

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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Section One

Concerning his (a.t.f.s.) miracles in the Major Occultation and in it are 15 Traditions

881 - 882. **Kashf al-Ghummah**¹: I will mention two incidents from this which occurred nearer to my lifetime and a group of our reliable brothers have narrated them unto me.

In the city of Hilla there was a person called as Ismaaeel Ibn al-Hasan al-Herqali who belonged to a village named Herqal. He died during my lifetime, but I did not see him. His son, Shamsuddin, narrated to me the following:

My father informed me that during his youth, a huge cyst grew on his left thigh the size of which was almost a fistful. In every spring, this cyst freshened up and split, leading to incessant flow of blood and puss. The pain of this cyst did not allow him to perform many of his tasks. Since he resided in Herqal, one day, he went to Hillah to meet the great scholar Sayyed Raziuddin Ali Ibn Taawoos (r.a.), complaining to him about his misery, he expressed his desire to get this cyst treated. Sayyed called the doctors of Hillah seeking their opinion. They suggested, ‘This cyst is upon the medial vein and its treatment is dangerous. If it is cut, there is a chance of excessive loss of blood leading to the death of the patient.’ Sayyed Ibn Taawoos (r.a.) said to Ismaaeel, ‘I am going to Baghdad, whose doctors are more famous and skillful than these (doctors of Hillah), so you accompany me.’ Ismaaeel complied. The doctors of Baghdad were of the same opinion as those of Hillah. Ismaaeel was dejected. Sayyed Ibn Taawoos (r.a.) pacified him, ‘Verily, the Shariah has permitted you to perform prayers in these clothes. It is obligatory upon you to exercise utmost caution and do not endanger yourself because Allah – the High – and His Messenger (s.a.w.a.) have prohibited it.’

My father told him, ‘When the situation is such and since I have already come till Baghdad, so I will visit the shrines of the Holy Imams (a.s.) at Saamarraa and then return to my family.’ Sayyed appreciated the idea. Ismaaeel kept his clothes and belongings with Sayyed and left. He recounts, ‘After entering the shrine and reciting the Ziyaarat of the Imams (a.s.), I descended into the cellar and beseeched Allah – the High – and Imam (a.s.). I passed some of the night in the cellar and stayed in the shrine till Thursday. Thereafter, I went to the river Tigris, bathed myself and washed my clothes clean. I filled a jug which was with me with water and headed towards the shrine. On my way, I saw four horsemen emerging from the door of the city. On the outskirts of the city lived some nobles, who reared their animals. I thought that these horsemen are from amongst those nobles. We met each other. I saw that there were two youths

¹ Kashf al-Ghummah, vol. 2, pp. 493-497; Behaar al-Anwaar, vol. 52, pp. 61-66, Chapter 18, H. 51; al-Anwaar al-No’maaniyyah, vol. 2, pp. 44-46

among them. One of them looked like a marked slave. All the horsemen were armed with swords while one elderly person, whose face was veiled, had a lance in his hand. Another one was armed with a sword which was adorned with a colorful cloth, and he seemed experienced in handling it. The elderly person – who had a lance in his hand – stood on the right side of the road and pierced his lance in the ground. The two youths stood on the left side of the road. The man with the colorful cloth stood in front of me. They all greeted me, and I replied. The man with the colorful cloth asked, ‘Are you returning to your family tomorrow?’ I replied in the affirmative. He said, ‘Come forward that I may see what ails you.’ I did not like that they should touch me because I thought that they are nomad Bedouins, who do not exercise caution in keeping away from uncleanness. I had just taken a bath and my shirt was wet. Nevertheless, I went near him. He held me firmly with his hand and then, while he held my shoulder with one hand, he squeezed my cyst firmly with another. It pained me no end. Thereafter, he sat on his saddle as he was earlier. The elderly person told me, ‘You are successful, O Ismaaeel!’ I was amazed by his knowledge of my name. I retorted, ‘We are successful and so are you, Inshallah.’ The elderly person told me, ‘He is your Imam.’ I rushed towards him, clung unto him and kissed his thigh.

He started riding while I was walking, clinging unto him. He ordered, ‘Go back.’ I said, ‘I will never leave you.’ He advised, ‘It is better that you return.’ But my answer was the same. The elderly person reprimanded me, ‘O Ismaaeel! Don’t you have any shame? Your Imam has ordered you twice to return and you are disobeying him?’ Confronted with such a statement, I stopped. He went a little ahead, then turned to me and said, ‘When you reach Baghdad, then Abu Ja’far – implying the Abbasi King al-Mustansir Billaah – will inevitably call for you. When you go to him, he will offer you something, but you refuse and say to my son Sayyed Raziuddin that he should write to Ali Ibn Awaz on your behalf. For, I will advise him to give you what you intend.’ Saying this, he (a.t.f.s.) continued his journey along with his companions. I was merely standing and watching them continuously till they disappeared from my eyes. The grief of his separation seized me no end. I sat down on the earth for some time. Then, I started walking slowly towards the shrine. A group of people gathered around me and enquired, ‘We see that the color of your face has changed. Is something troubling you?’ I replied in the negative. They asked again, ‘Did anyone fight with you?’ I retorted, ‘No. Nothing of this sort has happened with me. But I ask you, do you know the horse riders who were with you?’ They informed, ‘These were the nobles, owners of flocks.’ I said, ‘No, he is our Imam (a.s.).’ They query, ‘Who is the Imam – the elderly person or the man with the colorful cloth?’ I said, ‘The man with the colorful cloth.’ They asked again, ‘Did you show him your cyst that was troubling you?’ I replied, ‘He held it firmly with his hand, which pained me a lot.’ Thereafter, I uncovered my leg but there was no trace whatsoever of the cyst. I became skeptical out of astonishment. I checked another leg but could not see anything. The people checked with me and tore my shirt. A group of people locked me in a house for safety and prevented the people from meeting me. The minister of Mesopotamia was in the shrine. He heard the shrieks and enquired about the reason for the same. They informed him about the incident. He came to the safe house and asked me my name and since when I had come from Baghdad. I told him that I had come in the beginning of the week. He walked away from me. I slept in the shrine, performed morning prayers, left the shrine and the people left with me till I was quite away from the shrine and the

people had turned back. I reached to a village and spent my night there. On getting up, I resumed my journey to Baghdad and saw that a huge congregation of people at the old arch. They were asking anyone who was entering the city about his name, genealogy and from where he was coming. They asked me the same questions. When I informed them, they gathered around me, tore off my clothes and there was no strength left in me. The minister of Mesopotamia had written to Baghdad and informed them about my condition. They carried me to Baghdad with the massive crowd in tow and it seemed that the magnitude of the crowd would soon kill me. The Qummi Minister called for Sayyed Ibn Taawoos (r.a.) and asked him to verify the authenticity of this news.

Sayyed Raziuddin Ibn Taawoos (r.a.) came with a group and met me at the Baab al-Nawbee. His companions dispersed the people away from me. On spotting me, he asked, 'Are they talking about you?' I replied in the affirmative. He alighted from his mount and uncovered my thigh but could not see anything. He was overwhelmed for a minute. He caught my hand and took me to the minister while he was crying. He said, 'Your honor! He is my brother and a very good friend of mine.' The minister asked me about the details of the incident, and I informed him. He summoned the doctors who had examined me earlier and had suggested that my cyst had no cure except surgery, which would lead to my imminent death. The minister enquired from the doctors, 'Suppose he was operated upon and did not die, how much time would it take for him to be completely cured?' They said, 'At least two months and there would remain a white gaping hole in the place of the cyst where no hair would grow.' The minister asked, 'When did you last see him?' They replied, 'Ten days ago.' When the minister uncovered the thigh in which was the cyst, he saw that it was exactly like his other thigh and there was absolutely no sign of any wound. One of the doctors shrieked, 'This is the work of Jesus Christ.' The minister remarked, 'Since it is not your work, we know whose work it is.'

Then, he was presented before the Caliph, al-Mustansir Billah, who asked him about the episode. He told him exactly as it had transpired. The Caliph offered him a thousand gold coins. When the gold coins were brought, the Caliph said, 'Take it and spend this in charity.' Ismaeel replied, 'I don't have the courage to take even coin from it.' The Caliph questioned, 'Whom do you fear?' Ismaeel retorted, 'The one who has done this to me ordered me not to take anything from Abu Ja'far (referring to the agnomen of the Caliph). The Caliph started crying and felt offended. Ismaeel left without taking anything from him.

