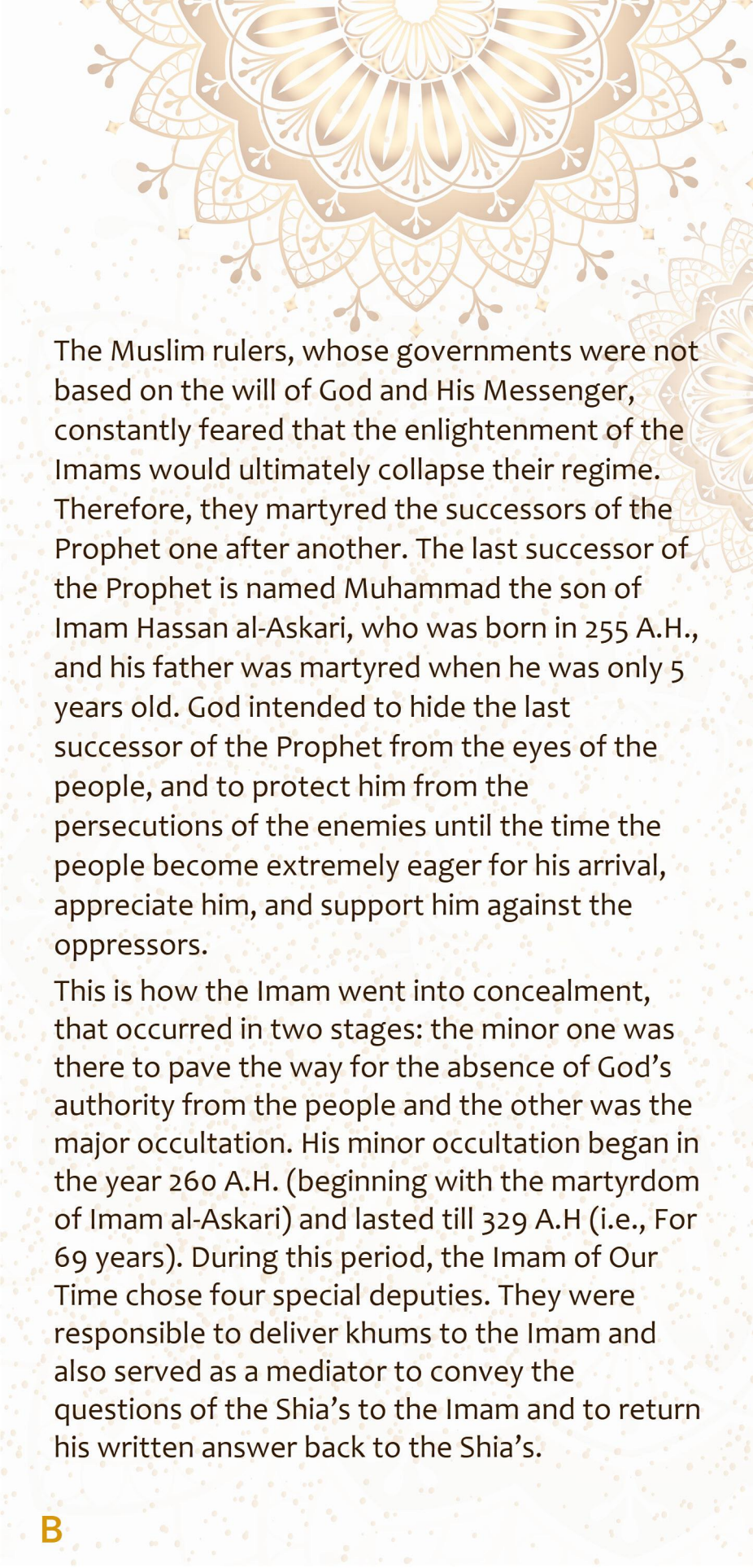


## **Becoming Acquainted with the Imam of Our Time**


In every era, the Merciful God has chosen a perfect human being as His representative to guide and lead people to the path of righteousness. The Prophet of Islam was the last messenger of God, and God revealed the last and most complete religion through His last prophet to mankind. Thereafter, He chose successors for the Prophet, and commanded them to introduce the Prophet's religion to the people as it was. Like the story of the previous prophets, there were people who refused to accept and rejected the true successors of the Prophet. This caused the religion of the Prophet to drastically deviate from its true path and a group of people to rise and falsely attribute teachings to him. At that time, the Imams (Divine authority)-the children of the Prophet-despite all the fear their enemies tried to instill, continued to preserve the beacon of guidance by disseminating the teachings of their grandfather, and providing the exegesis of the Qur'an the way God desired.



The Muslim rulers, whose governments were not based on the will of God and His Messenger, constantly feared that the enlightenment of the Imams would ultimately collapse their regime. Therefore, they martyred the successors of the Prophet one after another. The last successor of the Prophet is named Muhammad the son of Imam Hassan al-Askari, who was born in 255 A.H., and his father was martyred when he was only 5 years old. God intended to hide the last successor of the Prophet from the eyes of the people, and to protect him from the persecutions of the enemies until the time the people become extremely eager for his arrival, appreciate him, and support him against the oppressors.

This is how the Imam went into concealment, that occurred in two stages: the minor one was there to pave the way for the absence of God's authority from the people and the other was the major occultation. His minor occultation began in the year 260 A.H. (beginning with the martyrdom of Imam al-Askari) and lasted till 329 A.H (i.e., For 69 years). During this period, the Imam of Our Time chose four special deputies. They were responsible to deliver khums to the Imam and also served as a mediator to convey the questions of the Shia's to the Imam and to return his written answer back to the Shia's.

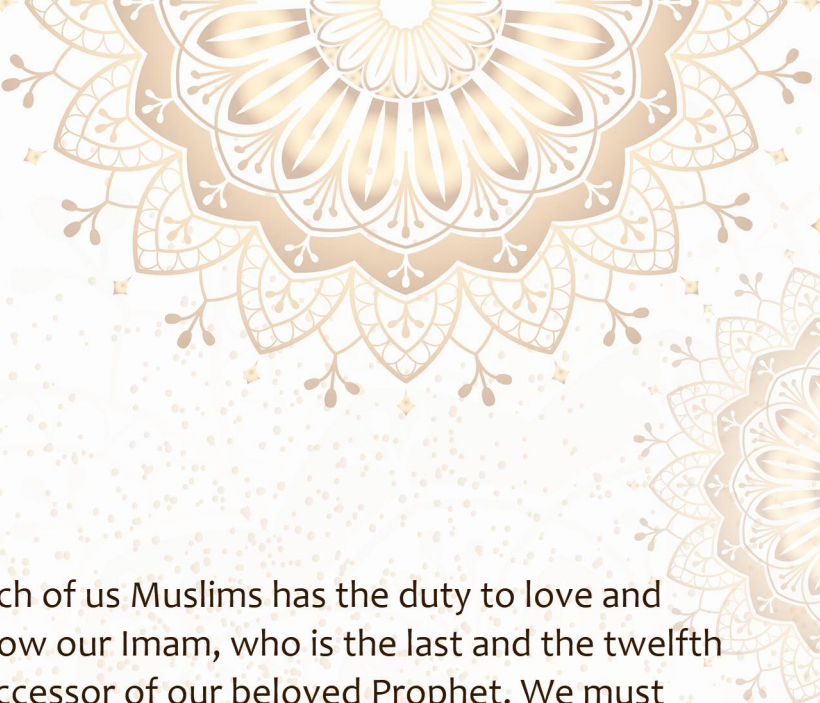




When the fourth deputy passed away, because the conditions did not allow for the reappearance of the Imam al-Mahdi, God commanded the Imam to remain in concealment for an indefinite period and not introduce another person as a mediator between himself and the people.

Though this occultation has lasted for more than 1000 years, still people are not eagerly longing for the Imam of their Time. Rather they are accustomed to living without his presence and do not feel like significant lack in their lives. At the same time, God expects Muslims to find it arduous to live without the presence of their Imam, to despise living in a world of which he is not the ruler and to eagerly plead to God his reappearance.

On the other hand, during all this time, the Imam who God has bestowed a long life like Noah (PBUH) has witnessed the actions of the people and is anticipating a number of companions among the Shi'as to establish justice, goodness, theism, and godliness across the world. He is like the sun behind the cloud. Although he is hidden from the sights of people, from time to time he emerges from behind the cloud and meets some of his devout Shi'as who are eager to meet him.



Each of us Muslims has the duty to love and know our Imam, who is the last and the twelfth successor of our beloved Prophet. We must connect with him by opening the windows of our hearts, communicating with him, and seeking his help in finding the right path of life. The Imam, is our kind father, who is eager for us to seek and refer to him, so he can reveal God's guidance to us. May the Merciful God hasten his reappearance!

The Book of Al-Kafi is the most authentic collection of Shi'a narrations which was written during the minor occultation of the Imam of Our Time. Therefore, reading and learning these narrations can revive the ambience of that time for us. In this collection, 40 narrations among all the narrations related to Imam al-Mahdi have been carefully selected, so that by reading them, we can gain an adequate understanding of our beloved Imam. Of course, we should not suffice with this number of narrations to know the Imam of Our Time. Rather we must attempt to enhance our knowledge about the sayings of the Imam of Our time and his way of life by referring to other books of narration as well.





**بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**

In the Name of God, the Entirely  
Merciful, the Especially Merciful

# The Prophecy of the Imams about the Imam of Our Time

1 Asbagh the son of Nubata said: Once I went to see Imam Ali (PBUH) and found him thinking and drawing lines on the ground. I then said: O Amir al-Mu'minin I see you thinking and drawing lines on the ground. Have you become interested in the worldly things? He replied: No by God, I have not become interested in it, and the world for a single day, but thought about an Imam from my descendants, the eleventh generation. He is al-Mahdi who will fill the earth with justice and equity after it being filled with oppression and injustice. He will go into occultation, and there will be a period of confusion in which a group will go astray, and a group will find the path of guidance.

I then asked: Is this possible? He replied: Yes, just as he will be certainly born, so will he go into occultation. However, O' Asbagh why is this your concern? His companions and believers are the chosen ones of this Nation. They will accompany their Imam who is one of the most virtuous ones of this family (the Ahlul-Bayt).

