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Author: Sayyid Shaykh Qutb bin Sulmanji, during the era of the 43rd Dai

In the Name of God

Praise belongs to God, whom the deepest penetration of perceptive minds cannot reach, and whose knowledge cannot be encompassed by the judgments of complete or deficient intellects. May God's blessings be upon our masters, Muhammad and his pure, immaculate family, to whom God granted such aspects of perfection that the deepest understanding of searching souls falls short of comprehending their true essence.

To proceed: This is a selection extracted from reports and a concise compilation of traditions. I have extracted it from various books and arranged it according to a coherent sequence of accounts. This was after I had examined numerous books of reports and devoted considerable time to extracting from them their unusual and remarkable points. I have therefore included from the traditions and reports what is appropriate and fitting, while leaving out whatever lies beyond the limits of this book or would make it too extensive.

I began it first by mentioning the Prophet chosen by God, Muhammad, the Messenger of God, the King, the Almighty, according to the foundation of brevity upon which I have based this work. Then I mention the accounts of his successor, ʿAlī, the Commander of the Believers, the bearer of Dhū al-Fiqār. Then I mention the accounts of his two sons, the Imams al-Ḥasan and al-Ḥusayn. Then I mention the accounts of the Imams descended from al-Ḥusayn, one after another, up to the twenty-first, the seventh of the pure witnesses.

After them, I present the accounts of their righteous dāʿīs, continuing to the dāʿī of my age and the master of my affairs, who is noble in lineage and exalted in honor, named ʿAbd ʿAlī and surnamed Sayf al-Dīn al-Battār. May God perpetuate his sovereignty and increase his share of the overflowing blessings of the Imam of his age.

In all of this, I seek nothing but the gracious countenance of God. There is no power and no strength except through God, the Most High, the Almighty.

Part One

By the learned and virtuous scholar, our master Shaykh Quṭb ibn Sulaymān Jī, may God sanctify his soul.

This book, entitled *al-Muntazaʿ fī al-Akhbār wa al-Mukhtaṣar fī al-Āthār*, concerning reports of the pure Imāms and the righteous Dāʿīs, upon them the blessings of God, the Mighty, the Forgiving, as long as night casts its shadow and day gives light.

Praise belongs to God, whom the deep probing of penetrating intellects cannot encompass, and whose knowledge cannot be fully reached by the judgments of complete, let alone deficient, minds.

May God bless our masters Muḥammad and his pure, sincere progeny, to whom God granted such aspects of perfection that the investigation of searching souls falls short of comprehending their reality.

To proceed:

This is a selection of reports and an abridgement of traditions, which I have extracted from various books and arranged according to connected reports. I did so after examining numerous books of traditions and spending considerable time extracting their unusual and subtle points. I have therefore included such reports and traditions as are appropriate and fitting, while leaving aside that which would make the scope of this book too extensive.

I began it first with reports concerning the Chosen Prophet, Muḥammad, the Messenger of the King, the Compeller, according to the foundation of abridgement upon which I have based this work. Then I mention the reports concerning his successor, ʿAlī, the Commander of the Believers, the bearer of Dhū al-Fiqār; then the reports concerning his two sons, the Imāms al-Ḥasan and al-Ḥusayn; then the reports concerning the Imāms descended from al-Ḥusayn, one after another, up to the twenty-first, the Seventh of the Witnesses, the pure ones descended from the pure Imāms.

After them I have included the reports concerning their righteous Dāʿīs, presenting them in sequence up to the Dāʿī of my age and the master of my affairs, who is noble in lineage and exalted in honor, named ʿAbd ʿAlī and titled Sayf al-Dīn al-Battār. May God perpetuate his authority and increase his share of the outpourings of blessings from the Imām of his age.

In all of this, I seek nothing except the gracious pleasure of God. There is no power and no strength except through God, the Most High, the Most Great.

Reports Concerning the Chosen Prophet, Muḥammad, the Messenger of the King, the Compeller

As for what has been related concerning his birth, ʿAbd Allāh ibn al-ʿAbbās, may God's pleasure be upon him, narrated:

"I heard my father relate that ʿAbd Allāh, the father of the Prophet, peace and blessings of God be upon him and his family, was born to Abū al-Muṭṭalib. We saw upon his face a light shining like the light of the sun. My father said, 'This child has a momentous destiny.'

"My father, al-ʿAbbās, then said:

'I saw in my dream that a white bird emerged from the nostril of ʿAbd Allāh. It flew until it reached the east and the west, then returned and fell upon the roof of the Kaʿbah. All of Quraysh prostrated themselves before it.

"While the people were contemplating this, it became a light extending from heaven to earth until it reached the east and the west.

"When I awoke, I asked a soothsayer of Banū Makhzūm and related the dream to her. She said, "O ʿAbbās, if your dream is true, a child will emerge from the loins of ʿAbd Allāh before whom the people of the east and west will become followers."

“My father then became concerned with the matter of ʿAbd Allāh until he married Āminah bint Wahb al-Zuhrī, who was among the most beautiful and perfect in beauty of the women of Quraysh. ʿAbd Allāh died while she was pregnant with the Messenger of God, peace and blessings of God be upon him and his family.’”

Al-ʿAbbās also narrated from Āminah bint Wahb, the mother of the Messenger of God, peace and blessings of God be upon him and his family. Āminah said:

“When I became pregnant with the Messenger of God, peace and blessings of God be upon him and his family, I did not feel that I was pregnant. I saw in my dream that my father came to me and said, ‘O Āminah, you have conceived the best of mankind.’

“When the time of the birth approached, labor became easy for me, until I gave birth to him. When he emerged, he lay upon the ground prostrating upon his hands, knees, and forehead. Then he raised his head toward the sky, and a light emerged with him that illuminated the space between heaven and earth.

“I saw meteors and stars moving through the sky. The people became frightened at this and said, ‘This is the coming of the Resurrection!’

“They gathered around al-Walīd ibn al-Mughīrah and informed him of it. He was a very old man. He said, ‘Look at these stars by which you find your way on land and sea. If they have disappeared, then this is the Resurrection; but if they remain, then something momentous has occurred.’

“I heard a voice and speech resembling the speech of human beings. I saw a banner of green brocade upon a staff of ruby stretching between heaven and earth.

“I saw a light shining from his head until it reached heaven. I saw a great number of *qaṭā* birds around me, spreading their wings around me.

“I saw the running of lions, and they were saying, ‘The soothsayers and idols have found no good in your son.’

“I saw a young man, wearing the most complete garments and of the greatest whiteness. I thought he was ʿAbd al-Muṭṭalib. He came near me, took the newborn, and blew upon him.

“He brought out a pouch of green silk. When he opened it, there was something inside resembling a white pearl. He embraced the newborn with it and said:

‘O Muḥammad, your Lord sends you peace and says: The Fire is forbidden to the back from which you were carried, the womb that bore you, and the one who undertakes your upbringing. You will intercede for those of your community who come before Him on the Day of Resurrection.’

“Then he brought out another pouch of white silk. He opened it and found a seal inside. He struck it between the newborn's shoulders and said:

‘My Lord has commanded me to breathe into you from the Spirit of Holiness.’

“He then breathed into him and clothed him in a shirt, saying:

‘This is your protection from the deception of the world.’

“Then he caused him to speak, and he spoke. I did not understand what he said except that, when that man turned away, he said:

‘In the protection and preservation of Almighty God. May God fill your heart with faith, forbearance, certainty, and wisdom. You are the best of mankind. Blessed is the one who follows you, and woe to the one who falls behind you.’

“‘This is what I saw, O ʿAbbās.’

“Al-ʿAbbās said:

‘I took the Messenger of God, peace and blessings of God be upon him and his family, to myself. The light shone and radiated from before him. I carried him and examined him closely and found the fragrance of musk emanating from him.

“I uncovered his garment and found the Seal of Prophethood between his shoulders. I continued concealing his matter and forgot the report, not remembering it until the day he reminded me of it.’”

From the very day of his birth, the devils were pelted with meteors and were barred from heaven. The soothsayers were cut off from their knowledge. That night, the idols fell, the *Īwān* trembled, the fires were extinguished, and Lake Sāwah sank. This greatly troubled Kisrā, Nūshirwān the Just.

The birth took place in Mecca on Monday—and it is also said Friday—on the seventeenth of Rabīʿ al-Awwal, in the Year of the Elephant, in the year 908 of the Alexandrian era.

His father died while he was still in the womb. His mother, Āminah, died when he was six years old. His grandfather, ʿAbd al-Muṭṭalib, then took charge of him and raised him, followed by his uncle Abū Ṭālib.

His grandfather, ʿAbd al-Muṭṭalib, was a leader among his people. A couch was placed for him in the shade of the Kaʿbah, and no one else would sit upon it out of respect for him. His sons and the elders of Quraysh would sit around him.

When the Messenger of God, peace and blessings of God be upon him and his family, came out as a boy, he would sit upon the couch. They would regard this as improper and attempt to move him away, but ʿAbd al-Muṭṭalib would say:

“Leave my son. By God, he has a momentous destiny. I see that one day he will have authority over you; he will be your master. I see upon his forehead the mark of one who will rule over mankind.”

He would then let him remain, seat him beside himself, kiss his face, wipe his back, and say:

“I have never seen anyone before him more pleasant than he.”

Then he would turn to Abū Ṭālib, who was the full brother of ʿAbd Allāh, and say:

“Protect him and hold fast to him. He is unique and alone. Be to him like a mother. Let nothing he dislikes reach him.”

He would carry him upon his neck and circumambulate the Kaʿbah with him. He knew that the child disliked al-Lāt and al-ʿUzzā, so he would not take him before them.

When his mother died and he remained an orphan, with neither father nor mother, ʿAbd al-Muṭṭalib's tenderness toward him and his concern for his protection increased.

When death approached ʿAbd al-Muṭṭalib, he summoned his son Abū Ṭālib while Muḥammad was upon his chest. He was in the throes of death and weeping. He turned to his son Abū Ṭālib and said:

“O Abū Ṭālib, look at how you will protect this orphan who has never smelled his father's fragrance nor tasted his mother's affection.

“Take care, O Abū Ṭālib, that he be to you nothing less than your own liver. I have left him among all of them and entrusted him to you, for you are from his father's mother, O Abū Ṭālib.

“If you live to see his days, follow him and support him with your tongue, your hand, and your wealth. By God, he will become your master and will possess what no one else possesses.

“My son, O Abū Ṭālib, have you accepted my instruction?”

He said, “Yes, I have accepted it, and God is my witness.”

ʿAbd al-Muṭṭalib said, “Give me your hand.”

He extended his hand, and ʿAbd al-Muṭṭalib struck his hand against it. Then he said:

“Now death has become easier for me.”

He continued kissing him and saying:

“Would that I could live to see your time.”

Then he died.

The Messenger of God, peace and blessings of God be upon him and his family, was eight years old. Abū Ṭālib took him into his care and devoted all his effort to raising and serving

him. He did not separate from him by night or by day. He would even sleep beside him. He continued to do so as the boy grew, never entrusting his care to anyone else.

Fāṭimah bint Asad, the mother of the Commander of the Believers, was compassionate toward him, loved him dearly, and raised him in her home. Muḥammad, peace and blessings of God be upon him and his family, was grateful to her and praised her.

She was among the first to have faith, migrated with him, and died in Medina. He shrouded her in his own shirt so that the creatures of the earth would be kept away from her, and he lay in her grave so that she would be protected from the pressure of the grave. He taught her to affirm the *walāyah* of her son so that she could answer with it during questioning.

He did this because of her great standing with him and because of the service she had previously rendered to him, peace and blessings of God be upon him and his family, when Abū Ṭālib, titled Dhū al-Kifl, took responsibility for him.

The Description of the Prophet in the Gospel

It is narrated from Ḥammād ibn ʿAbd Allāh ibn Sulaymān, who was a reader of the Scriptures:

"I read in the Gospel:

'God, exalted is He, said:

O Jesus, strive in My command, listen and obey, O son of the pure virgin. I created you as a sign for the worlds. So worship Me and rely upon ʿAlī. Take the Book with strength.

I am God, the Everlasting, who does not perish.

Believe in the unlettered Prophet, the bearer of the camel, the coat of mail, the crown, the turban, and the staff; the dark-eyed one, broad and radiant of forehead, clear-cheeked, aquiline-nosed. His neck is like purified silver. He has several hairs upon his chest.

His complexion is white. He has a slender waist and broad, rough hands and feet. When he turns toward the people, he turns toward them all. When he walks, it is as though he tears himself away from the rock and descends from a torrent.

When he sits among people, he is the first to greet them.

His perspiration is like fresh pearls, and the fragrance of musk emanates from him. No one before him or after him has been seen with a fragrance more pleasant.

He will marry women and have few children; his descendants will come from a blessed woman—meaning Khadījah, may God's pleasure be upon her.

His speech is the Qurʾān. His religion is Islām, and I am Peace.

Blessed is the one who reaches his time, witnesses his days, and hears his speech.'

"Jesus said, 'My Lord, what is Ṭūbā?'

"He said:

'It is a tree in Paradise which I planted with My own hand. Its root is from Riḍwān, and its water is from Tasnīm. Its drink is colder than camphor and its taste is like ginger. Whoever drinks one drink from that spring will never thirst afterward.'

"Jesus said, 'O God, give me to drink from it.'

"He said:

'It is forbidden for human beings to drink from it until that Prophet drinks from it. It is forbidden for the nations to drink from it until the community of that Prophet drinks from it. I will raise you up and then bring you down at the end of time belonging to that Prophet, peace and blessings of God be upon him and his family, for they are a community shown mercy.'"

His Character and Miracles

The Prophet, peace and blessings of God be upon him and his family, was handsome in appearance, broad of chest, generous of hand, noble of soul, truthful in speech, trustworthy with that entrusted to him, of excellent character, and complete in himself and his attributes.

He loved the poor and would sit with them for long periods. He accepted gifts and would respond to invitations with whatever modest hospitality was offered. He would say:

"If I were invited to a sheep's leg, I would accept, and if I were given a forearm, I would accept it."

Concerning him, God, exalted is He, said:

"Indeed, you possess a magnificent character."

He knew what was behind him just as he knew what was before him.

No trace of his excrement was ever seen upon the earth, for the earth would absorb it. When he walked upon solid rock, his feet left an impression; but when he walked upon soft earth, no trace of his feet could be seen.

Among his greatest miracles was the Glorious Qurʾān, upon which falsehood cannot approach from before it or from behind it. It rendered the eloquent incapable, bewildered the masters of rhetoric, and challenged them to produce even one verse like it. The polytheists themselves bore witness to its miraculous nature.

Among his miracles was the splitting of the moon.

He, peace and blessings of God be upon him and his family, said:

“The earth was folded up for me, and I saw its eastern and western regions, and the dominion of my community will reach as far as that which was folded up for me.”

The Prophet used to preach while standing upon a tree trunk. When the pulpit was constructed and he stood upon it, the trunk cried out to him like a she-camel that had lost its young, until he came to it.

Water flowed from between his fingers on more than one occasion. Pebbles glorified God in his palms, and stones and trees greeted him.

The eye of Qatādah ibn al-Nuʿmān fell out and came into his hand. The Prophet, peace and blessings of God be upon him and his family, restored it, and it became the better of his two eyes.

He prayed for many people—too numerous to recount—concerning various matters, and God answered his prayers.

Among them, he prayed for Anas ibn Mālik that he be granted long life and abundant wealth and children. He had one hundred and twenty male children from his own loins. His date palm would bear fruit twice each year. He lived for approximately one hundred years.

He fed the people of the Trench—one thousand men—from one *ṣāʿ* of barley or less. They ate their fill and departed while the food remained as it was.

He fed the army from Abū Hurayrah's food container, then returned it to him, and he continued eating from it throughout the lifetime of the Prophet, peace and blessings of God be upon him and his family.

At the Battle of Ḥunayn, the Prophet threw a handful of earth into the faces of the polytheist army, and God, exalted is He, defeated them. Some of them said:

“Not one of us remained without having his eyes filled with dust.”

God, exalted is He, revealed concerning them:

“You did not throw when you threw, but God threw.”

His other miracles were likewise manifest and his signs evident.

Khadījah and the Prophet's Family

It is narrated that the first of the Prophet's wives, peace and blessings of God be upon him and his family, was Khadījah bint Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy ibn Kilāb.

He married her when he was twenty-five years old in Mecca. She held a position of immense importance with him. The Prophet, peace and blessings of God be upon him and his family, did not marry another free woman nor take a female slave as a concubine during Khadījah's lifetime, because of her great standing with him.

She died in Mecca three years before the Hijrah.

His children through her were six:

- al-Qāsim, before the beginning of the prophetic mission;
- ʿAbd Allāh, also called al-Ṭāhir;
- Zaynab;
- Ruqayyah;
- Umm Kulthūm;
- Fāṭimah.

Umm Salamah, the wife of the Prophet, peace and blessings of God be upon him and his family, said:

“Whenever we mentioned Khadījah bint Khuwaylid in the presence of the Prophet, peace and blessings of God be upon him and his family, he would weep intensely. Then he would say:

‘May God have mercy upon Khadījah. Where is there anyone like Khadījah? She believed me when the people denied me. She supported me in the religion of God, aided me with her wealth, and endured the estrangement of the women of Quraysh when I married her.

“Whenever I withdrew to my home and told her what had befallen me, she comforted me and I found relief with her. She gave me her wealth and personally served me.

“She was among the greatest of women.

“God commanded me to give Khadījah the glad tidings of a house in Paradise made of emerald reeds, in which there is neither noise nor fatigue.

“The best women of all the worlds are four: Maryam daughter of ʿImrān, Āsiyah bint Muzāḥim, Khadījah bint Khuwaylid, and Fāṭimah bint Muḥammad.’”

The Muqawqis, ruler of Alexandria, presented a slave woman named Māriyah al-Qibṭiyyah. She bore Ibrāhīm in Medina.

The Prophet's children numbered seven in all: three males and four females.

Zaynab married Abū al-ʿĀṣ al-Rabīʿī and bore him Umāmah, whom the Commander of the Believers married after Fāṭimah, peace be upon her.

Ruqayyah married the son of Abū Lahab, who died before her.

As for Fāṭimah, she held a position of immense importance with the Messenger of God, peace and blessings of God be upon him and his family, because he knew the greatness of her station before God. She was among the Five Shadows and the People of the Household.

Whenever she approached the Messenger of God, peace and blessings of God be upon him and his family, he would rise to his feet out of honor for her before God, exalted is He.

She was born on the twentieth of Jumādā al-Thāniyah, five years after the beginning of the prophetic mission.

Her titles include al-Zahrāʾ, al-Batūl, Maryam al-Kubrā, and the Mistress of the Women of the Worlds. According to another narration, she is the Mistress of the Women of the People of Paradise.

God becomes angry at her anger and pleased at her pleasure.

The Prophet, peace and blessings of God be upon him and his family, said to ʿAlī, peace be upon him:

“Do you know why she was named Fāṭimah?”

ʿAlī said, “No, O Messenger of God.”

He said:

“Because she and her followers have been separated from the Fire.”

The Prophet was asked why Maryam and Fāṭimah, peace be upon them, were called *al-Batūl*. He said:

“Al-Batūl is the one who never sees redness”—meaning that she never menstruates—for menstruation is disliked in the daughters of the Prophets.

He was asked why she was called al-Zahrāʾ. He said:

“Because God, exalted is He, created her from the light of His majesty. The heavens and the earth were illuminated by her light, which veiled the eyes of the angels, causing them to fall prostrate before God.

“They said, ‘Our God and our Master, what is this light?’

“God revealed to them:

‘This light is from My light. I have placed it in heaven and created it from My majesty. I shall bring it forth from the loins of one of My prophets. From that light I shall bring forth Imāms who will establish My command and guide toward My truth, and I shall make them My successors upon My earth after the end of My revelation.’”

It is narrated that one day the Prophet, peace and blessings of God be upon him and his family, went out holding the hand of Fāṭimah, peace be upon her, and said:

“This is a part of me. She is my heart and my soul between my two sides. Whoever harms her has harmed me, and whoever harms me has harmed God, the Mighty and Glorious.”

She married the Commander of the Believers, peace be upon him.

The remainder of the children of the Messenger of God, peace and blessings of God be upon him and his family, died as children.

The Prophet married eighteen women in total, and at the time of his death nine wives remained in Medina: ʿĀ’ishah, Maymūnah, Ṣafiyyah, Umm Salamah, Zaynab, Juwayriyyah, Ramlah, Sawdah, and Ḥafṣah.

The Beginning of the Prophetic Mission

It is narrated that the Messenger of God, peace and blessings of God be upon him and his family, was commissioned with the message when he had reached forty years of age, and that his mission was directed to all nations.

His mission began on the twenty-seventh of the blessed month of Rajab, in the year 948 of the Alexandrian era.

On that day Khadījah, peace be upon her, accepted Islam. On the following day the Commander of the Believers, ʿAlī ibn Abī Ṭālib, accepted Islam.

The Prophet secluded himself with him and presented Islam to him. ʿAlī said:

“Give me until today.”

He intended to consult his father, Abū Ṭālib, about the matter.

The Messenger of God said:

“I will give you time, but what I have told you is a trust entrusted to you.”

ʿAlī then said:

“If that is so, then I bear witness that there is no god but God and that you are Muḥammad, the Messenger of God.”

Thus the first of the men to believe was the Commander of the Believers, ʿAlī ibn Abī Ṭālib, peace be upon him. Then his brother Jaʿfar al-Ṭayyār believed.

At the end of the year of the beginning of the mission, Abū Bakr accepted Islam.

In the fourth year, the Messenger of God was commanded to make the call public. He began attacking the idols, and Quraysh complained about him to his uncle Abū Ṭālib. Abū Ṭālib protected and supported him and paid no attention to their complaints.

In the sixth year, Ḥamzah and ʿUmar accepted Islam.

In the eighth year, Quraysh wrote a document by which they agreed not to marry the Banū Hāshim or Banū ʿAbd al-Muṭṭalib, nor buy or sell with them. They hung the document upon the Kaʿbah.

The Banū Hāshim and Banū ʿAbd al-Muṭṭalib therefore joined Abū Ṭālib and entered his valley. They remained there for three years, leaving only during the pilgrimage season.

Abū Ṭālib devoted his wealth and his own person to the Prophet, peace and blessings of God be upon him and his family, and the Muslims, until they were overcome by hardship.

God, the Mighty and Glorious, informed His Prophet that the termites had eaten what injustice was written in their document, while the mention of God remained.

The Prophet informed his uncle Abū Ṭālib, peace be upon him. Abū Ṭālib went out with his brothers to Quraysh and informed them of the situation.

He said:

“If my nephew is telling the truth, then abandon your evil position toward us. If he is lying, I will hand him over to you and you may kill him.”

They accepted this, saying:

“You have dealt fairly with us.”

They sent for the document, and it was exactly as the Messenger of God had said. They were astonished and confounded, and they departed.

The Tenth Year

In the tenth year, Abū Ṭālib, peace be upon him, died.

Khadījah died three days later.

The polytheists became increasingly severe toward the Messenger of God, peace and blessings of God be upon him and his family. He went to al-Ṭāʾif, remained there for a month, and returned to Mecca.

He would stand before the tribes and say:

“O Banū So-and-so, I am the Messenger of God to you.”

In this year the Messenger of God married ʿĀʾishah and Sawdah.

The Eleventh Year

In the eleventh year, he went out during the pilgrimage season and presented himself to the tribes.

He encountered a group from al-Khazraj. He invited them to Islam and recited the Noble Qurʾān to them. They responded, and they were six men.

The Twelfth Year

In the twelfth year was the Isrāʾ, and it is also said the Miʿrāj. The more correct view is the Isrāʾ, because of the verse:

“Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque…”

Twelve men from the Anṣār came to him during the pilgrimage season. He met them at al-ʿAqabah and sent with them Muṣʿab ibn ʿUmayr, the most learned in jurisprudence among the people of Medina.

The Prophet also married Umm Salamah.

The Hijrah to Medina

At the beginning of the fourteenth year came the Hijrah to Medina, whose name was Yathrib.

When the persecution of the polytheists became severe, the Companions began secretly departing for Medina. Quraysh learned of this and gathered in Dār al-Nadwah. They consulted concerning the killing of the Messenger of God, peace and blessings of God be upon him and his family.

Gabriel descended and commanded the Prophet to migrate.

The Prophet appointed the Commander of the Believers, ʿAlī, to lie in his bed in his place.

Then the Messenger of God went out, took a handful of dust from beneath his feet, and threw it upon the heads of the polytheists. God, exalted is He, seized their sight, and they could not see him.

The Prophet proceeded, accompanied by Abū Bakr, whom he encountered on the road. They entered the cave.

Abū Bakr became extremely agitated because of Quraysh and wished to go out to them. The Messenger of God said to him:

“Do not grieve; God is with us. He hears and sees, and they will not reach us.”

But his fear and agitation did not subside.

When the Prophet saw this, he struck the ground with his blessed foot. A door opened toward the sea, and there was a ship at the sea entrance.

He said:

“Be calm now. If they enter through the door of the cave, we shall leave through the other door and board this ship.”

At this, some of his fear subsided.

The Glorious Qurʾān has spoken of his fear, and that is sufficient.

Meanwhile, ʿAlī, peace be upon him, spent the night in the Prophet's bed while the polytheists were determined to kill him. He was alone, yet his heart did not tremble and he paid them no heed.

When they came to him, God frustrated their plot.

They asked:

“Where is your companion?”

He replied:

“I do not know.”

He paid no attention to them.

After the Messenger of God, peace and blessings of God be upon him and his family, departed, ʿAlī remained for three nights and their days, returning the deposits of the Prophet that people had entrusted to him, settling his debts, and bringing out those Muslims who remained in Mecca.

He took the women and joined the Prophet at the cave.

This took place on the first day of Rabīʿ al-Awwal.

The Messenger of God was received by the people of Medina with joy and happiness. He entered Medina on the twelfth of Rabīʿ al-Awwal.

He spent the night with Banū al-Najjār, remained there for the rest of his days, and then stayed with Abū Ayyūb.

He purchased from him the place where his mosque stood and built the mosque in that same year.

He established brotherhood between the Companions from the Emigrants and the Anṣār, while choosing the Commander of the Believers, ʿAlī ibn Abī Ṭālib, peace be upon him, as his own brother.

He said:

“This is my brother, my successor, and the fulfiller of my promise.”

The Prophet then made the call public and established the legal punishments.

Before this, he had appointed in Mecca the first among them, ʿAlī ibn Abī Ṭālib, peace be upon him, who was his gate during his lifetime; after him came his brother Jaʿfar al-Ṭayyār; after him Ḥamzah ibn ʿAbd al-Muṭṭalib; and after him ʿUbaydah ibn al-Ḥārith.

These four were the sacred ones.

After them came Salmān al-Fārisī; then Abū Bakr, ʿUmar, and ʿUthmān; then al-Miqdād; then Abū Dharr; then ʿAmmār ibn Yāsir; and then ʿAbd Allāh ibn Masʿūd.

The first three then turned back upon their heels.

The Prophet taught Bilāl the call to prayer and gave Ḥamzah a banner in Ramadan, sending him to present Islam to Quraysh.

He continued sending military expeditions toward various regions.

The Second Year of the Hijrah

In the second year of the Hijrah, the direction of prayer was changed toward Mecca on Tuesday, in the middle of Shaʿbān, at the time of the noon prayer.

The obligation of the month of Ramadan was revealed.

A pulpit was adopted for the Eid, and he preached to the people.

The Battle of Badr took place on the nineteenth day of Ramadan.

On that same day, Rome and Persia engaged one another, and Rome was victorious.

Ruqayyah, the daughter of the Messenger of God, peace and blessings of God be upon him and his family, died.

The Prophet consummated his marriage with ʿĀʾishah.

The Commander of the Believers, ʿAlī, peace be upon him, married Fāṭimah, peace be upon her.

The Third Year

In the third year, the Prophet married Ḥafṣah bint ʿUmar in Shaʿbān and Zaynab bint Khuzaymah in Ramadan.

Al-Ḥasan, peace be upon him, was born.

The Battle of Uḥud took place in Shaʿbān, and Ḥamzah was killed.

Fāṭimah became pregnant with al-Ḥusayn, peace be upon him.

There were fifty days between the birth of al-Ḥasan and her becoming pregnant with al-Ḥusayn.

The Fourth Year

In the fourth year was the expedition against Banū al-Naḍīr.

Al-Ḥusayn was born after six months, and no child ever survived after a six-month pregnancy except him.

The Fifth Year

In the fifth year were the expeditions of Dhāt al-Jandal, the Trench, and Banū Qurayẓah.

The verse concerning *tayammum* and the verse concerning the veil were revealed.

The Prophet married Zaynab bint Jaḥsh.

The Sixth Year

In the sixth year were the expedition of al-Ḥudaybiyyah and the expedition against Banū al-Muṣṭaliq.

The Prophet sent messengers to kings such as the Muqawqis, Caesar, Kisrā, the Negus, and others like them.

He adopted a seal and wrote upon it:

“Muḥammad, Messenger of God.”

This was because they told him that kings would not read a letter unless it was sealed.

The Seventh Year

In the seventh year, Zaynab, the daughter of al-Ḥārith and wife of Salām ibn Muslim, the Jewish woman, poisoned the Messenger of God, peace and blessings of God be upon him and his family, in a sheep which she had presented to him.

He wrote to the Negus asking for Umm Ḥabībah in marriage.

In that year the Muqawqis presented Māriyah al-Qibṭiyyah, as well as al-Duldul.

Khaybar was conquered.

Jaʿfar ibn Abī Ṭālib returned from Abyssinia.

The Messenger of God married Umm Ḥabībah, Maymūnah, and Ṣafiyyah.

In this year Musaylimah the Liar arose. He led astray those who followed him in al-Yamāmah and claimed prophethood.

He wrote to the Prophet:

“From Musaylimah, the Messenger of God, to Muḥammad, the Messenger of God.”

The Prophet wrote back:

“From Muḥammad, the Messenger of God, to Musaylimah the Liar.”

Sajāḥ the Liar also married him, and she likewise claimed prophethood.

When he consummated the marriage with her, he recited these verses:

“Come now, enter the chamber,
for the bed has been prepared for you.

If you wish, we shall stretch you out;
and if you wish, upon four.

If you wish, upon two-thirds;
and if you wish, all of it.”

The accursed woman replied in verse:

“All of it, all of it—
for that is more pleasant and more beneficial.”

It is said that he was killed during the days of Abū Bakr and his caliphate.

The Eighth Year

In the eighth year, Tūrān, daughter of Kisrā, ruled the Persian kingdom.

The Messenger of God, peace and blessings of God be upon him and his family, said:

“A people ruled by a woman shall never prosper.”

ʿAmr ibn al-ʿĀṣ and Khālid ibn al-Walīd accepted Islam.

Mecca was conquered.

The Battle of Ḥunayn and the expedition of al-Ṭāʾif took place.

Ibrāhīm was born to Māriyah al-Qibṭiyyah.

Zaynab, the daughter of the Messenger of God, peace and blessings of God be upon him and his family, died.

The Ninth Year

In the ninth year, delegations came successively to the Messenger of God, peace and blessings of God be upon him and his family.

He imposed upon himself that he would not enter upon his wives for a month.

This year was called the **Year of Delegations**.

The expedition of Tabūk took place.

In this year he sent ʿAlī ibn Abī Ṭālib, peace be upon him, and recalled Abū Bakr, taking the Sūrah of al-Barāʾah from him and proceeding with it to Mecca.

The Prophet was informed of the death of the Negus, and the news reached him on that very day.

Umm Kulthūm, the daughter of the Messenger of God, peace and blessings of God be upon him and his family, died.

The Farewell Pilgrimage took place.

Ibrāhīm died.

After the Hijrah, the Prophet performed no pilgrimage other than this one.

The Sūrah beginning **"When the help of God and the victory come"** was revealed, and it announced to the Messenger of God the approach of his own noble death. He bid farewell to the people.

In this year, the Commander of the Believers, ʿAlī ibn Abī Ṭālib, was appointed as successor at Ghadīr Khumm on the eighteenth of Dhū al-Ḥijjah, and the Prophet made him the *mawlā* of every believing man and believing woman.

The Companions congratulated him, and each of them expressed his congratulations in poetry or prose.

Among those who congratulated him was ʿUmar, who said:

"Bravo, bravo to you, O son of Abū Ṭālib! Today you have become my *mawlā* and the *mawlā* of every believing man and believing woman."

It is narrated from Ibn ʿAbbās, may God's pleasure be upon him, who said:

"When the Sūrah *When the Help of God and the Victory Come* was revealed, the Messenger of God said:

'O Gabriel, have I been informed of my own death?'

"Gabriel said, 'Yes.'

"Then came:

'And indeed the Hereafter is better for you than the first.'

"At that point, he ordered Bilāl to call among the people:

‘Gather for the prayer.’

“When the people gathered, he preached to them and bid them farewell.

“Then he said:

‘O people, I adjure you by God and by the right I have over you: whoever has any wrong against me, let him stand.’

“He adjured them a second and a third time.

“Then ʿUkāshah stood and made a claim, concerning which there is a story, and because of it they say: ‘ʿUkāshah gained it.’

“The Prophet became ill that very day. He remained ill for eighteen days, and the people visited him.

“When his illness became severe, he said:

‘Bring me an inkwell and writing material so that I may dictate to you something after which you will never go astray.’

“Some of them said:

‘The man is delirious.’

“Then the Prophet said:

‘These are my final days of the life of this world.’

“That day, on its morning, he went out to the mosque leaning upon someone, prayed two brief units with the people, and returned to his house.

“When Monday morning came, his illness became severe.

“God, exalted is He, revealed to the Angel of Death:

‘Descend to My beloved Muḥammad in the finest appearance and treat him gently in taking his soul.’

“The Angel of Death sought permission to enter. He descended and stood at the door appearing like a Bedouin, and said:

‘Peace be upon you, O People of the House of Prophethood and the source of the Message. May the angels remain behind your permission. May I enter?’

“Fāṭimah, peace be upon her, said:

‘May God reward you, servant of God. The Messenger of God, peace and blessings of God be upon him and his family, is occupied with himself.’

“He said the same thing a second and third time.

“She, peace be upon her, said:

‘My body shuddered, my limbs trembled, and my color changed.’

“The Messenger of God had heard the speech of the Angel of Death. He said:

‘O Fāṭimah, do you know who is at the door?’

“She said, ‘No.’

“He said:

‘This is the destroyer of pleasures and separator of gatherings. This is the Angel of Death.’

“Then he said:

‘Enter.’

“He entered and said:

‘Peace be upon you, O Beloved of God.’

“The Prophet replied:

‘And upon you be peace, O Angel of Death. Have you come as a visitor or to take my soul?’

“He said:

‘I have come as a visitor and as one who takes the soul. My Lord has commanded me not to take your soul except with your permission. If you command me, I shall do so; otherwise I shall return.’

“The Prophet said:

‘O Angel of Death, where did you leave my intimate friend Gabriel?’

“He replied:

‘I left him in the lowest heaven, while the angels were consoling him over you.’

“Hardly had he said this when Gabriel descended and sat at his head.

“The Prophet said:

‘O Gabriel, do you not know that the appointed time has drawn near?’

“He said:

‘Yes, O Beloved of God.’

“The Prophet said:

‘Give me glad tidings, O Gabriel. What do I have with God?’

“He said:

‘I give you glad tidings that the gates of heaven and the gates of Paradise have been opened and brought near. Its houris have adorned themselves, and its rivers are flowing. They await your soul.’

“The Prophet said:

‘Praise belongs to my Lord.’

“Then he said:

‘O Gabriel, give me glad tidings. What do I have with God?’

“He said:

‘I give you glad tidings that God longs for your meeting.’

“The Prophet said:

‘Praise belongs to my Lord.’

“Then he said:

‘O Gabriel, give me glad tidings. What do I have with God?’

“He said:

‘I give you glad tidings that God, exalted is He, says: I have forbidden Paradise to all the prophets and nations until you and your community enter it.’

“The Prophet said:

‘Now my heart is at peace. O Angel of Death, do what you have been commanded to do.’

“The Angel of Death approached the Messenger of God.

“The Commander of the Believers, peace be upon him, was present with the Messenger of God.

“The Prophet said to him:

‘O ʿAlī, come near me.’

“He came near, and the Angel of Death approached.

“The Prophet said:

‘O ʿAlī, you will wash me. Ibn ʿAbbās will pour water over me, and Gabriel will assist you in washing me, for none shall see my nakedness except you and Gabriel.

“When you have washed me, Gabriel will bring you perfume from Paradise.

“When you have shrouded me, place me upon my bier, take me into the mosque, and then leave me.

“The first to pray over me will be God, the Mighty and Glorious, from above His Throne; then Gabriel; then Mīkāʾīl; then the angels, group after group.

“Then you and your wife shall enter.

“After that, the members of my community shall pray over me, group after group.’

“The Angel of Death then occupied himself with taking the soul of the Prophet, peace and blessings of God be upon him and his family.

“Fāṭimah said:

‘O Messenger of God, is this the separation? And where shall we meet?’

“He said:

‘My daughter, you will meet me at the Pool. I shall give drink to those of my community who come to me.’

“When the soul reached his knees, the Prophet said:

‘Oh, how great is my distress!’

“Fāṭimah said:

‘Oh, how great is my distress at your distress, O father!’

“When he saw her in that condition, he said:

‘O Fāṭimah, you will be the first of my family to join me.’

“She was delighted at this.

“When the soul reached his navel, he said:

‘O Gabriel, how bitter is the agony of death!’

“Gabriel turned his face away from him.

“The Prophet said:

‘O Gabriel, have you become averse to looking upon my face?’

“He said:

‘O Messenger of God, who could keep his heart at ease while looking upon you as you undergo the agonies of death?’

“The Messenger of God, peace and blessings of God be upon him and his family, died on Monday, the twenty-eighth of Ṣafar, seventy days after Ghadīr, in the tenth year.

“ʿAlī and Gabriel, peace be upon them, carried out what he had instructed them to do, while the people became occupied with their own affairs and pledging allegiance, neglecting the Messenger of God and the prayer over him.”

Fāṭimah, peace be upon her, then occupied herself with grief and mourning, saying:

“O God, join my soul to his soul,”

until she joined him seventy days later, restraining her anger toward the oppressors who had wronged her.

Monday

The Prophet, peace and blessings of God be upon him and his family, said:

“On Monday I was born, and on Monday I die.

“On Monday I migrated.

“On Monday I was sent to the people.

“On Monday revelation was sent down upon me.

“On Monday the Sūrah of al-Māʾidah was revealed to me.

“On Monday I entered Medina.

“On Monday God granted me victory at Badr.

“On Monday God raised the Maqām to its place.

“On Monday deeds are raised to God.

“So fast on Monday.

“And God created the trees on Monday.”

It is also said that the Prophet’s age was **sixty-three years**. He spent **twenty-three years in the period of his prophethood**, of which **thirteen years were in Mecca** and **ten years were in Medina**.

He is also narrated to have participated in twenty-seven military expeditions, while the detachments and missions numbered approximately fifty.

He personally took part in only nine:

- Badr,
- Uḥud,
- the Trench,
- Banū Qurayẓah,
- al-Muṣṭaliq,
- Ḥunayn,
- al-Ṭāʾif,
- the Conquest of Mecca,
- and Banū Naḍīr.

He reached the age of sixty-three.

He remained in Mecca for fifty-three years, forty of which were as a prophet and thirteen as a messenger.

He migrated to Medina and remained there for ten years, dying there.

His names were **Aḥmad** and **Muḥammad**, son of ʿAbd Allāh, son of ʿAbd al-Muṭṭalib, son of Hāshim, son of ʿAbd Manāf, with his lineage connected through his father to Ibrāhīm, the intimate friend of God, and then to Ādam, peace be upon them.

His *kunyah* was **Abū al-Qāsim**.

His titles include:

- al-Muṣṭafā — the Chosen One;
- al-Mujtabā — the Selected One;
- al-Mukhtār — the Chosen;
- al-Ṣādiq — the Truthful;
- al-Amīn — the Trustworthy;
- Khātam al-Nabiyyīn — the Seal of the Prophets;
- Sayyid al-Mursalīn — the Master of the Messengers.

The trustworthy Gabriel would address him by saying:

“O Messenger of God,
O Prophet of God,
O Beloved of God,
O Trust of God,
O Divider of God,
O Choice of God,
O Pure One of God.”

His address in the Noble Qurʾān is too extensive to enumerate.

The inscription upon his seal was:

“Muḥammad, Messenger of God.”

A Selection of Reports Concerning the Commander of the Faithful, ʿAlī ibn Abī Ṭālib, may the prayers of God, the True and Manifest, be upon him

It is narrated that al-ʿAbbās ibn ʿAbd al-Muṭṭalib, along with a group of Banū Hāshim and a group of Banū ʿAbd al-ʿUzzā, were sitting opposite the House of God when Fāṭima bint Asad ibn Hāshim ibn ʿAbd Manāf, the mother of the Commander of the Faithful ʿAlī ibn Abī Ṭālib, peace be upon him, came and stood opposite the House. She was overcome by the pains of childbirth, turned her gaze toward the heavens, and said:

“My Lord, I believe in what Your messengers have brought from You, in every one of Your prophets, in every Book You have revealed, and I affirm all that my forefather Abraham, peace be upon him, said. I ask You, by the sanctity of this House, the One who built it, and this child who is in my womb—and I believe that he is one of Your signs—to make my delivery easy for me.”

Al-ʿAbbās said: When she had spoken and supplicated, I saw that the House split open at its rear. She entered it, and the opening closed and joined together again. We tried to open the door, but it would not open, and we knew that this was an affair from God.

Fāṭima remained inside the House for three days, while the people of Mecca spoke among themselves in their gatherings and private quarters. After three days, the wall of the House opened at the place through which she had entered, and she emerged with ʿAlī, peace be upon him, in her arms.

She then said:

“O people, God has chosen me and preferred me over the chosen women who came before me among the women of the worlds. I gave birth in the Ancient House and remained within it for three days, eating from the fruits of Paradise. No child was ever born in the Sacred House of God before or after him, because of his exalted rank before God, Glorious is His Name.

“When I wished to leave, a voice called to me: ‘O Fāṭima, name him ʿAlī, for I am the Most High. I have derived his name from My Name. I created him through My power and the equity of My justice. I entrusted My affair to him and acquainted him with the hidden depths of My knowledge. He shall be the first to proclaim the call above My House, break the idols, and glorify Me. Blessed is the one who loves him and supports him, and woe to the one who denies his right and disobeys him.’”

She then went to her home. When Abū Ṭālib saw him, he rejoiced greatly and said, “Peace be upon you, O Prophet of the mercy and blessings of God.”

At that time, there was a custom that when a child was born, Abū Jahl would come and apply to his eyes dust from the feet of the idols. It is said that when news of the birth of ʿAlī, peace be upon him, reached Abū Jahl, he came to apply the dust of the idols’ feet to his eyes. He placed his finger upon his eyes to open them, whereupon ʿAlī, peace be upon him, struck the accursed man upon the cheek. His face was turned toward the back of his head, and before his face returned to its proper position, he died.

Then the Prophet, peace and blessings of God be upon him and his family, came, took him, embraced him, and placed his tongue in his mouth. He said:

“Peace be upon you, O master of the successors. Open your eyes.”

Then he said:

“In the name of God, the Most Gracious, the Most Merciful. Successful indeed are the believers…” until the words, “…they shall abide therein forever.”

He said: “By you they have succeeded. By God, you are their commander.”

ʿAlī then opened his eyes and looked upon the face of the Messenger of God, peace and blessings of God be upon him and his family.

The narrator said: After his birth, ʿAlī, peace be upon him, looked at no one before looking upon the face of the Messenger of God, peace and blessings of God be upon him and his family. He then turned to his mother and said, “Go to his uncle Ḥamza so that he may rejoice in him.”

She said: “When I went out to him and then returned, I saw a light shining from the heavens upon ʿAlī.” She mentioned this to his father, who said, “He shall have a great station.”

Then Abū Ṭālib called out: “O people, come to the feast of ʿAlī!”

He slaughtered three hundred camels and one thousand head of cattle and sheep. He said:

“O people, whoever wishes to eat the food of my son, let him come to me, circumambulate the House seven times, and greet ʿAlī.”

The people did this.

At that time, no other child was born among the Banū Hāshim, and neither before nor after him was anyone else born in the Sacred House of God, because of his exalted rank before God, Glorious is His Name.

This occurred on Friday, the eighteenth of Rajab al-Aṣabb, thirty years after the Year of the Elephant, in the year 938 of Alexandria, three years after the Prophet, peace and blessings of God be upon him and his family, married Khadīja.

When the Prophet, peace and blessings of God be upon him and his family, was honored with the prophetic mission, ʿAlī was the first to believe in God and His Messenger and was the earliest of the Muslims in embracing Islam. The Prophet took charge of him, raised him, gave him excellent instruction, and nourished him with the nourishment of divine knowledge.

It is narrated from the Messenger of God, peace and blessings of God be upon him and his family, that he said:

“We are the people of prophethood, messengership, and imamate. It is not permissible for midwives to receive us at our births, nor may the Imam be washed, shrouded, and buried except by an Imam like him.”

Thus, the Messenger of God, peace and blessings of God be upon him and his family, was attended by Gabriel, and the Commander of the Faithful, peace be upon them both, was attended by his two sons, peace be upon them.

The Prophet, peace and blessings of God be upon him and his family, said when Gabriel descended: “It is enough for you, O ʿAlī, that you are from me and I am from you.”

Gabriel said: “I am from both of you, O Messenger of God.”

He said: “Yes, my beloved, you are from us.”

Gabriel then ascended to heaven saying: “Who is like me? I am from Muḥammad and ʿAlī.”

The Commander of the Faithful, peace be upon him, had a prominent nose, a dark complexion, a bald head with abundant hair, a broad abdomen, a large forehead, large eyes, a noble spirit, and abundant knowledge.

He, peace be upon him, said:

“The Messenger of God, peace and blessings of God be upon him and his family, taught me one thousand doors of knowledge, and God opened for me a thousand doors through every door.”

He even said in one of his sermons:

“Ask me about the paths of the heavens, for I know them better than the paths of the earth.”

As for his asceticism and the extent of his knowledge, he said:

“Were the veil to be lifted, I would not increase in certainty.”

As for his courage, strength of heart, bravery, and willingness to face terrible dangers in combat with men, killing champions and seizing lives; and as for his judgments and extraordinary skill, many books have been composed and written concerning these matters, bearing witness to his excellence.

As for the inscriptions on his rings: when praying, on the carnelian stone was written:

“There is no god but God, a provision for His meeting.”

For war, on turquoise was written:

“Victory from God and a near conquest.”

For judgment, on ruby was written:

“Kingship belongs to God, and ʿAlī is His servant.”

And for his seal, on Chinese iron was written:

“There is no god but God; Muḥammad is the Messenger of God.”

It is narrated from Salmān al-Fārisī, may God be pleased with him, that when Fāṭima reached marriageable age, the leading men of Quraysh—those foremost in Islam and those of noble standing—proposed marriage to her. Whenever one of them was mentioned, the Messenger of God, peace and blessings of God be upon him and his family, turned away from him, until the man would think to himself that the Prophet was displeased with him. The Prophet would say:

“Her affair belongs to her Lord. If He wishes to marry her to someone, He will marry her to him.”

Salmān al-Fārisī said: When they had given up hope of marrying her, they gathered around ʿAlī, peace be upon him, and said:

“No quality of goodness remains except that you possess precedence and excellence in it. You occupy with the Messenger of God, peace and blessings of God be upon him and his family, the position of kinship and companionship that you know. The nobles have proposed marriage to Fāṭima, the daughter of the Messenger of God, but he has not accepted. What prevents you from proposing to her?”

His eyes filled with tears, and he said:

“What prevents me is my lack of means.”

God then placed the matter in his heart, and he went intending to propose.

The Messenger of God, peace and blessings of God be upon him and his family, was at the house of Umm Salama. ʿAlī knocked on the door. Umm Salama said:

“Who is at the door?”

Before ʿAlī could answer, the Messenger of God, peace and blessings of God be upon him and his family, said:

“Rise and open the door for him. This is a man whom God and His Messenger love, and who loves Him…”

She said: “May my father and mother be your ransom. Who is this of whom you speak in such terms?”

He said:

“O Umm Salama, this is my brother, my cousin, and the most beloved of creation to me.”

She immediately rose and opened the door. It was ʿAlī ibn Abī Ṭālib.

When he entered, she returned to her private chamber. He said:

“Peace be upon you, O Messenger of God.”

The Prophet replied:

“And peace be upon you, O Abū al-Ḥasan. Sit.”

He sat before him and lowered his gaze to the ground out of modesty.

The Prophet said:

“Tell me your need and begin with what is in your heart. Every need of yours with me shall be fulfilled.”

He said:

“May my father and mother be your ransom. You know that you took me from your uncle when I was a child, nourished me with your nourishment, educated me with your instruction, and that God guided me through you. By God, you are my provision and my treasure in this world and the Hereafter. I have come to you seeking your daughter Fāṭima in marriage. Will you marry her to me, O Messenger of God?”

Umm Salama said:

“I saw the face of the Prophet, peace and blessings of God be upon him and his family, become radiant with happiness and joy, and he smiled at ʿAlī.”

He said:

“Do you possess anything?”

ʿAlī said:

“Nothing concerning my circumstances is hidden from you. I possess my sword, my water-carrying camel, and my armor.”

The Prophet said:

“As for your sword, you cannot do without it, for you fight with it in the way of God. Your camel you use to draw water for your palms and your household, and you carry your baggage upon it when you travel. But I have married her to you in exchange for the armor, and I accept it from you, O Abū al-Ḥasan. I give you glad tidings.”

ʿAlī said: “Give me the glad tidings.”

He said:

“I give you glad tidings that God married you to her in heaven before I married you to her on earth. An angel descended upon me here before you came and said: ‘Peace be upon you, and the mercy and blessings of God. Rejoice, O Muḥammad, in the joining of the two and the purity of the offspring.’”

I asked: “What is this, O angel?”

He said:

“I am entrusted with one of the pillars of the Throne. I asked my Lord to permit me to give you this glad tidings. And here is Gabriel following me, informing you of the honor God has bestowed upon you.”

The Prophet, peace and blessings of God be upon him and his family, had scarcely finished speaking when Gabriel descended and said:

“Peace be upon you, O beloved of God.”

He then placed before him a white silk cloth from the silk of Paradise upon which were two lines written in light.

I asked: “What is this letter?”

Gabriel said:

“O Muḥammad, God looked upon the earth and chose you from among His creation and sent you with the message. Then He looked upon it a second time and chose your daughter Fāṭima. Her husband in religion and your cousin in lineage is ʿAlī ibn Abī Ṭālib.

“O Muḥammad, God has commanded me to command you to marry ʿAlī on earth to Fāṭima, and to give them glad tidings of two pure, virtuous sons who shall be alive in this world and the Hereafter.”

Gabriel and the angel had scarcely ascended from me when I stood at the door and said:

“Go ahead of me, for I am going out to the mosque…”

ʿAlī said: “I went out, and the Messenger of God, peace and blessings of God be upon him and his family, went out. He ordered Bilāl to gather the Muhājirūn and the Anṣār. When the people had gathered, he ascended the pulpit, praised God and glorified Him, and said:

“O assembly of Muslims, Gabriel came to me moments ago and informed me from my Lord that He gathered the angels at al-Bayt al-Maʿmūr and made them all bear witness that He had married His maidservant Fāṭima, the daughter of the Messenger of God, to His servant ʿAlī ibn Abī Ṭālib. He commanded me to marry them on earth and to make you witnesses to that.”

He then sat down and said to me:

“O Abū al-Ḥasan, rise and propose marriage for yourself.”

I rose, praised God, and sent blessings upon the Prophet, peace and blessings of God be upon him and his family. Then I said:

“The Messenger of God, peace and blessings of God be upon him and his family, has married his daughter Fāṭima to me, making this armor of mine her bridal gift, and I have accepted that. Ask him and bear witness.”

The Muslims said:

“You have married her, O Messenger of God?”

He said: “Yes.”

They all said:

“May God bless them both and bless their union.”

The Messenger of God, peace and blessings of God be upon him and his family, then said:

“O ʿAlī, now sell your armor and bring me its price.”

I went to the market, sold it for four hundred dirhams, and brought the money to the Messenger of God. He took it and placed it in the hand of Umm Salama.

I remained for a month without returning to him concerning Fāṭima. His wives gathered around him and spoke to him about consummating the marriage. He agreed and then said:

“Why does ʿAlī not ask me about this?”

They said:

“Shyness prevents him.”

I then entered and sat before him, lowering my gaze to the ground out of modesty.

He said:

“Would you like to enter upon your wife?”

I said, still lowering my gaze:

“Yes.”

He said:

“Enter upon her tonight, or tomorrow night, if God Almighty wills.”

He took the money from Umm Salama and instructed the women to prepare Fāṭima, peace be upon her, according to the customary practice.

Then the Prophet, peace and blessings of God be upon him and his family, called Fāṭima and ʿAlī. He took ʿAlī by his right hand and Fāṭima by his left, kissed them between the eyes, supplicated for them, and departed.

ʿAlī entered upon Fāṭima, peace be upon them both.

She was ten years old at that time.

It is narrated that when her death approached, she performed a ritual bath and put on new clothes. She lay upon her bed, facing the qibla, and said to those present:

“I am about to be taken. I have performed the bath of the dead, so let no one uncover me.”

Those present were the Commander of the Faithful, al-Ḥasan, al-Ḥusayn, Umm Kulthūm, and her maidservant Faḍḍa.

This occurred on the tenth of Jumādā al-Awwal, in the year of the death of the Prophet, peace and blessings of God be upon him and his family. She was buried at night, and no one was informed of it, according to her instruction.

The reason for this was that she had demanded her right from Abū Bakr, but he denied it to her. She therefore ceased speaking to him and became angry with him, and she died while angry with him.

When they learned of her death the following day, they asked about her grave. They were told:

“At al-Baqīʿ, the new white grave.”

They went out and found forty new white graves.

There is an account connected with this matter.

She, peace be upon her, did not experience the conditions of women in childbirth and similar matters, nor did she ever cease praying because of a women’s excuse. For this reason she was called Fāṭima, because of her purity.

On the day of her death, she was eighteen years old.

It is reported that the Commander of the Faithful had thirty-three children: fifteen males and eighteen females.The males were:

al-Ḥasan, al-Ḥusayn, Muḥammad al-Akbar, ʿAbd Allāh, Abū Bakr, al-ʿAbbās, ʿUthmān, Jaʿfar, ʿUbayd Allāh, Muḥammad al-Aṣghar, Yaḥyā, ʿAwn, ʿUmar, Muḥammad al-Awsaṭ, and al-Faḍl.

The females were:

Zaynab al-Kubrā, Umm Kulthūm al-Kubrā, Umm al-Ḥasan, Rumayla al-Ṣughrā, Umm Hānī, Maymūna, Zaynab al-Ṣughrā, Rumayla al-Kubrā, Umm Kulthūm al-Ṣughrā, Ruqayya, Fāṭima, Umāma, Khadīja, Umm al-Kirām, Umm Salama, Umm Jaʿfar, Jumāna, and Naqiyya.

Al-Ḥasan, al-Ḥusayn, Zaynab al-Kubrā, and Umm Kulthūm al-Kubrā were from Fāṭima, the daughter of the Messenger of God, peace and blessings of God be upon him and his family, excluding Muḥsin, who was miscarried.

Muḥammad al-Akbar was from Khawla bint Jaʿfar ibn Qays al-Ḥanafiyya.

ʿAbd Allāh and Abū Bakr’s mother was Laylā bint Masʿūd al-Hilālī.

Al-ʿAbbās, ʿUthmān, and Jaʿfar’s mother was Umm al-Banīn bint Ḥizām ibn Khālid.

Yaḥyā and ʿAwn's mother was Asmāʾ bint ʿUmays.

Muḥammad al-Awsaṭ's mother was Umāma bint al-ʿĀṣ, the daughter of Zaynab, the daughter of the Messenger of God, peace and blessings of God be upon him and his family.

Umm al-Ḥasan and Rumayla al-Kubrā's mother was Umm Saʿīd bint ʿUrwa.

These were from women to whom marriage contracts were made. The remaining children were from various mothers who were umm walad.

It is narrated that the Messenger of God, peace and blessings of God be upon him and his family, reported from God Almighty that He said:

"My servant continues drawing near to Me through supererogatory works until I love him. When I love him, I become his hearing by which he hears, his sight by which he sees, his hand by which he strikes, and his foot by which he walks. If he asks Me, I give him; if he does not ask Me, I initiate [My giving] to him; and if he seeks refuge in Me, I grant him refuge."

God's love for His servant means His willing for that servant to be brought near and drawn close to the realms of purity and sanctity, that his evil deeds be cut away, that his inward self be purified of the impurities of the world, and that the veil be lifted from his heart until he beholds Him with the eye of his inner perception as though he were seeing Him. Thus, His will is that He single him out for these noble states.

As for the servant's love for God Almighty, it is his inclination toward attaining the second perfection and his desire to attain virtues.

This love is explicitly established for the Commander of the Faithful, peace be upon him, by the clear statement of the Prophet, peace and blessings of God be upon him and his family, in the noble chains of transmission:

"Tomorrow I shall give the banner to a man who loves God and His Messenger and whom God and His Messenger love. God will grant victory through his hands."

The people spent the night wondering, each thinking that he would receive it. When morning came, they all went to the Messenger of God, each hoping that he would be given it.

He said:

"Where is ʿAlī ibn Abī Ṭālib?"

They said:

"O Messenger of God, his eyes are afflicted."

The Prophet prayed for him, and he was cured. He then gave him the banner, and ʿAlī went forth. God granted victory through his hands.

One day a bird was brought to the Prophet to eat. He said:

“O God, bring me the one most beloved of Your creation to eat with me from this bird.”

ʿAlī came and ate with him from it.

God also caused the garment of purification to descend upon him.

The Prophet, peace and blessings of God be upon him and his family, said:

“God created me and ʿAlī as a light in the loins of Adam, peace be upon him. That light continued passing through pure loins into purified wombs. Our light appeared upon the foreheads of our fathers and mothers until ʿAbd al-Muṭṭalib, when our light was divided in two: half went to ʿAbd Allāh and half to Abū Ṭālib, my uncle.

“Gabriel descended at the time of ʿAlī’s birth and said: ‘O beloved of God, your Lord sends you peace and says to you: After congratulating you upon the birth of ʿAlī, I have strengthened you with your brother, minister, successor, and heir. Through him I have strengthened your arm, raised your rank, and elevated your remembrance. May God bless them both.’

“I rose immediately and found that Fāṭima bint Asad had given birth to ʿAlī in the Sacred House of God.

“By Him in whose hand is the soul of Muḥammad, he began with me the Books that God Almighty had revealed. He addressed me, and I addressed him with the words by which the prophets and their successors were addressed. Then he returned to his childhood state.

“This is the way of the Imams among his descendants: each one of them, at his birth, does what ʿAlī, peace be upon him, did.”

It is also narrated that God returned the sun to him and presented him with the vessel and the towel at the time of the morning prayer.

It is narrated from the Messenger of God, peace and blessings of God be upon him and his family, that he reported from God Almighty:

“I looked upon the earth and chose you from it as a prophet, and I derived a name for you from My Name. I am Maḥmūd and you are Muḥammad.

“Then I looked upon it a second time and chose ʿAlī from it, and derived a name for him from My Names. I am al-ʿAlī al-Aʿlā, and he is ʿAlī.

“And I created Fāṭima, al-Ḥasan, and al-Ḥusayn from your light and his.”

It is narrated that there were a number of people whose doors opened directly onto the mosque. One day the Prophet, peace and blessings of God be upon him and his family, said:

“Close these doors, except the door of ʿAlī.”

The Companions discussed this matter among themselves. The Messenger of God, peace and blessings of God be upon him and his family, said:

“By God, I did not close anything or open it myself. Rather, I was commanded regarding something, and I followed it.”

It is narrated from Jābir ibn ʿAbd Allāh al-Anṣārī that he said:

“Fāṭima, peace be upon her, came to the Messenger of God, peace and blessings of God be upon him and his family, and complained to him of hardship.”

He said to her:

“Do you know the position of ʿAlī with me? He sufficed me in my affairs when he was twelve years old. He struck with the sword before me and killed champions when he was seventeen. He relieved my anxieties when he was twenty. He forced open the gate of Khaybar when he was twenty-two, and fifty men were required to lift it.”

Jābir said:

“Fāṭima’s face became radiant, and her feet could scarcely carry her until she reached ʿAlī, peace be upon him, and told him.”

He said:

“Your having recognized all of God’s favor upon me is sufficient.”

As for his courage and striving in the way of God, when the persecution of the Messenger of God, peace and blessings of God be upon him and his family, and the Muslims became severe, the Prophet migrated to Medina, and the Muslims migrated with him. ʿAlī remained alone in Mecca. He lay upon the Messenger of God’s bed and was not intimidated by the multitude of enemies. He then left Mecca alone despite the intense hostility of the hypocrites and polytheists toward him.

Had God Almighty not endowed him with strength, he would have been shaken in that position among his enemies.

At the Battle of the Confederates, at the trench, tribes came against them, as God Almighty says:

“When they came upon you from above you and from below you, and when eyes swerved and hearts reached the throats, and you thought various thoughts about God. There the believers were tested and shaken with a severe shaking. When the hypocrites and those in whose hearts was disease said, ‘God and His Messenger promised us nothing but delusion.’”

The polytheists grew hopeful because of their great numbers. Quraysh horsemen rode forward, among them ʿAmr ibn ʿAbd Wudd, one of their famous warriors, and among them ʿIkrima ibn Abī Jahl.

They crossed the trench. ʿAmr ibn ʿAbd Wudd had marked himself so that he could be recognized. He stood with his son and called out:

“Is there anyone who will fight me?”

He then began taunting them, saying:

“Your paradise is supposedly gained by killing those among you who are killed. Will none of you come out against me?”

When the Messenger of God, peace and blessings of God be upon him and his family, heard his words, he called in a loud voice:

“Who will face ʿAmr?”

No one answered.

ʿAlī, peace be upon him, rose and said:

“I will, O Messenger of God.”

The Prophet remained silent.

Then he called a second time, but no one answered.

ʿAlī said:

“I will, O Messenger of God.”

The Prophet said:

“He is ʿAmr.”

Then he called a third time. No one answered.

ʿAlī said:

“I will, O Messenger of God.”

The Prophet permitted him to go.

ʿAlī went out to him immediately. The Messenger of God, peace and blessings of God be upon him and his family, said:

“All of faith has gone out against all of disbelief.”

ʿAlī said to him:

“I invite you to God and His Messenger.”

He said:

“I have no need of that.”

ʿAlī said:

“Then I invite you to single combat.”

He replied:

“O son of my brother, by God, I do not wish to kill you.”

ʿAlī said:

“By God, I wish to kill you.”

ʿAmr became angry when he heard these words. He leapt from his horse, killed it, and struck its face. Then he advanced toward ʿAlī.

They fought for a time. ʿAlī struck him a blow that killed him, then turned upon his son, Ḥul, and killed him.

Their cavalry fled in defeat and fell into the trench.

The Messenger of God, peace and blessings of God be upon him and his family, and the Muslims proclaimed takbīr.

Then God sent the wind against them, disorder fell among them, and they fled. God turned back those who disbelieved in their rage, having gained no good. God spared the believers from fighting through ʿAlī, and God is Strong and Mighty.

How much the Commander of the Faithful strove in jihad before the Messenger of God, beyond what the historians have recorded.

He appointed proofs and callers who summoned people to him. Among the first of them were:

ʿAbd Allāh ibn ʿAbbās, Muḥammad ibn Abī Bakr, Ḥujr ibn ʿAdī, Abū al-Ṭufayl ʿĀmir ibn Wāthila, Mālik ibn al-Ḥārith al-Ashtar, ʿAmr ibn al-Ḥamq al-Khuzāʿī, ʿAdī ibn Ḥātim, al-Aḥnaf ibn Qays, Ḥārith ibn Qulāma al-Saʿdī, Muslim ibn ʿAwsaja, Ṣaʿṣaʿa ibn Ṣūḥān, and Sharīk ibn al-Aʿwar.

Al-Ashʿath ibn Qays said:

“I heard the Commander of the Faithful, peace be upon him, say: ‘I have remained wronged ever since the Messenger of God, peace and blessings of God be upon him and his family, died.’”

I asked:

“What prevents you from seeking your right with your sword?”

ʿAlī, peace be upon him, said:

“What prevents me is the restraint of Hārūn ibn ʿImrān when he said to his brother Moses, peace be upon him:

‘I feared that you would say, “You have divided the Children of Israel and disregarded my word.”’

Moses, peace be upon him, had said to him:

‘I have seen my people follow someone other than you. Oppose them if you have supporters; but if you find no supporters, preserve your life and restrain your hand.’

“My brother, the Messenger of God, peace and blessings of God be upon him and his family, said the same to me, and I shall not oppose him. If I cast myself into death, what shall I say to him when I meet him? Will he not say to me, ‘Did I not tell you to preserve your life and restrain your hand?’”

There were also six reasons for the people’s failure to support him:

First: A group of Arabs had had their fathers, sons, and leaders killed by ʿAlī, peace be upon him, in the way of God. They were waiting for an opportunity to reveal the hidden hatred within their hearts.

Second: There was a group of apostates whom Islam had humiliated, and they were waiting for misfortune to befall the Muslims.

Third: A group of prominent men had been overcome by envy, which destroyed them. For that reason, they did not want prophethood and imamate to be united among Banū Hāshim. This arose from weakness in their religion.

Fourth: A group had been overcome by love of the world and had no certainty that God Almighty would one day recompense the community with reward and punishment.

Fifth: This was the largest group. They were the ones described as “rabble,” people who had no understanding; like grazing animals, they inclined with every wind. When gathered together they prevailed, but when dispersed they were not recognized.

Sixth: This was the smallest group. They were oppressed believing people. The best people of every age are the fewest in number and greatest in excellence.

These reasons are clearer than the sun to every person of insight and fairness.

Had ʿAlī, peace be upon him, opposed them with hostility, they would have turned back upon their heels, because most of them had only recently entered Islam.

It is narrated that a lengthy discussion took place between the Commander of the Faithful and ʿUmar ibn al-Khaṭṭāb. Among other things, ʿUmar said:

"How can Quraysh love you when you killed seventy of their greatest leaders? That is what you killed from Quraysh; what, then, of those from other tribes?"

It is narrated from the Messenger of God, peace and blessings of God be upon him and his family, that he said:

"You are the horseman of the Arabs, the killer of the breakers of allegiance, the unjust, and the renegades. You are my brother and the master of every believing man and woman. You are the Sword of God that does not miss, and you are my companion in Paradise."

When he found supporters against the breakers of allegiance, the unjust, and the renegades, he strove against them in the way of God and killed many with his sword.

Some people of knowledge have transmitted that there are two ways of conduct: the conduct of the Messenger of God, peace and blessings of God be upon him and his family, toward the polytheists, and the conduct of the Commander of the Faithful, peace be upon him, toward the monotheists who became heretics.

There are also two kinds of fighting: the fighting for the revelation (*tanzīl*) and the fighting for its interpretation (*taʾwīl*).

God Almighty singled out the Commander of the Faithful, peace be upon him, for both virtues, and none other among the Companions or relatives attained them.

God Almighty also showed him the future of the Khārijites during his fight against them.

When the Khārijites gathered and resolved to fight him, numbering four thousand, he was sitting when he saw a horseman approaching. He asked him:

"What news do you bring?"

The man said:

"When the people heard that you were near them, they crossed the Nahrawān."

ʿAlī said:

“Did you see them when they crossed?”

He said:

“Yes.”

ʿAlī said:

“By Him who sent Muḥammad, peace and blessings of God be upon him and his family, as a prophet with the truth, they shall not cross the Nahrawān, nor shall they cross as far as the Palace of Kisrā, until God kills them by my hand. Fewer than ten of them shall remain.”

And it happened exactly as the Commander of the Faithful had said.

When he returned to Kūfa after killing the Khārijites, during the month of Ramadan, he stood in the mosque, prayed two rakʿahs, then ascended the pulpit and delivered a fine sermon.

He then turned to his son al-Ḥasan, peace be upon him, and said:

“O Abū Muḥammad, how many days remain of this month of ours?”—meaning Ramadan.

He replied:

“Seventeen days.”

ʿAlī placed his hand upon his noble beard and said:

“When will its most wretched one be sent forth to dye this with this?”—meaning his noble head with his blood.

He then recited poetry:

“I desire his life, while he desires my death;
May your excuse be accepted from your beloved, concerning what I intend.”

The accursed ʿAbd al-Raḥmān ibn Muljam al-Murādī, may the curse of God be upon him, heard him.

Something came over him, and he came and stood before the Commander of the Faithful, saying:

“I seek your protection with God, O Commander of the Faithful. Here are my right and left hands before you. Cut them off, or kill me.”

ʿAlī said:

“How can I kill you when you have committed no offense against me? But did you once have a Jewish nurse?”

He said:

“Yes, O Commander of the Faithful.”

ʿAlī asked:

“Did she ever say to you one day, ‘O brother of the killer of the she-camel of Thamūd’?”

He said:

“Yes, O Commander of the Faithful.”

ʿAlī wept, mounted, and went to his home.

He used to say:

“Beware of the month of Ramadan; it is the chief of the months. Know that this year you will go on pilgrimage as a single row, and I shall not be with you.”

The narrator said: After his death, we understood that he had been speaking of himself, though we had not known it.

During that month, ʿAlī would break his fast one night at the home of his son al-Ḥasan, one night at the home of his son al-Ḥusayn, and one night at the home of ʿAbd Allāh ibn ʿAbbās. He would eat no more than three morsels.

He was asked about this, and he said:

“The command of God may come to me while my stomach is empty.”

When the night of the nineteenth of Ramadan came, he said:

“My heart bears witness that I shall be killed.”

He repeatedly went outside and looked toward the heavens, saying:

“By God, I have neither lied nor been lied to. This is the night of which I was promised.”

He would then return to his home and continue saying the same until dawn.

The explanation of this is that a group of the Khārijites gathered in Mecca and pledged themselves to kill the Commander of the Faithful ʿAlī, Muʿāwiya, and ʿAmr ibn al-ʿĀṣ, may the curse of God be upon them.

ʿAbd al-Raḥmān ibn Muljam al-Murādī, may the curse of God be upon him, said:

“I shall take care of ʿAlī for you.”

Al-Burak ibn ʿAbd Allāh said:

“I shall take care of Muʿāwiya for you.”

ʿAmr ibn Bakr al-Tamīmī said:

“I shall take care of ʿAmr ibn al-ʿĀṣ for you.”

They made a pact to carry this out and agreed to fulfill it. They set the date as the nineteenth night of Ramadan, then separated.

Ibn Muljam, may the curse of God be upon him, went until he reached Kūfa. He concealed his affair, fearing that something would become known about him.

He passed by a house in which there were several women. Among them he saw a woman named Quṭāma bint al-Aṣbagh al-Tamīmī, who was beautiful in appearance. He became enamored of her and clung to her.

He said:

“O woman, are you unmarried or do you have a husband?”

She said:

“I am unmarried.”

He said:

“Would you accept a husband who would not blame you?”

She said:

“Yes, but I have guardians, so I must consult them.”

He continued to pursue her. When he returned to her, she said:

“My guardians have refused to marry me to you except for three thousand dirhams, a servant, and a singing girl.”

He said:

“That is yours.”

She said:

“There is another condition.”

He asked:

“What is it?”

She said:

“The killing of ʿAlī ibn Abī Ṭālib.”

He recoiled and said:

“Woe to you! Who could kill ʿAlī, the foremost of horsemen?”

She said:

“Do not make much of the money. I have no need of it. But as for killing ʿAlī, he is the one who killed my father.”