The neediest of Allah's servants for His Mercy (the author of Marhoom Irbili – the author of Kashf al-Ghummah) says: Sometimes, I used to narrate this incident to groups of people who sat with me. Once, in such a gathering was Shamsuddin Muhammad – the son of Ismaeel Hirqali himself – but I did not recognize him. When I completed the incident, he said, 'I am his son; from his loin.' I was amazed at this coincidence. I asked him, 'Do you see the wound when it was not healed?' He said, 'No. At that time, I was just a child. But I did see it when it had healed. There was no sign of the wound and hair had grown on that portion. I asked Safiyuddin Muhammad Ibn Muhammad Bishr al-Alawi al-Musawi and Najmuddin Haider Ibn al-Aisar (peace be on them both), both of whom were respected personalities amongst the Shiites, their nobles and distinguished elite. They were my friends and very dear to me. They informed me about the truthfulness of this incident and that they had both seen him during his

illness as well as after his wound had cured. My father related to me that after this incident, he used to be in intense grief due to his (a.t.f.s.) separation. So much so that he went to Baghdad and stayed there during the winter season. Every day, he used to visit Saamarraa and return to Baghdad. He visited Saamarraa forty times in that year in the hope that he would revisit that occasion that had passed, or he may be lucky for another time. He (r.a.) died with this desire and passed off into the Hereafter with his grief.' May Allah be his guardian and ours on account of His Mercy, His Obligation and His Nobility!

Al-Sayyed Baaqi Ibn Atwah al-Alawi al-Husaini has related to me that his father Atwah – who followed the Zaidi sect - was suffering from scrotal hernia. He used to say to his sons, 'I will not testify to your beliefs and not believe in what you believe till your master i.e., the Mahdi comes to me and relieves me of my pain.' He used to repeat this sentence quite often. Once, while we were sitting together at late night, my father shrieked and called us for help. We rushed towards him. He said, 'Go and catch your master. He has left me just now.' We went out but could not see anybody. We returned to him and asked him about the issue. He replied, 'A person came to me and said, 'O Atwah!' I asked, 'Who are you?' He answered, 'I am the Master of your sons. I have come to relieve you of your illness.' Thereafter, he extended his hand, squeezed my wound, and walked. I stretched my hand but could not see any traces of the wound. His son narrated to me, 'He remained like a gazelle without a lapel.' This incident became very famous. I enquired from other than his son, who informed me about it and even acknowledged it.

Such incidents from him (a.t.f.s.) in this regard are many. Like, a group which had lost its way during their journey to Hejaaz, saw him. He saved them from their dilemma and made them reach where they had intended to travel. We are not relating it in detail for fear of prolongation. But this much will suffice for things that were nearer to my time.

883. **Jannah al-Ma'waa**²: Incident Number Thirty-Two: In the month of Jamaadi al-Oolaa circa 1299 A.H., a person named Aqa Muhammad Mahdi came to Kazemain (a.s.), a resident of a free but reprehensible port in Burma, which was in the sovereignty of the British and a presidency of Calcutta – the then British capital of India. He had traveled for six days by sea with a steamer. His father was from Shiraz, but he was born and lived in the port. Three years prior to the date, he fell terribly ill. Although he was cured from it, he became deaf and dumb. For complete recovery from his malady, he did tawassul of the visitation of the shrines of the infallible Imams (a.s.) buried in Iraq. He had some relatives in Kazemain, who were amongst its famous traders. He came to them and stayed with them for ten days. By chance, at the time of departure of the steamer for Saamarraa, the sea was in tumult. So, the (his relatives) came to the ship, handed him to the other passengers –who were from the residents of Baghdad and Karbala – and asked them to take care of him and look after his needs due to his inability to express them. They also wrote to some of the dwellers of Saamarraa to take care of him.

On reaching the holy and sacrosanct city of Saamarraa, he went to the illuminated cellar (*sardaab*) afternoon on Friday, 10th Jumaadi al-Thaani of the year. In the cellar was a group of reliable and holy persons. He came to the blessed ledge and began crying and beseeching. He

² Jannah al-Ma'waa, printed with 53rd volume from Behaar al-Anwaar, pp. 265-269

did this for a very long time. He was writing his condition on a wall in front of him and asking for those who were looking at him to pray for him and intercede on his behalf. His crying and beseeching had not come to an end when Allah – the High – returned to him his speech. Due to the miracle of Hazrat Hujjat (a.t.f.s.), he went out of this holy place with an expressive tongue and eloquent speech. On Saturday, he was presented in the class of the Chief of the jurists, the teacher of the scholars, the leader of the Shiites, the crown of Shariah, the representative of the Imams (a.s.), our great master and teacher, al-Haaj Mirza Muhammad Hasan al-Shirazi (may Allah make the Muslims enjoy his shadow for a long time). This man recited the blessed Surah al-Hamd in a way that those present acknowledged his health and correct pronunciation. Consequently, the day became a day of witness and a praiseworthy place.

On the 21st night (the night following the birthday of the Lady of the universe, Hazrat Zahra (s.a.)), the scholars and poets gathered in the holy courtyard (of the shrine of Ameerul Momineen Ali Ibn Abi Taalib (a.s.)) joyous and happy. They lit up the air with lamps and lanterns. They rendered the above incident in a poem and disseminated it in cities. Along with the said person in the steamer was a poet of the Ahle Bait (a.s.), the learned al-Haaj Mulla Abbas al-Saffaar al-Zanoozi al-Baghdadi. He had seen this man in both his conditions of sickness as well as complete recovery. He recited a very lengthy poem in the glory of the Imams (a.s.) highlighting this incident.

When this news reached to the greatest artisan of poetry, al-Sayyed Haider Ibn al-Sayyed Sulaiman al-Hilli (r.a.), he sent a letter to Saamarraa, the contents of which were as follows:

“In the Name of Allah, the Beneficent, the Merciful. The winds of the Imams’ (a.s.) generosity started blowing from the holy land and its beautiful fragrance spread far and wide. The tongue of its visitor was opened after it had become dumb when he stood in their presence, beseeching and supplicating. Therefore, I desire to become the member of the group who served his holiness by rendering a poem illustrating this great miracle and disseminating it. I would also like to congratulate the most learned scholar of the time, the handsome visage, the branch of the Muhammidiyyah Throne, the lighthouse of the Islamic ideology, the symbol of the Shariah, the Imam of the Shiites that I may reconcile both the forms of worship in the service of these two holy personalities. So, I have composed this beautiful poem and gift it to its residence, viz. Saamaraaa, hoping for its acceptance and from Allah is the eloquence of the expected one.”

[He then has gone on to render a very lengthy and beautiful poem.]

884. **Tanbeeh al-Khawaatir (famous as Majmooah of al-Warraam)**³: Narrated unto me al-Sayyed Abu al-Hasan Ali Ibn Ibraaheem al-Areezi al-Alawi al-Husaini from Ali Ibn Nemaah from Abu Muhammad al-Hasan Ibn Ali Ibn Hamzah al-Aqsaani in the house of the honorable Ali Ibn Ja’far Ibn Ali al-Madaaeni al-Alawi who chronicles, “In Kufah, there was an old bleacher, who was famous for his piety, affiliated to the community of travelers, a recluse for worship, leaving behind trails of righteousness. Incidentally, one day I was sitting with my father and this old man was conversing with him and relating to him the following incident: One night, I was in Masjid-e-Jo’fi, which is an ancient mosque. It was midnight and I was all

³ Tanbeeh al-Khawaatir, vol. 2, pp. 303-305; Behaar al-Anwaar, vol. 52, pp. 55 and 56, Chapter 18, H. 39; Isbaat al-Hudaat, vol. 7, p. 365, Section 15, Chapter 364, H. 151

alone in it for solitude and worship. Suddenly, I saw three people enter the mosque. When they reached to the centre of its edifice, one of them sat down, touched the earth with his hands, first with the right and then with the left and lo! Water was gushing out of it and flowing. He performed the ritual ablutions with it and indicated to the other two persons to do the same. They duly obliged. The first one went on to perform prayers and the other two prayed behind him. I too prayed behind him. When he recited the last salutations and finished his prayers, I was overwhelmed by his condition and the greatness of his action of the sprouting of the fountain dawned upon me. So, I asked the other person who was on his right, 'Who is he?' He replied, 'He is Saaheb al-Asr, the son of al-Hasan (al-Askari).' I went near him, kissed his hand and asked, 'O Son of Allah's Messenger! What is your view about Umar Ibn Hamzah? Is he on the right path?' He (a.t.f.s.) replied, '*No. Perhaps, he may receive guidance. He will not die till he sees me.*' This statement aroused our curiosity. A long time passed, and Umar Ibn Hamzah expired. The news that he had met the Imam (a.t.f.s.) was not known. When I met the pious al-Shaikh Ibn Naadeyah, I related the above incident to him. Then, as if in refutation of the incident, I asked, 'Did I not mention that Umar Ibn Hamzah will not die till he meets Saaheb al-Amr about which I indicated to you?' He retorted, 'How do you know that he did not meet him (a.t.f.s.)?' Thereafter, I encountered Abu al-Manaaqeb, the son of Umar Ibn Hamzah and talked with him about the incidents of his father. He informed, 'It was one of his last nights that we were with his father while he was suffering from the illness that ultimately led to his death. His energy was sapped, his voice was meek, and all the doors of the house were closed when a person came to us. His entry aroused our curiosity, but we were too astonished to ask him. He sat on the side of my father, talked to him for some time and my father was crying. Then, he moved and disappeared from our eyes. My father became impatient and said, 'Make me sit up.' We made him sit up, opened his eyes, and asked, 'Where is the Shaikh who was with me?' We replied, 'He left from where he had come.' He said, 'Go look for him.' We went in search for him but found all the doors locked and there was no sign of him. We returned to our father and informed him of the situation and that we could not find him. We asked him about that person. He replied, 'He is the Saaheb al-Amr.' He again went back to his state of extreme illness and lost consciousness.'