Then I said: What will happen afterwards? He answered: After that, God will do whatever He desires. He possesses al-Bada's (change of plans), wills, goals, and ends.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْذِرُ بْنُ مُحَمَّدٍ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السُّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكِ الْجَهَنِيِّ عَنِ الْحَارِثِ بْنِ الْمُغَيَّرَةِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ فَوَجَدْتُهُ مُتَفَكِّرًا يَنْكُتُ فِي



الْأَرْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أُرَاكَ مُتَفَكِّرًا تَتَكَلَّمُ فِي الْأَرْضِ أَوْ  
رَغْبَةً مِنْكَ فِيهَا فَقَالَ لَا وَاللَّهِ مَا رَغِبْتُ فِيهَا وَلَا فِي الدُّنْيَا يَوْمًا قَطُّ وَ  
لِكُنِّي فَكَرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وُلْدِي هُوَ  
الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مُلِئْتُ جَوْرًا وَ ظُلْمًا تَكُونُ  
لَهُ غَيْبَةٌ وَ حَيْرَةٌ يَضِلُّ فِيهَا أَقْوَامٌ وَ يَهْتَدِي فِيهَا آخَرُونَ فَقُلْتُ يَا أَمِيرَ  
الْمُؤْمِنِينَ وَ كَمْ تَكُونُ الْحَيْرَةُ وَ الْغَيْبَةُ قَالَ سِتَّةَ أَيَّامٍ أَوْ سِتَّةَ أَشْهُرٍ أَوْ  
سِتِّ سِنِينَ.

فَقُلْتُ وَ إِنَّ هَذَا لَكَائِنٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ- وَ أَنَّى لَكَ بِهَذَا الْأَمْرِ  
يَا أَصْبَغُ أَوْلَيْكَ خِيَارُ هَذِهِ الْأُمَّةِ مَعَ خِيَارِ أَبْرَارِ هَذِهِ الْعِنْتَةِ فَقُلْتُ ثُمَّ مَا  
يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَآءَاتٍ وَ إِرَادَاتٍ وَ  
غَايَاتٍ وَ نِهَايَاتٍ.

Al-Kafi, v. 1, p. 338

2  
Mother of Hani asked Imam Muhammad al-Baqir about the meaning of the following verses: “So I swear by the retreating stars. Those that run their courses and disappear. (Takwir,15,16) He said: An Imam will disappear in the year 260 (874 AD), then he will reappear like a shooting star that gleams during the dark night. If you get to live during this time, it will brighten your eyes with happiness.”

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ  
عَنْ وَهْبِ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ  
عَنْ أُمِّ هَانِيٍّ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَنِ قَوْلِ اللَّهِ تَعَالَى  
فَلَا أُفْسِمُ بِالْخَنَازِيرِ الْجَوَارِ الْكُنَّسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةَ سِتِّينَ  
وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَإِنْ أَدْرَكَتْ زَمَانَهُ  
قَرَّتْ عَيْنُكَ.

Al-Kafi, v. 1, p. 341

3  
Imam al-Baqir said: “After Hussain son of Ali, there will be nine Imams (Divine Authority), the ninth of them will be al-Qa’im (Upriser)”.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ قَالَ: يَكُونُ تِسْعَةُ أئِمَّةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ تَأْسِعُهُمْ قَائِمُهُمْ.

Al-Kafi, v. 1, p. 533

## The Successor of Imam al-Askari

4  
One of the companions of Imam Hassan al-Askari (PBUH) named Muhammad the son of Ali son of Bilal said: Two years before the death of Imam Hassan al-Askari I received a letter from him informing me of his successor. Just three days before leaving this world, I again received a letter from him with information about the succeeding Imam after him.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بِلَالٍ قَالَ: خَرَجَ إِلَيَّ مِنْ أَبِي مُحَمَّدٍ قَبْلَ مُضِيِّهِ بِسَنَتَيْنِ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ ثُمَّ خَرَجَ إِلَيَّ مِنْ قَبْلِ مُضِيِّهِ بِثَلَاثَةِ أَيَّامٍ يُخْبِرُنِي بِالْخَلْفِ مِنْ بَعْدِهِ.

Al-Kafi, v. 1, p. 328



5 One of the shia's of the time of Imam al-Askari named 'Amr al-Ahwazi said: Imam Hassan al-Askari showed his son to me, and said: After me, he will be your master.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ  
الْمَكْفُوفِ عَنْ عَمْرِو الْأَهْوَازِيِّ قَالَ: أَرَانِي أَبُو مُحَمَّدٍ ابْنَهُ وَ قَالَ هَذَا  
صَاحِبُكُمْ مِنْ بَعْدِي.

Al-Kafi, v. 1, p. 328

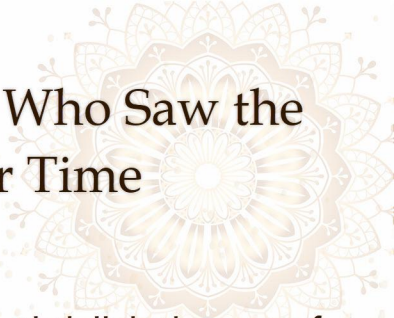
6 One of the companions of Imam al-Askari named Ahmad the son of Muhammad said: When one of the enemies of Imam al-Askari named az-Zobayri was killed, this letter was issued by Imam al-Askari (PBUH): This is the retribution of one who has the audacity to slander God's friends. He thought he would kill me, and I will not have a child (that would continue my path). How has he then experienced God's power? And in the year 255 A.H. (869 AD) a child was born to him, whom he named M.H.M.D.\*

\* The name Muhammad was coded because in those circumstances, they did not want the name to be obvious as he was in danger of being killed.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ  
مُحَمَّدٍ قَالَ: خَرَجَ عَنْ أَبِي مُحَمَّدٍ حِينَ قُتِلَ الذُّبَيْرِيُّ هَذَا جَزَاءُ مَنِ  
افْتَرَى عَلَى اللَّهِ فِي أَوْلِيَائِهِ رَعَمَ أَنَّهُ يَقْتُلُنِي وَ لَيْسَ لِي عَقِبٌ فَكَيْفَ رَأَى  
قُدْرَةَ اللَّهِ وَ وُلِدَ لَهُ وَ لَدَّ سَمَاهُ مُحَمَّدٌ، سَنَةَ سِتٍّ وَ خَمْسِينَ وَ مِائَتَيْنِ.

Al-Kafi, v. 1, p. 514

## Some of the People Who Saw the Imam of Our Time



7

One of the Shia's named Abu-Abdallah the son of Salih said: I saw the Imam of Our Time (PBUH) next to the Black Stone (Al-Hajar al-Aswad) while people pushed each other away to kiss the Black Stone, and he said: They have not been instructed to do so (to kiss the Black Stone by pushing others).

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ صَالِحٍ أَنَّهُ رَأَاهُ عِنْدَ الْحَجَرِ الْأَسْوَدِ وَ النَّاسُ يَتَجَادَبُونَ عَلَيْهِ وَ هُوَ يَقُولُ مَا بِهِذَا أُمِرُوا.

Al-Kafi, v. 1, p. 331

8

One of the Shia's named Abu-Muhammad al-Wajnani says: I heard from a person who had seen the Imam of Our Time (PBUH) and he informed me that: The Imam had left his father's house ten days before the incident (Martyrdom of Imam al-Askari (PBUH) saying: O Lord, You know that this place (Samarra) is the most beloved place for me to live, had I not been expelled. - Or he spoke a similar expression.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْوَجْنَانِيِّ أَنَّهُ أَخْبَرَنِي عَمَّن رَأَاهُ أَنَّهُ خَرَجَ مِنَ الدَّارِ قَبْلَ الْحَادِثِ بِعَشْرَةِ أَيَّامٍ وَ هُوَ يَقُولُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهَا مِنْ أَحَبِّ الْبِقَاعِ لَوْ لَا الظَّرْدُ: "أَوْ كَلَامٌ هَذَا نَحْوُهُ".

Al-Kafi, v. 1, p. 331

5



9 One of the Shi'as named Dhaw' the son of Ali, narrated from a man from Persia (whose name he mentioned) who said: I came to Samarra and stood next to the house of Imam al-Askari (PBUH) until I got the permission to enter. However, he called me inside (said my name), without any request from me. When I went inside and offered greeting of peace (Salaam), he said to me: How are you, so and so\*? (without me introducing myself to him!) Then he told me: Sit down, O so and so. Then he asked me about a group of men and women in my family. I was surprised how he, who resides in Iraq, knew my family). He then said to me, what brings you here? I replied: It is the wish to be at your service. He answered:) Alright, I will accept you) then you may stay at my home. I then remained in the house along the servants, and I was assigned to buy their necessities from the market, (and I became so close to him that) I could go in his presence without first requesting permission when he was present in the men's quarters.

One day I went to him when he was in the men's room. I heard footsteps in the room, Imam al-Askari called on me and said, do not move. (Meaning that this time there was something that he did not want me to know about.) I could not dare to go in or out. Then a maid passed by me, with something hidden. Then he called out, Come in. I entered. (The Imam had decided to introduce me to his child, who was born and lived secretly in their house, and even I, who was one of his servants, was not informed of his birth. The reason his birth had to remain a secret was that

\* By "so and so" the narrator means that the Imam called his name.

the ruler of that time knew that the son of Imam al-Askari would be a person who would eradicate the oppressors. Hence why they were waiting to kill that baby if a son was born to the Imam. The Imam's house was in an area of the city under constant military watch. So, it was especially difficult to keep the birth of his son -Imam al-Mahdi- a secret.) The Imam called on the maid, and she returned. Then he said: Uncover what you have with you. She proceeded to uncover a face of a handsome white boy. She then uncovered his chest, a line of hair had grown from his neck down to his bellybutton, which was greenish in color and not black. Then Imam said, He is your master. (Meaning I was successful in seeing my master -Imam al-Mahdi- in his childhood.) He then ordered her to take the baby inside and after that I was unable to see him until Imam al-Askari departed this world...

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي مُحَمَّدٌ وَ الْحَسَنُ ابْنَا عَلِيِّ بْنِ إِبْرَاهِيمَ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيُّ مِنْ عَبْدِ قَيْسٍ عَنْ صَوِّءِ بْنِ عَلِيِّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ: أَتَيْتُ سُدَّ مَنْ رَأَى وَ لَزِمْتُ بَابَ أَبِي مُحَمَّدٍ فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَ سَلَّمْتُ قَالَ لِي يَا أَبَا فَلَانَ كَيْفَ حَالَكَ ثُمَّ قَالَ لِي اقْعُدْ يَا فَلَانُ ثُمَّ سَأَلَنِي عَنْ جَمَاعَةٍ مِنْ رِجَالٍ وَ نِسَاءٍ مِنْ أَهْلِي ثُمَّ قَالَ لِي مَا الَّذِي أَقْدَمَكَ قُلْتُ رَغْبَةً فِي خِدْمَتِكَ قَالَ فَقَالَ فَالْزِمِ الدَّارَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الحَوَائِجَ مِنَ السُّوقِ وَ كُنْتُ أَدْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ الرِّجَالِ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي البَيْتِ فَتَدَانِي مَكَانَكَ لَا تَبْرَحُ فَلَمْ أَجْسُدْ أَنْ أَخْرَجَ وَ لَا أَدْخُلَ فَخَرَجْتُ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُعْطَى ثُمَّ نَادَانِي ادْخُلْ فَدَخَلْتُ وَ نَادَى الْجَارِيَةُ فَرَجَعْتُ فَقَالَ لَهَا الكُشِفِي عَمَّا مَعَكَ فَكَشَفْتُ عَنْ عُلَامِ



أَبْيَضَ حَسَنِ الْوَجْهِ وَ كَشَفْتُ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابَتْ مِنْ لَبَّتِهِ إِلَى  
سُرَّتِهِ أَحْضَرُ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا  
رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ.