He said:

“I cannot kill ʿAlī. But if you are satisfied with my striking ʿAlī with my sword just once, I will do that.”

She said:

“I accept. Leave your sword with me as a pledge.”

He handed his sword to her and departed.

She gave him a deadly poison.

Regarding this, the poet said:

“Three thousand, a servant, and a singing girl,
And the killing of ʿAlī with the keen-edged sword.

No bridal gift is more costly than Quṭāma,
And no killing is lower than the killing by Ibn Muljam.”

On the nineteenth night of Ramadan in the year 40 AH, the Commander of the Faithful, peace be upon him, went out for the dawn prayer.

There were some geese in his house. When he reached the middle of the house, they cried out at him.

ʿAlī said:

“Cries followed by lamentations.”

Al-Ḥasan said:

“O father, what is this omen?”

He said:

“My son, I am not taking it as an omen, but my heart bears witness that I shall be killed.”

He went out, called the adhān, and entered the mosque.

The accursed Ibn Muljam was that night at Quṭāma’s house. When she heard the adhān, she awoke and said:

“O brother of Murād, this is your time. Rise, go to him, fulfill our need, and return with your eyes cooled.”

She then handed him his sword.

He took it, entered the mosque, and threw himself into sleep.

When ʿAlī called the adhān, he awakened those who were sleeping, then went to his prayer place. He formed his intention and prayed the first rakʿah. When he prostrated, Ibn Muljam struck him upon his noble head. He then hastened away and fled from the mosque.

The people rushed toward him and said:

“The Commander of the Faithful has been killed!”

Al-Ḥasan, peace be upon him, stood for the prayer and led the people in two brief rakʿahs.

The accursed Ibn Muljam was captured. When he was brought before the Commander of the Faithful, the people began spitting in his face.

ʿAlī said:

“Woe to you! What compelled you to do what you did?”

He remained silent and did not answer.

ʿAlī said:

“The command of God was a decree already determined.”

He then ordered that he be imprisoned.

ʿAlī said:

“If I die, strike him only once.”

He also instructed that Ibn Muljam be fed from his own food.

When ʿAlī felt death approaching, he gathered his sons and gave them his final instructions.

He said to al-Ḥasan and al-Ḥusayn, peace be upon them:

“Carry me upon a bier. You two carry the rear of the bier and support the front. Then go to al-Gharyayn. You will see a white rock shining with light. Dig my grave there. You will find written upon it:

‘From what Noah, peace be upon him, stored away for ʿAlī ibn Abī Ṭālib, peace be upon him.’”

He then died.

They carried him, according to his instructions, in the depths of the night and buried him at al-Gharyayn, behind Kūfa, in the upper part of Najaf.

His burial place was concealed because of the hostility of the Umayyads toward the People of the House, peace be upon them.

It is narrated that Adam and Noah lie beside him, and that his noble shrine remained unknown except to his descendants and a small number of his close companions until God caused it to be revealed during the time of al-Rashīd.

There is an account concerning this.

ʿAḍud al-Dawla, one of the rulers of the Buwayhid dynasty, built his sacred shrine. ʿAḍud al-Dawla, may God have mercy upon him, died and was buried opposite the shrine.

Written upon his noble grave was the verse:

“And their dog stretched out its forelegs at the entrance.”

This was done out of humility before him because of the intensity of his love for him.

As for the two men who were with Ibn Muljam, may the curse of God be upon him: one of them struck Muʿāwiya ibn Abī Sufyān that night, but he survived. The man was captured and killed.

As for the other, he approached ʿAmr ibn al-ʿĀṣ that night, but ʿAmr had fallen ill and appointed a man named Khārija ibn Abī Ḥabība to lead the people in prayer in his place.

The man struck him, thinking that he was ʿAmr ibn al-ʿĀṣ, and killed him. Khārija died that day. The attacker was captured and killed, while ʿAmr ibn al-ʿĀṣ survived.

The Commander of the Faithful, peace be upon him, died leaving four free wives:

Umāma bint al-ʿĀṣ, whose mother was Zaynab, the daughter of the Messenger of God, peace and blessings of God be upon him and his family;

Laylā bint al-Masʿūd al-Tamīmī;

Asmāʾ bint ʿUmays al-Khathʿamī;

and Umm al-Banīn al-Kilābiyya.

He also had eighteen ummahāt awlād, and he did not marry another woman during the lifetime of Fāṭima, peace be upon her.

Among his children, those who left descendants were al-Ḥasan, al-Ḥusayn, and Muḥammad ibn al-Ḥanafiyya.

His death occurred on the night of the twenty-first of Ramadan in the year 40 AH.

His caliphate lasted four years and six months, because allegiance was pledged to him in Dhū al-Ḥijja, eighteen nights having passed from the month, in the year 35 AH.

The duration of his imamate, from the day on which the Messenger of God, peace and blessings of God be upon him and his family, explicitly designated him—namely the eighteenth of Dhū al-Ḥijja—until his death, was thirty years, six months, and twelve days.

His age was sixty-three years.

His name was ʿAlī and Ḥaydar, son of Abū Ṭālib ibn ʿAbd al-Muṭṭalib, extending through his grandfather to Abraham.

His kunyas were Abū al-Ḥasan, Abū Nūrayn, and Abū Turāb.

His titles included:

Commander of the Bees,
Lion of God,
Commander of the Faithful,
Master of the Successors,
the One Whose Head Is Bare and Whose Belly Is Full,
Leader of the Foremost and Radiant,
Righteous of the Believers,
Leader of the Muslims,
the Greatest Veracious One,
the Greater Discriminator,
Divider of Paradise and Hell,
the Clear Path,
and the Radiant Proof.

It is narrated that he has three hundred names in the Qur’an. Among them is the verse:

“Is one who stands upon clear proof from his Lord, followed by a witness from him…”

The “clear proof” is the Messenger of God, peace and blessings of God be upon him and his family, and the “witness” is ʿAlī, may the prayers of God be upon him and his purified family.

A Selection of Reports Concerning Imam al-Ḥasan ibn the Commander of the Faithful ʿAlī ibn Abī Ṭālib, may the prayers of God be upon them as long as the Easts and Wests remain

Imam al-Ḥasan, peace be upon him, was born in Medina on Tuesday, the fifteenth of Ramadan, in the third year after the Hijra, during the reign of Yazdajird, one of the Persian kings.

The Prophet, peace and blessings of God be upon him and his family, took charge of him, called the adhān in his ear, named him al-Ḥasan, sacrificed a ram on his behalf, and this became a customary practice. He shaved his head and gave charity equal to the weight of his hair in silver.

He was the person most resembling the Messenger of God, peace and blessings of God be upon him and his family.

It is narrated that he married seventy free women and possessed three hundred and sixty slave women, with whom he had relations and whom he subsequently emancipated.

His twelve male children were:

ʿAbd Allāh, al-Ḥasan, Zayd, ʿAmr, ʿAbd al-Raḥmān, Aḥmad, Ismāʿīl, al-Ḥasan al-Aṣghar—known as al-Muthannā—ʿAqīl, Bashīr, al-Qāsim, and al-Ḥusayn.

His only daughter was Umm al-Ḥasan.

His descendants continued through Zayd and al-Ḥasan al-Muthannā, the latter being the younger.

The inscription on his ring was:

“The truth passes.”

It is also said that it was:

“Honor belongs to God.”

It is narrated that the Prophet, peace and blessings of God be upon him and his family, came while carrying al-Ḥasan upon his shoulders.

One of those present said:

“What an excellent mount you have ridden, O boy.”

The Prophet replied:

“And what an excellent rider he is.”

He was a descendant of the Prophet.

A man asked:

“My master, which of the members of your household is most beloved to you?”

He said:

“Al-Ḥasan and al-Ḥusayn, after their father. They are my two fragrant plants in this world, and they are the masters of the youths of Paradise. Their father is better than the two of them.”

It is narrated that al-Ḥasan and al-Ḥusayn were playing with their grandfather until most of the night had passed.

It was a dark night.

The Prophet, peace and blessings of God be upon him and his family, said to them:

“Return to your mother.”

A flash of lightning appeared, and it continued illuminating their way until they entered upon Fāṭima, peace be upon her.

The Prophet was watching the lightning and said:

“Praise be to God who has honored us, the People of the House.”

He also said:

“Whoever loves the two of them has loved me, and whoever hates the two of them has hated me.”

There is sufficient guidance in this small amount for people of understanding.

It is narrated that one day the Commander of the Faithful, peace be upon him, came with his son al-Ḥasan, peace be upon him, leaning upon the hand of Salmān al-Fārisī.

He entered the Sacred Mosque, and a man of handsome appearance and fine clothing entered. He greeted the Commander of the Faithful, peace be upon him, sat down, and said:

“O Commander of the Faithful, I ask you about three matters. If you inform me about them, I will know that those people have usurped your rightful position and that they are not believers, either in this world or the Hereafter. If the answer is otherwise, I will know that you and they stand on equal footing.”

ʿAlī said:

“Ask whatever you wish.”

The man said:

“Tell me: when a man sleeps, how does his soul depart? How does a man remember and forget? And how does a man’s child resemble his paternal uncles and maternal uncles?”

The Commander of the Faithful turned to al-Ḥasan and said:

“O Abū Muḥammad, answer him.”

Al-Ḥasan said:

“As for what you have asked about—when a person sleeps, where does his soul go? His soul remains attached to the wind, and the wind is attached to the air, until the time when its companion moves into wakefulness.

“If God Almighty permits that soul to return to its companion, the soul draws the wind, and the wind draws the air, and the soul returns and settles within the body of its companion.

“But if God Almighty does not permit that soul to return to its companion, the air draws the wind, and the wind draws the soul, and it does not return to its companion until the time when he is raised alive.

“As for what you mentioned concerning remembering and forgetting: the heart of a man is like a vessel, and upon the truth there is a covering. If, at that time, he sends blessings upon Muḥammad and the family of Muḥammad, peace and blessings be upon them, that covering is removed from the truth, the heart becomes illuminated, and the man remembers what he had forgotten.

“But if he does not send blessings upon Muḥammad and the family of Muḥammad, that covering closes over the truth, the heart becomes dark, and the man forgets what he had remembered.

“As for what you mentioned concerning the child who resembles his paternal or maternal uncles: when a man approaches his wife and has intercourse with a tranquil heart, calm veins, and a body free from agitation, the semen settles. If, during its movement, it falls upon one of the veins, then if it falls upon a vein belonging to the paternal uncles, the child resembles his paternal uncles; and if it falls upon a vein belonging to the maternal uncles, the child resembles his maternal uncles.”

The man said:

“I bear witness that there is no god but God, I bear witness that Muḥammad is the Messenger of God, and I bear witness that you are the successor of the Messenger of God.”

He then rose and departed.

The Commander of the Faithful said to his son al-Ḥasan:

“Follow the man and see where he is going.”

Al-Ḥasan went after him.

He said:

“No sooner had the man placed his feet outside the mosque than I lost sight of where he had gone from the earth. I returned to the Commander of the Faithful and told him what had happened.”

He said:

“He is al-Khiḍr, O Abū Muḥammad.”

It is narrated that Imam al-Ḥasan, peace be upon him, appointed proofs and callers to the oneness of God and to clarifying the mysteries of the Law and the Qur’an.

They were:

Aṣbagh ibn Nubāta, Jābir ibn ʿAbd Allāh al-Anṣārī, Saʿd ibn al-Musayyib, Qāsim ibn Muḥammad ibn Abī Bakr, Ḥabīb ibn Muḥammad, Yaḥyā ibn Umm al-Ṭawīl, Yaḥyā ibn ʿUqba, Kumayl ibn Ziyād, ʿAbd Allāh ibn Sinān, Muḥammad ibn Ḥudhayfa al-Yamān, ʿUtba ibn Rabīʿa, and Yūnānī al-Aslamī.

May God have mercy upon them all.

He, peace be upon him, was betrayed by his army when he marched against Muʿāwiya. They plundered everything in his tent, pulled the carpet out from beneath him, and one man sprang upon him and stabbed him in the thigh with a broad-headed arrow, causing it to bleed.

He, peace be upon him, reconciled with the accursed Muʿāwiya while restraining his anger, and renounced the world just as his father had renounced it.

It is narrated that Sufyān ibn Layl al-Khārijī called out to al-Ḥasan ibn ʿAlī, peace be upon him:

“O humiliator of the believers and blackener of their faces!”

Imam al-Ḥasan, peace be upon him, said:

“Woe to you, O Khārijī. Do not rebuke me. What compelled me to do what I did was your turning toward Muʿāwiya, your stabbing me, and your plundering my possessions.

“When you marched to Ṣiffīn, your religion was the leader of your worldly interests. Today your worldly interests have become the leader of your religion.

“Woe to you, O Khārijī. I saw that the people of Kūfa were a people who could not be trusted. Only one who is humiliated would be deceived by them. None of them agrees with another’s opinion.

“My father encountered difficult affairs from them. It is the quickest of lands to be ruined, and its people are those who divided their religion and became sects.

“I did not humiliate the believers. Rather, I disliked destroying them and exterminating them.”

Jābir ibn ʿAbd Allāh, may God be pleased with him, said:

“As for what you saw from Imam al-Ḥasan, peace be upon him, in making peace with Muʿāwiya, this was extremely difficult for his close companions, and I was one of them. I came to him and reproached him.”

He said:

“O Jābir, do not reproach me. The Messenger of God, peace and blessings of God be upon him and his family, spoke the truth when he said:

‘Through this son of mine, God will reconcile two great factions of the Muslims.’”

I said:

“That has not healed my heart. This is not reconciliation with Muʿāwiya; this is the destruction and humiliation of the believers.”

He placed his hand upon my chest and said:

“You have doubted and said such things? Would you like me to make the Messenger of God bear witness to this, so that you may hear it from him yourself?”

I was astonished by his words when suddenly I heard him, and the earth beneath our feet split open. The Messenger of God, ʿAlī, Jaʿfar, and Ḥamza emerged from it.

I sprang up, frightened and terrified.

Al-Ḥasan, peace be upon him, said:

“O grandfather, this is Jābir, who has reproached me for what you know.”

The Prophet, peace and blessings of God be upon him and his family, said:

“You will not be a believer until you submit to your Imam and do not oppose them. Submit to what my son al-Ḥasan has done, for the truth lies therein. Through what he did, he protected the best of the Muslims from oppression. He did not do it except by the command of God and my command.”

I said:

“I submit, O Messenger of God.”

He then rose into the air, with Ḥamza, Jaʿfar, and ʿAlī, may the prayers of God be upon them. I continued looking at them until a gate of heaven opened for them and they entered it, Muḥammad, peace and blessings of God be upon him and his family, leading them.

It is narrated that he, peace be upon him, died in the year 51 AH by poison.

The reason for this was that his wife, Jaʿda bint al-Ashʿath al-Kindī, was offered ten thousand dinars—and according to another report, ten thousand dirhams—by the accursed Muʿāwiya ibn Abī Sufyān, along with ten estates from the cultivated lands of the outskirts of Medina and the rural lands of Kūfa. He promised her that he would marry her to his son Yazīd, may the curse of God be upon him.

She desired this from him and preferred the death of al-Ḥasan so that she might inherit from him and so that he would not divorce her, thereby burdening her with the disgrace of divorce.

She therefore gave him that poison.

It took effect, and he remained severely ill for forty days.

He then entrusted the affair to his brother Imam al-Ḥusayn, peace be upon him, appointed him to the position in which God Almighty and His Messenger had placed him, and explicitly designated him before his followers as the one who would take his place after him.

Among his instructions was that he should bury him with the Messenger of God, peace and blessings of God be upon him and his family, provided that no one opposed this. If anyone did oppose it, he was to abandon the matter and bury him in the cemetery beside his mother, Fāṭima, peace be upon her.

When he died, his brother al-Ḥusayn, peace be upon him, took charge of him and intended to bury him beside his grandfather, peace and blessings of God be upon him and his family.

ʿĀʾisha rode upon the mule of Marwān ibn al-Ḥakam, may the curse of God be upon him, and hastened toward him before he entered the Sacred Precinct. She prevented him from doing so, and the rabble gathered against him.

He therefore returned with him and buried him at al-Baqīʿ.

ʿAbd Allāh ibn al-ʿAbbās, may God be pleased with him, said to her:

“O Ḥumayrāʾ, how many days have we had from you—one day upon a camel and one day upon a mule?”

This occurred during the time of Muʿāwiya, in Ṣafar of the aforementioned year.

His lifespan was forty-nine years.

He lived nine years with his grandfather, the Messenger of God, peace and blessings of God be upon him and his family; thirty years with his father; ten years after his father; and nine years and seventy-five days with his mother, Fāṭima al-Zahrāʾ.

His kunyah was Abū Muḥammad.

His titles were al-Zakī, al-Ṭayyib, Master of the Youths of Paradise, al-Sibṭ, and al-Mujtabā.

The duration of his imamate was nine years, six months, and thirteen days.

His children were:

Muḥammad al-Akbar, by whom he was known by his kunyah, and al-Ḥasan ibn al-Ḥasan; their mother was Khawla bint Manẓūr.

Muḥammad al-Aṣghar, Jaʿfar, Ḥamza, and Fāṭima; their mother was Umm Kulthūm bint al-Faḍl ibn ʿAbbās ibn ʿAbd al-Muṭṭalib.

Zayd, Umm al-Ḥasan, and Umm al-Khayr; their mother was Bashīr bint Abī Masʿūd al-Anṣārī.

Ismāʿīl and Yaʿqūb; their mother was Jaʿda bint al-Ashʿath, who poisoned him—may God curse her.

Al-Qāsim, Abū Bakr, and ʿAbd Allāh, who were killed with al-Ḥusayn, peace be upon him, at al-Ṭaff; their mother was an umm walad named Jumāna.

Ḥusayn al-Afram, ʿAbd al-Raḥmān, and Umm Salama; their mother was an umm walad named Ṣanʿā.

ʿUmar, whose mother was an umm walad;

Umm ʿAbd Allāh, who was the mother of Abū Jaʿfar Muḥammad ibn al-Bāqir;

and Ṭalḥa, whose mother was Umm Isḥāq bint Ṭalḥa.

ʿAbd Allāh al-Aṣghar, whose mother was a daughter of Sabʿ ibn ʿAbd Allāh.

Selected Reports about Imam al-Husayn ibn Commander of the Faithful ʿAlī ibn Abī Ṭālib, the prayers of God be upon them

It is related that he was born in Medina on the fifth of Shaʿbān, in the fourth year after the Hijra. The more correct view, however, is that he was born after three nights had passed of Shaʿbān. His gestation lasted six months, and no child born after a six-month gestation lived other than him and Jesus son of Mary, peace be upon him. This was during the reign of Yazdegerd ibn Shahriyar, one of the Persian kings. The Prophet, peace and blessings of God be upon him and his family, took care of him; he recited the call to prayer in his right ear and the iqāma in his left ear, sacrificed a ram for his ʿaqīqah, and named him Husayn.

It is related from the Prophet, peace and blessings of God be upon him and his family, that he said: "God, Mighty and Glorious, gave me glad tidings concerning the conception and birth of al-Husayn, and He consoled me concerning his killing and the calamity that would befall him." When Fāṭima, peace be upon her, was informed of this, she disliked the pregnancy and his birth. Then God, Mighty and Glorious, revealed: **"His mother bore him unwillingly and gave birth to him unwillingly, and his bearing and weaning are thirty months"** [Qur'an 46:15], and: **"The nursing of a child is two complete years for whoever wishes to complete the nursing."**

He had four male children: ʿAlī al-Akbar, who was Imam Zayn al-ʿĀbidīn; ʿAlī al-Awsaṭ; ʿAlī al-Aṣghar; and ʿAbd Allah, the two latter of whom were martyred with him. It is also related that they were six: the four mentioned above, together with Muhammad and Jaʿfar. His daughters were Zaynab, Sakīna, and Fāṭima. His descendants continued through Imam ʿAlī Zayn al-ʿĀbidīn.

The inscription on his ring was: **"The seeker of this world wearies."** It is also said that it was: **"God shall accomplish His command."**

The marriage of al-Husayn to Shāh Zanān, daughter of the Persian king

It is related concerning his marriage to Shāh Zanān, daughter of Kisrā, that when Persian captives arrived from Iraq in Medina, ʿUmar ibn al-Khaṭṭāb wanted to sell the women and assign ten men from among their men to the Arabs.

ʿAlī ibn Abī Ṭālib, peace be upon him, said: "The Prophet, peace and blessings of God be upon him and his family, said: 'Honor the noble person of every people, even if he differs from you. These Persians are noble and wise. They have submitted peacefully to us and have shown a desire for Islam. I will not surrender my right, nor the right of my son, to you; rather, I have emancipated them for the sake of God, Mighty and Glorious.'"

The Muhājirūn and Anṣār said: "We have given our rights concerning them to you, O brother of the Messenger of God."

He said: “O God, they have given them, and I have accepted [their gift] and emancipated them.”

When this reached ʿUmar ibn al-Khaṭṭāb, he said: “ʿAlī ibn Abī Ṭālib has preceded us in this matter and overturned my decision concerning the foreigners. Come, let us go to him.”

They came to him, and ʿUmar said: “O Abū al-Ḥasan, what has caused you to reject our view?”

He repeated the report he had narrated from the Prophet, peace and blessings of God be upon him and his family, and explained what he knew of the Persians and their inclination toward Islam.

ʿUmar said: “I have given them to you. May God grant you what you have given, O Abū al-Ḥasan.”

ʿAlī said: “O God, bear witness to their gift, my acceptance of it, and my emancipation of them.”

A number of Quraysh, Muhājirūn, and Anṣār then desired the daughters of kings among them so that they might marry them.

The Commander of the Faithful said: “Give them the choice, and do not harm them.”

Most of the people pointed to Shāh Zanān, daughter of Yazdegerd, one of the Persian kings, who was the foremost lady among the Persian women. She was given the choice and addressed from behind a veil in the presence of the aforementioned assembly.

They said: “O noblewoman of her people, to whomsoever among those who have spoken to you: are you pleased with the husband?”

She remained silent.

He, peace be upon him, said: “Her silence is her consent. Propose to her and marry her.”

ʿUmar said: “May I not live in a land in which Abū al-Ḥasan is not present.”

They repeated the matter of giving her the choice.

She said: “I am not one who would turn away from the radiant light and the shining meteor—al-Husayn, peace be upon him—if I am given the choice.”

The Commander of the Faithful said to her: “You have only been given the choice so that you may be pleased. Whom will you appoint as your guardian?”

She said: “You, O Abū al-Ḥasan.”

He then said to Ḥudhayfa al-Yamān, who was the senior man in the gathering: “Propose, O Ḥudhayfa.”

Ḥudhayfa proposed, and he married her to al-Husayn, peace and blessings be upon him and his family.

His dāʿīs and proofs

Al-Husayn, peace be upon him, shared his wealth with his brother al-Ḥasan twice. He appointed proofs and dāʿīs to call people to the oneness of God and to clarify the mysteries of the Sharīʿa and the Qur’an. They were:

Ṣudayr al-Ṣayrafī, Muḥammad ibn Abī Zaynab, Jābir ibn Qandī, Rashīd al-Hijrī, Khālid ibn Maʿmar, ʿAṭiyya ibn Bishr, ʿAbd Allah ibn Hāshim, Mirqāl ibn al-Minhāl, ʿAbd Allah ibn ʿUqayl, Hānī ibn ʿUrwa, Ibrāhīm al-Muʿallā, and Abū Ibrāhīm al-Hamdānī.

A report concerning al-Husayn from Jābir al-Juʿfī

Jābir al-Juʿfī relates, tracing the report back to al-Husayn, peace be upon him, who said:

“One day I entered upon my grandfather, the Messenger of God, peace and blessings of God be upon him and his family. He embraced me and kissed me between my eyes. Then he sighed deeply and his eyes filled with tears. He said:

‘May I be your ransom, my son Ibrāhīm. O slain one at the hands of the wicked! To God I complain of the enormity of my calamity concerning you.’

I was three years old at the time. When I heard his words, I began to cry.

He said to me: ‘Do not cry, O Husayn. May God make you and me rejoice through you. O Husayn, I shall tell you what I heard before: God, Mighty and Glorious, created you from a light that will never be extinguished, and from a countenance that will never perish. From your loins He created righteous Imams, and He placed in you and in them the decree of destiny and the order of every order.’

After hearing these words, I was never again saddened.”

The heavens wept for al-Husayn

It is related that when al-Husayn, peace be upon him, was killed, the heavens wept, and their weeping was the redness at their edges. This redness seen in the twilight had not existed until al-Husayn, peace be upon him, was killed.

It is also said that when al-Husayn was killed, the sky rained blood.

The punishment of the killer of al-Husayn

It is related that the Messenger of God, peace and blessings of God be upon him and his family, said:

"The killer of al-Husayn is in a coffin of fire. Upon him is half the punishment of the inhabitants of the world. His hands are bound with chains of fire, and he is overturned headfirst into the Fire until he reaches the bottom of Hell. He has an odor from which the people of the Fire themselves seek refuge with their Lord because of its foulness. Whenever his skin is burned through, God, Mighty and Glorious, replaces the skins so that he may taste the painful punishment. He is given boiling water to drink. Woe to him from the punishment of God."

The Prophet, peace and blessings of God be upon him and his family, also said:

"Moses son of ʿImrān asked his Lord. He raised his hands and said: 'My brother Aaron has died, so forgive him, O Lord.'

God, Mighty and Glorious, revealed to him: 'O Moses, if you were to ask Me concerning the first and the last of people, I would answer you, except concerning the killer of al-Husayn, for I shall take vengeance upon him and punish him.'"

The events leading to Karbalāʾ

The historians relate that Muʿāwiya ibn Abī Sufyān, may God curse him, appointed his son Yazīd as his successor. Yazīd then wrote a letter to ʿUtba ibn Abī Sufyān, who was governor of Medina at that time, urging him to obtain the pledge of allegiance from al-Husayn.

Events occurred between al-Husayn and ʿUtba that necessitated his leaving Medina and travelling toward Mecca—may God honor it. He remained there.

News then reached the people of Kufa that Muʿāwiya had died and that Yazīd had succeeded him. A large group of them agreed together and wrote to al-Husayn, inviting him to come to them and pledging themselves, their persons, and their wealth to support him. They went to great lengths in this matter.

Their letters continued to arrive, numbering approximately one hundred and fifty, urging him to come to them. The last letter he received came from a group of their leading men through a messenger. It read:

In the name of God, the Most Merciful, the Compassionate.

To al-Husayn ibn ʿAlī ibn Abī Ṭālib, peace be upon him, from his followers and the followers of his father:

Peace be upon you. As for what follows: the people are waiting for you, and they have no opinion concerning anyone other than you. So hasten, hasten, O son of the Messenger of God.

Peace be upon you, and the mercy and blessings of God.

He wrote them a reply and sent his cousin Muslim ibn ʿAqīl, may God's pleasure be upon him, to them.

Muslim departed and reached them. Events then took place that became widely known, among them their obedience and pledge of allegiance to al-Husayn, peace be upon him. Muslim ibn ʿAqīl subsequently wrote a letter describing the situation.

It happened that al-Husayn, peace be upon him, prepared himself and set out for Iraq with his family and children, heading toward Kufa.

At that time, Nuʿmān ibn Bashīr was governor of Kufa. He wrote to Yazīd ibn Muʿāwiya, may God curse him, informing him of the gathering of the followers around Muslim ibn ʿAqīl and that he had taken the pledge of allegiance to al-Husayn ibn ʿAlī.

When the letter reached Yazīd, he dispatched ʿUbayd Allah ibn Ziyād to Kufa.

When Ibn Ziyād approached Kufa, he disguised himself rather than entering during the day. He entered at night. The people thought that he was al-Husayn, peace be upon him, because he entered from the direction of the desert wearing the clothing of the people of the Hijaz.

As he passed groups of people, he greeted them, and they had no doubt that he was al-Husayn. They walked before him saying:

"Welcome, O Messenger of God! You have arrived at the best possible arrival!"

ʿUbayd Allah saw their joy at the coming of al-Husayn. This displeased him. He investigated their affairs while remaining silent.

When he entered the governor's palace and morning came, all the people gathered before him. He threatened them and sent spies until he discovered Muslim ibn ʿAqīl. He killed him.

News of this reached al-Husayn while he was on the road. The decree had already come to pass concerning what was destined to occur, and he did not turn back because of what he had heard concerning Muslim.

He left Mecca on Tuesday, in Dhu al-Ḥijja, accompanied by **seventy**—and it is written in another reading **eighty-two**—of his family and followers.

As they travelled, the poet al-Farazdaq met him on the road and greeted him.

Al-Husayn said to him: "Where have you come from, O Farazdaq?"

He said: “From Kufa.”

Al-Husayn asked: “How did you leave its people?”

He replied: “I left their hearts with you, but their swords are with the Umayyads. The people of religion have become few.”

Two stages from Kufa, al-Ḥurr ibn Yazīd al-Riyāḥī met him with one thousand horsemen from the forces of ʿUbayd Allah ibn Ziyād.

He confronted al-Husayn and said:

“The governor, ʿUbayd Allah, ordered me not to part from you and to bring you to him. By God, I dislike that God should test me with anything concerning you.”

Al-Husayn, peace be upon him, said:

“I did not come to this land until its people wrote to me and their messengers came to me asking me to come. If you remain upon your pledge and upon what you wrote in your letters, I will enter your land. Otherwise, I shall return from where I came.”

Al-Ḥurr said:

“By God, I know nothing of these letters or messengers, and I cannot return to Kufa at this moment. Take another road and return wherever you wish. I shall write to Ibn Ziyād that al-Husayn departed from me on the road and that I was unable to stop him.”

Al-Husayn therefore took another road rather than the main route, intending to return toward the Hijaz.

He and his companions travelled until morning, when al-Ḥurr and his army appeared before them again.

Al-Husayn said: “What has happened? Where do you intend to take us?”

He replied:

“A letter from Ibn Ziyād has reached me, in which he has issued stricter orders concerning you. He has also sent someone to watch over your affair. There is now no way for me to separate from you. I must bring you to him.”

The discussion between them continued for some time.

Al-Husayn and those with him then departed until they reached Karbalāʾ on the second day of Muḥarram.

He said:

“This is Karbalāʾ—the place of distress and tribulation. This is where our riding animals will be made to kneel, where our men will be killed, our blood shed, and our women plundered.”

Al-Ḥurr camped opposite him and wrote to Ibn Ziyād, informing him that al-Husayn had settled in the land of Karbalāʾ.

Ibn Ziyād wrote to al-Husayn:

“As for what follows: it has reached me, O Husayn, that you have settled in Karbalāʾ. Yazīd ibn Muʿāwiya has written to me ordering me to kill you and those with you, or that you submit to my authority and the authority of Yazīd.”

When the letter reached al-Husayn and he read it, he said to the messenger:

“He has no answer from me.”

The messenger returned and informed Ibn Ziyād.

Ibn Ziyād became enraged, gathered the people, and prepared the armies. He appointed ʿUmar ibn Saʿd ibn Abī Waqqāṣ, may God curse him, as commander of the army. Ibn Ziyād had previously appointed him governor of al-Ray and its surrounding territories.

ʿUmar ibn Saʿd initially refused to go out to fight al-Husayn.

Ibn Ziyād said to him:

“Either you go out, or you return to me the letter by which I appointed you governor of al-Ray.”

ʿUmar ibn Saʿd chose the governorship of al-Ray and went out to fight al-Husayn with the army.

Ibn Ziyād continued sending troops until twenty-two thousand two hundred horsemen and infantry had gathered under ʿUmar ibn Saʿd.

The first to go out was Shimr ibn Dhī al-Jawshan, may God curse him, with four thousand men. They travelled until they reached the bank of the Euphrates and prevented al-Husayn and his companions from reaching the water.

Ibn Ziyād then wrote to ʿUmar ibn Saʿd, urging him to fight al-Husayn and prevent him from accessing the water.

The situation therefore became increasingly difficult for them, and their thirst intensified.

Yazīd ibn al-Ḥusayn al-Hamdānī, one of al-Husayn’s companions and an ascetic, said:

“O son of the Messenger of God, permit me to go to this tyrant, ʿUmar ibn Saʿd, and speak to him about the water, perhaps he will desist.”

He said: “That is for you to decide.”

Al-Hamdānī went to ʿUmar ibn Saʿd and entered without greeting him.

He said:

“O man of Hamdān, what prevents you from greeting me? Are you not a Muslim who knows God and His Messenger?”

He replied:

“If you were a Muslim, you would not have gone out against the descendants of God’s Messenger intending to kill them. Here is the Euphrates from which dogs and swine drink, while this al-Husayn, his family, and his women are dying of thirst. You have prevented them from reaching the water and refuse to allow them to drink from it, yet you claim to be a Muslim who knows God and His Messenger.”

ʿUmar ibn Saʿd lowered his head and said:

“By God, O man of Hamdān, I know its sanctity, but I cannot bring myself to abandon the governorship of al-Ray.”

Yazīd ibn al-Ḥusayn returned to al-Husayn and said:

“O son of the Messenger of God, he has accepted that you, your family, and your followers be killed in exchange for the governorship of al-Ray.”

When al-Husayn became certain that the people intended to fight him, he ordered them to dig a trench-like ditch around him, leaving only one side open so that the fighting would come from that direction.

ʿUmar ibn Saʿd then advanced with his army, surrounding al-Husayn. They attacked him and killed his men and companions. A full account of this would be lengthy.

At that point al-Husayn cried out:

“Is there anyone to help us? Is there anyone to defend the sanctity of the Messenger of God, peace and blessings of God be upon him and his family?”

Al-Ḥurr ibn Yazīd al-Riyāḥī rode toward him and said:

“O son of the Messenger of God, I was the first person to come out against you. Command me to be the first person killed before you, so that perhaps I may attain the intercession of your grandfather.”

He then charged the enemy and continued fighting until he was killed as a martyr.

The fighting intensified until all of al-Husayn’s companions had been killed, leaving him alone.

He was weakened by wounds, while arrows struck him from every direction and every place. Shimr, may God curse him, urged the people to kill him and stood between him and his family.

Al-Husayn cried:

“O followers of Satan! If you have no religion and do not fear the Return, then be free men and return to your good character if you are Arabs. Keep your ignorant and foolish ones from attacking my women, for the women have not fought you.”

Shimr, may God curse him, said:

“Leave the women alone and attack him himself.”

Then Shimr said to his companions:

“Woe to you! What are you waiting for? Look at the man: wounds have weakened him, and arrows have struck him.”

They sent spears toward him and stabbed him, causing him to fall to the ground.

ʿUmar ibn Saʿd stood over him and said to his companions:

“Get down to him and sever his head between his shoulders.”

A group of men descended, each looking at him and then retreating in fear, until Shimr, may God curse him, descended and severed his noble head.

Afterward he entered upon his family and plundered them.

This occurred on the tenth day of Muḥarram, a Friday after midday. It is also said that it occurred on Monday, in the year 60 after the Hijra.

The family of al-Husayn and his son ʿAlī Zayn al-ʿĀbidīn, peace be upon him, were placed upon camels without saddles or coverings and taken to Ibn Ziyād. He transported them through various lands and then took them to Yazīd ibn Muʿāwiya, may God curse him. What occurred there is well known in the books.

The age and titles of al-Husayn

His lifespan was **fifty-nine years and several months**.

He was with his grandfather, peace and blessings of God be upon him and his family, for eight years and several months; with his father after his grandfather for thirty years; with his brother after his father for ten years; and he lived after his brother, Imam al-Ḥasan, for eleven years and several months. He was killed at Karbalāʾ in Muḥarram.

It is said that he was born on Thursday, and it is also said on Tuesday, on the third day of the blessed month of Shaʿbān in the fourth year after the Hijra.

His kunya was **Abū ʿAbd Allah**.

His titles were **the Martyr (al-Shahīd), the Grandson (al-Sibṭ), Master of the Youth of Paradise, the Good (al-Ṭayyib), and the Pure (al-Naqī).**

His period of imamate was **eleven years, six months, and seven days**.

His children numbered six.

It is also said that **nineteen members of his family** were killed alongside Imam al-Husayn, peace be upon him.

Seven were sons of ʿAlī ibn Abī Ṭālib: **al-ʿAbbās, ʿAlī, ʿAbd Allah, Jaʿfar, ʿUthmān, ʿAbd Allah, and Abū Bakr.**

Two were sons of al-Husayn: **ʿAlī al-Aṣghar and ʿAbd Allah, the infant who was killed by an arrow.**

Three were sons of al-Ḥasan: **al-Qāsim, Abū Bakr, and ʿAbd Allah.**

Two were sons of ʿAbd Allah ibn Jaʿfar al-Ṭayyār: **Muḥammad and ʿAwn.**

Three were sons of ʿAqīl: **ʿAwn, ʿAbd al-Raḥmān, and Jaʿfar.**

Two were sons of Muslim ibn ʿAqīl: **ʿAbd Allah and ʿUbayd Allah.**

These were the nineteen members of the Ahl al-Bayt, peace be upon them.

Selected Reports about Imam ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn, the blessings of God be upon him and his family

ʿAlī Zayn al-ʿĀbidīn, peace be upon him, was born in Medina on Sunday, the fifth of Shaʿbān, in the year **33 after the Hijra**, during the reign of ʿUthmān, may God curse him.

On the day his father was killed, he was twenty-eight years old. When his grandfather ʿAlī ibn Abī Ṭālib was killed, he was eight years old. When his uncle al-Ḥasan died, he was seventeen.

It is related that he had sixteen children, nine of them male:

Imam Muḥammad al-Bāqir, Zayd who was crucified at al-Kunāsa in Kufa and was the Imam of the Zaydiyya, ʿAbd Allah al-Bāhir, ʿUbayd Allah, al-Ḥasan, al-Ḥusayn al-Aṣghar, ʿAlī al-Akbar, ʿAlī al-Aṣghar, and ʿUmar al-Ashraf.

He had seven daughters.

His wife was Fāṭima, daughter of Imam al-Ḥasan, peace be upon him. His descendants continued through six: Imam Muḥammad al-Bāqir, Zayd the crucified, ʿUmar al-Ashraf, ʿAbd Allah al-Bāhir, al-Ḥusayn al-Aṣghar, and ʿAlī al-Akbar.

The inscription on his ring was:

"Patience is glory."

It is also said that it read:

"The wretchedness and disgrace of the killer of al-Husayn."

The young Zayn al-ʿĀbidīn and Bahlūl

It is related from Bahlūl, may God's mercy be upon him, that he said:

"I set out on pilgrimage to the Sacred House of God. While I was in one of the streets of Kufa, I saw children playing with walnuts and almonds. Among them was a boy whose tears were flowing down his cheeks like fresh pearls.

"I approached him and said: 'Why are you crying, my son? I will buy you some walnuts and almonds so that you can play with the children.'

"He could not restrain himself. He raised his head toward me and said:

'O man of little understanding, were we created for play?'

"I said: 'Then why were we created?'

"He said: 'For work and worship. This is what God, Mighty and Glorious, says: "We did not create the heavens and the earth and what is between them in play." And He says: "I did not create jinn and mankind except that they should worship Me. I do not desire provision from them, nor do I desire that they feed Me."'

"I said: 'My son, although you are so young, I see that you possess wisdom and knowledge. Give me some admonition.'

"He then composed the following verses:

I see this world preparing to depart,
Rolling up its sleeves and hastening on.

O one deceived by this world, slow down!
Will you not take hold of yourself with restraint?

Death and the vicissitudes of this world
Race one another toward the young man.

This world does not remain for any living person,
Nor does any living person remain for this world.

“Then he looked toward the sky, raised both hands toward it, and tears flowed down his cheeks as he recited:

O You to Whom the one who supplicates turns,
O You upon Whom reliance is placed,

Forgive a servant who has come
With every error and every slip.

“Then he fell unconscious onto his face.

“I raised his head onto my lap and wiped the dust from his face. When he regained consciousness, I said:

‘My son, I see that you are still a young boy. Nothing has yet been written against you or in your favor.’

“He said:

‘Be quiet, Bahlūl. I saw my mother lighting firewood in the house. Large pieces of wood only catch fire through the small pieces, and I fear that I may be among the small pieces of wood destined to become the embers of Hell.’”

Zayn al-ʿĀbidīn, peace be upon him, displayed his asceticism, virtue, devotion, and worship even while he was young. God eventually entrusted him with the office of imamate after his father.

Imam al-Husayn, peace be upon him, did not travel to al-Ṭaff to meet the enemies of God and the oppressors until he had gathered the foremost of his followers and explained to them the virtue of his son ʿAlī Zayn al-ʿĀbidīn, informing them that he would succeed him in his position.

He also informed them of what his father ʿAlī ibn Abī Ṭālib had entrusted to him, which he had received from the Messenger of God, peace and blessings of God be upon him and his family, from what his Lord had revealed to him.

He made his brother Muḥammad ibn ʿAlī, known as Ibn al-Ḥanafiyya, a concealed repository and proof for his son Imam ʿAlī Zayn al-ʿĀbidīn, peace be upon him.

Whenever Muḥammad ibn ʿAlī encountered one of the virtuous followers and feared for the secret, he would direct him toward Imam Zayn al-ʿĀbidīn, saying:

“He is my Imam, your Imam, and the Imam of the believers.”

Muḥammad remained with his nephew Zayn al-ʿĀbidīn out of fear for him from the oppressors and as a matter of precaution against the accursed and hostile Umayyads.

Muḥammad did not depart this world until he had handed the imamate over to its rightful people and established it in its proper place.

ʿAlī ibn al-Ḥusayn, peace be upon him, then remained concealed for reasons of precaution and devoted himself to worship.

He was called **Dhū al-Thafanāt** because the places of prostration on his body became like the calluses on a camel’s knees.

He would fast during the day, spend the night in worship, and pray **one thousand rakʿahs every day and night**.

Every night he would give in charity whatever remained beyond the food required by himself and his family.

It is said that there were several houses in Medina to which he would send their provisions, and that his provision reached one hundred houses, with several people in each house.

Whenever he stood for prayer, his complexion would change and he would begin to tremble.

Sometimes someone unfamiliar with his condition would ask him about it, and he would say:

“I am about to stand before a mighty King.”

When he stood in prayer, he occupied himself with nothing else and heard nothing because of his absorption in prayer.

One night one of his children fell and broke his hand. The people of the household cried out, the neighbors came, and a bonesetter was brought. The bonesetter set the child’s hand while the child cried from pain.

None of this was heard by him.

When morning came, he saw the child with his hand tied to his neck and said:

“What is this?”

They informed him of what had happened.

His father Muḥammad al-Bāqir's account of his worship

It is related from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, that he entered upon him and saw him in a condition that moved him to pity. His complexion had become pale from wakefulness and fasting, his eyes were worn from weeping, his forehead had become thin, his nose had been worn from prostration, and his feet were swollen from standing.

He could not restrain his tears and wept out of compassion for him.

He said:

“My father realized that I had cried because of what I had seen and said:

‘My son, bring me some of the pages containing the account of the worship of ʿAlī ibn Abī Ṭālib, peace be upon him.’

“I gave him one of the pages. He read some of it, then placed it before himself and said:

‘Who has the strength to perform the worship of ʿAlī?

By God, whenever he was faced with two matters, both of which pleased God, he chose the harder of the two for himself in his religion.

Whenever a calamity descended upon the Messenger of God, peace and blessings of God be upon him and his family, he summoned ʿAlī and placed him before himself in that matter, trusting him.

No one from this community was capable of bearing the works of the Messenger of God except him.

He emancipated one thousand slaves from his own wealth, seeking the Face of God and deliverance from the Fire, from wealth that his own hands had earned and over which his brow had sweated.

He would provide his family with vinegar, oil, and dates.

His clothing was nothing but coarse cotton.

Whenever anything remained from his sleeve, he would cut it off.

No one among his family resembled him in his circumstances and actions except ʿAlī ibn al-Ḥusayn, peace be upon him.’”

Why he was called Zayn al-ʿĀbidīn

It is related that the reason he was named **Zayn al-ʿĀbidīn**, “Ornament of the Worshippers,” was that one night he was performing night worship in his prayer niche.

Satan appeared to him in the form of a serpent in order to distract him from his worship. He paid no attention to it.

The serpent harmed him, but he did not interrupt his prayer.

When he had finished, God revealed to him that it had been Satan. He cursed and struck it, saying:

“Go away, accursed one!”

It went away, and he returned to complete his prayer.

He then heard a voice but did not see its speaker saying:

“You are the Ornament of the Worshippers.”

It said this three times.

The event became known, and **Zayn al-ʿĀbidīn** became his title.

The birds

Abū Ḥamza al-Thumālī relates:

“One day I was with him when sparrows began crying and flying around him.

He said:

‘O Abū Ḥamza, do you know what these sparrows are saying?’

“I said: ‘No, O son of the Messenger of God.’

“He said:

‘They are declaring the holiness of their Lord and asking Him for the strength they need for their day.’”

The well

It is related that one day he was standing in his prayer niche performing prayer.

His son Muḥammad al-Bāqir was a small child and began crawling toward a well in his house. The well was very deep, and the child fell into it.

His mother saw him and screamed. She began striking the ground with herself and saying:

“O son of the Messenger of God! Your son has drowned!”

He heard her words, but he did not leave his prayer or interrupt it. He completed it in full.

He then went to the edge of the well, extended his hand down into its depths, and brought his son out in his hands while the child was laughing and playing.

His garment had not become wet from the water.

He said:

“Here is your son, O woman of weak certainty in God.”

She laughed at the safety of her son and cried because of his words:

“O woman of weak certainty in God.”

He said to her:

“There is no blame upon you. Had you known that I was standing before a Mighty One, you would have known that if I had turned my face away from Him, He would have turned His face away from me.”

His treatment of his camel

It is related from Zurāra ibn Aʿyan that he said:

“‘ʿAlī ibn al-Ḥusayn had a camel upon which he performed the pilgrimage twenty-four times. He never struck it even once.

Whenever he became angry with it, he would raise the whip, point it toward the animal, and say:

‘Were it not for my fear of retribution, I would have done it.’”

The events of al-Ḥarra and Yazīd

It is said that a group of scholars from Medina visited Yazīd, may God curse him, in the year 62 after the Hijra, after Imam al-Husayn ibn ʿAlī, peace be upon him, had been killed.

They saw Yazīd drinking wine and playing with dogs and monkeys.

When they returned to Medina, they openly reviled and denounced him and declared themselves free of him. They expelled his governor, ʿUthmān ibn Muḥammad ibn Abī Sufyān, and said:

“We have come from a man who has neither religion nor Islam. He becomes drunk and neglects prayer.”

They pledged allegiance to ʿAbd Allah ibn Ḥanẓala al-Ghasīl.

When this reached Yazīd, may God curse him, he sent Muslim ibn ʿUqba—who was in truth a criminal—with a large army from Syria.

The people went out against him, including the remaining Muhājirūn and Anṣār. They met him at al-Ḥarra, where he inflicted a terrible slaughter upon them.

The number killed on the Day of al-Ḥarra was seven hundred of the prominent people among the Muhājirūn, Anṣār, and Quraysh.

As for those whose status was not known, including free men, slaves, and women, their number was ten thousand.

People waded through blood until it reached the grave of the Messenger of God. The Rawḍa and mosque became filled with it.

People sought refuge in the chamber of the Messenger of God, peace and blessings of God be upon him and his family, and at his pulpit, while the sword and spear continued to strike them.

The accursed Muslim, by the command of Yazīd, may God curse him, permitted the city of the Messenger of God to be plundered for three days. Wealth was seized, sanctities were violated, and ʿAbd Allah ibn Ḥanẓala and the leading men were killed.

It is said that ten thousand women in the city of the Prophet gave birth without husbands after al-Ḥarra.

What calamity could be greater than the violation of the sanctuary of the Messenger?

Muslim continued killing the people of Medina. He then demanded that they pledge allegiance to Yazīd ibn Muʿāwiya as his slaves.

The one exception was Zayn al-ʿĀbidīn, ʿAlī ibn al-Ḥusayn, peace be upon him.

He circumambulated the grave of the Messenger of God, peace and blessings of God be upon him and his family, and no one obstructed him or did anything displeasing to him. God protected him from the oppressors.

Muslim, may God curse him, had threatened Imam ʿAlī ibn al-Ḥusayn. He then sent word commanding him to come to him.

The Imam went to him.

Marwān ibn al-Ḥakam was with Muslim, and he knew of the threat that had been made against the Imam. Marwān began inciting Muslim against him.

When the Imam entered, Muslim stood up, embraced him by the neck, kissed his head, seated him beside himself, turned toward him, and asked about his condition and the condition of his family.

When Marwān saw this, he began praising the Imam and mentioning his virtue.

Muslim said:

“Spare me your words.”

He then said to ʿAlī:

“I hastened to meet you because I had heard that you had heard from me that you should not feel uneasy about me. I wish to meet with you, to be at ease with you, to seek blessing through your nearness, and to consider what you require.

“I remain upon this position, but I fear that your family will become anxious if your stay with me becomes prolonged. So return to them, so that they may be at ease, and so that they and the people may know the good standing you possess with the Commander of the Faithful, Yazīd, may God curse him, and with me.”

He then said:

“Bring his mount.”

They said:

“He has no mount.”

He replied:

“Then bring him one of my own mounts.”

They brought it to him, and he returned to his family while they and the people watched what would happen.

This was among the miracles of Zayn al-ʿĀbidīn, peace be upon him: God humbled the tyrants and repelled their harm from him despite the enmity and hostility they concealed toward him and his family, and despite their threats and intentions to harm them.

Muslim then departed toward Mecca, where Ibn al-Zubayr was present. God destroyed him on the road.

He appointed al-Ḥuṣayn ibn Numayr al-Sakūnī over his army.

Al-Ḥuṣayn entered Mecca, and Ibn al-Zubayr sought refuge in the Kaʿba.

Al-Ḥuṣayn, may God curse him, bombarded the House with a mangonel and burned it.

While this was happening, news reached him of the death of Yazīd ibn Muʿāwiya, may God curse both of them, so al-Ḥusayn returned to Syria with those who were with him.

Yazīd died in the middle of Rabīʿ al-Awwal in the year 63.

The Battle of al-Ḥarra had occurred in Dhu al-Ḥijja of the year 62, and only three months separated al-Ḥarra from his death.

Yazīd's reign lasted three years. During it, Imam al-Husayn, peace be upon him, was killed; the sanctuary of Medina was violated; the remaining Muhājirūn and Anṣār were killed; the Kaʿba was bombarded with mangonels, destroyed, and burned; wine drinking and musical instruments were openly practiced; forbidden things were permitted; legal rulings were abandoned; and Yazīd appointed his son Muʿāwiya as successor.

When Yazīd died, his son Muʿāwiya succeeded him.

It is said that he was troubled by the position, recognized that his father and grandfather had usurped it, and wanted to return it to its rightful people.

Marwān and the Umayyads opposed him until he was poisoned and killed.

His reign lasted forty days.

He was succeeded by Marwān ibn al-Ḥakam, whose reign lasted nine months. It is also said that it lasted ten months less three days.

Marwān died and was succeeded by his son ʿAbd al-Malik ibn Marwān, may God curse him.

He was the one who appointed al-Ḥajjāj ibn Yūsuf and sent him against ʿAbd Allah ibn al-Zubayr. Al-Ḥajjāj killed and crucified him and took control of Mecca and the Hijaz and Kufa.

He treated the Muslims as Pharaoh had treated the Children of Israel.

ʿAbd al-Malik died in Damascus on Thursday, the middle of Shawwāl, in the year 86.

His reign, from the day he received the pledge of allegiance until his death, lasted twenty-one years, one month, and half a month.

He was succeeded by his son al-Walīd ibn ʿAbd al-Malik, may God curse him. He was a tyrannical and obstinate ruler.

He demolished the mosque of the Messenger of God, peace and blessings of God be upon him and his family, and its houses.

Al-Ḥajjāj, may God curse him, died during the reign of al-Walīd in Damascus. His governorship of Iraq and the Hijaz under ʿAbd al-Malik and al-Walīd lasted sixteen years.

The debt of Imam al-Husayn

It is said that Imam ʿAlī ibn al-Ḥusayn, peace be upon him, was deeply concerned about the debt of his father. He therefore refrained from food, drink, and sleep during many of his days and nights.

Someone came to him in a dream and said:

“Do not be concerned about your father's debt. God has paid it through wealth belonging to an army.”

ʿAlī, peace be upon him, said:

“By God, I do not know of any wealth belonging to my father.”

He asked his family about it.

A woman among his family said:

“Your father had a Roman slave named Jaysh who had dug a spring for him at Dhū Khushab.”

He investigated the matter and was informed that al-Husayn had given al-Rabāb, daughter of Imruʾ al-Qays, a day and night of water from it, from Saturday into Saturday night, in exchange for his ring.

She inherited this from him, and then her daughter Sakīna inherited it.

Only a few days passed before al-Walīd ibn ʿUqba ibn Abī Sufyān sent word to ʿAlī:

“I have heard of a spring belonging to your father at Dhū Khushab known as the Spring of Jaysh. If you wish to sell it, I will purchase it from you.”

He said:

“Take it in exchange for the debt of al-Husayn.”

It is related that the debt amounted to more than seventy thousand dinars.

He excluded whatever portion belonged to Sakīna.

Al-Walīd said:

“I have taken both,” and he paid the debt of al-Husayn.

al-Mukhtār and vengeance for al-Husayn

Al-Mukhtār ibn ʿUbayd came from Mecca to Kufa as a governor appointed by Ibn al-Zubayr.

He knew that the people of Kufa would not obey him unless he called toward the Ahl al-Bayt. He therefore called to Muḥammad ibn al-Ḥanafiyya, seeking leadership and political domination.

He was the one who had advised his uncle, during the time of Imam al-Ḥasan ibn ʿAlī, peace be upon him, to surrender to Muʿāwiya, may God curse him.

When the Shiʿa gathered around al-Mukhtār, obeyed him, and he gained control of Kufa and its palace, he made peace with ʿUmar ibn Saʿd, may God curse him, and granted him security.

He then said:

“I shall kill a man whose killing will satisfy the hearts of the inhabitants of heaven and earth.”

A man came to ʿUmar ibn Saʿd and said:

“Al-Mukhtār has said such-and-such, and he intends no one other than you.”

ʿUmar ibn Saʿd sent his son Ḥafṣ to him.

He said:

“Tell al-Mukhtār: Does my father ask whether you will fulfill what you promised us, or what existed between us and you?”

Al-Mukhtār said to Ḥafṣ:

“Sit until I consider the matter.”

Al-Mukhtār then sent two men. They disappeared and returned, one of them carrying the head of ʿUmar ibn Saʿd, may God curse him.

His son said:

“Have you killed the father of Ḥafṣ?”

Al-Mukhtār replied:

“And you expect to live after him? There is no good for you in that.”

He then struck off his head.

Al-Mukhtār said:

“ʿUmar—for al-Husayn—and Ḥafṣ—for ʿAlī al-Aṣghar—are not equal.”

He then said:

“By God, even if I killed a quarter of Quraysh, they would not equal even a fingernail of his.”

Shimr ibn Dhī al-Jawshan, may God curse him, was also killed. It is said that al-Mukhtār ordered him to be slaughtered as a ram had been slaughtered.

Shimr was a Qurashi.

The horses were made to trample his chest and back.

Al-Mukhtār subjected those who had participated in the killing of Imam al-Husayn, peace be upon him, to the most terrible forms of punishment and killing.

None remained of the sixteen thousand who had fought al-Husayn and controlled the waterways.

This was their punishment from God in this world, and in the Hereafter they have a severe punishment.

The death of Ibn Ziyād

It is said that ʿAbd al-Malik ibn Marwān sent ʿUbayd Allah ibn Ziyād, may God curse him, with thirty thousand men.

Al-Mukhtār sent Ibrāhīm ibn Mālik al-Ashtar with seven thousand.

This occurred in the year 67 after the Hijra.

Ibn Ziyād and Ibn Mālik al-Ashtar met at the Zāb, and a great battle took place.

Ibn al-Ashtar killed ʿUbayd Allah ibn Ziyād, may God curse him, and said:

“I have killed him, and I have cut him in half.”

He sent his head to al-Mukhtār.

Al-Mukhtār sat in the palace, and the heads were placed before him. He threw them into the place where the head of al-Husayn had previously been placed.

ʿAmmār ibn ʿUmays said:

“While I was standing among the heads at al-Kunāsa, a huge serpent appeared in the nostril of Ibn Ziyād. It came out and disappeared for an hour, then returned. It did this repeatedly.”

It is also said that the serpent did this in the palace before al-Mukhtār.

He said:

“Leave it in a corner.”

It remained there for three days.

Imam Zayn al-ʿĀbidīn, ʿAlī ibn al-Ḥusayn, peace be upon him, would pray every day that God show him the killers of his father killed.

When al-Mukhtār killed the killers of al-Husayn, he sent the head of ʿUmar ibn Saʿd and the head of ʿUbayd Allah ibn Ziyād, may God curse them both.

He said to the messenger who carried the two heads:

"ʿAlī ibn al-Ḥusayn spends his night in prayer. When morning comes, he performs the dawn prayer, then rests. Afterward he wakes, cleans his teeth, and his breakfast is brought to him.

"When you reach his door, ask about him. When you are told that the table has been placed before him, ask permission to enter, place the two heads on the table, and say to him:

'Al-Mukhtār sends you greetings and says: O son of the Messenger of God, may God have enabled you to obtain your vengeance.'"

The messenger did this.

When the Imam saw the two heads, he fell in prostration before God and said:

"Praise be to God who answered my supplication and granted me vengeance against the killers of my father."

He then prayed for al-Mukhtār.

Ibn al-Zubayr and al-Mukhtār

It is said that when al-Mukhtār's movement to call people toward Muḥammad ibn ʿAlī, known as Abū al-Ḥanafiyya, became prominent, ʿAbd Allah ibn al-Zubayr, may God curse him, sent for Muḥammad and demanded that he pledge allegiance to him.

He imprisoned him in the dome of Zamzam, along with twenty prominent followers of his and a group of Banū Hāshim who had refused to pledge allegiance.

He gave them a deadline, saying that if they did not pledge allegiance by then, he would burn them with fire.

Someone who was with Muḥammad suggested that he send word to al-Mukhtār and inform him of their situation and what Ibn al-Zubayr had threatened them with.

He did so and wrote in his letter:

"O people of Kufa, do not abandon me as you abandoned al-Ḥasan."

When al-Mukhtār read his letter, he wept. He gathered the leading men and read the letter to them.

He said:

“This letter is from your Mahdī and the master of the household of your Prophet. The Messenger has left them awaiting killing and burning. It would be disgraceful, O Abū Isḥāq, if I did not come to their aid.”

He sent cavalry after cavalry until they attacked Mecca, crying:

“O avengers of al-Husayn!”

They arrived with the firewood that Ibn al-Zubayr had ordered gathered at the door of the dome so that he could burn Ibn al-Ḥanafiyya and those with him.

Only two days remained of the appointed deadline.

They broke the door of the dome, brought out Muḥammad ibn al-Ḥanafiyya and those with him, and greeted him.

They said:

“Let us deal with the enemy of God, Ibn al-Zubayr.”

Muḥammad said:

“I do not permit fighting in the sanctuary of God.”

The cavalry of al-Mukhtār continued arriving until Muḥammad departed with four thousand men and went to al-Ṭāʾif, where he remained for two years.

Ibn al-Zubayr had burned his house.

He was an enemy of the household of the Messenger of God, peace and blessings of God be upon him and his family, and hated them, except that God repelled their harm from them through the blessing of ʿAlī ibn al-Ḥusayn and his answered supplication.

Ibn al-Zubayr eventually became powerful and took control of Kufa.

This was because the Shiʿa had been awaiting the uprising of Muḥammad ibn al-Ḥanafiyya. When he refused to undertake it, they lost hope in his uprising.

There was also much confusion surrounding al-Mukhtār, to the point that he claimed that revelation came to him and claimed prophethood.

When these things became manifest, they rejected him and split away from him, and they corresponded with Ibn al-Zubayr.

Muṣʿab came from Ibn al-Zubayr to Kufa with a large army.

Many battles took place between him and al-Mukhtār until al-Mukhtār was killed and Muṣʿab took control of the palace of Kufa.

Ibn al-Zubayr's power then became strong and firmly established.

ʿAbd al-Malik ibn Marwān went out against him with the armies of Syria.

Muṣʿab was in Kufa, so he went out to meet him.

They confronted one another, and battles and engagements took place until Muṣʿab was killed and his head was severed.

It was brought to ʿAbd al-Malik in Kufa and taken to the palace.

Someone who was present said:

“O Commander of the Faithful, I saw the head of al-Husayn ibn ʿAlī in this place before ʿUbayd Allah ibn Ziyād. Then I saw the head of ʿUbayd Allah before al-Mukhtār. Then I saw the head of al-Mukhtār before Muṣʿab. And now this is the head of Muṣʿab ibn al-Zubayr before you.

“I seek refuge for you from what happened to them.”

ʿAbd al-Malik regarded his words as an evil omen. He rose quickly, ordered the place demolished, appointed his brother Bishr ibn Marwān over Kufa, appointed Khālid ibn ʿAbd Allah al-Qasrī over Basra, and returned to Syria.

al-Ḥajjāj and ʿAbd Allah ibn al-Zubayr

Al-Ḥajjāj ibn Yūsuf al-Thaqafī was sent in Dhu al-Qaʿda of the year 72 after the Hijra against ʿAbd Allah ibn al-Zubayr, who was in Mecca.

He bombarded the Kaʿba with mangonels until most of it was destroyed.

A lightning bolt descended from heaven and burned the mangonel.

Ibn al-Zubayr continued fighting until al-Ḥajjāj killed him and crucified him in Mecca on Tuesday, fourteen nights having passed of Jumādā al-Awwal in the year 73.

Al-Ḥajjāj then governed Mecca, Medina, the Hijaz, Yamāma, and Iraq.

He treated the Muslims as Pharaoh had treated the Children of Israel.

God repelled his harm from the Ahl al-Bayt.

As for the Shiʿa, he slaughtered them as sheep are slaughtered.

He continued until he killed Saʿīd ibn Jubayr in the year **94**. He lived only fifteen nights afterward before a fatal disease struck his abdomen and he died.

May God curse him with an immense curse and disgrace him with a lasting disgrace.

The number of people whom al-Ḥajjāj had executed by torture, excluding those killed in his armies and battles, was counted and found to be **one hundred and twenty thousand**.

Fifty thousand men and thirty thousand women died in his prisons, among them sixteen thousand unmarried women.

He would imprison men and women together.

His prisons had no roof to protect the prisoners from the sun in summer or from rain and cold in winter.

Al-Ḥajjāj ibn Yūsuf, may God curse him, was the man against whom the Commander of the Faithful, peace be upon him, had prayed concerning the people of Kufa.

Among his words, while raising his hands, were:

“O God, I am weary of them and they are weary of me. Replace them for me with something better than them, and replace me for them with something worse than me.

“O God, hasten against them the Thaqafī youth who will consume their freshness, wear their outer garment, and rule over them according to the rule of the Age of Ignorance.”

It is said that al-Ḥajjāj was born on that very day on which this supplication was made.

All of these events occurred during the lifetime of Imam ʿAlī Zayn al-ʿĀbidīn.

The death of Muḥammad ibn al-Ḥanafiyya

His uncle Muḥammad ibn ʿAlī, known as Ibn al-Ḥanafiyya, the repository entrusted with protecting him, died in Muḥarram of the year **81** in the city of the Prophet, peace and blessings of God be upon him and his family.

Imam ʿAlī Zayn al-ʿĀbidīn remained in the city of the Prophet.

His followers and close associates would come to him, and they listened to his knowledge.

He devoted himself to the worship of God night and day and paid no attention to the world or its adornments.

He had informed his closest followers and the virtuous among them that the Imam who would succeed him and undertake God's command after him was his son **Muḥammad al-Bāqir**.

This was done secretly and discreetly out of fear of the people of misguidance and aggression.

He died in the city of the Prophet, peace and blessings of God be upon him and his family, on Saturday, twelve days remaining of Muḥarram, in the year **94 after the Hijra**, during the reign of al-Walīd ibn ʿAbd al-Malik.

He was **fifty-eight years old**.

His kunya was **Abū Muḥammad**.

His titles were **Zayn al-ʿĀbidīn, Sayyid al-ʿĀbidīn, al-Sajjād, al-Bakkāʾ, al-Mujtahid, and Dhū al-Thafanāt**.

It is said that al-Walīd ibn ʿAbd al-Malik poisoned him.

His period of imamate was **thirty-three years, nine months, and sixteen days**.

His grave is in **al-Baqīʿ**.

He remained concealed beneath the cloak of taqiyya in the city of his grandfather, the Messenger of God, peace and blessings of God be upon him and his family.

Selected Reports about Imam Muhammad ibn ʿAlī, the One Who Opened Up the Knowledge of Religion, peace be upon him

It is narrated that he was born in Medina in the month of Ṣafar, in the year 57 AH, during the rule of Muʿāwiya, may God curse him. His father died when he was thirty-five years old, and he lived nineteen years and some months after his father. The mother of Imam al-Bāqir, Muhammad ibn ʿAlī, peace be upon him, was Fāṭima bint al-Ḥasan ibn ʿAlī. Imam Muhammad al-Bāqir was the first to possess the distinction of both noble lineages, for the descent of al-Ḥasan and al-Ḥusayn came together in him. He was raised upon virtue, purity, leadership, statesmanship, and knowledge, following the conduct of his purified forefathers, peace be upon them.

It was also among the words of his grandfather, Commander of the Faithful ʿAlī ibn Abī Ṭālib, peace be upon him, on the occasion of his final instructions to Imam ʿAlī ibn al-Ḥusayn. He embraced him and said:

“The Messenger of God has commanded you to deliver this to your son Muhammad. Convey to him my greetings and those of the Messenger of God, peace and blessings of God be upon him and his family, and say to him: ‘O Opener of Knowledge, open it fully.’”

Jābir ibn ʿAbd Allah al-Anṣārī used to ask about the descendants of al-Ḥusayn, peace be upon him, asking whether among them there would be one named Muhammad. One day, when his eyesight had become blind, he passed by the house of ʿAlī ibn al-Ḥusayn while one of his female servants was calling:

"O Muhammad! O Muhammad!"

He said to his guide, "Is this not the house of ʿAlī ibn al-Ḥusayn?"

"Yes," he replied.

Jābir said to the servant, "Who is this Muhammad whom you called?"

She replied, "Muhammad ibn ʿAlī ibn al-Ḥusayn."

"Bring him near me."

She brought him to Jābir while he was still a boy. Jābir embraced him, rubbed his face against his feet, and kissed his hands, saying:

"O son of the Messenger of God! Your grandfather, the Messenger of God, sends you his greetings."

Jābir was then asked about this, and he said:

"I saw al-Ḥusayn ibn ʿAlī before the Messenger of God, peace and blessings of God be upon him and his family. He said to me, 'O Jābir, you will live until you encounter a descendant of this son of mine who will be called Muhammad ibn ʿAlī al-Bāqir. God will grant him light and mercy. Convey my greetings to him and say: "O Opener of Knowledge, open it fully."'"

It is also said that the Messenger of God, peace and blessings of God be upon him and his family, said to Jābir ibn ʿAbd Allah al-Anṣārī:

"O Jābir, you will not die until you meet the Master of the Worshippers, ʿAlī ibn al-Ḥusayn, and his son Muhammad al-Bāqir. When Muhammad is born, go to him, convey my greetings to him, kiss him between his eyes, and ask him to press his belly against yours, for that is protection from the Fire. And tell him: 'Your grandfather, the Messenger of God, says: O Opener of the knowledge of the first and the last, of the prophets and messengers, blessings upon you in childhood and adulthood, in life and in death.'

"When you have done this, make your final bequest, for you are departing to your Lord."

Jābir continued to have confidence that he would live until this happened, until he was told that a son had been born to ʿAlī ibn al-Ḥusayn whom he had named Muhammad. Jābir went to him, conveyed the message of the Prophet, and did what he had been commanded.

Muhammad al-Bāqir then said:

“Write your final bequest, O Jābir, for you are departing to your Lord.”

Jābir wept and said:

“O my master, who informed you of this?”

He replied:

“Your grandfather, the Messenger of God, made this covenant with me.”

Then he said:

“God has given me knowledge of what was, what will be, and what is to come until the Day of Resurrection.”

Jābir then departed, and death overtook him—may God have mercy upon him.

It is also narrated that Jābir al-Juʿfī saw in his dream that the Prophet, peace and blessings of God be upon him and his family, had given him some fresh dates. He counted them and found twenty dates. When morning came, he went to Muhammad al-Bāqir and found before him a dish containing fresh dates, despite it being outside the season for dates.

Jābir said:

“There is no god but God! This is the interpretation of my dream. My Lord has made it true.”

He took a handful, and al-Bāqir gave it to him. Jābir counted them and found twenty dates.

He said:

“My master, if only you would give me more.”

He replied:

“If my grandfather, the Messenger of God, had given you more dates in your sleep, I would have given you more while you were awake.”

Jābir had not told him about his dream. There are many examples of this kind.

The Imam, peace be upon him, was the most learned jurist of his time. From him the scholars, both distinguished and ordinary, took the outward knowledge of what is lawful and unlawful, because he was the first of the Imams from the family of the Messenger of God, peace and blessings of God be upon him and his family, from whom this knowledge was opened up and made manifest. This was because the age had become favorable to him: the period of the Umayyads was approaching its end, their authority was weakening, and those who remained among them were occupied with their amusements and sins.

It is narrated from ʿAbd Allah ibn ʿAṭāʾ al-Makkī:

“I never saw the scholars as insignificant before anyone as they were before Muhammad ibn ʿAlī, because of their humility before him, their recognition of his rank and knowledge, and their learning from him. I saw al-Ḥakam ibn ʿUyayna, despite his high standing among the people and his age, sitting before him, learning from him and taking knowledge from him like a child before his teacher.”

Muhammad ibn al-Munkadir used to say:

“I never thought that I would see anyone like ʿAlī ibn al-Ḥusayn until I saw his son Muhammad al-Bāqir. Once I intended to admonish him, but he admonished me.”

He was asked, “How did that happen?”

He said:

“I went out to one of the outskirts of Medina during an extremely hot hour. Abū Jaʿfar met me. He was a large, heavy man, leaning upon two black servants of his. I thought to myself: ‘An elderly man from Quraysh, at such an hour and in such a condition, seeking worldly gain.’

“I said to him, ‘What would you say if death came to you while you were in this condition?’

“He released the two servants from his hands, leaned against a wall, and said:

“‘If death came to me while I was in this condition, it would come to me while I was engaged in an act of obedience to God by which I sustain myself so that I do not have to depend upon you or other people. I would only fear death if it came to me while I was engaged in one of the acts of disobedience to God.’

“I said, ‘May God have mercy upon you. I intended to admonish you, but you have admonished me.’”

It is narrated from Qāḍī al-Nuʿmān ibn Muhammad, may God’s pleasure be upon him, that Imam Muhammad al-Bāqir was with his companions when they heard a loud cry coming from his house. One of the servants came to him, bent over him, and whispered something secretly.

He said:

“Praise belongs to God. To Him belongs what He gives and what He takes. Tell them to refrain from crying, begin preparing him, and seek out the poor woman and tell her: ‘There is no blame upon you; you are free for the sake of God,’ because of the fright that has overcome you.”

He then returned to his conversation. The people were hesitant to ask him about it until someone came and said:

“We have prepared him.”

He said:

“Come, let us pray over this child.”

They asked, “Who is it, O son of the Messenger of God?”

He replied:

“My son. He fell from the hand of a slave-girl who was carrying him and died.”

Imam Muhammad ibn ʿAlī, peace be upon him, said:

“May God have mercy upon a servant who makes us beloved to the people rather than making us hated by them. And may God have mercy upon one who revives our cause and acts according to the best of it.”

A man was described to him, and it was said:

“He is reckless, commits forbidden things, takes the obligations lightly, and has even abandoned the prescribed prayer.”