885. **Al-Sultan al-Mufarraj an Ahl al-Imaan**⁴: From this book, about the history of the month of Safar circa 759 A.H., my master, the great, the majestic and the most learned, Abd al-Rahmaan Ibn al-Ammani informed me through a letter, a copy of which is in my possession: "I – the needy servant of Allah – the High – for His mercy, Abd al-Rahmaan Ibn Ibraaheem al-Qabaaeqi state, 'I used to hear in Hillah al-Saifiyyah (may Allah – the High – protect it) that the revered Jamaal al-Deen, the son of the most majestic Shaikh, the jurist, Najm al-Deen Ja'far Ibn al-Zohdari was afflicted with paralysis. His paternal grandmother treated him after the death of his father with every possible treatment for paralysis but to no avail. Some of the doctors advised her to take him to Baghdad. She took him to the doctors of Baghdad, who treated him for a very long time but again, without success. Someone told her, 'Why don't you take him to the famous place in Hillah called as Maqaam-e-Saaheb al-Zamaan (a.t.f.s.) and make him sleep under its dome? Perhaps, Allah –the High – may grant him cure.' She recounts,

⁴ Behaar al-Anwaar, vol. 52, p. 73, Chapter 18 under H. 55 from the above-mentioned book

‘I did exactly that and made him sleep under its tomb. Surely, Saaheb al-Zamaan (a.t.f.s.) made him stand up and got him rid of his paralysis.’

After this incident, a conversation took place between me and him and it seemed that we would continue forever. His house was a social networking place. All the celebrities of Hillah, their youth and the children of the famous persons from amongst them used to gather there. I asked him to narrate this incident. He said, ‘I was afflicted with paralysis and the doctors failed to relieve me of my illness...’

He narrated for me what I used to hear profusely in Hillah about his incident. ‘Hazrat Hujjah Saaheb al-Zamaan (a.t.f.s.) told me, while my grandmother made me sleep under the dome, ‘*Stand up*’. I pleaded, ‘O Master! I cannot stand for more than a year.’ He ordered, ‘*Stand up with the permission of Allah- the High*’ and he (a.t.f.s.) helped me in standing up. I stood up and my paralysis was dispelled. The people thronged to me so much so that they almost killed me. They tore my dress to pieces to seek blessings from it. They made me dress their own clothes. I rested in my house and there was so sign of paralysis in me. I returned the clothes of the people to them.’

I used to hear him relate this incident to the people and whoever asked him to narrate it, repeatedly, till he died. May Allah have mercy on him!

886. **Al-Sultan al-Mufarraj an Ahl al-Imaan**⁵: From this book, he has narrated to me upon whom I rely on, and this incident is very famous amongst the inhabitants of Najaf al-Ashraf. It goes as follows: The house in which I am now staying – that is, the year 789 A.H. –belonged to a good and righteous person called as Husain al-Mudallal. The roofed lane adjoining the wall of the Holy Shrine became famous due to him and he was quite popular in the holy city of Najaf. He had a wife and children. He was struck with paralysis, on account of which he was unable to stand for quite a long time. For necessities, his family made him to stand. He continued to live in this state for quite some time due to which his family members had to undergo tremendous tribulations. They became needy of the people, who started to look down upon them. In the year 720 A.H., one night, after a quarter of the night had passed, he woke up his family. They got up and lo and behold! They saw the entire house resplendent and brilliant to the extent that their eyes were dazzled. They asked him, ‘What’s the matter?’ He replied, ‘The Imam (a.t.f.s.) came to me and told me, ‘*Stand up, O Husain!*’ I answered, ‘O Master! Do you think I can stand?’ He (a.t.f.s.) caught hold of my hand, made me stand and walk. And here I am! Healthier than I can ever imagine!! He (a.t.f.s.) also instructed me, ‘*O Husain! This roofed lane is my entrance to the visitation of my ancestor (Ameerul Momineen (a.s.)). So, lock it every night.*’ I responded, ‘I will listen and obey for the sake of Allah and for your sake, O Master.’ Thereafter, he stood up, went to the holy shrine at Najaf, visited the grave of the Imam (a.s.) and praised Allah – the High – of the bounties that he had received. The adjoining street arcade became till date the place for seeking desires and no seeker goes disappointed due to the blessings of Imam al-Qaem (a.t.f.s.).

887. **Qabs al-Misbaah**⁶: Informed us Shaikh Saduq (a.r.) Abul Hasan Ahmad Ibn Ali Ibn

⁵ Behaar al-Anwaar, vol. 52, pp. 73 and 74, Chapter 18 under H. 55 from the above-mentioned book

⁶ Al-Kalem al-Tayyeb, pp. 63-66 from the extracts of the book ‘al-Misbaah’ by Shaikh al-Sehrashti

Ahmad al-Najaashi al-Sairafi – famous as Ibn al-Koofi in Baghdad – in the last days of the month of Rabi al-Awwal in the year 442 A.H. He was a brilliant and reliable person personality. He was considered as truthful amongst the Shiites as well as the Sunnis. May Allah be satisfied with him and satisfy him! He says, “Informed me al-Hasan Ibn Muhammad Ibn Ja’far al-Tamimi from Abu al-Wafaa al-Shirazi, who was a friend, that Abu Ali Ilyas, the governor of Kerman, arrested and imprisoned me. My lawyers were saying to me, ‘He desires evil for you.’ I was disturbed on hearing this and began supplicating to Allah – the High – through the media of the Holy Prophet (a.s.) and the infallible Imams (a.s.). On the eve of Friday, I prayed and went off to sleep. I dreamt that the Holy Prophet (s.a.w.a.) is saying unto me, ‘*Don’t seek my medium and that of my daughter and that of my two sons from the desires of this world except whatever you seek from the obedience and satisfaction of Allah – the High. As for my brother Abu al-Hasan Ali (a.s.), he will take revenge from the one who has oppressed you.*’ I asked, ‘O Messenger of Allah! How can he take revenge from the one who has oppressed me while he was seized by the collar in a rope but did not avenge? Moreover, his right was usurped but he did not stand up against it?’ He (s.a.w.a.) looked at me surprised and said, ‘*This is the covenant that I had taken from him and an order that I had given him. Now, since he has not been granted the permission to rise and he has fulfilled his right concerning this covenant, so woe unto the one who objects at the friend of Allah.*’

As for Ali Ibn al-Husain (a.s.), (you must supplicate to him) for salvation from kings and insinuations of the Satans.

As for Muhammad Ibn Ali (a.s.) and Ja’far Ibn Muhammad (a.s.), (you must supplicate to them) for the Hereafter and whatever you seek from Allah – Mighty and Majestic be He.

As for Moosa Ibn Ja’far (a.s.), seek safety through him from Allah – Mighty and Majestic be He. As for Ali Ibn Moosa (a.s.), seek security in the land and the seas through him.

As for Muhammad Ibn Ali (a.s.), seek the descent of sustenance from Allah – the High.

As for Ali Ibn Muhammad (a.s.), pray through him for the recommended prayers, doing good for the brothers and whatever you seek from the obedience of Allah – the High.

As for al-Hasan Ibn Ali (a.s.), ask him for the Hereafter.

As for the Master of the time (Saaheb al-Zamaan), when the sword reaches to your neck and you are about to be sent to the gallows, seek help from him (a.t.f.s.). Surely, he will help you.’

I cried out in my sleep, ‘O Saaheb al-Zamaan! Help me. My pains have become too much.’ Abu al-Wafaa recounts, ‘I woke up from my sleep and the jailors released my shackles.’

888. **Kashf al-Astaar**⁷:...During these days, a dazzling miracle appeared from the Mahdi (a.t.f.s.) concerning the officials of the Ottoman empire residing in holy Najaf. In its appearance and manifestation, it was clearer than the midday sun. We seek blessings and are privileged to mention it over here with a reliable chain of narrators. Narrated respected scholar Sayyed

Isay: The majestic Sayyed Ali Khan – may his grave be sanctified – has mentioned in al-Kalem al-Tayyeb from al-Sehrashti a supplication through the medium of the Holy Prophet (s.a.w.a.) and the Imams (a.s.) and after that, another supplication of invoking through them (a.s.).