Al-Kafi, v. 1, p. 514

## The Occultation of the Imam of Our Time

# 10

Imam as-Sadiq (PBUH) said: People will not have access to their Imam. He will attend the Hajj pilgrimage and see them, but the people will not see him.

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

Al-Kafi, v. 1, p. 337

# 11

Imam Musa the son of Ja'far (PBUT) in (interpreting) the following verse: “Say, have you not considered that if your water was to become sunken (into the earth), who will bring you soft water?” (67:30) said: When your Imam disappears from your sight, then who will bring a new Imam for you?

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مَعَاوِيَةَ  
الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ فِي قَوْلِ اللَّهِ عَزَّ

وَجَلَّ: قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ  
إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ.

Al-Kafi, v. 1, p. 339

# 12

Imam as-Sadiq (PBUH) said: “Al-Qa’im (Upriser) will have two occultations. One will be for a brief time and the other for a longer time. During the first occultation (which is short) no one will know his place of residence except the special people among his Shi’as. However, during his longer occultation his place of residence is known only to certain people of his servants”.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ  
بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ  
الْأُخْرَى طَوِيلَةٌ الْغَيْبَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ شِيعَتِهِ وَ  
الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ.

Al-Kafi, v. 1, p. 342

## The Secret Behind the Occultation of the Imam of Our Time

# 13

Abdallah the son of Ata said: Once, I told Imam al-Baqir (PBUH): Your Shi’as (Followers) are many in Iraq. By God, there is no one like you among the Ahlul-Bayt (Prophet’s family), so why do you not rise for leadership? The Imam replied: O Abd-Allah the son of Ata!



You have been listening to the words of fools! By God, I am not your master (Sahib, the one whom God has promised to be the divine ruler for the believers). I asked him: Then, who is our master? The Imam answered: Look at the one whose birth is hidden from the people; he is your master. There is no one among us towards whom people point out their fingers, and their tongues will mention, except that has either died due to suffering sorrows (caused by the oppressions of the oppressors and being unable to confront them) or been killed. (meaning that the eleven Imams before the Imam of Our Time who were known to people did not stay alive, and the twelfth Imam went into occultation to survive.)

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ  
 بْنِ عَامِرٍ عَنْ مُوسَى بْنِ هِلَالٍ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي  
 جَعْفَرٍ قَالَ: قُلْتُ لَهُ إِنَّ شَيْعَتَكَ بِالْعِرَاقِ كَثِيرَةٌ وَاللَّهِ مَا فِي أَهْلِ بَيْتِكَ  
 مِثْلَكَ فَكَيْفَ لَا تَخْرُجُ قَالَ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَطَاءٍ قَدْ أَخَذَتْ تَفْرُسُ  
 أُذُنَيْكَ لِلنُّوْكَى. إِي وَاللَّهِ مَا أَنَا بِصَاحِبِكُمْ قَالَ قُلْتُ لَهُ فَمَنْ صَاحِبُنَا  
 قَالَ انظُرُوا مَنْ عَمِيَ عَلَى النَّاسِ وَلَادَتْهُ فَذَلِكَ صَاحِبُكُمْ إِنَّهُ لَيْسَ مِنَّا  
 أَحَدٌ يُشَارُ إِلَيْهِ بِالْإِصْبَعِ وَ يُمَضَّعُ بِاللِّسَانِ إِلَّا مَاتَ غَيْظًا أَوْ رَغَمَ أَنْفَهُ.

Al-Kafi, v. 1, p. 342

**14**  
 Muhammad the son of al-Faraj said: Imam al-Jawad wrote to me: When God, the Great, the Dignified is angry with His creatures, He keeps us (members of the Ahlul-Bayt) away from them.

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ  
 مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ إِذَا  
 غَضِبَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ نَحْنًا عَنْ جِوَارِهِمْ.

Al-Kafi, v. 1, p. 343

## The Big Trial

# 15

Zurara says: “I heard from Imam as-Sadiq (PBUH) say: The young boy (the Promised Mahdi (PBUH)) will disappear from the public sight before his rise. I then asked: Why does this have to happen? The Imam pointed to his abdomen and said: He fears (they will tear his abdomen). The Imam then continued: O Zurara, he is the one whose reappearance is expected. He is the one whose birth will be doubted, and some say: His father passed away without leaving any children behind. Others will say: (When his father passed away,) he was in his mother’s womb. And others will say: He was born two years before the death of his father. And surely, he is the one whose reappearance is looked forward to. But God, the Most Majestic, the Most Gracious, likes to test the Shia’s (his followers), because it is during the time of his absence that the people of falsehood will raise doubts, O Zurara.

I then asked: (May my soul be sacrificed for your cause,) if I will be alive at such time, what should I do? The Imam said: O Zurara, if you will live up to such time then say the following prayer: ‘O Lord make me recognize You; if You do not make me recognize You, I cannot recognize Your prophet. O Lord make me recognize Your Messenger; if You do not make me recognize Your Messenger, I cannot recognize the one who possesses Your authority over the creatures. O Lord make me recognize the one who possesses Your authority over the creatures; if You do not make me recognize him, I will stray from my religion’.



(Allahumma a'rrifni nafsak, fa innaka in lam to'arrifni nafsak lam a'rif nabiya. Allhumma a'rrifni rasoolaka, fa innaka in lam toa'rrifni rasoolak, lam a'rif hujjatak. Allahumma a'rrifni hujjatak, fa innaka in lam toa'rrifni hujjatak, zalalto an deeni; اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ صَلَّتُ عَنْ دِينِي.)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَسَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ لِلْعُلَامِ غَيْبَةً قَبْلَ أَنْ يَقُومَ قَالَ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ ثُمَّ قَالَ يَا زُرَّارَةُ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يُشَكُّ فِي وِلَادَتِهِ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلَا خَلْفٍ وَ مِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ إِنَّهُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسِتِّينَ وَ هُوَ الْمُنْتَظَرُ غَيْرَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يَمْتَحِنَ الشَّيْعَةَ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ يَا زُرَّارَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ أَيَّ شَيْءٍ أَعْمَلُ قَالَ يَا زُرَّارَةُ إِذَا أَدْرَكْتَ هَذَا الزَّمَانَ فَادْعُ بِهَذَا الدَّعَاءِ اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ صَلَّتُ عَنْ دِينِي.

ثُمَّ قَالَ يَا زُرَّارَةُ لَا بُدَّ مِنْ قَتْلِ عُلَامٍ بِالْمَدِينَةِ قُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ يَقْتُلُهُ جَيْشُ السُّفْيَانِيِّ قَالَ لَا وَ لَكِنْ يَقْتُلُهُ جَيْشُ آلِ بَنِي فُلَانٍ يَجِيءُ حَتَّى يَدْخُلَ الْمَدِينَةَ فَيَأْخُذُ الْعُلَامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغِيًّا وَ عُدْوَانًا وَ ظُلْمًا لَا يُمَهَّلُونَ فَعِنْدَ ذَلِكَ تَوَقَّعُ الْفَرَجَ إِنْ شَاءَ اللَّهُ.

Al-Kafi, v. 1, p. 337

# 16

The son of abu Ya'fur said: "I heard from Imam as-Sadiq saying: Woe to the rebellious Arabs, for the matter that is coming closer (The advent of al-Qa'im (PBUH))! I said: May my soul be sacrificed for your cause, how many people from the Arab nation will be there with al-Qa'im (The one who will rise)? The Imam replied: Just a few. I said: By God, there are many of them who claim to believe in this matter (the Divine authority of the Imams). The Imam replied: People must inevitably be refined, distinguished, and examined, and many of them will not pass through this sifting process.

مُحَمَّدُ بْنُ يَحْيَىٰ وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِي الْمَعْرَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ وَيْلٌ لِّطُغَاةِ الْعَرَبِ مِنْ أَمْرِ قَدْ افْتَرَبَ قُلْتُ جُعِلَتْ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَفَرٌ يَسِيرٌ قُلْتُ وَ اللَّهُ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّصُوا وَ يُمَيَّزُوا وَ يُعَدَّلُوا وَ يُسْتَخْرَجَ فِي الْغَدَابِ خَلْقٌ كَثِيرٌ.

Al-Kafi, v. 1, p. 370

# 17

Mansur said: Once Imam as-Sadiq said to me: O Mansur, this matter (the relief of you Shia's, and the ruling of Shia Imams) will not come to you but after a great despair. No, by God it will not come until you are refined. No, by God it will not come unless you are fully tested. No by God, it will not come before the evildoers end in misfortune, and before the salvation of those who seek salvation and prosperity.



مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ  
الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّيْقَلِيِّ عَنْ أَبِيهِ عَنِ  
مَنْصُورٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ يَا مَنْصُورُ إِنَّ هَذَا الْأَمْرَ لَا يَأْتِيكُمْ إِلَّا  
بَعْدَ إِيَّائِي وَ لَا وَ اللَّهِ حَتَّى تُمَيِّزُوا وَ لَا وَ اللَّهِ حَتَّى تُمَحَّصُوا وَ لَا وَ اللَّهِ  
حَتَّى يَسْقَى مَنْ يَشْقَى وَ يَسْعَدَ مَنْ يَسْعَدُ.

Al-Kafi, v. 1, p. 370

## The Shia's Relationship with the Imam of Our Time During the Minor Occultation

# 18

Ali the son of al-Hussain al-Yamani said: I was in Baghdad when a caravan of Yemenis was about to leave (for Hajj). I decided to leave with them and wrote a letter (to the Imam of Our Time (PBUH)) requesting his permission. The response came: Do not leave with them. There is nothing good for you in leaving with them. Stay in Kufa. I stayed and the caravan left (the city). However, the tribe of Hanzala attacked and looted them.

I then wrote a letter asking for permission to travel on water. He did not grant me the permission. (Later on, when) I inquired about the ships that had sailed that year, I found out that none of them reached the destination safely. A group of Indian pirates had attacked them and confiscated their belongings.

عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْيَمَانِيِّ قَالَ: كُنْتُ بِبَعْدَادَ فَتَهَيَّأْتُ قَافِلَةً  
 لِلْيَمَانِيِّينَ فَأَرَدْتُ الْخُرُوجَ مَعَهَا فَكَتَبْتُ أَلْتَمِسُ الْإِذْنَ فِي ذَلِكَ فَخَرَجَ لَا  
 تَخْرُجُ مَعَهُمْ فَلَيْسَ لَكَ فِي الْخُرُوجِ مَعَهُمْ خَيْرَةٌ وَ أَقِمِ بِالْكُوفَةِ قَالَ وَ  
 أَقَمْتُ وَ خَرَجَتِ الْقَافِلَةُ فَخَرَجْتُ عَلَيْهِمْ حَنْظَلَةً فَاجْتَاخَتْهُمْ وَ كَتَبْتُ  
 أَسْتَأْذِنُ فِي رُكُوبِ الْمَاءِ فَلَمْ يَأْذَنْ لِي فَسَأَلْتُ عَنِ الْمَرَائِبِ الَّتِي  
 خَرَجَتْ فِي تِلْكَ السَّنَةِ فِي الْبَحْرِ فَمَا سَلِمَ مِنْهَا مَرْكَبٌ خَرَجَ عَلَيْهَا قَوْمٌ  
 مِنَ الْهِنْدِ يُقَالُ لَهُمُ الْبَوَارِجُ فَقَطَعُوا عَلَيْهَا.

Al-Kafi, v. 1, p. 519

# 19

One of the Shia's said: A child was born to me. I wrote a letter to him (al-Mahdi) and asked for his permission to circumcise my child on the seventh day of his birth. The answer came back, which said: Do not do so. And that child died on the seventh or eighth day. I wrote a letter and announced his death. He wrote back to me, instead of him, you will have another child and another child. You will name one Ahmad, and the next child Ja'far. And it came to be as he said.

Also, once I prepared for the Hajj pilgrimage and bade my farewell to people. I was about to leave that a message came to me that said: We do not like this, but the choice is yours. I became sad and depressed and wrote: I am steadfast to obey your commands, except that I feel saddened because I am unable to perform Hajj. An answer came back that said: Do not feel depressed, because you will go to the Hajj pilgrimage next year, God willing. The following year I wrote a letter asking for permission, and I was allowed. I then wrote: I have chosen Muhammad the son of Abbas as (a fellow traveler and) a ride sharing



partner and that I trust him for his religion and protection. A message came that said: Al-Asadi is a good ride sharing partner. If he comes, do not choose anyone besides him. Then, Al-Asadi came, and I chose him as the ride sharing partner.

عَلِيٌّ عَمَّنْ حَدَّثَهُ قَالَ: وُلِدَ لِي وَلَدٌ فَكَتَبْتُ أَسْتَأْذِنُ فِي طَهْرِهِ يَوْمَ السَّابِعِ  
 فَوَرَدَ لَا تَفْعَلْ فَمَاتَ يَوْمَ السَّابِعِ أَوْ النَّامِنِ ثُمَّ كَتَبْتُ بِمَوْتِهِ فَوَرَدَ  
 سَنُخْلَفَ غَيْرَهُ وَغَيْرُهُ تُسَمِّيهِ أَحْمَدَ وَ مِنْ بَعْدِ أَحْمَدَ جَعْفَرًا فَجَاءَ كَمَا  
 قَالَ. قَالَ وَ تَهَيَّأْتُ لِلْحَجِّ وَ وَدَّعْتُ النَّاسَ وَ كُنْتُ عَلَى الْخُرُوجِ فَوَرَدَ  
 نَحْنُ لِيذَلِكَ كَارِهُونَ وَ الْأَمْرُ إِلَيْكَ قَالَ فَصَاقَ صَدْرِي وَ اغْتَمَمْتُ وَ  
 كَتَبْتُ أَنَا مُقِيمٌ عَلَى السَّمْعِ وَ الطَّاعَةِ غَيْرَ أَنِّي مُعْتَمِّمٌ بِتَخْلُفِي عَنِ الْحَجِّ  
 فَوَقَّعَ لَا يَضِيقَنَّ صَدْرُكَ فَإِنَّكَ سَتَحُجُّ مِنْ قَابِلٍ إِنْ شَاءَ اللَّهُ قَالَ وَ لَمَّا  
 كَانَ مِنْ قَابِلٍ كَتَبْتُ أَسْتَأْذِنُ فَوَرَدَ الْإِذْنَ فَكَتَبْتُ أَنِّي عَادَلْتُ مُحَمَّدَ بْنَ  
 الْعَبَّاسِ وَ أَنَا وَاثِقٌ بِدِيَانَتِهِ وَ صِيَانَتِهِ فَوَرَدَ الْأَسَدِيُّ نِعْمَ الْعَدِيلُ فَإِنْ  
 قَدِمَ فَلَا تَحْتَدُ عَلَيْهِ فَقَدِمَ الْأَسَدِيُّ وَ عَادَلْتُهُ.

Al-Kafi, v. 1, p. 522

(One of the representatives of the Imam of Our Time responsible for collecting khums and religious payments of the Shia's, named:)

Muhammad the son of Ali the son of Shadhan an-Nayshaburi) said: I had collected an amount of 500 dirhams (silver coins) minus 20 dirhams (i.e. 480 dirhams), and I did not feel satisfied to send this amount of 500 dirhams with a deduction of 20 dirhams to the Imam of Our Time (i.e. I wanted the amount to be exactly 500 dirhams). Therefore, I weighed 20 dirham of my own money (and added it to the 480 dirhams) and sent them to (Mr.) al-Asadi and (I made a note

mentioning to whom each of the 500 dirhams belonged to, but) did not mention anything about (the 20 dirhams of) mine that I had placed (to round up the amount). (After Mr. al-Asadi delivered the money to the Imam of Our Time, the Imam gave him a letter as a receipt, which he sent to me.) The letter that came to me said: We have received 500 dirhams of which twenty were your money.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شاذَانَ التَّيْسَابُورِيِّ قَالَ: اجْتَمَعَ عِنْدِي خَمْسِمِائَةَ دِرْهَمٍ تَنْقُصُ عِشْرِينَ دِرْهَمًا فَأَنْفَتُ أَنْ أَبْعَثَ بِخَمْسِمِائَةٍ تَنْقُصُ عِشْرِينَ دِرْهَمًا فَوَزَنْتُ مِنْ عِنْدِي عِشْرِينَ دِرْهَمًا وَبَعَثْتُهَا إِلَى الْأَسَدِيِّ وَ لَمْ أَكْتُبْ مَالِي فِيهَا فَوَرَدَ وَصَلَتْ خَمْسِمِائَةَ دِرْهَمٍ لَكَ مِنْهَا عِشْرُونَ دِرْهَمًا.

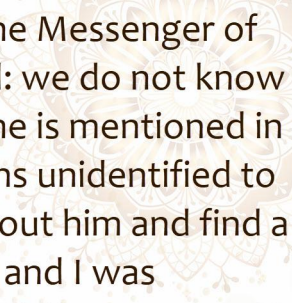
Al-Kafi, v. 1, p. 523

## The Story of a Guided Person

# 21

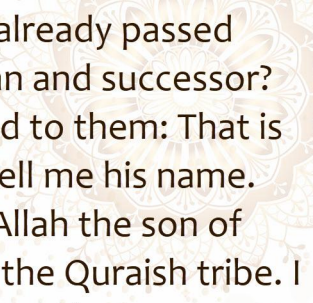
Abu Saeed Ghanim Hindi said: I lived in interior Kashmir, one of the famous cities of India. I had friends there, and it was forty of us who were trusted companions of the King and were his close advisers. All of us read the four Heavenly books: the Torah, Gospel, Psalms, and the book of Abraham. Based on those books, we would judge among people, acquaint them with religious issues, and issued legal opinions (Fatwa) for them in the lawful (Halāl) and unlawful (Haram) matters. Everyone-including the king himself- would seek our assistance.





Once we were talking about the Messenger of God (PBUH & HP), and we said: we do not know about this prophet whose name is mentioned in the Heavenly books. He remains unidentified to us and we must investigate about him and find a trace of him. Everyone agreed and I was appointed to investigate about him.

I then left the city with a large sum of money. I journeyed for twelve months, until I arrived near the city of Kabul. A group of bandits robbed and wounded me seriously and I was sent to Kabul. When the ruler of the city heard my story, he sent me to the city of Balkh which was under the control of Dawud the son of Abbas, the son of Abu al-Aswad. Dawud was then informed about me and that I had come from India in search of the new faith and that I had learned Persian and had debated the scholars of law and theology. Dawud, the Governor of Balkh and the son of Abbas, summoned me to his presence. He had gathered the Muslim scholars and they started to debate me. I informed them that I had left my city in search of the prophet whose name I had seen in the Heavenly scriptures. He said to me: who is he? And what is his name? I replied: His name is Muhammad. He said: He is our Prophet that you are searching for. I asked him about his teachings, and they provided me with information. I said: I know that Muhammad is a prophet, but I do not know if he is the one that you are describing. So, show me his place so that I can go and ask him about the signs and symbols that I have in my mind. If he is the one, I am looking for, I will accept his religion.

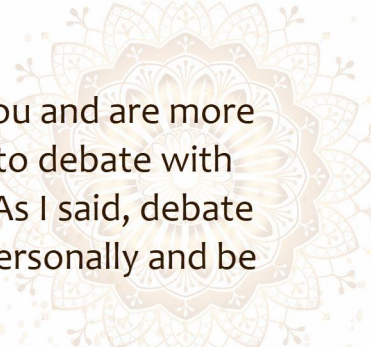


In response, they said: He has already passed away. I said: Who is his guardian and successor? They answered: Abu-Bakr. I said to them: That is his nickname (Kunya). Please tell me his name. They replied: His name is Abd Allah the son of Uthman. They ascribed him to the Quraish tribe. I then asked them to tell me about the lineage (and the name of the father, and grandfather) of their prophet, Muhammad. They informed me of his lineage. I replied: This is not the person I am looking for. The one I am searching for is the one whose successor is his brother in religion and his cousin in terms of family, the husband of his daughter, and the father of his sons. This prophet does not have any children on earth except the children of this man who is his successor (he was meaning Ali (PBUH)).

They attacked me and said, O commander, this man has left polytheism behind and become a disbeliever! It is permissible to shed the blood of this person. I said to them, O' people, I already have a religion which I strongly believe in. I do not want to give it up until I find a religion stronger than this. I found the description of this man in the books that God has revealed to His prophets. I left my country India and gave up my honor (and comfort) only to find him. And since I examined your master the way you described to me, I realized that he did not match the description of the prophet mentioned in the Heavenly scriptures. So, they left me alone.

The governor called for a man named "al-Hussain the son of Eshkib" and said to him: Debate with this Indian man. Husain said in reply: God bless you!

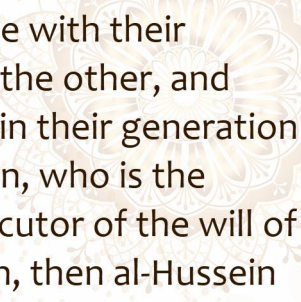




Jurists and scholars are with you and are more knowledgeable and insightful to debate with him. The governor answered: As I said, debate with him. Make time for him personally and be kind to him.