The Imam had been reclining, but he sat upright and said:

“Glory be to God! He abandoned the prescribed prayer? Abandoning the prayer is a grave matter before God.”

He advised some of his followers:

“O company of our Shīʿa, listen and understand our advice. Seek God's help. Be truthful in your speech. Support one another with your wealth. Do not introduce deceit or betrayal toward anyone. Do not turn your back upon anyone who loves us. Do not make your desire lie in the affection of others, for nothing will avail you before God except righteous action.

“You will not attain our wilāya except through piety and striving.

“Our Shīʿa is one who does not praise someone who is blameworthy to us, does not associate with one who hates us, and does not sit with one who betrays us. When he meets a believer, he honors him; when he meets an ignorant person, he avoids him. When he is entrusted with something, he fulfills the trust. He does not howl like a dog nor covet like a raven.”

One of his companions said:

“O son of the Messenger of God, what about those who claim to follow us with their tongues while their hearts are contrary to that?”

He replied:

“Purification will come upon them through years that will consume them.”

Ziyād ibn al-Aswad came to Imam Muhammad al-Bāqir, peace be upon him. The Imam looked at his feet and saw that they were cracked.

He said:

“What has happened to you, O Ziyād?”

Ziyād replied:

“O my master, I set out on a weak young camel and walked most of the journey because I did not have enough money to buy an older, stronger one. I had to gather whatever little I had until I was able to buy this young camel.”

Abū Jaʿfar felt compassion for him until we saw tears welling in his eyes.

Ziyād said:

“May I be your ransom! By God, I have many sins and have transgressed against myself so much that I sometimes say to myself, ‘I am ruined.’ Then I remember my allegiance to you and my love for you, O People of the House, peace be upon them, and I hope for forgiveness through that.”

The Imam turned toward him and said:

“Glory be to God! Is religion anything other than love? As God, exalted is He, said: ‘He has made faith beloved to you and adorned it in your hearts.’”

A group of his Shīʿa from Khurāsān entered upon him. He noticed that one of them had cracked feet.

He said:

“What is this?”

The man replied:

“The distance, O son of the Messenger of God. By God, I came from the place from which I came only because of my love for you, the People of the House, peace be upon them.”

He said:

“Rejoice, for by God, you will be gathered with us. No servant loves us except that God will gather him with us. Paradise longs for the lovers of the family of Muhammad, peace be upon him and his family, and its light intensifies for those who love the family of Muhammad and their Shīʿa.

“Even if a servant worshipped God between the Corner and the Station until his limbs were severed, while not professing love for us and our wilāya, the People of the House, God would not accept it from him.

“Indeed, one of you will be rejoicing when his soul reaches here”—and he pointed to his throat.

“The Angel of Death will come to him and say: ‘As for what you hoped for, it has been granted to you; and as for what you feared, you have been protected from it.’

“A door to his dwelling in Paradise will then be opened for him, and he will be told: ‘Look at your dwelling in Paradise. Here are the Messenger of God, ʿAlī, Fāṭima, al-Ḥasan, and al-Ḥusayn; they are your companions.’”

During the time of Imam Muhammad al-Bāqir, peace be upon him, his brother Zayd rose up and claimed the Imamate. He said:

“Among us, the Imam is the one who draws his sword and rises to administer the affairs of the community, not the one who remains sitting in his house and draws a curtain around himself.”

This occurred because Zayd saw people turning toward his brother Muhammad al-Bāqir and his reputation becoming exalted among them. He therefore turned away from him and called people to himself, giving the Shīʿa the impression that he had risen with his brother’s approval.

Some responded to him. He made his position public and unsheathed his sword.

His brother said:

“Fear God concerning yourself, O Zayd. Do not be the one who will be crucified tomorrow at al-Kunāsa.”

Zayd did not heed his words.

The Imam forbade his Shīʿa from rising with him and informed them that Zayd would be killed and crucified. Many of those who had joined him consequently withdrew.

Zayd nevertheless went to Kufa, proclaimed his call there, and the Shīʿa gathered around him. They asked him about Abū Bakr and ʿUmar, and he expressed loyalty toward both of them. The Shīʿa then divided concerning him.

One group continued to support him according to what he had said, and they became known as the Zaydiyya. Another group remained upon the allegiance to his brother, the Imam, peace be upon him.

When Zayd rose in Kufa, war broke out between him and Yūsuf ibn ʿUmar al-Thaqafī, the governor of Kufa under Hishām ibn ʿAbd al-Malik. Zayd's companions were defeated, and he

remained with only a small group. Zayd fought them fiercely until evening separated the two sides.

Zayd withdrew, covered in wounds, with an arrow lodged in his forehead. They sought someone who could remove the arrowhead. A cupper was brought, and they made him conceal the matter. He extracted the arrowhead, and Zayd died immediately.

They buried him in a water channel, covered his grave with earth and grass, and caused the water to flow over it. The cupper had witnessed his burial and knew the location. He disclosed it to Yūsuf al-Thaqafī.

Yūsuf had Zayd's body exhumed, his head cut off, and sent it to Hishām ibn ʿAbd al-Malik. Hishām wrote ordering that he be crucified. He was crucified upon the trunk of a palm tree, and afterward his body was burned until it became ashes, which were scattered upon the winds.

When Zayd ibn ʿAlī was killed and crucified, the Shīʿa recognized the virtue of his brother Imam Muhammad al-Bāqir, peace be upon him, and recognized the truth of his prediction that Zayd would be crucified at al-Kunāsa after being killed. They came to know the truth of his promise and statement.

It is narrated from ʿAbd Allah ibn al-Ḥusayn that Abū Hāshim ibn Muhammad ibn al-Ḥanafiyya stood before Muhammad al-Bāqir, insulted him and insulted his father, and said:

“You claim that the Messenger of God left a bequest concerning the Imamate through falsehood. It belongs to us, not to you.”

The Imam turned toward him without concern and said:

“Say whatever you wish. I am the son of Fāṭima, while you are the son of al-Ḥanafiyya.”

The people then rose against Abū Hāshim, throwing pebbles at him and striking him with their sandals until they drove him from the mosque.

This Abū Hāshim ibn Muhammad al-Ḥanafiyya was the one concerning whom a group of those who believed in the Imamate of Muhammad ibn al-Ḥanafiyya said that Muhammad had entrusted the matter to him and revealed to him his hidden knowledge.

After him, the followers of Abū Hāshim divided into five groups.

One group said that Abū Hāshim died while returning from Syria in a place called al-Sāra, and that he entrusted the Imamate to the father of Abū al-Dawānīq, Muhammad ibn ʿAlī ibn ʿAbd Allah ibn al-ʿAbbās ibn ʿAbd al-Muṭṭalib. They said that the bequest continued among his descendants until the caliphate reached the ʿAbbāsids.

Another group said that after Abū Hāshim's death, the Imamate belonged to his nephew, Ḥasan ibn ʿAlī ibn Muhammad ibn al-Ḥanafiyya, and that the Imamate would remain among the descendants of al-Ḥanafiyya and would not leave them.

Another group said that Abū Hāshim had entrusted the Imamate to ʿAbd Allah ibn Ḥarb al-Kindī. The Imamate therefore passed from Abū Hāshim to him. But they later discovered treachery and an evil way of life in ʿAbd Allah al-Kindī, so they turned away from him and professed the Imamate of ʿAbd Allah ibn Muʿāwiya ibn ʿAbd Allah ibn Jaʿfar ibn Abī Ṭālib, who rose and claimed the Imamate in Persia.

The followers of ʿAbd Allah professed transmigration of souls and believed that reward and punishment occur in this world. They held repugnant doctrines and opinions outside Islam.

Another group professed the occultation of Muhammad ibn al-Ḥanafiyya at Riḍwā and said that he would return and fill the earth with justice.

It is narrated that al-Mughīra ibn Saʿīd al-ʿIjlī was one of the companions and dāʿīs of Muhammad ibn ʿAlī al-Bāqir. Satan led him astray, and he left Islam and faith. He claimed prophethood and claimed that he could bring the dead to life. He claimed that Imam Muhammad al-Bāqir was a god and that al-Bāqir had sent him as a messenger.

Many of his companions followed this doctrine and became known as the Mughīriyya after him.

When this reached the Imam, he did not possess the authority that his grandfather, Commander of the Faithful ʿAlī ibn Abī Ṭālib, had possessed to kill them as ʿAlī had killed those who exaggerated concerning him. Therefore, the Imam cursed al-Mughīra and his companions, disavowed him and his doctrine, and wrote to his representatives and Shīʿa commanding them to reject them and disavow them before God.

These, in truth, are the Rāfiḍa whom the Messenger of God, peace and blessings of God be upon him and his family, compared to the Christians because of their exaggeration concerning Christ, claiming that he was the son of God.

Likewise, during the time of Commander of the Faithful ʿAlī ibn Abī Ṭālib, there were people who exaggerated concerning him, while others fell short concerning him. The same continued among the Imams of every age: some exaggerated concerning them, being led astray by Satan, while others fell short because of stubbornness and arrogance.

Many debates, disputes, and arguments took place between the followers of al-Mughīra and the followers of Imam Muhammad al-Bāqir, peace be upon him.

Al-Mughīra and his followers declared all forbidden things permissible, abolished the religious laws, abandoned them, and stripped themselves of Islam. The Imam publicly cursed them and declared himself free of them.

When al-Mughīra was killed, his followers differed. Some said they were waiting for him and that he would return. Al-Mughīra had told them that he would return and appear to them, claiming that he was Gabriel and Michael and that they would be with him at the Station.

It is said that during the time of our master Muhammad al-Bāqir, peace be upon him, the Umayyad ruler in Syria was al-Walīd ibn ʿAbd al-Malik ibn Marwān. He died in Damascus in

the year 95 AH. His reign lasted nine years and eight months. He was tyrannical and obstinate.

He was succeeded by his brother Sulaymān ibn ʿAbd al-Malik, who was gluttonous and excessively devoted to women, concerned primarily with his sexual appetite and stomach. He followed the practice of those before him in cursing ʿAlī, peace be upon him, and was conceited and arrogant. He died on Friday, ten nights into Ṣafar, in the year 97 AH. His reign lasted two years and eight months minus five days.

He was succeeded by ʿUmar ibn ʿAbd al-ʿAzīz, who stopped the cursing of ʿAlī and prohibited it. He restored Fadak to the descendants of Fāṭima, peace be upon her. He died at Khunāṣira on Wednesday, five nights remaining in Rajab, in the year 101 AH. His reign lasted four years, five months, and fifteen days.

He was succeeded by Yazīd ibn ʿAbd al-Malik, who was immersed in frivolity and idleness and never raised his head from fornication, singing, and amusement. He died at al-Balqāʾ on Friday, five nights remaining in Shaʿbān, in the year 105 AH. His reign lasted four years and one month.

He was succeeded by his brother Hishām ibn ʿAbd al-Malik, who was known for harshness and severity in affairs and for stinginess.

It is narrated from al-Zuhrī that Hishām ibn ʿAbd al-Malik performed pilgrimage. He entered the Sacred Mosque leaning upon the hand of his freedman Sālim. He saw Imam Muhammad al-Bāqir sitting in the mosque with people gathered around him asking him questions.

Sālim said:

“O Commander of the Faithful, this is Muhammad ibn ʿAlī ibn al-Ḥusayn.”

Hishām said:

“The one over whom the people of Iraq are bewitched?”

“Yes.”

“Go to him and ask him: What will people eat and drink on the Day of Resurrection while they are waiting for judgment to be completed?”

Sālim went to the Imam and conveyed the question.

The Imam replied:

“God, exalted is He, says: ‘On the Day the earth will be changed to another earth.’ People will be gathered on the Day of Resurrection upon an earth that will be like a pure loaf of bread, and they will eat from it until the people are freed from their reckoning.”

Sālim returned to Hishām and informed him of the answer.

Hishām thought he had gained the upper hand and said:

“God is greatest! Go back to him and ask: What will distract them from eating and drinking, given what they are experiencing from the terror of the Day of Resurrection?”

Sālim returned and asked him.

The Imam replied:

“They will be in the Fire amid its terrors, and what they are experiencing will preoccupy them. They will say to the people of Paradise: ‘Pour down upon us some of the water and some of what God has provided for you.’

“They will eat ḍarīʿ and zaqqūm, and drink pus and scalding water.”

Sālim returned to Hishām and told him. Hishām was silenced and had no answer.

Hishām then returned to Syria. He died on Wednesday, six nights into Rabīʿ al-Ākhir, in the year 125 AH. His reign lasted nineteen years, seven months, and eleven days.

It was during his time that Muhammad al-Bāqir, peace be upon him, died.

Our master Muhammad remained concealed in the cave of taqiyya in the city of his grandfather, the Messenger of God, peace and blessings of God be upon him and his family. He explained the knowledge of what is lawful and unlawful and clarified the obligations of Islam. The domination of the Umayyads did not distract him from this, nor did their hopes of extinguishing the light of God, nor the killing of God's friends in which they were engaged. None of this prevented him from establishing the religion of his Lord and guiding those who followed him toward the path of truth and its branches.

When his departure approached, he transferred the Imamate to his son, Imam Jaʿfar ibn Muhammad al-Ṣādiq, peace be upon him, in the presence of his ḥudūd and the most excellent members of his Shīʿa.

He died in Medina in the year 114 AH and was buried in al-Baqīʿ beside the grave of his father, ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn, peace be upon him.

His Imamate lasted nineteen years, six months, and four days.

His kunya was Abū Jaʿfar.

His titles were al-Bāqir li-ʿUlūm al-Dīn, “the One Who Opens Up the Sciences of Religion,” al-Shākir, al-Hādī, and al-Amīn.

Ibrāhīm ibn al-Walīd of the Umayyads poisoned him. He died in Medina.

His sons were Jaʿfar al-Ṣādiq, ʿAlī, ʿUbayd Allah, and Ibrāhīm. His daughters were Umm Salama and another Umm Salama. His descendants continued through Imam Jaʿfar al-Ṣādiq, peace be upon him.

The inscription on his ring was:

“Honor belongs to God.”

It is also said:

“Contentment is wealth.”

May God protect him and his family from the evil of their unjust enemies—may God's curse be upon them.

Selected Reports about Imam Abū ʿAbd Allah Jaʿfar ibn Muhammad al-Ṣādiq, peace be upon him

Imam Abū ʿAbd Allah Jaʿfar ibn Muhammad, known as al-Ṣādiq because of the virtue and truthfulness by which he was known and renowned, was raised as his forefathers had been: upon virtue, knowledge, purity, and guidance.

He was born on Monday, the seventeenth of Rabīʿ al-Awwal, in the year 83 AH, during the rule of ʿAbd al-Malik ibn Marwān, may God curse him. He accompanied his grandfather for twelve years. His age was sixty-five years.

His mother was Fāṭima, daughter of al-Qāsim ibn Muhammad ibn Abī Bakr.

Scholars would come to him even while he was young and in the prime of his youth, during the lifetime of his father, asking him about difficult questions of religion, and they would find with him the knowledge of what they asked and the understanding they sought.

Among these reports is one from Abū Ḥanīfa. He asked a teacher who was teaching al-Ṣādiq, peace be upon him, while he was still a small child:

“Of whom are actions?”

The teacher excused himself from answering, so al-Ṣādiq, despite his young age, said:

“Teacher, may I answer him?”

“Yes.”

He said to Abū Ḥanīfa:

“Know that actions cannot be outside three possibilities:

“Either they are from God and not from us;

“or they are from us and from God;

“or they are from us and not from God.

“If they are from God and not from us, then why does He punish us for something in which He alone had a share?

“If they are from us and from God, then why does the stronger partner punish the weaker partner?

“And if they are from us and not from God, then through them we deserve reward, and through them we deserve punishment.”

Abū Ḥanīfa then said:

“Where should one relieve himself, O boy?”

He replied:

“Avoid the courtyards of houses, places where fruits fall, and the channels of rivers. Do not face the qibla with your front or your back. Sit wherever you wish upon the earth.”

Thus al-Ṣādiq, peace be upon him, explained this question in his youth with the briefest expression while encompassing the meaning. The saying of God, exalted is He, was fulfilled in him:

“And We gave him wisdom while still a child.”

He was known for virtue and knowledge, and his rank was recognized by both the elite and the common people. Through him the knowledge of what is lawful and unlawful branched forth among them.

It is narrated from Abū Sudayr al-Ṣayrafī:

“I was sleeping on the night of Friday when I saw the Messenger of God, peace and blessings of God be upon him and his family. He had with him a covered dish.

“I approached him and greeted him, and he returned my greeting. He uncovered the dish, and inside were freshly picked dates.

“I said, ‘O Messenger of God, give me some of these dates.’

“He gave me one, and I ate it. I then asked him for another, and he gave it to me. He continued giving me dates until I had eaten eight.

“I asked him for another, and he said, ‘That is enough for you.’

“I awoke from my sleep happy at having seen him.

“When morning came, I entered upon Imam Jaʿfar ibn Muhammad, peace be upon him, to tell him my dream. Before him was a covered dish resembling the dish I had seen before the Prophet in my dream.

“When I had settled into my seat, he turned toward me, uncovered the dish, and there were fresh dates inside.

“I said, ‘My master, give me one date.’

“He gave me one, and I ate it. I then asked him for another, and he continued giving me dates until he had given me eight.

“I asked him for another, and he said:

“‘That is enough for you, O Aḥmad. If my grandfather had given you more, I would have given you more.’

“I said, ‘Glory be to God! Who informed you of my dream, my master?’

“He said:

“‘By God, nothing of your deeds is hidden from us, just as God, exalted is He, said: “And say: Act, for God will see your deeds, and so will His Messenger and the believers.”’”

It is narrated that word reached him that some of his Shīʿa were falling short in their actions. He admonished them severely, saying:

“Whoever falls short in anything that God has made obligatory upon him will not receive the mercy of God, nor will he receive the intercession of Muhammad, peace and blessings of God be upon him and his family, on the Day of Resurrection.

“So listen from us to what God has made obligatory upon you and act upon it. Do not disobey God and His Messenger, nor disobey us by opposing what we say.

“Our Shīʿa are from us, and the rest of the people are in the Fire. Through us God is worshipped, through us God is obeyed, and through us God is disobeyed. Whoever obeys us has obeyed God, and whoever disobeys us has disobeyed God.

“Whoever withholds our rightful share of his wealth has no share with us.”

Al-Mufaḍḍal ibn ʿUmar entered upon Imam al-Ṣādiq, peace be upon him, carrying something, and placed it before him.

The Imam said:

“What is this?”

He replied:

“A gift for your followers and servants, may God make me your ransom.”

The Imam said:

“O Mufaḍḍal, by God, I will accept it. I do not accept it because I need it; I accept it only so that I may purify them through it.”

He then called:

“O servant girl, bring the basket that was given to you yesterday.”

She brought him a basket made of palm leaves and placed it before him. He opened it, and inside was a jewel such as I had never seen. It shone intensely and had flames like the flames of fire.

He said:

“O Mufaḍḍal, is there not enough in this for the family of Muhammad, peace be upon them?”

I said:

“May I be your ransom! Yes, by God, and even less than this would suffice.”

He closed it, gave it back to the servant girl, and then said:

“I heard my father say: Whoever allows a year to pass without sending us something from his wealth, whether little or much, God will not look upon him on the Day of Resurrection.”

Then he said:

“O Mufaḍḍal, it is an obligation that God has imposed upon our Shīʿa for us in His Book, where He says:

“‘You will never attain righteousness until you spend from what you love.’

“We are the people of righteousness and piety and the path of guidance.”

Then he said:

“Whoever reveals a secret of ours, shows hostility toward us, and then sends us mountains of gold will only become more distant from us.”

Mufaḍḍal was asked about his companions in Kufa, and he said:

“They are few.”

This reached them. When he arrived among them, they rebuked him, intended to strike him, and threatened him.

The matter reached the Imam.

When Mufaḍḍal returned, the Imam said:

“What is this that has reached me?”

Mufaḍḍal said:

“What concern of mine is their statement?”

The Imam said:

“Indeed, by God, it is their concern. By God, they are not our Shīʿa. If they were our Shīʿa, they would not have been disturbed by your statement or angered by it.

“God has described our Shīʿa with characteristics other than those they possess. The Shīʿa of Jaʿfar is only one who restrains his tongue, works for his Creator, places hope in his Master, and fears God with true fear.

“Is there among them one who spends his night in prolonged standing and his day in fasting, restraining himself from the pleasures and luxuries of this world out of fear of God and longing for us, the People of the House?

“How could they be our Shīʿa when they howl like dogs and covet like ravens?

“By God, were I not afraid of provoking them against you, I would command you to enter your house, close your door, and never look upon their faces again for as long as you lived.

“But when they come to you repentant, accept their repentance, for God has made us a remnant through whom He accepts repentance from His servants.

“When God desires good for a servant, He takes him by his forelock until He brings him into this matter, whether he likes it or dislikes it.”

Then he said:

“By God, no one who wages war against us is more troublesome to us than one who speaks on our behalf with words that we dislike.

“So fear God, speak truthfully, and return the trust to the white and the black—even if he is a Khārijite, even if he is a Syrian, even if he is an Umayyad.

“Hold fast to us, the People of the House. One of you will only rejoice when his soul reaches here”—and he pointed to his throat.

“So fear God and assist us through piety. By God, prayer, almsgiving, fasting, pilgrimage, and all acts of righteousness are not accepted except from you.”

He then said:

“What harm comes to one who is upon love for us and our wilāya if he has nothing under which to shelter except trees, and eats nothing except their leaves?”

He advised his Shīʿa:

“Seek knowledge and adorn yourselves with forbearance and dignity. A believer continues to pass knowledge and good manners to his household until he brings all of them into Paradise, so that none of them is missing—not the young, not the old, not the servant, and not the neighbor.”

He also said that when the verse was revealed:

“O you who believe, protect yourselves and your families from a Fire,”

the people asked the Messenger of God:

“O Messenger of God, how do we protect ourselves and our families from the Fire?”

He replied:

“Do good, remind your families of it, and teach them obedience to God and acts of righteousness.”

It is narrated from Ṣāliḥ ibn al-Aswad:

“I heard Imam Jaʿfar ibn Muhammad, peace be upon him, say:

“‘Ask me before you lose me, for no one after me will tell you the like of what I tell you until your master rises’”—meaning the Mahdī.

And this indeed occurred. The Imams, peace be upon them, remained concealed until the Mahdī, by God, Commander of the Faithful, rose, made the laws of religion manifest, and clarified the proofs.

During the time of Imam al-Ṣādiq, peace be upon him, there were Mālik ibn Anas, Abū Ḥanīfa al-Nuʿmān ibn Thābit, and Muhammad ibn Idrīs al-Shāfiʿī. They were leaders of the opposition, people to whom others referred in their affairs, whose legal opinions they followed, and whose doctrines they held to in their religion.

They lived during the final period of the Umayyads and the beginning of the ʿAbbāsids. The rulers refrained from objecting to them despite their immorality and drinking wine, seeking worldly advantage and loving political leadership. For this reason the rulers drew them close and left them upon the religion they had adopted, and the common people consequently followed them.

Al-Shāfiʿī prohibited his followers from blindly imitating Abū Ḥanīfa and his like. He said to them:

“We do not imitate anyone. Rather, we take from the statement of every speaker whatever is established as sound, and we leave whatever of his statement is corrupt.”

But they took whatever agreed with their desires and abandoned the rest.

God, exalted is He, said:

“Do not follow desire, lest it lead you astray from the path of God.”

The Messenger of God, peace and blessings of God be upon him and his family, said:

“Follow, and do not innovate, for every innovation is misguidance.”

Thus they fell into misguidance, persisted in ignorance, and relied upon innovations in their religion.

It is narrated from Abū Ḥanīfa's two companions, Abū Yūsuf al-Qāḍī Yaʿqūb ibn Ibrāhīm and al-Ḥasan ibn Ziyād al-Luʾluʾī, both among the foremost of those who took knowledge from him, that they said:

“Abū Ḥanīfa said: ‘Our knowledge is opinion. It is the best we have been able to reach. If someone comes with something better than it, we will accept it from him.’”

Among the accursed extremists of the time of Imam al-Ṣādiq, the son of Imam al-Bāqir, peace be upon him, was al-Mughīra ibn Saʿīd, known as Abū Manṣūr al-ʿIjlī.

He attributed himself to Imam al-Bāqir, peace be upon him. When his doctrine and corrupt belief became apparent, al-Bāqir disavowed him and publicly cursed him.

He claimed to be the Imam and called people to himself. Then, when Imam al-Bāqir died, he claimed that the Imamate had passed to him and openly proclaimed this. He claimed that he had been taken up to heaven, had seen God, exalted is He, and that the Creator had wiped His hand over his head and said:

“My son, descend and convey from Me.”

Then He sent him down to earth.

Imam al-Bāqir and Imam al-Ṣādiq, peace be upon both of them, disavowed him. Yūsuf ibn ʿUmar, governor of Kufa during the days of Hishām ibn ʿAbd al-Malik, seized him and crucified him.

Then there was Abū al-Khaṭṭāb Muhammad ibn Abī Zaynab al-Ajdaʿ al-Asadī during the time of Imam al-Ṣādiq, peace be upon him. He had been one of his foremost dāʿīs, but Satan led him astray. He disbelieved, claimed prophethood, and claimed that Jaʿfar ibn Muhammad, peace be upon him, was a god.

He declared all forbidden things lawful and granted permission for them. Whenever his followers found a religious obligation burdensome, they would come to Abū al-Khaṭṭāb and say:

“O Abū al-Khaṭṭāb, make it easier for us.”

He would command them to abandon it, until they abandoned all the religious obligations and declared all forbidden things lawful.

He even permitted them to testify falsely for one another and said:

“Whoever knows the Imam, everything forbidden to him becomes lawful.”

This reached Imam Jaʿfar ibn Muhammad. He could do no more than curse him and disavow him. He gathered his companions and informed them of this, and wrote to his Shīʿa in the various lands commanding them to disavow and curse him.

He did not possess the authority that his grandfather, Commander of the Faithful ʿAlī ibn Abī Ṭālib, had possessed, by which he could have acted as ʿAlī did, striking off their heads with the sword and burning them with fire. Instead, al-Ṣādiq cursed them, disavowed them, commanded his obedient Shīʿa to curse them and disavow them, and made clear the tremendous misguidance in which they were immersed.

Yaḥyā ibn Zayd ibn ʿAlī ibn al-Ḥusayn rose during the time of Imam al-Ṣādiq, peace be upon him. The Imam had forbidden him from rising and warned him of its consequences, just as his father al-Bāqir had forbidden his brother Zayd.

Yaḥyā did not heed him. A group of the Shīʿa gathered around him, and he departed for Khurāsān, where he was killed and crucified.

Imam al-Ṣādiq, peace be upon him, said to Yaḥyā ibn Zayd:

“No one from us, the People of the House, should rise before the rising of our Mahdī in order to repel an injustice or revive a right except that calamity will destroy him. His rising only increases what afflicts us and our Shīʿa.”

ʿAbd Allah ibn Muʿāwiya ibn ʿAbd Allah ibn Jaʿfar al-Ṭayyār also rose during the time of al-Ṣādiq and the Umayyads. He claimed the Imamate and said that Abū Hāshim ʿAbd Allah ibn Muhammad ibn ʿAlī ibn Abī Ṭālib had entrusted it to him.

This occurred in the year 127 AH.

ʿAbd Allah ibn Muʿāwiya appeared in Kufa, and a group there answered his call. Some people of Kufa said to him:

“Men among us have died because of you, and most of us have been killed alongside you. Go to Persia, for there are people there who have affection for you.”

He went to Iṣfahān and called people to himself. Many Arabs and Persians responded to him.

He seized wealth and took control of all of Fārs, Iṣfahān, and the surrounding lands. He appointed his brother al-Ḥasan ibn Muʿāwiya over Iṣṭakhr, his brother Yazīd ibn Muʿāwiya over Shiraz, ʿAlī ibn Muʿāwiya over Kirmān, and Ṣāliḥ ibn Muʿāwiya over Qumm.

The Banū Hāshim came to him. Whoever among them wanted an office, he appointed; whoever wanted a gift, he gave one.

Abū Jaʿfar and Abū al-ʿAbbās, the sons of Muhammad ibn ʿAlī ibn ʿAbd Allah ibn al-ʿAbbās ibn ʿAbd al-Muṭṭalib, came to him, and he appointed them over some districts.

ʿAbd Allah ibn Muʿāwiya remained at Iṣṭakhr until Maʿn ibn Zāʾida came against him on behalf of Marwān ibn Muhammad. They fought, and ʿAbd Allah ibn Muʿāwiya and his brothers fled until they reached Herat.

Mālik ibn al-Haytham seized them and wrote to Abū Muslim informing him of their capture. Abū Muslim had by then risen in Khurāsān and grown powerful. He ordered the killing of ʿAbd Allah.

As for ʿAlī ibn Muʿāwiya, Ibn Ṣubāra killed him.

The doctrine of ʿAbd Allah ibn Muʿāwiya was transmigration: that souls move from one person to another, and that reward and punishment occur among these bodies, whether human or animal.

His followers claimed that the spirit of God had entered him and that he possessed both divinity and prophethood.

After him, the followers of ʿAbd Allah ibn Muʿāwiya divided. Some said that he was alive, had not died, and would return. Others said that he had died and that his soul had passed into Isḥāq ibn Zayd ibn al-Ḥārith al-Anṣārī. These were the Ḥārithiyya, who declared forbidden things permissible and lived in this world as though they were under no religious obligation.

During the time of al-Ṣādiq, Hishām ibn ʿAbd al-Malik of the Umayyads died on Wednesday, six nights into Rabīʿ al-Ākhir, in the year 125 AH.

He was succeeded by his nephew al-Walīd ibn Yazīd ibn ʿAbd al-Malik, a profligate and foolish man, devoted to sexual pleasure, drinking wine, and amusements. He was killed in the

manner of ʿUthmān ibn ʿAffān, on Thursday, two nights remaining in Jumādā al-Ākhira, in the year 126 AH. His caliphate lasted one year and twenty-one days.

He was succeeded by his cousin Yazīd ibn al-Walīd ibn ʿAbd al-Malik, who was a wicked Qadarī. He died at the end of Dhū al-Ḥijja in the year 126 AH. His reign lasted six months and two nights.

He was succeeded by his brother Ibrāhīm. Marwān ibn Muhammad ibn Marwān ibn al-Ḥakam rose against him. Ibrāhīm abdicated and entered Marwān's obedience. His abdication occurred in Rabīʿ al-Awwal, 127 AH. His reign had lasted seventy nights.

Marwān ibn Muhammad then ruled. Abū Muslim rose against him and wrested authority from him. Marwān fled until he reached Būṣīr, where he was killed on Sunday, three nights remaining in Dhū al-Ḥijja, 133 AH.

The first of the Umayyads in the East was Marwān ibn al-Ḥakam, and the last was his grandson Marwān ibn Muhammad, may God curse them. Their rule came to an end and their dynasty disappeared after they had manifested oppression and disbelief in the Most Merciful.

God gave the Banū al-ʿAbbās power over the Umayyads and stripped them of their kingdom and honor, just as God, exalted is He, said:

“We sent the devils against the unbelievers, urging them on with relentless urging.”

When the ʿAbbāsids gained power, they were even more arrogant, rebellious, and hostile toward the friends of God than the Umayyads. They openly committed immoral acts and drank wine, and they were more oppressive toward the Imams and the community than the Umayyads.

Abū Muslim rose in Khurāsān. His movement spread, people answered him, and he took control of Iraq and Khurāsān. He proclaimed vengeance for al-Ḥusayn and called for an Imam from his descendants who was concealed and whose whereabouts were unknown.

When the call spread and the territories of Marwān ibn Muhammad collapsed and his armies were defeated, they devised a plan to establish a man whom they would present as the Imam to whom they had called.

At that time Abū al-ʿAbbās was wanted and concealed. They decided that they would present him as the Imam because he too belonged to Banū Hāshim. Once the affair was established, they intended to remove him.

They brought him forward and did this. But when Marwān was killed and they wished to carry out their plan, they found that the uncles of the ʿAbbāsids and their family had rallied around him and protected him, making it impossible to remove him at that time.

They feared that this would create a dangerous division while the Umayyad leaders still existed and remained close to their former authority. So they began killing and dispersing them.

The authority of Abū al-ʿAbbās grew stronger, and he won over the leading commanders.

Abū Muslim sent a messenger to Imam al-Ṣādiq, peace be upon him, and wrote:

“I have made the cause public and called the people to allegiance to the People of the House, peace be upon them. If you desire it, we seek nothing from you.”

The Imam wrote back:

“You are not among my men, and this is not my time.”

It is said that when Abū Muslim's messenger reached Imam al-Ṣādiq, he took the letter and burned it with a lamp while the messenger watched.

The messenger said:

“What answer shall I give him, my master?”

He replied:

“I have no answer for you except that you should tell him what you have seen.”

The messenger returned to Abū al-ʿAbbās ʿAbd Allah ibn Muhammad ibn ʿAlī ibn ʿAbd Allah ibn al-ʿAbbās and informed him. Abū al-ʿAbbās then assumed the caliphate and received allegiance.

It is narrated that Abū al-Dawānīq once entered upon Imam Jaʿfar ibn Muhammad, peace be upon him, during the days of the Umayyads. At that time Abū al-Dawānīq was himself among those who professed allegiance to him.

A group of the Imam's followers were present. They discussed the weakening of Umayyad power and urged the Imam to rise, mentioning the large number of his supporters.

Abū al-Dawānīq was the most emphatic among them.

The Imam struck Abū al-Dawānīq on the thigh and said:

“O Abū al-Dawānīq, we, the People of the House, do not have a leader who rises before the appointed rising of our Mahdī except that he is like a young bird that leaves its nest before its wings have matured. It flies once or twice and then falls, whereupon children seize it and play with it.”

Abū al-Dawānīq asked:

“When will your Mahdī rise, O son of the Messenger of God?”

He replied:

“By God, that will not happen until you and your descendants have played with this matter for a long age.”

Abū al-Dawānīq said:

“Me, O son of the Messenger of God?”

“Yes, you.”

Abū al-Dawānīq therefore became hopeful of gaining the kingdom. He became ambitious for it until the matter reached his brother Abū al-ʿAbbās al-Saffāḥ, who ruled the lands through Abū Muslim.

When Abū al-ʿAbbās died, Abū al-Dawānīq, known as al-Manṣūr, assumed power in Jumādā al-Ākhira of the year 136 AH. He killed Abū Muslim and consolidated his authority.

The rulers of the Banū al-ʿAbbās then came from his descendants. His brother Abū al-ʿAbbās al-Saffāḥ had no descendants.

During the period when he was gaining power, whenever Jaʿfar ibn Muhammad, peace be upon him, was mentioned to him, he would say:

“I know Jaʿfar. He is not one who will rise for this matter.”

Through this, God diverted his evil away from him.

Imam Jaʿfar ibn Muhammad was asked:

“When will relief come?”

He replied:

“First a banner of misguidance will be raised by the descendants of Jaʿfar ibn Abī Ṭālib. Then a banner even more misguided and worse than it will be raised by the descendants of al-ʿAbbās. Then banners will be raised by the descendants of al-Ḥasan ibn ʿAlī, peace be upon him, but they will amount to nothing. Then a banner will be raised by the descendants of al-Ḥusayn ibn ʿAlī, peace be upon him, and in it will lie the command.”

It is also said that during the time of Imam al-Ṣādiq, the tribal conflict between the Nizāriyya and Qaḥṭāniyya occurred, eventually leading to the disappearance of the Umayyad state and the rise of the ʿAbbāsid state.

During his time, Ibrāhīm ibn ʿAbd Allah ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib also rose and called people to his brother Muhammad ibn ʿAbd Allah.

He claimed that Muhammad was the Mahdī and that the Prophet, peace and blessings of God be upon him and his family, had said:

“The Mahdī's name is my name and his father's name is my father's name.”

Since the names matched, they claimed that he was the Mahdī who would fill the earth with justice as it had been filled with oppression.

Ibrāhīm's cause did not become established before Abū Muslim defeated Marwān ibn Muhammad and installed the ʿAbbāsid al-Saffāḥ in power.

Al-Saffāḥ intensified his search for Muhammad and Ibrāhīm, the sons of ʿAbd Allah ibn al-Ḥasan ibn al-Ḥasan. They went into hiding until al-Saffāḥ died.

When he died and his brother Abū al-Dawānīq came to power, he ordered Ziyād ibn ʿAbd Allah to search for Muhammad and Ibrāhīm.

They had been living in the countryside out of fear and moving from region to region—from the Ḥijāz to Yemen, then to Baṣra, then to India, then to Sind. They rarely remained in one place.

Eventually Muhammad ibn ʿAbd Allah entered Medina. The people gave him allegiance, and he claimed to be the Mahdī. The people hastened to join him.

As for Imam al-Ṣādiq, peace be upon him, he remained in his house and forbade his Shīʿa from rising.

Muhammad ibn ʿAbd Allah's authority grew stronger. He took control of Medina, Mecca, and Baṣra, appointed governors, and correspondence passed between Abū al-Dawānīq and Muhammad ibn ʿAbd Allah.

Then Abū al-Dawānīq sent ʿĪsā ibn Mūsā with four thousand cavalry and two thousand infantry, followed by Muhammad ibn Qaḥṭaba with a large army. They advanced against Muhammad ibn ʿAbd Allah, who was in Medina.

When Muhammad learned of their approach, he dug a trench and gathered around one hundred thousand men.

When ʿĪsā approached Medina, Muhammad rose to speak and said:

“Whoever wishes to stand, let him stand; whoever wishes to depart, let him depart.”

When they heard this, most of them slipped away from him. He remained with only a small band.

ʿĪsā entered, and fierce fighting took place. Muhammad ibn ʿAbd Allah's companions were defeated, he was killed, and his head was cut off.

His brother Ibrāhīm was in Baṣra. ʿĪsā ibn Mūsā went against him with a large army. They met and fought, and Ibrāhīm was killed.

ʿAbd Allah ibn Muhammad fled and later appeared in Ṭabaristān, where he called people to himself and was killed there.

Abū al-Dawānīq learned from Ḥamza ibn Isḥāq ibn ʿAlī ibn ʿAbd Allah ibn Jaʿfar ibn Abī Ṭālib that he intended to rise against him. He sent for him to Medina, where he was detained, insulted, and imprisoned until he died.

Throughout all of this, Imam al-Ṣādiq, peace be upon him, remained in the cave of taqiyya, living in secrecy. He manifested the legal judgments of the law of his grandfather Muhammad, peace and blessings of God be upon him and his family, and instructed the truthful among the people of his daʿwa in the meanings of taʾwīl. He explained to them the inner knowledge of the legatee and the Messenger, peace and blessings of God be upon him and his family.

Imam al-Ṣādiq, peace be upon him, clarified the legal rulings, explained the laws of Islam, and taught what was lawful and unlawful while tyrants dominated the people and the states of both the Umayyads and ʿAbbāsids were powerful.

Fear of their authority and the multitude of their soldiers and supporters did not prevent him from establishing truth and explaining what was true. Thus his truthfulness became known and he was called al-Ṣādiq, “the Truthful.” His friends and enemies alike called him by this name, acknowledging his virtue and bearing witness to the truthfulness that belonged to him.

Many who had strayed from his path and believed the Imamate belonged elsewhere returned to him. Many who professed the Imamate of the Ḥanafiyya among the Kaysāniyya returned to him after he established proofs against them and clarified the path.

In the year 145 AH, he sent two men from among his most devoted Shīʿa and ḥudūd to the Maghrib. He commanded them to call the people to the wilāya of the People of the House, peace be upon them, to spread the outward knowledge of the Imams from the family of Muhammad, peace and blessings of God be upon him and his family, and to make their virtues known.

He instructed them not to pass beyond Ifrīqiya to the lands of the Berbers. They were then to separate, with each settling in a different region.

When they reached Carthage, one of them, known as Abū Sufyān, settled in a place called Majānūna. He built a mosque and married a woman. His virtue and worship became well known. The people of those regions came to him and listened to him speak of the virtues of the People of the House, peace be upon them.

The people of Majānūna became Shīʿa through him, and it became the home of his Shīʿa. Likewise, the people of al-Arnas and the people of Nuqṭa followed him.

The second, known as al-Ḥulwānī, continued until he reached Sinjār. He settled in a place called al-Nāẓūr, built a mosque, and married a woman. His worship, virtue, and knowledge became renowned.

The tribes came to him, and many among the Kutāma, Baʿarra, and Samāta became Shīʿa through him.

He used to say to them:

“I and Abū Sufyān were sent, and we were told: ‘Go to the Maghrib, for you will come upon barren land. Plow it, cultivate it, and make it ready until the sower comes and sows in it.’”

Between their arrival and the arrival of the dāʿī of the Mahdī, the “sower,” there were one hundred and thirty-five years.

It is said that Abū al-Dawānīq, may God curse him, once ordered Imam al-Ṣādiq to enter his presence. He had stationed himself for him at the entrance to his palace, in the vestibule of the house, and in the area above it extending to the room where he was seated.

He had gathered in his palace people from every kind of Arab and non-Arab group.

When the Imam, peace be upon him, arrived, those who saw him among them prostrated until he entered the ruler's presence. Abū al-Dawānīq rose from his throne, seated the Imam upon it, and fulfilled his request.

When the Imam left, Abū al-Dawānīq began asking each group:

“Why did you not carry out my command concerning him?”

Each group replied that the Imam had appeared to them in a manner that addressed what they revered and believed in according to their particular background.

Finally, Abū al-Dawānīq asked the Imam himself why he had not carried out what he had intended.

He said:

“By God, when I intended to move the garment”—which was the sign between him and the man carrying the sword—“I suddenly saw a dragon with its mouth open. Its lower jaw was beneath the palace and its upper jaw above the palace, and it said:

“‘By God, if you do anything to the son of the daughter of the Messenger of God, peace and blessings of God be upon him and his family, I will swallow the palace and everyone within it.’”

Abū al-Dawānīq sent for Imam al-Ṣādiq again, after someone had also spoken against him to the ruler and informed many of his followers.

When the Imam entered, he moved his lips.

Abū al-Dawānīq noticed and said:

“What are you saying, Jaʿfar? Are you insulting me and cursing me?”

He replied:

“No, by God, I did not insult you.”

“Then what were you moving your lips for?”

He replied:

“I was calling upon God, exalted is He.”

“With what did you call upon Him?”

He said:

“I said: ‘O God, You suffice against everything, while nothing suffices against You. Protect me from his evil, O One Who suffices against everything.’”

Abū al-Dawānīq said:

“No, by God, a man like you will not be left alone.”

Imam al-Ṣādiq replied:

“I have reached an age that none of my forefathers reached while Islam existed. I do not think I will remain with you much longer, and I do not think I will live to see this year completed. So do not hasten against me and thereby incur my sin.”

Abū al-Dawānīq was moved by this, and God protected him from his evil and released him.

The Imam died in that same year.

Before this, he had designated his son Imam Ismāʿīl ibn Jaʿfar, peace be upon him. Ismāʿīl was the most beloved of his children to him.

Then Imam Ismāʿīl, peace be upon him, died during his father's lifetime. His son Muhammad ibn Ismāʿīl had by then reached adulthood, and his father designated him as Imam by the command of his grandfather, placing him in his position in the presence of his devoted Shīʿa and his ḥujja.

Imam al-Ṣādiq, peace be upon him, died in the month of Shawwāl, in the year 148 AH, at the age of sixty-nine. He was buried in al-Baqīʿ beside the graves of his father and grandfather.

His titles were al-Ṣādiq and al-Kāmil.

Abū al-Dawānīq, al-Manṣūr, one of the ʿAbbāsid rulers, poisoned him, may God curse him.

His children were Ismāʿīl, Mūsā, Muhammad, ʿAlī, ʿAbd Allah, Isḥāq, and Umm Fārwa.

His descendants continued through four of them: Mūsā, ʿAlī, Imam Ismāʿīl, and Muhammad al-Dībāj.

The inscription on his ring was:

“You are my Helper and my protection from the people.”

And:

“Faithfulness is companionship with the noble.”

His kunyas were Abū ʿAbd Allah and Abū Mūsā.

His Imamate lasted thirty-four years, seven months.

A Report Concerning Imam Ismāʿīl ibn Jaʿfar, Peace Be Upon Him, His Death During the Lifetime of His Father, and the Transfer of the Imamate to His Son Muḥammad ibn Ismāʿīl, Peace Be Upon Him

Imam al-Ṣādiq, peace be upon him, had six children: Ismāʿīl, peace be upon him, and ʿAbd Allāh, whose mother was Fāṭima bint al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib, peace be upon them. Al-Ṣādiq, peace be upon him, did not marry another woman until Fāṭima bint al-Ḥasan died. He then married thereafter and took slave women as mothers of his children. From them were born Mūsā, Isḥāq, ʿAlī, and Muḥammad.

Of all his children, the one held in the highest esteem and most beloved to him was his son Ismāʿīl, peace be upon him.

Then Imam al-Ṣādiq, peace be upon him, expressly designated Imam Ismāʿīl, peace be upon him, as the Imam, and made known to his closest Shiʿa and his ḥudūd that Ismāʿīl was the Imam who would take his place.

Word of Imam al-Ṣādiq, peace be upon him, transferring the matter to his son Ismāʿīl reached Abū al-Dawānīq. He feared that Ismāʿīl might attract the people away from him, so he sent to al-Ṣādiq and asked that Ismāʿīl remain with him. He outwardly claimed that he was doing this out of preference for Ismāʿīl and longing for his company, but it was nothing more than a scheme on his part, after he had seen the large number of al-Ṣādiq’s followers and those devoted to his wilāya.

Imam al-Ṣādiq, peace be upon him, did not agree to send his son Ismāʿīl, peace be upon him. Al-Ṣādiq then continued to treat Abū al-Dawānīq with courtesy out of fear for Ismāʿīl. He himself travelled to Iraq, then returned to the Ḥijāz, and concealed his son Ismāʿīl. Ismāʿīl remained concealed in his house for an entire year and four months, until he died, peace be upon him.

When he died during the lifetime of his father, peace be upon him, al-Ṣādiq publicly announced his death and made the matter known. Ismāʿīl's funeral was carried to al-Baqīʿ. His father, al-Ṣādiq, peace be upon him, would order that the bier be placed down, uncover Ismāʿīl's face, look at him, and say to those present:

"Is this not my son Ismāʿīl?"

They would reply, "Yes."

He did this repeatedly until they reached al-Baqīʿ, where Ismāʿīl, peace be upon him, was buried. His grave there was known.

Ismāʿīl, peace be upon him, did not depart this world before designating his son, Imam Muḥammad ibn Ismāʿīl, peace be upon him, entrusting the matter to him and establishing him in his place, with the knowledge, command, and presence of his father, al-Ṣādiq, peace be upon him.

Through this, Imam al-Ṣādiq, peace be upon him, secretly and as an act of taqiyya, made the matter known to his closest Shiʿa. Only a small number of the sincere Shiʿa and the ḥudūd who understood the secret of the Imamate knew of it. For they knew that the Imamate does not return to the people, nor does it move backward, but belongs to one person after another, and to a descendant born from his father.

The Statement of Imam al-Muʿizz li-Dīn Allāh

Imam al-Muʿizz li-Dīn Allāh, peace be upon him, was asked about the possessor of the command after him at a time when he was unable to make him known publicly.

He, peace be upon him, said:

"Suppose you were to ask me today about the possessor of the command from among my children, while you know, without doubt, that he is one of them, and that the Imamate can only continue through the descendants. It does not pass to two brothers after al-Ḥasan and al-Ḥusayn, peace be upon them.

If God, Mighty and Glorious, had not yet informed me which of them He had chosen, and I appointed one because I saw signs of goodness in him, what would you do if you asked me about one of them and I pointed to him, while I did not know whether God's choice might actually be in another?

And if I rejected that possibility, I would not know whether God's choice might fall upon him.

Therefore, you must refrain, remain silent, and submit until God makes His choice and places blessing and goodness in the one whom He chooses.

Likewise, if the people had remained silent concerning Jaʿfar ibn Muḥammad, peace be upon him, they would not have fallen into confusion."

The Children of Ismāʿīl

Ismāʿīl, peace be upon him, had two sons: Muḥammad and ʿAlī. They were older than their uncles Mūsā and Isḥāq. Muḥammad ibn Ismāʿīl was eight years older than his brother ʿAlī.

The Disagreements After the Death of Imam al-Ṣādiq

When Imam al-Ṣādiq, peace be upon him, died, many of the Shiʿa became confused concerning his children, and their doctrines divided.

One group said that the Imamate had passed from him, peace be upon him, to his son ʿAbd Allāh, known as al-Afṭaḥ, the full brother of Ismāʿīl, peace be upon him. These were the Afṭaḥiyya. ʿAbd Allāh lived only seventy days after his father, Imam al-Ṣādiq, peace be upon him.

Another group, known as the Sumāṭiyya, said that the Imam was Muḥammad ibn Jaʿfar al-Ṣādiq.

Another group held that the Imam was Mūsā ibn Jaʿfar al-Ṣādiq. These were the Mūsawiyya. Most of the Shiʿa of al-Ṣādiq, peace be upon him, gathered around Mūsā and recognized his Imamate.

Mūsā claimed the Imamate for himself. When his position became known, al-Rashīd the Abbasid ruler acted against him, seized him, and imprisoned him in Baghdad. He was poisoned with fresh dates and died while imprisoned. After his death, they brought him out and buried him in the Quraysh cemetery in Baghdad.

His followers then disagreed among themselves.

Some suspended judgment concerning his death, saying, "We do not know whether he died or whether he did not die." They were called the Mamṭūriyya.

Some affirmed definitively that he had died. They were called the Qaṭʿiyya.

Others suspended judgment concerning him and said that he had not died and would emerge after his occultation. They were called the Wāqifa.

The Qaṭʿiyya then traced the Imamate through the descendants of Mūsā al-Kāẓim. They said that the Imam after him was ʿAlī ibn Mūsā al-Riḍā, whose shrine is at Ṭūs; after him, his son Muḥammad al-Taqī, who is in the Quraysh cemetery; after him, his son ʿAlī al-Naqī, whose shrine is at Qumm; and after him, his son al-Ḥasan al-ʿAskarī al-Zakī.

They then said that al-ʿAskarī had a son who was the awaited Qāʾim. Some said that he had been born, while others said that he left no descendant.

These are the Twelvers, because they recognize twelve Imams, beginning with Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib, peace be upon him, and ending with the son of al-Ḥasan al-ʿAskarī. They remain awaiting him to this day and claim that he is alive and has not died.

They say that God granted respite to Iblīs so that he might mislead creation until the appointed time; so how could it be impossible for one of God's friends to remain alive? They claim that he is the Qāʾim who will fill the earth with justice just as it was filled with oppression.

Those who professed the Imamate of al-Ḥasan al-ʿAskarī divided into eleven factions.

The first said that al-ʿAskarī had not died and was himself the Qāʾim, and that it was impossible for him to die. They said he had no son.

The second said that al-Ḥasan had died, but would return to life and was the Qāʾim.

The third said that al-Ḥasan had died and had designated his brother Jaʿfar, so the Imamate returned to him.

The fourth said that al-Ḥasan had died and that the Imam was his brother Jaʿfar. They said they had been mistaken in following al-Ḥasan because he had not actually been an Imam, since he died without leaving a descendant.

The fifth said that al-Ḥasan had died and that they had been mistaken in saying that his brother Muḥammad was the Imam. They had discovered that Muḥammad had descendants and therefore concluded that he was truly the Imam.

The sixth said that al-Ḥasan had a son who had been born two years before his death. He concealed himself out of fear of Jaʿfar and the other enemies. His name was Muḥammad, and he was the awaited Qāʾim.

The seventh said that a son was born to al-Ḥasan eight months after his death. They said that the claim of those who maintained that al-Ḥasan died while already having a son was false.

The eighth said that al-Ḥasan's death was established and that it was also established that he had no son. They maintained that al-Ḥasan was the Imam, and that it is rationally possible for God to remove His proof from the people of the earth because of their disobedience. This would be a period without an Imam, just as there was a period of interruption before the mission of the Messenger of God, peace and blessings of God be upon him and his family.

The ninth said that al-Ḥasan had died and that they had no doubt that he had a son, but they did not know whether the son had been born before or after his death. They nevertheless knew with certainty that the earth could never be without a proof of God. Therefore, they followed the absent successor and held to his name until he appeared in bodily form.

The tenth said that al-Ḥasan had died, that the people must have an Imam, and that the earth could never be without a proof. They did not know whether the Imam was one of his children or someone else.

The eleventh faction suspended judgment in this darkness. They affirmed his Imamate and did not doubt it until God manifested the proof in his bodily form. They said that he would not require a miracle or extraordinary sign; rather, his miracle would be that all people would follow him.

The Revolts of the Ḥasanids

Ḥasan ibn ʿAlī ibn al-Ḥasan ibn al-Ḥasan ibn Imam ʿAlī rose against the Abbasids. He had been residing in Baghdad until the one known as al-Mahdī, son of Abū al-Dawānīq the Abbasid, died and his son Mūsā, known as al-Hādī, was given allegiance.

Mūsā came from Jurjān. Ḥasan ibn ʿAlī asked his permission to revolt. He then left Baghdad for Medina, arriving there in the year 167 AH. Many of the Shiʿa pledged allegiance to him there.

He then went to Mecca. Sulaymān ibn Abī Jaʿfar al-ʿAbbāsī marched against him with a large army, and the two met at Fakhkh. Fierce fighting took place until Ḥasan ibn ʿAlī was killed. His head was carried to Mūsā al-Hādī in Baghdad at the beginning of 170 AH.

A number of the descendants of al-Ḥasan ibn ʿAlī ibn Abī Ṭālib were killed with him at Fakhkh, and those who had accompanied him scattered after many of them had been killed.

Yaḥyā ibn ʿAbd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib fled to Daylam. He became prominent there, called people to himself, gathered forces, and prepared for war with the people of Daylam and others.

Then Hārūn al-Rashīd the Abbasid became ruler. He sent Faḍl ibn Yaḥyā ibn Barmak with a large army of commanders from Khurasan and others. Faḍl marched against Yaḥyā, camped opposite him, corresponded with him, and gave him guarantees of safety and firm assurances.

Yaḥyā came with Faḍl to Hārūn al-Rashīd. Hārūn then sent him to Medina and imprisoned him there. He remained imprisoned until he died. Some said that Hārūn killed him; others said that he imprisoned him in a well, where he was found dead.

Idrīs ibn ʿAbd Allāh

Idrīs ibn ʿAbd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn Imam al-Ḥasan went to the Maghrib. The Berbers of that land responded to him, and he remained among them. His authority continued to grow until the news reached Hārūn.

Hārūn sent a client of his father, named Shamāʿ, and ordered him to deceive and kill Idrīs.

Shamāʿ travelled to the Maghrib and gained access to Idrīs through his knowledge of medicine. Since there was no physician in that place, Idrīs brought him close and became comfortable with him.

When Idrīs complained to him of an illness, Shamāʿ prepared a medicine containing poison and gave it to him. Idrīs died, while Shamāʿ fled and could not be apprehended.

Then Abū al-Sarāyā al-Ḥasan ibn Manṣūr rose in 199 AH. He was cut in half and crucified at the gate of al-Ḥasan.

Then ʿAbd Allāh ibn al-Ḥasan ibn Zayd ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib rose, but he was beheaded.

Then al-Ḥasan ibn al-Ḥusayn ibn Zayd ibn ʿAlī ibn al-Ḥusayn rose and was killed at a bridge.

Then Zayd ibn ʿAlī ibn ʿAbd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib rose and was killed at Tanwīn.

Then ʿAlī ibn ʿAbd Allāh ibn Muḥammad ibn ʿAlī ibn Abī ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib rose and was killed in Yemen.

The Alid Revolts During the Time of al-Maʾmūn

A group of ʿAlids rose against al-Maʾmūn in the year 200 AH.

Among those who rose was Muḥammad, the son of Imam al-Ṣādiq, in Mecca. The people of the Ḥijāz and Tihāma pledged allegiance to him as caliph and Imam.

Something had happened to one of his eyes, and he took this as an encouraging sign. He said, “I hope that I am the Qāʾim, for I have heard that the Qāʾim will have something wrong with one of his eyes.”

But this was an error on his part. Rather, it refers to the one-eyed Dajjāl.

Al-Ḥasan ibn Sahl and Hārūn ibn Mūsā were sent against him with a large army. They defeated his followers in Medina and Mecca and killed many of them.

He then sought a guarantee of safety, renounced his claim to the Imamate, was granted safety, and was taken to al-Maʾmūn in Khurasan, where he died.

Whoever claims the command meets one of three fates: he is either killed, imprisoned, or driven into exile and defeated.

Meanwhile, the friends of God, peace be upon them, remained beneath the veils of concealment and taqiyya, while their dāʿīs called people to them and explained to their followers that they were descendants of the Messenger of God, peace and blessings of God be upon him and his family.

When the Abbasid state became powerful and strove to extinguish the light of God, Abū al-Dawānīq had previously been among the Shiʿa of Imam al-Ṣādiq. He knew that the Imamate was in his descendants, beginning with Ismāʿīl, peace be upon him, and his descendants after him. He had heard al-Ṣādiq say this and knew of the growing devotion of the Shiʿa toward him.

He therefore devoted all his efforts to finding him, until Ismāʿīl died during the lifetime of his father, al-Ṣādiq.

Al-Ṣādiq then concealed the position of his grandson Muḥammad ibn Ismāʿīl, and none knew of it except the most sincere of his dāʿīs and ḥujjas.

Thus the Imamate proceeded by designation from al-Ṣādiq to his grandson Muḥammad ibn Ismāʿīl, peace be upon him.

The Story of Imam Muḥammad ibn Ismāʿīl, Peace Be Upon Him, and His Migration

This is the account of Imam Muḥammad ibn Ismāʿīl, peace be upon him, and his migration away from the City of the Prophet, peace and blessings of God be upon him and his family, in obedience to God Most High and following His command, and of the concealment of the three Imams from his descendants and their remaining within the cave of taqiyya after him, until the sun of God rose from its setting with al-Mahdī bi-llāh, peace be upon him, who made his daʿwa manifest and established it.

When his father died, Imam Muḥammad ibn Ismāʿīl, peace be upon him, was twenty-six years old, while his brother ʿAlī ibn Ismāʿīl was eighteen.

They remained with their grandfather, Imam al-Ṣādiq, peace be upon him. When al-Ṣādiq learned what the Abbasid al-Manṣūr Abū al-Dawānīq had resolved to do concerning his son Ismāʿīl, and when Ismāʿīl died during his lifetime, he concealed Ismāʿīl's two sons, Muḥammad and ʿAlī, to protect them from Abū al-Dawānīq.

They remained concealed until their grandfather, Imam al-Ṣādiq, died and the accursed Abū al-Dawānīq also died.

Imam Muḥammad, peace be upon him, nevertheless continued to conceal himself, moving from one region to another. He relied particularly upon staying in the house of his grandfather al-Ṣādiq in Medina. No one knew of him except his ḥudūd and his closest Shiʿa.

They would visit him and go to him regarding their religious needs. The letters of his dāʿīs would reach him, but they would not reveal his position except to those whose sound intellect, religion, and certainty they had established through oaths and firm pledges.

When Hārūn al-Rashīd the Abbasid came to power, he continued sending spies and agents in search of Imam Muḥammad ibn Ismāʿīl, peace be upon him, until he discovered his location.

Zubayda, the wife of al-Rashīd, was a believer who concealed her faith and secretly held the wilāya of the Prophet's family, peace be upon them. She perceived her husband al-Rashīd's hostility toward them.

Al-Rashīd informed her of the whereabouts of Muḥammad ibn Ismāʿīl and secretly told her that he had seized him.

When she heard this, she sent someone she trusted to warn Muḥammad ibn Ismāʿīl, peace be upon him, of al-Rashīd's scheme and informed him of his intention.

This was like the way Asmāʾ bint ʿUmays learned of the scheme of her husband Abū Bakr and his companion Satan and sent word to Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib, peace be upon him, saying:

"The chiefs are plotting against you to kill you, so leave. Indeed, I am one who sincerely advises you."

When Imam Muḥammad ibn Ismāʿīl, peace be upon him, heard this, he left for Kufa with his brother ʿAlī, and they remained concealed there for a short time.

Sāra and the Marriage of Muḥammad ibn Ismāʿīl

Sāra, the sister of Isḥāq ibn ʿAbbās al-Fārsī, may God have mercy upon him, was being held as a hostage in al-Rashīd's palace.

Her brother Isḥāq ibn ʿAbbās was at that time the governor or holder of authority over the island of Rayy and its surrounding territories. He was secretly a dāʿī calling people to the family of Muḥammad.

His sister Sāra was likewise a believer devoted to their wilāya.

Sāra had a daughter named Fāṭima. Since her father had died, she had remained with her maternal uncle Isḥāq ibn ʿAbbās, who had raised her and cared for her until she reached maturity.

Zubayda, the wife of al-Rashīd, repeatedly asked Sāra about Imam Ismāʿīl ibn Jaʿfar and his son Muḥammad ibn Ismāʿīl, peace be upon them.

Sāra would tell her of their virtues until Zubayda became comfortable with her and revealed to her the devotion she herself held toward the family of Muḥammad, peace be upon him.

When Zubayda became certain of Sāra's loyalty, she asked her for the hand of her daughter Fāṭima for Imam Muḥammad ibn Ismāʿīl, peace be upon him.

Sāra agreed and was delighted at the prospect of marrying her to Imam Muḥammad ibn Ismāʿīl, peace be upon him.

Isḥāq ibn ʿAbbās was also pleased and agreed. He sent someone he trusted. Sāra had entrusted her daughter to him, and her maternal uncle Isḥāq had appointed him to handle the matter. He was her father's cousin and at that time held guardianship over her because of his kinship with her father.

He met with Imam Muḥammad ibn Ismāʿīl, peace be upon him, and concluded the marriage contract with him.

The Imam, peace be upon him, sent the dowry through him to Rayy to Isḥāq ibn ʿAbbās, the guardian of his niece. Isḥāq then prepared her for marriage and she was brought to the Imam by people whom her uncle trusted—trusted servants and dāʿīs of the Imam—along with whatever furnishings and possessions could be transported with her.

Isḥāq purchased many houses and estates for her. From her, the Imam, peace be upon him, was blessed with a son whom he named ʿAbd Allāh.

Fāṭima lived until her son ʿAbd Allāh was two years old.

When news of this reached al-Rashīd, Imam Muḥammad ibn Ismāʿīl, peace be upon him, left Kufa with his family and travelled to Rayy to stay with Isḥāq ibn ʿAbbās al-Fārsī.

His wife Fāṭima died there, may God have mercy upon her.

When she died, Isḥāq ibn ʿAbbās gave everything she had left to her son ʿAbd Allāh, the son of Imam Muḥammad, peace be upon him. He drew up legal documents concerning this so that none of her relatives could make a claim against him.

The Imam's Flight to Nihāwand

News spread that Imam Muḥammad ibn Ismāʿīl, peace be upon him, was staying with Isḥāq ibn ʿAbbās. This eventually reached al-Rashīd.

He sent a letter by barīd to Isḥāq ibn ʿAbbās concerning Imam Muḥammad ibn Ismāʿīl, requesting that he surrender him and promising him favorable treatment if he did so.

When the letters reached Isḥāq and he read them, he showed them to the Imam, peace be upon him.

The Imam instructed him to answer the letters and tell al-Rashīd that the man he sought had not appeared and that he was exerting every effort to find and apprehend him.

Isḥāq did as the Imam commanded and sent the reply to Hārūn al-Rashīd.

The following morning, he also sent a gift and a large amount of money to silence him.

But reports continued reaching al-Rashīd that Imam Muḥammad ibn Ismāʿīl, peace be upon him, was with Isḥāq ibn ʿAbbās and that he had dispatched his dāʿīs.

Al-Rashīd therefore wrote to him a second time, threatening to send armies against him and promising that he would personally march against him if Isḥāq did not seize the Imam and send him along with his reply.

Isḥāq showed the letter to Imam Muḥammad ibn Ismāʿīl and said:

“My master, this enemy has become relentless in his pursuit of you. I would sacrifice myself for you. If you think it appropriate, leave for the mountains and take refuge in the fortress of Nihāwand. The fortress and the cities and estates around it are at that time in the hands of Manṣūr ibn Jūshan.”

There was friendship and affection between Manṣūr ibn Jūshan and Isḥāq ibn ʿAbbās.

Isḥāq wrote to him, informing him of Imam Muḥammad and his son ʿAbd Allāh, of his marriage to his niece—meaning Fāṭima, daughter of Sāra—and that ʿAbd Allāh, the son of the Imam, had been born from her.

He informed him of their location and asked him to treat them well and take particular care of them.

Isḥāq then purchased from Manṣūr ibn Jūshan an estate called Sarḥa in the region of Kāzarūn for twelve thousand dinars and gave it as a gift to Imam Muḥammad, peace be upon him. It passed to his descendants and became known as belonging to them.

When Imam Muḥammad ibn Ismāʿīl intended to migrate to Nihāwand, he dispatched his dāʿīs in every direction.

He chose one of them, known as Hurmuz, who had a son named Mahdī. Mahdī was among those who served the Imam, peace be upon him.

Isḥāq ibn ʿAbbās then asked Manṣūr ibn Jūshan for the hand of his daughter, named Sarbūwa, for Imam Muḥammad ibn Ismāʿīl, peace be upon him.

This pleased Manṣūr, and he agreed. He equipped her with a large amount of property and furnishings and sent her to the Imam after he, peace be upon him, had entered Nihāwand.

She bore him four sons.

The Persecution of Isḥāq ibn ʿAbbās

Al-Rashīd intensified his search for Imam Muḥammad, peace be upon him, and personally travelled to Rayy. He seized Isḥāq ibn ʿAbbās and confiscated his wealth, subjecting him to severe torture while demanding that he reveal the Imam's whereabouts.

Isḥāq refused. He swore by Almighty God that he would never reveal his location, saying:

“Even if he were beneath my clothes, I would not surrender him to you.”

Al-Rashīd beat him with whips and subjected him to various forms of torture until he died, may God’s pleasure be upon him.

Al-Rashīd seized all his wealth and that of his family and returned to Baghdad.

Throughout all of this, Imam Muḥammad ibn Ismāʿīl, peace be upon him, was in the town of Sarḥa in Nihāwand.

Al-Rashīd had spies spread throughout the regions to discover his location. He was informed that the Imam was at Mount Nihāwand in Sarḥa.

When he learned his location, he sent a man whom he had raised, known as Muḥammad ibn ʿAlī al-Khurāsānī, accompanied by 250 Turkish servants.

He told him:

“Conceal your objective. Let no one know where you are going. Go to the village of Sarḥa and seize Muḥammad ibn Ismāʿīl.”

He also gave him a description of the Imam.

Al-Khurāsānī set out with his men and travelled quickly until he reached the village around mid-morning.

It was Imam Muḥammad’s custom, peace be upon him, that after performing the dawn prayer he would not leave the mosque until mid-morning, and his Shiʿa would sit around him during that time.

Neither the Imam nor those with him realized what was happening until the men of Muḥammad ibn ʿAlī al-Khurāsānī surrounded the mosque.

Al-Khurāsānī dismounted, entered the mosque, and found the Imam, peace be upon him, sitting with his back supported against the miḥrāb, with two men before him.

When al-Khurāsānī's eyes fell upon the Imam, his limbs trembled and his heart filled with awe and reverence for him.

The Imam spoke to him, put him at ease, and treated him kindly.

Al-Khurāsānī greeted him. God placed awe and affection for the Imam, peace be upon him, in his heart. He was himself a Shiʿi.

He secretly informed the Imam of what had happened and explained the situation:

“Hārūn al-Rashīd has intensified his pursuit of you. You cannot remain here. He has discovered your location, and I fear that he will send another army after me, with someone who is hostile to you, the People of the House, and who will neither listen nor respond.

The Imam indicated that he should send the men accompanying him to a place three days’ journey away called Azraq, making them believe that the person they had come to capture was there.

He did so.

The Imam also retained the man who had brought the news and silenced him with some money he gave him.

Then Imam Muḥammad, peace be upon him, departed for Sābūr accompanied by the aforementioned Muḥammad ibn ʿAlī al-Khurāsānī, who had accepted his allegiance.

Sābūr

When the Imam reached Sābūr, he stayed with one of the prominent merchants of the town, one of its distinguished people, named ʿAmāṣ ibn Nūḥ.

He had a daughter named Rabṭa.

The Imam, peace be upon him, married her. She bore him a daughter who died after two months.

The Imam had left his other children behind in Nihāwand, namely ʿAbd Allāh, peace be upon him, from Fāṭima, the daughter of Isḥāq ibn ʿAbbās’s sister, and Ḥasan and ʿAlī from Sarbūwa, daughter of Manṣūr ibn Jūshan, at Mount Nihāwand in Sarḥa.

When the Imam departed from Nihāwand and Sarḥa for Sābūr, a group of his Shiʿa and dāʿīs, among them Hurmuz and his son Mahdī, gathered the Imam’s children together with those accompanying them and transported them all to a village belonging to the dāʿī Hurmuz. It was about one barīd away.

They settled them there.

Hurmuz took them under his protection, attached the village to his own holdings, and gave the village and everything in it to the children of Imam Muḥammad, peace be upon him.

Letters from Imam Muḥammad ibn Ismāʿīl, peace be upon him, would reach them from Sābūr through a servant of his named Faraj.

His wife Rabṭa, daughter of ʿAmāṣ, would send from her private wealth a considerable amount of money, musk, and Sābūrī garments to each of the Imam’s children, extending as far as Farghāna and its surrounding regions.

Imam Muḥammad ibn Ismāʿīl, peace be upon him, expressly designated his son ʿAbd Allāh and indicated him as Imam.

He then departed to the Abode of Felicity.

His grave, peace be upon him, is in Farghāna.

His kunyā was Abū ʿAbd Allāh, and his title was al-Naqī.

Selected Reports Concerning Imam al-Riḍāʿ ʿAbd Allāh ibn Muḥammad ibn Ismāʿīl, Peace Be Upon Him

When the matter [of the Imamate] came to Imam ʿAbd Allāh ibn Muḥammad ibn Ismāʿīl, peace be upon him, he returned from the village of the dāʿī Hurmuz to Nihāwand. There he married the daughter of Ḥamdān, the cousin of Manṣūr ibn Jūshan, who was from the people of Kāzarūn.

She bore the Imam, peace be upon him, a son named ʿAlī, known as al-Layth, and a daughter named Fāṭima.

His brothers also married there and had children.

The Abbasids intensified their search for him throughout the regions of the earth. He appointed his son ʿAlī, known as al-Layth, as his successor and then went into concealment, until none of his ḥudūd or Shiʿa knew him. His dāʿīs, ḥudūd, and leading Shiʿa remained firmly established upon his doctrine and did not neglect any matter of religion—except Aḥmad ibn al-Kayyāl.

Aḥmad ibn al-Kayyāl had been among the dāʿīs, but he mixed his own opinions with the religious doctrine and went astray, following the path of Abū al-Khaṭṭāb and al-Mughīra in the days of al-Ṣādiq and al-Bāqir, peace be upon them.

When the Imam learned of his hostility and false accusations, he disavowed him, cursed him, and ordered his Shiʿa to oppose him.

When Ibn al-Kayyāl learned that the Imam had disavowed him and had commanded his followers to abandon him, he redirected the daʿwa toward himself. First he claimed the Imamate, then he claimed that he was the Qāʾim who would fill the earth with justice.

He increased in innovation until he was killed by his own followers, those who had followed him, when they discovered the ugliness of his beliefs.

At that point, the Imam, peace be upon him, feared that Ibn al-Kayyāl and his followers might reveal his location to his Abbasid enemies. He therefore increased his concealment and hiding.