⁷ Kashf al-Astaar, p. 206

Muhammad Saeed Aafandi in a letter in which he wrote: It is appropriate that a miracle of the progeny of the Holy Prophet (s.a.w.a.) must be related to our Muslim brothers, which was as follows: There was a woman, whose name was Mallikah binte Abd al-Rahmaan, the wife of Mulla Ameen, our helper in al-Humaidi school in the holy city of Najaf al-Ashraf. In the year 1317 A.H., the second night of the month of Rabi al-Awwal, the eve of Tuesday, she got a terrible headache. As the dawn appeared, she lost her eyesight and became completely blind. They informed me about it. I said to her husband, ‘Take her tonight to the holy shrine of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) to seek intercession from him (a.s.) and make him as an intermediary between her and Allah; perhaps Allah – Glorified and High be He – may cure her. But she did not go that night i.e. the eve of Wednesday due to the discomfort that she faced in going over there. When she slept part of the night, she dreamt that her husband and a lady called Zainab are going with her to visit the shrine of Ameerul Momineen Ali Ibn Abi Taalib (a.s.). On their way, they saw a gigantic mosque, adorned with congregation. They entered in it to watch it. The afflicted woman heard a man from amongst the congregation say, ‘O woman who has lost her sight! Don’t fear. Inshallah, both (your eyes) will be cured.’ She asked, ‘God bless you! Who are you?’ He replied, ‘I am Mahdi.’ She woke up rejoicing. In the morning, that is, on the day of Wednesday, she went in the company of numerous women to the place of our master the Mahdi (a.t.f.s.) outside the city. She entered alone and began crying, wailing and beseeching, due to which she lost consciousness. In her state of unconsciousness, she saw two majestic men; the elder of the two was in front and the younger, a youth, was behind him. The elder one addressed her, ‘Don’t fear.’ She asked, ‘Who are you?’ He (a.s.) replied, ‘I am Ali Ibn Abi Taalib (a.s.) and this youth behind me is my son, the Mahdi (a.t.f.s.).’ Thereafter, the elder man ordered, indicating to a woman over there, ‘Stand up, O Khadijah, and touch the two eyes of this poor soul.’ She came and touched both her eyes. I woke up while I could see even better than I could earlier. All the women started thronging upon my head. Then, they started reciting the salawaat and were rejoicing. Then, they all went to visit the holy shrine of Ameerul Momineen Ali Ibn Abi Taalib (a.s.). Now, her eyesight is even better than before, all praise is for Allah.

Whatever we have mentioned over here about the two is very little because many more instances have occurred for their righteous servants with the permission of Allah the Majestic. Of course, what can one say about their celebrated personalities (referring to the great scholars) of the progeny of the Messenger of Allah (s.a.w.a.)! May Allah cause us to die on their love! Amen! Amen!’

This is what has been told to this insignificant speaker and teacher in the holy city of Najaf al-Ashraf, Sayyed Muhammad Saeed.”

889. **Isbaat al-Hudaat**⁸: Shaikh Hurr-e-Aameli (r.a.) writes, “We – a group of students and righteous persons – were sitting in the village Mashgharaa of our city on the Day of Eid. I told them, ‘I don’t know if next year, on the same day of Eid, how many of us will be alive and how many dead?’ A person, whose name was Shaikh Muhammad and who was my colleague in the class, told me, ‘I know that I will be alive in the next Eid and the next and the next...’ and he

⁸ Isbaat al-Hudaat, vol. 3, p. 712, Chapter 33, H. 170; Behaar al-Anwaar, vol. 53, pp. 273-274; Jannah al-Ma’waa, 37th incident

said this for 26 years. From his talk, it appeared that he was really serious about what he was saying and was not joking. I asked him, ‘Do you know the unseen?’ He replied, ‘No. But I saw Hazrat Mahdi (a.t.f.s.) in my dream while I was afflicted with a serious illness. I told him, ‘I am ill and I fear that I will die while I don’t have any good deeds when I meet Allah.’ He (a.t.f.s.) reassured, ‘*Don’t fear! Surely, Allah will cure you of this ailment and you will not die in it. Nay! You will live for twenty-six years.*’ Thereafter, he (a.t.f.s.) handed me a glass which was in his hand. I drank from it, due to which my ailment was dispelled and I was granted complete cure from it. I sat down and was sure that this was not Satan.’

Shaikh Hurr (r.a.) continues, ‘When I heard this talk from this man, I noted the date and it was in the year 1049 A.H. A long time passed for this incident and I migrated to the holy city of Mashhad al-Muqaddas in Iran in the year 1072 A.H. It was in the last years that I remembered the incident and that the term of 26 years had passed. I referred to this date and year and saw that exactly 26 years had indeed passed. I thought to myself, ‘In all likelihood that person must have died. Barely a month or two had passed when I received a letter from my brother, who was in our city back home, informing me about the death of that person.’

890. **Al-Imamah wa al-Mahdaviyyah**⁹: The incident of restoration to health of Mrs. Saleha, the wife of Shaikh Muhammad al-Muttaqi al-Hamdaani, the highly learned scholar of the Islamic Seminary at Qom. He was famous for the purity of his soul and piety. Since last many years, I am aware of his religiousness and praiseworthy ethics. This is the exact wordings of the letter that that he wrote while explaining this incident:

“I deemed it appropriate to mention my supplicating the Imam Baqiyatullah - the remnant of Allah in His earth, al-Hujjah Ibn al-Hasan al-Askari (a.t.f.s.) and his attention towards me. For, the subject of this book is about proving his existence through miracles and extraordinary feats.

It was Tuesday; the 18th of Safar, circa 1397 A.H., there was an issue that shook us and hundreds of others. The wife of Muhammad Muttaqi Hamdaani was in a constant state of sorrow, grief, crying and weeping – for more than two years – due to the sudden and unexpected death of her two children in the prime of their youth in the mountain of Shemiraan. On the aforementioned date, she suffered an impairment stroke. Despite his spending whatever he could on the doctors, there was no cure. She remained in this state till the eve of Friday, 22nd of Safar i.e. four days after she suffered the attack and it was till approximately 11’o clock. I went to my room for resting. After reciting some verses from the Holy Quran and a few brief supplications of the eve of Friday, I supplicated to my Lord – the High –that He permits my master and my chief, Saaheb al-Zamaan al-Hujjah Ibn al-Hasan (a.t.f.s.) to come to my aid.

⁹ Al-Imamah wa al-Mahdaviyyah (Imamat wa Mahdaviyat) written by the author of this book, vol. 2, pp. 171-174

Isay: In Behaar al-Anwaar, he has mentioned numerous incidents in this regard and the great traditionalist al-Shaikh al-Hurr al-Aameli (r.a.) in Isbaat al-Hudaat, vol. 7. Likewise, the seal of the traditionalists, Mirza Husain al-Noori (r.a.) in his books Daar al-Salaam, Jannah al-Ma’waa and al-Najm al-Saaqeb and the learned al-Maithami al-Iraqi in Daar al-Salaam and many other traditionalists and scholars have recorded numerous miracles that have far exceeded the limit of consecutiveness for sure. Their chains of narrators too are extremely authentic and strong comprising of the most pious and God-fearing scholars. In addition to this, every day and night, we observe the blessings of his (a.s.) existence and the fruits of his (a.s.) mediation and intercession from our innumerable experiences. May Allah – the High – enlist us amongst his (a.s.) companions, followers and those who fight alongside him (a.s.) for the sake of Muhammad (s.a.w.a.) and his immaculate progeny, blessings of Allah be upon them all.

The reason for my asking through the medium of my master and not seeking through the Lord directly was that approximately a month prior to the attack, my younger daughter Fatemah had asked me that I narrate for her some stories and incidents of those persons who were fortunate to receive the direct grace of Hazrat Baqiyatullah (a.t.f.s.) and were included in his (a.t.f.s.) beneficence and obligation. I had responded to her request and read out some incidents from the book ‘al-Najm al-Thaaqib’ of Mohaddis Noori (r.a.). Thus, it occurred in my mind that why I cannot be from amongst those hundreds who have received salvation at his (a.t.f.s.) hands if I invoke the blessings of al-Hujjah al-Muntazar the twelfth Imam from the infallible Imams (a.s.)? Therefore – as I mentioned a bit earlier – at approximately 11 p.m., I invoked this great master with a heart laden with sorrow and tears rolling down my eyes. I went to sleep. At 4 a.m. after midnight, as per my habit, I got up. Suddenly, I felt a sound and a murmur. Then, it was pin-drop silence and calm. It was 5.30 a.m. – and in those days, it was the time of the morning prayers – I came down to perform ablutions. Suddenly, I saw my elder daughter – who usually was sleeping at this time – awake and extremely happy and joyous. On seeing me, she screamed, ‘Daddy! Good news! Good news!’ I asked, ‘What happened?’ I thought that either my brother or my sister had arrived from Hamdaan. She said, ‘Good news! My mother has been cured.’ I questioned surprisingly, ‘Who has cured her?’ She informed, ‘Four hours after midnight, woke us up with a loud voice, reeking of fear and distress. Her daughter, her brother Haj Mahdi and her nephew Engineer Ghaffari – the last two mentioned had come from Tehran to take her there for treatment – were all sleeping in the adjacent room to her room for keeping a watch on her. All of a sudden, they heard the cries and shouts of the patient, ‘Move and follow the master... move and follow the master...’ She thought that if she waits to wake them up from their sleep, the Imam (a.t.f.s.) would leave. Therefore, she got up from her place and followed the Imam (a.t.f.s.) to the house of the door, although she was unable to move since last four days. Her daughter, who was nursing her mother, woke up due to her loud screams of ‘..follow the master...’. She went behind her mother till the door of the house to see as to where she has gone. As for the patient, she turned her attention to herself but could not believe that she has come till the door all by herself. She asked her daughter Zahra, ‘Zahra! Am I dreaming or am I awake?’ She answered with glee, ‘Mother! You have been cured. Where is the master about whom you were saying, ‘...follow the master...’ because we have not seen anyone? The mother replied, ‘He was a great Sayyed in the dress of the scholars and displayed imperialistic majesty. He was neither very young nor very old. He (a.t.f.s.) came, stood near my head and said, ‘*Move! Indeed, Allah has cured you.*’ I argued, ‘I cannot move.’ He (a.t.f.s.) repeated in a stricter tone, ‘*Move! You have been cured.*’ I moved in sheer awe of this great personality. He (a.t.f.s.) instructed, ‘*You have been restored to health. Now, don’t take any more medicines and stop crying.*’ When he (a.t.f.s.) was about to leave the room, I woke you all up so that you may follow him. But since I saw you all to be too slow in moving, hence I got up from my bed to follow the master (a.t.f.s.) myself.’