After the conversation I had with him, Hussein the son of Eshkib said: The person whom you are looking for is the same prophet that they described. However, his successor is not who they claimed. This prophet is Muhammad the son of Abd Allah the son of Abd al-Muttalib. His successor is Ali ibn Abu Talib the son of Abd al-Muttalib, the husband of Fatimah the daughter of Muhammad, the father of Hassan and Hussain—the Prophet's (PBUH & HP) grandchildren.

I said: Allāhu Akbar (God is greater than to be imagined). This is the one I have been looking for. I then returned to Dawud the son of Abbas and said, “O’ commander, I have found what I was searching for. I testify that there is no god, but the One God, and Muhammad is the Messenger of God.” Dawud the son of Abbas also treated me with kindness and blessings and said to Hussain: Look after and take care of him. Thereafter I went to him (Hussein the son of Eshkib) and became acquainted with him, and he taught me things such as prayer, fasting, and other religious teachings. I then said to him: We read in our books that Muhammad (PBUH & HP) is the last of the prophets and there will be no other prophets after him, and the task (of Leadership with Divine authority) after him will be with the executor of his will, his successor and heir.



Thereafter it will continue to be with their executor of the will, one after the other, and God's command is everlasting in their generation until the end of the world. Then, who is the executor of the will of the executor of the will of Muhammad? He said: al-Hassan, then al-Hussein who are the grandchildren of Muhammad (PBUH & HP). He continued speaking about the Prophet's successors until he reached Sahib az-Zaman (Master of the Time). Then he explained to me what had happened. Thereafter, I had no other ambitions but to seek him out.

The narrator says: In the year 264 A.H., Ghanim came to Qum and hung out with our comrades, he then left with them until they reached Baghdad. There was also a friend of him from as-Sind who had accompanied him because of their common religion. Ghanim said: I disliked certain habitudes of my friend and I left him and came to "al-Abbassia" and became ready for prayer and began to pray. While I was standing, and thinking about what I came for, suddenly someone came to me and said: are you so and so? -calling me by my Indian name- and I replied: Yes. He said: Your Master is calling you. Answer the call of your master positively. I went along with him, and he was constantly taking me from this way to another until he reached a house and a garden, and I saw the Imam (Divine Authority) sitting, who said in Hindi: Welcome so, and so\*. how are you? How is so and so, who you separated from? He mentioned the names of all forty people and asked about every one of them. He then told all that had happened among us, all in Hindi.

\*By "so and so" the narrator means that the Imam called his name.



Then he asked: Do you want to perform the Hajj pilgrimage with the people of Qum? I said in reply: Yes, my Master. He then said: Do not go to Hajj with them this year. Return and come back next year. He then threw at me\* a bag of money that was in front of him and said, spend this during your travel and (when you return) do not go to Baghdad to so and so- whom he mentioned his name- and said: Do not tell him anything.

The narrator said: He returned to us in Baghdad. Then some couriers came to us and informed us that our friends (from Qum who had left Baghdad towards Mecca) returned from a narrow gorge and did not go to Hajj. Ghanim went to Khurasan, and next year he went to Hajj, and sent us souvenirs from Khurasan. He stayed there for a while, and then passed away. May God bestow him blessings.

\*This action was the standard habit of the people of that time.

عَلِيُّ بْنُ مُحَمَّدٍ وَعَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا الْقُمِّيِّينَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْعَامِرِيِّ عَنْ أَبِي سَعِيدٍ غَانِمِ الْهِنْدِيِّ قَالَ: كُنْتُ بِمَدِينَةِ الْهِنْدِ الْمَعْرُوفَةِ- بِقَشْمِيرِ الدَّاخِلَةِ وَ أَصْحَابٌ لِي يَفْعُدُونَ عَلَى كِرَاسِيٍّ عَنْ يَمِينِ الْمَلِكِ أَرْبَعُونَ رَجُلًا كُلُّهُمْ يَفْرَأُ الْكُتُبَ الْأَرْبَعَةَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الذَّبُورَ وَ صُحُفَ إِبْرَاهِيمَ تَفْضِي بَيْنَ النَّاسِ وَ نُقِّهَهُمْ فِي دِينِهِمْ وَ نُفْتِيهِمْ فِي حَلَالِهِمْ وَ حَرَامِهِمْ يَفْرَعُ النَّاسُ إِلَيْنَا الْمَلِكُ فَمَنْ دُونَهُ. فَتَجَارَيْنَا ذِكْرَ رَسُولِ اللَّهِ ص فَقُلْنَا هَذَا النَّبِيُّ الْمَذْكُورُ فِي الْكُتُبِ قَدْ خَفِيَ عَلَيْنَا أَمْرُهُ وَ يَجِبُ عَلَيْنَا الْفَحْصُ عَنْهُ وَ طَلَبُ أَثَرِهِ وَ اتَّفَقَ رَأْيُنَا وَ تَوَافَقْنَا عَلَى أَنْ أَخْرَجَ فَأَرْتَادَ لَهُمْ فَخَرَجْتُ وَ مَعِيَ مَالٌ جَلِيلٌ فَسِرْتُ اثْنَيْ عَشَرَ شَهْرًا حَتَّى قَدَرْتُ مِنْ كَابِلٍ فَعَرَضَ لِي قَوْمٌ مِنَ الشَّرْكِ فَقَطَعُوا عَلَيَّ وَ أَخَذُوا مَالِي وَ جُرِحْتُ جِرَاحَاتٍ شَدِيدَةً وَ دُفِعْتُ إِلَى مَدِينَةِ كَابِلٍ فَأَنْفَذَنِي مَلِكُهَا لَمَّا وَقَفَ عَلَيَّ خَبَرِي إِلَى مَدِينَةِ بَلْخِ وَ عَلَيْنَا

إِذْ ذَاكَ دَاوُدُ بْنُ الْعَبَّاسِ بْنِ أَبِي الْأَسْوَدِ فَبَلَغَهُ خَبْرِي وَ أَنِّي حَرَجْتُ مُرْتَادًا  
 مِنَ الْهِنْدِ وَ تَعَلَّمْتُ الْفَارِسِيَّةَ وَ نَاطَرْتُ الْفُقَهَاءَ وَ أَصْحَابَ الْكَلَامِ.  
 فَأَرْسَلَ إِلَيَّ دَاوُدُ بْنُ الْعَبَّاسِ فَأَخْضَرَنِي مَجْلِسَهُ وَ جَمَعَ عَلَيَّ الْفُقَهَاءَ  
 فَنَاطَرُونِي فَأَعْلَمْتُهُمْ أَنِّي حَرَجْتُ مِنْ بَلَدِي أَطْلُبُ هَذَا النَّبِيَّ الَّذِي  
 وَجَدْتُهُ فِي الْكُتُبِ. فَقَالَ لِي: مَنْ هُوَ وَ مَا اسْمُهُ؟ فَقُلْتُ: مُحَمَّدٌ فَقَالُوا  
 هُوَ نَبِيُّنَا الَّذِي تَطْلُبُ. فَسَأَلْتُهُمْ عَنْ شَرَائِعِهِ فَأَعْلَمُونِي. فَقُلْتُ لَهُمْ: أَنَا  
 أَعْلَمُ أَنَّ مُحَمَّدًا نَبِيٌّ وَ لَا أَعْلَمُهُ هَذَا الَّذِي تَصِفُونَ أَمْ لَا فَأَعْلِمُونِي  
 مَوْضِعَهُ لِأَقْصِدَهُ فَاسْأَلْتُهُ عَنْ عِلْمَاتِي عِنْدِي وَ دَلَالَتِي فَإِنْ كَانَ صَاحِبِي  
 الَّذِي طَلَبْتُ أَمَنْتُ بِهِ. فَقَالُوا: قَدْ مَضَى ص. فَقُلْتُ: فَمَنْ وَصِيُّهُ وَ  
 خَلِيفَتُهُ؟ فَقَالُوا: أَبُو بَكْرٍ. قُلْتُ: فَسَمُّوهُ لِي فَإِنَّ هَذِهِ كُنْيَتُهُ. قَالُوا: عَبْدُ  
 اللَّهِ بْنُ عُمَانَ وَ نَسَبُوهُ إِلَى قُرَيْشٍ. قُلْتُ: فَانْسُبُوا لِي مُحَمَّدًا نَبِيَّكُمْ.  
 فَتَسَبَّوهُ لِي. فَقُلْتُ: لَيْسَ هَذَا صَاحِبِي الَّذِي طَلَبْتُ؛ صَاحِبِي الَّذِي  
 أَطْلَبُهُ خَلِيفَتُهُ أَخُوهُ فِي الدِّينِ وَ ابْنُ عَمِّهِ فِي النَّسَبِ وَ زَوْجُ ابْنَتِهِ وَ أَبُو  
 وُلْدِهِ لَيْسَ لِهَذَا النَّبِيِّ ذُرِّيَّةٌ عَلَى الْأَرْضِ عَيْدٌ وُلِدَ هَذَا الرَّجُلِ الَّذِي هُوَ  
 خَلِيفَتُهُ.

قَالَ: فَوَثَبُوا بِي وَ قَالُوا أَيُّهَا الْأَمِيرُ إِنَّ هَذَا قَدْ خَرَجَ مِنَ الشَّرِكِ إِلَى الْكُفْرِ  
 هَذَا حَلَالُ الدَّمِ. فَقُلْتُ لَهُمْ: يَا قَوْمَ أَنَا رَجُلٌ مَعِيَ دِينَ مُتَمَسِّكٌ بِهِ لَا  
 أَفَارِقُهُ حَتَّى أَرَى مَا هُوَ أَقْوَى مِنْهُ؛ إِنِّي وَجَدْتُ صِفَةَ هَذَا الرَّجُلِ فِي  
 الْكُتُبِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى أَنْبِيَائِهِ وَ إِنَّمَا حَرَجْتُ مِنْ بِلَادِ الْهِنْدِ وَ مِنَ  
 الْعِزِّ الَّذِي كُنْتُ فِيهِ طَلَبًا لَهُ فَلَمَّا فَحَصْتُ عَنْ أَمْرِ صَاحِبِكُمْ الَّذِي  
 ذَكَرْتُمْ لَمْ يَكُنِ النَّبِيُّ الْمَوْصُوفَ فِي الْكُتُبِ، فَكَفُّوا عَنِّي. وَ بَعَثَ الْعَامِلُ  
 إِلَيَّ رَجُلًا يُقَالُ لَهُ: الْحُسَيْنُ بْنُ إِسْكِيَبَ فَدَعَاهُ فَقَالَ لَهُ: نَاطِرَ هَذَا الرَّجُلِ  
 الْهِنْدِيِّ. فَقَالَ لَهُ الْحُسَيْنُ: أَصْلَحَكَ اللَّهُ عِنْدَكَ الْفُقَهَاءَ وَ الْعُلَمَاءَ وَ هُمْ  
 أَعْلَمُ وَ أَبْصَرُ بِمَنَاطَرَتِهِ. فَقَالَ لَهُ: نَاطِرُهُ كَمَا أَقُولُ لَكَ وَ أَحْلُ بِهِ وَ الطُّفْ  
 لَهُ.