He departed with thirty-two of the dāʿīs and came to the land of Daylam, calling the people there to obedience to God and loyalty to the Imam, peace be upon him.

The Imam, peace be upon him, settled in a village called Ashnās near Daylam. There he married an Alid woman, who bore him a son whom he named Aḥmad. He raised him in virtue and purity.

The daʿwa of Imam ʿAbd Allāh, peace be upon him, spread, and the daʿwa became established through it. The number of those devoted to his wilāya increased throughout the regions. Yet his name was known only to his closest dāʿīs and those sincerely devoted to his wilāya.

One of his Shiʿa came into contact with al-Maʾmūn the Abbasid. An argument was established against him and al-Maʾmūn was unable to answer him. Al-Maʾmūn nevertheless pretended to accept what he had brought and began asking him about who was entitled to the Imamate.

The man feared that if he revealed the Imam's name, it would endanger him. Therefore, as a concealment of the Imam of his time and to hide his exalted position, he pointed to al-Riḍāʿ, ʿAlī ibn Mūsā al-Kāẓim.

Al-Maʾmūn thought that he had achieved what he wanted. He devised a plan and intended to deceive him: he would bring him into the open and call people to him, and then arrange for his death. He revealed none of his true intentions to the people.

He gathered the leaders of his men, consulted them, and said:

“I have made a covenant with God that, if I prevail over my deposed brother”—meaning al-Amīn—“I will place this authority in the descendants of ʿAlī ibn Abī Ṭālib, peace be upon him.”

They replied:

“O Commander of the Believers, what you have decided is excellent, and the matter is yours.”

It is said that ʿAlī ibn Mūsā was then in Syria. Al-Maʾmūn sent Ḥasan ibn Sahl to him and instructed him to bring ʿAlī ibn Mūsā to him gently, treating him with kindness and honor.

Ḥasan brought him to al-Maʾmūn as commanded, ten days into Jumādā al-Ākhira of the year 201 AH.

Al-Maʾmūn received him privately, honored him, thanked him, provided him with a cushion, and seated him upon it.

He said:

“O Abū al-Ḥasan, I have made a covenant with God, and I will not abandon you until I transfer this authority to you after me.”

He continued pressing him until ʿAlī ibn Mūsā agreed. This occurred three months after his arrival.

ʿAlī ibn Mūsā, known as al-Riḍā, was given allegiance on Monday, six days into Ramaḍān of the year 201 AH.

Al-Maʾmūn gave each of ʿAlī ibn Mūsā's relatives sixty thousand dinars, and each of his servants thirty thousand dinars.

ʿAlī ibn Mūsā then sat in al-Maʾmūn's assembly on Friday after the prayer, and people came to him just as they had previously come to al-Maʾmūn.

Coins were minted bearing his name, and al-Maʾmūn married his daughter to him.

ʿAlī ibn Mūsā remained in this position with al-Maʾmūn for the remainder of 201 AH.

Then he was given poison in pomegranate.

When he died and his funeral emerged, al-Maʾmūn stood weeping and said:

“I had wished that God would make me the one who preceded you in death, but God refused except what He Himself willed.”

He then walked to the grave and displayed tremendous grief over him.

The Appointment of al-Ḥusayn ibn Muḥammad

It is narrated that when Imam ʿAbd Allāh ibn Muḥammad, peace be upon him, departed for the lands of Daylam, he commanded the people to obey his brother al-Ḥusayn ibn Muḥammad, peace be upon him. He appointed him as his successor and said:

“Whoever obeys him has obeyed me, and whoever opposes him has opposed me.”

Al-Ḥusayn ibn Muḥammad, peace be upon him, travelled with the pilgrims to Mecca disguised as a merchant.

He reached Sāmarrāʾ with a group of dāʿīs and devoted followers. There he distributed the dāʿīs to the various regions to call people to his brother Imam ʿAbd Allāh ibn Muḥammad, peace be upon him.

He then returned from Sāmarrāʾ to Ahwāz, again in the guise of a merchant.

There was a man among the dāʿīs who was calling people to al-Ḥusayn ibn Muḥammad ibn Ismāʿīl. He told them that Imam ʿAbd Allāh ibn Muḥammad had designated al-Ḥusayn as his successor and that he was the Imam.

When al-Ḥusayn learned of this, may God have mercy upon him, he went to the place where that dāʿī was calling people to him.

He gathered the people and those who had responded to the call and said to them:

“I am not the Imam. My brother ʿAbd Allāh, peace be upon him, appointed me as his successor. He is the Imam, and I am among his servants and slaves.”

He rejected the dāʿī's claim concerning his own Imamate.

When the people heard him say this, their desire to obey ʿAbd Allāh, peace be upon him, increased.

No one knew the Imam's location except those dāʿīs whom he had specifically entrusted with that knowledge.

ʿAlī al-Layth

As for ʿAlī, known as al-Layth ibn Muḥammad ibn Ismāʿīl, peace be upon him, the people of Nihāwand obeyed him because of his relationship with their ruler, Manṣūr ibn Jūshan.

He gathered approximately two thousand mounted and foot soldiers from Fārs.

He was courageous and generous and loved hunting.

One day, while he had gone out hunting, an army that had come from Rayy in pursuit of him on behalf of the Abbasids surrounded him.

They found him with only a small group of men.

He continued fighting them until an arrow struck him in the throat. He fell from his mount, may God have mercy upon him.

They took his head and carried it to Rayy.

Al-Ḥusayn ibn Muḥammad, may God have mercy upon him, was in Shalniya, occupied with books and religious affairs.

When news reached him of the killing of his nephew, he left in fear, watching for danger, and went to his brother Aḥmad, the son of Imam Muḥammad.

Aḥmad was living in Khwarazm.

A group of hostile commoners had been lying in wait for him. They captured him and killed him, may God have mercy upon him.

They killed all of his companions and relatives who were with him—may God have mercy upon them—threw them into a grave, and covered them with earth.

They took his head and the heads of those of his relatives and companions who were with him, and seized his baggage and animals.

No one among those who had been at Mount Nihāwand survived except Aḥmad ibn ʿAlī, known as al-Layth, the son of Muḥammad ibn Ismāʿīl, peace be upon him.

His mother was with him when his father, ʿAlī al-Layth ibn Muḥammad ibn Ismāʿīl, was killed. She rescued him and concealed him.

Aḥmad ibn ʿAlī al-Layth took refuge in the village known as Mahdī Kadakāh.

Among those who escaped with Aḥmad ibn ʿAlī al-Layth were some of the sons of his cousin al-Ḥusayn ibn Muḥammad, may God have mercy upon him.

When Aḥmad ibn ʿAlī al-Layth grew to adulthood, he gathered around him those Shiʿa who joined him.

He was eloquent and skilled in theological argument.

He addressed them, saying:

“What has befallen the family of Muḥammad?”

Four thousand men from Kilāb and its surrounding districts gathered around him, bringing their provisions and expenses.

He led them to Shalniya and called upon the people to come out so that he could read them the ruler's letter.

When they came out to him, he and those with him drew their swords against them and killed them.

These were the killers of al-Ḥusayn ibn Muḥammad.

Six thousand people were killed.

Aḥmad ibn ʿAlī al-Layth then returned to his residence in the rural district of Ibl, in Mahdī Kadakāh.

Imam ʿAbd Allāh's Move to Salamiya

When Imam ʿAbd Allāh ibn Muḥammad, peace be upon him, learned what had happened to his brothers and his son, he left Ahwāz accompanied by his son Aḥmad ibn ʿAbd Allāh, whom he had prepared to succeed him.

They went to Sāmarrāʾ and remained there for some time.

He wrote to his dāʿīs informing them that he was safe.

He then travelled from Sāmarrāʾ to Syria in the guise of a merchant and settled in Salamiya, where he built a house and lived there disguised as a merchant.

There were some Hāshimites there, including descendants of the Abbas ibn ʿAbd al-Muṭṭalib and others. He presented himself to them as an Abbasid.

Among them was a man named ʿAzīz, and the Imam's excellence and virtue were evident, as he was adorned with the beauty of piety and his virtues and signs became apparent.

The Imam concealed both his own name and the name of his son.

The dāʿīs did not know in which direction he had gone. They gathered together and dispersed again in their search for him.

Among his distinguished dāʿīs were Hurmuz and his son Mahdī ibn Hurmuz, as well as Sarḥāq ibn Rustam and his son ʿImrān.

Four thousand gold dinars in cash had accumulated with Mahdī ibn Hurmuz from the contributions of the believers.

He took this money with him and went out in search of the Imam, peace be upon him.

He purchased some perfumes and concealed his identity behind this trade. He would sell the perfumes and ask about the Imam's description, saying:

“Has anyone seen a man with such-and-such characteristics?”

He continued doing this until he reached Salamiya.

He was directed to the home of the person who made the perfumes, and eventually reached the door of the Imam's palace.

He asked one of the Imam's servants for permission to enter and informed him that he was one of his dāʿīs.

He was permitted to enter.

When he appeared before the Imam, peace be upon him, he prostrated and kissed the earth before him.

The Imam was delighted by him and pleased at his arrival.

Mahdī delivered the trust to the possessor of the command and Imam of his time, then returned to his homeland to continue the daʿwa there.

Imam ʿAbd Allāh ibn Muḥammad, peace be upon him, remained in Salamiya for the rest of his life.

He designated his son Aḥmad ibn ʿAbd Allāh, peace be upon him, and indicated him as his successor.

He wrote to his dāʿīs informing them that his son Aḥmad was his designated successor and the khalīfa who would undertake his command after him.

Then Imam ʿAbd Allāh ibn Muḥammad ibn Ismāʿīl, peace be upon him, died.

Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, buried him in Salamiya.

Selected Reports Concerning Imam al-Taqī Aḥmad ibn ʿAbd Allāh ibn Muḥammad, Peace Be Upon Him

Imam al-Taqī Aḥmad ibn ʿAbd Allāh ibn Muḥammad, peace be upon him, assumed the matter of the Imamate after his father.

From Salamiya, he dispatched his dāʿīs throughout the regions. They called people to him while concealing his name.

He married in Salamiya, where a son was born to him whom he named al-Ḥusayn ibn Aḥmad. He was his first child and the one to whom the position of the Imamate would pass after him.

When al-Maʾmūn had deceived ʿAlī ibn Mūsā al-Riḍā, he thought that God's command had come to an end, that His proof over the earth had been removed, that he had achieved his objective and fulfilled his ambition, and that he had cut off the progeny of the Imamate.

But God refuses except to complete His light, even though the unbelievers dislike it, and His word remains until the Day on which they are raised.

When al-Maʾmūn ibn Hārūn al-ʿAbbāsī imagined this, he sought to alter the Sharīʿa of Muḥammad, peace and blessings of God be upon him and his family, change it, and return the people to the religion of philosophy and the learning of the Greeks.

He believed that no one would remain to revive the Sharīʿa and establish the religious community, since he imagined that the Imamate had been cut off and that he had eradicated the remaining people of virtue and nobility.

When news of this spread and his actions became apparent, Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, feared that people would be attracted to what al-Maʾmūn had embellished and would turn away from the Sharīʿa of his chosen grandfather and from his Sunnah toward the Sunnah of the wicked.

Therefore he composed the Epistles of the Brethren of Purity and the Loyal Companions (*Rasāʾil Ikhwān al-Ṣafāʾ wa Khullān al-Wafāʾ*).

In them he gathered sciences, wisdom, divine knowledge, philosophical knowledge, and religious knowledge.

He explained the prophetic virtues, demonstrated the excellence of our Prophet Muḥammad, peace and blessings of God be upon him and his family, and explained the exalted rank with which God had distinguished him.

He incorporated all of this into his epistles, clarified their proofs and signs, explained the path, and opened every locked door of wisdom.

No one among all creation could produce anything comparable to them except one whom God, Most High, had chosen from among His messengers and supported with His revelation, or one who belonged to the Tree of Prophethood.

There were fifty-two epistles, together with the Comprehensive Epistle (*al-Risāla al-Jāmiʿa*).

In their essential meanings, the Comprehensive Epistle corresponded, according to the numerical value of the letters, to the name of our master Imam Aḥmad, peace be upon him.

He divided the epistles into four sections, corresponding to the letters of his name, peace be upon him.

They contained admonitions reminding people of the Hereafter and making them renounce the worthless possessions of this world. They were a remedy for the diseases of the hearts and a polishing away of the rust of the souls caused by doubts.

Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, composed these epistles and clarified their manifest proofs so that the proof would be established against al-Maʾmūn and his followers, and against those who followed their path and resembled them in their coming and going, after they had turned away from the knowledge of the People of the House of Prophethood and preferred the knowledge of philosophy.

He wished al-Maʾmūn to know that his desired objective could not be achieved, and that God, Most High, had preserved the Sharīʿa of His Prophet, peace and blessings of God be upon him and his family, by placing an Imam who guides the people in every age.

The Imam commanded that these epistles be circulated in the mosques so that opponents might be confronted with their proofs and evidences.

When they came before the eyes of the people, they were taken to al-Maʾmūn ibn Hārūn.

He realized that what he had intended—to sever the chain of the Imamate—would not happen, and that his action against ʿAlī ibn Mūsā had achieved nothing and that his arrow had missed its mark.

He therefore began flattering and ingratiating himself like one who seeks something.

He asked who could bring him a clear proof.

He ordered Fadak to be returned to those who claimed descent from Fāṭima, peace be upon her.

He gathered the scholars and established against them proofs and arguments that Abū Bakr had wronged the daughter of the Messenger, and that he wished to return the wrongfully taken property, while concealing an intention different from what he outwardly said.

The Dāʿī and al-Maʾmūn

One of the Imam's dāʿīs came into contact with al-Maʾmūn.

Al-Maʾmūn outwardly expressed his desire to learn from him and asked him about a difficult matter of knowledge so that the dāʿī might explain it to him.

The dāʿī told him as much as he could understand, and informed him that no one could fully explain all of this except the Imam, who had concealed himself because of al-Maʾmūn's oppression and transgression.

Al-Maʾmūn then returned openly to his wrongdoing while inwardly persisting in it, saying:

“If only I could find the successor of the Messenger so that I might confess my sins to him, free myself from my oppression, surrender my kingdom to him and everything my hands have acquired, and become among his servants in what is hidden and manifest.”

The dāʿī was deceived by these words.

He promised to bring him to the Imam, after taking from him firm pledges, oaths, and covenants that he would neither break them, offer excuses, nor betray him.

The dāʿī then travelled to the presence of his Imam, peace be upon him, and informed him of what had passed between himself and the Abbasid.

He said:

“My master, he has given me solemn covenants. He has acknowledged you, surrendered the matter to you, and says he will stand before you like a submissive servant.”

The Imam informed him:

“That tyrant will not fulfill his oath or what he swore. His words are merely flattery, by which he seeks to eradicate the remaining successors of the Messenger of God, peace and blessings of God be upon him and his family.”

But the dāʿī refused to stop and continued pressing the Imam, peace be upon him, to meet al-Maʾmūn, maintaining his good opinion of that oppressor because of the great oaths he had sworn.

When the dāʿī persisted in his request and repeatedly asked his Imam, he, peace be upon him, said:

“Go and tell him that you are the Imam whom he seeks. You concealed this from him only out of taqiyya and as a test, so that his heart might become pure and his true intention might appear.

If he gives you control of his affairs and guarantees your safety from his violence and power, then return the authority he gives you to me, and inform him that you rely upon me and that you have indicated me.

Know that throughout all of this he is plotting against you, and that he will eventually separate your head from your body.”

The dāʿī bade farewell to the Imam and returned to al-Maʾmūn.

Al-Maʾmūn showed great happiness at his arrival and praised God that he had returned safely.

Then, when the two were alone, al-Maʾmūn said:

“Have you obtained what I asked of you? It is what I desire. I have not enjoyed life since you departed from me until you returned. My effort and striving have not been wasted.

I hope that you will be my best guide and that through you I will escape punishment in the Hereafter.

So give me the beginning of the report and tell me who the Imam is among the descendants of Ismāʿīl ibn Jaʿfar.”

The dāʿī again demanded from him confirmed oaths and reinforced covenants, testing and examining him.

When al-Maʾmūn had given him all the pledges he requested and had become even more eager to achieve his objective, the dāʿī said:

“I am the Imam whom you have sought to know.

I concealed this from you because I feared your power and because I was testing you, so that your sincerity might become clear.

You have heard enough of my knowledge to know that such knowledge cannot exist except in the source of Prophethood and Imamate, and cannot be acquired except from one whom God, Most High, has distinguished with virtue and nobility.”

When al-Maʾmūn thought that the man speaking to him was the Imam, he summoned his executioner and ordered him to strike off the man's head with his sword.

The dāʿī then realized that what his Imam had told him was the manifest truth.

He said:

“Our master was truthful. He informed me that you are among the oppressors.”

Al-Maʾmūn then realized that he had not achieved his objective and that his scheme had failed because the Imam had exposed what he had concealed in his heart.

He killed that dāʿī.

The dāʿī was known by the kunyā al-Tirmidhī, may God have mercy upon him.

When al-Maʾmūn realized that he was unable to extinguish the manifest light of God and unable to cut off the remaining descendants of the Messenger of God, peace and blessings of God be upon him and his family, he abandoned what he had intended to do to destroy the foundations of the Sharīʿa and refrained from the shameful actions he had previously undertaken.

But God refused except to complete His light and preserve His word, as He says:

“They wish to extinguish the light of God with their mouths, but God will perfect His light, even though the unbelievers dislike it.”

The Concealment of Imam Aḥmad

Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, increased in concealment and secrecy after the epistles attributed to him became known and widespread.

During the period of the concealed Imams, beginning with the concealment of Imam Muḥammad ibn Ismāʿīl, the dāʿīs used names other than their actual names and differed in the names they used, concealing God's command and protecting His friends because of the domination of their opponents and the strength of those who opposed them.

The daʿwa became stronger during the time of Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, and became widely known.

His dāʿīs openly proclaimed the daʿwa, so it became manifest, although the identity of the person to whom they were calling was not known.

The Abbasid tyrants dominated the earth, while those of the Prophetic family were being pursued.

Imam Aḥmad ibn ʿAbd Allāh therefore moved under concealment and taqiyya, sometimes to Kufa, sometimes to Daylam, sometimes to Salamiya, and sometimes to ʿAskar Mukram.

He appeared in the guise of a merchant and concealed his virtue, so that only a very few knew who he was.

Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, had a son whom he named al-Ḥusayn. His mother was an Alid woman.

He was his first child.

When al-Ḥusayn reached maturity, the Imam married him to his cousin.

The Imam continued raising him through the ranks of excellence, giving him special attention and teaching him the knowledge he had inherited from his purified ancestors, from ʿAlī ibn Abī Ṭālib, Amīr al-Muʾminīn, from Muḥammad, the master of the messengers, and from Jibrīl, the trustworthy spirit.

When al-Ḥusayn had reached maturity in his endeavors, perfected his guidance, and the Imam saw that he was fit to be his successor and that he could entrust the authority to him, he surrendered the matter to him, established him, and designated him as Imam.

He informed all his dāʿīs and his most sincere friends and followers of this.

Then Imam Aḥmad ibn ʿAbd Allāh, peace be upon him, departed to the Abode of Permanence.

His grave was in Salamiya.

His kunyā was Abū al-Ḥasan and his title was al-Taqī.

Selected Reports Concerning Imam al-Zakī al-Ḥusayn ibn Aḥmad ibn ʿAbd Allāh, Peace Be Upon Him

When the matter came to Imam al-Zakī al-Ḥusayn ibn Aḥmad ibn ʿAbd Allāh, peace be upon him, he arose and disseminated the sciences to his sincere Shiʿa and distinguished ḥudūd.

He established the proofs, clarified the epistles, and dispatched his dāʿīs throughout the regions.

His daʿwa spread, and the number of those who responded to him increased.

He announced the imminent appearance of al-Mahdī, peace be upon him, and the nearness of his time. He promised relief to his followers.

The Abbasids intensified their search for him and went to great lengths to discover information about him when the daʿwa spread through mention of him.

They feared that their rule would be endangered by the strength of his appearance.

The dāʿīs therefore concealed his name and did not disclose his description. They revealed these things only to the sincere members of his daʿwa.

The rising of Imam al-Mahdī bi-llāh, peace be upon him, drew near.

Imam al-Ḥusayn, peace be upon him, wanted his daʿwa to spread and the dāʿīs to be released as a prelude to what God had willed concerning the manifestation of His light.

He travelled to Kufa to visit his grandfather, the designated successor and martyr, Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib, and his son Imam al-Ḥusayn, peace be upon them.

There he encountered the dāʿī Abū al-Qāsim Ḥasan ibn Faraj ibn Ḥawshab.

He was from Kufa and belonged to a Shiʿi family.

He had studied the Qurʾān and learned ḥadīth and jurisprudence. He had followed the doctrine of the Imāmiyya, the followers of Muḥammad ibn al-Ḥasan ibn ʿAlī ibn Mūsā ibn Imam Jaʿfar al-Ṣādiq, peace be upon him.

They believed that Muḥammad ibn al-Ḥasan was the Mahdi, that he would appear, fill the earth with justice, and spread his daʿwa.

Abū al-Qāsim was intelligent and perceptive, and was not susceptible to the deceptions of the people of error, who claimed that Muḥammad ibn al-Ḥasan was alive, would never die, and would appear when his appointed time arrived.

Abū al-Qāsim's Encounter

It is narrated from the dāʿī Abū al-Qāsim Ḥasan ibn Faraj, may God have mercy upon him, that he said:

“I began thinking about what the followers of Muḥammad ibn al-Ḥasan al-ʿAskarī were saying of their absurd claims—that he was alive, would rise, and would never taste death.

Time passed, and the waiting became prolonged.

One day I began thinking about this and remembered the verse attributed to al-Fahrī:

O Shiʿa of truth, people of faith and patience,
The help of God has come to you despite fear and warning.
At ninety-six, the argument and excuse are cut off;
An orphan behind the door—so scatter upon the nest.

[1]

Abū al-Qāsim said:

“I saw that the time mentioned by al-Fahrī was approaching, and my thoughts became occupied with the matter.

I went out to the Euphrates and remained deep in thought.

While walking beside the river, the time for prayer arrived. I performed ablution, prayed, and then sat thinking about the matter that had occupied me.

I began reading the Qurʾān and opened Sūrat al-Kahf.

While I was reading it, an old man approached, accompanied by another man.

By God, my eyes had never seen an old man like him. He filled my heart with such awe that I cannot describe it.

He sat to one side, while the man accompanying him sat before him, at some distance from me.

I stopped reading because of my awe of him and continued looking at him.

Then a young boy approached, walking playfully.

He came close to me.

Out of respect for the old man, I disliked what the boy was doing, but he paid no attention to me.

I said:

‘Who are you, young man?’

He replied:

‘A Ḥusaynī.’

I began to weep and said:

‘May my father be your ransom, O Ḥusayn, who was drenched in blood and prevented from this water.’

At that point I saw the old man look at me.

He spoke to the man sitting before him in words I could not understand.

The man then said to me:

‘Come to us, may God have mercy upon you.’

I rose and sat before the old man.

I saw tears running down his beard. I think this was because I had mentioned al-Ḥusayn, peace be upon him.

He said to me:

‘Who are you, the one who mentioned al-Ḥusayn in the way you did?’

I replied:

‘I am one of the Shiʿa.’

He asked:

‘What is your name?’

I said:

‘Ḥasan ibn Faraj ibn Ḥawshab.’

He said:

‘I know your father among the Twelver Shiʿa.’

I said:

‘Yes.’

He asked:

‘And do you follow the same doctrine?’

I remained silent.

He said:

‘Speak. I am one of your brothers.’

I said:

‘I followed that doctrine until the matter became impossible for us. What brought me to this place was the distress I felt because of it.’

I told him what had occurred to me.

He said:

‘I see intelligence in you, and I heard you reading. Why did you stop reading?’

I replied:

‘By God, may God strengthen you, nothing made me stop except awe of you.’

He said:

‘Read as you were reading.’

I resumed from where I had stopped and continued until I reached a particular verse.

The two men then departed.

When they encountered a young man, they killed him.

The old man gestured to me with his hand to remain silent, so I did.

He then said:

‘Are you among those who believe in divine justice and unity?’

I replied:

‘Yes. That is my doctrine.’

He asked:

‘From what perspective is this justice, if an innocent soul is killed without having killed anyone?’

I remained silent.

He said:

‘Speak.’

I said:

‘What can I say? By God, it is as though I had never read it at all. I am in need of knowledge concerning the explanation of this matter. If you will explain it to me, I will listen.’

He said:

‘There is only a thin veil between you and that knowledge.’

I said:

‘Do you intend to lift it for me, may I be your ransom?’

He replied:

‘That will happen when it becomes possible, God willing.’

He continued speaking about other matters until he came upon another passage whose answer I did not know.

I asked him for the answer, and he gave the same response.

Then he began to rise.

I said:

‘My master, I would like to know where you live.’

He asked:

‘Why?’

I said:

‘So that I may fulfill the promise you made.’

He smiled and said:

‘Perhaps we shall meet here tomorrow, God willing.’

Then he departed and left me.

When he disappeared from my sight, I regretted not following him so that I could learn where he lived.

His words had taken hold of my heart, and what I had heard occupied my mind.

I returned the following day to the same place and remained there until night, but I saw no one.

I continued returning for many days.

I was so distressed over what I had missed that I cannot describe it.

When I had reached the point of despairing of finding him, the man who had accompanied him passed by me.

I rose, greeted him, and said:

‘What happened to the old man, may God preserve him? When I met you here, he promised that we would meet the following day, yet I have been coming here repeatedly since that day.’

He replied:

‘If he had promised you, he would not have broken his promise. But there was no binding promise in what he said.’

I said:

‘Then where can I find him? By God, what I heard from him has occupied my heart.’

The man said:

‘Sit with me and let us speak for a while.’

We sat together.

He proved to be a man of great knowledge.

I questioned him extensively.

When he wanted to rise and leave, I said:

‘By God, I will not leave you until you reveal the matter to me.’

We continued until he took a covenant from me and revealed that the old man was the Imam of the Age.

He opened for me a great deal of knowledge and explained my position in relation to the Imam, peace be upon him.

The Imam treated me specially, drew me close, and indicated that the matter was approaching.

He often said in his speech:

‘The House is Yemeni, the Corner is Yemeni, and the religion is Yemeni. This matter will arise only from Yemen.’

Then one day the Imam said to me:

‘O Abū al-Qāsim, would you accept exile in the cause of God?’

I said:

‘My master, the matter is yours. Whatever you command me to do, I will obey.’

He said:

‘Be patient. It is as though I see a man approaching us from Yemen. Yemen will not be opened except through you.’

I said:

‘With God I seek assistance in doing what pleases you.’

Then a man from Jayshān, a city in Yemen, arrived.

He was a handsome young man named ʿAlī ibn Faḍl, from a wealthy Shiʿi family.

He was one who had believed and then apostatized, but after severe examination he was made to take the covenant.

The Imam, peace be upon him, then said to me:

‘O Abū al-Qāsim, this is the one we have been awaiting. What do you think of what I proposed to you concerning Yemen?’

I replied:

‘My master, may I be your ransom, I remain upon what I told you. The matter is yours.’

He said:

‘Resolve yourself, in the name of God. By God, He will surely make your affair manifest, and dāʿīs will depart from you toward the regions of the earth.’

The Imam then summoned ʿAlī ibn Faḍl and asked him about the news of Yemen, its conditions, and its rulers.

He informed him of what he wanted to know.

The Imam said to him:

‘Do you know ʿAdan Lāʿa?’

He replied:

‘My master, perhaps you mean ʿAdan Abyan?’

The Imam said:

‘No, I mean ʿAdan Lāʿa.’

He replied:

‘I do not know it.’

The Imam then said to Abū al-Qāsim:

‘Go to ʿAdan Lāʿa and take charge there. In it our state will appear, from it our command will proceed, and from it our dāʿīs will disperse.’

Then he said to ʿAlī ibn Faḍl:

‘I am sending your brother as a dāʿī to Yemen, and you are to accompany him.’

The Imam gave each of them a particular region and advised them.

He gave Abū al-Qāsim a book containing foundational principles and symbols.

They bade him farewell and departed for Yemen.

God opened many regions of Yemen to the dāʿī Abū al-Qāsim ibn Faraj ibn Ḥawshab.

His first establishment was at ʿAdan Lāʿa and in the regions of Maswar.

The Daʿwa in Yemen and the Mission to the Maghrib

When the daʿwa became established and its authority appeared in Yemen, the Imam sent Abū ʿAbd Allāh Aḥmad ibn Muḥammad ibn Zakariyyā to Abū al-Qāsim, the dāʿī of Yemen.

He wrote to him instructing him to observe and learn from Abū al-Qāsim and to guide him.

The Imam said to Abū ʿAbd Allāh:

“Follow his conduct. Observe the ways in which he carries out his works and the course of his actions. Adopt them and act upon them. Then go wherever you wish and call people.”

The Imam assigned the Maghrib to him and sent him toward the land of Kutāma.

Abū ʿAbd Allāh, may God have mercy upon him, reached Mecca and travelled with the pilgrims from Yemen until he reached the dāʿī Abū al-Qāsim, may God have mercy upon him.

He remained with him for a year.

The following year he travelled with the pilgrims to Mecca and then proceeded to the Maghrib to conduct the daʿwa.

The Imam's Hidden Wealth at Salamiya

At that time the Imam was living among a group of Hāshimites from Salamiya, descendants of al-ʿAbbās ibn ʿAbd al-Muṭṭalib ibn Hāshim.

He presented himself to them as an Abbasid.

Wealth and stored treasures were brought to him in Salamiya from every region through the dāʿīs.

The Imam had dug an underground passage from the desert into the interior of his house in Salamiya.

It was twelve miles long.

The wealth would arrive on camels.

At night, the entrance to the tunnel would be opened, and the camels carrying the wealth would be led inside until they reached the interior of the house.

They would then leave at night, and the entrance to the tunnel would be covered over with earth so that no one would know of it.

The wealth was enormous.

Whenever a scholar held authority in Salamiya, the Imam would treat him kindly and send gifts to him, until the scholar became almost like a servant to him because of the generosity with which the Imam treated him.

The Imam had a dining table to which the Hāshimites and others were invited.

The Succession of al-Mahdī

When Imam al-Ḥusayn ibn Aḥmad moved on, he appointed his brother Muḥammad ibn Aḥmad, known as Saʿīd al-Khayr, may God have mercy upon him, as guardian over his son Imam al-Mahdī bi-llāh, peace be upon him.

The guardian Saʿīd al-Khayr wanted to place the Imamate in his own descendants and divert it away from Imam al-Mahdī, peace be upon him.

Every one of his sons whom he indicated as Imam died, until none of Saʿīd al-Khayr's sons remained.

Saʿīd al-Khayr then surrendered the matter to Imam al-Mahdī, peace be upon him, acknowledged his excellence, and renounced what he had previously intended concerning appointing his own son.

God opened Yemen through Abū al-Qāsim Ḥasan ibn Faraj ibn Ḥawshab, the dāʿī.

He made garments upon which the name of Imam al-Mahdī bi-llāh, peace be upon him, was written, and recited, as an example, these verses:

God has given you that which has nothing above it,
And how many sought to divert it and obstruct it from you.
Yet God refused except to drive it toward you,
Until they placed its collar around you.

This was one of the signs of what God, Mighty and Glorious, had willed: that the Imamate should reach its rightful possessor.

The learned and distinguished dāʿīs had already recognized the excellence of Imam al-Mahdī bi-llāh, peace be upon him.

Likewise, the dāʿī of Yemen, al-Manṣūr Abū al-Qāsim, may God have mercy upon him, wrote his name on the embroidered inscription and made his excellence and position clear.

The grave of Imam al-Ḥusayn ibn Aḥmad, peace be upon him, was at ʿAskar Mukram.

He had left Salamiya when the Qarmaṭians drew near and their rebellion and oppression became manifest in the land, after they had taken control of Syria and the descendants of al-ʿAbbās intensified their pursuit of the Imam.

He therefore left his residence and the place where his family lived while concealed.

He died and was buried at ʿAskar Mukram.

His brother Muḥammad ibn Imam Aḥmad, Saʿīd al-Khayr, died in Salamiya and was buried there.

The matter then passed to Imam al-Mahdī bi-llāh, peace be upon him.

His daʿwa appeared throughout the regions, and by the command of God Most High his word rose to prominence.

May the prayers and peace of God be upon him and his family.

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[1] The word **“orphan” (yatīm)** is a symbol referring to al-Mahdī, as God Most High says: **“Did He not find you an orphan and give you shelter?”**

Mention of Some of the Events Concerning Our Master al-Mahdi, Peace Be Upon Him

Mention of some of what occurred concerning our master al-Mahdi bi-llāh, peace be upon him; his life and the elevation of his daʿwa; the trials and hardships he endured as he moved from place to place; and an account of what occurred during his days until the end of his life, peace be upon him.

The Commander of the Believers, Imam al-Mahdi bi-llāh, Abū Muhammad ʿAbd Allāh ibn Imam al-Ḥusayn ibn Imam Aḥmad, peace be upon them, was born in the year 260 AH, on the night leading into Monday, the twelfth of Shawwāl, in the city of ʿAskar Mukram in Khūristān.

His father, peace be upon him, then moved with him to Salamiya, where he was raised. His father entrusted his care to his paternal uncle, Abū ʿAlī al-Ḥakīm Muhammad ibn Imam Aḥmad, known as Saʿīd al-Khayr. When al-Mahdi, peace be upon him, was eight years old, he married the daughter of his paternal uncle, Abū ʿAlī al-Ḥakīm, may God's pleasure be upon him. From this marriage was born his son, Imam al-Qāʾim bi-Amr Allāh, peace be upon him.

Imam al-Ḥusayn, peace be upon him, died only a few days after al-Mahdi bi-llāh's marriage.

A Turkish slave from Baghdad was appointed governor of Salamiya. Al-Mahdi bi-llāh, peace be upon him, treated him kindly, just as the Imams, peace be upon them, used to treat with kindness those who were appointed over them while observing taqiyya, because they feared their evil. He continued to treat the Turk generously until the man became suspicious because of the extraordinary generosity shown to him.

He asked some of the people of the city why al-Mahdi was excessively kind to him despite never asking him for anything. Some of those who envied the Imam, peace be upon him, replied:

"This is what they do with everyone who governs the city, until they make them dependents and slaves. He has been given an important command. It is said that he will rule the East and the West, and that he has a dāʿī in every city and more wealth than the caliphs possess."

When the Turk heard this, greed took hold of him. He began making increasingly large demands of al-Mahdi, peace be upon him, asking for things beyond all reasonable measure. Whenever one request was granted, he would ask for another. At times he would make ten or more requests in a single day.

Al-Mahdi, peace be upon him, understood his intention and wrote to the dāʿīs in Baghdad, instructing them to work through the Abbasid al-Muʿtaḍid to have the Turk removed from the governorship of Salamiya. The dāʿīs carried out his order, and the Turk was removed.

The Turk then revealed to the Abbasid caliph al-Muʿtaḍid what he had learned concerning the Imam, peace be upon him, and requested that the caliph issue an order to have him captured.

At the same time, the Qarmatian, Abū Mahzūl—whose father had been one of the Imam's dāʿīs—had emerged. Abū Mahzūl and his brother had hoped to attain the position their father had held. When the Imam, peace be upon him, learned of their corrupt conduct, he turned away from them and ordered the people to reject them.

This caused them to abandon the Imam's daʿwa, peace be upon him, and join the doctrine of the Qarmatians, who rejected the laws of Islam. Many people gathered around them. They spread the claim that they had risen on behalf of Imam al-Mahdi, peace be upon him, even though they had in fact abandoned his daʿwa.

The Imam, peace be upon him, left Salamiya in the year 286 AH. His daʿwa had already become well known in Yemen and the Maghrib, although his name and whereabouts were not known. He left his family and treasures in Salamiya, and his son, al-Qāʾim bi-Amr Allāh, peace be upon him, accompanied him.

Abū Jaʿfar al-Khazarī, one of the Imam's dāʿīs, also left with him, as did a slave of the Imam, peace be upon him, named Jaʿfar, before the Qarmatian entered Salamiya.

When the power of Abū Mahzūl the Qarmatian grew, he killed Abū al-Ḥusayn, the chief dāʿī appointed by the Imam, peace be upon him, over the other dāʿīs. He also killed many of the Imam's Shiʿa.

The Qarmatian then entered Salamiya, pretending that he wanted to go to the bathhouse. He then went toward the house of al-Mahdi, peace be upon him, and those within it. The people thought that he would not harm anyone in the Imam's palace, so they brought their treasures and their most precious possessions and left them there.

When the accursed Abū Mahzūl entered the Imam's house, he asked about Laʿb, a slave-mother of the Imam, peace be upon him, who knew about his treasures. She had fled when the accursed Qarmatian entered the palace. The accursed man ordered that she be brought to him.

She was brought along with a young child of Imam al-Mahdi bi-llāh, peace be upon him. The Qarmatian asked her:

"Where is your master, and why did he leave his palace and his prosperity?"

She replied:

"He has gone to attend to something he must do, and he intends to return."

He asked:

"Where are his treasures and his wealth?"

She replied:

"I do not know."

He questioned her further and tried to coax her, but she refused to tell him.

The accursed man then ordered that she and the Imam's child, whom she was holding, be killed. A number of the Imam's relatives, women of his household, and servants were also killed. He ordered them all to be thrown into a cistern in the house, and he plundered whatever he found there belonging to the Imam, peace be upon him.

The accursed man then departed and encountered the Baghdad army, including the Turk who had governed Salamiya. The Qarmatian fought them, causing his forces to disperse, and he was captured along with a few others.

He was sent to Baghdad, where he was beaten and asked, “Why did you leave?”

He claimed that he had only left at the command of al-Mahdi bi-llāh, peace be upon him, and that the Imam had ordered him to do so. He described the Imam’s appearance and identifying marks. The Qarmatian knew that him, and informed them that the dāʿī of Yemen and the dāʿī of the Maghrib were calling people to him.

This increased their belief in the Qarmatian’s story. It was, however, a plot against al-Mahdi, peace be upon him, by which he sought to extinguish the light of God—and God will perfect His light.

The Abbasid caliph al-Muʿtaḍid therefore sent orders throughout the lands and dispatched messages everywhere asking about the man possessing those characteristics and identifying marks. He ordered his governors to seize him.

But he did not achieve what he sought. God protected His walī from the schemes of those who plotted against him.

The Imam, peace be upon him, secretly departed as an emigrant, accompanied by his son al-Qāʾim bi-Amr Allāh, peace be upon him. His fame had spread, his identifying marks had become known to people, and the Abbasid continued to pursue him relentlessly, writing to every governor. But God Most High protected him, peace be upon him.

He departed at the time of his migration when he had reached full youth. Imam al-Qāʾim was still young. They were accompanied by their slave Jaʿfar al-Ḥājib, Fayrūz, Ṭayyib, Abū Yaʿqūb al-Qahramān, and Abū Muhammad ibn ʿAzīz.

The Imam, peace be upon him, had told his companions that he intended to go to Yemen.

The Imam, peace be upon him, departed from Damascus and said to his companions:

“Travel quickly, for today the messenger will arrive in Damascus seeking us.”

They travelled that day and the following day until they reached Tiberias. There they found the dāʿī appointed by al-Mahdi, peace be upon him, standing on the road waiting for them.

When he saw the Imam, peace be upon him, he greeted him and informed him that a letter from his dāʿī in Damascus had arrived by swift courier. It stated that the messenger seeking the Imam, peace be upon him, had arrived at the governor of Damascus.

The Imam immediately continued his journey. He did not stop at Tiberias, but proceeded until he reached Ramla, where he stayed with its governor. The governor had already pledged allegiance to the Imam, peace be upon him.

The governor was so delighted to receive the Imam that he did not know how best to serve him. He kissed his hands and feet.

Then the courier who had come from Baghdad to Damascus arrived with the Abbasid order to arrest the Imam, peace be upon him, including a description of his appearance.

The governor read it and handed it to al-Mahdi, peace be upon him. He then fell at his feet, kissing them and weeping.

The Imam, peace be upon him, said:

“Take heart and be at peace. By Him in whose hand is my soul, I shall rule, and my son shall rule over many of the mamluks of the Abbasids. So do not fear. You will see nothing that you dislike.”

The governor wrote back to the governor of Damascus in response to the letter:

“I have not seen this man, nor do I know anyone possessing these characteristics. I do not know whether he has passed through here. If he has not, we shall, God willing, watch all the roads for him.”

That same day, the Imam, peace be upon him, renewed the governor of Ramla’s pledge of allegiance and remained with him that day and night.

That night, the Imam, peace be upon him, summoned Muhammad ibn ʿAzīz and said:

“We shall depart tomorrow morning with the blessing and assistance of God. Return to Salamiya. Gather as many of the rabble as you can, and speak against us with whatever insults you can devise. Incite the common people to demolish our houses.

“When this has happened, arrange for the upper surface of the pool beneath which our wealth is buried to be overturned, so that no trace of it can be seen.

“When you have finished that, go to the palm tree at the city gate. Cut it down and make it appear that there had once been burials beneath it, completing its destruction.

“Remain in Salamiya until my order reaches you to come at the appropriate time, God willing.”

The Imam, peace be upon him, then travelled from Ramla to Egypt.

The dāʿī Abū ʿAlī Bāb al-Abwāb received him. At that time he was residing in Egypt and calling people to the Imam, peace be upon him.

The Imam instructed him to conceal his identity by lodging him with someone he trusted, a person who would not be suspected because of their association with the Imam.

He therefore lodged him with a man called Ibn ʿAbbās.

They had not remained there long before a letter arrived to the governor of Egypt ordering him to seek the Imam, peace be upon him, and arrest him.

The governor sent for Ibn ʿAbbās and showed him the letter.

Ibn ʿAbbās said:

“As for the man staying with us, no harm will reach him unless it reaches me. He is a noble man, one of the leading merchants, known for virtue, knowledge, and wealth. He is not the man you are seeking.

“As for the man whom you are pursuing so intensely, I have heard that he went toward Yemen long ago, and that this messenger arrived a considerable time after his departure.”

The governor said to Ibn ʿAbbās:

“We shall fulfil your request and grant your plea concerning this man, out of respect for his nobility. But we must create an appearance of justification by arresting one of his servants and questioning him, lest information concerning the matter be transmitted. We shall deal with him in whatever way you and he desire, God Most High willing.”

Jaʿfar al-Ḥājib said:

“I was that man who was arrested. I was struck a few times. Imam al-Mahdi, peace be upon him, had told me: ‘Do not let your courage fail when you are handed over to the governor. When you are questioned, say: I am a man who served this man for wages for a short time. I am now returning his wages and departing for my homeland.’”

Jaʿfar said:

“I did what the Imam, peace be upon him, had commanded me. The governor released me.

“I entered upon al-Mahdi, peace be upon him, at night. He said to me:

“‘Leave for Salamiya tomorrow morning. Retrieve the two jars which I ordered you to bury. No one knows about them except you. Do not tell anyone anything, and beware lest anyone among the people learn of you except Muhammad ibn ʿAzīz, his son, and your nephew Ḥasan.

“‘I shall wait for you in Tripoli.’”

The Imam, peace be upon him, publicly made it appear that he was travelling toward the Maghrib, while his companions believed that his destination was Yemen.

The dāʿī Abū ʿAlī asked the Imam, peace be upon him, to allow him to accompany him and earnestly requested that he not leave him.

The Imam said:

“Rather, remain in Egypt until the time comes when your departure is appropriate, God Most High willing.”

He heard and obeyed the Imam’s command, despite his strong desire to accompany him and remain with him.

As for Fayrūz, the Imam’s departure for the Maghrib saddened him. He considered the distance too great, so he remained behind in Egypt and then travelled to Yemen.

The Imam, peace be upon him, used to say:

“I marvel at two men among our Shiʿa: one is saddened by being separated from us, while the other is overwhelmed by being in our company.”

Fayrūz reached the dāʿī of Yemen, Abū al-Qāsim al-Manṣūr. Fayrūz had been the means by which the Imam’s father, Imam al-Ḥusayn, had first become acquainted with him.

When Fayrūz arrived, Abū al-Qāsim treated him with honour and respect because he knew of his position with the Imam. He came out of his residence to receive him and lodged him there. He would stand before him until giving him permission to sit.

Fayrūz then claimed that the Imam had sent him to supervise Abū al-Qāsim until the Imam arrived from the Maghrib with armies in Egypt, at which point he would write to him and instruct him to receive the Imam with the armies of Yemen.

Abū al-Qāsim believed him.

Fayrūz knew that al-Mahdi, peace be upon him, would inevitably write to the dāʿī informing him of Fayrūz’s hypocrisy and instructing him what to do. He therefore selected for himself a trusted servant from among Abū al-Qāsim’s slaves.

He treated this servant with greater kindness than his master did and said to him:

“Do not conceal from me anything that happens concerning your master at any time, nor anything he plans by night or day.”

The servant concealed nothing from him until a letter from the Imam, peace be upon him, arrived together with a letter from the dāʿī Abū ʿAlī in Egypt, Fayrūz’s father-in-law and the husband of his daughter. The letters explained to Abū al-Qāsim what had occurred with Fayrūz, and the Imam ordered him to kill him.

When the letters arrived, the servant informed Fayrūz of what had happened.

Fayrūz immediately fled.

The dāʿī Abū al-Qāsim searched for him but could not determine which direction he had taken. He continued looking until he learned that Fayrūz had reached ʿAlī ibn Faḍl.

ʿAlī ibn Faḍl corrupted him and found in him what he wanted. Satan then led them both astray, and they departed from the community of believers, declaring forbidden things lawful.

When Abū al-Qāsim learned of this, he went out against them and fought them for a long time until he defeated them and killed them.

When the Imam reached Tripoli, he remained there until his state servant, Jaʿfar al-Ḥājib, arrived from Salamiya with what the Imam had sent him to retrieve.

The Imam, peace be upon him, then travelled to Qusṭaliyya, which at that time was ruled by Ziyādat Allāh. From there he travelled to Tūzar.

Jaʿfar al-Ḥājib said:

"We remained there for several days until Imam al-Mahdi bi-llāh, peace be upon him, said to me:

"'Find me a small, fat lamb. If you find one, buy it, roast it, and bring it to me.'

"I went out to find one. A man from the town said to me:

"'I can fulfil your need. Come with me to my house.'

"I went with him. He took me into a house containing a large, shaggy-haired dog with an enormous chain around its neck. Its eyes were red.

"He said to me:

"'For two months now I have been feeding it dates. It has remained on this chain without moving, and its body has become swollen with fat.'

"Jaʿfar said:

"And then I discovered that these people ate dogs and gave them the names of sheep.

"The dog leapt toward me from its chain like a lion. I thought for certain that it would break the chain, tear me apart, and rip open my belly. I fled from it, while its owner called to me from behind. I did not turn back until I entered upon al-Mahdi bi-llāh, peace be upon him, with my mind overwhelmed and my hand upon my heart.

"When he saw me terrified and my colour changed, he said:

"'What has happened?'

"I said:

"'My master, may God curse this town and its people!'

“He said:

“‘How so?’

“I told him that I had gone out to obtain what he had commanded and related the entire story.

“He and my master al-Qāʾim, peace be upon him, continued laughing about it for a day or two.

“Then he instructed me to find him a strange barber.

“I went out and encountered a barber. I asked him:

“‘Are you a stranger here?’

“He said:

“‘Yes.’

“I asked:

“‘When did you enter this town?’

“He said:

“‘Today.’

“I brought him with me and presented him to the Imam. I told him that the man was a stranger.

“When the Imam saw him, he asked his name, lineage, and homeland. The man said that he was from Ifriqiya and had been away from it in the land of Kutāma before coming to this city.

“The Imam asked him:

“‘How have you remained there despite what has been said about the disturbances and the alteration of the religious practices?’

“The man replied:

“‘By God, my master, there is no practice of God and His Messenger anywhere except in the land of Kutāma.’

“The Imam said:

“‘This contradicts the reports that have reached us about the man who has appeared there: that he has led them astray, declared daughters and sisters lawful, and abolished the religious law for them.’

“The barber replied:

“‘By God, there is not the slightest truth in this, nor in anything except that the religion there is precisely the religion followed by the man in Kutāma.’

“The Imam asked:

“‘What have you found in his conduct that you praise him so highly?’

“He replied:

“‘By God, my master, I entered into a partnership with another man and said to him: Let us go into the city of Sṭīq and work there for one month. Whatever provision God apportions to us, we shall divide between us.

“‘We travelled there. When we wished to enter through the city gate, we were prevented from bringing our weapons inside.

“‘We asked them: What shall we do with them when we do not know anyone here with whom we can leave them?

“‘They said: Throw them behind the city wall and do not fear for them.

“‘So we left them there and entered the city. We remained there for a month, then departed. We found our weapons exactly as we had left them, and not a single thing was lost.

“‘This, my master, is what I have witnessed from a man who is supposedly accused of unbelief and changing the religious law.’”

Jaʿfar said:

“I saw the face of the Imam, peace be upon him, brighten with joy. He then completed his business and ordered that the man be given a large amount of money.”

The Imam then travelled toward Sijilmāsa.

On the road he met a man called al-Muṭṭalibayn, from the family of al-Muṭṭalib ibn ʿAbd Manāf, accompanied by his son. The Imam, peace be upon him, found in them good character, noble qualities, and sound intelligence.

He took their pledge, and they travelled with him to Sijilmāsa.

Then, at his command, they proceeded toward Qayrawān.

Al-Mahdi, peace be upon him, said to them:

“Were it not for the severe trials that will befall those who accompany me, I would not be willing to part from you. But when our dāʿī proceeds to Sijilmāsa, send your son with him.”

They took leave of him and departed for Qayrawān.

Al-Mahdi, peace be upon him, arrived at Sijilmāsa, which at that time was ruled by al-Yasaʿ ibn Midrār.

The name of al-Mahdi, peace be upon him, spread throughout the city. People began saying:

“This is a man of extraordinary importance.”

Everyone who saw him felt awe and majesty in his presence.

Al-Yasaʿ ibn Midrār was told:

“A great man from among the leading merchants of the East has entered your city.”

He was given a description of the Imam.

The Imam, peace be upon him, then entered upon al-Yasaʿ ibn Midrār. Al-Yasaʿ honoured him and welcomed him warmly.

When the Imam left, al-Yasaʿ said to his companions:

“You claim that this is a merchant. By God, this is no merchant. I have seen the merchants of the East and the West, but this is a man of immense stature. His family has angered him, and he has departed from them, carrying within himself something known only to God.”

Al-Mahdi, peace be upon him, used to send him many gifts, and al-Yasaʿ respected his rights and treated him with honour.

Then a letter from Ziyādat Allāh arrived, informing him of the Imam’s journey toward him and that this was the very man to whom Abū ʿAbd Allāh was calling people.

Further reports and letters confirming this continued to reach al-Yasaʿ ibn Midrār.

Al-Yasaʿ asked al-Mahdi, peace be upon him, about this matter, but, observing taqiyya, the Imam did not disclose anything concerning himself except that he informed him of his lineage, saying:

“I am descended from al-Ḥusayn ibn ʿAlī, peace be upon them.”

He concealed from him the fact that the daʿwa in Yemen and the Maghrib was calling people to him.

The Imam, peace be upon him, instructed Jaʿfar al-Ḥājib to purchase a slave for him. He named him Ṣandal. He also purchased a servant for our master al-Qāʾim, peace be upon him, and named him Muslim.

The Imam prepared himself for the trials that would befall him and his son, peace be upon them, as though he already knew that they would occur. This was among the knowledge God had given to His Messenger, peace and blessings of God be upon him and his family, which had passed to his family.

The Imam, peace be upon him, remained in Sijilmāsa, while his dāʿīs sent letters to him. Abū ʿAbd Allāh informed him of the victory over his enemies that God was preparing for him, and that this would occur through the blessing of his days and the approach of his rule.

Al-Yasaʿ had a brother of evil character who continually frightened him concerning al-Mahdi, peace be upon him, until he persuaded him to restrict the Imam.

He confined him to the house in which he had been staying and prevented him from leaving it. He separated him from his son, al-Qāʾim, peace be upon him, and transferred the son to another house.

He also seized Jaʿfar al-Ḥājib, Ṭayyib, and Abū Yaʿqūb al-Suḥrāmānī, threw them into prison, and subjected them to harm and beatings.

God protected al-Mahdi, peace be upon him, and his son al-Qāʾim, peace be upon him, from him. He did nothing further to them except threaten them and separate them.

As for Jaʿfar al-Ḥājib and his companions, they endured severe hardship and suffering.

Jaʿfar said:

“I once asked the jailer for water to drink. His response was to strike my mouth with such force that he broke my teeth. He made me drink my own blood and beat the undersides of my fingernails with reeds.”

When the position of Abū ʿAbd Allāh had become firmly established at Raqāda, his only concern was to go to Sijilmāsa to rescue the Imam, peace be upon him, from his enemies.

He appointed Abū Zākī Tammām ibn Muʿārak as his deputy over Ifriqiya and left his brother Abū al-ʿAbbās with him.

Abū ʿAbd Allāh departed from Ifriqiya for Sijilmāsa in Ramadan of the year 296 AH, accompanied by most of the Kutāma and the warriors and champions of Ifriqiya.

When he drew near Sijilmāsa, news of his approach reached al-Yasaʿ ibn Midrār, its ruler.

Al-Yasaʿ sent to al-Mahdi, peace be upon him, asking about his lineage and whether Abū ʿAbd Allāh was indeed coming to him.

The Imam, peace and blessings of God be upon him, was no longer able to conceal his lineage, so he disclosed it.

As for Abū ʿAbd Allāh, he said:

“By God, I do not know him.”

And this was indeed the case: the Imam had never seen him.

He added:

“I am merely a merchant. I have nothing to do with this matter.”

He said this in taqiyya for his own protection.

Thus God protected him.

Abū ʿAbd Allāh sent al-Yasaʿ a servant of his named Shafīʿ, who informed him of his arrival, sought to calm his fear, and explained that the arrival of our master al-Mahdi, peace be upon him, in his country was a blessing from God Most High.

“If you recognize its worth and give thanks to God Most High for it, you will be saved and prosper, yourself, your family, your wealth, and everyone in your country.

“But if you fail to recognize it, your portion will be error, and you will become farther from God and more deserving of His displeasure.

“He also wishes you to know that if you bring the Commander of the Believers, peace be upon him, out to him, he will turn the armies away from you and from your city, and he will give you the fulfilment of whatever you hope for—the utmost of your desires.”

Ibn Midrār refused. He killed the servant Shafīʿ and his companions.

When this reached Abū ʿAbd Allāh, he sent him other messengers, among them Muhammad ibn Ḥayy al-Shukr and Yaʿlā ibn Nāṭid al-Zamātī.

They warned him and informed him that he had disobeyed and persisted in his rebellion, and that punishment would consequently befall him.

Ibn Midrār refused again. He seized the messengers, imprisoned and shackled them, increased the guards stationed over the Imam’s residence, peace be upon him, and increased the abuse inflicted upon his companions.

Abū ʿAbd Allāh sought the help of God Most High, assembled his armies, and approached the city.

Al-Yasaʿ came out against him, and fighting broke out between them for a time. A number of Ibn Midrār’s men were killed, and the army stormed into the city with him.

This occurred near evening. Darkness fell, and Abū ʿAbd Allāh's army withdrew to its former position.

When night became complete, al-Yasaʿ fled with his cousins and members of his household.

Abū ʿAbd Allāh and those with him spent the entire night in great distress and painful anxiety, not knowing what had happened to the walī of God, peace be upon him. They could not enter the city during the night, and they did not know that al-Yasaʿ had fled until morning.

The leading people of the city then came out to them and informed them of what had happened. They showed them the location of al-Mahdi, peace be upon him, and brought him out.

The Commander of the Believers, al-Mahdi bi-llāh, and his son al-Qāʾim bi-Amr Allāh, peace be upon them, appeared before their followers and Shiʿa.

They rejoiced greatly.

Two horses were brought for them, and they mounted them. The believers surrounded them, while the dāʿīs walked around them. Abū ʿAbd Allāh walked before them saying:

"This is my master and your master, O believers!"

He praised and thanked God and wept from the intensity of his joy.

Abū ʿAbd Allāh then had a tent erected for al-Mahdi, peace be upon him, and the Imam sat within it.

When he met his son al-Qāʾim, peace be upon him, his only concern was his servants who had been imprisoned by al-Yasaʿ.

He instructed Abū ʿAbd Allāh not to dismount from his horse until they had been brought to him.

Abū ʿAbd Allāh ordered that they be sought. They had already escaped from prison when al-Yasaʿ fled. They were eventually found in the house where the Imam, peace be upon him, had been staying.

Jaʿfar al-Ḥājib said:

"When Abū ʿAbd Allāh saw us, he dismounted from his horse, and we came down to him. He embraced each of us individually.

"As for me, he adjured me by the head of our master, peace be upon him, to allow him to do whatever he wished with me. I agreed.

“He uncovered my back and kissed the wounds caused by the beatings. He took both my hands and kissed all my fingernails and both my eyes. He kissed Ṭayyib’s back, but he did not kiss anything belonging to Abū Yaʿqūb.

“He then walked with us to the Imam’s tent.

“There we found al-Qāʾim, peace be upon him, standing at the entrance and looking toward us. He was like the rising moon.

“When he saw us, he rejoiced and smiled at us. He entered with us to the Commander of the Believers, al-Mahdi, peace be upon him.

“We found him seated upon his couch in the centre of the tent, like the shining sun.

“We kissed the ground before him. He praised God, prostrated, and gave thanks.

“He then said to Ṣandal:

“‘Bring the two robes that I set aside in such-and-such chest.’

“Ṣandal brought them. The Imam took one and clothed al-Qāʾim, peace be upon him, in the other.

“Then he said:

“‘Bring the swords and garments that I set aside for these men.’

“Jaʿfar said:

“He began with his dāʿī, Abū ʿAbd Allāh. He clothed him with his own hands, wrapped the turban around his head, and girded him with a sword.

“Then he summoned me. He clothed me in a garment beneath which was a silk garment, a turban, trousers, and leather slippers, and girded me with a sword.

“He did the same for Ṭayyib and Abū Yaʿqūb, girding them with swords.

“The Imam had prepared all of this from the very beginning of our departure from Salamiya.

“Then he instructed Abū ʿAbd Allāh to erect a spacious tent for him and furnish it with fine furnishings.

“He instructed him to bring the people before him the following morning so that they could greet him according to their ranks.”

Abū ʿAbd Allāh said:

“Our master, may I be your ransom, the people are somewhat rough in character, but they are eager to see our master, peace be upon him.

“Let one of these servants stand at the entrance of the tent to receive the people. Let me bring them in groups of ten.

“When I have finished with the dāʿīs and commanders, I will bring the others in groups of fifty, then groups of one hundred, then groups of five hundred.

“After that I shall lead the remainder of the army before our master, peace be upon him, in successive processions, so that all of them may see his face and complete their greetings.”

The Imam, peace be upon him, said:

“This is the companion of yours whom you requested.”

And he pointed toward me.

Jaʿfar said:

“When morning came, the Commander of the Believers, peace be upon him, sat upon a couch prepared for him inside the tent.

“The sun seemed to have risen between his eyes.

“Al-Qāʾim, peace be upon him, stood to his right, girded with a sword and close beside the couch, like the full moon.

“The Imam’s companions stood below him, while Bishrā and Ṣandal stood to the right of the couch holding fly-whisks in their hands, waving them over al-Mahdi, peace be upon him.

“I stood at the entrance of the tent with my sword.

“Abū ʿAbd Allāh stood approximately two hundred paces away from the tent, calling the names of the dāʿīs and commanders.

“When ten of them had assembled, he brought them forward ten at a time and said:

“‘Proceed gently until you reach that chamberlain.’

“I would bring them forward ten at a time. They would greet the Imam and pray for him.

“He, peace be upon him, would bless them, thank them for their efforts, and inform them of the immense reward God had prepared for them in this world and in the Hereafter.”

Jaʿfar said:

“We continued in this manner throughout the entire day.

“Afterward, the Imam, peace be upon him, remained seated while the armies passed before him, tribe by tribe and clan by clan, until the armies had completed their greetings over the course of three days.

“The Imam had instructed Abū ʿAbd Allāh to order the army to pursue al-Yasaʿ. He did so, and they pursued him until they captured him in the lands of the Sudan.

“They brought him and his companions as prisoners before the Commander of the Believers, peace be upon him.

“Al-Qāʾim bi-Amr Allāh, peace be upon him, asked al-Mahdi bi-llāh, peace be upon him, to grant him al-Yasaʿ.

“He did so and pardoned him.

“Al-Yasaʿ was taken along with the army, but he neither ate nor drank nor spoke to anyone until he died.”

The Imam, peace be upon him, remained in Sijilmāsa for forty days.

During that time, the people of Zarʿa and the farthest Sūs came to him, as did people from the surrounding regions. They gave him news of victory and pledged allegiance to him.

He appointed a man named Ibrāhīm ibn Ghālib as governor of Sijilmāsa.

The Imam, peace be upon him, departed for Ifriqiya on Monday, eight days remaining in Muḥarram of the year 297 AH.

Some astrologers observed the time of the Commander of the Believers’ departure and said:

“Our master, if only you would delay your journey.”

The Imam replied:

“The journey is in the name of God Most High, and it will bring victory and success.”

He did not heed the astrologers.

On the way he conquered Tāhart and Tāmaghlt until he reached Ijkān. He ordered that the wealth held by the dāʿīs and shaykhs be brought to him. They brought it, and he ordered that it be collected from them.

The Commander of the Believers, peace be upon him, entered the city of Qayrawān on Wednesday, eleven nights remaining in Rabīʿ al-Thānī of the year 297 AH.

He settled in the palace known as Abū al-Fatḥ.

The kingdom became firmly established, the light of God became manifest, the rule of the people of hypocrisy disappeared, Islam and faith were elevated, and “the sun rose from its setting place” at the head of three hundred years, as the Prophet, peace be upon him, had promised.

Coins were struck bearing his name.

Delegations came from every region and place.

He appointed the leading men of Kutāma over the cities of Ifriqiya and ordered them to adorn themselves and dress well. They wore their finest clothing and decorated their saddles and bodies with heavy ornaments.

The Imam, peace be upon him, bestowed generously upon them. He was extremely generous and charitable and was known for his munificence.

It is said that the treasurer informed him of the amount distributed in gifts during Ramadan. It reached one hundred thousand gold dīnars.

The treasurer considered this a great sum.

The Imam, peace be upon him, said:

“If God allows me to attain what is rightfully mine and I reach what I hope for, I would not be satisfied with even one of my followers receiving so little from this gift.”

Yet despite his immense generosity, he did not regard any amount of wealth as insignificant. He did not neglect any obligation concerning it, nor did he spend it except in its proper place.

He had stopped the payment of certain stipends connected with the sanctuary. This was because he once entered one of their chambers and saw something that had dried out and been thrown upon the ground. He warned them more than once, but they did not stop.

He therefore ordered that those payments be cut off.

Thus, despite his tremendous generosity, he would not allow anything to be placed where it did not belong.

The people witnessed the excellence of the Commander of the Believers al-Mahdi bi-llāh’s governance, justice, and generosity, and these qualities caused them to forget the memory of Abū ʿAbd Allāh.

In the year 299 AH, he sent Abū ʿAbd Allāh to the Maghrib with a large army.

He conquered the cities of Ṭīna, Ṣiqilliyya, Qalziya, Tīnis, Wādī Madhʿar, and al-Khaṣr.

The situation became settled and the affairs of those lands were put right.

Abū ʿAbd Allāh and the armies accompanying him then returned safely and victorious to the Imam's court, peace be upon him.

Then corruption began to appear, and many people turned back—except those whom God protected.

When Abū al-ʿAbbās Muhammad ibn Zakariyyā had left with Abū ʿAbd Allāh for Sijilmāsa, authority over everything had passed to al-ʿAbbās, and people gathered around him. He became the one who advanced and delayed matters.

When al-Mahdi, peace be upon him, arrived, however, people's attention turned toward him, and his superiority over Abū ʿAbd Allāh and Abū al-ʿAbbās became apparent.

When Abū al-ʿAbbās lost this position, Satan led him astray and removed him from faith. Envy entered his heart, together with an appetite for leadership. He began attacking the walī of God and belittling him.

His brother Abū ʿAbd Allāh considered this outrageous, rejected it, and warned him against it.

But he persisted in his rebellion until he openly confronted Abū ʿAbd Allāh, saying:

"You had authority and everyone obeyed you. Then you brought this man, who has changed your policy, diminished your leadership, taken away the reins from your hands. You deserved to rule the kingdom and to be given exclusive authority over it."

He continued reproaching him with words such as these until Abū ʿAbd Allāh listened to him.

He then went to the Imam, peace be upon him, ostensibly as a sincere adviser, saying:

"I appointed these Kutāma men, and their affairs became orderly under me. If you were to leave their affairs to me and remain in your palace, it would inspire greater awe of you, strengthen your authority, and make your rule more powerful."

When the Imam heard this, al-Mahdi bi-llāh, peace be upon him, understood what Abū ʿAbd Allāh was concealing in these words and recognized that his brother had influenced him.

He answered him gently.

When Abū al-ʿAbbās realized this, he increased his plotting and openly displayed the hypocrisy he had previously concealed.

Some people in Ifriqiya joined him in this.

All of this reached the Imam, peace be upon him, but he ignored it and paid it no attention.

Then Hārūn ibn Yūsuf, who was called Shaykh al-Shuyūkh, was led by his ignorance to say to the Imam, peace be upon him:

“If you are the Mahdi, show us miracles, for we have begun to doubt you.”

The Imam reminded him of what is contained in the Book of God concerning the destruction of earlier peoples when they demanded signs from their prophets.

Hārūn persisted in his misguidance until God destroyed him at the hands of the servants of His walī.

At this, Abū al-ʿAbbās increased in his rebellion and said to Abū ʿAbd Allāh and other shaykhs of Kutāma:

“Al-Mahdi will destroy you.”

They then gathered in the house of Abū Zākī Tammām ibn Muʿārak, made their agreements, and resolved to kill the walī of God.

They surrounded the Imam’s palace intending to attack him.

The Imam, peace be upon him, paid no attention to their gathering. Rather, he sought refuge in his Lord and trusted in God’s promise that He would make him and the Imams among his descendants victorious.

God therefore scattered their gathering and cast fear into their hearts.

This was among the divine assistance given to His walī and among his miracles.

They would also enter upon al-Mahdi, peace be upon him, while secretly intending to kill him, but God would cast fear into their hearts and prevent them from doing what they intended.

Throughout all of this, he remained unconcerned, trusting in God Most High and relying upon Him.

Whenever they departed from his presence, they would regret having left him alive, and then return to their previous plans of plotting against him.

At one point al-Mahdi, peace be upon him, noticed Abū ʿAbd Allāh entering upon him repeatedly while his shirt was turned inside out. This was because of the preoccupation that occupied him to such an extent that he did not notice it.

The Imam said:

“O Abū ʿAbd Allāh, what is this matter that has distracted you from even attending to yourself?”

He replied:

“What is it, my master?”

The Imam said:

“I see that your shirt is turned inside out, and you have entered like this repeatedly without noticing it. I do not think you have even removed it from your body.”

He looked at it and said:

“By God, my master, I had not noticed.”

The Imam said:

“This is certainly a great preoccupation. Where have you been sleeping these past several nights?”

Abū ʿAbd Allāh remained silent.

The Imam said:

“Is it not in the house of Abū Zākī?”

He replied:

“Yes, my master.”

The Imam said:

“And what caused you to leave the house in which we lodged you and go to the house of Abū Zākī?”

He replied:

“Yes, my master. I feared for myself.”

The Imam asked:

“From whom?”

Abū ʿAbd Allāh remained silent, realizing that his secret had been exposed.

He departed.

The people learned what the Imam had said and stopped entering upon him until a group of their leaders had returned to various regions.

The Imam then sent Abū Zākī to Tripoli. His uncle, Abū Yūsuf Mākyūn ibn Ḥubāra, was governor there.

When Abū Yūsuf received the Imam's letter informing him of the conduct of his nephew Abū Zākī, he had him executed and sent his head to the Imam, peace be upon him.

A number of hypocrites in various regions were likewise killed, their killers being their own brothers who had remained faithful.

The Imam, peace be upon him, instructed Ghazwiyya ibn Yūsuf al-Malūsī and Jabr ibn Tamāsht al-Jamlī to kill Abū al-ʿAbbās and Abū ʿAbd Allāh.

Abū ʿAbd Allāh and Abū al-ʿAbbās left the palace of al-Mahdi, peace be upon him, and went toward the palace of al-Qāʾim bi-Amr Allāh, peace be upon him.

Jabr ibn Tamāsht struck Abū ʿAbd Allāh Aḥmad ibn Zakariyyā, while Ghazwiyya struck Abū al-ʿAbbās Muhammad ibn Zakariyyā.

The Imam, peace be upon him, prayed for mercy upon Abū ʿAbd Allāh and ordered that he be buried after performing the prayer over him.

As for Abū al-ʿAbbās, the Imam, peace be upon him, cursed him.

It is related that sins between a person and God may be forgiven when a person sincerely resolves to repent to God Most High, seeks His forgiveness, and does not persist in sin and obstinacy. God forgives all sins, for He is the Most Forgiving, the Most Merciful.

As for obligations owed between a person and other people, they are not forgiven until the person releases himself from them and restores what is owed to those people.

A group of hypocrites then gathered in the land of Kutāma. They installed among themselves a young man from one of the lowest families, called the Banū Māwiṭa and Ṭayya.

They claimed that he was al-Mahdi, peace be upon him. They attributed prophethood to him and claimed that revelation came to him and that books descended upon him from God.

They appointed dāʿīs for him like the dāʿīs of Abū ʿAbd Allāh and claimed that Abū ʿAbd Allāh was alive and had not died.

They came with various absurd claims, and many groups of the rabble and foolish people gathered around them.

They marched upon Mila and seized it.

The Commander of the Believers, peace be upon him, sent his heir, al-Qāʾim bi-Amr Allāh, peace be upon him, who was then twenty-two years old, with a great army.

God granted him victory over Mila. He killed al-Māwaṭī and his family and conquered Qasṭīliyya.

The people of Tripoli rebelled and expelled Mākyūn ibn Ṣubāra, the governor appointed by the Commander of the Believers, peace be upon him.

Al-Qāʾim, peace be upon him, reconquered it and appointed Abū Madīn as governor.

He then returned to the court of Imam al-Mahdi, peace be upon him, at Raqāda, victorious and triumphant.

In the year 301 AH, the Commander of the Believers, peace be upon him, sent Ḥabāsa ibn Yūsuf and Mūsā ibn ʿAbd al-Raḥmān. They conquered Sarb, one of Abiyya, and Barqa.

In the year 302 AH, he sent his son and heir, al-Qāʾim, peace be upon him, with the armies of Kutāma and the people of Ifriqiya to Egypt.

He conquered Alexandria and the Fayyūm and ordered the callers to prayer to proclaim there:

“Come to the best of deeds”

on the day he entered it.

He then returned to the court of the Commander of the Believers, peace be upon him, at Raqāda.

Al-Mahdi, peace be upon him, remained at Raqāda for some days.

He then ordered the construction of the city at al-Bayḍāʾ, which was named al-Mahdiyya after him, peace be upon him.

It was built of stone and furnished with gates made entirely of iron. A passage was made for it to the sea, with a lock placed over it. Rivers were channelled toward it, and enormous reservoirs were dug in it to collect rainwater.

God manifested through him, peace be upon him, miracles in its construction and made difficult things easy for him.

It became one of the most remarkable cities: secure, beautifully built, and extraordinary in its appearance.

Al-Mahdi, peace be upon him, moved to al-Mahdiyya in Shawwāl of the year 308 AH and took up residence there.