All praise is for Allah! After this incident which I have included, her condition became good immediately. Her left eye, with which she could not see anything clearly due to the shock mentioned earlier, had been restored. These four days, she was not at all inclined towards food but now, she was saying, ‘I am hungry. Get me some food.’ We gave her some milk available in the house. She took it all with utmost craving. The color of her face returned to normal. Due

to the effect of the Imam's (a.t.f.s.) instruction, '*Don't cry!*' the grief and sorrow was removed from her heart. Although she was suffering from rheumatism for the last five years and the doctors had miserably failed in treating her successfully, she was cured of this as well due to the grace of Imam (a.t.f.s.).'

To complete the incident, it is worth mentioning: To mark this event, we kept a program in the Ayyam-e-Fatemiyyah (s.a.) to express our gratitude for this great bounty. I related the entire incident of her restoration to health to the revered doctor Sayed Daaneshwar, who was also involved in the treatment of this lady. The doctor remarked, 'Surely, this illness that I saw was on account of a shock. Its treatment is not possible through ordinary means. By Allah! It can only be cured through miracles and extraordinary feats. All Praise is for Allah the Lord of the worlds. Blessings of Allah be on Muhammad and his infallible progeny. Especially, the Imam of the time, the confidant of the era, the pivot of the contingent abode, the Imam and the master of the humans and the Jinn, the King of the earth and the time, the one in whose hand are the reins of the universe, al-Hujjah Ibn al-Hasan al-Askari – blessings of Allah be on him and his immaculate forefathers till the establishment of the Day of Judgment.

The following traditions also indicate the above concept: 892, 895, 897, 898 and 899

Section Two

Concerning those who saw him (a.t.f.s.) in the Major Occultation and in it are 13 Traditions

891. **Al-Anwaar al-Nomaaniyyah**¹⁰: He writes (after mentioning the excessive precautionary piety of Muqaddas Ardebeli (r.a.) and his high status in abstinence, devoutness, and some of his miracles): Narrated unto me the most reliable of my teachers in knowledge and practice that this man – referring to his holiness Muqaddas Ardebeli – had a student from Tifrish. His name was Mir Allaam (Faizullah). He enjoyed a high level of excellence and precautionary piety. This student recounts that he had a room in the school surrounded by the holy dome. Incidentally, I finished my studies while a considerable part of the night had elapsed. I went out of the room to look at the courtyard of the shrine. It was terribly dark that night. I saw a man moving towards the holy shrine. I thought perhaps he is a thief who has come to steal the lanterns. I came down and came near him. I could see him, but he could not see me. He reached to the door and stood. I saw the lock falling and the second door too opened up for him. The same happened with the third door as well. He came in front of the holy grave and did salaam. The reply to the salaam came from the holy grave. I recognized the voice of this man. He was discussing with the Imam (a.s.) regarding some religious issues. Thereafter, he went out of the city towards the Kufah Mosque. I followed him but he could not see me. When he reached to the prayer-niche of the Mosque, I heard him speak to another man about the same issue. He returned and I returned behind him. When he reached to the door of the city, the morning had become bright. I announced myself unto him and said, ‘Our master! I was with you right from the beginning till the end. Please inform me as to who was the first person with whom you spoke in the holy shrine and who was the second person with whom you conversed in the Kufah Mosque? He took a covenant from me that I will not inform anyone about this secret till he dies. He then enlightened me, ‘Son! Some issues were not clear for me. Often, I used to go in the darkness of the night to the grave of our master Ameerul Momineen Ali Ibn Abi Taalib (a.s.) to discuss the issues with him and heard the replies from him (a.s.). Last night, he (a.s.) entrusted me to our master Saaheb al-Zamaan (a.t.f.s.) and told me, ‘*My son Mahdi is in the*

¹⁰ Al-Anwaar al-Nomaaniyyah, vol. 2, p. 303; Behaar al-Anwaar, vol. 52, pp. 174-175, Chapter 24

Isay: Al-Meer Faizullah, he is the majestic Sayyed, Ameer Faizullah Ibn Abd al-Qaaher al-Husaini al-Tefreshi. The author of Amal al-Aamel writes, ‘He was learned, a traditionalist and majestic. He has penned several books like Sharh al-Mukhtalef and a book in al-Usool. The maternal uncle of my father al-Shaikh Ali Ibn Mahmood al-Aameli had informed us about these two books. He had the privilege of his tutelage in the city of Najaf and also got the permission from him to narrate traditions. He used to describe his excellence, knowledge, righteousness and worship.’ Al-Sayyed al-Mustafa al-Tefreshi in his Rejaal, while mentioning about him, writes, ‘Our pure Sayyed, exceedingly knowledgeable, great in forbearance, theologian, reliable and a prominent personality. He was born in Tefresh and acquired knowledge in the holy city of Mashhad, in Iran. He is buried under the tomb in the shrine of Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) at Najaf. He was excellent in morals, soft in nature and very polite. All the attributes of the righteous, the scholars and the pious were accumulated in him. He had written numerous books like Sharh al-Mukhtalef and Sharh al-Ithna Ashariyyah. He has narrated from Muhammad Ibn al-Hasan Ibn Shaheed al-Saani al-Aameli.’ (End of the quote of Amal al-Aamel). It is mentioned in al-Rauzaat that he was amongst the special students of al-Muqaddas al-Ardebili (r.a.) and was aware of his secrets.

Kufah Mosque this night. Go to him and ask him about your issues.’ This (second) person was the Mahdi (a.t.f.s.).”

892. **Behaar al-Anwaar**¹¹: Informed me a group from the dwellers of Najaf that a person from Kaashaan came to Najaf while going to the Holy House of Allah. He became severely ill to the extent that both his legs became paralytic, and he was unable to walk. His friends left him behind and entrusted him to a righteous person, who was residing in a room of the school surrounded by the holy shrine and went ahead for Hajj. Everyday, this righteous man used to lock the door and went to the desert for purification and for seeking camel’s milk. This ill man told the righteous person one day, ‘My heart has straitened, and I am fed up being confined in this house. Today, take me, leave me in any place and you can go wherever you like.’ He responded to my request and carried me to the Maqaam al-Qaem (a.t.f.s.) (a spot dedicated to Imam-e-Zamaan (a.t.f.s.) due to blessings received over there) outside Najaf. He made me sit there, washed his shirt in the pond, hung it on a tree and left for the desert. I was left alone feeling sorrowful and deliberating on what will be my fate. Unexpectedly, I saw a youth with a handsome visage and wheatish in color, entering the courtyard. He greeted me, went to the room of the house, prayed in the prayer-niche a few units with utmost humility and godliness the like of which I had never ever witnessed before. When he finished his prayers, he came out to me and enquired about my condition. I told him, ‘I am afflicted with a calamity that has straitened me. Allah is neither curing me that I recover from it nor giving me death that I am relieved of it.’ He said, ‘*Don’t grieve! Soon Allah will give you both of what you want.*’ Saying this, he left. When he went away, I saw the shirt had fallen on the ground from the tree. I stood up, took the shirt, washed it and hung it back on the tree. Then, it struck me that I could not move. So how did I get up and do all these things? I looked at myself in introspection and could not find any sign of all that had afflicted me. I realized that this youth who had come was our master al-Qaem (a.t.f.s.). I went out in the desert but could not see anybody. I regretted intensely (for not being able to recognize my master). When my companion – the owner of the room – returned, he asked me about my condition and was amazed at my condition. I informed him everything that had transpired. He too regretted at the opportunity both of us had lost and I walked along with him to his room.’

They said: He was sound and healthy in this condition till his friends returned from the pilgrimage. When he saw them, he stayed with them for some time when he fell ill again and died. He is buried in the courtyard of the holy shrine. The truth of the prescience and prophesy of Imam-e-Zamaan (a.t.f.s.) was manifest for one and all as both things had come true.