فَقَالَ لِي الْحُسَيْنُ بْنُ إِسْكِيَبَ بَعْدَ مَا فَاوَضْتُهُ: إِنَّ صَاحِبَكَ الَّذِي تَطْلُبُهُ  
 هُوَ النَّبِيُّ الَّذِي وَصَفَهُ هَؤُلَاءِ وَ لَيْسَ الْأَمْرُ فِي خَلِيفَتِهِ كَمَا قَالُوا، هَذَا  
 النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ وَصِيُّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ  
 بْنُ عَبْدِ الْمُطَّلِبِ وَ هُوَ زَوْجُ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ  
 سِبْطِي مُحَمَّدٍ ص. قَالَ عَائِمٌ أَبُو سَعِيدٍ: فَقُلْتُ:



اللَّهُ أَكْبَرُ هَذَا الَّذِي طَلَبْتُ. فَأَنْصَرَفْتُ إِلَى دَاوُدَ بْنِ الْعَبَّاسِ فَقُلْتُ لَهُ:  
أَيُّهَا الْأَمِيرُ وَجَدْتُ مَا طَلَبْتُ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ. قَالَ: فَبَدَّنِي وَ وَصَلَنِي وَ قَالَ لِلْحُسَيْنِ: تَفَقَّدهُ.

قَالَ: فَمَضَيْتُ إِلَيْهِ حَتَّى آتَسْتُ بِهِ وَ فَقَهَّنِي فِيمَا احْتَجْتُ إِلَيْهِ مِنَ  
الصَّلَاةِ وَ الصِّيَامِ وَ الْفَرَائِضِ. قَالَ: فَقُلْتُ لَهُ: إِنَّا نَقْرَأُ فِي كُتُبِنَا أَنَّ مُحَمَّدًا  
ص خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ وَ أَنَّ الْأَمْرَ مِنْ بَعْدِهِ إِلَى وَصِيِّهِ وَ وَارِثِهِ وَ  
خَلِيفَتِهِ مِنْ بَعْدِهِ، ثُمَّ إِلَى الْوَصِيِّ بَعْدَ الْوَصِيِّ لَا يَزَالُ أَمْرُ اللَّهِ جَارِيًا فِي  
أَعْقَابِهِمْ حَتَّى تَنْقُضِيَ الدُّنْيَا، فَمَنْ وَصِيَّ وَصِيَّ مُحَمَّدٍ؟ قَالَ: الْحَسَنُ،  
ثُمَّ الْحُسَيْنُ ابْنَا مُحَمَّدٍ ص ثُمَّ سَأَلَ الْأَمْرَ فِي الْوَصِيَّةِ حَتَّى انْتَهَى إِلَى  
صَاحِبِ الزَّمَانِ ع. ثُمَّ أَعْلَمَنِي مَا حَدَّثَ. فَلَمْ يَكُنْ لِي هِمَّةٌ إِلَّا طَلَبُ  
النَّاحِيَةِ.

فَوَافَى قُمْ وَ قَعَدَ مَعَ أَصْحَابِنَا فِي سَنَةِ أَرْبَعٍ وَ سِتِّينَ وَ مِائَتَيْنِ وَ حَرَجَ  
مَعَهُمْ حَتَّى وَافَى بَعْدَادًا: وَ مَعَهُ رَفِيقٌ لَهُ مِنْ أَهْلِ السُّنْدِ كَانَ صَحْبَهُ  
عَلَى الْمَذْهَبِ. قَالَ: فَحَدَّثَنِي عَانِمٌ، قَالَ: وَ أَنْكَرْتُ مِنْ رَفِيقِي بَعْضَ  
أَخْلَاقِهِ فَهَجَرْتُهُ وَ حَرَجْتُ حَتَّى سِرْتُ إِلَى الْعَبَّاسِيَّةِ أَنْتَهَيْتُ لِلصَّلَاةِ وَ  
أَصَلِّي. وَ إِنِّي لَوَاقِفٌ مُتَفَكِّرٌ فِيمَا قَصَدْتُ لِطَلْبِهِ إِذَا آتَا بَاتٍ قَدْ آتَانِي،  
فَقَالَ: أَنْتَ فُلَانٌ اسْمُهُ بِالْهِنْدِ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: أَحِبُّ مَوْلَاكَ!

فَمَضَيْتُ مَعَهُ فَلَمْ يَزَلْ يَتَخَلَّلُ بِي الطَّرِيقَ حَتَّى آتَى دَارًا وَ بُسْتَانًا فَإِذَا أَنَا  
بِهِ عَ جَالِسٌ فَقَالَ: مَرْحَبًا يَا فُلَانُ بِكَلَامِ الْهِنْدِ، كَيْفَ حَالُكَ؟ وَ كَيْفَ  
خَلَّفْتَ فُلَانًا وَ فُلَانًا؟ حَتَّى عَدَّ الْأَرْبَعِينَ كُلَّهُمْ، فَسَأَلَنِي عَنْهُمْ وَاحِدًا  
وَاحِدًا. ثُمَّ أَخْبَرَنِي بِمَا تَجَارَيْنَا «1» كُلُّ ذَلِكَ بِكَلَامِ الْهِنْدِ. ثُمَّ قَالَ: أَرَدْتُ  
أَنْ تَحُجَّ مَعَ أَهْلِ قُمْ؟ قُلْتُ: نَعَمْ يَا سَيِّدِي. فَقَالَ: لَا تَحُجَّ مَعَهُمْ وَ  
انْصَرِفْ سَنَتَكَ هَذِهِ وَ حُجَّ فِي قَابِلٍ. ثُمَّ أَلْقَى إِلَيَّ صُرَّةً كَانَتْ بَيْنَ يَدَيْهِ.  
فَقَالَ لِي: اجْعَلْهَا نَفَقَتَكَ وَ لَا تَدْخُلْ إِلَى بَعْدَادَ إِلَى فُلَانٍ سَمَاهُ وَ لَا تُظْلِعْهُ  
عَلَى شَيْءٍ.

وَ انْصَرِفْ إِلَيْنَا إِلَى الْبَلَدِ ثُمَّ وَافَانَا بَعْضُ الْفُيُوجِ فَأَعْلَمُونَا أَنَّ أَصْحَابَنَا  
انْصَرَفُوا مِنَ الْعَقَبَةِ. وَ مَضَى نَحْوَ خُرَّاسَانَ فَلَمَّا كَانَ فِي قَابِلٍ حَجَّ وَ  
أَرْسَلَ إِلَيْنَا بِهَدِيَّةٍ مِنْ طَرْفِ خُرَّاسَانَ فَأَقَامَ بِهَا مَدَّةً ثُمَّ مَاتَ رَجَمَهُ اللَّهُ.

## Anticipating the Reign of the Family (Ale) of Muhammad

# 22

(One of the Shi'as of Imam al-Baqir (PBUH) said:) "Once I asked Imam al-Baqir, 'O son of the Messenger of God, do you confirm my love for you the Ahlul-Bayt, and my reference to you (the Ahlul-Bayt) for guidance, and acceptance of your words?' The Imam replied, 'Yes'. Then he said, 'So I have a request from you, and I demand an answer (right now) as my eyes and legs feel weak, and I am unable to visit you at any time'. Imam al-Baqir answered, 'Ask your request'. He then said, 'inform me of the method and religion that you and your family obey God, the Most Majestic, the Most Holy?' The Imam replied, 'Although you spoke briefly, but what a great question you asked! By God, I will introduce to you the way of my life and my ancestors by the manner of which we worship God, the Most Majestic, the Most Holy: it is to testify that no one deserves to be worshiped except God, Muhammad is the Messenger of God, and (the validity) of the message he brought from God, and the acceptance of our commanding position as the guardians of religion, dissociation from our enemies, submission to our commands, anticipating (Entezar) the reappearance of the one from us who will Rise (al-Qa'im), striving to perform good deeds, and avoiding sins'".



عَنْهُ عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأبي جَعْفَرٍ: يَا ابْنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَ انْقِطَاعِي إِلَيْكُمْ وَ مُوَالِيَتِي إِلَيْكُمْ؟ قَالَ فَقَالَ: نَعَمْ قَالَ فَقُلْتُ: فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَ لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ. قَالَ: هَاتِ حَاجَتَكَ. قُلْتُ: أَخِيرُنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينَنَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ. قَالَ: إِنْ كُنْتَ أَفْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ؛ وَ اللَّهُ لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِي الَّذِي تَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ الْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةَ لَوْلِيِّنَا وَ الْبَرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لِأَمْرِنَا وَ انْتِظَارَ قَائِمِنَا وَ الْاجْتِهَادَ وَ الْوَرَعَ.

Al-Kafi, v. 2, p. 21

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 Imam al-Baqir (PBUH) said: “Whoever dies while waiting for the reign of us Ahlul-Bayt, has not suffered any loss of not dying in the tents of al-Mahdi, and in his army”. (and will be rewarded like the people who will join al-Mahdi’s army.)

الْحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ قَالَ: مَا صَرَّ مَنْ مَاتَ مُنْتَظِرًا لِأَمْرِنَا إِلَّا يَمُوتُ فِي وَسْطِ فُسْطَاطِ الْمَهْدِيِّ وَ عَسْكَرِهِ.

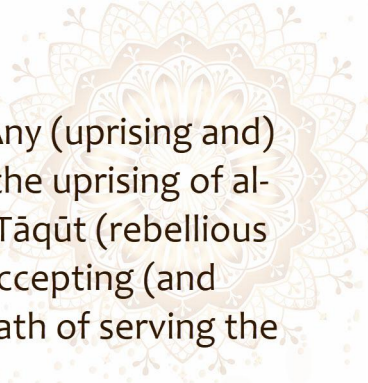
Al-Kafi, v. 1, p. 372

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 One of the Shi’as of the time of Imam Ali ar-Ridha (PBUH) said: “I once said to ar-Ridha, ‘May God keep my soul in service for your cause, my father has narrated to me from your ancestors, that it was said to one of them, ‘In our country there is

a border called Qazwin, and on the other side of the border, there is an enemy called ad-Daylam. So, is it our religious duty to fight them, or guard the frontiers?’ And that Imam who is one of your forefathers said to him, ‘You would be performing the Hajj pilgrimage’. And that person repeated the same question three times, and each time the Imam replied, ‘(There is no need,) your duty is to perform the Hajj pilgrimage!’ and the third time the Imam said, ‘why should one of you not be satisfied to be living at home, taking care of his family waiting for the period of our reign? And if one dies in this state, he is like the one who has (fought and) been martyred alongside the Prophet in the Battle of Badr. And if it is not the time of his death, (before God) he will be like the one standing in the tent of al-Qa’im, next to him like two fingers side by side’. Imam ar-Ridha (PBUH) then said, ‘He has spoken the truth in what he has narrated.’”