Whenever he looked at its fortress and gates and saw how amazed the people were by its strength and impregnability, he would say:

“All of this is merely preparation for an hour of a day.”

That hour was the time when Mukhallad ibn Kaydād, the Dajjāl, arrived.

He remained there for only one hour and thereafter continued to be defeated and driven back until he was raised upon the wall of al-Mahdiyya and crucified.

The Imam, peace be upon him, ordered the construction of a prayer place outside al-Mahdiyya and made it a landmark, saying:

“To that place Mukhallad the Dajjāl will reach.”

And the matter occurred as he had said, peace be upon him.

Most of the lands and fortresses were conquered at the hands of al-Qāʾim bi-Amr Allāh, peace be upon him.

The authority of al-Mahdi, peace be upon him, became firmly established and his word prevailed.

He spread the knowledge of his purified forefathers, established dāʿīs and teachers, opened the doors of his gifts to those seeking them, and made them available to those who desired them.

He extinguished innovation and erased it.

The Imam, peace be upon him, remained in al-Mahdiyya until illness began to afflict him in the year 322 AH.

His death approached, and he died in al-Mahdiyya on the night leading into Tuesday, in the middle of Rabīʿ al-Awwal of that year.

He was sixty-three years old on the day of his death, peace be upon him.

His period of Imamate, from the day on which allegiance was pledged to him, fifty five years

His kunya was Abū Muhammad.

The Commander of the Believers al-Qāʾim bi-Amr Allāh, peace be upon him, concealed news of his death for one hundred days.

He then publicly announced his death on Tuesday, with fifty days remaining in Jumādā al-Thāniya of that year.

He displayed a degree of grief unlike anything previously known from anyone before him.

Mourning was held for him throughout all the provinces, cities, and rural regions of the Maghrib, and many elegies were composed for him.

The moon underwent a total eclipse at the very hour in which he, peace be upon him, died.

On the twenty-ninth day of the month in which he died, the sun underwent an eclipse.

And God is sufficient for us, and He is the best disposer of affairs.

Account of Some of What Occurred During the Caliphate of the Commander of the Faithful, al-Qāʾim bi-Amr Allāh, Abū al-Qāsim Muḥammad ibn ʿAbd Allāh al-Mahdī

The Commander of the Faithful, al-Qāʾim bi-Amr Allāh Muḥammad ibn ʿAbd Allāh, was given allegiance after his father, Imam al-Mahdī bi-Allāh, and he was forty-seven years old. He assumed his position and followed the conduct of his father and the conduct of his purified forefathers, peace be upon them.

Since justice was their way, and piety was their outward and inward state, and the Sharīʿa of Muḥammad was their law, they prohibited what he prohibited and permitted what he permitted. They did not tolerate the neglect of any of the obligations of God, nor the committing of any of the forbidden things. They prohibited sins and destructive offenses, and they imposed the prescribed punishments upon those who acted contrary to the judgment of God.

They were not like those who claimed the Imamate from among the Umayyads and the Abbasids, who permitted what God had forbidden, drank intoxicants without refraining from them, gathered musicians and youths, permitted all forms of amusement, and turned toward their worldly affairs with the heedlessness and frivolity of one distracted and absorbed in amusement.

When they found none of this conduct among the purified Imams, peace be upon them, and found no fault in them, nor were they able to extinguish the radiant light and support that God had bestowed upon them, and when they found them to be people of knowledge whom they could not outdo in knowledge, and jurists whom they could not discipline, they attacked their genealogies out of hostility and injustice.

They said that they were descendants of Maymūn al-Qaddāḥ, in order to extinguish the blazing light of God. Maymūn al-Qaddāḥ, however, was one of their followers, and he had been the ḥujja of Imam Ismāʿīl ibn Jaʿfar, peace be upon him. His son, ʿAbd Allāh ibn Maymūn, had been the ḥujja of Muḥammad ibn Ismāʿīl. He was a servant among their servants and one of their subordinate ranks.

The Imams, peace be upon them, from the descendants of Jaʿfar al-Ṣādiq, peace be upon him, after Muḥammad ibn Ismāʿīl, peace be upon him, had entered the cave of taqiyya [dissimulation] and concealed their names and genealogies because of the severity of the trial and tribulation.

During the period of taqiyya, the dāʿīs [missionaries] would conceal the name of the Imam. Sometimes one of the dāʿīs would even assume one of their names, as an act of taqiyya on

their behalf and as concealment, until the sun of truth rose from its place of setting. Then God manifested His affair, although they disliked it.

The one who did this was al-Ghazāghilī [the name is uncertain in the transmitted text] and those like him, seeking proximity to the Baghdad caliph. He was hostile toward the Family of Muḥammad and hated them. Ibn Khallikān mentioned this in his history.

Al-Qāʾim bi-Amr Allāh, peace be upon him, was devoted to knowledge and preferred that it be preserved. He instructed those who associated with him not to place knowledge anywhere other than its proper place, and not to sow it except in its proper fields. Such was the established practice of the friends of God, exalted is He.

The Expedition of Yaʿqūb ibn Isḥāq

The Commander of the Faithful, al-Qāʾim bi-Amr Allāh, peace be upon him, sent Yaʿqūb ibn Isḥāq al-Tamīmī on an expedition against the Romans on Sunday, six nights having passed from the month of Rajab in the year 322 AH, with twenty ships.

On his way he encountered Roman ships carrying their merchandise. He seized them and captured those aboard them. He continued his journey into the land of the Romans and came upon a city called Ṣanīʿa, known as Ḥabwa.

He fought its inhabitants fiercely until he conquered them. God granted him victory over them through the blessing of the Imam, peace be upon him. He killed the fighting men among the Christians and polytheists, took their women and children captive, and seized everything in the city.

He then set it and all its churches on fire.

The Romans heard of this and came against him from every direction and fought him. God granted him victory over them. Yaʿqūb returned victorious, triumphant, and laden with spoils.

He reached the coast of al-Mahdiyya with all those who had accompanied him on Wednesday, four nights remaining in Ramaḍān of the year 323 AH.

Then al-Qāʾim bi-Amr Allāh sent Maysūr the servant with a great army toward the Maghrib. He reached Fāris and encountered Abū Mūsā ibn al-ʿĀfiya, who had become treacherous and rebelled, accompanied by a large force.

Maysūr the servant defeated him, seized what he possessed, and took control of Fāris. Ibn Abī al-ʿĀfiya was brought to him as a prisoner. He remained in prison until al-Manṣūr bi-Allāh, peace be upon him, released him, together with a group of prisoners, after the conquest.

Ibn Ṭālūt

A man named Muḥammad, known as Ibn Ṭālūt, who claimed descent from Quraysh, rose up. He went toward the region of Tripoli and claimed to the Berbers that he was the son of al-Mahdī.

They rose up with him and followed him, and a large group gathered around him. They advanced upon the city of Tripoli, defeated its governor, and killed a number of his companions.

Afterward, the Berbers discovered his lies and false claims. They killed a number of them and brought his head to the gate of the Commander of the Faithful, al-Qāʾim, peace be upon him.

Abū Yazīd al-Dajjāl

After this, Abū Yazīd al-Aʿwar, the Dajjāl al-Nukkārī, Makhlad ibn Kaydād, may God curse him, emerged in the Aurès Mountains in the year 323 AH.

The Aurès is a great mountain range extending into the interior of the Maghrib, containing groups from all the Berber tribes.

He held the doctrine of the renegade Khārijites. He professed loyalty to Abū Bakr and ʿUmar and dissociated himself from the Commander of the Faithful, ʿAlī ibn Abī Ṭālib, peace be upon him, as well as from ʿUthmān.

He considered it permissible to enslave the women and children of Muslims who disagreed with his opinion and belief, and he declared them unbelievers.

At the beginning of his affair, he wandered from town to town, encouraging those whom he encountered to rise against the ruler.

He was a Berber of the Zanāta, from the city of Tūzar, one of the cities of Qasṭīliyya. His father was a merchant.

He later came into contact with Abū ʿAmmār the Blind, Kiyāb ibn ʿAbd al-Ḥamīd. The latter supported him in his affair, and the two claimed righteousness.

They traveled among the Berbers and worked to spread corruption against the ʿAlid state, declaring Muslims unbelievers unless they followed the religion of the Khārijites, and declaring it permissible to fight and wage war against them and to accuse them of unbelief.

Their affair was reported to the Commander of the Faithful, al-Qāʾim, peace be upon him. He ordered that Abū Yazīd be seized, and he was captured at Tūzar.

When this reached his companion Abū ʿAmmār the Blind, he gathered forty men who held the Khārijite doctrine. They went to the prison at night, broke down its door, extracted Abū Yazīd, and took him toward the region of Samāṭa.

He remained there for a year, then returned to Aurès. He and his companion Abū ʿAmmār the Blind settled in a place called al-Mutawāliyān in Aurès.

They continued gathering those who held the Khārijite doctrine and encouraging rebellion against the ʿAlid state. They said that the mention of Abū Bakr and ʿUmar had been concealed, while the virtue of ʿAlī ibn Abī Ṭālib had appeared and become famous.

Eventually a large group gathered around Abū Yazīd. He entered into a pact and alliance with them that whatever wealth they took from the Muslims, they would treat as they treated the spoils of the polytheists; and that whatever women and children they captured, they would enslave.

If they succeeded in removing the ʿAlid state, they would return to choosing their ruler. They would select whoever their community approved of and appoint him over themselves.

Whenever the accursed Abū Yazīd met someone, he would mention the two shaykhs, Abū Bakr and ʿUmar, and disparage the Shīʿa on account of their position concerning them, saying that the Shīʿa did not recognize their authority.

He would approach people of rank through what they loved, beautifying leadership and authority for them, saying that the Sultan had treated them as equals to others who were beneath them.

When he encountered those whose concern was raiding and night attacks, among the rabble, scum, and ignorant people, he approached them through the promise of making wealth and sexual relations lawful for them, and encouraged them to rise and rebel.

Thus large numbers gathered around him.

The First Raids

At the end of Jumādā I of the aforementioned year, the accursed one advanced with those who had answered him toward the palace of al-Ṣawlāṭ ibn Mamlūl.

Al-Ṣawlāṭ was one of the officials of the state of the Commander of the Faithful, al-Qāʾim, peace be upon him.

They plundered the animals, food, and livestock in his palace.

Then the accursed one advanced with his followers to a palace known as Abū Maʿlūm, in the vicinity of the city of Bāghiya, twelve miles from it. There was a great deal of livestock there.

He attacked it during the daytime. One hundred men gathered inside the palace, climbed to its upper part, and fought to defend themselves.

The accursed one offered them security. But once they had fallen into his hands, he seized everything they possessed and cut off their heads. He left the booty for those who were with him, and it was abundant, so that their hands were filled with it.

The Berbers living nearby heard of this and came to him with horses and men. His position consequently became stronger.

He then advanced against Manḥanḥa. After fierce fighting, he overcame its inhabitants and seized what they possessed.

Then the accursed one and those with him came to the gardens of Bāghiya and cut down their trees.

He then raided the tribes surrounding Bāghiya.

Afterward he overcame the people of Yasār, seized their wealth, and enslaved their women and children.

Then the accursed one departed for Marmājanna. A man called Ibn Khilāf met him, sought safety from him, and presented him with a gray donkey.

The Dajjāl used to ride that donkey, and because of it he became known as the Master of the Donkey.

He wore a short-sleeved woolen cloak, open at the shoulders, through whose openings he would extend his arms.

He proceeded to Daqqa and conquered it after fierce fighting, plundering its wealth.

Then he went to the city of Sabība, conquered it, and seized its governor, ʿAbd Allāh al-Nāshī.

He then departed for the city of Arbus. He conquered it, killed its preacher and the person responsible for leading its prayers, killed many of its inhabitants, and burned many of its houses.

Many of its inhabitants fled to the congregational mosque, but they were killed there. The virgin girls among the women were violated in the mosque, and acts of unbelief and tyranny were displayed.

They surpassed Pharaoh and Hāmān in unbelief.

When the people of al-Mahdiyya heard what had happened at Arbus, they regarded it as an enormous matter and were terrified by it.

The news reached the Commander of the Faithful, al-Qāʾim bi-Amr Allāh, peace be upon him. Everyone present in his noble assembly regarded it as an enormous matter.

They said to him:

“O Commander of the Faithful, this is a great city, and it is the gateway to Ifrīqiya.”

He, peace be upon him, replied:

“The accursed Dajjāl must reach the prayer-place, for that is his ultimate destination.”

That was the prayer-place of al-Mahdiyya, where the Commander of the Faithful al-Mahdī bi-Allāh, peace be upon him, had indicated that the Dajjāl would reach, since nothing lay between it and al-Mahdiyya.

The Destruction of Bāja

Then Abū Yazīd the Dajjāl entered the city of Bāja by force of arms.

He burned its houses and continued killing its inhabitants for three days and nights.

The women and children took refuge in its great mosque. The Berbers entered upon them and violated the virgin girls inside the mosque, committing abominable acts.

They would seize small children by their legs and smash them against the pillars and walls of the mosque, splitting open their skulls.

In their audacity against God, they would throw children into the air and then intercept them with their swords.

It is said that one thousand women were counted as having become pregnant on the day of Bāja.

The number of captives and those killed was not counted because of its enormity.

Makhlad, may God curse him, remained in Bāja for many days, raiding those around it, killing and taking captives.

He wrote to the Berber tribes, and their armies came to him from every direction.

The Capture of Qayrawān

The accursed Dajjāl then conquered Qayrawān after fierce fighting.

The Berbers entered it, killing and taking prisoners. They captured its governor Khalīl, the judge Aḥmad ibn Yaḥyā, ʿAbd Allāh ibn Bādir, the secretary of Khalīl, Suhayl ibn Nafs, the administrator of expenditures, Manṣūr ibn ʿAmmār, and the group with them.

They were thirty men in all.

Iron chains were placed around their feet, and they spent the night imprisoned in this condition.

Suhayl said:

“While we were in this condition, there was a Berber guarding us, and saddled horses were beside us. Nothing prevented us from killing the man, mounting the horses, and escaping,

with the night concealing us, except what God Almighty had willed concerning the completion of His decree.

When destiny arrives, the seeing observer is blinded to it, and the knowledgeable and experienced person is unaware of its consequences.

We were in chains, and Khalīl had become hungry. We had nothing to eat, because the people used to bring us coarse food.

While we were in this condition, a Berber from among the Dajjāl's companions entered. He stripped Khalīl of his turban and removed his clothes.

Other men then came and did the same to us.

Then a young servant came and handed us pieces of cloth from behind the door with which we could cover our nakedness, saying: 'Cover yourselves with this, for you are about to be taken out to be killed.'

Then they were all killed. May God have mercy upon them."

After this, all the Berbers gathered in Qayrawān, plundering wealth, enslaving women, violating virgin girls, and killing men.

Before dawn, the people were called upon to go to the accursed Dajjāl.

The people of Qayrawān went out to him, crying out and pleading.

The Berbers met them, stripped them of their clothes, and killed a number of them.

One of them said to him:

"O shaykh, you seek a tremendous matter, but you will not attain it through these actions. It is attained only through justice and good conduct."

The accursed one replied:

"That is because of what your hands have earned."

[The wording here appears corrupted in the source.]

Then the accursed one said to them:

"O people of Qayrawān, if your city has been destroyed, then Mecca, Medina, and Jerusalem have also been destroyed."

The Destruction of Ifrīqiya

The accursed one remained there until Rabīʿ I of the year 333 AH, launching raids against the people of the coastal regions and the other districts and provinces of Ifrīqiya.

He dispatched expeditions and sent armies against fortresses. He conquered all the fortresses that were on the sea and seized what they contained.

The Berbers entered the city of Sūsa by force of arms. They plundered it, killed its men, enslaved its women, and burned its houses.

They killed the men who remained throughout the other districts and settlements and tortured them with forms of torture the like of which had never been heard of among the nations: cutting off limbs, mutilating bodies, disemboweling people, tearing open [or destroying] structures, and other reprehensible acts.

They seized the women and emptied the provinces of Ifrīqiya.

No raised roof remained and no dwelling remained standing.

The people left their homes naked and barefoot. Many died from hunger, weakness, thirst, and cold.

It was a darkness that enveloped the Maghrib and a tribulation that encompassed every believing man and woman and every Muslim man and woman.

People would come searching for their mothers and relatives. If the Berbers recognized any of them, they would immediately kill them.

After this, the accursed Makhlad put on brocade and silk and abandoned the woolen clothing he had previously worn.

He rode fine, marked horses.

Some of his companions reproached him for this, but he paid no attention to what they said.

This, the author says, is part of the fundamental character of the Khārijite doctrine.

The Trench of al-Mahdiyya

During this period, al-Qāʾim bi-Amr Allāh, peace be upon him, ordered that a trench be dug around the outskirts of al-Mahdiyya, seven nights remaining in Rabīʿ I of the aforementioned year.

Then the accursed one departed with all his armies toward al-Mahdiyya at midnight on Tuesday night, ten nights remaining in Jumādā I of the aforementioned year.

His army split away from him, plundering whatever they found, killing men and enslaving women, until they reached Bāb al-Fatḥ after fierce fighting.

Then they reached the newly constructed trench of al-Mahdiyya which al-Qāʾim, peace be upon him, had ordered to be dug.

Abū Yazīd the Dajjāl reached a position near the gate, at the prayer-place of al-ʿAbd which the Commander of the Faithful al-Mahdī bi-Allāh, peace be upon him, had built, the place where the arrow had fallen from al-Mahdiyya.

He, peace be upon him, had said that the Dajjāl would reach that place, since nothing lay between it and al-Mahdiyya.

When Makhlad, may God curse him, reached the gate of al-Mahdiyya, the Commander of the Faithful, al-Qāʾim bi-Amr Allāh, peace be upon him, was sitting in his assembly overlooking the sea.

He was informed that Abū Yazīd had reached the prayer-place and was close to the gate.

Those present in his court, among his men and servants, said to him:

“If the Commander of the Faithful were to go out personally and the people saw him, we would hope that God Almighty would remove this affliction through the blessing of his appearance.”

He, peace be upon him, remained calm before them, paying no attention and showing no concern for what they were saying.

When they persisted in their request, he, peace be upon him, said:

“Even if Abū Yazīd were to come to me until he reached the gate, I would not go out to him. Let God bring about the matter that has already been decreed, test the believers, and destroy the unbelievers.

By Him in whose hand is my soul, He will fulfill His promise to us, even though the polytheists dislike it.”

Then he said to one of the servants:

“Go to the wall of al-Mahdiyya and climb upon it. When you see the wicked man depart from his position, signal to us with your sword so that we may know when he has departed.”

The servant went as commanded.

When Abū Yazīd departed, the servant signaled with his sword.

Al-Qāʾim, peace be upon him, said to those around him:

“Rejoice! The wicked man has reached the furthest limit of his destination, and he has now turned away from you. You will never see him reach this place again after today.”

The people rejoiced and became certain of the truth of the Commander of the Faithful's words.

The Siege of al-Mahdiyya

Abū Yazīd, may God curse him, besieged al-Mahdiyya intensely and prevented people from entering it.

Then he advanced with his forces and directed his entire army toward the gate of al-Mahdiyya.

A fierce battle took place between him and the Friends of God.

He did not reach that prayer-place before suffering a terrible defeat. Many of the leading Berbers were killed.

The accursed one withdrew to his position and camp defeated and vanquished.

The Friends of God cut off the heads of those among his soldiers who had been killed and carried them around al-Mahdiyya.

They rejoiced and became certain of victory, and their spirits grew stronger.

The siege of the people within al-Mahdiyya continued until the year 334 AH began.

During this period, a man came to Abū Yazīd and said:

“I passed by a group of Berbers in Ramaḍān who committed fornication with women. Then afterward they cut open their bellies and private parts, supposedly searching for dirhams and dinars, but they found nothing.”

The accursed one replied:

“That is lawful in Shawwāl, and it carries a greater reward in Ramaḍān.”

He committed all kinds of unbelief and abominations and reached an extraordinary degree of declaring lawful what God had forbidden, a degree that no one before him in history had reached.

Abū Yazīd Returns to Qayrawān

Eventually the accursed one returned from al-Mahdiyya and reached Qayrawān with only a small number of men, having suffered defeat.

He spent the night at the prayer-place of Qayrawān.

His companion Abū ʿAmmār the Blind came out to him, rebuked him, and reprimanded him.

He said:

“You have become distracted from jihad, eaten delicious food, worn soft clothing, and violated virgin girls until you impregnated eighteen women, who are now residing in your army.

And there are many other abominable things you have committed. Do you suppose that someone who rises for God and manifests support for His religion would do such things?”

Abū Yazīd replied:

“You have spoken the truth. What happened was because of my sins, and I disavow what I did.”

He returned to wearing wool and riding the donkey.

The accursed one remained in Qayrawān and dispatched expeditions into the lands of Ifrīqiya.

They did not pass through a town without killing its inhabitants, enslaving its women and children, and burning its houses.

Nothing like it had been heard of before or afterward.

The Designation of al-Manṣūr bi-Allāh

At this point, when the appointed time of the Commander of the Faithful, al-Qāʾim bi-Amr Allāh, peace be upon him, was approaching and his death was near, he publicly designated his son Abū al-Ṭāhir Ismāʿīl, al-Manṣūr bi-Allāh, peace be upon him, on the seventh day of Ramaḍān in the year 334 AH.

He entrusted his succession to him and informed the people of his daʿwa that he would be the caliph after him.

He also wrote concerning this to the various provinces and cities.

At that time, al-Manṣūr bi-Allāh, peace be upon him, was thirty-three years old.

When the death of al-Qāʾim bi-Amr Allāh, peace be upon him, approached, he summoned his son, Imam al-Manṣūr bi-Allāh, peace be upon him, and gave him his instructions concerning the affairs of religion and worldly matters.

Then he said to him:

“My son, I am entrusting to you what I have been commanded to entrust to you. May God grant you success in that which pleases Him and establish the lands for you.”

The death of al-Qāʾim, peace be upon him, occurred on Sunday, thirteen nights having passed of the month of Shawwāl in the aforementioned year.

His name was Muḥammad, his kunya was Abū al-Qāsim, and his title was al-Qāʾim bi-Amr Allāh.

The duration of his Imamate was **twelve years, six months, and twenty-seven days**.

His grave is in **al-Mahdiyya**.

Account of Some Reports from the Days of Imam al-Manṣūr bi-Allāh, peace be upon him

The Commander of the Faithful, Abū al-Ṭāhir Ismāʿīl, Imam al-Manṣūr bi-Allāh, succeeded his father Muḥammad al-Qāʾim bi-Amr Allāh, peace be upon him, after his death.

This occurred during the period when the accursed Dajjāl had gained control over Qayrawān, the regions of Ifrīqiya, and much of the Maghrib, and was besieging Sūsa.

Imam al-Manṣūr bi-Allāh concealed the death of his father, al-Qāʾim bi-Amr Allāh, from those near and far, and buried him secretly so that the enemy would not learn of it.

He did not assume the title **Amīr al-Muʾminīn**. His letters were issued under the name **Amīr Ismāʿīl, the heir-apparent of the Muslims**.

He released everyone who was in the prisons and greatly increased charitable donations to the poor and needy.

When he, peace be upon him, was still a fetus in his mother's womb, Imam al-Mahdī bi-Allāh, peace be upon him, had said:

“This is the one who will remove the tribulation and extinguish the fire of the sedition. God will extinguish through his hands the fire of the sedition of the accursed Dajjāl.”

He also said to Imam al-Manṣūr bi-Allāh, peace be upon him, before the tribulation:

“I saw a dream. A man came to me holding a large sheet of paper. He spread it out before me and said, ‘Look at this.’

I looked, and there were many circles on it. I said, ‘I have seen these circles, but what are they?’

He said, ‘These are your kingdoms.’

I continued looking at them, and suddenly a blackness covered all of them except one, which was the closest of them to me.

I trembled at this and said, ‘If these are our kingdoms, and this blackness has covered them, then what is that?’

The man said, ‘Place your fingers upon whatever this blackness has covered, one after another.’

I did so. Whenever I placed my finger upon one of them, the blackness disappeared from it and it returned to the condition in which it had been, until I had gone over all of them. The blackness disappeared from all of them.

Then I awoke.”

And so it happened.

Whenever al-Manṣūr bi-Allāh, peace be upon him, set foot upon a land in pursuit of the accursed Dajjāl and his companions, he expelled them from it, and they never returned to it afterward.

Then God, mighty and glorious, enabled him to overcome the wicked man and purified the land from his pollution.

Juẓar and the Preparation for War

Al-Manṣūr, peace be upon him, appointed Juẓar al-Ustādh—may God have mercy upon him—over al-Mahdiyya. He was his servant and the servant of his father and grandfather, peace be upon them, and was one of those distinguished by precedence and good standing with the noble Imams.

Al-Manṣūr, peace be upon him, gave him authority to make decisions and conduct affairs throughout the administration.

The Imam then prepared to go out for jihad in the path of God. He gathered weapons and the equipment of war.

He rode out from his palace with a small group of his servants and attendants before dawn, nine nights remaining of Shawwāl in the year 334 AH, nine days after the death of his father al-Qāʾim bi-Amr Allāh, peace be upon him.

The Awliyāʾ from Kutāma came to him at the place where he had promised to meet them. He proceeded with them along the coast, intending to go to Sūsa, while they did not know where he intended to take them.

Their hearts were filled with fear of the enemy because of its proximity and its great numbers. His army numbered more than one hundred thousand horsemen and foot soldiers.

Battle then intensified between him and the Awliyāʾ. The Dajjāl was defeated and retreated, fleeing toward the city of Qayrawān without turning toward anyone.

The Berbers fled in all directions. Many of them were killed, and the Awliyāʾ seized what had been in their camp.

When the accursed one reached Bāb al-Rabīʿ, the people of Qayrawān insulted him with the vilest insults. They prevented him and his followers from entering and killed a number of them.

The people of Qayrawān shouted:

“O Mahdī! O Qāʾim! O Manṣūr! There is no obedience except obedience to Ismāʿīl!”

The Imam Enters Qayrawān

Imam al-Manṣūr bi-Allāh, peace be upon him, arrived with those accompanying him on Thursday, five nights remaining in Shawwāl of the aforementioned year.

When the people of Qayrawān met him, he drew them close, reassured them, guaranteed their safety in their property and persons, and promised them victory.

They rejoiced at this, despite the weakness they felt within themselves when they saw how few the Imam's forces were and how weak their mounts were.

The Imam found a group of the wives of Abū Yazīd the Dajjāl, his children, the wives of his children, and the wives of some of his leading men.

He ordered that they be protected, guarded, and treated well. He ordered that they be taken to al-Mahdiyya, and provided them there with sufficient allowances and gifts.

Then al-Manṣūr bi-Allāh ordered a trench to be dug around his army.

The leading men among his forces disliked this and said:

“By doing this, we will be regarded as cowards.”

He replied:

“My grandfather, the Messenger of God, peace and blessings be upon him, dug a trench and fortified himself within it.”

He himself worked with his hands in the trench.

The people then began digging the trench with determination and diligence. This was at the beginning of Dhū al-Qaʿda.

The Night Attack

The accursed Dajjāl then advanced with his men at night toward the Imam's pavilion.

It was a time of negligence, and the guards had fallen asleep. Many of the army of the Awliyāʾ were occupied with prayer, their swords around the Imam's pavilion.

The attack continued until dawn appeared.

The Imam then mounted and killed thirty of them.

He continued attacking them from right and left, wielding the sword of his grandfather, Dhū al-Fiqār, and making charges like those of the “Charging Lion.”

An umbrella was held above his head like a banner, while horses charged toward him in thousands upon thousands.

He scattered their groups.

When the man holding the umbrella saw the Berber forces approaching and their horsemen charging, he lowered the umbrella, intending to conceal the Imam's position.

The man holding the umbrella over the Imam's head was a Ṣaqlabī among his servants.

The Imam said to him:

“Raise the umbrella, man, and do not fear. God Almighty has promised us a promise that He will not break.”

The Imam then advanced directly toward Abū Yazīd, paying attention to nothing else.

He charged like the charge of his grandfather ʿAlī ibn Abī Ṭālib, peace be upon him.

The Awliyāʾ broke and fled.

God cast fear into the heart of Abū Yazīd. The Imam was almost able to place his sword upon his head.

Abū Yazīd turned and fled, and the Berber soldiers fled.

God granted His friend victory and triumph over them.

The Imam killed those whom he caught and remained standing in his place, wiping the sweat from his face.

The women of Qayrawān were upon their rooftops. Their voices rose in cries and weeping, and they threw stones at the fleeing companions of the Imam.

They shouted:

“Where are you leaving your master, you dogs? You brought him out and then abandoned him! You surrendered him!”

When the people saw the Imam standing firm, and saw the umbrella still above his head, they returned to him from every direction.

He smiled at them.

The people saw in the Imam something that had been seen only in his grandfather, ʿAlī ibn Abī Ṭālib, peace be upon him.

Abū Yazīd said to his companions:

“Is this Ismāʿīl?”

They said:

“Yes, this is Ismāʿīl.”

He shook his head and said:

“This man is truly fit to be a king.”

He then advanced many times, and fighting between the two armies became intense. He was defeated, overcome, and humiliated.

The Return of Abū Yazīd's Family

Abū Yazīd then wrote to the Imam asking him to return his wives, daughters, children, the wives of his men, and their children who were in Qayrawān and had been taken to al-Mahdiyya.

He swore solemn oaths that if the Imam returned them to him, he would return to obedience to him.

The Imam accepted his request.

The women and families of Abū Yazīd and his companions were brought from al-Mahdiyya to the Imam's camp.

The Imam ordered that they be lodged in a secure and private place.

Then he sent a message to the Dajjāl and wrote:

“To proceed: O base dog, your wives and children have arrived. Send someone you trust to receive them and bring them to you.”

Two men came from Abū Yazīd's side.

One was called Makdūl, the husband of the Dajjāl's daughter, who was among the women who had arrived.

The other was called Kamīn ibn ʿUmar, a Berber.

The Imam ordered clothing to be given to both of them and to the women and children.

He gave each of the women and children ten gold dīnārs, and gave Makdūl and Kamīn one hundred dīnārs each.

He sent the families away at night and supplied them with various kinds of sweets.

He ordered torches to be lit before them and sent one of his servants, Saʿd the administrator, with a group of men to accompany them until they reached Abū Yazīd.

When the families and women reached him, the accursed one said to his companions:

“Ismāʿīl did not send your families back to you and treat them with all these favors except because fear has entered him concerning us and he has learned of our power. He did this only to placate us.

So strive in your affair and make the people taste the great evil to which you are accustomed.”

Many of the sensible Berbers condemned his treachery and deserted him.

The people of Aurès and Banū Kamlān, however, continued with him in rebellion.

When news reached the Imam of what these renegades were persisting in by way of rebellion, he ordered the drums to be beaten before dawn and commanded his armies to prepare to depart.

He himself went out at sunrise.

This was Wednesday, two nights remaining of Dhū al-Ḥijja, at the end of the aforementioned year.

He had put on his armor, girded himself with the sword of his grandfather Dhū al-Fiqār, and taken a spear in his right hand.

He continued toward the enemy, and the people followed him.

He arranged them in battle formation.

The Berbers refused to leave their camp.

The Imam urged his companions and ordered them to attack their positions and encampment.

The Awliyāʾ considered this extremely dangerous and were afraid to do it.

They continued asking the Imam to turn back until they angered him.

He threw the spear from his hand and returned angrily to his camp.

He remained there for several days in the trench and did not leave his tent.

He prevented the Awliyāʾ from entering to see him and did not extend his hand to them in greeting.

The Fighting in 335 AH

The year 335 AH then began.

The cavalry of Abū Yazīd raided the caravans of the people traveling from Qayrawān to al-Mahdiyya. They seized many camels, animals, and loads, and killed a great number of people.

The Awliyāʾ were deeply distressed by this.

The Imam remained secluded from them until Wednesday, five days into Muḥarram.

Then Abū Yazīd came with his forces and breached the trench until they reached close to the Imam.

The alarm was raised, and the Awliyāʾ cried out and wept before the Imam.

He ordered the drums to be beaten and the banners raised.

He mounted and went out against them.

A great battle took place, and a large number from both armies were killed until the Dajjāl was defeated.

After this, fighting continued between the two armies throughout Muḥarram, Ṣafar, and half of Rabīʿ I.

The Dajjāl eventually fled from the regions of Ifrīqiya, seeking only to save himself and not turning back.

God had cast fear into his heart.

Imam al-Manṣūr bi-Allāh prepared for travel and departure in pursuit of the enemy of God, certain of the victory and triumph that God had promised him.

He ordered a city to be built at that location and named it **al-Manṣūriyya**.

He ordered its walls to be strengthened and its buildings raised.

He appointed his servant Qadām al-Ṣaqlabī as his deputy over al-Manṣūriyya and Qayrawān and ordered him to begin constructing al-Manṣūriyya without delay.

The Pursuit of Abū Yazīd

Twenty days into Rabīʿ I, the Imam set out in pursuit of Makhlad the accursed, following the route he had taken.

The forces gathered for al-Manṣūr bi-Allāh were so numerous that their number could not be counted.

He reached the city of Tébessa.

From there he traveled to the fortress of Majjāna, then to Bāghiya, then Ṭubna, then Yashkur, and then Fiṣṭīliyya, where he stayed.

There, Jaʿfar ibn ʿAlī ibn Ḥamdūn, the governor of Mīla, came to him bearing gifts of horses, camels, and other things.

He also brought with him a man named Thāʾir who had rebelled in the Aurès Mountains.

He called himself al-Nāẓir li-Dīn Allāh, claimed prophethood, and brought many fraudulent tricks by which he attracted the common people.

Jaʿfar devised a stratagem and captured him.

He brought him to the Imam.

The Imam ordered that he be publicly displayed and paraded on a camel.

Then he ordered that his neck be struck and that he be crucified.

The Imam then departed in pursuit of the Dajjāl.

When the accursed Dajjāl heard that the Imam was approaching, he fled across the barren wilderness until he reached the fortress of Kayāna.

It was the strongest and most inaccessible of those mountains. It had only one approach, a difficult path along the summit of an impregnable mountain, whose passage was extremely difficult.

The Imam was following him.

Whenever the Imam passed through a town, city, or fortress, the tribes would come to him in submission, congratulating him on victory and conquest.

He would prostrate before God, praise and thank Him, grant them security, and reassure them.

He ordered charity and gifts for their weak and poor and robes and grants for their leaders.

The Imam asked the guides about the route to the fortress of Kayāna.

All of them described its formidable defenses and difficult approaches.

The Imam remained at Qalʿat al-Ḥijāra during Ramaḍān, seeking God's guidance.

His servant came to him on Thursday, seven days into Ramaḍān, bringing a man named Thāʾir who had rebelled in the land of Kutāma.

He claimed prophethood and declared forbidden things lawful.

The Imam ordered one of that man's relatives to kill him after he had become notorious.

His body was paraded, and the people came to know his unbelief.

On Saturday, nine days into Ramaḍān, the Imam ordered a wooden cage to be made.

He said:

“I shall put Makhlad the renegade into this cage and place two monkeys with him.”

The people were astonished at this, and much was said about it, some objecting and others rejoicing.

And it happened exactly as the Imam had said.

The Capture of Abū Yazīd

After Ramaḍān, fighting between the Imam's army and the followers of the Dajjāl continued until the year 336 AH began.

The Imam continued giving his companions glad tidings of the nearness of relief and victory.

He would say to them:

“If I do not capture Abū Yazīd, then I am not the son of Fāṭima al-Zahrāʾ, nor am I your Imam.”

He also used to say to his friends:

“On the day on which I capture Abū Yazīd, I will wear yellow clothing. When you see me wearing it, have confidence in victory and conquest, God willing.”

The Imam advanced with his armies against the renegades in the fortress of Kayāna on Thursday, eight days remaining in Muḥarram, and likewise on Friday.

Many from both sides were killed.

On Saturday, six days remaining in Muḥarram, the Imam came out wearing a red garment and a red turban, and carrying a shield covered with brocade dyed red and yellow.

He ordered the people to go out to battle.

They rejoiced at the prospect of victory and became certain of triumph. They recognized the sign of what the Imam had promised them.

They advanced together against the renegades.

The fighting became fierce.

The renegades were positioned on the tops of the hills, throwing enormous rocks from above. No man passed beneath them without being crushed.

The battle continued until midday.

All the Awliyāʾ became exhausted and thirsty.

The Imam himself charged the enemy with three thousand horsemen and more than ten thousand foot soldiers, until he penetrated into the rugged terrain where neither horses nor men could easily pass.

The renegades then became confident and launched a single concentrated attack upon the Imam.

Everyone who was with the Imam withdrew and abandoned him.

He remained alone.

They attacked him with swords, spears, and stones.

A dark cloud of dust rose.

The Imam's companions thought that he had been killed.

The rebels reached the Imam and pulled at his robe until they tore it.

They seized his stirrup and threw a spear at him.

He caught it on his shield, but it struck his chest.

They struck his horse with stones, causing it to stumble and nearly fall.

The Imam remained firm.

Then he charged them again.

They fled.

The dust cleared.

The Awliyāʾ saw that the Imam was safe and rejoiced at his survival.

They attacked the enemy and urged one another on until the renegades scattered right and left.

The Imam conquered the fortress of Kayāna by force.

Abū Yazīd withdrew with his children and companions to the highest part of the fortress.

They climbed there and fought from above.

The Imam ordered a fāza [a pavilion/tent structure] to be erected at the summit of the mountain near the Dajjāl's palace.

He sat there urging the army to fight.

He wrote to those inside the palace offering them security if they surrendered the Dajjāl.

When night became dark and the believers had become exhausted from the intensity of the fighting, he ordered torches to be lit around the palace.

He ordered guards to watch and prevent anyone inside from escaping.

He left his pavilion, and a carpet was spread for him near the palace.

He spent the night there.

Torches were lit before him.

He ordered the trees in the rugged terrain to be set alight.

The fortress became like a brightly illuminated day.

The banners were raised and drums were beaten before him.

At the end of the night, the renegades launched a single concentrated assault from the palace.

They carried Abū Yazīd and his companion Abū ʿAmmār the Blind before them.

The people became mixed together.

Some of the renegades were killed, some escaped, and some fell into the rugged ravines.

Among those killed was the blind Abū ʿAmmār and a group of the leading renegades.

The Awliyāʾ captured one of them and brought him to the Imam.

The Imam asked him about Makhlad the Dajjāl.

He told him that Makhlad had been carried out of the fortress.

The Awliyāʾ searched for him but could not find him.

This distressed and saddened them.

The people remained awake until the callers to prayer gave the call for dawn.

The Imam rose and prayed with the same ablution he had made the previous day. He had neither closed his eyes nor slept.

When he finished his prayer, the Imam said:

“O our brothers, even if Makhlad were in the clouds, he would fall into my hand. God will place him in my grasp.”

Even as he was speaking, they brought Abū Yazīd the Dajjāl to him as a prisoner.

The Imam prostrated upon the ground, giving thanks to God and praising Him for the blessing He had bestowed upon him.

He ordered that the man who brought him the good news be given one thousand dīnārs.

He ordered that the captive renegade be carried to the tent.

He was extremely weak and wounded.

The Awliyāʾ surrounded him, proclaiming God's greatness, praising Him, and thanking Him for bringing the accursed man into humiliation.

He was lame and could hardly walk.

He fell into one depression, then rose and fell into another.

His body became weakened and his head was split open.

He was left unable to move.

The Imam then entered the pavilion and saw the Dajjāl lying on the ground.

He turned his face away from him and ordered that he be treated and given medicine.

The Imam wrote news of the victory to the provinces, cities, and towns, announcing the triumph God had granted him and the power He had given him over his enemy, the Dajjāl.

He distributed many robes and gifts among those in his army.

He wrote to his governors throughout the territories ordering them to distribute charity from his wealth to those in need and poverty in every region and place.

Juẓar

He wrote to his servant Juẓar:

“I have freed your body and your soul in this world and the next.

We have named you, as an honor to you, ‘the Mawlā of the Commander of the Faithful.’

Therefore make your written contracts [or formal documents] for those whose rank is great.

Let the people be diminished in relation to you, from ‘Juẓar, the Mawlā of the Commander of the Faithful,’ to so-and-so son of so-and-so.

Do not place any name before your name except the name of your master, Abū Tamīm al-Muʿizz li-Dīn Allāh—may God bless his life.”

The Death of Abū Yazīd

Two days after the capture of Abū Yazīd the Dajjāl, al-Manṣūr bi-Allāh ordered that he be brought before him so that the proof might be established against him.

When he entered, he said:

“Peace be upon you.”

The Imam replied:

“Peace is upon whoever follows guidance; there is no peace upon whoever disbelieves and disobeys.”

The Dajjāl remained silent.

The Imam said to him:

“O enemy of God, how did you find God's treatment of you? Did He not grant victory to the truth despite the fewness of its supporters, and abandon falsehood despite the multitude of its supporters?”

He lowered his head.

Then, after many arguments had been presented against him, the Imam said:

“Why did you rise?”

The accursed one replied:

“I saw injustice being committed against the Muslims, and you had changed the practice of your grandfather, the Messenger of God. So I rose as a supporter of the religion of God, in order to reform the affairs of the people and the affairs of the Sharīʿa.”

The Imam smiled.

Then he said to him:

“What about the forbidden things you committed, the blood you shed, and the sacred things you violated?”

The accursed one replied:

“That was done by evil people who followed me, and I did not know.”

The Imam turned away from him.

Then he said:

“I shall kill you with a death more harmful to you than every other death.”

The Dajjāl asked:

“How?”

The Imam replied:

“By treating you well and showing you kindness, and then allowing none of my punishment to reach you except imprisonment, so that it may kill you through sorrow and regret over what you have missed of success, O dog.”

Then he ordered:

“Take him.”

They took him.

He was extremely sick and weak, turning his head, and his illness became severe because of the injuries he had suffered from the falls.

He died before dawn, during the last remaining night of Muḥarram of the aforementioned year.

The Imam then ordered that his skin be flayed.

His internal organs were removed, and the skin was stuffed with figs and salted and treated until its form appeared almost lifelike.

It was placed in a chest.

Whenever the Imam entered a city, he ordered that this skin be brought out and carried upon a camel.

Something was placed upon its head, and a man held it from behind so that it would not lean.

A proclamation was made concerning it.

Two monkeys were placed upon its shoulders and crucified beside it; they would slap it and play upon it.

The Imam Assumes the Title Amīr al-Muʾminīn

After God had granted him victory over the accursed Dajjāl, al-Manṣūr, peace be upon him, assumed the title **Amīr al-Muʾminīn** on Thursday, the night with one day remaining of Muḥarram, at the beginning of the year 336 AH.

Before the call to prayer for Ẓuhr, the callers to prayer proclaimed:

“Peace be upon the Commander of the Faithful, and the mercy of God and His blessings.”

The people rejoiced at this and came to congratulate him on the caliphate.

Throughout the various regions and provinces, people rejoiced at the news of the noble Manṣūrī state and at the power that had been established for the Friend of God, peace be upon him.

The Imam departed from the fortress of Kayāna after his victory over the accursed one on Saturday, the second of Ṣafar of the aforementioned year.

During the journey, whenever he came to a city, fortress, or village, he would remain there for two, three, four, ten, or twenty days.

He would order the skin of the Dajjāl to be brought out and paraded upon a camel.

At every place and city, the Imam bestowed robes upon its people, governor, and his own friends.

He eventually reached his palace at al-Manṣūriyya at the time of the afternoon prayer on Thursday, one night remaining of Jumādā II of the aforementioned year.

His son, his heir-apparent and successor, Maʿd Abū Tamīm al-Muʿizz li-Dīn Allāh, peace be upon him, came to him from al-Mahdiyya.

The Revolt of Faḍl ibn Makhlad

Then Faḍl ibn Makhlad the Dajjāl went to the Aurès Mountains and told the people:

“My father is alive; he has not died.”

The lowest and most disorderly elements of the Berbers gathered around him.

He captured the city of Qafṣa and Qasṭīliyya.

Corrupt people gathered around him from every direction until he reached Fajj al-Ḥimār.

News of this reached the Imam.

He set out with his son, al-Muʿizz li-Dīn Allāh, peace be upon him.

His departure from al-Manṣūriyya was on Monday, the beginning of the noble month of Shaʿbān of the aforementioned year.

He had a large army with him.

He conquered the villages of Ḥamūs, Barjāna, and Qafṣa, until he encamped at the fortress of Mawwās on Monday evening, two days remaining of Shaʿbān.

Ibn al-Dajjāl advanced.

The Imam ordered his son, al-Muʿizz li-Dīn Allāh, peace be upon him, to fight them.

At that time he was seventeen years old and had never witnessed a battle.

He advanced against them.

The fighting became intense until he conquered the fortress of Mawwās.

He returned to his father, Imam al-Manṣūr bi-Allāh, victorious and supported.

The Imam received him standing on his feet, kissed him between the eyes, and embraced him.

Ibn al-Dajjāl then fled after the fierce battles to a place where his whereabouts became unknown.

Afterward, the Imam departed from Mawwās five nights into Ramaḍān.

He reached his palace at al-Manṣūriyya on Tuesday, the middle of Ramaḍān.

Then Abū Barḍaʿa was brought before him as a prisoner.

He had rebelled during the period when al-Manṣūr bi-Allāh was occupied with his enemy.

The Imam ordered him to be executed and flayed at the gate of al-Mahdiyya.

The Death of Faḍl ibn Makhlad

Then Baṭīṭ ibn Yaʿlāriḥ arrived with the head of Faḍl ibn Makhlad the Dajjāl, ten nights remaining in Dhū al-Qaʿda of the aforementioned year.

What happened was that Faḍl had advanced against Bāghāya and besieged it.

Baṭīṭ came to him pretending that he wished to enter into his obedience.

Faḍl trusted him and felt secure with him.

Baṭīṭ devised a stratagem until he was alone with him.

When he had gained control over him, he struck him with his sword and cut off his head.

He departed with it.

Faḍl's army did not realize what had happened until a considerable time had passed.

His army dispersed.

The Imam ordered that the head be paraded.

He treated Baṭīṭ generously and bestowed a robe upon him.

The kingdom was thereby firmly established in its proper place, and God extinguished the fires of his enemies.

The Organization of the Daʿwa and Judiciary

The Imam maintained both the inner and outward aspects of the daʿwa, strengthened its foundations, and made the rulings and practices of the Sharīʿa manifest.

He appointed **al-Qāḍī al-Nuʿmān ibn Muḥammad**, may God have mercy upon him, as judge for al-Manṣūriyya, Qayrawān, and the territories of Ifrīqiya.

He enforced his judgments throughout all the territories over which the ʿAlid kingdom had gained control.

He appointed judges throughout the provinces who acted according to the orders of al-Qāḍī al-Nuʿmān, carrying out and referring matters according to his authority.

Al-Qāḍī al-Nuʿmān, may God have mercy upon him, said:

“When I appeared before him, peace be upon him, and before Imam al-Muʿizz li-Dīn Allāh, peace be upon him, they both said to me:

‘When God rewards those who do good with goodness, may God reward you on our behalf with the finest of rewards.’

I was never happier about anything than I was about what I heard from the two of them.”

Al-Manṣūr, peace be upon him, remained in al-Manṣūriyya, which he had built, enjoying a great kingdom and exalted honor.

He had opened the doors of God's mercy to the believers and poured upon them the knowledge of his purified forefathers.

He used to say:

“The virtuous person should only desire to remain in this world so that God Almighty may manifest through him whatever good is hidden within him, thereby increasing his reward and elevating his rank in the Hereafter.

Otherwise, what he has with God Almighty in the Hereafter is better than what he has in this world.”

The Instructions Given to al-Muʿizz

Al-Muʿizz li-Dīn Allāh, peace be upon him, said:

“Among the things that he, peace be upon him, instructed me concerning at the time of his death was that he said to me:

‘Do not make a practice of constantly visiting my grave and repeatedly going to it, for that produces grief and does not accomplish any ultimate purpose.

Only ignorant men do this.

If you must do so, then stand there after some time to pray for mercy, and then depart quickly.

Whoever knows where souls ultimately go does not concern himself with the place of bodies.’”

Death of al-Manṣūr bi-Allāh

The Commander of the Faithful, al-Manṣūr bi-Allāh, peace be upon him, died at the end of Shawwāl in the year **341 AH**.

His name was **our master Ismāʿīl ibn Muḥammad**.

His title was **al-Manṣūr bi-Allāh**.

His kunya was **Abū al-Ṭāhir**.

The duration of his Imamate was **seven years and fifteen days**.

He died in **al-Mahdiyya**, at the age of **forty years, one month, and twenty-one days**.

Mention of Some Reports of What Occurred During the Days of Imam al-Muʿizz li-Dīn Allāh, Commander of the Faithful, Maʿadd Abū Tamīm, Son of Ismāʿīl al-Manṣūr bi-Allāh (a.s.)

When the caliphate of God passed to the Commander of the Faithful, Imam al-Muʿizz li-Dīn Allāh (a.s.), he assumed the command and concealed the death of his son, the Commander of the Faithful, Imam al-Manṣūr bi-Allāh (a.s.), from the end of Shawwāl until the tenth of Dhū al-Ḥijja, the Day of Sacrifice. He then went out for the Eid prayer, bearing the insignia of tranquility and the dignity of the Imamate. He performed the Eid prayer, then ascended the pulpit and delivered the sermon in which he publicly announced the death of Imam al-Manṣūr bi-Allāh (a.s.).

After the Eid al-Aḍḥā had ended, he personally went out, gathered his soldiers and servants, and they all assembled for him on the Day of Sacrifice and heard his sermon. He then personally set out toward Mount Aurès in the year 342 AH. The people were still suffering the aftermath of a rebellion; the roads were unsafe, and the flames of the revolt had not yet been extinguished. The leaders of the tribes who had stirred up the war were entrenched in their strongholds in the mountains and outlying regions.

He advanced against them with his victorious armies and brought them down from their fortresses. Those near and far submitted to him, and God cast fear into their hearts. He conquered Mount Aurès by force and dealt with its people through good governance and clemency. They all acknowledged his excellence, submitted to him, and came before him humbly.

He achieved a great conquest and victory through this campaign and thereby cut off the causes of corruption, leaving no opponent against him. Muḥammad ibn Khazar, the Berber amir, came to him and surrendered himself to him. He entered the Imam's daʿwa and swore

allegiance to him. The Imam (a.s.) honored and favored him to such an extent that he became like one of his owned servants. Muḥammad ibn Khazar brought his sons, dependents, and members of his household to the Imam's presence.

The Berber commanders and their leading men accompanied him willingly and submissively, without compulsion. They came to love remaining among the servants of the Imam (a.s.). The Commander of the Faithful returned from his journey victorious and reached his royal residence at Mansūriyya safely and with his objectives achieved.

He then proceeded to Mahdia, the city of his grandfather, and stayed there for several days. He then departed, returning to Mansūriyya.

After this, he dispatched his servant, the commander of commanders, Jawhar, with a great army. Jawhar went to the Maghrib and conquered its lands, expelling from them the followers of the Umayyads and those who claimed that the Umayyads were the Imams. Great conquests were achieved in this campaign. He reached as far as the ocean surrounding the Maghrib and brought back to Imam al-Muʿizz li-Dīn Allāh (a.s.) gifts of immense value.

When the victorious army returned from the lands of the Maghrib, after God had granted His ally victory over Ibn Wāsūl, who claimed the Imamate, and over Ibn Bakr, the oath-breaker who had seized control of Fes, and after God had opened Fes and the surrounding lands of the Maghrib to His ally, that commander took the sons of all the leading men and chiefs of the Maghrib as hostages.

Among them was a group of the descendants of al-Ḥasan, who had multiplied there from the descendants of Idrīs ibn ʿAbd Allāh ibn al-Ḥasan ibn Imam al-Ḥasan (a.s.).

When they reached the Imam's court, he ordered that they be lodged and clothed and commanded them to sit. He then said to them all:

“You know which of you has the closest lineage to us. Such lineage is only a means of approach for one who adheres to obedience and holds firmly to it. As for one who disobeys the friends of God and opposes them, his lineage to them has been severed, just as God severed the lineage of the son of Noah (a.s.) from him when he disobeyed.

Were it not that God has made obedience to us obligatory upon all His creation, joining it to obedience to Him and to His Messenger, and made it a religion through which His servants worship Him, and established us for the establishment of His religion, we would not concern ourselves with which of you obeyed or disobeyed. Rather, what we seek is to establish what God has commanded concerning the establishment of His religion.”

He then said to Ibn Wāsūl and Ibn Bakr—may God's curse be upon them:

“We have kept you here only because we wanted God to prolong your regret at being captives and at seeing the favor God has bestowed upon us: that He has made us Imams of His creation, from whom He accepts only those who turn toward them and with whom He is pleased only with those whom they approve.”

Al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him) said:

When the Imam (a.s.) wished to purify his sons ʿAbd Allāh, Nizār al-ʿAzīz bi-Allāh, and ʿAqīl, he addressed his close companions, all his soldiers and servants, and all his men, as well as everyone in the royal court, including the merchants and craftsmen, and the general population of Mansūriyya and Kairouan. He also addressed all the inhabitants of the cities and rural districts of Ifrīqiya, whether settled or nomadic.

He ordered letters to be sent to the governors from Barqa and its districts to Sijilmāsa and its boundaries, and throughout everything contained within his kingdom as far as the island of Sicily, and to all classes of people there, settled and nomadic. He commanded them to proceed with the circumcision of their sons beginning on Tuesday, the first day of Rabīʿ al-Awwal in the year 351 AH, and continuing until the end of that month.

He ordered that money and robes of honor be sent from the exalted court to every one of these regions, to be distributed among all the sons of the Muslims who were circumcised, both the elite and the common people.

The amount of money sent to Sicily alone was fifty camels' loads, apart from the robes of honor. A similar amount was sent to each governor to distribute among the people of his province.

On that Tuesday he began the circumcision of his own sons. He personally sat to oversee the circumcision of all the sons of the people of the court and those from the surrounding countryside. He resolved that the circumcisions would continue throughout that entire month.

It became widely known among the people that whoever had a boy in his household and did not have him circumcised during this event, and then circumcised him afterward within seven years, would have deprived himself of the Imam's favor and opposed his command.

The people therefore hastened to bring their sons and servants. The Imam would sit from the time of the midday meal and would remain seated while they were circumcised and passed before him. They were clothed and given gifts, and no one was excluded from this: neither noble nor obscure, neither free man nor slave, neither near nor distant, neither townsman nor nomad.

The circumcisers sat in tents upon chairs, with platforms in front of them upon which the boys could sit. Their families held them on their laps, while incense was burned before them. Rosewater was sprinkled over their heads and faces.

The gifts and robes given to the elite varied according to their rank and status. As for the common people, each boy was given between one hundred and one hundred and fifty dirhams in addition to his clothing. The least amount given to unknown people from the countryside, and to their servants of comparable status, was ten dirhams for each boy.

Each day, between ten thousand and fifteen thousand boys were circumcised, sometimes fewer and sometimes more.

People talked extensively about this undertaking and regarded it as enormous. At first, they all agreed that it could not be completed and that the treasury could not sustain it. They pointed to the vast number of people they saw and said that even if the ceremony continued for an entire year, the people would not be exhausted and the last of them would never be reached.

Al-Qāḍī al-Nuʿmān said:

“I was among those who regarded the undertaking as enormous and became anxious about it. One day I mentioned this to him. He said:

‘O Nuʿmān, be at ease. We have set aside for this what you cannot see. We shall meet all of its expenses completely. By God, it is not money from anything we have found lacking in order to spend it, nor is it from the treasures to which we had previously given attention, nor from the treasures of our fathers. Rather, this is something by which we seek the face of God, the fulfillment of His obligation, and the revival of the practice of our grandfather Muḥammad, His Messenger, peace and blessings be upon him and his family, and the religion of His friend Abraham (a.s.). By God, we seek nothing through this except God and nearness to Him.’”

Through God's providence toward him, by Wednesday, the final day of Rabīʿ al-Awwal, everyone who had been at the court, as well as those who had come to him from the countryside, had been attended to. On that day approximately twelve thousand boys gathered and all of them were circumcised.

On the following day, another three thousand who had remained came. Al-Muʿizz (a.s.) saw them from a place where he was seated and, when he saw them gathered at the palace gate, ordered that they too be circumcised.

Thus the affair of all the people was completed to the very last of them within the period he had appointed. During it, he distributed such an enormous quantity of robes and money that only someone who had personally witnessed it could count it.

The days became days of celebration throughout every part of the Commander of the Faithful's kingdom, among both the settled population and the nomads. His generosity reached them all, and joy entered the household of every one of them. It was a beautiful achievement, one that no one before him had accomplished and no one else could undertake on a comparable scale.

Al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him) said:

“As for Egypt, it had belonged to the Ikhshīdid dynasty. The rule of Egypt then passed to their servant, the ustādh Kāfūr, and the Abbasid al-Muṭīʿ invested him with authority over Egypt.

God then guided Kāfūr to acknowledge the Imams from the family of the Messenger and to obey the Commander of the Faithful, al-Muʿizz li-Dīn Allāh (a.s.). He swore allegiance to him through the hands of the Commander of the Faithful's dāʿī in Egypt and entered the daʿwa.

He was obedient to the Commander of the Faithful and acted according to his command. The Commander of the Faithful ordered him to begin construction at al-Qāhira (Cairo). Kāfūr went to the place designated by the Imam (a.s.), where he found the foundations of an earlier building, and began rebuilding it.

He had only just begun the construction when death overtook him. His death was reported to the Commander of the Faithful, who prayed for mercy upon him.

Then the Qarmatians rose in Syria and the affairs of Egypt became unsettled. The Imam's supporters and a number of the leading people of Egypt gathered together and wrote to the Commander of the Faithful asking him to send armies to them. They informed him of the strength of the Romans and Franks among the Christians and unbelievers, the rise of the Qarmatians in Syria, and the weakness of the Muslims.

The commander Jawhar had meanwhile fallen gravely ill and was on the verge of death. His recovery was considered hopeless.

The Imam (a.s.) said: ‘Do not grieve on his account and do not fear for him, for he will recover from his illness, and God will conquer Egypt at his hands.’

Jawhar recovered from that illness.

When the death of Kāfūr reached the Imam (a.s.), he began preparing the armies, gathered them, and appointed the commander Jawhar the secretary over all of them.

Jawhar went out with the armies toward Rafāda, numbering more than one hundred thousand men. Before him were more than twelve hundred chests of money.

Every day the Imam (a.s.) would go to Jawhar and meet privately with him. He ordered him to take whatever forms of wealth he required in addition to what had already been given to him.

When the army departed eastward toward Egypt, it required enormous expenditure. The trustworthiness of the ustādh Jūdhar was therefore called upon, and he gathered together the remaining funds, adding to them money from his own wealth as an act of service and devotion.

The amount came to one hundred thousand gold dinars and twenty-two thousand dirhams, which he sent to the Imam (a.s.).

One day the Imam (a.s.) rode out to the army and sat in Jawhar's pavilion, with Jawhar standing before him. He said to the shaykhs whom he had sent with the commander Jawhar:

‘By God, even if Jawhar went out alone, he would conquer Egypt, and you will enter Egypt in safety. This is knowledge inherited by him from his forefathers, from the Commander of the Faithful, ʿAlī ibn Abī Ṭālib, from the Messenger of God, peace and blessings be upon him and his family, through what the Trustworthy Spirit revealed to him from the Lord of the worlds.

ʿAlī ibn Abī Ṭālib said: “There is no group that leads another group astray, nor a group that guides another group, except that I know its leader and its driver.” This knowledge is inherited among his descendants and remains among his progeny.’

He then removed the robe he was wearing and sent it to Jawhar, retaining only his trousers and his ring.

Jawhar departed from Ifrīqiya on Saturday, the fourth of Jumādā al-Awwal in the year 358 AH.

The commander Jawhar al-Muʿizzī entered the city of Egypt on Tuesday, with seventeen nights remaining in Shaʿbān of the aforementioned year, after fighting against the Ikhshīdid and Kāfūrid forces, just as the Imam (a.s.) had promised him on the day he bid him farewell.

Twelve hundred chests of money entered before the commander Jawhar. After the afternoon prayer, the commander Jawhar entered with his banners and drums before him. He wore a brocade shirt and dismounted at the encampment site of Cairo.

He then marked out the site of the palace of al-Qāhira al-Muʿizziyya and began constructing its walls. The army continued entering for seven days, from Tuesday through Monday.

This was a great conquest which God granted to His ally, al-Muʿizz li-Dīn Allāh (a.s.). Commander Jawhar removed the authority of the Abbasids from Egypt and its provinces after their rule there had lasted one hundred and twenty-five years and eight months.

Ṣāliḥ ibn ʿAlī ibn ʿAbd Allāh ibn al-ʿAbbās had entered Egypt in the middle of Dhū al-Ḥijja in the year 132 AH, and their authority remained in Egypt until the commander Jawhar brought it to an end.

He also removed the wearing of black from the Friday sermon, for this had been the custom of the Abbasids.

That same year, Marwān ibn Muḥammad al-Umawī, the last of the Umayyad kings, was killed at Būṣīr, with seven nights remaining in Dhū al-Ḥijja.

On the day after the commander Jawhar's entry, he ordered ʿAlī ibn al-Walīd, his army judge, together with the police, to take loads of money upon mules and distribute it in charity. They went around proclaiming:

‘Whoever wishes to receive charity, let him come.’

They distributed that money among the poor and needy. They also came to the ancient congregational mosque and distributed charity there as well.

The commander Jawhar sent Jaʿfar ibn Falāḥ to Syria with a great army in Ṣafar of the year 359 AH. The Qarmatians had conquered Syria, and al-Ḥasan ibn ʿAbd Allāh al-Ṭufjī had joined them.

A fierce battle took place between them at Ramla. Jaʿfar ibn Falāḥ gained control of Ramla and captured ʿIrfān al-Qarmaṭī and al-Ḥasan ibn ʿAbd Allāh ibn Ṭufjī.

The prisoners reached commander Jawhar seven days into Jumādā al-Awwal of that year.

The commander Jawhar then sent a gift to the Commander of the Faithful seventeen days into Jumādā al-Awwal. The people came out to see it.

It contained twenty-one domed structures carried on camels, five of them gilded and one encrusted with jewels. The camel equipment was included with them. The remainder were made of brocade and fine silk.

There were also fifty saddled and bridled horses, more than fifty decorated camels, fifty ordinary camels, and on the camels and dromedaries were sealed loads, closed cages, ceremonial objects, and drums.

Jaʿfar ibn Jawhar traveled with these gifts to Mansūriyya. His father, Jawhar, sent with him al-Ḥasan ibn ʿAbd Allāh ibn Ṭufjī, together with prisoners from the Ikhshīdid and Kāfūrid forces. They reached the Imam (a.s.) in Rajab of that year.

Then Zubayr al-Ikhshīdī revolted in Shaʿbān in one of the districts of Egypt. He was seized in the bathhouse together with a group of his followers and servants, and they were brought to commander Jawhar. He ordered them to be imprisoned and shackled.

Zubayr subsequently died.

In the year 359 AH, Jaʿfar ibn Falāḥ conquered Damascus after fierce fighting. Damascus was the greatest city in Syria. He ordered that the call to prayer include the words, “Come to the best of deeds.”

Al-Qāḍī al-Nuʿmān (may God have mercy upon him) said:

“The daʿwa of the Imam of the Age, al-Muʿizz (a.s.), had also appeared in Sind, and his supporters had gained strength there. His dāʿī, Shaykh Ḥakam ibn Shaybān, overcame the ruler of Sind, killed him—he had followed the Magian religion—and killed his men. He demolished the idol that they worshipped and sent its head to Imam al-Muʿizz li-Dīn Allāh (a.s.).”

The Commander of the Faithful then prepared to migrate to Egypt.

He departed from Mansūriyya on Monday, with eight nights remaining in Shaʿbān of the year 361 AH, after gathering a quantity of wealth such as no king had ever been heard to gather. He transported it with him and left behind sufficient wealth as well.

He traveled in magnificent state, accompanied by a great army. He ordered gold dinars to be minted and had his name struck upon them.

He was accompanied by descendants of al-Mahdī bi-Allāh (a.s.), descendants of al-Qā'im bi-Amr Allāh (a.s.), and descendants of al-Manṣūr bi-Allāh (a.s.), both men and women. All of them eventually died in Egypt.

Among his own sons were ʿAbd Allāh, Tamīm the poet, Imam Nizār al-ʿAzīz bi-Allāh (a.s.), and ʿAqīl.

Many of his commanders, dāʿīs, and leading officials also migrated with him.

Among those who accompanied him on the migration was al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him), together with all his sons. Ustādh Jūdhar also migrated with him, but he died in the city of Barqa. Al-Qāḍī al-Nuʿmān washed his body.

During that journey, the Imam (a.s.) showed his companions such generosity and liberality in giving that it cannot be adequately described.

He eventually reached his palace in al-Qāhira al-Muʿizziyya on Tuesday, five days into Ramaḍān of the year 362 AH. Cairo al-Muʿizziyya is attributed to him because it was built by the commander Jawhar.

May God bless him and grant him peace. He took up residence in al-Qāhira al-Muʿizziyya and made it his permanent abode.

The affairs of the kingdom were firmly established, the banners of Islam flew high, and faith was firmly established, its signs manifest.

He possessed authority over Egypt, Syria, and the Two Holy Sanctuaries, and the Friday sermon was delivered in his name throughout all the villages and cities belonging to these lands.

He also possessed authority over Ifrīqiya, the Maghrib, Tripoli, Sijilmāsa, Barqa, and Sicily.

His daʿwa had become manifest and his dāʿīs had spread throughout the regions between Sind and India. His daʿwa was not absent from any of the provinces: in some it was openly manifest, and in others it operated secretly and through taqiyya.

Muḥammad ibn al-Khayr rebelled and fled with four thousand servants. Yūsuf ibn Zīrī killed him after fierce fighting, and his head and the heads of his followers were paraded throughout the districts of Egypt.

Then the Qarmatians grew stronger in Syria. The accursed Abū Ṭāhir al-Ḥasan ibn Aḥmad al-Qarmaṭī came, and many Arabs and non-Arabs joined him—people striving to corrupt the law of Muḥammad, peace and blessings be upon him and his family.

He traversed the lands rapidly and committed outrageous acts of evil until he approached al-Qāhira al-Muʿizziyya in Jumādā al-Awwal of the year 363 AH.

The Imam (a.s.) went out against him accompanied by his son, the prince ʿAbd Allāh, with a large army composed of people from the Maghrib and Egypt.

Many engagements took place between him and the accursed Qarmaṭī. The Qarmaṭī was defeated, his army was killed, and God granted victory to His ally, al-Muʿizz li-Dīnih (a.s.).

The Imam (a.s.) was also deeply devoted to knowledge. He exerted himself in seeking it, accumulated a great deal of it, and eagerly desired it.

It is related from al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him) that he said:

"I heard him say:

'By God, I find such pleasure, comfort, and delight in contemplating wisdom and the sciences that if the people of this world experienced what I experience, they would abandon everything else for it.

Were it not that God, exalted is He, has imposed upon me the affairs of this world and the need to concern myself with them—even though the worldly affairs with which I have been entrusted and upon which I must reflect contain profound wisdom for the one who understands, and constitute a proof for the one who contemplates and considers.'"

The Imam (a.s.) was also gentle by nature.

Al-Qāḍī al-Nuʿmān said:

"I once attended the assembly of the Imam (a.s.). He spoke for some time and then said to one of the servants standing before him:

'Prepare the bathhouse.'

The servant replied, 'Yes.'

The Imam then remained seated for a long time. I had no doubt that he had already ordered it to be prepared before this.

He then called for his horse, mounted it, and rode while we walked before him to the chamber containing the bathhouse in his palace, so that he could enter it.

When he reached its door, he found it locked and the bathhouse had not yet been prepared.

They were asked for the key, but it could not be found.

He stood there for a long time. Nothing was observed from him that was improper, nor did he display anger or say anything about it.

He then called for a chair and sat upon it. He continued speaking until the key was brought and the bathhouse was prepared.

He rose, entered, and was not disturbed by the incident in the slightest.

The servant who had claimed that he had prepared the bathhouse was standing before him. I felt intense anger toward that servant and toward those responsible for preparing the bathhouse.

The Imam (a.s.) also used to say repeatedly in his assemblies:

‘Indeed, if I wished to obtain the people's approval, I could attain it through the easiest things they desire. But if they only knew, that would amount to throwing oneself into the Fire.’

He was asked, ‘And what is that, O Commander of the Faithful?’

He replied:

‘Leaving them free to follow their desires.

What is obligatory upon the community is to obey the words of their Imams.

When scholars live in the time of a true Imam, and his people are disobedient, it is obligatory upon the scholars to present themselves before their Imam, inform him of the competence and sound qualities they possess, and submit themselves to him.’”

Al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him) was a man of knowledge and excellence. He had many compositions and was renowned for his learning. Even his opponents acknowledged his merit and the breadth of his knowledge.

Whatever he composed, whatever he collected and classified, was based upon what he received from the Imams whom he lived alongside, which had been transmitted to them by their purified forefathers (a.s.).

He did not compose a work or compile a book until he had presented it to them piece by piece. They confirmed what was correct in it and corrected what was crooked through revision.

He was the one who served Imam al-Mahdī (a.s.) during the last nine years and several months and days of his life, then Imam al-Qā'im bi-Amr Allāh (a.s.), then Imam al-Manṣūr bi-Allāh (a.s.), and then Imam al-Muʿizz li-Dīn Allāh (a.s.) until the end of his life.

His virtues are famous and his merits are well transmitted.

He is the one about whom the Commander of the Faithful, al-Muʿizz li-Dīn Allāh, said:

‘Whoever brings one-tenth of what al-Nuʿmān has brought, I guarantee for him Paradise from God.’

As for Jaʿfar ibn Abī al-Qāsim al-Ḥasan al-Manṣūr al-Yamanī, he and his father were among the greatest and most excellent of the dāʿīs.

This dāʿī, Jaʿfar ibn al-Manṣūr, abandoned his father's kingdom and renounced the vanities of this world, taking no interest in them. He migrated to the court of the Imams (a.s.), where he attained great merit and an honored position among them.

Jaʿfar ibn Manṣūr reached, alongside the Commander of the Faithful al-Muʿizz li-Dīn Allāh (a.s.), a rank beyond the reach of ordinary measure. He became an exceptional figure in virtue and asceticism.

It is related that al-Qāḍī al-Nuʿmān fell ill. All the dāʿīs, supporters of the state, and its commanders visited him. He then recovered from his illness and his pain disappeared.

After his recovery, he went to the Commander of the Faithful al-Muʿizz (a.s.). The Imam asked him about his condition, and he praised God for restoring his health.

The Imam (a.s.) then asked him:

‘Which of our supporters visited you?’

He replied:

‘All of them visited me except Jaʿfar ibn Manṣūr.’

The Imam (a.s.) began speaking about this, then ordered that some books be brought. They were brought before him. He opened one of them and said to al-Nuʿmān ibn Muḥammad:

‘Look at this book.’

When he had examined and read through it, the Imam (a.s.) said:

‘What do you say about this?’

He replied:

‘What can I say regarding the words of our master (a.s.)?’

The Imam said:

‘This is a composition of your master Jaʿfar.’

He said this to indicate the elevation of Jaʿfar's merit and to make clear his lofty rank.

When al-Qāḍī al-Nuʿmān ibn Muḥammad left the presence of his Imam (a.s.), he had no destination in mind except Jaʿfar's house.

When permission was sought for him to enter, Jaʿfar immediately came out to meet him, out of respect for him and recognition of his high station.

Al-Qāḍī al-Nuʿmān could not restrain himself and fell at Jaʿfar's feet, kissing them in recognition of his merit and in humility, without feeling any reluctance or pride, without envying him for his elevated rank and without denying it.