893. **Jannah al-Ma’waa**¹²: The 9th Incident: Informed me the practicing scholar, the complete Gnostic, the one drowned in the depths of fear and hope, the traveler in the deserts of abstinence and piety, our beneficial teacher, our true friend, al-Agha Ali Raza, the son of the great scholar al-Hajj Muhammad al-Naaeeni – may Allah have mercy on them both – from the pious scholar, the possessor of miracles and high stations, his holiness Zain al-Abedeem Ibn Muhammad al-Salmaasi (r.a.), the student of Ayatollah al-Sayyed Muhammad Mahdi, famous as Bahr al-

¹¹ Behaar al-Anwaar, vol. 52, pp. 176-177, Chapter 24; Isbaat al-Hodaat, vol. 3, pp. 708-709, Chapter 33, H. 163

¹² Jannah al-Ma’waa (printed with Behaar al-Anwaar), vol. 53, pp. 234-236

Oloom – may Allah elevate his grade – and amongst his special ones, secretly as well as openly.

Shaikh Zain al-Abideen recounts: I was present in the sitting of the Sayyed in the holy shrine of Najaf when Mohaqqueq al-Qommi – the author of al-Qawaaneen came to visit him in the year in which he returned from Iran to Iraq to visit the graves of the infallible Imams (a.s.) and to go for the Hajj. When all those present in the gathering, who had come to learn from him – and they were more than a hundred – dispersed; now only three remained all of whom were persons of piety, righteousness and had attained the high level of Ijtehaad. So, the Mohaqqueq turned towards the Sayyed and said, ‘Surely, you are successful and have attained the grade of spiritual and physical birth; have gained apparent as well as concealed proximity, so please testify for us the mention of one of these dining tables and the fruit of these fruits which you have tasted from these gardens that the chests may be expanded through it and the hearts may gain contentment.’

The Sayyed replied without any hesitation, ‘Surely, three nights ago or even lesser (the vacillation is from the narrator), I was in the great Mosque of Kufah to perform the night-vigil prayers. I had the intention of returning to Najaf early morning so that I don’t miss my classes. [And this was his practice for many years]. When I came out of the Mosque, there was an urge I me to go to Masjid-e-Sahlah. But I dropped the idea fearing that I may not be able to reach the city on time before morning and may miss my class on that day. But my desire increased every moment and my heart was even more inclined to visit that place. So, I was taking one step and then another behind (on account of my vacillation). Suddenly, a strong wind blew in which there was enormous amount of dust. It upset me and made me change my mind from going there. But divine grace (*taufeeq*) is the best friend. Eventually, I landed at the gate of Masjid-e-Sahlah. When I entered, it was devoid of worshippers and visitors except one majestic person, who was engrossed in supplicating Allah in words that would melt hardened hearts and make tears flow from dry eyes. I was confounded. My condition changed. I was trembling. Tears flowed copiously from my eyes on hearing these words that neither my ears had ever heard before nor my eyes had ever seen anything like it earlier, of what reached me from him from the narrated supplications. I realized that the supplicant had created these words right now; nay, he was just reciting what was entrusted in his thoughts. I stood in my place, hearing with pleasure, till he became free from his supplications and invocations. Thereafter, he turned towards me and called out in Persian, ‘*Come here, O Mahdi!*’ I went a few steps toward him and stopped. Again, he ordered me to come forward. I walked a little then I stopped. Once again, he commanded to proceed, saying, ‘*Surely, etiquette lies in obedience.*’ I went ahead and was as close to him as an arm’s length and we conversed.’

Salmaasi (r.a.) says, ‘When the talk of the Sayyed reached to this stage, I desisted him from proceeding and turned his attention from it. Thus, he started explaining the answer to the question which Mohaqqueq had asked earlier about the secret behind his scarce writings despite his long-drawn-out education and mentioned many reasons for the same. Mohaqqueq al-Qommi changed the topic again and asked about the secret talk. But he indicated with his hand – in a gesture of denial – that this was a secret that could not be disclosed.’

894. **Jannah al-Ma'waa**¹³: The 11th Incident: Through the same chain of narrators (as in the previous narration): We prayed behind the Sayyed in the holy shrine of Askariyyain (a.s.) (in Saamarraa). When he intended to proceed from the *tashahhod* to the third *rak'at*, his condition changed. He stopped for an unusually long while and then stood up. When he became free, we were all surprised and could not understand its reason. None of us could dare to ask him and we came to the house. The dining cloth was laid. Some of the chiefs from amongst our companions indicated that I must ask him about it. I said, 'No. You all are closer to him than me.' He (r.a.) turned to me and said, 'What are you gesturing about?' I replied while I was the most audacious of all towards him, 'They want to know as what happened to you during the prayers.' He responded, 'The Hujjah – may Allah hasten his reappearance – entered the holy shrine of his father (a.s.). So, whatever you saw of the change in my condition was on account of witnessing his (a.t.f.s.) illuminated handsomeness till he came out from it.'

895. **Al-Kharaaj wa al-Jaraah**¹⁴: From it is what has been narrated from Abu al-Qasem Ja'far Ibn Muhammad Ibn Qoolwayh, who recounts, "When I reached Baghdad in the year 339 A.H., I intended to go for Hajj. It was the year when the Qaraametaah returned the Black Stone to its place in the Holy Ka'bah. My greatest concern was to know as to who placed the stone because in the books, incidents of its taking had passed and it was mentioned that the Divine Proof of the time will put it in its place. Like, during the era of Hajjaaj the accursed, it was Imam Zain al-Abideen (a.s.) who had placed it back and it had stayed. In the meanwhile, I became severely ill so much so that I feared for myself and thought that I will not attain what I had intended. I appointed a representative who was known as Ibn Hesham, gave him a concealed chit in which I had asked the extent of my age, and that whether I will die in this illness or not? I told him, 'Look, my concern is the conveyance of this chit to the one who has placed the Black Stone in its place and to take the answer from him and I depute you for this.' Ibn Hesham reports, 'When I reached Makkah, I spent a lot for the custodians of the Holy House by which I was able to see who places the Black Stone in its place. I stood there and with me were those who were keeping away the crowd of people from me. Whenever anybody intended to put it, it started shaking and would not be in its place. Then, a youth with a wheatish complexion and handsome visage came forward. He took it, placed it in its place and it remained there as if it was always there. Due to this, there was a huge roar. The youth left from the door. I moved from my place to follow him and tore the crowd apart, right and left. People made way for me thinking that I was mad. My eyes were fixed on him till I was totally cut-off from the people. I hastened towards him, following him while he was walking in an unhurried manner; yet I could not reach him. When things were such that none could see him except me, he stopped, turned to me and said, '*Bring forth what is with you.*' I handed over the chit to him. He replied to me without looking at the chit, '*Tell him that there is no fear for him in this illness. The inevitable (implying death) will occur thirty years.*' Determination seized me to

¹³ Jannah al-Ma'waa (printed with Behaar al-Anwaar), vol. 53, p. 237

¹⁴ Al-Kharaaj wa al-Jaraah, vol. 1, pp. 475-478, H. 18 concerning the miracles of the master of the time (a.s.); Behaar al-Anwaar, vol. 52, pp. 58-59, Chapter 18, H. 1; Isbaat al-Hudaat, vol. 3, pp. 694-695, Chapter 33, H. 119; Faraj al-Mahmoom, pp. 254 and 255 with minor difference in some of the words; Kashf al-Ghummah, vol. 2, p. 502 concerning the miracles of master of the time (a.s.)

the extent that I could not move. He left me and went away.

Abu al-Qasem says, 'He informed me about this sentence.'

In the year 339 A.H., Abu al-Qasem took ill. He started organizing his affairs, acquiring his needs for his grave, writing his will and was very serious in this regard. He was asked, 'What is this fear about while we are hoping safety from Allah – the High? You need not fear!' He replied, 'This is the year about which I was told to fear.' He died in his illness.

896. **Mohajj al-Da'waat**¹⁵: I was in Saamarraa when I heard him (a.t.f.s.) supplicating in the morning. I memorized from him (a.t.f.s.) some parts of the supplication in which he (a.t.f.s.) has mentioned about the living and the dead: '*...and make them survive (or) and make them live in our honour, our kingdom and our government.*' This was on the eve of Wednesday, 13th of Zilhajjah, 638 A.H.