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِلرِّضَا جُعِلْتُ فِدَاكَ إِنَّ أَبِي حَدَّثَنِي عَنْ آبَائِكَ أَنَّهُ قِيلَ لِيَعْضِهِمْ إِنَّ فِي بِلَادِنَا مَوْضِعَ رَبَاطٍ يُقَالُ لَهُ قَزْوِينُ وَ عَدُوًّا يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رَبَاطٍ فَقَالَ عَلَيْنَكُمْ بِهَذَا الْبَيْتِ فَحُجُّوهُ ثُمَّ قَالَ فَأَعَادَ عَلَيْهِ الْحَدِيثَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ عَلَيْنَكُمْ بِهَذَا الْبَيْتِ فَحُجُّوهُ ثُمَّ قَالَ فِي الثَّلَاثَةِ أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُنْفِقُ عَلَى عِيَالِهِ يَنْتَظِرُ أَمْرَنَا فَإِنْ أَدْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ بَدْرًا وَ إِنْ لَمْ يُدْرِكْهُ كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا فِي فُسْطَاطِهِ هَكَذَا وَ هَكَذَا وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ فَقَالَ أَبُو الْحَسَنِ صَدَقَ هُوَ عَلَيَّ مَا ذَكَرَ.





Imam as-Sadiq (PBUH) said, “Any (uprising and) banner which is raised before the uprising of al-Qa’im (Upriser), its owner is a Tāqūt (rebellious and disobedient to God) and accepting (and following) them is not in the path of serving the Great and Precious God.

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عَيْسَى  
عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: كُلُّ رَايَةٍ  
تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

Al-Kafi, v. 8, p. 295

## The Reappearance of the Imam of Our Time

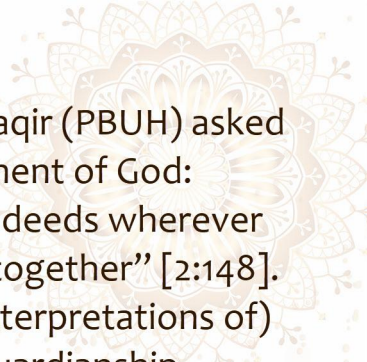
Imam as-Sadiq (PBUH) said: “Once, the Prophet came out (of the house) smiling joyfully. The people told him, ‘May God keep you smiling O’ Messenger of God and increase your joy!’ The Prophet replied, ‘There is no day or night unless I receive a gift from God, but today He has gifted me something different of which He has never given me like it. Gabriel came to me and conveyed God’s greetings to me, and said, ‘O Muhammad, God has chosen seven people from among the Children of Hashim (who were the great ancestors of the Prophet) that He has never created anyone similar to them in the past nor will He be creating anyone like them in the

future (they are these people:) You, O Messenger of God who is the Chief of the Prophets, and Ali, the son of Abu Talib whom you bequeath your job to him and is the Chief of the successors of the prophets, and Hassan and Hussain, your grandchildren, who are the Chiefs of the grandsons of the prophets, and Hamza, your uncle, who is the Chief of the martyrs, and Ja'far, your cousin who flies in the Paradise along with the Angels wherever he desires, and among you is the Rising One (al-Qa'im), behind whom Jesus the son of Mary will be praying when God descends him to the earth, (and the Rising One) will be from the children of Ali and Fatimah from the generation of al-Hussain”.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَيْشِمِ  
 بْنِ أَشِيْمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ذَاتَ  
 يَوْمٍ وَهُوَ مُسْتَبْشِرٌ يَضْحَكُ سُرُورًا فَقَالَ لَهُ النَّاسُ أَضْحَكَكَ اللَّهُ سِنَّكَ يَا  
 رَسُولَ اللَّهِ وَزَادَكَ سُرُورًا فَقَالَ رَسُولُ اللَّهِ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ  
 إِلَّا وَ لِي فِيهِمَا نُحْفَةٌ مِنَ اللَّهِ أَلَا وَ إِنَّ رَبِّي أَنْتَحِفَنِي فِي يَوْمِي هَذَا بِتُحْفَةٍ  
 لَمْ يُتْحَفَنِي بِمِثْلِهَا فِيمَا مَضَى إِنَّ جَبْرَائِيلَ أَتَانِي فَأَقْرَأَنِي مِنْ رَبِّي السَّلَامَ  
 وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ بَنِي هَاشِمٍ سَبْعَةَ لَمْ يَخْلُقْ  
 مِنْهُمْ فِيمَنْ مَضَى وَ لَا يَخْلُقُ مِنْهُمْ فِيمَنْ بَقِيَ أَنْتَ يَا رَسُولَ اللَّهِ  
 سَيِّدُ النَّبِيِّينَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ صِيُوكَ سَيِّدُ الْوَصِيِّينَ وَ الْحَسَنُ وَ  
 الْحُسَيْنُ سِبْطَاكَ سَيِّدَا الْأَسْبَاطِ وَ حَمْرَةُ عَمِّكَ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرُ  
 ابْنُ عَمِّكَ الطَّيَّارُ فِي الْجَنَّةِ يَطِيرُ مَعَ الْمَلَائِكَةِ حَيْثُ يَشَاءُ وَ مِنْكُمْ الْقَائِمُ  
 يُصَلِّي عَيْسَى ابْنُ مَرْيَمَ خَلْفَهُ إِذَا أَهْبَطَهُ اللَّهُ إِلَى الْأَرْضِ مِنْ ذُرِّيَّةِ عَلِيِّ  
 وَ فَاطِمَةَ مِنْ وُلْدِ الْحُسَيْنِ.

Al-Kafi, v. 8, p. 49





One of the Shi'as of Imam al-Baqir (PBUH) asked the Imam regarding the statement of God: "Therefore hasten to do good deeds wherever you are, God will bring you all together" [2:148]. The Imam said: "(One of the interpretations of) Good deeds is accepting our guardianship (Wilāya) (us Ahlul-Bayt). and the Words of God-All-Pure, and Almighty (who says:) 'Wherever you are, God will bring you all together' is alluding to the companions of al-Qa'im, who are three hundred ten, to twelve men." The Imam continued: By God, they will come together at the same time, just as the autumn clouds come together.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ  
 إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ  
 فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً قَالَ الْخَيْرَاتِ  
 الْوَلَايَةُ وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً يَعْنِي  
 أَصْحَابَ الْقَائِمِ الثَّلَاثِمِائَةِ وَ الْبِضْعَةَ عَشَرَ رَجُلًا قَالَ وَ هُمْ وَ اللَّهُ الْأُمَّةُ  
 الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ قَزَعُ كَفَزَعِ الْخَرِيفِ.

Al-Kafi, v. 8, p. 313

## Establishing Justice by the Imam of Our Time

Imam al-Baqir (PBUH) said: "The Messenger of God has said, 'From my children there will be twelve noble supervisors to whom (the angels)

speak and (by God's teachings and revelation) they have an understanding (of God's knowledge). The last of them will be the one who will Rise (al-Qa'im) with truth, who will fill (the earth) with justice after being filled with injustice.”

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي سَعِيدٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ  
مِنْ وُلْدِي اثْنَا عَشَرَ نَجَبًا مُحَدَّثُونَ مُفَهَّمُونَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ  
يَمْلَأُهَا عَدْلًا كَمَا مِلْتُ جَوْرًا.

Al-Kafi, v. 1, p. 534

29

Imam as-Sadiq (PBUH) said: “When all that happened to al-Hussain had happened, the angels wept and cried before God and asked God, ‘How could al-Hussain who is Your pure servant, and the Prophet’s grandson, be treated in such a way?!’” The Imam had said that God showed them the shadow of al-Qa'im and said to them: “Through him I will take revenge for him (al-Hussain).”

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ  
عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ  
قَالَ أَبُو عَبْدِ اللَّهِ لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ مَا كَانَ صَجَّتِ الْمَلَائِكَةُ إِلَى  
اللَّهِ بِالْبُكَاءِ وَ قَالَتْ يُفْعَلُ هَذَا بِالْحُسَيْنِ صَفِيِّكَ وَ ابْنِ نَبِيِّكَ قَالَ فَأَقَامَ  
اللَّهُ لَهُمْ ظِلًّا الْقَائِمِ وَ قَالَ بِهِذَا أَنْتَقِمُ لَهُذَا.

Al-Kafi, v. 1, p. 465



# The War of the Imam of Our Time Against God's Enemies and the Description of His Companions

30

Imam al-Baqir (PBUH) said: “The staff of Moses (in the beginning) belonged to Adam. It was then passed unto Jethro (Shu‘ayb), then to Moses (Mūsā) the son of Amram (‘Imrān). And now the staff is with us (the Ahlul-Bayt). I have just seen it; it is green as if it was just picked from its tree. And that (staff) speaks when it is asked to do so. It is prepared for our upriser (al-Qa’im) to use it the same way as Moses had done. The staff frightens and devours the fake apparatuses casted by the (enemies) and it executes any commands it receives. Wherever it goes, it devours what (the enemies) have thrown from (weapons and) treacherous materials (in front of the army of al-Qa’im). Two jaws open from it, one which is on the earth and the other toward the top with an opening of 40 cubits (equivalent to ~20 yards) in between and with its tongue devours all the deceptive apparatuses of the enemy.

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ  
مَنْبَعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعٍ عَنْ مُعَلَّى عَنْ مُحَمَّدِ بْنِ  
الْفَيْضِ عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَتْ عَصَا مُوسَى لِإِدَمَ فَصَارَتْ إِلَى شُعَيْبٍ  
ثُمَّ صَارَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَ إِنَّهَا لَعِنْدَنَا وَ إِنَّ عَهْدِي بِهَا أَنْفَاءً وَ هِيَ  
حَضْرَاءُ كَهَيْئَتِهَا حِينَ انْتَزَعَتْ مِنْ شَجَرَتِهَا وَ إِنَّهَا لَتَنْطِقُ إِذَا اسْتُنْطِقَتْ

أَعَدَّتْ لِقَائِمِنَا عِ يَصْنَعُ بِهَا مَا كَانَ يَصْنَعُ مُوسَى وَ إِنَّهَا لَتَدْرُوعُ وَ تَلْقَفُ مَا يَأْفِكُونَ وَ تَصْنَعُ مَا تُؤَمِّرُ بِهِ إِنَّهَا حَيْثُ أَقْبَلَتْ تَلْقَفُ مَا يَأْفِكُونَ يُفْتَحُ لَهَا سُعْبَتَانِ إِحْدَاهُمَا فِي الْأَرْضِ وَ الْأُخْرَى فِي السَّمَاءِ وَ بَيْنَهُمَا أَرْبَعُونَ ذِرَاعًا تَلْقَفُ مَا يَأْفِكُونَ بِلِسَانِهَا.