Al-Qāḍī al-Nuʿmān ibn Muḥammad (may God have mercy upon him) died in Egypt on the last day of Jumādā al-Ākhira in the year 363 AH.

The prince ʿAbd Allāh, son of al-Muʿizz li-Dīn Allāh (a.s.), also died.

Imam Nizār al-ʿAzīz bi-Allāh (a.s.) had by then attained the qualities of virtue and perfection and risen to the highest degrees, possessing numerous distinctions.

His father, Imam al-Muʿizz li-Dīn Allāh (a.s.), therefore appointed him as Imam after himself, entrusted him with his authority and succession, and explicitly designated him in the presence of the leading dāʿīs, members of his daʿwa, and the foremost of his commanders.

He wrote concerning this to his dāʿīs throughout all the regions.

Then Imam al-Muʿizz li-Dīn Allāh (a.s.) joined his purified forefathers (a.s.).

His death occurred on Friday, the eleventh of Rabīʿ al-Ākhir in the year 365 AH.

His Imamate had lasted twenty-three years, five months, and ten days.

Of this period, he spent two years, seven months, and four days in Egypt.

Jawhar's residence in Egypt lasted four years and seventeen days, until the arrival of the Imam (a.s.).

The Imam died at Nahyas, and Nahyas is a village among the villages of Egypt.

His heir and successor, Imam al-ʿAzīz bi-Allāh (a.s.), was with him. The Imam informed al-ʿAzīz bi-Allāh that he would die that night and gave him the instructions and counsel he wished to give him.

He then reached the prayer niche of the mosque at Nahyas and fulfilled his appointed destiny after performing the sunset prayer.

Among the instructions he gave was that he should be carried to al-Qāhira al-Muʿizziyya and buried there. He was therefore buried there.

It has been said that the coffins of al-Mahdī bi-Allāh, al-Qā'im bi-Amr Allāh, and al-Manṣūr bi-Allāh (a.s.) were also carried to Cairo, and that their noble bodies were buried there.

It has also been said that the coffins of the three hidden Imams were carried there and buried.

It is further said that the coffin containing the head of Imam al-Ḥusayn ibn ʿAlī (a.s.) was carried to Cairo, where there is a great shrine that is visited.

His name was our master Maʿadd, his title was al-Muʿizz li-Dīn Allāh, and his kunya was Abū Tamīm.

May blessings be upon him, his purified forefathers, and his noble descendants who are awaited until the Day of Judgment.

God is sufficient for us, and He is the best disposer of affairs; the best master and the best helper.

Mention of Some Reports Concerning Imam al-ʿAzīz bi-Allāh, Son of al-Muʿizz li-Dīn Allāh (a.s.)

When the Imamate and caliphate passed to the Commander of the Faithful, Imam Nizar Abu al-Mansur al-ʿAziz bi-Allāh, from his father, our master al-Muʿizz li-Dīn Allāh (a.s.), he undertook their burdens. He rose to establish and exalt the Law of Muhammad (a.s.), safeguarded the regions of the kingdom, spread the daʿwa and revived its ceremonies, following the example of his forefathers, the pure Imams (a.s.).

He concealed the death of his father, Imam al-Muʿizz li-Dīn Allāh (a.s.). He used to write his name as **"the heir to the Muslims and the son of the Commander of the Faithful."** He then wrote to those responsible for carrying out his and his father's (a.s.) commands throughout the regions of his kingdom. He also wrote to Yusuf ibn Zayd, known as Bulkin, who was the governor over the regions of Ifrīqiya and all the western territories, informing him that he had assumed his father's (a.s.) position and commanding him to safeguard the regions and lands against his enemies. He gave him the kunya Sayf al-ʿAziz bi-Allāh. Bulkin therefore obeyed him, heeded his commands, and safeguarded his kingdom.

Al-ʿAziz bi-Allāh (a.s.) was born in Mahdia on Thursday, the fourteenth of Muharram, at the beginning of the year 344 AH. When the Imamate came to him following the death of his father, al-Muʿizz li-Dīn Allāh (a.s.), he was twenty-one years, two months, and twenty-seven days old.

He (a.s.) was raised upon noble character and purity. He was devoted to knowledge and righteous action, striving diligently in them. During his father's lifetime, he paid little attention to the affairs of the kingdom, the affairs of government connected with it, or the pursuit of worldly matters. Imam al-Muʿizz li-Dīn Allāh (a.s.) had indicated him as his successor from a young age. When al-Muʿizz's departure from this world drew near, he transferred his attention to his son al-ʿAziz bi-Allāh, instructed him, declared that he would be the caliph after him, and directed all the affairs of his dāʿīs and his daʿwa toward him.

When al-Muʿizz li-Dīn Allāh (a.s.) passed away, Imam al-ʿAziz bi-Allāh (a.s.) concealed the matter of his death except from his close associates and dāʿīs.

Then, on the Day of Sacrifice in the year in which Imam al-Muʿizz li-Dīn Allāh (a.s.) died—365 AH—the Commander of the Faithful, al-ʿAziz bi-Allāh (a.s.), came out to the prayer-ground, addressed the people, admonished them, and announced the passing of his father, al-Muʿizz li-Dīn Allāh (a.s.). He made manifest, by what God had granted, the nobility of the Imamate and caliphate after his father (a.s.). The people then greeted him as Commander of the Faithful, and allegiance was given to him publicly in the presence of all those gathered at the prayer-ground.

He had already received the private oath of allegiance at the time of his father's death.

The description of Imam al-ʿAziz bi-Allāh (a.s.) is that he was dark-complexioned, tall, and grey-haired, broad-shouldered, forbearing, dignified, and very forgiving. He did not favor the shedding of blood. The inscription on his ring was:

"By the victory of God, the Mighty, the Compeller, He grants victory to Imam Nizar."

His days were days of tranquility and prosperity. His father had removed every affliction and dispelled every darkness. The commanders and outlying regions of the kingdom were subject to him and protected. Whenever a rebel attempted to rise up, he would crush his head before his rebellion could take root.

When Abu Thaʿlab ibn Hamdan rose up, aspiring to rebellion, gathered the ruffians from among the coarse and uncultured people, seized the city of Aleppo, and raided the surrounding regions, the Imam (a.s.) sent armies against him and offered generous rewards for his capture and killing. He fled before the armies could reach him, but the Arabs killed him and brought his head to the Imam (a.s.). They regarded this as an act of devotion and a means of obtaining pardon for what they had committed by following him. God made easy, through the blessing of His friend, what had been difficult.

As for Aftakin the Turk, he was governing Damascus on behalf of al-ʿAziz bi-Allāh (a.s.). He became arrogant and transgressed against his master, preferring his worldly end over his hereafter. He rebelled in Syria and openly acted insolently against the Imam (a.s.). He wrote to ʿAdud al-Dawla ibn Buwayh al-Daylami, who at that time was the supreme authority in Baghdad, while the Abbasid caliph possessed nothing of his dominion except the name of the caliphate and kingship, with the entire kingdom in the hands of ʿAdud al-Dawla.

Aftakin wrote to him that Syria had been completely secured for him and had come into his hands through his own strength, his wealth, and the men he had sent. ʿAdud al-Dawla al-Daylami answered him.

After this, the Commander of the Faithful (a.s.) sent armies of horsemen and men against him. Every time an army went out against him, it returned defeated and vanquished, and many were killed. Fear became widespread and the regions of the country were thrown into turmoil. The people of error and corruption rose because of this.

The Commander of the Faithful (a.s.) therefore went out personally with a large army, placing his reliance upon God. His commanders and the people of his kingdom had advised him not to go personally against the enemy. They said that his remaining in place would be preferable, and that if he went out they could not guarantee that he would not be defeated. If the people of his kingdom and the commanders of his armies were defeated, he would nevertheless remain for them as a refuge and source of strength if he stayed in Cairo and did not leave it to meet the rebellious and doomed forces.

He (a.s.) disregarded their advice, however, and prepared himself for battle. He paid no attention to blame or criticism, nor did he heed the words of anyone, near or far.

When he (a.s.) reached al-Tawahin with his troops, awe entered the hearts of the corrupters and the hearts of the opponents were filled with terror. The accursed Aftakin the Turk came forth with the forces of Syria, impressed by the great number of his soldiers.

The two armies met and fierce fighting broke out. He (a.s.) charged them with Dhu al-Fiqar, and the ʿAzizi armies charged as well. Fighting intensified in al-Fijar. They turned and fled, while Aftakin fled headlong, not knowing where to go.

Daghfal ibn al-Jarrah al-Badri intercepted him on the road and captured him. He brought him to the Commander of the Faithful (a.s.), with a rope tied around his neck. Everyone present advised the Commander of the Faithful (a.s.) to kill Aftakin the Turk, but he refused.

Aftakin remained a prisoner with our master (a.s.) until he died in his house, on the seventh day of Rajab in the year 372 AH.

The Commander of the Faithful (a.s.) entered the city of Damascus with his vizier Yaʿqub ibn Yusuf, who had displayed excellent judgment and administration during those wars. Imam al-ʿAziz (a.s.) remained in Damascus until Syria was firmly established under him, its affairs became orderly, and everyone submitted to his obedience. The kings became fearful of his awe.

He then appointed governors and installed judges and dāʿīs. Afterward, he (a.s.) returned to Cairo. God granted him victory and strengthened the religion through him.

He then elevated Yaʿqub ibn Yusuf to the position of vizier and gave him authority to conduct and issue affairs, entrusting him with the affairs of the state. This took place on the eighteenth day of Ramadan in the year 368 AH.

At the beginning of his life, this vizier Yaʿqub had belonged to the religion of Moses (a.s.), the religion of Judaism. He was among the descendants of Aaron ibn ʿImran (a.s.). He then accepted Islam during the days of Kafur al-Ikhshidi, and his Islam was good. He possessed intelligence and perceptiveness and was well versed in the knowledge of the Torah and other sciences.

When Commander Jawhar arrived in the Egyptian lands, Yaʿqub attached himself to his service. His rank rose in Jawhar’s estimation when Jawhar saw his intelligence, high ambition, excellent manners, and his pursuit of knowledge in every field.

He then migrated to the Commander of the Faithful, al-Muʿizz li-Dīn Allāh (a.s.), at Mansuriyya, and continued to rise in rank. He later returned with him when al-Muʿizz came to Egypt.

Then Imam al-Muʿizz (a.s.) appointed him to oversee the vizierate after the death of the vizier Abu al-Fadl Jaʿfar ibn al-Fadl.

Then the Commander of the Faithful al-ʿAziz bi-Allāh (a.s.) advanced him, brought him close, singled him out for favor, and conducted the affairs of the kingdom through him.

He possessed noble character and an upright way of life. He loved knowledge, honored its people, and preferred to advance those possessing knowledge and excellence. He brought them close to himself and elevated their rank according to their knowledge and intellect. He enriched their poor and supported their wealthy, until his generosity encompassed the people of his age and his forbearance extended over them all.

He had noble books on jurisprudence and the religious law, which he had learned from Imam al-ʿAziz (a.s.) and from his pure forefathers (a.s.).

The vizier Yaʿqub remained in office until Dhu al-Hijja, the last month of the year 380 AH. Then, may God have mercy upon him, he died.

The Commander of the Faithful al-ʿAziz bi-Allāh (a.s.) used to say:

“If he were alive and could be ransomed with something, I would ransom you with more than half of my kingdom. If life could be purchased, I would purchase it for you with everything in my possession.”

The strong and the weak, the mighty and the humble, would enter the assembly of the Imam (a.s.). One would listen to his admonition and take from his knowledge; another would ask for his generosity and receive more than he had hoped for; and another would complain of an injustice, whereupon he would punish the oppressor for his oppression.

He (a.s.) entrusted the affairs of the judges, the daʿwa, and the dissemination of knowledge to al-Qadi ʿAli ibn al-Nuʿman, just as these affairs had been entrusted to his father, al-Qadi al-Nuʿman, during the time of al-Muʿizz li-Dīn Allāh (a.s.). The matter proceeded accordingly, faith became firmly established, its branch rose high, justice spread throughout all the cities, and the ʿAlid state grew stronger.

Al-Qadi ʿAli ibn al-Nuʿman died in the year 374 AH. His death was reported to the Imam (a.s.), who prayed over him and ordered that he be buried. He appointed his brother, al-Qadi Muhammad ibn al-Nuʿman ibn Muhammad (r.a.), in his place.

Then the Franks, among the polytheists, moved against Syria and the lands of Islam. He (a.s.) went out against them with a mighty force. Then the Franks withdrew, and he (a.s.) returned from his route to Cairo.

He (a.s.) then designated his son Abu ʿAli al-Mansur, giving him the title **al-Hakim bi-Amr Allāh (a.s.)**, entrusted him with the succession, and appointed him as his successor. This occurred in Shaʿban of the year 383 AH.

He publicly announced this among all his supporters and all the commanders and amirs of his kingdom. He wrote to his dāʿīs in the regions that he was the one who would assume the caliphate after him.

Then the Commander of the Faithful al-ʿAziz bi-Allāh (a.s.) went out toward Tadmur in the year 386 AH and ordered all his armies from the various regions to assemble. He firmly resolved to march toward Iraq and intended to go to Baghdad, wishing to revive the religion of Islam, out of zeal for the religion of his grandfather, the Prophet (peace and blessings be upon him and his family), at a time when the landmarks of religion had become effaced, those ignorant of it had become numerous, and those who practiced it had become few.

But while he was at Bilbays, the decree of God came upon him, as it comes upon the prophets and messengers. His death occurred after he came out of the bathhouse, having performed the noon prayer, on Tuesday, the twelfth of the blessed month of Ramadan in the year 386 AH.

He was forty-two years, four months, and fourteen days old.

He (a.s.) concealed his death, and his servant and army commander Barjawan carried him until he brought him into Cairo, where he was buried.

His name was our master **Nizar ibn Maʿadd**, his title was **al-ʿAziz bi-Allāh**, and his kunya was **Abu al-Mansur**.

The duration of his Imamate was **twenty-one years and one month**.

May God bless him, his pure forefathers, and his noble, awaited descendants.

God is sufficient for us, and He is the best disposer of affairs; excellent is the Master, excellent is the Helper, and excellent is the Protector.

Mention of Some Reports Concerning Imam al-Husayn Abu ʿAli, al-Hakim bi-Amr Allah (a.s.)

The birth of Imam al-Hakim (a.s.) was in al-Qahira al-Muʿizziyya, at the end of the night leading into Thursday, the third of Rabiʿ al-Awwal, in the year 375 AH.

He was raised upon excellence and purity. He was granted authority while still a boy and attained an elevated position during his childhood, rising to the summit of virtues.

When the Imamate came to him and allegiance was given to him (a.s.) after his father (a.s.), at the end of Ramadan in the year 386 AH, he was eleven years old.

He (a.s.) was a great Imam, generous and noble, awe-inspiring. He listened to complaints and rendered justice in disputes. No blame from anyone could deter him concerning the matter of God. He did not overlook sins, nor did he delay giving the oppressed justice against the oppressor.

He was a powerful ruler of dazzling proof, revealing things before they came into existence. God had made him acquainted with the knowledge of his pure forefathers and with what was concealed within it.

His reliance (a.s.) was upon asceticism despite what God had bestowed upon him of immense sovereignty. He would even ride a donkey while a thousand thousand horsemen followed behind him. He wore wool and frequently went to the mosque by night and day. He distributed wealth among the poor and needy and never turned away a petitioner.

During his days (a.s.), spending became abundant, and he increased the people's stipends beyond what they had been accustomed to. He gave charity to the poor and needy, giving to them directly from his hand without reckoning.

It was his custom to sit in a window or one of the windows of his palace for a quarter of the night, distributing charity among those who asked. They knew this time and would gather there. This was his regular practice.

Everyone who migrated to the holy court was given more than he had hoped for, until the number of migrants became so great that the officials responsible for observing the situation sent him a letter saying:

“If the door of generosity and acceptance is not closed to those migrating to the Prophetic daʿwa, no one will remain in the east or west of the earth except that he will migrate to it.”

He wrote upon their letter, informing them of what they should know concerning the principles of spending and provision from God the Provider:

“What is with you will perish, while what is with God remains.”

He therefore did not discontinue this praiseworthy practice.

He (a.s.) frequently sought solitude and went out into the tribes and wildernesses, staying there for a day, two days, or even longer. His enemies repeatedly lay in wait for him on the roads. When he appeared to them, they became confused in their affair and dropped whatever was in their hands. Indeed, he would sometimes order some of them to kill others.

It is also related from some trustworthy authorities that a man of faith was overtaken by night while traveling. He turned aside to a village of Egypt and entered one of its mosques.

When the time of the Maghrib prayer arrived, the neighbors who prayed there gathered in the mosque. When they had finished praying, some of them turned upon one another, reviling the people of the daʿwa with the worst insults. Most of their insults were directed at al-Hakim bi-Amr Allah (a.s.).

That believing man heard what they were saying, and it was as though he were boiling upon hot coals. He was unable to do anything except pray to God Most High and seek His help and the help of His friend (a.s.).

They continued in this manner until they prayed the night prayer. Then they returned to what they had been doing for part of the night before departing for their homes. The man spent the night in the mosque.

When dawn came, they entered and prayed, then returned to their reviling. Suddenly the Commander of the Faithful, al-Hakim bi-Amr Allah (a.s.), came alone and entered the mosque.

There were twelve men reviling him. Each of them went toward a knife, and some began stabbing others while the Imam (a.s.) stood among them. They imagined that he was stabbing them, until they killed one another.

He (a.s.) then departed, mounted his horse, and rode away, while that man traveled before him. Many such things have been related about him (a.s.).

He (a.s.) would sometimes pass through the markets alone, enforcing the prescribed punishments and removing injustices.

He prohibited wine and severely emphasized its prohibition. Most people did not desist from it, however, and they increased their drinking of it secretly and in private. He therefore prohibited grapes to anyone who was known to turn them into wine. He later permitted the vineyards again, while continuing to enforce the prohibition of wine.

Whenever someone committed an evil deed in secret and did whatever he pleased, he would suddenly find the Imam (a.s.) standing over him, enforcing the prescribed punishment and disciplinary measure according to the extent of the sin he had committed.

There appeared from him (a.s.) miracles and signs that became widely known and astonished people. Many therefore exaggerated concerning him and claimed divinity for him, just as those who exaggerated concerning the Commander of the Faithful, ʿAli ibn Abi Talib (a.s.), had done.

This greatly angered him, and he punished them with various forms of punishment, killing a great number of them.

He (a.s.) was known and famous for his courage. He would travel alone through villages and open wildernesses. Sometimes certain opponents would encounter him and gather together lying in wait for him. When they saw him, awe filled their hearts and breasts, rendering their plans ineffective.

He (a.s.) would kill many of them with his sword and would order some of them to kill others, and they were unable to refuse his commands (a.s.).

The Revolt of Rayjan and al-Wazir al-Hasan ibn ʿAmmar

Rayjan and the vizier al-Hasan ibn ʿAmmar gained control and acted badly in their administration. They corrupted the Kutama and the army and extended their hands over the subjects with injustice, oppression, aggression, and sin.

The Imam (a.s.) forbade them from this and admonished them, but his words only increased them in transgression and rebellion. They did not desist from their wrongdoing and corrupted the people of the state.

He (a.s.) therefore summoned Zaydan and said to him:

“Is there any good in you?”

Zaydan replied:

“The good is from you, O Commander of the Faithful, and I follow your command.”

He (a.s.) said:

“I have resolved to kill this evil slave, Rayjan, because he has regarded me as insignificant and childish. I want you to undertake his killing at the time I command you.”

Zaydan said:

“I hear and obey your command, O Commander of the Faithful, whenever you command me.”

The Imam (a.s.) then made preparations in the garden.

On the day on which he intended to kill Rayjan, the Imam (a.s.) came to the garden accompanied by Rayjan and the other ustadhs and commanders. He went around the garden, then turned to Zaydan and ordered him to kill Rayjan from behind.

Zaydan said:

“I cut his leg with my sword, threw him to my right, mounted him, and struck him upon his heart with a tremendous blow.”

Rayjan cried:

“You have killed me, my master!”

The Imam (a.s.) immediately struck him with his spear, then returned to the servants who were before him. They became agitated, and he charged them, whereupon they all fled.

The dawn then broke, and the Imam's mother and sister came out, fearing for him (a.s.) because of what was expected from Rayjan and others. The Imam ordered them to return.

He (a.s.) then entered the palace.

After this, the vizier al-Hasan ibn ʿAmmar departed. When he reached the stable, the Turks encountered him there and killed him.

Then those who had supported Rayjan and al-Hasan ibn ʿAmmar, and those who had entered into an agreement with the two of them in hypocrisy, were killed. The sword was unsheathed against those in the open country and those who committed evil deeds.

Then al-Majuk al-Turki rebelled against Imam al-Hakim (a.s.). Sulayman ibn Jaʿfar sent him as a prisoner to the Imam's court after his armies had been defeated.

Then Abu ʿAlafa rebelled, but God granted victory over him.

After this, a man named al-Walid ibn Hisham arose and claimed descent from the Umayyads, from the Marwanid branch. At the beginning of his affair, he taught children in the districts of Barqa and traveled throughout them. He deceived the ignorant and led them into error, disguising himself in the clothing of ascetics.

The tribes and clans of corrupt people gathered around him. When he had gathered enough forces to carry out his plan, he proclaimed his rebellion in Jumada II of the year 395 AH.

He assumed the title Commander of the Faithful and Imam al-Nasir li-Din.

He marched with his armies toward the districts of Barqa, killing their inhabitants and burning them with fire. He then proceeded through the fortresses and palaces around them, destroying their buildings and killing their inhabitants.

He eventually reached ʿUyun al-Nazar, where he performed the Friday prayer and delivered the sermon in his own name. He urged those with him to wage jihad and permitted them the blood, property, and unlawful sexual relations of others.

He then advanced toward Barqa with large armies. After fierce fighting, he overcame it, seized its wealth, and burned the people of faith with fire, in rebellion against God and out of arrogance.

Oppression and corruption became severe in Barqa and its surrounding regions.

Raids were then launched against Awjila and the surrounding districts. They carried out widespread killing and plundering: men were killed, property was seized, and women were taken captive.

The Umayyad's transgression then increased greatly, and he attempted to advance toward Egypt.

The accursed man departed from Barqa after armies had gathered around him. Every wicked person who had given himself over to plundering the wealth of the Muslims came to him. The Berbers, Banu Qurra, and others also came to him in great numbers.

A famine struck Barqa until people began eating one another.

He then advanced toward al-Hammam, where Fatik ibn al-Armabiyya, the commander appointed there by the Imam (a.s.), was stationed.

When they approached him and he learned of their affair, he rose with those who were with him. A great battle took place between them until Fatik was killed.

The Umayyad seized al-Hammam and its surrounding districts, and his armies increased in number.

He then marched from al-Hammam to Buruj. There he subjected its inhabitants to the sword, plundered their wealth, destroyed their homes, killed the men, seized the property, and took the women and children captive. His transgression increased further.

He then advanced toward al-Fayyum, while his followers were spreading corruption through the villages of the outskirts of Egypt, plundering them, killing their inhabitants, violating their women, and destroying their districts.

The Commander of the Faithful (a.s.) then sent Fadl ibn Salih with great armies and substantial wealth at the beginning of Shawwal, after performing the Eid prayer. He delivered a sermon and urged the people to jihad.

When Fadl ibn Salih approached the Umayyad with his army while the latter was in al-Fayyum, news of his approach reached him. Fear filled his heart and his terror became immense.

He then returned to the fanaticism of the Age of Ignorance and hoped that the Umayyad rebellion would return. He said to his army:

“Muʿawiya ibn Abi Sufyan overcame the Commander ʿAli ibn Abi Talib despite whatever courage he possessed, and the Umayyad caliphate has returned and its power is near.”

He sought to show them that he was unconcerned about what had befallen him.

The Fatimid troops, however, overcame the Umayyad rebels after fierce fighting. The Umayyad armies fled, not knowing where to escape.

Al-Walid proceeded to Upper Egypt and remained there until armies gathered around him.

He then advanced with them in Dhu al-Hijja. The horses wheeled across the battlefield, the horsemen drew close to one another, and the fighting intensified until many of the Umayyad troops were killed. They turned their backs and fled through the wilderness, killing as they went.

The Umayyad al-Walid fled defeated with some of the Arabs who had been with him, returning by an evil road, until he was captured.

Commander Fadl ibn Salih returned to the gate of the Imam (a.s.) in Cairo with al-Walid ibn Hisham the Umayyad in his hands.

The army reached the noble court victorious and triumphant on the seventeenth day of Jumada II in the year 397 AH.

The Imam (a.s.) ordered that the Umayyad al-Walid be executed. His head was struck off, then he was raised upon a wooden stake, crucified, and burned with fire.

The Imam gained possession of Mosul, Sinjar, and al-Anbar, and the Friday sermon was established there in his name in the year 401 AH.

There remained no obstacle to the noble state in the regions until what happened with the vizier ʿAli ibn al-Husayn al-Muʿizzi. Hypocrisy entered him, and actions contrary to those of the followers of the Imams appeared from him.

When his sins increased and his faults became manifest, he feared that the Imam (a.s.) would punish him. He therefore fled from the Prophetic court to Mecca.

He joined forces with Abu al-Futuh Jaʿfar ibn al-Husayn, the ruler of Mecca, and induced him to rebel, tempting him with the kingship of Egypt and promising that he would have authority there.

Abu al-Futuh therefore claimed the Imamate and the title Commander of the Faithful.

Hassan ibn Mufarrij was in al-Futuh's company. He met him and guaranteed that he would support him, gather the Arabs of Syria in obedience to him, and summon the people of the Maghrib to fight the Imam (a.s.).

A great number responded to him. He spent on them the wealth he had gathered until none of it remained.

The Arabs and soldiers then dispersed from him.

When Hassan ibn Mufarrij saw this, he resolved to seize Abu al-Futuh and bring him to the presence of the Imam (a.s.), so that this might serve as an expiation for his sin.

When Abu al-Futuh learned of this, he reached Mecca, gathered the people, renounced the Imamate, and acknowledged it to Imam al-Hakim (a.s.), asking forgiveness for what he had previously done.

The Imam (a.s.) pardoned his sin through his generosity, ordered that clothing and favors be given to him, and restored him to his former position.

Then the vizier ʿAli ibn al-Husayn was overcome by regret. He grieved over the sins he had committed and wrote to the Imam (a.s.), dissociating himself from those sins.

The Imam (a.s.) forgave him and ordered him to come to his presence.

When the virtues and miracles of the Commander of the Faithful became apparent and astonished people's minds, some exaggerated concerning him while others fell short concerning him. Deviation and confusion appeared among the people of the daʿwa and the kingdom.

The Imam (a.s.) therefore unsheathed the sword against those who exaggerated, those who fell short, and those who hated. He intensified the severity of punishment upon the doubters, turned away from them, and closed the doors of his mercy to them.

Thus the trial became universal throughout the Imam's court.

Then there came to it a gate of the daʿwa who explained the path of guidance for those seeking guidance: Ahmad ibn ʿAbd Allah, known as Hamid al-Din.

He said:

“When I came to the Prophetic court as a migrant and saw the friends of the guiding daʿwa, they did not know what manifest smoke had overshadowed them, nor what evident trial had afflicted them.

Their covenant had been broken by what their own hands had earned. Those among them who had been elevated had fallen, and those who had been lowly had risen.

Evil thoughts played with them, and base whisperings circulated among them. Some of them fell into exaggeration, while others fell into deficiency.

The foundations of their belief had become shaken.

They were content to bear me, out of excessive compassion for the religion, to address the oppressed brethren, excluding those whose essence had been corrupted by what they had said and whose nature had been reversed by what their hearts had imbibed of falsehood.

I did this to clarify for them the glad tidings transmitted from the prophets (a.s.) and sages, and the indications and allusions from our Prophet Muhammad (peace and blessings be upon him and his family), through which truth would become clear and sincerity would appear.”

Then the Commander of the Faithful, al-Hakim bi-Amr Allah (a.s.), after having turned away from the people of his daʿwa and closed the doors of his mercy to them as recompense for what their hands had earned and in accordance with the wisdom applicable to them, in order to test them thereby so that the sincere believers would be distinguished and the hypocrites would remain in confusion and retreat—

opened for them the doors of His mercy and wisdom and poured upon them His grace and generosity through the hands of the foundation of his daʿwa and the gate of its gates, the dāʿī Hamid al-Din Ahmad ibn ʿAbd Allah al-Kirmani.

Through him, the difficult matters became clear and the complications were resolved.

He had twenty-nine books concerning rational proofs, clear and magnificent demonstrations, and noble truths that can be opposed only through obstinacy and denied only through rejection.

Thus the noble Hakimi daʿwa stood firmly established, its affairs proceeded in harmonious order, and the daʿwa spread throughout most regions and horizons.

Then Imam al-Hakim (a.s.) sent some of his chosen men to the City of the Prophet (peace and blessings be upon him and his family). They opened the house of Imam Jaʿfar al-Sadiq ibn Muhammad (a.s.).

Imam al-Hakim (a.s.) had indicated signs to them within the house. When they opened it, they brought out a book containing treasures of the knowledge of the Imams (a.s.), as well as a Qur'an, money, and weapons.

This is a well-known and famous matter. The common people and the elite have mentioned it in their books and histories.

This occurred in the year 410 AH, and it was a miracle of Imam al-Hakim bi-Amr Allah (a.s.).

During the caliphate of Imam al-Hakim bi-Amr Allah (a.s.), the muezzin was instructed to proclaim in the call to prayer, after the testimony:

“Muhammad is the Messenger of God; I bear witness that our master ʿAli is the Friend of God.”

This was to confirm the Prophet's (a.s.) declaration on the Day of Ghadir:

“Whoever has me as his master, then ʿAli is his master.”

They then proclaimed in the call to prayer:

“Muhammad and ʿAli are the best of mankind, and their progeny is the best of progenies,”

making manifest the excellence of the Messenger of God (a.s.) and taking pride in his honor.

The Account of the Adhan and the Khutba

In the transmitted report from ʿAli ibn al-Husayn al-Qadiri, at al-Qasra al-Qahira, he said:

“I was with Imam al-Hakim bi-Amr Allah (a.s.) at al-Faraqa. He was standing when he heard a tremendous cry.

He (a.s.) said to one of the servants:

‘Go and see what this great cry is.’

The young man went and returned, saying:

‘My master, they are the people of Itfih.’

He (a.s.) said:

‘Bring them to me.’

The young man went and brought them.

Among them was a black man attached to another man, having restrained him tightly.

Our master said to him:

‘Release the man.’

He released him.

The Imam (a.s.) said to the black man:

‘Who are you?’

He replied:

‘I am the preacher of Itfih.’

He said:

‘And who is the other man?’

He replied:

‘He is the dāʿī.’

He (a.s.) said:

‘What happened between you?’

He replied:

‘My master, something has appeared in our land that we have never heard before.’

He (a.s.) said:

‘What is it?’

He replied:

‘The call to prayer.’

He said:

‘What did he say in the call to prayer?’

He replied:

‘“Muhammad and ʿAli are the best of mankind.” We have never heard this call to prayer before.

It might be possible that Muhammad (peace and blessings be upon him and his family) is the best of mankind, but it is not possible that ʿAli is the best of mankind, because among mankind are Adam, Noah, Abraham, Moses, and Jesus. It cannot be that ʿAli is better than these prophets who possessed revealed laws.’

After many proofs, the Imam (a.s.) said:

‘It is related in a hadith that the Messenger of God (peace and blessings be upon him and his family) said, in the presence of a gathering of his companions, that al-Hasan and al-Husayn are true Imams, whether they rise or sit, and their father is better than the two of them.

The Messenger of God (peace and blessings be upon him and his family) then said: “These two sons are the masters of the youth of the people of Paradise.”

Is the report authentic, O shaykh, or not?’

The shaykh replied:

‘It is authentic, O Commander of the Faithful.’

The Imam (a.s.) said:

‘Is it not also among the reports that the Messenger of God (peace and blessings be upon him and his family) said that the people of Paradise are young and do not grow old?’

He replied:

‘Yes, that is authentic, O Commander of the Faithful.’

The Imam (a.s.) said to him:

‘O shaykh, then are Adam, Noah, Abraham, Moses, and Jesus in Paradise, or are they not?’

He replied:

‘Yes, O Commander of the Faithful.’

The Imam (a.s.) said:

‘If al-Hasan and al-Husayn are the masters of the youth of Paradise, and their father is better than them, then it has been demonstrated that ʿAli is the best of mankind after the Prophet (peace and blessings be upon him and his family).’

At that point the shaykh said:

‘I believe in God and affirm this.’

Our master al-Hakim bi-Amr Allah (a.s.) then turned to the dāʿī and said:

‘O shaykh, call the prayer however you wish. No one shall oppose you.’

The people departed, and our master (a.s.) proceeded to Cairo.

The Public Cursing of the Opponents of ʿAli

When the Shiʿa overcame those who opposed them during the time of Imam al-Hakim bi-Amr Allah (a.s.), he made public the cursing of those who had preceded the Commander of the Faithful ʿAli ibn Abi Talib (a.s.), as well as those who opposed him, separated themselves from him, and fought him.

They mentioned them by name, until the cursing of Abu Bakr, ʿUmar, ʿUthman, Talha, al-Zubayr, and others became widespread at that time.

What had previously been concealed became public, being proclaimed openly from the pulpits, and people were encouraged to gather in groups.

The Imam (a.s.) rejected this.

The days of al-Hakim bi-Amr Allah were manifest, his miracles were dazzling, and his state was victorious. His friend attained what he had hoped for.

He designated his son, Imam al-Zahir li-Iʿzaz Din Allah (a.s.), as his successor, entrusted him with the succession, and made him the caliph after him.

He wrote to the regions and to the dāʿīs established there and proclaimed this throughout the countryside and cities, so that they might attach themselves to his authority by the strongest means.

Then came the occultation of Imam al-Hakim bi-Amr Allah (a.s.), on Monday night, with only a few days of Shawwal remaining, in the year 411 AH.

He had gone out as he used to go out into the wildernesses, and no one knew what had happened to him. God raised him to Himself.

He was thirty-six years and nine months old.

The duration of his rule and caliphate was **twenty-five years and twenty-seven days**, counted from the day allegiance was given to him at the end of Ramadan.

His rule from the day his father, Imam al-ʿAziz bi-Allāh (a.s.), died, on the twelfth of Ramadan, was **twenty-five years, one month, and seventeen days**.

His name was **al-Husayn ibn Nizar**, his title **al-Hakim bi-Amr Allah**, and his kunya **Abu ʿAli al-Mansur**.

May the blessings of God be upon him.

Mention of Some Reports Concerning Imam ʿAli ibn al-Husayn, Our Master al-Zahir li-Iʿzaz Din Allah (a.s.)

Imam ʿAli ibn al-Zahir li-Iʿzaz Din Allah assumed the Imamate after the occultation of his father (a.s.). He received the private oath of allegiance on the day his father disappeared.

At that time he was **sixteen years, four months, and twenty-seven days old**.

He concealed the matter of his father's disappearance from the month of Shawwal until the month of Safar. He then announced his disappearance and that God had taken him to the Abode of His Honor (a.s.).

He had absorbed from his concealed knowledge what was hidden from mankind, knowledge which only those whom God had singled out from among a messenger or successor had access to.

The people of his kingdom and all those connected with him from among the people of his daʿwa gave him allegiance.

He (a.s.) wrote to his dāʿīs in the regions and to all the governors of the lands, informing them of what God had chosen for His friend, al-Hakim bi-Amr Allah.

He commanded them to preserve what they possessed of the kingdom.

He (a.s.) established the foundations of Islam. Judgments and legal decisions were carried out by his command. He caused innovation to die and revived the Sunna among all the people of his kingdom.

Everyone near and far submitted to him.

The sermon was delivered in his name in Egypt and all its districts, in the Two Holy Sanctuaries, in Kairouan and the regions of Ifrīqiya and the lands associated with it, as well as Mahdia, Barqa, and elsewhere.

His dāʿīs were calling to him in the regions.

No opponent resisted him (a.s.), no envious person rose up against him in the outlying regions of his kingdom, and no blood was shed. Rather, the kingdom was firmly established and the lands were peaceful and secure.

al-Farghani al-Ajdaʿ

Al-Farghani al-Ajdaʿ was among those who arose during the time of Imam al-Hakim bi-Amr Allah (a.s.). He was among the extremists. He claimed that the Deity, Most High, was the Commander of the Faithful, al-Hakim bi-Amr Allah (a.s.), and that the Law, revelation, and interpretation were merely fables, shells, and filler, and that salvation could not be understood through them. He also claimed that the qibla was the wall.

The eminent dāʿī Hamid al-Din Ahmad ibn ʿAbd Allah al-Kirmani, the proof of Imam al-Hakim bi-Amr Allah (a.s.), had already delivered admonitions to the rebellious al-Farghani al-Ajdaʿ and established the proof of truth against him.

After presenting the decisive and conclusive proof, he said to him:

“Beware of these abhorrent doctrines. Nothing will save you from them except distancing yourself from God Most High before the opportunity for reprieve becomes constricted and what you are upon of error overtakes you.

Woe to the one who spends his life upon that which does not please God Most High or His friends (a.s.).”

The rebellious al-Farghani al-Ajdaʿ nevertheless did not desist from his arrogance. He persisted in his rebellion and insolence, believing that his doctrine was correct.

He continued corrupting the daʿwa of the friends of God, until his followers became numerous. He neither repented nor abandoned his position.

He remained upon this until the affair of al-Hakim bi-Amr Allah (a.s.) came to an end and God transferred the matter to his son, al-Zahir li-Iʿzaz Din Allah (a.s.).

The Imam (a.s.) and the eminent members of his circle continued to restrain al-Farghani and his followers from their corrupt belief, but they only increased in transgression.

When their insolence became excessive and they persisted further in corruption, Imam al-Zahir (a.s.) ordered that Hasan al-Farghani al-Ajdaʿ and his companions be killed and that the earth be purified of their filth.

He then wrote decrees concerning this to all the people of his daʿwa and ordered every one of his dāʿīs to recite them to the believers in his region.

He mentioned therein the killing of the unbelievers among the companions of al-Ajdaʿ after his own killing.

Then he spread over his friends the mantle of mercy and compassion.

al-Qadi Qasim ibn ʿAbd al-ʿAziz

Al-Qadi Qasim ibn ʿAbd al-ʿAziz ibn al-Nuʿman (r.a.) took charge of judicial affairs and the daʿwa at the gate of the caliphate.

He ordered him to establish the daʿwa and guidance, to read the assemblies of wisdom, to disseminate the knowledge of interpretation among the people of allegiance, to restore the practices of the ʿAlid-Fatimid daʿwa that had become effaced, to erase what the people of rebellion had left upon it, and to clarify what had become obscured.

Imam al-Mustansir bi-Allāh

Imam Maʿadd al-Mustansir bi-Allāh (a.s.) was born.

His father, Imam al-Zahir (a.s.), perceived excellence in him despite his young age. He therefore entrusted him with the caliphate after himself, made him his heir, designated him as Imam, and wrote concerning this to his dāʿīs throughout the regions.

He proclaimed this among those in the countryside and those in the cities, and established the representatives, proofs, and dāʿīs around him after making them aware of his nobility and excellence.

Then Imam al-Zahir (a.s.) died in a garden near Cairo called ʿAyn Shams, in Shaʿban of the year 427 AH.

At the time of his death he was **thirty-one years, eleven months, and twenty-six days old**.

He was carried to Cairo in a litter upon the back of his mule. The vizier al-Jurjani accompanied the litter until he entered the palace of Cairo before anyone became aware of his death.

Imam al-Mustansir bi-Allāh (a.s.) then summoned al-Qadi Muhammad ibn al-Qasim ibn ʿAbd al-ʿAziz ibn Muhammad ibn al-Nuʿman, together with his close associates, representatives, and dāʿīs.

They came to perform the prayer over him after he had been washed, and he was buried in Cairo beside his pure forefathers (a.s.).

The duration of his Imamate and caliphate was **fifteen years, ten months, and three days**.

His name was **ʿAli ibn al-Husayn**, his kunya **Abu Maʿadd**, and his title **al-Zahir li-Iʿzaz Din Allah**.

May the blessings of God be upon him, upon his pure forefathers, and upon his noble, awaited descendants until the Day of Judgment.

God is sufficient for us, and He is the best disposer of affairs.

Accounts of Some Reports from the Time of Imam al-Mustansir billah (a.s.)

The birth of Imam al-Mustansir billah (a.s.) was in Cairo, at dawn on Tuesday, the sixteenth of the blessed month of Ramadan in the year 420 AH. He was given the oath of allegiance to the caliphate on the day his father (a.s.) passed on, in the month of Shaʿban of the year 427 AH. At that time he was seven years old. He was wearing a shirt whose sleeve measured twelve cubits in length.

This was because the vizier al-Jurjani, ʿAli ibn Ahmad, known as Najib al-Dawla, summoned the commanders and ordered them to sit in an assembly before the curtain. He said to them:

“Our master, Imam al-Zahir (a.s.), is gravely ill, and he is behind this curtain, in a position from which he can hear you and see you. He has designated his successor, and the caliphate after him, as you know, belongs to his son al-Mustansir billah. So give allegiance to him.”

When the oath of allegiance had been concluded, Najib al-Dawla ordered the two ustadhs, and they drew their swords. Then he said:

“The Commander of the Faithful, al-Zahir (a.s.), has passed on to that to which his grandfather, the Messenger of God, and the Imams from his descendants passed on.”

Then the curtain was raised from Imam al-Mustansir billah (a.s.), and they gave allegiance to him once again. They kissed the ground before him and kissed his sleeve. He spoke to them, admonished them, and promised them everything that they hoped for and desired.

Among what God had bestowed upon him was judgment while he was still a child, and he had inherited the knowledge of his forefathers.

It is related that when the teacher wanted to take his hand and teach him writing, he said to him:

“Raise your hand, O teacher, for this is a hand over which no hand is superior.”

He (a.s.) wrote in the finest handwriting. His father (a.s.) did not die until God had bestowed upon him complete excellence. He excelled in knowledge to such an extent that the scholars stood beneath him in the position of the ignorant. These were the signs of the Imams, descendants of the prophets.

He was the noble, compassionate, merciful Imam, the just and wise. He never turned away a petitioner who asked him, never disappointed one who hoped, and never said “no” to

anything. He never wronged anyone, nor did anyone act unjustly toward him. Among the things known of him was his kindness and obedience toward his mother.

In the early days of his reign there was the story of Sakki and Ibn ʿAni.

The accursed Sakki had imitated al-Hakim bi-Amr Allah (a.s.), and by doing so he deceived the minds of some ignorant people. He bewitched them and made them pledge themselves to support him. He rode a donkey and dressed in the manner of al-Hakim bi-Amr Allah (a.s.).

One day he came and entered the Cairo palace through its gates. When he reached inside the palace, he dismounted at a place where al-Hakim bi-Amr Allah (a.s.) had not used to dismount. The servants recognized him and rushed upon him. They seized him and also seized Ibn ʿAni with him.

The two of them were displaying magic and practicing disgraceful things contrary to the ruling of the sacred law. The vizier al-Jurjani ordered that they be shot with arrows after they had been bound. They were shot until they died.

There was also Salih ibn al-Zarqaliyya, the amir of the Banu Kilab. His hypocrisy and opposition to the Imam (a.s.) had become apparent. So al-Thawbari, commander of the armies, went out against him from the presence of the Imam (a.s.) with troops and equipment. Wars took place between them until Salih ibn al-Zarqaliyya was killed.

His head was brought to the noble al-Mustansiri presence, and it was paraded through the provinces. The lands were made secure for the Commander of the Faithful, the people submitted to him, and his justice spread among those in the cities and the countryside. His name was proclaimed in the Friday sermon throughout all the provinces.

His kingdom encompassed Egypt, the Two Holy Sanctuaries, Syria, and all the lands of the Arabs. His daʿwa appeared in Shiraz and the land of Persia through his hujja and gate, the daʿi al-Muʾayyad fi'l-Din, may God have mercy upon him. The Friday sermon was delivered there in his name for several days, and his name was proclaimed.

Every Friday, he ordered twenty men to climb onto the roof of the mosque and call the adhan with the words:

“Come to the best of deeds.”

King Abu Kalijar and many peoples of the Daylam responded to him. Thus his authority rose, and his reputation and remembrance became elevated.

His forefathers before him had been foremost in calling people to the Imams from the Family of the Prophet, peace and blessings be upon him and his family, from the beginning of the period of concealment and before the appearance of Imam al-Mahdi billah (a.s.), until God caused the sun of the caliphate to rise from its west.

He possessed eloquence of tongue, clarity of expression, and knowledge. Thus the daʿwa spread during his days in the year 429 AH in a manner in which it had not spread during the

time of his forefathers. Many peoples of the Daylam gathered around him because of what they saw of his virtues, knowledge, asceticism, and piety.

King Kalijar responded to him, and at that time he was the king of Shiraz and its territories for a period. Then he changed his allegiance, and the daʿi al-Muʾayyad, Hibat Allah ibn Musa, may God have mercy upon him, departed from Shiraz and headed toward Kufa.

He visited the grave of the Commander of the Faithful, ʿAli ibn Abi Talib (a.s.), and the grave of Imam al-Husayn (a.s.). Then he proceeded toward the Egyptian lands.

Only a few days after he had reached the noble al-Mustansiri presence, God destroyed those who rebelled against him. He caused King Abu Kalijar to die, exiled some of his sons, and killed some of them. This was a miracle for the Commander of the Faithful, al-Mustansir billah (a.s.).

In the year 429 AH, the daʿi, the exalted Sultan ʿAli ibn Muhammad al-Sulayhi, rose up in Yemen, manifesting the Mustansiri daʿwa. Thus he brought forth the virtues of the ʿAlid daʿwa.

The daʿwa in the island of Yemen had continued after the daʿi Abu al-Qasim Mansur al-Yamani until it reached the daʿi Sulayman ibn ʿAbd Allah al-Rawahi. None of them had assumed the position except through the appointment of his predecessor and by the command of the pure Imams (a.s.).

This Sulayman al-Rawahi possessed the fortress of Kawkaban and made it his residence at that time. He saw in the daʿi ʿAli ibn Muhammad al-Sulayhi signs of distinction and indications of excellence while he was still in the state of *istijaba*. He therefore advanced him through the ranks of knowledge and appointed him his successor in the office of the daʿwa.

He consulted his Imam about him. At that time the Imam was the Commander of the Faithful, al-Zahir li-Iʿzaz Din Allah (a.s.). The Imam gave him permission to entrust the matter to him.

Thus, after him, ʿAli ibn Muhammad undertook the daʿwa to Imam al-Zahir (a.s.), and then to Imam al-Mustansir billah (a.s.).

He would travel to Mecca for the pilgrimage, and he and those from among his followers who came for the pilgrimage would meet and discuss with them his intention to rise. Eventually they reached agreement that they would rise with him.

The oppressors extended their hands against his followers with killing, and their tongues with insults and slander. He therefore saw no reason to remain patient with this, especially with the daʿwa of the Commander of the Faithful, al-Mustansir billah (a.s.), having appeared throughout the regions.

He informed the noble Mustansiri presence of this matter and wrote to him asking permission to rise. The matter became widely known and famous.

At that point the enemies increased their attacks upon his followers. Ibn Abi Jumhur, the lord of Lahab, attacked those who were in his region and captured a number of al-Sulayhi's companions and close followers, among them the eminent judge Lamak ibn Malik al-Hammadi.

The situation became difficult for the daʿi ʿAli ibn Muhammad al-Sulayhi. He went to sleep one night with his heart filled with grief.

He saw in his dream that Imam al-Mustansir billah (a.s.) was in Mecca, and that he was standing before him, repeatedly complaining about the oppression of the oppressors against his daʿwa and asking permission to rise against them and make his word manifest.

He saw his Imam turn toward him and look upon him with something that brought him happiness. It was as though he gave him permission to build the fortress of Masar and fulfilled his request.

He said to him:

“The island of Yemen, its land and sea, its highlands and lowlands, shall encompass you. Rejoice in this, trust in God Most High and in us.”

He prayed for him and for the believers for victory and triumph.

The daʿi said:

“Then I saw in the dream that he ordered two men, whom I saw to have a fine appearance, to fulfill all my needs.”

The daʿi awoke from his dream happy and joyful.

When morning came after the night in which he had seen what pleased him in the dream, the daʿi sent messengers to his followers urging them to come to him and hasten toward him.

They came quickly and obediently. He purchased equipment, clothing, and weapons. When they arrived, he informed them of his intention and gave them the good news of what he had seen in his dream.

They rejoiced and responded with great happiness. They became certain of victory and triumph. They gathered for the daʿi whatever he needed to undertake the uprising and urged one another to sacrifice their lives and wealth in obedience to God Most High and obedience to the Imam (a.s.).

The daʿi praised them and thanked them for their efforts and set out with his purpose.

He departed after the evening prayer on the night leading into Thursday, fifteen nights having passed from the beginning of Jumada I.

Then the messengers returning from the al-Mustansiri presence arrived on the night he set out for the fortress of Masar. They brought the reply of the Commander of the Faithful (a.s.), ordering him to rise and then promising him conquest.

The messengers informed the daʿi that, on the morning of that very night in which he had seen the dream, his needs had been granted by the Imam (a.s.), and that he had been given permission to proceed.

The daʿi and the believers were delighted by this.

He then conquered the lands of Yemen, its villages and fortresses, and killed the people of corruption and obstinacy.

The daʿi al-Sulayhi delivered the sermon in the mosque of al-Jund and said in his sermon:

“On this day, God willing, we shall deliver the sermon from the pulpit of Aden.”

One of those who mocked him said:

“Subbuh, Quddus!”

The daʿi ordered that the man be restrained.

And what he had said came to pass: on that very day he delivered the sermon in the mosque of Aden.

Before the year 455 AH had ended, he had come to possess Yemen—its fortresses, strongholds, cities, plains, and mountains.

He established his residence in the city of Sanaʿa and brought all the kings of Yemen to live with him in Sanaʿa. In the fortresses and lands, he appointed those whom he approved with his own authority.

He possessed, despite his elevated rank, great virtue and humility, together with the prosperity of his kingdom and the effectiveness of his command. These qualities became apparent in him and widely known.

He honored the people of knowledge and those distinguished by religion and virtue. He had a just conduct and excellent character, which were related by both the elite and the common people.

The Commander of the Faithful, al-Mustansir billah (a.s.), gave him this kunya and honored him with these titles:

The Exalted Sultan, the Unique King, Commander of Commanders, Pillar of the Caliphate, Crown of the State, Possessor of the Two Glories, Sword of the State, Triumphant in Religion, Order of the Believers, ʿAli ibn Muhammad al-Sulayhi.

The Imam (a.s.) used these titles when corresponding with him and addressing him in his letters and official decrees.

Nothing remained in Yemen that the Sultan and daʿi al-Sulayhi did not possess except Mecca, for there the sharifs, the Banu al-Husayn, were established. They were obedient to Imam al-Mustansir billah (a.s.), and the Friday sermon was delivered there in his name.

The daʿi then married his son, al-Malik al-Mukarram, to the noble, pious, and devout lady, al-Hurra al-Malika Sayyida Arwa, daughter of Ahmad ibn Muhammad ibn al-Sulayhi.

Then Sultan al-Malik ʿAli ibn Muhammad, may God have mercy upon him, resolved to travel for the pilgrimage to the House of God and to go to his Imam (a.s.).

He had already sent the eminent judge and chief judge of Yemen, Lamak ibn Malik al-Hammadi, to the sacred presence to request permission for him to perform the pilgrimage to Mecca and thereafter travel to the noble presence in migration.

The Imam (a.s.) would discourage him from doing so.

When the reply from the noble Mustansiri presence was delayed, he resolved to reach Mecca.

The daʿi therefore advised his son, Sultan al-Malik al-Mukarram, to practice justice and good conduct and administration, to fear God in public and private, to act according to the practices of the sacred law, to obey its commands, and to abstain from its prohibitions.

He prolonged his admonition and appointed him his successor. The sultans of Yemen and those intending to perform the pilgrimage were present before him.

The daʿi departed from Sanaʿa on Monday, the sixth of Dhu al-Qaʿda in the year 459 AH.

When he learned on the road that the servants/slaves were approaching, their leader being al-Ahwal Saʿid ibn Najah, he said to his companions:

“I shall be killed at Biram Maʿbad.”

This was, according to the account, somewhere between the Two Holy Sanctuaries.

They said to him:

“By God, this is Biram Maʿbad.”

When he heard them say this, he knew that martyrdom was near.

Then the servants/slaves came upon him on Saturday, the eleventh of Dhu al-Qaʿda, together with his cousins.

That day they endured severe trial, great patience, and a struggle the like of which had not been witnessed, until the daʿi, may God have mercy upon him, was martyred, along with his cousins and brothers.

All the considerable wealth they possessed was plundered—gold, silver, and the other things that kings store away. This was wealth which the daʿi had prepared to spend upon the army that had traveled with him, to spend on the interests of the Sacred House, and to offer as a gift to the presence of his Imam (a.s.).

His wife, al-Hurra Asmaʾ bint Shihab al-Ahwal, asked that she be allowed to go to Sanaʿa together with the women of the Sulayhi family, but he refused.

He proceeded to Zabid with the people accompanying him, while the head of the daʿi was carried upon a spear and the head of his brother was before him, while the women looked upon them.

When he reached Zabid, he confined the women of the Sulayhi family together in one house and placed the head of the daʿi opposite the arch from which al-Hurra Asmaʾ bint Shihab was looking.

What a tremendous trial this was, and what a calamity, like the calamity suffered by their masters on the day of Karbala.

When God decreed martyrdom for the exalted and unique king, ʿAli ibn Muhammad al-Sulayhi, his son al-Malik al-Mukarram Ahmad ibn ʿAli undertook the affairs of the kingdom with resolute determination and remained patient until news of his father reached him.

The news of his martyrdom reached his son, the honored daʿi, on Monday, the thirteenth of Dhu al-Qaʿda, while he was in his royal residence in the city of Sanaʿa.

Rebellion and corruption spread, and disagreement broke out throughout all the lands.

The sharif Hamza ibn Abi Hashim ibn Yahya ibn ʿAbd al-Rahman al-Hasani had been deceived by many opponents, who promised to support him.

They said:

“The power of the Sulayhis has weakened, and al-Malik al-Mukarram has no supporter. Rise before someone else precedes you.”

So he rose, girded himself, acting tyrannically and arrogantly. He called himself Commander of the Faithful, gathered many tribes around him, and marched with eight thousand infantry and considerable equipment toward Sanaʿa until he came close to it.

The Sulayhi forces numbered more than one thousand infantry. Fighting intensified until Hamza ibn Abi Hashim and his son were killed.

The honored daʿi achieved a great victory through the blessing of the Commander of the Faithful, al-Mustansir billah (a.s.).

Then a letter from his mother, Asmaʾ bint Shihab, reached the honored daʿi. She was in Zabid and had devised a way to send it to a beggar: she placed it inside a loaf of bread.

When the beggar broke the loaf, he found the letter inside and delivered it to her son, al-Malik al-Mukarram.

At that point the honored daʿi gathered the tribes and armies and departed for Zabid against the servants/slaves on Friday, the nineteenth of Safar in the year 460 AH.

The servants/slaves were defeated after fierce fighting, and al-Ahwal Saʿid ibn Najah fled.

Al-Malik al-Mukarram immediately went to the house in which his mother was staying. He was the first to arrive beneath the house, while his mother was looking out from the arch.

She asked him:

“Who are you?”

He replied:

“Ahmad ibn ʿAli.”

She said:

“There are many people named Ahmad ibn ʿAli.”

So he uncovered the protective covering from his face, and he was dripping with sweat.

Because he uncovered his face so quickly despite the intense heat, the wind struck him, causing a tremor in the skin of his face, which became the cause of his illness.

Al-Malik al-Mukarram dismounted from his horse, prostrated himself before God Most High in gratitude for what He had granted and brought about for him, and rubbed his cheek in the dust.

Then he returned to the city of Sanaʿa with al-Hurra, his mother, and the Sulayhi women.

Then the chief daʿi of Yemen, chief of its judges, and guide of its guides, Lamak ibn Malik al-Hammadi, may God be pleased with him, arrived from the noble Imami Mustansiri presence.

He strengthened al-Malik al-Mukarram, while the honored daʿi took up the sword and he took up the pen, according to what the Imam (a.s.) had commanded them.

When the exalted daʿi ʿAli ibn Muhammad had gained control over the entirety of Yemen, he intended to rise toward Iraq and migrate to the sacred gates.

But it was decided that our master, the chief judge of Yemen, Lamak ibn Malik, should be sent to seek permission for him from Imam al-Mustansir billah (a.s.).

The aforementioned judge proceeded with a group of prominent supporters until he reached the sacred lands.

He delivered what the daʿi ʿAli ibn Muhammad had entrusted to him, after offering the required greeting of peace, and he was lodged in the house of the exalted daʿi, al-Muʾayyad fi'l-Din, may God be pleased with him.

He repeatedly addressed the Prophetic presence, requesting permission for the aforementioned daʿi, but the only response he received was:

“How can you ask permission when winter has already arrived?”

He remained for some time, during which he learned from al-Muʾayyad and wrote down what he taught and conveyed to him until winter had passed.

Then he would return with his request, but he received only the original response.

This continued until he had spent five years in the sacred lands. He remained there for this purpose, and every time he presented the matter, he received only the same answer as before.

One day he said to al-Muʾayyad fi'l-Din:

“What do you say about this response? Winter after winter has passed, yet every time I make the request, the answer is the same.”

He said to him:

“Know that the speech of the Imams has an outward aspect, an inward aspect, and a reality. No one knows this except God Most High and they (a.s.).”

During the entire period of the eminent judge's stay, he did not separate from the exalted daʿi al-Muʾayyad fi'l-Din until he had absorbed everything that the latter possessed of knowledge.

Eventually he wrote to him with twenty-seven questions.

He said to him:

“The answers to these can only come from your master.”

So he presented the questions to our master Imam al-Mustansir billah (a.s.).

He answered them with twenty-seven answers, and with each answer he clothed him in a shirt.

One day, an order came to al-Muʾayyad and the judge Lamak ibn Malik that they should be brought before the Imam (a.s.).

When they stood before him, he (a.s.) said to the judge:

“May God make your bereavement easy concerning your daʿi, for the Sudanese have killed him at this very hour.”

The judge recorded the date and time.

It corresponded exactly to the time when the exalted and unique ʿAli ibn Muhammad, may God have mercy upon him, was martyred, neither earlier nor later.

Previously, in the reply of the Imam (a.s.) to al-Muʾayyad fi'l-Din when he had interceded for the permission mentioned above, he had said:

“Winter has already arrived, O Muʾayyad, and he will soon depart with a new embassy and a new matter.”

Lamak remained in mourning in the presence of the Imam (a.s.) for five months, with people from the surrounding regions and provinces coming to offer condolences.

Then the Commander of the Faithful (a.s.) appointed the honored daʿi, al-Malik al-Mukarram, and sent the eminent judge Lamak ibn Malik with this news.

The Imam (a.s.) said to him:

“When we saw that the affair of that daʿi had come to an end, and that the winter harvest had come, and that the time was near, we thought it best to detain you, lest the aforementioned daʿi be killed outside the island in which his kingdom lay, and all the believers with him be killed.”

When Lamak ibn Malik returned to Yemen after the appointment of the honored daʿi as successor to his father, he disclosed from the realities of his knowledge only that which was close and appropriate to the honored daʿi, al-Hurra the Queen, and Ahmad ibn Qasim, no others.

The honored daʿi relied upon the judge Lamak ibn Malik in his words and actions and acknowledged his excellence.

It is said that whenever he encountered him on the road, al-Malik al-Mukarram would dismount from his horse out of humility toward him.

Lamak would forbid him from doing so, saying:

“You occupy, in kingship, the position of the Imam (a.s.). It is therefore not appropriate for you to humble yourself below your station, lest the people of your kingdom see this.”

They remained mutually supportive in establishing the daʿwa and guiding those who followed them toward the excellence of the Imams.

One of them stood firm in knowledge like a mountain, while the other stood firm in kingship and the sword by the command of their Imam (a.s.).

Al-Malik al-Mukarram killed Ibn Najah, Saʿid ibn Najah, the servants/slaves, and al-Qasim ibn Jaʿfar, the sharif who claimed that his uncle al-Husayn ibn Qasim would appear, return, and fill the earth with justice and equity.

The authority of al-Malik al-Mukarram therefore became manifest over every opponent. The people of opposition submitted to him, the regions became peaceful out of fear of his might, affairs became orderly for him, and everyone submitted to him in obedience after their obedience to the Imam (a.s.).

The chief judge of Yemen, Lamak ibn Malik, supported him in establishing the daʿwa, spreading knowledge, guiding people toward the unity of God, and clarifying the virtues of the Commander of the Faithful, al-Mustansir billah (a.s.).

Al-Hurra Asmaʾ bint Shihab al-Sulayhiya remained with her son al-Mukarram until the year 467 AH. Then the appointed decree came upon her, and she died. May God sanctify her soul.

Al-Hurra Sayyida Arwa bint Ahmad ibn Muhammad al-Sulayhiya then assumed responsibility together with her husband, al-Malik al-Mukarram.

He regarded her opinions favorably, admired her good conduct, and trusted in her excellence and sound judgment.

When matters became secure for al-Malik al-Mukarram and circumstances proceeded according to what he desired, and the remainder of the armies and servants/slaves fled, his wife, al-Hurra Sayyida bint Ahmad, asked him to make Dhu Jibla his seat of government and establish himself there with his soldiers and supporters.

She said:

“My lord, that is more secure for the kingdom and more firmly establishes its foundations. It lies midway between Upper and Lower Yemen.”

He then moved to Dhu Jibla together with his wife, al-Hurra Sayyida. He settled there, making it his residence and home.

Then he was afflicted with paralysis, which became severe. Its origin was what we have mentioned.

The physicians advised him to take medicine, occupy himself with it, and withdraw from the people.

He then went up to al-Taʿkar and made his residence there. He transferred the affairs of the daʿwa and the kingdom to his wife, al-Hurra the Queen.

She was a virtuous woman, distinguished by devotion, piety, excellence, complete intelligence, worship, and knowledge, surpassing men in virtue, let alone women.

She therefore took charge of the affairs of the daʿwa and the kingdom in the island of Yemen and the regions attached to it from Sind and India.

Our master, al-Mustansir billah (a.s.), had entrusted the affairs of the daʿwa to al-Malik al-Mukarram and his wife, al-Hurra the Queen.

He (a.s.) said in one of his official decrees to his daʿi, al-Malik al-Mukarram:

“As for what you mentioned concerning the resident daʿi who was in India and his departure from this world, may God have mercy upon him, and your request concerning the need for someone to take his place and preserve the order of the believers in those regions, you have permission to do so and in other matters as well. Appoint someone to take his place. This is from the confidence of the Commander of the Faithful in you.”

It was written in the month of Rabiʿ I of the year 468 AH.

The passing of the hujja of the Commander of the Faithful and chief of the fortunate daʿis, al-Muʾayyad fi'l-Din, the pure one of the Commander of the Faithful, took place in the first ten days of Shawwal in the year 470 AH.

Our master al-Mustansir billah (a.s.) performed the funeral prayer over him in the palace, and he was buried in the house into which he had moved, namely the House of Knowledge.

The Commander of the Faithful (a.s.) wrote many official decrees to al-Hurra the Queen, entrusting India and other regions to her.

Al-Hurra the Queen maintained the daʿwa in the island of Yemen and the regions attached to it. She showed them the path of salvation and guided them toward allegiance to the Imams from the pure and guiding Family of the Prophet.

Assisting her in establishing the daʿwa was the chief judge of Yemen and guide of its daʿis, Lamak ibn Malik, and after his death, his son, the eminent daʿi Yahya ibn Lamak.

The two held great and renowned merit among the daʿis of Yemen. They were relied upon in the daʿwa throughout the period of al-Malik al-Mukarram's residence at the fortress of al-Taʿkar and during his illness, until he died there, may God sanctify his soul, in Jumada I of the year 477 AH.

Al-Hurra the Queen concealed his death until a decree arrived from the Commander of the Faithful, al-Mustansir billah (a.s.), appointing her younger son, ʿAbd al-Mustansir ʿAli ibn al-Malik al-Mukarram Ahmad ibn ʿAli ibn Muhammad al-Sulayhi, may God be pleased with him.

She was raised beyond the rank of the daʿis to the ranks of the hujjas. Thus the daʿis relied upon her, asking her about whatever matters confused them, and returning to her in all their affairs. Through her they sought means of access to the Commander of the Faithful and sought his intercession.

She sought assistance in establishing the daʿwa from the chief judge Lamak ibn Malik and his son Yahya. The responsibility for establishing the daʿwa and guiding the people of the Yemeni regions, together with those attached to them from India and Sind, belonged to them.

Reference in all matters was made to al-Hurra Sayyida the Queen, and reliance in affairs was placed upon her.

Al-Hurra the Queen appointed the exalted amir Sabaʾ ibn Ahmad ibn al-Muzaffar al-Sulayhi as second to her son, al-Malik al-Mukarram ʿAli ibn Ahmad, and as protector of his territories against the aggressors who accused him of rebellion and violence.

The one who stood for the daʿwa in Yemen in support of al-Hurra the Queen, clarifying the features of the religion, reviving its institutions, and explaining its taʾwil and reality, was the chief judge Lamak ibn Malik and his son, the daʿi Yahya.

The Imam (a.s.) wrote to all the Sulayhi princes, daʿis, and sultans, the Hijazi shaykhs, and the various groups of believers:

“Now then: if you increase your obedience to your daʿi, ʿAbd al-Mustansir ʿAli ibn al-Malik al-Mukarram Ahmad, and to his mother, al-Hurra Sayyida, you will increase in closeness and nearness to your Imam.

Whoever he approves and she approves, and whom he accepts and she accepts, is, in the eyes of the Commander of the Faithful, approved and accepted.

Whoever he rejects and she rejects is the distant and deficient one.”

When this noble decree arrived and all the princes, sultans, and provincial authorities had read it, they submitted in obedience to al-Hurra the Queen and her son, the eminent daʿi ʿAbd al-Mustansir.

Affairs proceeded in the finest harmony.

Then God decreed the death of al-Malik al-Muzaffar ʿAbd al-Imam Muhammad ibn al-Malik al-Mukarram Ahmad during the lifetime of his brother, the daʿi ʿAbd al-Mustansir ʿAli.

Not many days passed before God's decree likewise came upon the daʿi ʿAbd al-Mustansir ʿAli ibn al-daʿi al-Mukarram. May God have mercy upon them both.

Al-Hurra the Queen Sayyida, patiently and steadfastly, took charge of the daʿwa of the friends of God in the best manner.

She clarified its foundations and demonstrated the proof concerning allegiance to the Imams.

She administered the daʿwa and kingdom by the command of her master, the exalted daʿi-king Sabaʾ ibn Ahmad ibn al-Muzaffar al-Sulayhi.

He was virtuous, pious, courageous, and generous.

It is said that he proposed marriage to al-Hurra the Queen Sayyida and wished to marry her, but she refused and gave him a beautiful slave girl instead.

Thus the daʿwa in the Yemeni island and the regions attached to it remained in excellent condition.

In the presence of Imam al-Mustansir billah (a.s.), Asad al-Dawla held the office of vizier and performed a praiseworthy role. He killed Ibn Hamdan and those corrupt men who were with him.

When his position became strong, his authority extended, and his power broadened, he became tyrannical and rebellious. He oppressed the subjects, behaved badly, and became arrogant.

He began demanding money from the Prophetic presence and increased his conditions and demands. Whenever he was given what he sought, he demanded something else.

When the Imam (a.s.) saw that his tyranny was increasing, that he was not satisfied, and that he persisted in his demands, he ordered that he be arrested.

He was arrested and killed.

Then the rebels and corruptors spoke.

Among the servants of the Mustansiri state was a man called Baldakush. He denied the favors bestowed upon him and rebelled against the Imam (a.s.). He roused the rabble with him, blocked the passes through the walls of Cairo, and prevented people from entering or leaving it.

The Imam (a.s.) wrote to the commander of the armies, Badr al-Jamali, who had conquered territories in the lands of the Byzantines.

When the Imam's letter reached him, he gathered his troops and crossed the sea at a time when the sea was not normally sailed, hastening in obedience to his Imam.

When Badr al-Jamali approached Cairo with his armies, the supporters of the state hastened against Baldakush. They seized him and placed him in prison after putting irons on his feet.

Badr al-Jamali reached the pure presence on the evening of Wednesday, with two nights remaining in Jumada I of the year 467 AH.

The Imam (a.s.) received him, bestowed upon him splendid robes of honor, elevated his rank above the viziers of the Imami state, and named him Sayf al-Islam, the Sword of Islam.

Once he had settled into his position, he reassured the subjects, administered justice among them, suppressed the corruptors and destroyed them.

He brought the revenues to the palace of the Commander of the Faithful (a.s.), and the Imam (a.s.) elevated him, entrusting him with the affairs of this world and religion and appointing him guide of the believers' daʿis.

He had a son named Shahan-Shah, known by the title al-Afdal. He had reached a great level and possessed many virtues.

When the Imam (a.s.) saw his good judgment and sound deliberation, he entrusted him with the administration of the kingdom, the affairs of the troops and assistants, and everything pertaining to the outward affairs of the kingdom.

His father returned to studying the sciences of the Imams and contemplating the knowledge and wisdom that God had given him.

Thus affairs became orderly.

The correspondence of the daʿis and officials came to him, and he became the gate of the Imam (a.s.) concerning the affairs of this world and religion, as well as matters of consideration and appointment.

The kingdom continued and the daʿwa of Imam al-Mustansir billah (a.s.) remained manifest throughout the horizons, until God's command came to the Commander of the Faithful, al-Mustansir billah (a.s.), to depart from this worldly abode.

His death occurred during the first third of the night leading into Thursday, the eighteenth of Dhu al-Hijja, the final month of the year 487 AH.

He was sixty-seven years, three months, and two days old.

It is said that his death was by poison.

His caliphate lasted sixty years, three months, seventeen days, and one-third of a night.

He left behind the following children who survived him:

Nizar, the eldest;

ʿAbd Allah;

Imam Ahmad, Abu al-Qasim al-Mustaʿli billah (a.s.);

Muhsin;

while his son Muhammad, the father of ʿAbd al-Majid, had died during his lifetime;

and ʿIsa, ʿAli, Hasan, and thirty daughters.

His name was Maʿadd, his kunya was Abu Tamim, and his title was al-Mustansir billah.

May blessings be upon him and upon his pure forefathers.

Accounts of Some Reports Concerning Imam Ahmad al-Mustaʿli billah (a.s.)

Imam Ahmad Abu al-Qasim al-Mustaʿli billah, Commander of the Faithful, assumed the Imamate and caliphate after his father, Imam al-Mustansir billah (a.s.). He was born in Muharram of the year 467 AH. Nizar and ʿAbd Allah were older than him, and al-Mustansir billah (a.s.) used to announce the glad tidings of his son Abu al-Qasim, saying that he was the one who would inherit his caliphate.

It is related that al-Mustansir billah (a.s.) heard his two sons, Nizar and ʿAbd Allah, arguing over the Imamate, each claiming that he was more entitled and deserving of it than the other, and each claiming that he knew more about the other and understood the matter better.

He forbade them from doing so and said:

“Do not dispute over something of which you are not the rightful holders. Its possessor is here.”

And he pointed with his hand toward his back.

When Imam al-Mustaʿli billah (a.s.) was born, his father gave the people of his daʿwa the glad tidings that he was the possessor of the Imamate and the one entitled to inherit his station.

He (a.s.) wrote concerning this to his daʿis in the various regions and informed them of the glad tidings so that their hearts might be reassured.

He was raised according to the same qualities in which his pure forefathers had been raised: infallibility, purity, asceticism, and piety. He cultivated himself in the sciences.

