمَهْدِيِّ كَيْفَ سِيرَتُهُ فَقَالَ يَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ص يَهْدِيهِمْ مَا كَانَ قَبْلَهُ كَمَا هَدَمَ رَسُولُ اللَّهِ ص أَمْرَ الْجَاهِلِيَّةِ وَ يَسْتَأْنِفُ الْإِسْلَامَ جَدِيداً.

Abd al-Wahid ibn Abd Allah ibn Yunus has narrated from Ahmad ibn Muhammad ibn Rabah from Ahmad ibn `Ali al-Himyari from Al-Hassan ibn Ayyoob from `Abdul Kareem ibn Amr from Ahmed ibn Al-Hassan ibn Abban who says:

Abd Allah ibn Atta' Al-Mekki had asked from Abu Abd Allah Al-Sadiq^{asws} about the conduct of the Mahdi^{asws}, when he^{asws} would appear?

He (the Imam^{asws}) said: He^{asws} will act as the Prophet^{saww} has acted, destroying what has been (established) before him^{asws} as the Prophet^{saww} had destroyed all that were established in the Pre-Islamic age. He^{asws} will resume Islam anew.²⁰⁴

Additional Comments:

We have not included the lengthy comments from the Tashayyu.org. In brief, The comments are why the later Imams (8th to the 12th Imams^{asws}) did not dictate more Ahadith as compared with the earlier Imams (1st to the 7th Imams^{asws}), these objections are typical of those of outsiders, as a fraction of Muslim would ask why Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} did not take back his rights from the Muslim, or why did he not take back the 'land of Faddak' when coming into power, or why Imam Hassan^{asws} did not fight against Muawiya and why Imam Hussain^{asws} did fight and sacrificed seventy-two at Karbala? The simple answer to these questions are given by the Imams^{asws} themselves, by quoting Ahadith and the Commands of Allah^{azwj} for them^{asws}, as they^{asws} opened the Divine Instructions by breaking the

²⁰² 317 الغيبة للنعماني، النص، ص:

²⁰³ 253 ثواب الأعمال و عقاب الأعمال، النص، ص:

²⁰⁴ 231 الغيبة للنعماني، النص، ص:

'Divine seal' after taking over from the previous Imam^{asws}, the responsibilities of the Imam^{asws}. For example, see the Hadith:

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ بِحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكَنَانِيِّ عَنْ جَعْفَرِ بْنِ نَجِيحٍ الْكُندِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كِتَابًا قَبْلَ وَفَاتِهِ فَقَالَ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجْبَةِ مِنْ أَهْلِكَ قَالَ وَ مَا النَّجْبَةُ يَا جَبْرِئِيلُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَلَدُهُ (عليهم السلام)

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Abu Al Hassan Al Kinany, from Ja'far Bin Najeeh Al Kindy, from Muhammad Bin Ahmad Bin Ubeydullah Al Umary, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic sent an Ordinance upon His^{azwj} Prophet^{saww} before his^{saww} passing away. So he (Jibraeel^{as}) said: 'O Muhammad^{saww}! This is your^{asws} testament to the nobles from your^{saww} family'. He^{saww} said: 'And what nobles O Jibraeel^{as}?'. So he^{as} said: 'Ali^{asws} Bin Abu Talib^{as} and his^{asws} sons^{asws}'.

وَ كَانَ عَلَى الْكِتَابِ خَوَاتِيمٌ مِنْ ذَهَبٍ فَدَفَعَهُ النَّبِيُّ (صلى الله عليه وآله) إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَ أَمَرَهُ أَنْ يَفْكَ خَاتِمًا مِنْهُ وَ يَعْمَلَ بِمَا فِيهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) خَاتِمًا وَ عَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحُسَيْنِ (عليه السلام) فَقَالَ خَاتِمًا وَ عَمِلَ بِمَا فِيهِ

And it was so that there were seals of gold upon the Ordinances. So the Prophet^{as} handed it over to Amir Al-Momineen^{asws} and instructed him^{asws} that he^{asws} should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineen^{asws} untied a seal and acted in accordance with whatever was in it. Then he^{asws} handed it over to Al-Hassan^{asws}. So he^{asws} untied a seal and acted in accordance with whatever was in it.

ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ (عليه السلام) فَقَالَ خَاتِمًا فَوَجَدَ فِيهِ أَنْ أُخْرَجَ بِقَوْمٍ إِلَى الشَّهَادَةِ فَلَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ وَ أَشْرُ نَفْسِكَ لِلَّهِ عَزَّ وَ جَلَّ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ خَاتِمًا فَوَجَدَ فِيهِ أَنْ أُطْرِقَ وَ اصْمُتْ وَ الزَّمْ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Then he^{asws} handed it over to Al-Husayn^{asws}. So he^{asws} untied a seal, and he^{asws} found therein: "Go out with a group of people to the martyrdom, and there is no martyrdom for them except with you^{asws}, and give glad tidings to yourself^{asws} for the Sake of Allah^{azwj} Mighty and Majestic". Then he^{asws} handed it over to Ali^{asws} Bin Al-Husayn^{asws}. So he^{asws} untied a seal and he^{asws} found therein: "Withhold and be silent and necessitate (staying in) your^{asws} house **[15:99] And worship your Lord until there comes to you certainty**'.

فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُحَمَّدِ بْنِ عَلِيٍّ (عليه السلام) فَقَالَ خَاتِمًا فَوَجَدَ فِيهِ حَدِيثَ النَّاسِ وَ أَفْتِهِمْ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ جَعْفَرٍ فَقَالَ خَاتِمًا فَوَجَدَ فِيهِ حَدِيثَ النَّاسِ وَ أَفْتِهِمْ وَ أَنْشُرْ غُلُومَ أَهْلِ بَيْتِكَ وَ صَدِّقْ آبَاءَكَ الصَّالِحِينَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ عَزَّ وَ جَلَّ وَ أَنْتَ فِي حِرْزٍ وَ أَمَانٍ فَفَعَلَ

So he^{asws} did it. Then he^{asws} handed it over to his^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws}. So he^{asws} untied a seal and he^{asws} found therein: "Narrate to the people and issue Verdicts to them, and do not fear anyone except Allah^{azwj} Mighty and Majestic, for there is no way for anyone against you^{asws}". So he^{asws} did it. Then he^{asws} handed it over to his^{asws} son^{asws} Ja'far^{asws}. So he^{asws} untied a seal and he^{asws} found therein:

“Narrate to the people and issue Verdicts to them and publicise the knowledge to the People^{asws} of your^{asws} Household, and ratify your^{asws} forefathers^{asws}, the righteous ones^{asws}, and do not fear anyone except Allah^{azwj} Mighty and Majestic, and you^{asws} are in Protection and Security”.

ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُوسَى (عليه السلام) وَ كَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي بَعْدَهُ ثُمَّ كَذَلِكَ إِلَى قِيَامِ الْمَهْدِيِّ صَلَّى اللَّهُ عَلَيْهِ .

Then he^{asws} handed it over to his^{asws} son^{asws} Musa^{asws}, and similar to that, Musa^{asws} would be handing it over to the one^{asws} who would be after him^{asws}, up to the rising of Al-Mahdi^{asws}, may the Salawat of Allah^{azwj} be upon him^{asws}.²⁰⁵

²⁰⁵ الكافي (ط - الإسلامية)، ج1، ص: 280 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 2

Appendix III:

Ahadith introducing Ghayba:

مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ يَمَانَ التَّمَارِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُلُوساً فَقَالَ لَنَا إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً الْمُتَمَسِّكِ فِيهَا بِدِينِهِ كَالْخَارِطِ لِلْقَتَادِ ثُمَّ قَالَ هَكَذَا بِيَدِهِ فَأَيْكُمُ يُمَسِّكُ شَوْكَ الْقَتَادِ بِيَدِهِ ثُمَّ أَطْرَقَ مَلِيّاً ثُمَّ قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً فَلْيَتَّقِ اللَّهَ عَبْدٌ وَ لِيَتَمَسَّكُ بِدِينِهِ .

Muhammad Bin yahya and Al Hassan Bin Muhammad, altogether from Ja'far Bin Muhammad Al Kufy, from Al Hassan Bin Muhammad Al Sayrafi, from Salih Bin Khalid, from Yaman Al Tammar who said,

'We were seated in the presence of Abu Abdullah^{asws}, so he^{asws} said to us: 'For the Master^{asws} of this command there would be 'غَيْبَةٌ' an Occultation. Being attached to his^{asws} Religion would be like entering into the thorny bush'. Then he^{asws} said: 'Like this!' – by his^{asws} hand. So, which one of you would like to touch a branch of thorns?' Then he^{asws} was silent for a while, then said: 'For the Master^{asws} of this command there would be 'غَيْبَةٌ' an Occultation, so let a servant fear Allah^{azwj} and let him attach with his^{asws} Religion'.²⁰⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عِيْسَى بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَاللَّهُ اللَّهُ فِي أَدْيَانِكُمْ لَا يُزِيلُكُمْ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لَا يَدُ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مُحَنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ ائْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِيناً أَصَحَّ مِنْ هَذَا لَا تَتَّبِعُوهُ

Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his father, from his grandfather,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'When the fifth one from the sons^{asws} of the seventh is missing (in Occultation), so Allah^{azwj}, Allah^{azwj}, with regards to your Religion. Do not let anyone remove you from it, O my^{asws} children. 'غَيْبَةٌ' An Occultation is inevitable for the Master^{asws} of this command, to the extent that he would retract from this matter, the one who used to be saying with it. But rather, it would be an ordeal from Allah^{azwj} Mighty and Majestic to Test His^{azwj} creatures by it. Had your fathers and your grandfathers known of a Religion more correct than this, they would have followed it'.

قَالَ فَقُلْتُ يَا سَيِّدِي مَنْ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَقَالَ يَا بُنَيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَمْلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَتَسَوَّفُ تَذَرِكُونَهُ .

He (the narrator) said, 'So I said, 'O my Chief^{asws}! Who is the fifth from the sons^{asws} of the seventh?' So he^{asws} said: 'O my^{asws} son^{asws}! Your intellects are too little from this, and your forbearances are too narrow from bearing it, but if you live, so soon you would be realising it'.²⁰⁷

²⁰⁶ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 1

²⁰⁷ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2

Specified Occultation (Two Ghayba)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِقَائِمٍ غَيْبَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوَاسِمَ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Yahya Bin Al Musna, from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Al-Qaim^{asws} there would be 'غَيْبَتَانِ' two Occultations. In one of these, he^{asws} would be attending the seasons (of Hajj). He^{asws} would see the people but they would not be seeing him^{asws}, 208

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَجْنُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِقَائِمٍ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةٌ الْغَيْبَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةُ شِيعَتِهِ وَ الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةُ مَوَالِيهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'For Al-Qaim^{asws}, there would be 'غَيْبَتَانِ' two Occultations, one of them short and the other one long. During the first Occultation, it would not be known which place he^{asws} is in except for special ones of his^{asws} Shias; and the other (Occultation), it would not be known which place he^{asws} is in except for special ones of the ones in his^{asws} Wilayah'. 209

الغيبة (للطوسي)/ كتاب الغيبة للحجة، النص، ص: 43^ا

²⁰⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 12

²⁰⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 19