897. **Daar al-Salaam**¹⁶: (It comprises of incidents about those who have met Imam-e-Zamaan (a.t.f.s.). The 19th Incident- The contemporary learned scholar Mirza Muhammad al-Tankaaboni in his book "Qasas al-Olamaa" from the learned al-Laaheji Safar Ali from the author of "al-Mafaateeh" al-Sayyed Muhammad – the son of the author of "al-Riyadh" narrating from the letter of Ayatollah al-Allamah in the margins of some of his books that he went one night to visit the grave of our master Imam Abu Abdillah al-Husain (a.s.). He was riding a donkey and in his hand was a whip to drive his beast. On his way, he met a man dressed up like an Arab, who joined the Allamah while the latter was walking ahead. Gradually, they started talking and discussing. From the talks of the Arab, the Allamah realized that this Arab is a very learned scholar, unmatched and sans parallel. So, he tested him with some difficult questions and found him to be the solver of problems and puzzling issues and the key to scientific dilemmas. The Allamah asked him all those questions that had baffled him for some time and the Arab replied to all of them in a way that they became very easy and simple for him. The discussion reached to an issue in which the Arab's edict was not in consonance with the view of the Allamah, who refuted him saying, "Your edict is absolutely against the basic principles and laws (of jurisprudence). It is necessary that we bring some proof to establish it." The Arab replied, "*The proof is the tradition recorded by Shaikh al-Toosi (r.a.) in his book 'al-Tahzeeb'.*" The Allamah retorted, "I am not aware of any such tradition in the book 'al-Tahzeeb' and neither Shaikh nor anyone else has recorded it." He shot back, "*Refer to the manuscript of Tahzeeb which is with you just now; go to such and such page and such and such line you will find it.*" When the Allamah heard this from him and realized that this is the news of the unseen, he was astonished and startled vis-à-vis his cognition. He thought unto himself, 'Perhaps this man who is walking in front of me since such a time and I am on my mount, he is the pivot around whose existence the universe rotates.' Due to being engrossed in deep deliberations and utter amazement, the whip fell down from his hand. At this moment, as the whip fell down from his hand, the thought that had seized his mind was: Is it possible to have the privilege of meeting our master Saaheb al-Zamaan (a.t.f.s.) during the Major Occultation? The man swooped down, picked up the whip from the ground and handed it back to the Allamah, saying, '*Why is it not possible while his*

¹⁵ Mohajj al-Da'waat, p. 296

¹⁶ Daar al-Salaam, Incident 15; Qasas al-Ulema by Allamah Tankaaboni (r.a.), p. 359

hand is in your hand? On hearing this, the Allamah threw himself at his feet and became unconscious. On regaining consciousness, the Allamah did not find anybody. He became very aggrieved and distressed. He returned to his family and browsed through the copy of al-Tahzeeb. He found the tradition verbatim as Imam (a.t.f.s.) had informed him on the margins of this copy. He wrote in his own handwriting on that place, ‘My master and my chief informed me about this tradition with the page number and line number’.”

Allamah Tankaaboni (r.a.) has narrated from Maulana Safar Ali from the aforementioned Sayyed (r.a.) that he has himself seen this copy with the writing of Allamah in its margins.

898. **Dalaael al-Imaamah**¹⁷: Narrated unto me Abu al-Hasan Muhammad Ibn Haaron Ibn Moosa al-Talakbari from Abu al-Husain Ibn Abi al-Baghl al-Kaateb who says, “I had assumed a responsibility from Abu Mansoor Ibn al-Saalehaan. Something happened between me and him that led to my going into hiding. He sought me and frightened me. I remained in hiding and was fearful. On the eve of Friday, I intended to go the graves of the Quraish and stayed back the night for supplicating and beseeching. It was windy and raining during the night. I asked Ibn Ja’far al-Qayyem to close the doors and that he should search for me a place so that I can pray and supplicate in solitude. Also, I should be safe from the entry of anyone with whom I will feel unsafe and fear to meet. He did accordingly and locked the doors. As it became midnight, heavy winds and rains prevented anyone from venturing into this place. I was left supplicating, reciting ziyaarat and praying. Suddenly, in this state, I heard some footsteps near the grave of our Master Imam Moosa Ibn Ja’far (a.s.). There was a man reciting his ziyaarat. He sent salutations on Prophet Adam (a.s.) and the five great Prophets (a.s.) followed by the Imams (a.s.), one by one, till he reached to Saaheb al-Zamaan (a.t.f.s.). I was stunned and thought to myself, ‘Perhaps, he has forgotten or he does not know or this is the religion of this man.’ When he finished his ziyaarat, he performed two units of prayers. I feared him because I did not know him. He was youth and a perfect man. He was wearing a white dress and a turban, whose ends were suspended and lowered around his shoulders. He told me, ‘O *Aba al-Husain Ibn Abi al-Baghl! Why don’t you pray for the salvation?*’ I asked, ‘How should it be

¹⁷ Dalaael al-Imaamah, pp. 304-306 Chapter recognition of the one who witnessed the master of time (a.s.) in the period of occultation and recognized him (a.t.f.s.) from our companions, H. 5; Isbaat al-Hudaat, vol. 3, p. 702, Chapter 33, H. 145; Behaar al-Anwaar, vol. 51, pp. 304-306, Chapter 15 the last part of the H. 19 and ‘*يَا مُبْتَدِءًا بِالنَّعَمِ قَبْلَ اسْتِحْقَاقِهَا*’ after his saying, ‘*يَا كَرِيمَ الصَّنْفِ*’ is not found in it and in it: ‘Then I went to the graves of the Quraish on the eve of Friday’ and in it is: ‘I asked Aba Ja’far al-Qayyem’ and in it is: ‘Till I reached Saaheb al-Zamaan but he did not mention him’ and in it is: ‘flowing locks’ and in it is: ‘*يَا مُنْتَهَى غَايَةِ رَغْبَتَاهُ*’, ‘*اِكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ*’ after his saying ‘*يَا مُحَمَّدُ يَا عَلِيَّ يَا عَلِيَّ يَا عَلِيَّ يَا مُحَمَّدُ*’ and ‘I went to Abu Ja’far’ and ‘I was sorry for what I lost’.

Faraj al-Mahmoom, pp. 245-247 and he has not mentioned like Behaar al-Anwaar, ‘*يَا مُبْتَدِءًا*’ after his saying, ‘*يَا كَرِيمَ الصَّنْفِ*’ and said ‘*يَا غَايَةَ كُلِّ شَكْوَى*’ and mentioned ‘*يَا رَبِّاهُ*’ 10 times, ‘*يَا مُنْتَهَى غَايَةِ رَغْبَتَاهُ*’ 10 times, and did not mention: ‘*يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غَايَتَاهُ*’ and mentioned: ‘*اِكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ*’ and said: and put your left cheek and say: ‘*أَذْرِكُنِي يَا صَاحِبَ الزَّمَانِ*’.

Isay: Abu Mansoor Ibn al-Saalehaan was from the ministers of Aaal-e-Boowayh; his partial biography is found in al-Kaamil, vol. 9, Sharaf al-Daulah appointed him as a minister in the year 374 A.H. Later, Bahaa al-Daulah, who expired in 380 A.H., endorsed his ministry in the year 379 A.H. Again, he and Abu Nasr Ibn Saaboore were appointed as ministers in 382 A.H. Finally, he resigned in the year 383 A.H. There is no doubt that this incident occurred in the major occultation as it is attested by the fact that Haaron Ibn Moosa al-Tal’akbari was from the tenth generation and his son Muhammad Ibn Haaron, who was a contemporary of Shaikh al-Mufeed (a.r.) and expired in the year 413 A.H. was from the eleventh generation.

prayed, master?’ He replied, ‘Perform two units of prayers and say,

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْفَئِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ
يَا عَظِيمَ الْمَنْ يَا كَرِيمَ الصَّفْحِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفُورَةِ يَا بَاسِطَ الْيَدَيْنِ
بِالرَّحْمَةِ يَا مُنْتَهَى كُلِّ نَجْوَى وَ يَا غَايَةَ كُلِّ شَكْوَى يَا عَوْنَ كُلِّ مُسْتَعِينٍ يَا مُبْتَدَأَ
بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ عَشْرَ مَرَّاتٍ يَا سَيِّدَاهُ عَشْرَ مَرَّاتٍ يَا مَوْلِيَاهُ عَشْرَ
مَرَّاتٍ يَا غَايَتَاهُ عَشْرَ مَرَّاتٍ يَا مُنْتَهَى غَايَةِ رَغْبَتَاهُ عَشْرَ مَرَّاتٍ أَسْأَلُكَ بِحَقِّ
هَذِهِ الْأَسْمَاءِ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ عِوَالِ مَا كَشَفْتَ كَرْبِي وَ نَفْسَتِ
هَمِّي وَ فَرَجْتَ عَمِّي وَ أَصْلَحْتَ حَالِي

After this, you may ask supplicate as you wish and seek your need. Thereafter, place your right cheek on the earth and say a hundred times in prostration,

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ الْكَفِيَّانِي فَإِنَّكَ مَا كَافِيَّاي وَ انصُرَانِي فَإِنَّكَ مَا
نَاصِرَانِي

Then place your left cheek on the earth and say a hundred times, اذْرِكْنِي

Repeat this several times and then say, الْعَوْتُ الْعَوْتُ الْعَوْتُ till your breath breaks. Then, raise your head. Surely, Allah will fulfill your needs on account of His nobility, if Allah – the High – wills.’