Al-Mustansir billah (a.s.) married him to his daughter of Amir al-Juyush, seated him at his right hand, and seated his other sons to his left. He raised his station above all his other sons, explicitly designated him, and ordered his sons and the members of his court to obey him. They complied with his command (a.s.).

When he (a.s.) died, allegiance was given to Commander of the Faithful Ahmad Abu al-Qasim al-Mustaʿli billah (a.s.) at midday on Thursday, the morning following the night of his father's death, the eighteenth of Dhu al-Hijja in the year 487 AH.

He was twenty-one years old.

The first person to give him allegiance was his brother Nizar, but he did not fulfill his allegiance and did not remain upon the path of guidance.

Then his brother ʿAbd Allah and his other brothers gave him allegiance, followed by Sayf al-Islam Badr al-Jamali al-Mustansiri, his son Shahan-Shah al-Afdal, the rest of the daʿis, the commanders of the state, and the general population.

This was written to the various regions, cities, and territories. Thus the daʿwa of Commander of the Faithful al-Mustaʿli billah (a.s.) was established throughout the horizons, and all those who supported him and opposed him submitted to him.

At the beginning of his reign, Commander of the Armies Badr al-Jamali died in the year 488 AH. May God have mercy upon him.

After his death, his son Shahan-Shah, known by the title al-Afdal, became vizier. The affairs of the state and the administration of the kingdom therefore came under his authority.

When Nizar saw that the affairs of al-Mustaʿli billah (a.s.) had become firmly established, that the community had united in obedience to him, that his justice had encompassed all the regions, and that his generosity and excellence had become manifest therein, and that he was actively calling to the unity of God, something entered his heart like what had entered Cain, son of Adam (a.s.), concerning his envy of his brother.

Pride drove him toward corruption, and hypocrisy became apparent in him.

When this reached the Imam (a.s.), he addressed him with the gentleness and kindness inherent in him. He reminded him of their father's instructions and of the designation that their father had specifically given him.

He confronted him with clear proofs and showed him signs and miracles.

ʿAbd Allah had joined Nizar in rebellion and transgression. But when he heard the explanations of his Imam and saw his signs, he returned in repentance and entered into obedience.

Nizar, however, departed in the darkness of night with a group of young men and slaves. No one knew where he had gone until he appeared in Alexandria.

There was in Alexandria Aftakin, one of the mamluks of Amir al-Juyush Badr al-Jamali al-Mustansiri.

Aftakin agreed with Nizar in what he desired of rebellion and opposition. The people of Alexandria and the regions attached to it joined them.

Among Nizar's followers were people who possessed neither goodness nor religion—corrupt and immoral men.

He appointed daʿis among them, and they committed forbidden acts, abandoned righteous deeds, violated the practices of the sacred law and overturned them.

When Nizar had gathered the support he wanted, he set out, taking control of the lands and seizing the wealth of the people, heading toward Cairo.

Whenever the vizier of the state, al-Afdal, wanted to march against him, al-Mustaʿli billah (a.s.) ordered him to give Nizar time, so that the proof might be established against him.

The Imam (a.s.) wrote to Nizar, admonishing him, reminding him, and repeatedly urging him to abandon his reprehensible actions.

But Nizar and Aftakin persisted in what they were doing out of rebellion and obstinacy, until they reached the district of al-Rash, near Cairo.

The people were shaken by a severe upheaval, and most of them abandoned obedience, except for a few.

At that point the Imam (a.s.) called for his horse and went out with twenty-five horsemen, heading toward his adversaries.

When he (a.s.) left his palace, awe and majesty entered the hearts of the people. The Egyptians returned to him to support him, after having concealed their opposition to him.

Nizar then turned away from the gates of Cairo, retreating with his troops. The people of the city pursued them, killing and plundering.

Commander of the Faithful al-Mustaʿli billah (a.s.) then sent his vizier, Shahan-Shah al-Afdal, against them with armies, and he attacked them with mangonels.

The fierce fighting continued until the blood filled the earth.

The number of those killed reached ten thousand, apart from those taken prisoner.

A remnant of the defeated fled, among them Nizar and Aftakin, until they reached Alexandria.

Then Sayyid al-Afdal Shahan-Shah proceeded against it. He arranged the armies around its mountain, on its easy and difficult terrain, and surrounded it.

There was fierce fighting until Nizar and Aftakin were captured.

The victory belonged to the Friend of God (a.s.), and he ordered that the two be killed. They were therefore killed.

When Nizar was killed because of his evil actions, many hypocrites remained throughout the regions believing in his Imamate and affirming his daʿwa.

Corrupt daʿis arose among them, calling people to him and affirming his Imamate.

At that time the Nizari movement remained divided into two factions.

One faction claimed that Nizar was alive and had not died, and that he would not die until he spread justice and manifested excellence.

The other faction said that he had been killed but that he had a son in Khurasan.

Some of them instead said that his son was with Ibn al-Sabah.

Thus they went astray and led many others astray, wandering in confusion without any proof.

Despite this, they persisted in their practices of declaring forbidden things lawful, overturning the laws of religion, permitting prohibited things, and committing shameful and reprehensible acts.

Imam al-Mustaʿli billah (a.s.) spread his daʿis throughout the regions and established the religion in the various lands and cities.

He prohibited reprehensible acts and established the obligatory practices, both those that were prescribed as obligations and those that were among the established Sunnas.

Al-Hurra Sayyida al-Malika al-Sulayhiya, together with the Chief Judge and Chief Daʿi, Yahya ibn Lamak ibn Malik al-Hammadi, undertook the task of manifesting the daʿwa throughout the regions of Yemen to Imam al-Mustaʿli billah (a.s.), explaining his excellence and clarifying the principles of divine unity.

Through the two of them, the daʿwa became radiant.

The affairs of all the daʿis in Yemen were entrusted to them, and reliance in those affairs was placed upon them.

The death of the exalted king and daʿi Sabaʾ ibn Ahmad al-Sulayhi occurred in the year 491 AH. May God have mercy upon him.

After him, ʿAmir ibn Sulayman ibn ʿAbd Allah al-Rawahi died in the year 492 AH. May God have mercy upon him.

He was among the foremost people in the struggles and jihad of the Yemeni daʿwa.

Al-Hurra Sayyida al-Malika al-Sulayhiya therefore appointed al-Mufaddal ibn Abi al-Barakat ibn al-Walid al-Hamri to fight the rebellious slaves in Zabid and others who had manifested corruption and sought to gain control over the outlying parts of the country.

She appointed him over the fortress of al-Taʿkar.

She had previously appointed his father, Abu al-Barakat al-Hamri, may God have mercy upon him, after the death of her husband, the king and daʿi al-Mukarram, to the position of *qass*.

Thus affairs became settled and firmly established in the cities and highlands.

Al-Taʿkar was the repository of the treasures of the Sulayhis.

During the summer, al-Hurra al-Malika would travel to it from Dhu Jibla and reside there. When the weather became cold, she would reside in Dhu Jibla.

Afterward, however, she remained in Dhu Jibla and stopped making the journey to al-Taʿkar.

Al-Mufaddal repeatedly asked her to do so, but she refused.

He was one of the men of her state and among those who sincerely advised her in her service.

He had distinguished himself on numerous occasions in fighting those who sought rebellion. He also fought against the Banu Dhariʿ in Aden until they were compelled to pay half of its revenue to al-Hurra al-Malika.

It is related from Abu al-Tahir al-Qanuni, who said:

“I remember one day when I was with al-Mufaddal at al-Taʿkar. The revenue from half of Aden, amounting to fifty thousand dinars, had arrived. He immediately sent it to al-Hurra al-Malika.”

He said:

“We said to him, ‘If only you had kept some of it for yourself.’”

He replied:

“It benefits me only when it reaches her.”

When it reached her, she returned it to him and said:

“Spend it on the soldiers. You have greater need of it than we do.”

The narrator said:

“He distributed ten bags of it among those present. I received one of the bags, containing one thousand dinars.”

The daʿwa of Imam al-Mustaʿli billah (a.s.) continued to shine, its days radiant and its banners flying.

The Byzantines had gained control over Damascus and Syria and had killed many of its inhabitants.

Most of those killed were among those who had opposed and hypocritically resisted the Imam, affiliated themselves with the Nizari movement, and acted corruptly in the land.

God therefore gave them power over the worst of His creation.

Then the Imam (a.s.) ordered a number of his soldiers, placing some of his slaves over them as commanders. He ordered yellow banners, which were raised among his armies, and sent them against the Byzantines.

The Byzantines were defeated and driven out of Syria.

Then Commander of the Faithful al-Mustaʿli billah (a.s.), when he became certain that his appointed term was coming to an end and that he was ascending to the eternal world, summoned his supporters and the trusted members of his community.

He publicly proclaimed the designation of his son, al-Mansur al-Amir bi-Ahkam Allah (a.s.), and wrote documents concerning this to the various cities.

He also informed the members of his daʿwa wherever they were throughout the regions.

After this, the death of the Imam (a.s.) occurred in one of the months of the year 495 AH.

His period in the caliphate lasted seven years, together with some months and days.

His name was Ahmad, his kunya was Abu al-Qasim, and his title was al-Mustaʿli billah.

May blessings be upon him, his pure forefathers, and his noble descendants.

Accounts of Some Reports Concerning Imam al-Mansur al-Amir bi-Ahkam Allah (a.s.)

Imam al-Mansur Abu ʿAli, al-Amir bi-Ahkam Allah, son of Imam Ahmad al-Mustaʿli billah (a.s.), assumed the Imamate on the very day of his father al-Mustaʿli billah's death, in the year 495 AH.

On that day, the members of his court gave him allegiance. He wrote to the various regions informing them of his father's death and of what God had bestowed upon him by making him his successor.

The daʿis in the various territories and cities therefore gave him allegiance. His daʿwa became manifest, his word prevailed, and his authority was elevated.

His vizier was Abu al-Qasim Shahan-Shah al-Afdal ibn Amir al-Juyush Badr al-Jamali al-Mustansiri.

The Chief Daʿi in his presence was Abu al-Barakat ibn Bishr al-Halabni. He was eloquent of speech and held assemblies in which he delivered powerful admonitions. In them he taught about the prophets, their successors, and the Imams, as well as knowledge of the *mustaqarr* and the *mustawdaʿ*.

Thus the banners of the Imam were raised, expressing divine assistance and guidance, and all the people of that age submitted to him.

There was a man called Bahran who had gained control of Damascus. He acted rebelliously and tyrannically, behaved badly, and was greatly ignorant. Many soldiers gathered around him.

The Imam (a.s.) summoned fifty horsemen and placed one of them in command over them. He said:

“Go to Damascus, for you will kill Bahran.”

They departed, astonished by this command. They said:

“How can fifty horsemen overcome a man who has gained control, acquired soldiers and supporters, and established his own kingdom?”

Nevertheless, they had no choice but to obey the command of the Imam (a.s.).

When they reached Damascus, they encountered the rebellious Bahran outside Damascus with a group of his companions. They killed him, returned with his head, and called upon the people not to pursue them.

The affairs of Bahran's followers became confused, and weakness overcame them.

The fifty horsemen returned to the Imam (a.s.), bringing him the news of Bahran and his head.

Ibn al-Sabah was among those who followed the religion of Nizar and openly and secretly propagated his daʿwa. He committed reprehensible acts and permitted prohibited things.

Al-Amir billah (a.s.) therefore ordered his nephew to kill him. The two of them were both Nizaris, and he killed him.

The Byzantines advanced toward Damascus intending to take control of it. Al-Afdal went out against them with his soldiers and forces. He defeated and overcame them and returned with booty, wealth, captives, and children.

A man named Sinbas rebelled and gained control over Egypt. The general populace and rabble gathered around him, people who possessed no standing or virtue, and they laid siege to Cairo.

Its gates were therefore closed for several days.

There was a man whom I had ordered to guard the road and detain travelers. One night, after a portion of the night had passed, he and some men who were with him were on the road when they saw that one of the gates of Cairo had opened.

A man emerged from it riding alone, with no one accompanying him.

They concealed themselves in order to learn who he was and discover his purpose.

Then they realized that it was the Imam (a.s.).

They watched to see where he was going and what he intended to do.

A mounted man then encountered him, greeted him, and each asked the other about his condition.

They dismounted from their horses.

The Armenian intended to leap upon the two men together with those who were with him, but awe overcame them and they were seized by trembling. They remained where they were, watching.

The man said to the Imam:

“Where are you going?”

The Imam (a.s.) replied:

“I am going to my army to help them kill Sinbas and his filthy followers.”

The Imam's army was already drawn up in battle formation, with fighting taking place between them.

Each of the two men took out a handkerchief, spread it out, and performed two units of prayer.

The man then turned to the Imam (a.s.) and said:

“Return, O Friend of God. We shall suffice you in this matter.”

They bade each other farewell, and each mounted his horse and departed.

The Friend of God returned to al-Qahira al-Muʿizziyya, entered it, and closed the gate behind him.

The man who had met him returned from where he had come.

Those who had been on the road were filled with astonishment. They did not know who the man was who had met the Imam (a.s.).

They remained that night until morning and spent the following day in the same place.

Then messengers passed by them bringing the good news that Sinbas had been killed and that victory had been achieved over him on that very day.

The Armenian became certain of the excellence of the Imam (a.s.), entered his daʿwa, and responded to his covenant.

Those who were with him likewise entered it, and the Armenian's condition improved.

The daʿwa of Commander of the Faithful al-Amir bi-Ahkam Allah (a.s.) was established throughout most of the territories.

Al-Hurra al-Malika undertook his daʿwa in the best manner, and the Chief Daʿi Yahya ibn Lamak supported her in this.

Through the two of them, the foundations of religion became firmly established. They guided the people toward knowledge of the Imam (a.s.) and guided many people away from misguidance and ignorance.

Al-Mufaddal ibn Abi al-Barakat remained governor at the fortress of al-Taʿkar and served al-Hurra al-Malika, working diligently on her behalf. He would confront those who opposed her through warfare and resistance.

Then he died in Ramadan of the year 504 AH.

When news of his death reached al-Hurra al-Malika, she immediately went herself to Mount al-Taʿkar.

She then appointed her servant Fath over it.

In the year 513 AH, Ibn Najib al-Dawla came to Yemen from the noble al-Amiri court.

He had been ordered to serve al-Hurra al-Malika, and she entrusted him with the affairs of the army and the subjects.

Ibn Najib al-Dawla possessed an excellent memory, had deep insight into the doctrine, and was devoted to reciting the Qurʾan according to the readings transmitted from the seven reciters.

His name was ʿAli ibn Ibrahim ibn Najib al-Dawla.

Through him the country became secure, the people of corruption were subdued, prices became affordable, he restrained his hand from the wealth of the people, dealt justly with them, and established the prescribed punishments.

In Ramadan of the year 515 AH, the vizier of the two Imams, al-Mustaʿli billah and al-Amir bi-Ahkam Allah, died.

He was Abu al-Qasim al-Afdal ibn Amir al-Juyush Badr al-Jamali al-Mustansiri.

His death was as a martyr. May God have mercy upon him.

He left behind wealth and clothing the like of which had never been heard of, and whose value was known only to God.

He also left carpets, horses, mules, vessels, perfumes, and jewelry whose value was known only to God.

Apart from these, he left camels, cattle, buffalo, and sheep in such quantities that it would be embarrassing even to mention the number. The annual revenue guaranteed from their milk alone amounted to one hundred and thirty thousand dinars.

After him, the Imam (a.s.) appointed Abu Mansur Jawamard al-Amiri, known by the title al-Maʾmun, as vizier.

Ibn Najib al-Dawla remained in Yemen until the letter of Commander of the Faithful (a.s.) arrived for al-Hurra al-Malika, ordering her to send him to Egypt.

When Ibn Najib al-Dawla boarded the ship, some people who hated him plotted against him. They paid money to the ship's captain so that he would sink the vessel.

The ship sank, and al-Hurra al-Malika's secretary, Ibn al-Azali, also drowned together with Ibn Najib al-Dawla.

Both died at sea. May God have mercy upon them.

After Ibn Najib al-Dawla, al-Hurra al-Malika appointed ʿAli ibn ʿAbd Allah ibn Muhammad al-Sulayhi, son of the exalted daʿi ʿAli ibn Muhammad al-Sulayhi, to the position that had belonged to Ibn Najib al-Dawla.

She entrusted him with confronting the opponents in warfare and placed him in Yemen to defend her state and repel its enemies.

The noble al-Amiri daʿwa continued wherever it had spread throughout the regions, proceeding under good fortune, with every malicious and envious opponent being subdued.

Al-Hurra al-Malika continued to spread its banners, standing firm in this task like one who had been guided and excelled in guidance.

The exalted daʿi, Sayyid, Chief Judge, and Chief Daʿi Yahya ibn Lamak, also stood with her in establishing the daʿwa.

He held the rank in which his father had established him, just as his father's designation to that rank had been connected to the designation he had received from our masters al-Mustansir and al-Mustaʿli, may blessings be upon them.

They appointed the daʿi al-Dhuʾayb ibn Musa al-Wadiʿi as a daʿi in the noble daʿwa and designated him after themselves as the one who would continue the daʿwa and their successor in it.

It is said that a number of the sultans of Yemen gathered before the Chief Judge and Chief Daʿi Yahya ibn Lamak.

Each of those sultans believed that, through establishing the noble daʿwa, some indication would be given that the rank would eventually pass to him.

Al-Dhuʾayb ibn Musa, despite his elevated rank, was humble and paid no attention to the indications being made concerning his lofty station.

When they gathered before the judge Yahya ibn Lamak, he publicly declared the excellence of the daʿi al-Dhuʾayb ibn Musa and his elevated station, saying that he was his supporter and would succeed him after his days had ended.

Al-Hurra al-Malika Sayyida, the hujja of the Imam (a.s.), likewise declared his excellence.

The people of virtue and religion heard what the two of them said concerning the daʿi al-Dhuʾayb ibn Musa, and none of them rejected it or argued against it.

Some people hesitated like those who were confused, while others turned away from him like those who stubbornly and arrogantly persisted in rejection. Thus they became the regretful losers.

Al-Dhuʾayb ibn Musa was like a lamp among the daʿis of Yemen.

Through him the daʿwa of Imam al-Tayyib ibn al-Amir (a.s.) was established throughout the horizons.

The death of the exalted and eminent daʿi Yahya ibn Lamak—may God exalt his sanctity—occurred in Jumada II of the year 520 AH.

Al-Hurra al-Malika received the glad tidings of the birth of Commander of the Faithful al-Tayyib ibn al-Amir (a.s.) in an official document containing the designation and indication of his noble station as Imam.

When this noble document reached al-Hurra al-Malika and she understood its meaning and verified its contents, she acted according to the command of her master and informed her assembly of it.

She announced it among all the believers until those near and far alike knew of it, and each took the fullest share of its knowledge.

She and the exalted daʿi al-Dhuʾayb ibn Musa carried out the affairs of the daʿwa in the best manner.

Through them the daʿwa rose, became firmly established, and spread among both nomads and settled populations.

The daʿi al-Dhuʾayb ibn Musa manifested the knowledge of the pure Imams and spread it among the believers and those who had responded to the daʿwa.

The residence and headquarters of the daʿi al-Dhuʾayb ibn Musa were in Hawsab, in the land of al-Tahir.

When Commander of the Faithful (a.s.) knew that the time of his departure was approaching, while his son al-Tayyib (a.s.) was still a child, he wrote to al-Hurra al-Malika and all his daʿis calling them to his son and informing them that he was his successor.

He sent to al-Hurra al-Malika the noble Muhammad ibn Haydara with official documents containing greetings to her and the commands and prohibitions that were regularly sent to her.

Among the things he carried to her was a worn-out handkerchief.

The Imam ordered the noble Muhammad ibn Haydar to deliver it to her.

The nobleman placed the handkerchief among his clothes.

He was astonished that it had been sent to her as merely a single worn-out handkerchief, considering the exalted kingdom and position that she possessed.

He did not know the secrets of the Friends of God, whether concerning matters of great importance or things that appear insignificant.

When the nobleman arrived, she asked him:

“Did the Imam (a.s.) entrust you with any private matter among his commands and subtle messages, as was his custom with me?”

He replied:

“I have nothing with me except what I have conveyed to you.”

He had forgotten the handkerchief, considering it insignificant.

He remained for several days.

Then, when he searched through his clothes to find something to wear, he found the handkerchief.

He took it and brought it to al-Hurra al-Malika, apologizing to her for having forgotten it.

She took it from him.

It was a worn-out handkerchief.

Then her eyes filled with tears.

Those who were with her asked her about it.

She replied:

“Our master has announced his own death to me.”

He (a.s.) had indeed said this in his noble document, and had instructed the noble Muhammad ibn Haydara to act for her according to it.

When she had asked him what private message or secret instruction the Imam had entrusted to her, he had replied only that she should act according to what had been given to her.

No specific instruction upon which she could act had appeared to her until she came upon that handkerchief and saw it.

Then she understood that he had announced his own death to her.

When the Imam (a.s.)'s departure was approaching, he used to give indications of it to his close associates and trusted Friends of God.

Among such indications was an occasion when a group of them were in his presence.

A tray containing fine apples was brought before him.

Among the apples was one beautiful, large apple.

He (a.s.) took it and called for knives.

He stuck all of them into the apple.

Then he said to those present before him:

“This is like what I shall do: I shall select one from among you, and the iron will fall upon him as you have seen.”

Another such indication concerned ʿAli ibn al-Husayn, the secretary of the Two Holy Sanctuaries.

He sent Ibn Abi Hashim, the lord of Mecca, to the noble al-Amiri court.

Commander of the Faithful ordered the daʿi Abu al-Fakhr to lodge him and honor him.

ʿAli ibn al-Husayn remained for an entire year, while Abu al-Fakhr repeatedly spoke with the Imam (a.s.), discussing the resolution of ʿAli ibn al-Husayn's needs and his return to the Two Holy Sanctuaries.

But the Imam (a.s.) gave him no answer other than:

“O Abu al-Fakhr, poor son of a poor man, the one who will be killed by the knife.”

Then, on Tuesday, the third of Dhu al-Qaʿda in the year 526 AH, Commander of the Faithful (a.s.) went out in a magnificent procession of soldiers, with banners flying above him and eyes watching him.

A group of the accursed Nizari heretics had resolved to assassinate him (a.s.).

One of those Nizaris climbed to the top of a tall minaret with his head uncovered and then threw himself from its summit.

This caused panic among the people, and the procession moved toward the accursed man who had thrown himself down in order to determine what had happened.

The remaining members of the accursed group seized the opportunity.

They leapt upon the Imam (a.s.) and stabbed him with their knives, having coated them with a great quantity of poison.

The people turned upon them in anger and fury and cut them to pieces.

The Imam (a.s.) returned to his palace, suffering from his wounds.

He entered the palace leaning upon his cousin, ʿAbd al-Majid.

Upon entering the palace, he ordered his hujjas, gates, and the trusted members of his daʿis, Friends, and companions to be brought before him.

He renewed the designation of his son, Imam al-Tayyib Abu al-Qasim, Commander of the Faithful (a.s.), and took allegiance for him.

This designation had already been made on the day of his son's birth in the noble document sent to al-Hurra al-Malika Sayyida Arwa, daughter of Ahmad ibn Muhammad al-Sulayhi.

He entrusted his cousin ʿAbd al-Majid with his palace and the outward administration of his kingdom after taking his allegiance and confirming it.

He declared that ʿAbd al-Majid was to safeguard what had been placed in his hands for Imam al-Tayyib (a.s.).

He handed over to him everything in his palace and ordered him to deliver it to the Imam as a trustworthy and faithful custodian.

He also summoned Ibn Madyan, who held an elevated station and occupied the great rank of the *bābiyya*.

He entrusted him with the affairs of his son, Imam al-Tayyib (a.s.), and informed him that he would be killed after the Imam's death.

He ordered him to entrust the matter to his son-in-law, Abu ʿAli, who would succeed him in the rank of *bābiyya* and inherit his honored station.

He ordered that this matter, and his allegiance to it, remain with him for Imam al-Tayyib (a.s.), that he conceal it, and that he not oppose his noble command.

Imam al-Amir (a.s.) departed from this world on the night of the fourth of Dhu al-Qaʿda in the year 526 AH.

The trial and calamity caused by his departure were immense.

The duration of his Imamate was thirty-one years and some days.

His name was **Imam al-Mansur**, his title was **al-Amir bi-Ahkam Allah**, and his kunya was **Abu ʿAli**.

Peace be upon him.

Accounts of What Occurred in the Trial Following the Death of al-Amir bi-Ahkam Allah (a.s.), the Seizure of Power, and the Concealment of Our Master Imam al-Tayyib Abu al-Qasim, Commander of the Faithful

The birth of Imam al-Tayyib (a.s.) occurred in al-Qahira al-Muʿizziyya on the night leading into Sunday, the fourth of Rabiʿ II in the year 524 AH.

His father, al-Amir (a.s.), had learned through the knowledge inherited from his forefather Imams (a.s.) that the completion of his lifespan was approaching.

He therefore wrote official documents announcing the glad tidings of his son Abu al-Qasim and explicitly designating him, indicating therein his Imamate.

Among these was the document sent to his hujja, al-Hurra al-Malika, who was responsible for the affairs of the daʿwa and the kingdom in the Yemeni island. It bore the noble Imami al-Amiri mark.

When this document reached al-Hurra al-Malika, she announced it as she had been commanded.

When Imam al-Amir (a.s.) died, the virtuous daʿis called people to his son, Imam al-Tayyib (a.s.), after taking allegiance to him from all the believers and representatives wherever his father's daʿwa was established and his authority recognized.

When this reached the island of Yemen, al-Hurra al-Malika and the daʿi al-Dhuʾayb ibn Musa al-Wadiʿi took the allegiance and covenant for our master Imam al-Tayyib (a.s.) and called people to him openly and secretly.

They presented the proof of this to all the daʿis and believers.

The daʿwa became manifest after the departure of Imam al-Amir (a.s.), and the daʿis took allegiance to him and made his excellence known among the people of allegiance.

The person responsible for his daʿwa in the Egyptian lands was Ibn Madyan, whom Imam al-Amir (a.s.) had appointed to the rank of *bāb*.

His son-in-law, Judge Abu ʿAli, was the one whom he had instructed to preserve that rank, establish the daʿwa to the Friend of God, and remain concealed during his concealment.

Al-Hurra and the daʿi al-Dhuʾayb remained engaged in the daʿwa to Imam al-Tayyib (a.s.) in the island of Yemen.

ʿAbd al-Majid remained responsible for safeguarding the palace and the outward kingdom, without claiming the Imamate.

This continued until ʿAli ibn al-Afdal appeared in opposition, seized control of the Egyptian lands, and headed toward al-Qahira al-Muʿizziyya.

He openly proclaimed the doctrine of hostility toward the Imams, whether near or far.

He attacked the Friends of God, killing and plundering them and dispersing them throughout the lands.

He acted against them with the aggression characteristic of those who are tyrannical.

The Friends therefore feared for the Imam (a.s.) and brought him out in fear.

ʿAbd al-Majid had already displayed signs of hypocrisy toward him. He coveted the kingdom and openly expressed rebellious views.

For this reason the affairs of the Shiʿa and the Friends became divided, the kingdom became disturbed, and through this Ibn al-Afdal grew stronger.

He seized power, gathered large numbers of people around him, and his forces increased.

Imam al-Amir (a.s.) had already informed his Friends that the event of the tyrant would occur.

He had publicly announced his departure and ordered preparations to be made for travel and the necessary equipment.

Thus, when he was martyred (a.s.), hypocrisy became manifest and Ibn al-Afdal arose in hostility toward the Friends of God, persecuting them severely.

The Friends brought Imam al-Tayyib (a.s.) out, together with his gates, daʿis, and the finest of those people of virtue who were in his presence.

The houses of Cairo were emptied of them.

The Friend of God became concealed, like the concealment of the sun when night falls.

He separated himself from the treacherous community.

Judge Abu ʿAli, the son-in-law of Ibn Madyan, was among those who concealed themselves under the protection of their master.

He traveled with him, and only the sincere knew his destination and place of residence.

The concealment continued until this present time, while the Imamate remains with Imam al-Tayyib Abu al-Qasim, Commander of the Faithful (a.s.), and his descendants.

It shall continue until the Resurrection, when the world comes to an end and authority returns to God Most High, to whom all things return.

Jaʿfar al-Sadiq ibn Muhammad (a.s.) said:

“God has the origination and the will in everything except the Imamate.”

By this he meant that the Imamate remains until the Day of Resurrection, and that the Imamate is not divided between two brothers after al-Hasan and al-Husayn, peace be upon them.

Imam al-Amir (a.s.) had a special relationship with Ibn Madyan, who held the rank of *bāb*, as well as with Ruslan, al-ʿAzizi, Arslan, and Qunus.

They were among the most distinguished of his daʿis.

Madyan remained in his residence, and these four companions remained in his presence.

Imam al-Amir (a.s.) used to say:

“These four will not separate from me; none other than them will do so.”

When they heard him say this, they did not understand much of what he meant until they entered upon their master, Ibn Madyan, and asked him about it.

He (a.s.) said:

“The Imam (a.s.) will manifest the concealment through death.

When that occurs, division will arise in the land, and ʿAli ibn al-Afdal will take power.

He will openly proclaim the doctrine of hostility toward the Imams, kill the Friends of God, and expel them.

When his power becomes strong, he will send for you and say:

‘Either you disassociate yourselves from the Imam or I shall kill you.’

He will kill Qunus, al-ʿAzizi, and Ruslan.

Qunus will flee to Yemen.

Then he will come after you, and you will not escape being killed.

As for me, I shall be concealed in your house, O ʿAzizi.

They will seize me after you and bring me out on the following day.

They will offer me what they offered you, but I shall not choose this world over religion, and I shall be martyred.”

Thus, when Imam al-Amir (a.s.) was martyred and his son Imam al-Tayyib (a.s.) entered concealment, the son of al-Afdal arose and seized the kingdom.

Al-Hasan ibn ʿAbd al-Majid supported him in this.

He imprisoned his father, ʿAbd al-Majid, and the Friends of God were subjected to killing.

Ibn Madyan and the four men mentioned above were killed, along with many other people.

May God have mercy upon them all.

They expelled the believing women with their faces uncovered, and six hundred women among them went out toward the Maghrib.

They displayed injustice and aggression after people had become accustomed to the justice of the Imams.

They rose against ʿAli ibn al-Afdal and killed him, then brought ʿAbd al-Majid out of his prison and installed him.

He seized his son al-Hasan, imprisoned him, and the subjects—both the civilian population and the military—gathered, numbering approximately one hundred thousand, at the gate of Cairo.

They demanded that ʿAbd al-Majid release his son, until they burned the gate of the palace.

When ʿAbd al-Majid became certain that they intended to kill him and feared them, he ordered that his son al-Husayn be brought out to them dead, with his funeral procession being carried before them.

He had ordered that poison be administered to him so that no one else would have the opportunity to kill him.

When they learned of this and became certain of what had happened, they buried him and ceased their demands against his father.

Once the matter was clear for ʿAbd al-Majid, and the sincere members of the community of allegiance had been killed, he aspired to a rank to which he was not entitled and claimed the rank of Imamate.

Previously, he had written to al-Hurra al-Malika saying that he was the heir apparent of the Muslims and cousin of the Commander of the Faithful.

Then he wrote to her claiming to be Commander of the Faithful.

She said:

“Yesterday I was the daughter of Ahmad, the heir apparent of the Muslims and cousin of the Commander of the Faithful, and today he is Commander of the Faithful. He has entered into a field that is not his, and undertaken an affair far removed from his proper station.”

She informed the people of their daʿwa that he had broken his covenant and claimed what the tyrants before him had claimed.

ʿAbd al-Majid then sent Judge Ahmad ibn ʿAli ibn Ibrahim to Yemen.

He corrupted many of the Yemeni sultans through the rewards he offered them.

Those who desired him were consequently drawn toward him by the transient possessions of this world.

ʿAbd al-Majid had distributed money throughout the island of Yemen in order to maintain his daʿwa there.

Those who fabricated reports for him were therefore motivated by their desire for robes of honor and governorships.

They circulated these reports among themselves and studied them together.

Such was the way of those who had preceded them among the people of the earliest generations.

It is related, for example, that Abu Hurayra took from Muʿawiya a thousand reports which he fabricated against the Prophet, peace and blessings be upon him and his family, and four hundred thousand dirhams for reports that would strengthen the caliphate against the opponents of the People of the Household, peace be upon them.

Al-Hurra al-Malika continued to call secretly and openly to Imam al-Tayyib (a.s.) and to manifest his excellence through clear proof.

The exalted daʿi al-Dhuʾayb ibn Musa supported her in this.

Their daʿwa therefore spread throughout the horizons, and those who affiliated themselves with the Majidi movement in opposition were subdued.

Al-Hurra al-Malika was deeply learned in the sciences of *tanzil* and *taʾwil*, and in the authentic traditions transmitted from the Imams and from the Messenger, peace and blessings be upon him and his family.

The daʿis would learn from her from behind the veil and would refer to her concerning difficult questions of religion, finding with her what they sought.

Alongside her knowledge, excellence, asceticism, piety, worship, and renunciation of the world, she possessed excellent political judgment and subtle administrative ability, by which she brought the kings of Yemen under her authority.

They were obedient to her, whether they were her allies or opponents. They acted according to her excellence and obeyed her command.

There was no disorder or disturbance among the people of her kingdom.

Then, when her death approached and her allotted lifespan was coming to an end, after she had appointed the daʿi al-Dhuʾayb ibn Musa and entrusted him with the daʿwa in Yemen and the territories attached to it, together with what had been transferred to him by the daʿi Yahya ibn Lamak ibn Malik through the transfer of his rank to him, she was still enjoying the happiness of her days and the pleasantness of her life.

Then, when her departure drew near, she wrote her will and applied her noble seal to it.

She removed from all her estate substantial possessions, great sums of money, and precious jewels.

She made them an offering by which she sought nearness to the Friend of God, Imam al-Tayyib (a.s.), hoping for God's reward, seeking His pleasure, and desiring nearness to Him.

She appointed as guardian of this will and its executor after her disappearance the exalted Sultan Ahmad ibn Abi al-Husayn ibn Ibrahim ibn Muhammad al-Sulayhi.

She entrusted this matter to him and prohibited him from changing it or deviating from anything she had stipulated in her document.

She had all the witnesses present testify to it.

She instructed that these possessions be delivered to the pure Imami Gate, peace be upon him, and that prayers be sought for her and mercy invoked upon her.

This will was made one year and one month before the death of al-Hurra al-Malika Sayyida, on the first of Rajab in the year 531 AH.

When she died—may God exalt her sanctity—the exalted Sultan Ahmad ibn Abi al-Husayn fulfilled the trust and delivered what she had specified.

Al-Hurra Sayyida possessed famous virtues and renowned merits, upon which both the elite and the common people agreed, and which were narrated by many people.

The author of *al-Mufid* says that she was born in the year 440 AH and died on the twenty-second of Shaʿban in the year 532 AH.

She was buried in the mosque of Dhu Jibla.

Her age was ninety-two years and some months.

The duration of her rule after her husband, the daʿi al-Mukarram Ahmad ibn ʿAli—may God exalt the sanctity of both of them—over the island of Yemen and its dependencies was fifty-five years, four months, and some days.

It is said that those who suffered injustice, a calamity, an illness of the body, or an affliction would come to the grave of al-Hurra al-Malika Sayyida and seek her intercession with God for the removal of what had befallen them.

Whoever sincerely formed his intention toward her and asked God while seeking her as an intermediary, God would remove through her blessing whatever had afflicted him and relieve him through her excellence of whatever had befallen him.

This is known and famous.

Then the daʿi al-Dhuʾayb ibn Musa and the daʿi al-Khattab ibn al-Hasan, who was al-Hurra al-Malika's foster-brother, continued the daʿwa.

He held an exalted station and possessed excellence, piety, asceticism, and intelligence.

He was second to the daʿi al-Dhuʾayb in the daʿwa.

They both continued the daʿwa to Imam al-Tayyib (a.s.) during her lifetime and after her death.

They raised the foundations of the daʿwa and manifested its signs.

As for the kingdom, it passed to the Banu Zurayʿ ibn Masʿud al-Hamdani.

Then Ibn al-Mahdi removed them.

Then the great king Turan Shah ibn Ayyub removed him.

The account of this is lengthy.

As for ʿAbd al-Majid, he remained in Cairo for the remainder of his days until his appointed death overtook him.

The ministers of the state gathered and installed his son, al-Zafir Ismaʿil ibn ʿAbd al-Majid, and bestowed upon him the title Commander of the Faithful.

This occurred in the year 544 AH.

The authority to advance or delay affairs within the state belonged to al-Malik al-Salih.

ʿAbd al-Majid possessed nothing of actual authority except his name; the contract of appointment and the exercise of power belonged to al-Salih.

Injustice therefore became widespread, falsehood grew immense, the number of believers diminished, and the religiously devout went into concealment.

Affliction became severe, and the influence and supporters of religion diminished—except for the daʿwa in the island of Yemen.

There its pillar remained standing, and the daʿi al-Dhuʾayb maintained its foundations and revived its institutions.

The reign of al-Zafir did not last long before he was killed.

They then installed his young son, al-Faʾiz ʿIsa ibn Ismaʿil al-Zafir ibn ʿAbd al-Majid al-Hafiz.

Then he died.

After that, the leaders of the state sought to install his cousin, known as al-ʿAdid, ʿAbd Allah ibn Yusuf ibn ʿAbd al-Majid.

He claimed the position of Commander of the Faithful.

Then he perished in the year 568 AH.

The ʿAlid state came to an end, and al-Malik al-Nasir Yusuf ibn Ayyub took control of the kingdom in Egypt and Syria.

He took for himself the title Commander of the Faithful and claimed that he was descended from the Banu Umayya.

The daʿwa of ʿAbd al-Majid in the island of Yemen was cut off, and no one remained who proclaimed it either secretly or openly.

The period of interruption then occurred through the concealment of Imam al-Tayyib Abu al-Qasim, son of Imam al-Amir, and the Imams among his descendants (a.s.), and their entering the cave of *taqiyya*.

They abandoned the worldly affairs that had been seized by the tyrants, following the example of their pure forefathers, the Imams, after Imam al-Husayn ibn ʿAli ibn Abi Talib (a.s.), when they abandoned the outward authority seized by the Umayyads and Abbasids.

The concealment became more intense, and the trial of the Friends of God became greater during the time of Imam Muhammad ibn Ismaʿil ibn Jaʿfar (a.s.) and afterward, until God caused the sun of truth to rise from its setting place, and the lights of guidance became manifest to those who were guided.

Then the corrupters gained control, darkness and injustice became widespread, so that God might distinguish the wicked from the good.

This is how worldly affairs proceed, with injustice and light succeeding one another, just as we see and observe in night and day, according to what occurred in the earlier cycles.

As the Prophet, peace and blessings be upon him and his family, said:

“Among my community there will occur what occurred among the communities of the past, exactly like one sandal matching another and one feather matching another.”

There was a period of interruption in the cycle of Adam (a.s.) after Cain killed [Abel], until Seth (a.s.) arose, and he was the seventh of Adam's descendants.

Then there was another period of interruption until the time of God's prophet Idris.

God then manifested His light over the darkness of Satan.

After him there was another period of interruption until God sent Noah (a.s.), who destroyed his opponents through the Flood.

The period of interruption continued after him and after his successor Shem until God sent His prophet Hud.

After him the period of interruption became widespread until God manifested Salih among the Thamud.

God then sent His friend Ibrahim (a.s.) as a *hanif*, a Muslim, and God gave him and his family the Book and wisdom and gave them a great kingdom.

After Ismaʿil and Yusuf (a.s.), there was a great period of interruption until the time of Shuʿayb, God's prophet and the lord of Midian.

Musa came out in fear until he reached [the place where he was destined to go], and God appointed him as a prophet.

He therefore undertook the daʿwa to God Most High and proclaimed it openly.

After his successor Joshua, the period of interruption continued until God sent David (a.s.) and made him a vicegerent upon the earth.

Solomon inherited from David (a.s.).

After him there was a period of interruption until the time of Zechariah and John.

God sent Jesus, son of Mary (a.s.).

After him there was a great period of interruption until God sent Muhammad, the Seal of His Messengers.

Nevertheless, God never left His earth without His prophets and Friends.

Among them were those whose excellence God manifested, and among them were those known only to a few.

As for the descendants of Ismaʿil ibn Ibrahim (a.s.), the excellence of those among them who possessed excellence was known only to a few until God sent from among them a messenger who recited His signs to them.

God specially chose him to convey His messages.

Thus, in his cycle, there was both manifestation and concealment, just as there had been in the previous cycles.

Indeed, in this are clear signs.

So take heed, O people of insight.

It is likewise related from Commander of the Faithful ʿAli ibn Abi Talib (a.s.) that he said:

“Trials are three: the trial of prosperity, the trial of adversity, and the trial in which people are thoroughly tested like gold is tested in the furnace.

They will continue in this condition until a man from us, from the lineage of the Prophet, peace and blessings be upon him and his family, emerges, and God Most High sets their affairs right through him.”

The trial of prosperity was what people fabricated after the concealment of their Prophet, and what they concealed of their hostility toward his Household, together with their seizure of the throne of the caliphate and their putting the community through trial.

This continued until the poisoning of al-Hasan and the killing of al-Husayn.

The excellence of the Imams was then concealed, and the pharaohs of the Banu Umayya gained control.

The trial of adversity occurred through the domination of the tyrants of the Banu al-ʿAbbas, their seizure of control over the people, their killing of the descendants of the Messenger and the offspring of Fatima al-Zahraʾ al-Batul, and their pursuing them with injustice and aggression and expelling them from their homes and homelands.

Thus the seventh of the complete Imams, Muhammad ibn Ismaʿil, and the Imams among his descendants entered concealment until the sun of truth rose from its setting after the setting of the sun.

What had afflicted the Friends of God with adversity, like the adversity of Ayyub, was removed.

Al-Mahdi (a.s.) and the Imams among his descendants arose, and God manifested the truth through them, with its banners spread openly.

Then came the trial of purification through the concealment of Imam al-Tayyib and the pure Imams among his descendants, so that God might test those who believed and destroy the unbelievers.

The promise of Commander of the Faithful ʿAli ibn Abi Talib (a.s.) will indeed be fulfilled, and one from the lineage of the Messenger will emerge whose lights will illuminate the depths of this darkness and spread the truth with its banners raised openly.

The author of the *Rasaʾil* said:

“Know, my brother, that through this God distinguishes the wicked from the good and raises the people of knowledge by degrees which they could attain only through their patience and their seeking reward from their Lord for what afflicts them.

Therefore, do not reject what we have mentioned: that time does not remain in a state of purity, because purity is known through disturbance, justice through injustice, and health through sickness.

The purity of the brothers of purity is known because they sincerely endured patience through affliction in prosperity and adversity.

They did not become angry with God's decree and judgment, but surrendered themselves to their Lord and submitted to Him with good, tranquil, and peaceful souls."

Imam al-Sadiq Jaʿfar ibn Muhammad (a.s.) spoke concerning the concealment of Imam al-Tayyib (a.s.), saying:

"At the end of time an Imam will enter concealment, after whom the community will go astray, until it is said: 'He has died and perished,' or, 'In which valley has he gone?'"

"And the believer at that time will be like one who grasps a thorny tree with his hand."

He was asked:

"What is the condition of the one who seeks salvation?"

He replied:

"He should adhere to the first until the second is established.

For the most severe enemies of us and of you are the Banu Fatima.

If a cousin of yours comes to you and says, 'He became ill, I closed his eyes, washed him, shrouded him, and buried him,' then do not believe him."

Regarding this, the exalted daʿi Jaʿfar ibn Mansur al-Yaman, the *Bab al-Abwab* of our master al-Muʿizz li-Din Allah (a.s.), said in the biography of his father, al-Mansur Abu al-Qasim ibn al-Faraj:

"When the Imam enters concealment, his daʿwa does not become nonexistent, even if it is in one of the territories, by his command or by the command of the one who designated him.

He exists through the existence of his representatives, who call to him and guide people toward him.

They establish the rites of his daʿwa: its obligations, Sunnas, lawful matters, and prohibited matters.

The manifestation and establishment of his daʿwa occurs through the existence of three ranks: the unrestricted *daʿi*, the unrestricted *maʾdhun*, and the limited *maʾdhun*.

As for the *abwab*, *hujjas*, and *duʿat al-balag*, they do not separate from him behind the curtain of concealment."

Commander of the Faithful ʿAli ibn Abi Talib (a.s.) said in the *Book of Periods and Conjunctions*:

"The Imamate does not cease from the world for even the blink of an eye, because it is the proof against creation.

However, he does not manifest himself in matters of command or prohibition because of the corruption of the intentions of the people of his age and the abundance of doubts acquired by those who respond to his daʿwa, who call those doubts the truth while they are far removed from the truth.

His remaining still, his solitude, and his departure from among them therefore become an indication of the apparent interruption of the Imamate among them.

Yet those among his daʿwa who are truthful and call to God convey its materials to the children of wisdom, and through them the proof against creation remains established, because they are connected to him.

His solitude and withdrawal occur because of the destruction of the people of deviation and those upon whom the word of punishment has become due.

For this reason the patient among the people of his daʿwa pray that He remove this trial from them through the public manifestation of the Imam."

The claim of the Tayyibis concerning the Imam (a.s.) is not like the claim concerning Ibn al-Hanafiyya that he is alive and has not died, and that he is at Radwa among honey and water.

Nor is it like the claim of the Twelvers concerning Muhammad ibn al-Hasan that he is the Awaited Qaʾim and that he will not die until he appears.

Rather, their claim is the truth and their belief is sincere: al-Tayyib ibn al-Amir (a.s.) is the Imam, established through the sound designations transmitted from his forefathers, one after another, each born after his father, until the matter reached him.

The Imamate continues through his descendants, passed successively among the Imams from his progeny.

The Imamate is never cut off from the earth, so that the proof may remain established over God's servants, as He Most High said to His Messenger:

"You are only a warner, and for every people there is a guide."

And as Commander of the Faithful ʿAli ibn Abi Talib (a.s.) said in his narration to Kumayl ibn Ziyad:

“Indeed, the earth is never without one who establishes God's proof—either manifest and known, or fearful and concealed.

Even while concealed, they are known to the eloquent representatives of their daʿwa.”

The Messenger of God, peace and blessings be upon him and his family, indicated them when he said to Abu Hurayra:

“O Abu Hurayra, follow the path of certain people: when people are frightened, they are not frightened; when people seek safety from the Fire, they do not fear.”

He said:

“I asked, ‘Who are they, O Messenger of God? Describe them to me, O Messenger of God, so that I may recognize them.’”

He, peace and blessings be upon him and his family, said:

“They will emerge at the end of time and will be gathered on the Day of Resurrection with the gathering of the prophets.

When creation sees them, they will think that they are prophets because of what they see of their condition.

Their light will overwhelm the eyes of the assembled people.

They abandon the lawful out of fear of reckoning.

They accompany the world with their bodies without allowing anything from it to become attached to their hearts.

The prophets and angels marvel at their obedience to their Lord.

Blessed are they.

I wish that God would bring me together with them.”

Then he, peace and blessings be upon him and his family, wept and said:

“How I long to see them!”

Through them, the regions of the earth receive mercy, and the Almighty is pleased with them.

The one who desires [salvation] is the one who desires what they desired, while the losers are those who oppose them.

The earth weeps when they are lost, and the Almighty becomes angry with a town in which none of their Friends remain.

Then he said:

“O Usama, beware of following a path other than theirs, lest your foot slip and you fall into the Fire.”

Jaʿfar ibn Muhammad (a.s.) said:

“When our Qaʾim, the one from the People of the Household, arises, stinginess and cowardice will be removed from the hearts of our Shiʿa.

A man will then encounter one hundred men and have no concern for them.

The people of this matter will remain distinguished until the world comes to an end.”

Some of the Imams (a.s.) said:

“All of us are Qaʾims, and all of us are guided.”

Darkness has indeed been cast down, and injustice has encompassed the community through the tyrannical oppressors.

The number of followers of the Friends of the Imams has diminished.

How few are the men who are truly men, and how many resemble women in their deficiency compared with those possessing perfection.

The Prophet (a.s.) said:

“The Hour will not be established until men become few and women become numerous.”

These proofs and testimonies from the Master of the Prophets, his trustworthy successor, and the pure Imams among their descendants are clear and evident in their implications.

Likewise, the circles of time revolve, and the matter belongs to God Almighty.

He has power over all things.

Thus relief comes after hardship and light after darkness.

Whoever among us reaches the time of relief has attained his desire and reached a satisfying life.

Whoever dies before that, while possessing soundness of belief, remaining loyal to the Friends of God, the best of creation, performing their righteous works, and patiently

enduring the trials that afflict him in this world, has indeed achieved great success in what awaits him in the Hereafter.

How blessed is the news of the eternal bliss to which he will proceed, one blessing following another.

As al-Sadiq (a.s.) said to some of his Shiʿa:

“You must practice piety, strive diligently, speak truthfully, fulfill trusts, and hold firmly to what you are upon.

For one of you will be envied when his soul reaches here.”

He pointed with his hand toward his throat.

Then he said to them:

“If you live, you will see what delights your eyes.

And if you die, you will go to your predecessors.

What excellent predecessors they are for you!

By God, prayer, almsgiving, and pilgrimage are not accepted except from you, nor are you forgiven except [through your adherence].

Our Shiʿa are only those who follow us and do not oppose us in our affair.”

So take heed, O brothers, from the admonitions of the Friends of God.

Adhere to their conduct and fulfill what God has made obligatory upon you.

In this lies success in the Hereafter and salvation from the punishment of God.

If someone fails in this world to obtain what he seeks, while remaining committed to them and loyal to them, he will not fail to obtain bliss in the Hereafter.

According to the measure of his love will be the reward he hopes to receive from God.

Whoever is tested in this world, afflicted by its trials, and subjected to injustice by its tyrants should take instruction from the Friends of God, from the trials that befell them and what they suffered at the hands of the enemies of God.

He should know that his own suffering is insignificant compared with theirs.

He should be patient with what afflicts him as they were patient.

He should know that this world is the abode of trial and testing, and the place of adversity for the Friends of God and their virtuous followers.

Let him recite the saying of God Most High:

“Indeed, the patient will be given their reward without measure.”

The Messenger of God, peace and blessings be upon him and his family, was asked:

“Who are the people most severely tested and afflicted in this world?”

He replied:

“The prophets, then the successors, then the Imams, then the believers—first those foremost, and then those superior in rank.”

God has granted us and you only the pure life of the Hereafter.

With this, the account of the pure Imams has now been completed in brief, selected and extracted from the finest reports.

Praise belongs to God for what He has bestowed and for the guidance He has provided—a praise that endures forever and ever.

I bear witness that the best of His prophets, through whom He guided and directed [humanity], was His Messenger whom He named Ahmad and Muhammad.

May God bless him with blessings beyond number.

And upon his successor, the best of those who wore the turban and robe after him, ʿAli ibn Abi Talib, exalted in rank and lineage.

And upon the Imams from their descendants, the manifest signs of God for whoever believes and is guided.

And upon their successor, Imam al-Tayyib, noble in origin, lineage, and birth, and upon his pure family who await [the fulfillment of God's promise] until the Day of Judgment.

May God's blessings and peace be upon them forever, as long as one who departs goes forth and one who rises in the morning comes forth.

God is sufficient for us, and He is the best disposer of affairs.

There is no power and no strength except through God, the Most High, the Most Great.

Part Two
The First Week

1. Dhu'ayb ibn Musa

Our grand master and liege lord, the Missionary al-Dhu'ayb bin Musa al-Wadi'i, arose after the concealment by a decree from our lady, the Noble Free Lady (al-Hurra al-Malika) Arwa bint Ahmad (4), with the authorization of the Imam of the Time regarding judgments.

(Footnotes):

(1) This title is not in [manuscript] 'A' or 'R'.

(2) Not in [manuscripts] 'H' or 'A'.

(3) See the division regarding the sections of the book in the introduction.

(4) The Noble Free Lady (al-Hurra) Arwa bint Ahmad al-Sulayhi (d. 532 AH / 1137 AD): Wife of the honored Ahmad bin Ali al-Sulayhi; she ruled after her husband for a period of 55 years. In addition to her political position, the Free Lady was the *Hujja* (Proof) of Yemen, Sindh, and India, which is a religious rank directly following the Imamate in the Ismaili Da'wa (mission).

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...Prince of the Believers, father of the Imam al-Tayyib (1), Abu al-Qasim, Prince of the Believers (2), peace be upon him, on the twenty-eighth (3) day of the month of Sha'ban the Noble, in the year five hundred and thirty-two.

[Sheet 2b]

His location was Bahwath (4), through which confusion and distress were removed (5). The path of the Da'wa (mission) was established, and its methodology became clear. In the Da'wa, he was a knowledgeable scholar; most of his speech was full of wisdom and rulings. He spent his time extracting the hidden meanings and deep treasures [Sheet 2] of the books, identifying both their apparent elements and internal secrets. In establishing the Da'wa, he was supported by our master (6) al-Khattab bin al-Hasan, may God Most High sanctify his soul, from Bani Abi al-Hifaz al-Hamdani, whose stronghold was al-Jayrib (7).

Destiny brought about a war between him and his brother Sulayman after the death of their father, al-Hasan bin Abi al-Hifaz, may God Most High sanctify his soul, in the year five hundred. There were [Sheet 3a] wars, raids, and battles between them. Al-Khattab used to gather five hundred knights, while his brother Sulayman would gather three hundred knights. Al-Khattab maintained ultimate authority for fourteen years. Sulayman was wrested away to his people from Hujur (8), and then fled to the Sharif...

(Footnotes for Page 70):

(1) Not in [manuscript] 'M'.

(2) Al-Imam al-Tayyib: The twenty-first Imam in the lineage of the Fatimid Imams. He entered the period of concealment (Satr) according to the Tayyibi Ismaili account,

following the death of his father al-Imam al-Amir (d. 524 AH / 1130 AD) and the usurpation of power by Abdul-Majid al-Hafiz (d. 544 AH / 1149 AD), the cousin of al-Amir, who claimed the Imamate.
(3) In [manuscript] 'R': the second.
(4) In 'H', 'M', 'R': Bahwath. In 'T': Balda, on the road between Sana'a and Sa'dah (al-Hujari, *Majmu'*, vol. 3, p. 1300; Wilson, *Gazetteer*, 149). See the map.
(5) In 'Ar': its distress.
(6) In 'A': added above it in a different handwriting: "what is below it".
(7) It is, most likely, al-Jayrib al-A'la: a valley between al-Arus and Khutfan (al-Hamdani, *Sifat*, p. 113, 219; Wilson, *Gazetteer*, 119). See the map.
(8) In 'H': Juhud. Hujur: A vast region in the lands of Hamdan, northwest of Sana'a (al-Hujari, *Majmu'*, vol. 2, p. 240; Wilson, *Gazetteer*, 131). See the map.

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...Ghanim bin Yahya (1) [Sheet 3a / Line 3]. Then he went to Najah (2) in Zabid, seeking his victory and aid (3). Consequently, Najah launched raids against the land, but was unable to capture any part of it because the Missionary (Da'i) al-Khattab was fortified (4) in the stronghold of al-Sulaidhy at Dhi Jibla (5), during the days of the Noble Free Lady, the Queen Arwa bint Ahmad al-Sulayhi.

Then al-Khattab managed to lure his brother Sulayman by trickery to Bahra (6) and killed him. What drove him to kill his brother was Sulayman's persistent defiance, rebellion, and his carrying out of reprehensible conduct (7), which does not befit a Da'i's family, such as drinking wine (8), committing forbidden acts, and practicing injustice. In contrast, al-Khattab bin al-Hasan practiced asceticism and followed an upright path. His outer appearance and inner character were characterized by obedience to God. Virtuous deeds were his habit, and commendable morals were his discipline [Sheet 3b].

Then al-Khattab took under his care the children of his brother Sulayman, sheltered them, provided for them, and looked after their affairs. However, when they grew up, their wicked impulses overcame them, and they remembered the killing (10) of their father. Sulayman's children sought to avenge him, so they assassinated al-Khattab by surprise while he was on his bed [Sheet 3b / Line 2], and he died a martyr in the month of Safar (11)...

(Footnotes for Page 71):

(1) In 'H', 'M', 'R', 'D': Ali bin Yahya. The Prince Ghanim bin al-Sharif Yahya bin Hamza: He was an ally of Sultan al-Khattab, but later turned against him and allied with his brother Sulayman. He was known for his obedience to Beni Najah (Poonawala, *Al-Sultan al-Khattab*, 60, 113–117).
(2) What is meant here by Najah is Najah in Zabid; Sulayman fled to him during the days of the ministry of Murrah al-Fatiki and his son Muflih, and his son Mansur al-Fatiki (Poonawala, *Al-Sultan al-Khattab*, 122–126).

(3) In 'H': and sought his aid.
(4) In 'D': attached.
(5) Dhi Jibla: A small southern city that served as the capital for the Sulayhids during the days of the Noble Free Lady Arwa bint Ahmad. Its current name is Jibla. See the map.
(6) In 'D': a lake called al-Muriha.
(7) In 'D': the reprehensible conduct.
(8) In 'D': wine.
(9) In 'R': wine.
(10) In 'D': killing.
(11) In 'H', 'M', 'G': in childhood.

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...the year five hundred and thirty-three. After his death, these verses were found, which he had written (1) before his death (2): [From the Basit meter]
Time follows what comes (3) from his pen, while man is afflicted by blessings and pain.
The wish of a man who fears what is decreed is disappointed, so turn away from achieving what the grand matters bring [Sheet 4a].
Indeed, I am a man who has reached what I desired for myself, yet there is a knowledge among mankind that I do not know.
I have reached the peak of glory, whose furthest limit cannot be grasped by a hand, nor can any foot stand before it.
I have already proven by my deeds every clear proof (6), and all of judgment has spoken through my words.
O you speaking announcer who warns me, indeed, caution (7) against the fated decree is futile (8).
[From the Sari' meter]
O you who tomorrow shall see my face prostrate, my temple and my cheek laid upon the dust (9), joined together (10).
And my image, you shall call upon it in secret, a calling from one who pleads, while a truth has been verified.
My supplication ascends to Him just as the supplication of the righteous ascends to the Highest Horizon [Sheet 4a / Line 4].
Release a prisoner whose soul has grown weary of the dwelling of a prison (11) that has become too narrow for him.

(Footnotes for Page 72):
(1) In 'D': spoke them.
(2) These verses are found in the Diwan of Sultan al-Khattab (Poonawala, *Al-Sultan al-Khattab*, 250, 251, 264–265).
(3) al-Khattab: runs.
(4) In 'M': yields; in 'R': comes.

(5) al-Khattab: Indeed, I am.
(6) In 'H', 'A': structure.
(7) In 'M': caution.
(8) In 'H': futile; in 'M': futile; in 'R': futile; in 'A', 'G': futile.
(9) In 'H', 'Thawa'; al-Khattab: in the dust.
(10) In 'H', 'R': joined; in 'M': joined.
(11) al-Khattab: the body.

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...For life has vanished, and the world has turned into an separation from her, which strikes a brother (1).
The bonds of his nature have been broken, and he who was bound by them (2) has become free.
So look at him, O my master, with a glance (3) by which he becomes completely liberated from his confinement (4).
And grant him safety (5) upon his departure, for he has no companion after him to meet (6) [Sheet 4b].
And transfer him from what he is in, to the courtyard of holiness and the abode of eternity,
Returning (7) to the Noble Source (8) from which we descended to this steep station (9).
The time between the death of the grand, noble Missionary (Da'i) al-Khattab bin al-Hasan, may God Most High sanctify his soul, and the death of the Noble Free Lady, the Queen Arwa bint Ahmad, was six months. [Sheet 5a] He was her foster brother, one of her supporters, her helpers, and the first mujahideen to fight her enemies. When the Missionary al-Khattab, may God Most High sanctify his soul, passed away to the Abode of God's Grace, the Missionary al-Dhu'ayb appointed our master Ibrahim (10) bin al-Husayn al-Hamidi al-Hamdani to the rank of the Authorized Assistant (*al-Ma'dhun*) [Sheet 4b / Line 8]. He relied on him in establishing the Da'wa and securing its foundations and structures. Thus, he stood (12) in the Da'wa [Sheet 5a] as an assistant and helper (11), executing the orders of the Da'wa (13)...

(Footnotes for Page 73):
(1) This verse appears in the Diwan of al-Khattab with 'M' and 'R' at the very end of the poem.
(2) In 'R' (the nass of al-Khattab): accepted by her.
(3) With 'M', 'D': to his glance.
(4) al-Khattab: locked; this verse is not in 'R'.
(5) al-Khattab: secure; in 'R': and security.
(6) al-Khattab: what is between them when they meet.
(7) In 'D': return.
(8) al-Khattab: the ancient.
(9) This verse is not in 'H'. It is followed by the rhyming verses that begin with

"Gather his children to him..." and then the text returns to: "Then the text of al-Khattab continues, communicating with his Lord, the Almighty...".
(10) In 'R', 'D': al-Hasan.
(11) In 'M': publicly.
(12) In 'M': so he stood.
(13) "and the structures... the Da'wa": Not in 'R'.

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...and the State (1), executing the affairs of the Da'wa in the beginning of darkness and the occurrence of the concealment (Satr), until the Missionary al-Dhu'ayb, may God sanctify his soul, passed away on the tenth of Muharram, the first month of the year five hundred and forty-six. The duration of his Da'wa was thirteen years, four months, and ten days (2).
A mention of a selection from the accounts of our master, the Missionary Ibrahim, may God sanctify his soul (3).

2. Ibrahim ibn Husain Hamidi

Our grand master, the Missionary Ibrahim bin al-Husayn (4) al-Hamidi, took charge of the Da'wa after him. He established the pillars of the true faith (5) and clarified its features. He forbade what is evil and commanded what is good. He treated the followers of his Da'wa with the affection of a kind, compassionate father. He guided the people of the Pure Household (*Ahl al-Bayt*), and clarified [Sheet 5b] the Da'wa openly and secretly. He suppressed the deniers of the true rights.
In his affairs, he relied on his Authorized Assistant (*Ma'dhun*), Ibrahim bin al-Husayn bin Ahmad from the family of al-Walid. He relied on him as a supporter for his mission, who actively spread the Da'wa in both its hidden and manifest aspects, and through him, those seeking guidance found the correct path (6).
The aforementioned noble Authorized Assistant passed away on the night preceding Saturday, the fifth of the month of Ramadan, in the year five hundred and forty-nine. Consequently, after...

(Footnotes for Page 74):
(1) In 'R': and the guidance.
(2) In 'R': eight days.
(3) Dr. Abbas Hamdani published the biography of the two Missionaries, Ibrahim bin al-Husayn al-Hamidi and his son Hatim bin Ibrahim, which appeared in *Nuzhat al-Afkar* by A. Hamdani: "The Da'i Hatim b. Ibrahim (d) in Fuhi al-Afkar (sic) by al-Hamidi and his Book Tuhfat al-Qulub", *Oriens* 23-24 (1970-71), 286-298.
(4) In 'R': al-Hasan.
(5) In 'H', 'M': the true faith (al-Haniyya). Dr. Abbas Hamdani read it as "al-Haniyya",

ascribing it to al-Qadi Abu Hanifa al-Nu'man (d. 363 AH / 974 AD), the author of the book *Da'a'im al-Islam* and the founder of Ismaili jurisprudence. Dr. Ismail Poonawala read it as "al-Haneefiyya", ascribing it to the "true law" (al-Shar' al-Haneef), which is the more accurate reading.
(6) In 'M', 'R': with them.

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...his death, the Missionary Ibrahim appointed his son, who resembled him in his asceticism and virtue, the noble Missionary Hatim, and established him in the rank of the Authorized Assistant (*Ma'dhun*). In his rank, he was supported by the grand, noble Sheikh, Muhammad bin Tahir al-Harithi. Thus, they assisted him in establishing the noble Da'wa, and they were the two stars of the true Da'wa (1). They both possessed deep insight into the bright Da'wa, the clear path (2), and the guiding proof that leads to the science of truth.
When the term of the noble Missionary Ibrahim [Sheet 6a] came to an end, he appointed his son, the Missionary Hatim, in the presence of the noble ranks (*hudud*) and honorable figures. He passed away [Sheet 5b] on the sixteenth of Sha'ban, in the year five hundred and fifty-seven. The duration of his Da'wa was eleven years, seven months, and six days.
A mention of a selection from the accounts of our master, the Missionary Hatim, may God sanctify his soul.

3. Hatim Mohyiuddin ibn Ibrahim Hamidi

His son, the grand, noble Missionary Hatim bin Ibrahim, took charge of the Da'wa after him in the island of Yemen [Sheet 6a]. He sent messengers to those after him from among those who guide to the path of the clear truth, and clarified the true proof and the manifest proofs regarding the virtue of the executor (*wasi*) Ali and his pure family. He extracted the authentic narrations from the traditionists, clarifying their virtues and making them known.
His writings and compositions are famous [Sheet 7] among seekers, and accessible to questioners and those interested. People recognized his virtue, sermon, and clarification of the evidence. Many groups inclined toward him, and he took possession of (3) the stronghold (4) of Kawkaban (5).

(Footnotes for Page 75):
(1) "So they assisted him... the Da'wa": Not in 'M'.
(2) In 'D': the path.
(3) In 'H': to them.
(4) In 'D': and they possessed.

(5) Kawkaban: A stronghold overlooking the city of Shibam (al-Hujari, *Majmu'*, vol. 1, p. 240; Wilson, *Gazetteer*, 284). See the map.

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When Sultan Ali bin Hatim (1), who was then the ruler of Sana'a and its dependencies from Dhamar (2) [Sheet 6a] and all other regions up to the pass of Bani Surha (3), saw the inclination of the people toward the Missionary (Da'i) Hatim bin the Missionary Ibrahim and their acceptance of him, envy and jealousy entered his heart. He feared for his worldly reign due to the Da'i's rising prominence and popularity, particularly because the Da'i was a man who turned away from the transient world and sought the abundance of the hereafter. Consequently, Sultan Ali bin Hatim turned against him due to the pride and envy that possessed him. He won over [Sheet 7a] the tribes of Hamdan by distributing wealth, gifts, and favors (4), and went to great lengths in opposing the Da'i Hatim. Ahmad bin al-Jubayr al-Hibri (5) turned hypocritical, betrayed his pledges, and caused corruption against the Da'i [Sheet 7a], misleading many of those who were with the Da'i in Kawkaban.

The wars between the Missionary Hatim and Sultan Ali bin Hatim became protracted, and he besieged Kawkaban until [Sheet 6b] the war grew severe and they inclined toward peace. The Da'i Hatim was a highly knowledgeable scholar, and he recognized that the vile Jubayr (6) had only orchestrated this strife to prolong the discord. The Sultan asked him to present Hamdan to him, to appoint him as a commander over the infantry and cavalry, and to grant him what he requested, favoring him until he prevailed, but that did not last for more than an hour. The news of what had been plotted reached the Da'i Hatim, so he left...

(Footnotes for Page 76):

(1) Sultan Ali bin Hatim bin Ahmad bin Imran bin al-Fadl: He ruled after his father over Sana'a from 560/1166 until the entry of the Ayyubids to Yemen in the year 569/1173.

(2) Dhamar: A well-known town in southern Sana'a (al-Hamdani, *Sifat*, 100; al-Hujari, *Majmu'*, 341). See the map.

(3) In 'M', 'R': Naqil bin bin Surha. Naqil Bani Surha: The northern road to Yari; its current name is Naqil Yaslah (al-Hujari, *Majmu'*, 48). See the map.

(4) 'D': the question.

(5) In 'H': and al-Hibri al-Mubrah; in 'M': and al-Jubayr al-Hibri; in 'G': and Ahmad ibn al-Jubayr.

(6) In 'J', 'G': Hasan.

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...from the stronghold (1) he was in. His departure was to the Sheikhs of Hibra (2) from Hamdan in Lu'lu'ah (3) and Ray'an (4). Sultan Ali bin Hatim pursued them with armies, gathering huge crowds against them. He advanced upon them with cavalry and men, and continuous fighting ensued. Then the Sultan

Ali bin Hatim wrote to the Da'i Hatim, rebuking and flattering him, saying: "Show your faith, gather the people of your mission, and do not divide Hamdan, nor incite them to mutual enmity and discord" (5). He included this within a poem.

When the Da'i [Sheet 7a] realized his treachery and deceit, he answered him, refuting his actions and blaming him for what he had committed of wrongdoing and misguidance, stating in the verses: [From the Wafir meter]

There has come to me from Abi Zayd a letter, whose contents are filled with various kinds of censure.
He rebukes me and seeks to deceive me with words, thinking that an intelligent, perceptive man can be fooled (7).
He claims (8) that I am a transgressor against our world, and its seeker; so die of distress, O eyes!
There is no wonder in a interpretation based on our suspicion, for in the accounts (9) my suspicions have been verified (10).
As for the harms of wars (11), there is no shame in them, for the form of war (12) has always been thus.

(Footnotes for Page 77):

(1) In 'H': from.
(2) In 'H', 'M': Hubayra; in 'R': Hubayda. Hibra: A sub-tribe of Yam (al-Hamdani, *al-Iklil*, 10/88).
(3) In 'M': Lulu. Lu'lu'ah: A village and a nearby stronghold to Ray'an (al-Hujari, *Majmu'*, 682; Wilson, *Gazetteer*, 288-289). See the map.
(4) In 'H': Dhari'ah; in 'R': Dirma'a; in 'G': Dhari'an. Ray'an: A village north-west of Sana'a (al-Hamdani, *Sifat*, 157; al-Hujari, *Majmu'*, 376). See the map.
(5) In 'M', 'R': scattering.
(6) In 'M': separated.
(7) In 'H': the intelligent; in 'R': the clever.
(8) In 'D': and he claims.
(9) In 'M': the accounts.
(10) In 'D': my suspicions were verified.
(11) In 'H', 'R': the war; in 'D': the wars.
(12) In 'H': the free.

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Go slowly, do not distance yourself from what you have neared (1), for everyone reaps what they sow [Sheet 9a].
You shall know who suffers the consequences of his transgression (2), and the clear truth shall appear to you (3) without a doubt.
Why have you initiated killing (4) among them (5), when you were expelled by Abu Zayd, so come forward (6)!
And you did not preserve my protection, O you who secretes poison (7), so speak

the truth, for your oath is no true oath.
When the heat of death approaches, it cannot be averted (8) from death by strongholds or fortresses.
[Sheet 7b]
When the Missionary Hatim saw that Hamdan had gathered against him, and he feared (11) their split (12) at his hands, he headed toward Bayt Radam (13) of Bani Shihab (14). He was accompanied by his daughter, traveling secretly under the cover of night. When she was recognized (15) by her family, they received her with great honor (16) and hospitality. They requested the Da'i to prolong his stay with them, but the Da'i declined and asked them...

(Footnotes for Page 78):
(1) In 'H': you neared.
(2) In 'H': the blame.
(3) In 'H': appears.
(4) In 'D': killing.
(5) In 'D': and understand.
(6) alignment; in 'H', 'M': not in 'R'.
(7) In 'D': of the free.
(8) In 'A': you preserved my protection, O you who secretes poison; not in 'R'.
(9) In 'D': protects.
(10) In 'G': against him.
(11) In 'G': and he feared.
(12) Hamdan... their split: Not in 'R'.
(13) In 'R': Rum. Bayt Radam: A village and stronghold south-west of Sana'a, near Jabal 'Aybán (Wilson, *Gazetteer*, 175).
(14) Bani Shihab: A tribe from Kinda and their allies in al-Bustan, a district of Sana'a (al-Hujari, *Majmu'*, 460/118).
(15) In 'H', 'M', 'R': recognized.
(16) In 'G': with excuses.