Al-Kafi, v. 1, p. 231

31

Imam as-Sadiq (PBUH) said: “Woe to the rebellious Arabs for. the matter that is coming soon.” The reporter of this narration who is one of the followers (Shi’as) of the Imam says: “I said, ‘May God keep my soul in service for your cause, how many people from the Arab nation will be there with al-Qa’im (The Riser)?’” The Imam replied, “Only a handful.” He then said: “By God, those who claim to be a Shi’a are many in number!” The Imam responded, “Surely, people must be examined, refined, and distinguished. A sifting process proves a great deal of people as useless.”

مُحَمَّدُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِي الْمَغْرَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ وَيْلٌ لِبَطْغَةِ الْعَرَبِ مِنْ أَمْرِ قَدْ اقْتَرَبَ قُلْتُ جُعِلَتْ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَفَرٌ يَسِيرٌ قُلْتُ وَ اللَّهُ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بَدَّ لِلنَّاسِ مِنْ أَنْ يَمْحَضُوا وَ يُمَيَّرُوا وَ يُعْرَبَلُوا وَ يُسْتَحْرَجُ فِي الْغِدْبَالِ خَلْقٌ كَثِيرٌ.

Al-Kafi, v. 1, p. 370



Imam as-Sadiq narrates from his father Imam al-Baqir, who said: “When al-Qa’im (Upriser) emerges in Mecca, at the time of his leaving for Kufa, his spokesperson announces, ‘(O the companions of al-Qa’im) none of you should carry any food or water. Al-Qa’im will carry the Rock of Moses the son of ‘Imrān (Along with the army of al-Qa’im) and it is a full load for a young camel. And al-Qa’im will not disembark anywhere unless a water fountain gush forth from the Rock and whoever is hungry (by drinking from it) will feel satisfied, and it will quench the thirst of whoever is thirsty. This rock will be their source of supply until they arrive in Najaf, Iraq, which is behind Kufa, Iraq.’”

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ  
عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدِ الْخُرَّاسَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ  
أَبُو جَعْفَرٍ إِنَّ الْقَائِمَ إِذَا قَامَ بِمَكَّةَ وَ أَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى  
مُنَادِيَهُ أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَامًا وَ لَا شَرَابًا وَ يَحْمِلُ حَجَرَ مُوسَى  
بْنِ عِمْرَانَ وَ هُوَ وَقَدْ بَعِيرٍ فَلَا يَنْزِلُ مَنزِلًا إِلَّا انْبَعَثَ عَيْنٌ مِنْهُ فَمَنْ كَانَ  
جَائِعًا شَبِعَ وَ مَنْ كَانَ ظَامِمًا رَوِيَ فَهُوَ زَادَهُمْ حَتَّى يَنْزِلُوا النَّجَفَ مِنْ  
ظَهْرِ الْكُوفَةِ.

Al-Kafi, v. 1, p. 231

## The House of the Imam of Our Time After His Reappearance

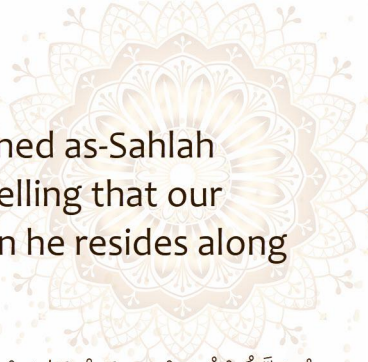
# 33

One of the Shi'as of Imam as-Sadiq's time said: "I once was with Imam as-Sadiq (PBUH), when he passed behind the city of Kufa, Iraq, he dismounted (from his ride) to offer two units (Rak'at) of prayer (Salat), he then moved forward a little and performed two units of prayer. He then continued his way for a while, then he dismounted (from his ride) and completed two units of prayer. Then he said: 'This is the gravesite of 'Amir al-Mu'minin- The Commander of the Faithful'. I then asked, 'May I be your ransom, then (where were the) two (previous) places you offered your prayers?' He responded, 'The place of the head of al-Hussain and the place of the house of al-Qa'im.'"

الْخَزَّازِ عَنِ الْوَسَّاءِ أَبِي الْفَرَجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ فَمَرَّ بِظَهْرِ الْكُوفَةِ فَتَنَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ قَلِيلًا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَارَ قَلِيلًا فَتَنَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ هَذَا مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ قُلْتُ جُعِلْتُ جُعَلْتُ فِدَاكَ وَ الْمَوْضِعَيْنِ اللَّذَيْنِ صَلَّى فِيهِمَا قَالَ مَوْضِعُ رَأْسِ الْحُسَيْنِ وَ مَوْضِعُ مَنْزِلِ الْقَائِمِ.

Al-Kafi, v. 4, p. 571





Imam as-Sadiq (PBUH) mentioned as-Sahlah Mosque and said: “It is the dwelling that our Master will choose to live when he resides along with his family”.

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ وَذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَا إِنَّهُ مَنْزِلٌ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ.

Al-Kafi, v. 3, p. 495

## The Events After the Reappearance

Imam al-Baqir (PBUH) said: “When our upriser emerges, God will place his hand over the heads of His servants. Through this, their wisdom will be added, and their intellects will become completed.”

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَسَّاءِ عَنِ الْمُشْتَبَى الْحَنَاطِ عَنْ قُتَيْبَةَ الْأَعْمَشِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ مَوْلَى لَبْنِي شَيْبَانَ عَنْ أَبِي جَعْفَرٍ قَالَ: إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَكَمَّلَتْ بِهِ أَخْلَامَهُمْ.

Al-Kafi, v. 1, p. 25

# 36

Imam as-Sadiq (PBUH) said: “When al-Qa’im (Upriser) emerges, he will return the House of God to its original foundation, and the Prophetic Mosque to its original foundation, and return the Mosque of Kufa to its foundation...”

أَحْمَدُ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِنَّ الْقَائِمَ إِذَا قَامَ رَدَّ الْبَيْتَ الْحَرَامَ إِلَى أَسَاسِهِ وَ مَسْجِدَ الرَّسُولِ إِلَى أَسَاسِهِ وَ مَسْجِدَ الْكُوفَةِ إِلَى أَسَاسِهِ وَ قَالَ أَبُو بَصِيرٍ إِلَى مَوْضِعِ التَّمَارِينَ مِنَ الْمَسْجِدِ.

Al-Kafi, v. 4, p. 543

# 37

One of the Shi’as of the time of Imam as-Sadiq (PBUH) says: “I once heard Imam as-Sadiq say: ‘When our upriser makes a stand, God the Triumphant and Almighty will extend (the ability to hear and see) the ears and eyes of our Shi’as to the extent that there will not be a messenger in between them and al-Qa’im. He will speak to them (from afar) and they are able to hear his voice and see him while he would be in his place.

عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ أَبِي الرَّبِيعِ السَّامِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ قَائِمَنَا إِذَا قَامَ مَدَّ اللَّهُ عَدَّ وَ جَلَّ لِشِيعَتِنَا فِي أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ حَتَّى لَا يَكُونَ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ بَرِيدٌ يَكَلِّمُهُمْ فَيَسْمَعُونَ وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ.

Al-Kafi, v. 8, p. 240



# The Lifestyle of the Imam of Our Time after His Reappearance

## 38

(One of the Shi'as) asked Imam as-Sadiq (PBUH) about al'Qa'im, "Is he offered the greeting of peace as the commander of the faithful (Amir al-Mu'minin)?" The Imam replied, "No, this title is a name that God has named the Commander of the Faithful (Ali). Both before and after him, whoever is called by this title is a disbeliever." The narrator asks: "May God keep my soul in service for your cause, (after his reappearance, the people) will greet him with what title?" Imam as-Sadiq responded, "They will say: 'Peace be upon you, O remnant of God!'" He then recited this verse: "God's remnant is better for you if you believe (Baqiyatu -llahi khayrun lakum in kuntum mu'mineen; [11:86])."

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ  
الدِّيَنَوْرِيُّ عَنْ عُمَرَ بْنِ زَاهِدٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ  
يُسَلَّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمٌ سَمَى اللَّهُ بِهِ أَمِيرَ  
الْمُؤْمِنِينَ لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَلَا يَتَسَمَّى بِهِ بَعْدَهُ إِلَّا كَافِرٌ قُلْتُ  
جُعِلْتُ فِدَاكَ كَيْفَ يُسَلَّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ  
ثُمَّ قَرَأَ بَقِيَّةَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

Al-Kafi, v. 1, p. 411

39

Imam as Sadiq (PBUH) said: “The first thing that al’Qa’im reveals from justice and fairness is that his spokesperson declares that (in the circumambulation (Tawāf) of God’s house) those performing the non-obligatory (circumambulation), should move away (from) the Black Stone (al-Hajar al-Aswad) and (from) the (closer) place of circumambulation (to the Ka’ba) and make it available to those who are performing the obligatory circumambulation.”

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هَلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: أَوَّلُ مَا يُظْهِرُ الْقَائِمُ مِنَ الْعَدْلِ أَنْ يُنَادِيَ مُنَادِيَهُ أَنْ يُسَلِّمْ صَاحِبَ النَّافِلَةِ لِصَاحِبِ الْفَرِيضَةِ الْحَجَرَ الْأَسْوَدَ وَ الطَّوَافَ.

Al-Kafi, v. 4, p. 427

40

One of the Shi’as of Imam as-Sadiq (PBUH) said: “I was in the presence of Imam as-Sadiq when a man said to him, ‘May God bless you, you mentioned Ali the son of Abu Talib who usually wore rough clothes, and a shirt that costed 4 dirhams (i.e. it was very cheap) and other things like this (you mentioned asceticism and evading from worldly matters from the lifestyle of your ancestor), while we see nice clothes on you?’ The Imam said to him, ‘Ali ibn Abi Talib wore that shirt during an era when it was not abnormal among the people and were, he to wear such a dress at this era, it would make him famous and notorious (which is of course absurd).’



So, the best of the clothes during every era are the (common) clothes of its people at that time, except for the time when our Qa'im rises, he would wear the clothes of Ali (PBUH) and live his way of life.”

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَادِ بْنِ عُمَانَ قَالَ: كُنْتُ حَاضِرًا عِنْدَ أَبِي عَبْدِ اللَّهِ إِذْ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَلْبَسُ الْخَشِينَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَ مَا أَشْبَهَ ذَلِكَ وَ نَرَى عَلَيْكَ اللَّبَاسَ الْجَيِّدَ قَالَ فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ وَ لَوْ لَبَسَ مِثْلَ ذَلِكَ الْيَوْمَ لَشُهِدَ بِهِ فَخَيَّرُ لِبَاسِ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ غَيْرَ أَنَّ قَائِمَنَا إِذَا قَامَ لَبَسَ لِبَاسَ عَلِيٍّ وَ سَارَ بِسِيرَتِهِ.

Al-Kafi, v. 6, p. 444



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