When I became busy with the prayers and supplications, he left. After finishing, I went to Ibn Ja’far to ask him about the man as to how he had entered. But I saw the doors were locked as they were earlier. I was surprised. I thought unto myself, ‘Perhaps there is another door of which I am not aware. I woke up Ibn Ja’far and enquired from him about the man and as to how he had entered. He replied, ‘All the doors are locked as you saw. Nobody has opened them.’ I informed him about the entire episode. He said, ‘It was our master, Saaheb al-Zamaan (a.t.f.s.). I have seen him (a.t.f.s.) a number of times in such nights when people are alone.’ I regretted at the missed opportunity of recognizing the Imam (a.t.f.s.) on seeing him. When the morning was near, I left for Karkh near the place where I was hiding. As the dawn broke, the companions of Ibn al-Saalehaan requested to meet me and were enquiring about me from my friends. They had an amnesty letter from the Minister and a beautiful note in his own handwriting. I went to him with a few of my influential friends. He stood up, engaged me and dealt with me in a manner that was quite unusual of him. He said, ‘Things reached to such a state that you complained about me to our master Saaheb al-Zamaan (a.t.f.s.).’ I replied, ‘I just supplicated and beseeched.’ He retorted, ‘Woe unto you! Last night – that is, the eve of Friday – I saw our master Saaheb al-Zamaan (a.t.f.s.) in the dream. He ordered me to behave nicely. He was so strict and harsh with me that I became scared.’ I said, ‘There is no god but Allah! I bear witness that they (the Imams) are the truth and the peak of truthfulness. I saw our master Saaheb al-Zamaan (a.t.f.s.) last night while I was awake. He instructed me to do so and so.’ I explained in detail whatever I had seen the previous night in the holy shrine. He was surprised at it. Some great things were executed in this regard from him and such things reached to me about him that I could not even think of, all by the blessings of our master, Saaheb al-Zamaan (a.t.f.s.).

899. **Al-Imaamah wa al-Mahdaviyah**¹⁸: In the Name of Allah the Beneficent the Merciful. His Holiness Shaikh Muhammad al-Koofi was famous for abstinence, piety and righteousness amongst the great scholars and learned men of Najaf al-Ashraf. Continuously, he used to go in the eve and days of Friday to Najaf al-Ashraf. I had heard from some of the scholars about his meeting with Imam-e-Zamaan (a.t.f.s.) on a Friday in the Sadr School in Najaf al-Ashraf in the room of one of his scholar friends. He had the privilege of being in his (a.t.f.s.) presence and service. I sought an appointment with him so that I may hear directly from him about the abovementioned meeting. Here, I am reproducing verbatim whatever he narrated unto me. He says, “I went with my father to Makkah al-Mukarramah. We had only one camel with us. So, my father used to ride it while I walked. I was very particular about serving him. On our return, we reached to al-Samaawah where we hired a mule from a Sunni, who was amongst those whose profession was to transfer the corpses between al-Samaawah and Najaf. For, our camel was slow in traveling and mostly, used to just stop and not move. With great difficulty, my father mounted the mule and I sat atop the camel. We moved from al-Samaawah. On the way, the camel was very slow in traveling because the path was all muddy and marshy in most of the places. I was tested with the bad temper of this Sunni whose mule we had hired. This state continued till we reached a land which was extremely muddy. The camel stopped and refused to budge. We tried our best to make it move but to no avail. Due to our excessive attempts in making it move, our clothes became mired in mud. The Sunni became restless due to my stoppage for washing my soiled clothes with the water available over there. Despite my taking off the clothes and washing them, I was not very far from them. I was truly disturbed and utter confusion as to what will be our fate. Moreover, this valley was surrounded with danger on account of the highway robbers. So, I began doing *tawassol* with Hazrat Vali-e-Asr (a.t.f.s.). The desert was empty and devoid of any person till where the eyes could see. Out of nowhere and suddenly, I saw near me a youth who resembled Sayyed Mahdi Ibn Sayyed Husain al-Karbalaee. [I don’t recollect whether he said that there were two people or only this person. Also, I don’t remember as to who greeted first of the two.]¹⁹ He said, ‘(I am) Sayyed Mahdi.’ I asked, ‘The son of Sayyed Husain?’ He replied, ‘No. The son of Sayyed Hasan.’ I enquired again, ‘From where you are coming?’ ‘From Khuzair’ was his response. [In this desert, there is a place famous as Maqaam al-Khizr (a.s.). Thus, I thought that he implied that place]. He asked, ‘Why have you stopped here?’ I related to him the details of the incident about the stopping of the camel and complained to him about my bad state. He looked at the camel. As he kept his hand on the head of the camel, it stood up on its feet. I saw him (a.t.f.s.) conversing with the camel and indicating to him with his index fingers, right and left, guiding it to the path. Thereafter, he (a.t.f.s.) turned to me and asked, ‘Do you need anything else?’ I answered, ‘I have a lot of needs but I cannot mention them in this present state of my restlessness and excessive disturbance. Determine a place for me that I may come to you in it prepared and I will ask you.’ He (a.t.f.s.) said, ‘Masjid-e-Sahlah!’ Suddenly, he (a.t.f.s.) disappeared from before my eyes. I went to my father and asked, ‘Where did this person go who was talking with

¹⁸ Al-Imaamah wa al-Mahdaviyyah (Imamat wa Mahdaviyyat), vol. 2, pp. 168-171 the narrator of this incident is the majestic, righteous, pious, scholar, al-Sayyed Agha Imam al-Sedhi – mercy of Allah be upon him – has wrote this incident on my request and it is present with me in his Persian handwriting.

¹⁹ Whatever is within the brackets is the quote of the narrator of the incident from al-Shaikh Muhammad al-Koofi

me?’ (I intended to know whether he saw him (a.t.f.s.) or no). He replied, ‘Nobody came here. I don’t see anyone – as far as my eyes can see – in this desert.’ I said, ‘Mount (the mule)! Let’s go!’ He questioned, ‘What will you do with the camel?’ I replied, ‘Leave it to me.’ They mounted and I sat atop the camel. It moved very fast and overtook them. The Sunni hirer screamed, ‘We cannot catch up with you with this speed. Everything had turned topsy-turvy. The Sunni was asking amazingly, ‘What has happened? The camel is the same camel and the path is the same path?!’ I retorted, ‘Here, there is a mystery.’ Unexpectedly, a big river appeared right on the middle of the road. For the second time, I was confused as to what will we do with this water. While I was in my state of perplexity, the camel ventured inside the river. Sometimes, he was going on the right and at other times on the left. When my father and the Sunni hirer reached to the river, they called out to me, ‘Where are you going? You will drown. It is not possible to cross this river. When they saw me crossing with the camel fast without facing any difficulty, they too dared to cross. I told them, ‘Come right and left in the same way as the camel did.’ They crossed accordingly and we all reached safely. It was then that I remembered the indications of the Imam (a.t.f.s.) to the camel with his index fingers, right and left. It was in reality the indications to cross this river.

Anyway, we started traveling till we reached in the night to some desert travelers, and we alighted near them. They all asked us surprisingly, ‘From where you are coming?’ We replied, ‘Al-Samaawah.’ They all said collectively, ‘The overpass is broken. There is no other way except to cross the river with a ship.’ They were all amazed and the most amongst them was the Sunni hirer. He pleaded, ‘Inform me of the secret of this whole affair.’ I informed, ‘When the camel sat down, I invoked the twelfth Imam of the Shiites. He (a.t.f.s.) came to me and solved my difficulties. [I don’t remember whether he said that he (the Sunni) became a Shia along with the others or not].²⁰ We continued to travel a few miles towards Najaf al-Ashraf. Again, the camel sat down. I took my head near his ear and told him, ‘You have been ordered to convey us to Kufah.’ I had barely finished my sentence when it got up again from its place and completed the journey. At the door of our house in Kufah, it lowered its shoulders and sat down on the ground. I could neither sell it nor slaughter it till it died. During the day, it used to go around Kufah for grazing and in the evening, returned to the house to sleep.’

After this, I asked him, ‘Did you get the honor of meeting the great master (a.t.f.s.) in the Mosque of Sahlah?’ He answered, ‘Yes. But I am not permitted to disclose the details of that conversation.’

Yours truly,

Aqaa Imam Sedhi.

The following traditions also indicate the above:

881, 882, 884 and 886

Know that whatever we have mentioned in this section is nothing but very few incidents and events in reliable books. We have sufficed with these because we did not intend to make the book lengthier. Moreover, there are so many incidents and accounts that they cannot be

²⁰ Whatever is within the brackets is the quote of the narrator of the incident from al-Shaikh Muhammad al-Koofi

enumerated. Our scholars have filled their books with such incidents and narratives. You can refer to Behaar al-Anwaar, al-Najm al-Thaaqib, Jannah al-Ma'waa, Daar al-Salaam (comprising accounts of those who had the privilege of meeting the Imam (a.t.f.s.)), al-Abqari al-Hesaan, etc. so that you may realize the extent of their magnitude. Whoever browses through these books comprising such incidents, narratives, and accounts –most of which are authentic and reliable due to the correctness of the chains of their narrators, who were known for their trustworthiness, knowledge and piety – will be sure and certain about his (a.t.f.s.) existence.

We ask Allah that He grants us the grace to compile an exclusive and voluminous book in this regard. Surely, He is the Best Facilitator and Helper.