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...to guide him to Haraz (1). They did so, and he reached a place called al-Shi'af (2), preaching to the people. The people inclined toward him due to his virtue, asceticism, eloquence, and the sweetness of his words. He spread among them (3) the knowledge, virtues, and merits of the Commander of the Faithful Ali bin Abi Talib; he was highly eloquent and possessor of a flawless knowledge. The people hastened toward him [Sheet 9a] from every direction.
He ascended from al-Shi'af (4) to al-Zahra (5) and they surrendered the strongholds (6) to him. His followers from among the people of his mission came to him group after group, until he took possession of [Sheet 9b] al-Zahra (8) and the stronghold of al-Khatib (9), which is [Sheet 8a] among the high, fortified strongholds of Haraz. Then the people of his mission gathered to him (10) there, and they agreed upon

obedience to him. Their leader was Saba bin Yusuf al-Yaburi [Sheet 10a]. He intended (11) to move to the stronghold of Shibam (12) and took control of it (13). There gathered to him horses from Hamdan and from those who were in Haraz among the people of his mission. He conquered Saba bin (14) Yusuf al-Yaburi (15) and the fortress of Lahab, and...

(Footnotes for Page 79):
(1) Haraz: A vast and fertile land south-west of Sana'a, stretching along the Sana'a-al-Hudaydah road; see the map.
(2) In 'H', 'G': al-Shi'af; in 'R': al-Shafaf.
(3) In 'R': read; not in 'H', 'M'.
(4) In 'M', 'R': transparent; in 'H', 'G': al-Shi'af.
(5) In 'H': al-Zahra.
(6) In 'H', 'M': the fortress.
(7) In 'H', 'G': and he intended.
(8) In 'M', 'R': al-Zahra; in 'G': al-Zuhra.
(9) Khatib: A hill in southern Manakhah (I benefited from this note from Hana' Shunay' - may her reward be abundant).
(10) 'D': to him.
(11) In 'R': a small hill; 'D': intended.
(12) Shibam: One of the highest mountains of Haraz, located south of Manakhah, and known as Shibam al-Yaburi; see the map.
(13) Not in 'H', 'M'.
(14) Asba' bin: Not in 'M'.
(15) Lahab: A district of Haraz (al-Hujari, *Majmu'*, 682).

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...Hawdah (1), which is the highest mountain peak in Lahab. Everyone who lived in those regions heard of him and answered his call (2).
Saba bin Yusuf continued to attack the enemies of the Da'i, striking them with disasters, and he was completely obedient to him. Through him, God annihilated the tribe of Hatem and took vengeance upon them. The people of Ya'abir gathered and stood against them to seek revenge, but they were defeated. The Da'i Hatim ordered them to be patient so that they could achieve their objective. They targeted Bani Hakam at their position, which is the peak of 'Alw Yahwaz (3). A fierce battle [Sheet 8b] took place between them, until they entered their place by force, defeating them, killing many, and taking others as captives. Not many of Bani Hakam escaped except a few. They informed (5) the remaining people of 'Alw, and they desisted from their corruption. On that day, the home of Ya'abir was ruined, and God granted victory and fulfillment of goals to His allies (6).
When Saba [Sheet 10a] of Ya'abir stabilized under the authority of the Da'i, his rule became firm. His headquarters was in al-Khatib. He was supported in his affairs by the noble Missionary Muhammad bin Tahir al-Harithi, who lived in every region of the

Yemeni territory (7). He continued to spread the message of the Da'wa in Sindh [Sheet 10b], India, and all parts of Yemen. Under the stronghold of al-Khatib was a large cave [Sheet 11a] where he used to gather the people of his mission, spreading his knowledge and wisdom among them. He has many compositions regarding the correction of the Imamate of the Commander of the Faithful Ali bin Abi Talib...

(Footnotes for Page 80):
(1) In 'H', 'M', 'G': Jumsah.
(2) In 'D': and answered.
You have opened the path, O caller of the pure الطيب
The gates of happiness and victory have closed
Had it not been for you, the strongholds of Jumsah would not have opened
Nor would the iron have submitted to the conqueror and subduer
In 'D': they stood.
(3) Hwazan: A district of Haraz (al-Hujari, *Majmu'*, 760).
(4) In 'M': they besieged them; in 'D': and he besieged them.
(5) In 'H', 'M', 'G': and they informed.
(6) In 'M': the goals.
(7) limits from his limits; 'D': missionaries.

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...the Companions, and regarding many other fields of knowledge.
During his days, the kings of Bani Ayyub—Turan Shah and Taghtekin bin Ayyub [Sheet 9a]—conquered Yemen. Many of the people of Yemen fled to the Da'i in Haraz, as he was steadfast in his doctrine and religion. The noble Missionary (2) Muhammad bin Tahir, who was appointed to the Da'wa in Sana'a, was not affected by what happened of injustice and transgression, until he passed away in the month of Shawwal in the year five hundred and eighty-eight. He held the rank of the noble Authorized Assistant (*al-Ma'dhun al-Fadil*) al-Sajid Ali bin Muhammad bin al-Walid, and he was relied upon in managing the affairs of the people of his mission. Thus, the Authorized Assistant took charge of the Da'wa in Sana'a, and managed the affairs with absolute and upright policy [Sheet 3].
The Da'i traveled to Haraz until he met his son in the fields of knowledge, in which he excelled (4). The grand Da'i said to him: "You must return [Sheet 11a] to your position, and establish yourself to succeed me after the expiration of your days." He tested him (5) [Sheet 9b] and found him well-suited, just as the noble Authorized Assistant Ali bin Muhammad had found him. He appointed him to succeed him, in the presence of the noble ranks and elite allies, until the Da'i Hatim (6) completed his command and fulfilled his lifespan [Sheet 11a].
His death occurred, may God sanctify his soul, in the stronghold of al-Khatib in Haraz on Saturday...

(Footnotes for Page 81):
(1) In 'H': al-Fadil.
(2) In 'D': to the people.
(3) In 'G': even.
(4) In 'D': The Da'i used to travel to Haraz to visit his son Ibrahim bin Ibrahim, and took charge of teaching him until he excelled and became his equal.
(5) In 'R': he lost him.
(6) In 'R' and 'M': Hatim.

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...the sixteenth of Muharram, the first month of the year five hundred and ninety-six. His grave is under the stronghold of al-Khatib in Haraz. The duration of his Da'wa was thirty-eight years and five months. People from both the elite and general public visit his grave, and through it, they attain their desires and goals.

4. Ali Shamsuddin I ibn Hatim Hamidi

After him, our grand master, the Missionary Ali bin the Missionary Hatim bin the Missionary Ibrahim, may God sanctify his soul, took charge of the Da'wa. He managed the affairs of the Da'wa, spreading its teachings to both near and distant regions. He sent out those who would manifest the Da'wa across the lands and guide those seeking the path of truth (1).
However, the people of his mission in Ya'abir (2) and other regions opposed him, and defied his commands. This led them to abandon him and separate from one another, moving away from among them. He then went up to Sana'a, seeking protection through his brothers, managing the Da'wa according to his capacity and power. His Authorized Assistant was the grand, noble Ali bin Muhammad al-Qurashi (3), his companion.
He continued to send his messengers to Ya'abir, warning them of the evil consequences and forbidding them from discord [Sheet 12a], but the reminders did not benefit them, and division occurred among them (4). They became like stray cattle that do not remember the path. Consequently, Sultan Hatim bin Saba al-Yaburi killed them, and his power strengthened in the land of Ya'abir (5), because they had disobeyed their Da'i and broken their oaths (6).
The Missionary Ali (7) remained resident for the Da'wa in Sana'a [Sheet 13a] and its surrounding areas...

(Footnotes for Page 82):

(1) "And guide those seeking the path...": In 'D': and he manages the guidance for those whose command was guided from the people of allegiance to the Family of Muhammad.
(2) In 'M': Ya'abir.
(3) In 'H', 'M', 'R', 'D': al-Qurashi.
(4) "And division occurred...": Not in 'H', 'M'.
(5) In 'G': Ya'abir.
(6) In 'H': their oaths; in 'G': their covenants.
(7) Not in 'M', 'R'.

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...indifferent to the kings of the West (1). Then he went up to the stronghold of Dhumarmar (2) to meet the Sultans of Bani Hatim to inspect their conditions [Sheet 12a]. He stayed with them for a while until illness befell him, so he was carried down to Sana'a.

He passed away in the presence of the noble ranks and elite allies (4), the grand, noble Missionary Ali bin Muhammad bin al-Walid. The grand, noble Missionary Ali bin Hatim passed away on Saturday, the twenty-fifth of Dhu al-Qi'dah, in the year six hundred and five. It was said that the cause of his death was poison, and God knows best (5). His grave is in the city of Sana'a. The duration of his Da'wa was nine years, eleven months, and fifteen (6) days. His title was Shams al-Din (Sun of Religion), and his name was Ali, may God sanctify his soul and grant us his intercession.

5. Ali ibn Muhammad ibn al-Walid

After him, the grand, noble Missionary and the excellent master, our master Ali bin Muhammad bin al-Walid al-Qurashi (7), took charge of the Da'wa. He established the pillars of the Da'wa, serving as its leader, exemplar, and guide. The Sultans and leaders of Hamdan united in obedience to him, and he managed all of them with complete policy [Sheet 11a]. He had with him the Missionary Hatim bin (8) Ibrahim [Sheet 13b] and his son, the Missionary Ali bin Hatim, who possessed great experience and held the sublime rank, which he was most suited for and worthy of.

(Footnotes for Page 83):
(1) In 'M': the West.
(2) Dhumarmar: A stronghold overlooking Shibam, north-east of Sana'a (Wilson, *Gazetteer*, 302-303).
(2) In 'H': inspecting.
(4) In 'G': the devoted.
(5) Not in 'M', 'R'.
(6) "months and fifteen": Not in 'M'.

(7) In 'H', 'M', 'R': al-Qurashi; not in 'G'.
(8) Hatim bin: Not in 'M', 'R'.

...the illness. So he remained in that state, suffering from severe pain and weakness due to the intensity of his illness (1). He was unable to attend the council of his Imam. Thus, he sent a letter to the Imam complaining of what had befallen him, and seeking a prayer from him for a swift recovery through its blessings. The Imam called for [Sheet 14a] an Egyptian jug filled with water, and recited over it words of healing. Then he sent it to him, and blessed him through it (2). When Ibrahim drank it, he was immediately cured from that very hour. He found relief from his grief (3), all of which added to the purity of his inner soul, and increased his certainty and insight.
When he returned (4) to Yemen, he took the jug [Sheet 12a / Line 1] with him. He placed it inside a protective casing to keep it from breaking, and kept it (5) until he arrived at his house and station [Sheet 15a]. He placed it in the most exalted place among his treasures. Never did he test it by a disease at all (6) except that he poured upon the sick (7) the water of the jug, and never did a sick person from the people of compliance, or even from the people of stubbornness and discord (8), drink from it except that the divine decree made it a cure for them. Thus, he received [Sheet 14b] a swift recovery (9). This remained his custom throughout his life until he met his fated end through the passage of time. It was part of his perfection and wisdom that he saw the ground beneath his threshold, and adhered to his primary path. When he fell ill and was at the point of death, someone among his attendants asked him to hand over (10) some of that dust. He refused to give any of it before his death, and neared his end. He then instructed the people of his house to place whatever remained of that dust with him inside his shroud, as a means of clothing him. He commanded this as an ultimate confirmation of his religious adherence, and seeking the safety it secures from the torment of the grave.

(Footnotes for Page 84):
(1) In 'H', 'M', 'R': his illness.
(2) "words... through it": Not in 'M'.
(3) In 'H', 'R': his grief.
(4) In 'H', 'M', 'R': went.
(5) "When he returned... and kept it": Not in 'H'.
(6) "at all": 'M': with water.
(7) "Never did he test... the jug": Not in 'D'.
(8) In 'R': or from; not in 'G'.
(9) In 'H', 'M': a swift cure; 'R': the treatment of his recovery.
(10) In 'G': to hand it to him.

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And regarding his virtue, the Missionary Hatim bin Ibrahim says (1): "As for glory, leadership, asceticism, policy, and embodying the best of morals and giving in the cause of God, as well as performing the duties [Sheet 14a] of the Sharia, and forbidding reprehensible acts, along with purity, piety, chastity, worship, devotion, allegiance, manners, and commendable attributes (2)— none of these are found except in him (3), and no one can be compared (4) to him." And know that if we seek the presence of these traits [Sheet 13b], we will not find them combined in their completeness except in the grand, noble Sheikh Ali bin Muhammad bin al-Walid, may God take him under His protection.

As for the nobility of lineage, he is the most honorable of the people of his time in descent, and the highest of them (7) in merit, the oldest of them in the guiding mission, and the quickest of them to reach pleasant actions [Sheet 11b]. That is because (9) his grandfather Ibrahim bin Abi Salama, due to his precedence and honor, was dispatched by the grand, noble Missionary Ali bin Muhammad al-Sulayhi to the holy, victorious Fatimid presence (10). When he arrived there and stood before the hands of the Imam, he spoke in a manner that fascinated all those present. What an elegant, well-mannered man he was! When he was granted permission to depart, he was given a house that was free for him, and he was tested by...

(Footnotes for Page 85):

(1) Hatim bin Ibrahim al-Hamidi, *Tuhfat al-Qulub*, manuscript, 220 Ms, Institute of Ismaili Studies, London, sheets 136b–137b, look at the introduction.
(2) "and manners... commendable": Not in 'H', 'M', 'D'.
(3) "except in him": Not in 'H'.
(4) Not in 'H'.
(5) 'H': the traits.
(6) 'H', 'M', 'R': so.
(7) In 'M': the highest; 'R': its highest.
(8) 'H': the pleasing.
(9) 'G': that.
(10) The victorious presence: a reference to the Fatimid Imam al-Mustansir billah (d. 487 AH / 1094 AD). The narration in *al-Nuzha* (d) stops at this limit, which indicates that al-Burhanpuri quotes from the primary source.

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...and his loneliness. It is enough for his grandson, the Missionary Ali bin Muhammad, to have this honor from this aspect of lineage, and it is sufficient for him to have what was added to it after him of his excellent and abundant virtues (1).

It was also mentioned, may God sanctify him (2), in some of his words [Sheet 15a] that when he handed over his son Ali to him to educate, refine, and perfect his character, he welcomed him with the best reception, and made him drink from the abundance of his knowledge (3), the flowing stream. When he made him reach perfection like himself, and saw in him all that was beautiful, he asked him (4) about his affair and said: "O our master, indeed your son this has fulfilled the limits of education, and reached the level of the virtuous scholar. He has gathered all [Sheet 16a] characteristics of excellence, and extracted from knowledge what was in my vessel. Furthermore, he possesses a distinct closeness to you by virtue of his absolute devotion (5), which demands that he be at the highest level (7)." This is most appropriate and fitting, due to the words of God Most High regarding things: *{And those of blood relationship are more entitled to inheritance in the decree of Allah}* (Al-Ahzab 6/33) (8).
He continued (9) until he heard [Sheet 15a] his words, and reached through the purity of his intention his objective. What a virtue he excelled in, and he reached the angels in the honor of detail because of it! The angels were at [Sheet 13a] a high merit (10) and ultimate perfection, yet they erred in their objection to God Most High regarding the affair of Adam, as God narrated in His Noble Book when He said: *{And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."}* (Al-Baqarah 2/30); therefore I have added to him the affair of the guiding mission. This is the statement of the Missionary Hatim al-Hamidi.

(Footnotes for Page 86):
(1) 'H': abundant.
(2) "also... sanctify him": Not in 'H'.
(3) 'H', 'M', 'R': his sciences.
(4) 'H', 'M', 'R': asked.
(5) Not in 'H', 'M'.
(6) 'M': the prophecy.
(7) 'G': to be in the rank of highness.
(8) "in the decree of Allah": Not in 'H', 'M', 'R'.
(9) 'G': addition 'he'.
(10) 'G': the virtue.

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...and his clan, [Sheet 16b] and they chose him due to his excellent origin and root.

Muhammad bin Ahmad al-Ahwari (1) had been granted a space in the Da'wa during the time of the Missionary Hatim bin Ibrahim and his son the Missionary Ali bin Hatim, and he manifested obedience to them. Then it became apparent to the Da'i

Ali bin Hatim what he was concealing of deep hostility toward the Da'wa, and his inclination toward extremism. He introduced among the followers of the mission things that cause rancor, and he sought to split the ranks of the trustworthy helpers. The Missionary Ali bin Hatim wanted to erase his name from the Da'wa and alter his path [Sheet 14a], but the Da'i Ali bin Hatim was hasty in his regard, and the matter was not carried out [Sheet 17a] in his command.
When the leadership of the Da'wa passed to the glorious, majestic Missionary Ali bin (2) Muhammad bin al-Walid, this Ahwari headed toward the station of his settlement, showing repentance for what he had committed and seeking forgiveness. The Da'i brought him close and forgave him, leaving him in his position, except for what occurred of the high ranking positions. The Ahwari grew full of rage (4) and rancor, and said: "It is not binding upon you [Sheet 18a] to diminish (5) what I have established, or to oppose me, for someone like me cannot be turned away." The Da'i said to him: "Do not dispute regarding that, nor argue, for in the religion of God I am not careless." Thus, he showed obedience but concealed hypocrisy, and began to cause corruption in the lands. Then he (6) met his end (7) in his settlement in Shiyab (8), where his deficiency appeared and he did not fear God. He claimed that he was more worthy of the Da'wa, and elevated himself to a position where his deeds and words (9) fell short.

(Footnotes for Page 87):
(1) Al-Ahwari: A lineage to a district of Ahwar, east of Abyan (al-Hamdani, *Sifat*, 179).
(2) "Ali bin Hatim... Ali bin": Not in 'M'.
(3) Not in 'H', 'M'; 'f' instead of 'r'; 'q' instead of 'd'.
(4) 'M': the anger.
(5) 'M': diminish; 'G': decrease.
(6) Not in 'H'.
(7) 'G': in.
(8) 'G': companions.
(9) 'H': and assumed.

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...inform me (1) of its equivalent? [Sheet 19a] In what (2) are his commendable traits (3) and likeness?
And also, the Sheikh, the noble Ali bin Muhammad bin Tahir al-Harithi said (4) in a message called al-Bayan (5), wherein he presented arguments and proofs against this lying, slanderous fabricator known as Muhammad bin Ahmad al-Ahwari, saying (6) a poem [From the Mutaqarib meter]:
Do you deny (7) the visual blessings and their proof to mankind?
And do you claim that you are a possessor of knowledge, so by which arts are you a son to that?
Is it in his patience and his great dignity (8)? Or in his mind which is the most perfect

of minds?
Is it in his abundant generosity and vast giving (9)? And his feeding in the barren time (10)?
Is it in his asceticism, piety, and chastity? Or in his kindness toward the guardian? [Sheet 18b]
Is it in his being a devout, humble worshipper (11) who strives against the sons of the Prophet?
Is it in his knowledge of all arts and pleasant speech (11) according to what is transmitted [Sheet 19b]?
And in his elegant composition and production, and his clarification of difficult problems?
Is his conduct among mankind a good one? You have walked in it and have not strayed [Sheet 15b] / ...

(Footnotes for Page 88):
(1) 'H': inform.
(2) 'M', 'R': in.
(3) 'H': traits.
(4) Not in 'G'.
(5) *Risalat al-Bayan wa Madhadat al-Buhtan* by Sultan al-Khattab (Ivanow, *Ismaili Literature*, 61; Poonawala, *Al-Sultan al-Khattab*, Biobibliography, 161–162).
(6) Not in 'G'.
(7) 'H': you deny; 'D': you think.
(8) 'M': the gravity.
(9) 'H': the thick; 'M': the sharpness; 'R': the bridge.
(10) 'G': in the time.
(11) 'H': the worship.

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...So turn away and strip yourself of my religion (1). The argument of the false proof has been refuted.
Do not be a claimant of a rank, for that which you claimed has escaped you (2) in Safar (3).
When that lying, slanderous fabricator from the people of the Da'wa noticed that the people rejected his mission and held him in contempt, he fled from the land. The Missionary (Da'i) settled in Ali bin Muhammad al-Mufatiri, rejecting those of his actions among the people. The Da'i stayed in the field of Al-Yahsib [Sheet 20b] bin Mansur (4), among those who were from the people of the field in al-Haql, Yahsib (5), Dhamar (6), and Siham (7), and what was added to it of regions, such as Mikhláf Ja'far (8), al-Jund (9) and its dependencies (10), the lands of Dhakhar (11), al-Ma'afir (12), Lahj (13), Abayan (14), Zabid, Aden, and their surroundings. He spread his mission and benefited the seeking student. He was more active in traveling across these lands, so he erased her trace, and his memory was hidden (15) due to what

his hands had earned, and his hypocrisy and fabrication appeared, just as God Most High said: *{And Allah is severe in assault and severe in exemplary punishment}* (An-Nisa 4/84) (16).

(Footnotes for Page 89):
(1) "And turn away... my religion": 'H': and turn away from my religion; 'M': and turn away from my opinion; 'R': and turn away from my view.
(2) 'H', 'M': from that; 'D': from that.
(3) 'M': empty.
(4) 'M': Mansur; 'D': Mansur bin Abi al-Futuh.
(5) 'G': in a field called Yahsib. Yahsib: A district in the land of Yarim (al-Hujari, *Majmu'*, 775). See the map.
(6) Dhamar: A famous city southern Sana'a; see the map.
(7) 'H' with 'A': and Siham, not numbered in 'D'.
(8) 'G': bin Ja'far. Mikhláf Ja'far: A southern district (Yaqut, *Mu'jam*, 34/2).
(9) 'H': al-Jund.
(10) al-Jund: A town in northern Taiz; see the map.
(11) 'D': Dhakhar; 'R': Bilad Dhakhar. Dhakhar: A mountain south-west of Taiz (al-Hamdani, *Sifat*, 117; al-Hujari, *Majmu'*, 340).
(12) 'M' with 'R': al-Ma'afir. Land of al-Ma'afir: The southern region located south of Taiz (al-Hamdani, *Sifat*, 117).
(13) In 'R', 'G': Lahj. Lahj: A city northern Aden; see the map.
(14) Abayan: A district eastern Aden (al-Hujari, *Majmu'*, 55).
(15) 'M': the eclipse.
(16) "And Allah...": 'H', 'M', 'R': And for the punishment of the afterlife.

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And the Missionary Ali bin Muhammad [Sheet 16a] was resident in Sana'a, visiting Dhumarmar and al-Arus (1). He assigned our master Ali bin Hanzala to the presence of the noble ranks and elite allies. The death of the second (2) Missionary al-Majiid, our master Ali bin Muhammad bin al-Walid, occurred on the night preceding Sunday, the twenty-seventh of Sha'ban al-Karim [Sheet 19b] in the year six hundred and twelve. His age was nearly ninety (3) years, and he was sound in limbs, composing books, inventing speech, performing worship, teaching, benefit-giving, and the days of his mission were six years, nine months, and thirteen days.

6. Ali ibn Hanzala

After him, the grand, noble Missionary (4) our master Ali bin Hanzala bin Abi Salim al-Mahfuzhi al-Wadi'i took charge of the Da'wa, may God sanctify his soul, in

knowledge (5) and action, and in all its branches [Sheet 21]. He knocked at the door of al-Maluk and reached its position and place, and in his fields [Sheet 16b] / he extracted the hidden secrets of things and recognized them. He also had an active role in the ancient guidance, being among the helpers of the Missionary Hatim bin Ibrahim until his settlement. The grand Missionary Ali bin Muhammad bin al-Walid appointed him to succeed him, and he established the pillars of the Da'wa and its details (7), and made its features clear (7). He was visited by the seekers (8) and those who requested his knowledge and bounty, and they disciplined themselves through his manners. He possessed a well-known knowledge like a flag (9), and a virtue that could not be matched.

(Footnotes for Page 90):
(1) Al-Arus: A stronghold southern Shibam Kawkaban (240–241, Wilson, *Gazetteer*). See the map.
(2) 'M': and death.
(3) 'M', 'R': ninety.
(4) Not in 'H', 'M'.
(5) 'H': al-Alim.
(6) 'M', 'R': علم.
(7) 'M': and clear.
(8) 'H': عليه.
(9) 'D': and al-Hilm.

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...he excels (1) in asceticism, worship, leadership, and policy (2), which cannot be disputed by two people.
His stay was mostly in Sana'a or in Dhumarmar, and Sana'a belonged to the kings (4) of Bani Ayyub, and they held him in high esteem and position (5) due to his absolute knowledge. They showed him ultimate respect and honor (6), and he sent out [Sheet 17a] across the lands [Sheet 21] the callers from among the family of the Prophet, peace be upon them, who manifested the true path, and established the law of Islam [Sheet 20a]. He turned them away from forbidden and reprehensible things, and defended them against errors. Among the people of the Da'wa, there was someone who wanted to cause harm (9) to the people of the city, but he warded off their harm. He was aided in his rule by the existence of the majestic Da'wa (10), and he suppressed the fire of the Zaydi rebellion. He continued [Sheet 22] extracting the absolute truths, and for that purpose, he authored his book titled *Simt al-Haqa'iq* (12).
During his days, a severe battle occurred between the kings in Sana'a, Dhumarmar, and the lands of Yemen...

(Footnotes for Page 91):
(1) 'G': he excels.
(2) 'G': the policy.
(3) 'G': his excellence.
(4) 'G': the kings.
(5) "and Sana'a belonged to the kings...": Not in 'R'.
(6) 'M', 'R': the first.
(7) 'D': the rulers.
(8) 'M', 'R': نفسه.
(9) 'M': who protects their perimeter?; 'D': defends their perimeter.
(10) The majestic Da'wa: a lineage to the Fatimid Imam Abdul-Majid al-Hafiz (d. 544 AH / 1149 AD).
(11) 'H', 'M', 'R': clear.
(12) "until... al-Haqa'iq": 'R': his book titled *Simt al-Haqa'iq wa Diya' al-Hulum*; it is found in *al-Majdu'*, index, 74; Poonawala, 196–197; Ivanow, *Ismaili Literature*, 74.

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...all of it, and he remained during these states managing his mission, seeking assistance in God Most High, being fully dedicated to the Missionary Ahmad bin al-Mubarak bin al-Walid in the Da'wa, helping and supporting him in reforming the affairs (1) of what preceded him, and spreading (2) his knowledge and wisdom. Then the grand, noble Missionary [Sheet 17b] al-Husayn bin the Missionary Ali bin Muhammad bin al-Walid, along with the judge al-Husayn bin Ali bin Hanzala, took charge of his burial on the night preceding Saturday, the twenty-second of Safar, in the year six hundred and sixteen. The duration of his mission was three years, six months, and fifteen days, may God bless us through his intercession.

7. Ahmad ibn Mubarak ibn Muhammad al Walid

After him, the grand, noble Missionary and the unique master, Ahmad bin al-Mubarak [Sheet 22] bin al-Walid al-Anfi (4) al-Qurashi (5), took charge of the Da'wa. He established the bounds in the horizons, and visited the believers from the regions, with the people of the prophetic mission (6) at the place of the secure station.
His settlement was in Sana'a, and he used to excel in the obedience of God and His worship, and he managed the affairs (8) of the people of his mission, and observed the principles of religion [Sheet 21b] with broad effort and verification. His grand uncle, the Authorized Assistant (*Ma'dhun*) al-Husayn bin al-Da'i Ali bin Muhammad bin al-Walid, supported him. He was accompanied by the unique judge Ahmad bin Ali bin Hanzala, and they stood...

(Footnotes for Page 92):
(1) "the affairs...": 'M', 'R': good affairs.
(2) 'G': and spread.
(3) 'R': and he was.
(4) "al-Anfi": in other manuscripts.
(5) 'H', 'M', 'R': al-Qurashi.
(6) 'R': and transfer it; not in 'H', 'M'.
(7) blank in 'H'.
(8) 'H', 'M': in.

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...the Da'wa in Yemen (1), and they raised [Sheet 23] its features, and managed its affairs (2) successfully. They gathered its groups, and sent out to the horizons those whose deeds were pleasing and whose intentions were sincere toward God.

As for the grand, noble Missionary Ahmad bin al-Mubarak bin al-Walid, he did not remain long in his position after being unique in his call, but rather the decree of death overtook him, and he fulfilled his lifespan. He passed away in the presence of the sincere helpers and the trusted believers, who were appointed to succeed his uncle the grand Missionary سيدنا al-Husayn bin al-Da'i Ali bin Muhammad bin al-Walid. His death occurred on Sunday, the twenty-eighth of Sha'ban al-Karim, in the year six hundred and twenty-six. The duration of his mission was ten years, six months, and twenty-three days (3), may God Most High bless him (4) / and sanctify his soul.

The Second Week

8. al-Husayn ibn Ali ibn Muhammad al Walid

After him, his paternal uncle, the grand, noble Missionary al-Husayn bin the Missionary Ali bin Muhammad bin al-Walid took charge of the Da'wa, may God sanctify his soul. He represented the Imam of his time in establishing his mission, and providing benefit to the students and seekers of his knowledge and wisdom. He was a firm practitioner of the features of the true law (5), preserving its obligations and traditions (6), and he was an ocean of knowledge among the leading scholars, and an expert in Islamic law. He was a generous and giving personality, and he settled in [Sheet 22b] Sana'a...

(Footnotes for Page 93):

(1) Not in 'M'.
(2) 'M': connected through them; 'R': connected; 'D': connected to them.
(3) Not in 'H', 'M'.
(4) 'D': seven days.
(5) 'H', 'M': the true.
(6) Not in 'H', 'M'.

...And their scholars used to conquer through proof. Their tongues were silenced, becoming like those who cannot speak, having neither speech nor explanation. He was recognized for his excellence and deeply rooted knowledge (1) by all his contemporaries among [Sheet 24a] the kings of Bani Ghassan, and his authority was absolute (2) within the bounds of his obedience by the grace of his happiness, the Sultans of Bani Hatim, and the leaders of Hamdan.

Then he moved and settled with the Sultans of Bani Hatim in Dhumarmar, while they held him in an esteemed and elevated position. His residence was in Dhumarmar at Dar al-Risha (3) inside the gate of Yaqut (4), to which the people of his mission migrated from every plain and mountain. It was the center of his command, the repository of his knowledge and secrets, and alongside him was the grand Authorized Assistant, the Judge al-Husayn bin Ali bin Hanzala. Through them both, the affairs of the mission were upright, its foundations were strengthened, and it proceeded in the most excellent (5) of states. He recognized that knowledge is better than wealth (6).

The grand Missionary authored the famous book known as *al-Idah wa al-Bayan* (7), and the treatise titled *al-Wahida* (8), then *The Treatise Titled: Doctrine of the Monotheists* (9), and *Clarifier of the Degrees of the Virtuous from the People of* الدين (10). He said...

(Footnotes for Page 96):

(1) In 'H': his trace.
(2) In 'M', 'R': his power.
(3) In 'R': al-Rashid.
(4) "Inside the gate of Yaqut": In 'H', 'M': Dar al-Yaqut.
(5) In 'M': more pleasant; in 'R': good.
(6) The narrative in *al-Nuzha* (d) stops at this limit, which indicates that al-Burhanpuri quotes from the primary source.
(7) *Risalat al-Idah wa al-Bayan fi al-Kashf 'an Masa'il al-Imtihan* (al-Majdu', *Index*, 207; Ivanow, *Ismaili Literature*, 75; Poonawala, *Biobibliography*, 164).
(8) *al-Risala al-Wahida fi Tٹbit Arkan al-Aqida* (al-Majdu', *Index*, 150; Ivanow, *Ismaili Literature*, 75; Poonawala, *Biobibliography*, 164).
(9) Not in 'H'.
(10) *Kitab Aqidat al-Muwahhidin wa Mudhihat Maratib ahl al-Din* (al-Majdu', *Index*, 149–150; Ivanow, *Ismaili Literature*, 75; Poonawala, *Biobibliography*, 164).

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...therein (1): "And my purpose in this treatise was to specify (2) the names (3) of the boundaries of the Island [Sheet 24b] at the time of its composition. A question had been presented by some of the brothers regarding (4) the person deserving the rank of the mission in the Island, who should be placed ahead of all its people, and toward whom affairs should be directed. I answered him that it is the grand Authorized Assistant, the Judge, the most excellent and noble master Ahmad bin al-Da'i Ali bin Hanzala [Sheet 23a]. He is the one to whom I have directed the command of the mission, and I have entrusted him with this task. Let every brother who encounters [Sheet 25a / Line 19b] this treatise from all the brethren know this, and let it be received (5) with hearing and obedience, according to what is demanded by (7) faith." Furthermore, when I selected the blessed child (8), the happy Muhammad bin Mubarak (9) bin al-Walid, I found him (10) to possess a truthful authority, and an understanding of truths. I saw that he deserved to succeed the grand Judge mentioned, so I placed him in the composition of (11) the boundaries of the Island as second to him, and next in religious sequence (12). I granted him permission (13) to traverse all of the Island to take the oath and covenant, and to provide benefit of the truths to its seekers in accordance with (14) their desert. Following him in rank is the master Sheikh, the King Muhammad bin Abi...

(Footnotes for Page 97):
(1) In 'H': May God Most High exalt him; not in 'D'.
(2) In 'M': the designation.
(3) In 'M': the names.
(4) From: min.
(5) In 'H', 'M': to be said; 'R': and let it be said.
(6) Not in 'M'.
(7) In 'R': according to what is required.
(8) In 'R': the child.
(9) In 'H', 'M': Muhammad bin Sa'id bin Ahmad al-Mubarak; in 'R': Muhammad bin Isma'il al-Mubarak; in manuscript 1 and 2 of manuscript 3: Muhammad bin As'ad bin Ahmad al-Mubarak.
(10) In 'M': I found him; 'H': so I found him.
(11) In 'R': order.
(12) In 'G': arrangement.
(13) Not in 'H', 'M'.
(14) "next... in accordance with": Not in 'M'.

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...[Sheet 25b] al-Mas'udi (1), then followed by (2) the Sheikh the King Hatim bin al-Husayn, then followed by the two judges, the two kings, al-Hasan and al-Husayn, sons of the Da'i Ali bin Hanzala, then followed by the Judge the King (3) Muhammad bin Muhalhil, then followed by the Sheikh the King (4) al-Hasan bin Ahmad al-Shaghaderi (5), then followed by the venerable Sheikh al-Walid al-Sa'id (6) Hasan bin Ahmad (7) bin al-Mubarak, then followed by the master Sheikh the King Ali bin As'ad (8) al-Ahwari, then followed by the Ruler the King Abdullah bin Hatim, then followed by the Judge the King [Sheet 20a] Mas'ud bin Muqbil (9), then followed by the Sultan Ali bin Jahfal (10), then followed by the Sultan the King al-Harth (11) bin al-Washah, then followed by the two Sheikhs, the two Kings, Abdul-Al and Abu al-Fadl, sons of al-Hasan al-Muhalli (12), then followed by the Sultan the King Muhammad bin Abbas (13) bin Ali, then followed by the jurist the King al-Husayn bin [Sheet 26a] Mahr (14) al-Hakami (15), then followed by the Sheikh (16) the King Ali bin Muhammad al-Tayyib (17), then followed by [Sheet 24b] the Sheikh the King Salim bin...

(Footnotes for Page 98):
(1) In manuscript 1 and 2: al-Sa'ud.
(2) In 'M': followed by.
(3) Hatim bin al-Husayn... the King: Not in 'G'.
(4) Not in 'M'.
(5) In 'G': al-Shaghaderi; 'R': al-Sanadari; in 'H', 'M': al-Shafaderi.
(6) In 'R': al-Sayyid.
(7) "al-Shaghaderi... Ahmad": Not in 'M'.
(8) In 'R': As'ad.
(9) In 'H': Muqbil.
(10) In 'H': Juhfal; 'M': Jahfal; 'R': Juhfal.
(11) Not in 'H', 'M'.
(12) In 'G': al-Jilli; in 'H', 'M', 'R': al-Muhalli.
(13) Not in 'R'.
(14) In 'H': Mihmir.
(15) "then followed by the jurist... al-Hakami": Not in 'R'.
(16) In 'G': the jurist.
(17) In 'M': al-Tayyib; in manuscript 1 and manuscript 2 of manuscript 3: Muhammad bin Tayyib.

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...al-Husayn al-Abasi (1), then followed by the Sultan the King Ali bin Hawshab al-Alawi (2), then the Sultan the King al-Ghaytham (3) bin Jadha'ah (4), then followed by the literary King Yahya bin Muhammad (5), then followed by the Sultan the King Mansur bin Sulayman al-Sulayhi, then followed by the Sultan Abu al-Ghayth bin As'ad al-Alawi, then followed by the Judge the King Muhammad bin Suhayl (6), then followed by the Sheikh the King Muhammad

bin Ali bin (7) al-Faraj, then followed by the Sheikh the King Sahim (8) bin Ali al-Fasidi (9), then followed by the Sheikh the King Sulayman bin Daghtal (10), then followed by the Sheikh the King Salim bin Abdullah bin Muhammad al-Abasi (11), then followed by Abu Salim bin Yusuf, then followed by the Sheikh the King (12) Abdullah (13) bin Mahdi al-Sulaymani (14), then followed by the Sultan the King Rabi' bin al-Hasan (15) al-Ya'aburi (16), then followed by the Sultan (17) the King [Sheet 20b] Ahmad bin [Sheet 26b] bloody (18) Ahmad bin...

(Footnotes for Page 99):
(1) In 'G': al-Absi; unreadable in 'R'.
(2) "then followed by the Sultan... al-Alawi": Not in 'R'.
(3) Not in 'H', 'R'; 'G': al-Ghaytham bin Ahmad al-Qasim; 'M' with 'G': al-Ghaytham.
(4) In manuscript 2: Jadha'ah.
(5) "then followed by the Sultan... Muhammad": Not in 'G'.
(6) In 'R': Isma'il.
(7) Not in 'G'.
(8) In 'R', 'G': Sahm.
(9) In 'H', 'M': al-Qadi; 'R': Qasim; 'G': al-Qadiri.
(10) "then followed by the Sheikh the King Sulayman bin Daghtal": Not in 'M', 'R'.
(11) In manuscript 1 and manuscript 2 of manuscript 3: al-Absi, then followed by the Sultan the King Abu Bakr bin Abi al-Su'ud.
(12) "Salim bin Abdullah... the King": Not in 'R'.
(13) "Muhammad al-Absi... Abdullah": Not in 'H'.
(14) In 'R': Sulayman; 'G': al-Sulayman; in manuscript 1, 2, and 3: Mahd al-Kamin.
(15) In 'G': al-Husayn.
(16) In 'H' with manuscript 2: al-Ya'aburi; 'G': al-Amiri.
(17) In 'G': the Sheikh the Sultan.
(18) 'G': al-Ya'aburi.

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...the King Ali bin Qays bin Arqam (1) al-Murtama' (2), then followed by the Sultan the King Alwan bin Abdullah al-Ya'aburi, then followed by the Sheikh (3) the King al-Husayn (4) bin al-Mansur bin al-Fadl (5) al-Yami (6), then followed by the Sheikh the King Imran (7) bin Mandi (8) bin Imran al-Yami, ثم يلي السلطان الملك علي بن مظفر اليعبري، ثم يلي الشيخ الملك محمد بن سعيد (9) الأشحي (10)، ثم يلي الشيخ الملك هبة الله الشيخ الملك عمران بن أسعد (12)، ثم يلي الشيخ السلطان الملك مسور [Sheet 25b] (11) بن خالد، ثم يلي بن أحمد بن محمد الخطابي (13)، ثم يلي (14) الشيخ السلطان الملك مسور (15) بن سعيد (16) الصليحي، (15) ثم يلي الشيخ الملك المفضل (17) bin Ali al-Mu'ahidi (18), then followed by the Sheikh [Sheet 27a] Ali bin Ibrahim al-Mu'ahidi, ثم يلي الشيخ الملك المفضل (19)...

(Footnotes for Page 100):
(1) In 'G': Kulayb; manuscript 1 and manuscript 2 of manuscript 3: Kulayn.
(2) In 'M': al-Murtabi'; 'G' with manuscript 2: al-Murtaqi.
(3) In 'G': the Sultan.
(4) In 'R': Hasan.
(5) In 'G': al-Mufaddal.
(6) In 'R': al-Siyahi.
(7) In 'R': al-Hasan bin al-Mansur bin al-Fadl al-Husayn.
(8) In manuscript 1, 2, and 3: Mand.
(9) In 'H', 'M': As'ad.
(10) In 'M': al-Ashja'i; 'G': al-Ashja'; 'H': al-Asma'i.
(11) In 'R': Ahmad bin Muhammad Hibat Allah.
(12) In 'R': Amr bin Ahmad.
(13) In 'R': al-Khattab.
(14) "the Sultan the King... then followed": Not in 'H'.
(15) In 'H', 'M': Mur.
(16) In 'R': al-Mas'ud; 'G': al-Sa'ud; in manuscript 1, 2, and 3: bin Abi Mas'ud.
(17) In 'M': Mufaddal.
(18) In 'G': al-Mu'ahidi.
(19) "al-Mufaddal... the King": Not in 'R'.

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...the King (1) Sa'd bin Durayd (2), then followed by the Sheikh the King Subayh bin Ahmad al-Hibri (3), then followed by the Sheikh Malik al-Hasan bin Ali bin (4) Imran al-Alawi (5).

These are the limits (6) who resisted in the Island of Yemen during the time of [Sheet 21a] this composition. Let it be known that anyone among them who turned away from knowledge, being slow to understand, was merely tolerated in his position because it was his primary place and region. It may cross the mind of some of these mentioned, or others among the general public and believers, a sense of envy toward anyone who is elevated above him, causing him to conceal objection or openly display it [Sheet 27b] against his superior, thus refusing to enter beneath his command and obedience, belittling his state and status. This arises from a lack of insight and a decline of memory, and he does not realize that his objection is an objection (7) against his Imam (7), the Imam of his time. Thus, that becomes the cause of his destruction and demise, and his departure from faith. Let every soul examine itself, and know that its sincerity toward the authority of the boundaries is its means of salvation (9) from the world of pollution and corruption, to be cleansed (10) from the filth of the initial slip through total obedience to them (11) and compliance. Let him review [Sheet 21b] the matter, for what was the cause [Sheet 26b] for the descent of the innovative substances, and what is the reality of the painful slip (12) due to their descent and error (13)? Is that anything except...

(Footnotes for Page 101):
(1) "Ali... the King": Not in 'M'.
(2) In 'R': and Zawa'id; 'G': Dhara'id.
(3) In 'H', 'M': al-Hibri; 'G': al-Yaburi.
(4) Not in 'M', 'G'.
(5) In manuscript 1, 2, and 3: Ali bin Umar bin al-Alawi.
(6) Not in 'M'.
(7) In 'H': بذلك.
(8) In 'M': بواهر.
(9) In manuscript 1, 2, and 3: to save it.
(10) In manuscript 1, 2, and 3: to cleanse it.
(11) In 'H': لهء not in manuscript.
(12) In 'M': the painful.
(13) Followed by a blank space in 'H'.

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...their denial (1) [Sheet 28a] of the precedence of the predecessor, and their boastfulness over their obedience, and abandoning the path of approaching the Exalted Master? It is verified (2) that the ranks of the world of religion are instances of the ranks of the world of intellect. Anyone who denies the boundaries has denied each one of them, for he has denied the spiritual boundaries, and rejected what they possess of honor and virtue. We seek refuge in God from denying the ranks of the boundaries, and from neglecting our duties toward their rights. We ask Him for protection, steadfastness, and assistance to attain the remaining (3) righteous deeds.
During the days of the Missionary, there were numerous wars between the Sultans and the kings among the nobles. In all of this, he remained steadfast in manifesting his mission, spreading his knowledge and wisdom (5) [Sheet 28b] among those who followed him, commanding them to maintain adherence to the law, and executing its established rulings [Sheet 22a], forbidding them from reprehensible acts, turning away from the public in opposition (6) to the worldly life, leaving its affairs entirely (7) to its people, while his followers disciplined themselves through his manners (8). Those among Bani Hatim, Hamdan, and others in (9) the regions and lands, as well as the Authorized Assistants, the grand Judge Ahmad bin al-Da'i Judge Ali bin Hanzala (10), stood alongside him to establish the mission, and in reforming the people (11) of his mission (12), both of them establishing the rules of the Sharia and elevating...

(Footnotes for Page 102):
(1) In 'G': their denial; 'R': that denial.
(2) In 'H', 'M': and it is deserved.
(3) "and assistance... the remaining": 'H': and to attain the remaining; 'M': and to pursue the remaining deeds.

(4) The text returns to quote from *al-Nuzha* (d).
(5) In 'H': and his wisdom; 'G': spreading the science and its wisdom.
(6) In 'D': the confrontation.
(7) In 'M': completely.
(8) In 'H': beginning.
(9) From: min.
(10) In 'H': Hanzala.
(11) In 'H', 'M', 'D': good people.
(12) In 'R': compatible.

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...the pillars of Islam, and clarifying the knowledge of the supreme Imams, until the grand Authorized Assistant [Sheet 27b] Ahmad bin al-Da'i Ali passed away, may God sanctify him, on the fifth day of Rabi' al-Awwal in the year five hundred and ninety-six. His death occurred in the stronghold of Dhumarmar, and his grave is located there. Regarding his passing, his father says in a poem mourning him (1): [From the Kamil meter]

O time (2), you have shortened a span (3) that exceeded the horizon, and you have attained what your enemies desired.
I was struck in my heart through its inner core, and my eyes were filled with darkness, as if your deed was black (4).

[Sheet 22b]

A pillar of the righteous was demolished, and through him every good path followed.
The bright moon was eclipsed, and there was no guidance to be found.
The river of Dhumarmar dried up, and its flow ceased.
The stream became a valley of sorrow, and the tomb there contains Ahmad.
What a mistake time committed when it struck me (5), a strike that caused my soul to perish.
I call him (6) a brother of truth, sincerity, and affection, while a brother shares his grief.
The one who (9) remains shall pass away, while he has departed to the Abode of Bliss eternally.
Without any doubt regarding the resurrection, he has attained a life of renewed comfort.
But parting from a beloved friend is a grief (10), and through it life becomes restricted.
I had hoped he would live, and that after me he would be a guide to succeed me.

(Footnotes for Page 103):
(1) In 'H', 'M': the Missionary al-Husayn bin Ali.
(2) In 'H', 'M', 'R': O world.
(3) In 'D': a span.
(4) In 'R': blacker; the verse is not in 'D'.

(5) In 'H': but me.
(6) In 'R': I say.
(7) A blank space follows in 'H'.
(8) In 'R': cash.
(9) In 'M': so let him enjoy.
(10) In 'H': a hardship; 'D': an affliction.

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...God decreed that his relief be near from his prison, and He granted him thereby a happy ending. May God grant his soul sanctification and clothe it (1) with the robes of eternity [Sheet 30a].

[Sheet 23a]

O sons of Hanzala, be patient, for indeed you shall find the reward of the patient.

In the year six hundred and fifty-six, the Abbasid Caliph al-Musta'sim (2) was killed in Baghdad, and he was the last of the Abbasid caliphs in Baghdad. Their rule was severed, and their dominion ended. The lineage of al-Saffah [Sheet 28b] Abdullah bin Muhammad bin Ali bin Abdullah bin Abbas bin Abd al-Muttalib came to an end after five hundred and twenty-six years and months. Praise be to Him who is unique in sovereignty, and makes the fate of his creation lead to destruction, for every kingdom besides His kingdom shall vanish.

The Missionary was nearby in Dar al-Risha near the Prince Asad al-Din (4), except that Dar al-Risha (5) was inside the gate of Yaqut and outside Dar Asad al-Din, and the people of the mission used to enter to reach the Missionary. [Sheet 30a] Asad al-Din (6) admired what he saw of the Missionary, and the word between his sons and between Hatim [Sheet 23b] in Dhumarmar became discordant, and all who claimed leadership among them rose up. The Missionary separated between them by peace, so they threw away his words (8) behind their backs, and their foolish ones came to him...

(Footnotes for Page 104):

(1) In 'H', 'M': and fulfill it.
(2) In 'G': al-Mu'tasim.
(3) "And it was... from": In 'R': from Abi; 'D': since.
(4) The Prince Asad al-Din Muhammad bin Badr al-Din al-Hasan bin Ali bin Rasul, the nephew of Sultan Nur al-Din Umar bin Ali bin Rasul (d. 647 AH / 1249 AD), the first king of Bani Rasul.
(5) "Dar... al-Risha": Not in 'H', 'M'; unnumbered in 'G': al-Risha.
(6) "outside... Asad al-Din": Not in 'M'.
(7) the Sultan Asad al-Din died in the year 658/1258 in the stronghold of Ta'izz at the hand of his cousin the King al-Muzaffar Yusuf bin Umar bin Ali bin Rasul (d. 694/1294), due to a dispute that occurred between them over the kingdom (al-Khazraji, *al-Uqud al-Lu'lu'iyya*, 1/195).
(8) In 'H': May God Most High exalt his words.

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...maliciously and insulted him and his master Ali bin Sa'id (1). Foolishness continued from their ignoble ones (2) against a noble lady and a valley, and Husayn bin Jahaf (3) turned away from that, preventing and rebuking them (4). He protected them; they were among their excellent figures and their religion until they reached [Sheet 31a] what was between them regarding argumentation, and they neared open warfare. The Missionary departed from among them and moved away with his family and companions, settling (6) in the city of Sana'a, vacating his house in Dhumarmar which he used to inhabit.
Then a war took place between Bani Hatim, and arrows flew (7) between them. Al-Ramim bin Salim bin Ali bin Hatim (8) entered his house to put on his armor, and an arrow struck his neck and killed him. The morning prayer took place while the noble lady (9) was standing in her prayer niche for prayer, and she did not turn away from the niche [Sheet 29a] until she finished her prayers.
Then the Missionary ascended to the stronghold of Dhumarmar to reconcile between Bani Hatim, but they refused reconciliation. Desires entered the hearts of the descendants; we seek refuge in God from these desires and long tongues. Then the Missionary [Sheet 31b] settled in his fortress in Sana'a, which is a place of high status (10). The leaders in (11) the lands recognized his value and elevated his command, and he was supported by his son, the grand Authorized Assistant...

(Footnotes for Page 105):
(1) In 'R': Sa'ud; 'G': Sa'id bin Ali bin Hatim.
(2) Not in 'M'.
(3) In 'M': Ajhaf; 'R': Hijaf; unreadable in 'G'.
(4) In 'G': and rebuking them.
(5) "turned away... his defense": Not in 'G'.
(6) In 'M': made it a home; 'R': moved.
(7) In 'R': flew.
(8) In 'R': al-Ramim bin Ali bin Hatim.
(9) In 'M': the lady.
(10) In 'D': his status.
(11) From: min.

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...our master Ali in the mission, providing benefit to the students from his knowledge and wisdom, and the consensus among those of other doctrines who used to encounter him (1) was that they would yield to their statements when he spoke, and the fabrications of their opponents would be invalidated.

Then the grand Missionary [Sheet 32a] appointed his son, the grand Authorized Assistant, in the presence of the noble ranks and elite allies. The death of the third Missionary al-Husayn occurred, who was steadfast in the command of his mission until God Most High decreed his departure and transfer. His death was on the night preceding Saturday, the twenty-second (2) of Safar, in the year six hundred and sixty-seven. It was a night of rain and thunder, between eclipses of the sun and the moon. His grave is between the graves of the callers in the field of (3) Sana'a (4), and the days of his mission were fifty-nine (5) years, seven months, and twenty-four days.**

9. Ali ibn al-Husayn Ibn Ali Al Walid

After him, his son, our grand master سيدنا (6) Ali bin the Missionary al-Husayn, took charge of the Da'wa, calling to God and His allies, turning away from extremism regarding the family of Muhammad al-Rasul, commanding what is good and forbidding what is evil, maintaining adherence to obligations, following the path of reminders (6). He was a poet (32) who excelled in poetry, obtaining success in the Abode of Afterlife through reward, warning those who persist in sins with punishment, specialized in his recitation (7) of the Quran, commanding the continuation of that from (8) those who obeyed him, beneficial to the seekers of manners...

(Footnotes for Page 106):
(1) In 'H' with 'M': they were; 'D': they neared.
(2) In 'D': the second.
(3) In 'H' with 'M': a field; 'R': hufn.
(4) Field of Sana'a: A district in western Sana'a (al-Razi, *History of the City of Sana'a*, 140, 354).
(5) In 'D': fifty.
(6) In 'M', 'R': with reminders.
(7) In 'M', 'R': simira and hamra; 'G': hamra and samira; 'R': simira and hajira.
(8) In 'H': what.

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...the righteous, unwavering from establishing the truth, and not settling under the rule of the conquerors. He remained in Sana'a for a duration of his days, providing benefit through his knowledge, and maintaining for the people of his mission the rules of the Sharia [Sheet 33a].
The Sultan (1) had for him a high status and position, / [Sheet 25a] and the people of the mission were restricted (2), and through his pleasing character they were distinguished (3), and he was (4) a resident in the path of seeking knowledge,

foremost among his contemporaries. He was a resident in every direction as a guide (4) through their guidance, and a teacher instructing them to perform righteous deeds, establishing among them that which is a duty. They were diligent, fearing no injustice or blame from any opponent, and they possessed protection from God, defending them and their protectees from the rebellious faction.
He was supported in every guidance by his companion, the grand Authorized Assistant al-Husayn (5) bin the Missionary Ali bin Hanzala, and his brothers the judges, the children of the grand Missionary, and all who used to execute that which he gathered from him, performing his commands (6) in small and large matters. He was compassionate toward them, maintaining a gentle care for the young among them (7), and instructive to the elders (8) in the assemblies (9), announcing the command by its establishment in [Sheet 33a] the gatherings; and the Sultan was not opposed to anyone from the people of Islam in his solution, nor did any opponent object to him or contest his command and kingdom. Hamdan was among his supporters and helpers, and served his state in that...

(Footnotes for Page 107):
(1) The Muzaffarid King Yusuf bin Umar bin Ali bin Rasul (d. 694/1294).
(2) In 'H': محدقون; 'M': محدثون; 'R': محدثون; 'G': محدثون.
(3) In 'D': they differ.
(4) Not in 'M', 'R'.
(5) In 'D': al-Hasan.
(6) In 'H': brother.
(7) In 'D': the young.
(8) In 'H', 'M': for the assemblies.
(9) In 'D': the gatherings.

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...the times, and he was close to them, and they were not harmed (1) by an obstacle.
During that time, severe wars and major conflicts occurred between the Sultan the King al-Muzaffar and the Zaydi Imam [Sheet 34a]. The Sultan resolved to move with his children to al-Arus from Sana'a, and said: "If the Sultan descends to the land of Yemen and the strongholds of the nobles, I cannot guarantee your safety in Sana'a," and in that year, the pestilence (3) intensified. The Sheikh As'ad bin Hatim al-Sanjani (4) advised him regarding that, and the judges from the children of the grand Judge Ali bin Hanzala [Sheet 26a] and those present (5) from the elders of the mission agreed upon it.
So the Missionary departed with his children to al-Arus and settled there, and he was received with welcome by Bani Hatim. They placed him in an esteemed position, and chose for him the best residence (6), putting him ahead in all their affairs. He stayed there (7) with his knowledge, and they brought to him their rulings from the rulings of the Sharia, and they recognized them [Sheet 32b] through his high knowledge. He

commanded the cleansing of al-Hasan from the dogs because it was a small hill where the vessels were licked or contaminated (8) by dogs (9), and perhaps it reached (10) the pure location. He spoke in *The Entrance of [Sheet 34b] the Dogs*, rebuking Bani...

(Footnotes for Page 108):
(1) In 'H': to harm them.
(2) That is, the Prince Ali bin al-Husayn bin Ali bin al-Walid. Prince Muhammad bin Hatim bin Ahmad bin Imran bin al-Fadl al-Yami: author of the book *al-Simt al-Ghalث al-Thaman fi Akhbar al-Muluk min al-Ghuzz bi-al-Yaman*; he was among the contemporary supporters of the Muzaffarid King and workers in his service.
(3) "and in that... the pestilence": Not in 'M'.
(4) In 'R': al-Suhani; 'D': al-Suhaymi.
(5) In 'D': his presence.
(6) In 'M': their turn.
(7) In 'M': there.
(8) Not in 'H', 'M', 'R'.
(9) In 'R': the dogs.
(10) In 'H': obtained; 'R': reached.

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...Hatim, in numerous verses: [From the Wafir meter]
Indeed, the courtyard of al-Arus has truly become a place to be protected from dogs. And the filth of dogs has turned (1) its pure water into a mixture containing filth (2). So look toward Qahtan bin Hud (3) and what is above from the high positions [Sheet 35a].
[Sheet 26b]
Restore the condition of your fortress beautifully, based on what I have addressed. And this blame from a friend (5) is a replacement for your turning away from my rebuke.
He stayed in al-Arus, and the grand Judge al-Husayn bin al-Da'i Ali took charge of his security, and relied upon him. The المكاسر, the grand Sheikh As'ad bin Hatim al-Sanjani, was also with him, and they both resided in Sana'a. They were his two representatives, and through them, his mission was upright. The callers in al-Arus gathered to him, and they united in his obedience and agreement (6), and the Prince Muhammad bin Hatim al-Yami was among those who obeyed the mission.
On the night preceding Saturday, the twenty-fifth of Jumada al-Akhira, in the year six hundred and ninety-seven (7), the death of the grand Judge, the Authorized Assistant, al-Husayn bin al-Da'i Ali, occurred, may God bless him. The Missionary took his son Ahmad as a modern guide in the mission, and a close companion (9) in affairs, a helper and supporter, [Sheet 27a] and in his command, he was a firm assistant who satisfied him, and based upon...

(Footnotes for Page 109):
(1) In 'M': turned.
(2) In 'R': grounds; 'G': wide.
(3) In 'H': return; 'G': return.
(4) In 'R': upon; 'G': upon.
(5) In 'R': entering.
(6) In 'G': they gathered and agreed.
(7) In 'D': six.
(8) 'G': took.
(9) 'D': near.

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...religion and the world (1) as an assistant; and in time, nothing remains in its state, and everything in the world leads to demise. Regarding this, the Missionary says: [From the Wafir meter]

The cups of death (1) are bitter in taste, circulating among creation via the palm of a leg (2) / a cupbearer (3).
So whoever is watered by it (4) or is given a drink, its cup shall cause him a split (5).
And if the Generous King provides for (6) Ali, and makes in the hearts the flame of parting [Sheet 36a] burn,
And makes his tears (8) run like a flowing river upon a cheek to renew the tears,
The body does not perish, but a soul has departed gently and ascended to the highest horizons.
The courtyard of holiness has become its garden, neighboring Ahmad, the master of the steeds.
And through death, salvation is attained for every pure soul purified beneath the spheres.
So be patient, O father of Hasan, beautifully, even if the sorrow is severe upon the cheeks (9).
For someone like you (10) is not shaken by the nights, because you have crossed the path of race [Sheet 27b].

The Missionary remained resident in al-Arus, known for his mission (12) and knowledge, and the people of his mission migrated to him from the regions to receive his honor. Then, when the Sultan settled in Sana'a and removed the conflict from the lands, the Missionary descended from the fortress of...

(Footnotes for Page 110):
(1) Not in 'D'.
(2) In 'D': by the palm.
(3) In 'R': a cupbearer.

(4) In 'R': ascends.
(5) In 'M': a split.
(6) Not in 'R'.
(7) In 'H': or; 'D': father.
(8) In 'H': his kingdom.
(9) In 'R': the conflict; 'G': the conflict; the verse is not in 'D'.
(10) In 'D': killing.
(11) In 'G': his soul.
(12) In 'D': known.

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...al-Arus and gathered with his companions (1) in Sana'a. Among them, he was a brilliant scholar in knowledge, famous for that among the people of all doctrines. His value was recognized by the people of the state, and it was a position that could not be ignored. He was deeply revered by them, and his status was elevated [Sheet 36b] alongside his knowledge and asceticism (2), and his memory was spread across the lands. He spent wealth and provided benefit to the seeking student (3) in the acquisition and fulfillment of goals [Sheet 34a], until the decree of God descended upon the servants.

When his death approached and his time drew near, [Sheet 37a] his reliance was upon (4) the grand Authorized Assistant, the most excellent and noble master al-Husayn bin al-Da'i Ali bin Hanzala [Sheet 28a]. He came to him in his station, and succeeded him (5) in fulfilling his tasks, as he had mentioned that during the lifetime of the Missionary, and he took charge of his instruction, from the people of virtue and religion, and knowledge, asceticism, and trust, other than the son of the Judge al-Husayn bin al-Da'i Ali bin Hanzala, whose name was Ali bin al-Husayn. He made him known to those present from among the authorities of the mission (6) after him, and they entered into his presence, and he directed them to follow his preference and glory.

His death occurred, may God bless his soul, on the night preceding Tuesday, the thirteenth of Dhu al-Qi'dah, in the year seven hundred and eighty-six in Sana'a. His grave is located there, and the days of his mission were eighteen years, eight months, and twenty-one days.**

(Footnotes for Page 111):
(1) In 'D': his companions.
(2) In 'M': the increase; 'R': the asceticism.
(3) Not in 'H'.
(4) Not in 'H'.
(5) In 'R': and succeeds him in his position; 'D': and succeeds him.
(6) In 'R': for the mission.

10. Ali ibn al-Husayn ibn Ali Ibn Hanzala

After him, the grand, noble master, our master Ali bin al-Husayn bin the Missionary Ali bin Hanzala bin Abi Salim (1), may God sanctify him, took charge of the Da'wa, calling to God Most High and to the people of the Pure Household, the pure ones and the noble ones (2). He clarified [Sheet 28b] to the guided ones the landmarks of guidance, and executed the rulings and judgments of the Sharia. He spent his nights and days in obedience to God [Sheet 37], Exalted be His name. In knowledge, he was among the prominent scholars, and in virtue and asceticism, no one could match his stride. He was proficient in all [Sheet 38] sciences, especially in the science of astronomy [Sheet 35b] and constellations. Among the skilled (3), the diligent ones (4), and those who excel and reach high stations in this field of knowledge, he was foremost.
He resided in Sana'a, and the people of his mission from various regions would travel to him. Whatever difficult matters of knowledge they faced, they would ask him about, for in his knowledge he was unmatched, and in his virtue he was beyond dispute (5). This was recognized by the people of his mission, both the nomads and urban dwellers, and those possessing arguments among the debaters (6).
Then he left instructions regarding the leadership of his mission after him to the upright, guiding Missionary (7) Ibrahim bin al-Husayn bin (8) the Missionary Ali bin Muhammad bin al-Walid, and he wrote about that to the lands. Then his death occurred in the year six hundred and eighty-six, / [Sheet 29a] on the first day of the month...

(Footnotes for Page 112):
(1) "bin Abi Salim": Not in 'M', 'R'.
(2) Not in 'H', 'M', 'R'.
(3) Not in 'H', 'M', 'R'.
(4) In 'R': the majestic ones.
(5) In 'H': satisfies.
(6) In 'M': and the debate.
(7) Not in 'G'.
(8) "people of his mission... bin": Not in 'H'.

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...of Safar the Blessed. The duration of his mission was three years and two months. He was buried in Sana'a, and his agnomen was Abu al-Husayn (1), may God Most High elevate his sanctity and rank in Eden.

11. Ibrahim ibn al-Husayn Ibn Ali Al Walid

After him, the grand, glorious Missionary (2), our master Ibrahim bin al-Husayn bin the Missionary Ali bin Muhammad bin al-Walid al-Anfi (3) al-Qurashi, may God sanctify his soul (4), took charge of the Da'wa. He managed its organization, preserving its laws, establishing its sciences and landmarks, and guiding his followers. He commanded the preservation of the obligations and traditions of the Sharia, forbidding what is apparent of sin and transgressive actions [Sheet 38b], and spreading his hidden treasures [Sheet 39] across the regions of the Island. He followed the path of the previous missionaries before him in managing it, being secretive (5) in reforming the Da'wa and its people, following an excellent path, and calling [Sheet 36b] to God, Glory be to Him, and to His allies with clear insight. He resided in the stronghold of Afida, and the Sheikh al-Husayn bin Jahaf (5) bin Zayd al-Hatimi, may God's mercy be upon him, had designated the home of al-Anqa' for the people of the mission (6). Then his son Shahwan (7) bin al-Husayn / [Sheet 29b] handed over to them the rest of the strongholds (8) and vacated them, and he resided with his brothers from Bani Hatim in the fortress (9), may God encompass them with His mercy. Thus, the Missionary resided...

(Footnotes for Page 113):
(1) 'H': al-Hasan.
(2) In 'H', 'M', 'R': the solid.
(3) In 'H', 'M', 'G': al-Anfi; not in 'R'.
(4) Following it in 'H': brother of our master Ali bin al-Da'i al-Husayn bin al-Da'i Ali bin Muhammad bin al-Walid, may God Most High elevate his sanctity, al-Anfi al-Qurashi.
(5) In 'H', 'M', 'R', 'D': Jahaf.
(6) (Missing footnote text in manuscript)
'D': for the missionaries.
(7) In 'M': Shahran; 'G': Sahran.
(8) In 'H', 'M', 'R': the strongholds.
(9) Not in 'M'.

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...the most noble, in the home of al-Anqa', along with his nephew, the noble Authorized Assistant Muhammad bin Hatim bin the Missionary al-Husayn, in the house of al-Mas'uda (1). This was the best state for them, their circumstances were pleasant therein, and the people of their mission would reach out to them, flowing from every stream of knowledge, and from the channels of their sciences (2) they would publish and drink.
During the initial days of the grand Missionary, there were numerous wars between the Sultans and kings among the nobles, and between the Zaydi Imam. Ruin befell the lands, fortresses, and villages, accompanied by plunder. Then a period of time passed between them in peace and the extinguishing of the fire of strife. Following

that, fierce fighting returned between them, and some of them triumphed over others. Destruction of the lands and their plunder [Sheet 40] recurred, their trees were cut down, until the country was disrupted [Sheet 39], matters worsened, difficulties intensified, wealth was plundered, and crops and fruits were halted.
The hearts of the people were united in their love for the Missionary (3), and souls yearned toward being near him / [Sheet 30a], particularly all of Hamdan, due to the magnification of his command and that of his father in their hearts, and what they witnessed [Sheet 37] of closeness to them (4) and the attainment of benevolence. This aligns with the transmitted tradition from the Prophet ﷺ: *"Hearts are naturally inclined to love whoever does good to them (5)."* The grand Missionary enjoyed a high status, widespread prestige, and immense reverence among the kings and Sultans. He successfully captured (6) the stronghold of Kawkaban on Friday, the fourth of the month of Dhu al-Qi'dah, in the year seven hundred and twenty-five, during the lifetime of his father, the Missionary...

(Footnotes for Page 114):
(1) 'G': al-Mas'ud.
(2) In 'H', 'M', 'R': their two sciences.
(3) In 'G': to the missionary.
(4) 'G': to him.
(5) *"Hearts are naturally inclined to love whoever does good to them and to hate whoever does evil to them."* This is a weak prophetic tradition (*hadith da'if*) [Ibn Adi, *al-Kamil fi Du'afa al-Rijal*, 2/701; al-Suyuti, *al-Durar al-Muntathira*, 94; al-Hindi, *Kanz al-Ummal*, 16/115].
(6) 'D': and it was surrendered.

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...Ibrahim, which added to his glory and power (1). The Missionary Ali bin the Missionary Ibrahim arranged within it (2) a massive force of cavalry and infantry, and the people feared him in both the rugged and plain terrains. Regarding this, one of the poets stated: [From the Wafir meter]
You took possession of Kawkaban by the command of your Lord, and you subdued the stubborn, so we found rest.
You did not fear (3) any rider for your request, nor did you march toward a war of distress.
Through the good fortune of your father, you attained your desires, and you warded off from us what afflicted us / [Sheet 30b].
For Ibrahim is a son of Hussein among us, a light through which our guidance is recognized.
Our good fortunes met when you came, so it became (4) a misfortune for the enemy, while for us it was safety.
May you never cease to exist, and may your enemies remain a target for deaths, while we enjoy security.

When the Missionary captured the stronghold of Kawkaban, the Zaydi Imam Muhammad bin Mutahhar (6) gathered huge armies, and people came to him from every place. He sought the support of the Zaydi Imam, and gathered (7) those he possessed of soldiers and helpers, saying: "We shall destroy the village of Shibam while the war continues over Kawkaban." A man from Hamdan went to the Missionary Ali after the dawn prayer, while he was in his prayer niche reciting the Quran, and said: "Are you stationary [Sheet 38] in your prayer and recitation while these armies are heading toward you from every place? (8)" He did not answer him except by saying: "The help of the All-Merciful is sufficient." Then the master left, and he...

(Footnotes for Page 115):
(1) In 'H', 'M', 'R': glory.
(2) "In the life of his father... within it": Not in 'M'.
(3) In 'M': you march.
(4) In 'H', 'M', 'R': and it was.
(5) 'D': our number.
(6) In 'H' with 'M': Mutahhar. The Imam al-Mahdi li-Din Allah Muhammad bin Mutahhar (d. 729 AH / 1328 AD): He declared his call to the Imamate in the year 701/1301, and there were many wars between him and the Rasulids (Yahyá bin al-Husayn, *Ghayat al-Amani*, 1/479, 484, 488, 506).
(7) In 'H': fortress; 'G': present.
(8) "from every place": Not in 'M'.

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...inspired fear (1), and he would say: "The Sheikh is from the help of God." The informant was quicker to return than a messenger carrying news (2) who says that he has been met with arrogance between the Zaydi Imam and the nobles, and the children of Hamza, and that they split up from (3) his position (4). The Imam feared discord in Sana'a, so he returned quickly. Thereupon, the Missionary Ali bin Ibrahim went out to Hamdan and said: [Sheet 42] Where are those who spoke mockingly? {Say: "Is it Allah...?"}, did Allah the Almighty fulfill what He promised?

The Missionary Ali bin the Missionary Ibrahim married a woman and settled her in Kawkaban; his wife was the daughter of his paternal uncle, [41] and she resided with his father in Afida (5). He used to stay in Kawkaban and visit the station in his presence at certain times until God the Almighty decreed the death and passing of the Missionary Ibrahim bin the Missionary al-Husayn.

His death occurred after the breaking of dawn on Sunday, the eleventh of Shawwal, in the year seven hundred and twenty-eight (6), and his age neared ninety years, increasing or decreasing slightly (7). The days of his mission were twenty-two (8) years, eight months, and nine days, and his grave is in the stronghold of Afida

12. Muhammad ibn Hatim Ibn Hussain al Walid

After him, his nephew, the noble and knowledgeable master, our master Muhammad bin Hatim bin the Missionary al-Husayn (9), may God sanctify him, took charge of the Da'wa. He managed its organization, clarified its landmarks, and established its foundations.

(Footnotes for Page 116):
(1) 'D': shakes him.
(2) In 'D': knows.
(3) In 'H': in.
(4) In 'H' with 'G': station; 'R': the station.
(5) 'D': and his wife was the daughter of his paternal uncle with his father in Afida.
(6) Not in 'M'.
(7) Not in 'M', 'R'.
(8) 'H': thirty.
(9) 'D': And Hatim bin al-Majid al-Husayn bin Ali bin Muhammad bin al-Walid took charge.

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He revived its ceremonies, establishing the religion, providing guidance for those seeking direction, offering instruction for the students, and defending (1) against the oppressors [Sheet 39]. He was among the foremost in virtue, asceticism, piety, knowledge, and forbearance, reaching a degree that fell short of the pretenders, and from eloquence and articulateness such that the speakers were silenced before him (2).
He resided in the stronghold of Afida [Sheet 43], where the students of knowledge (3) would arrive before him to benefit from knowledge at his hands. He was among the followers who would forbid evil and command good, maintaining the obligations and traditions. He spread his knowledge in secret and in public, and the son of his paternal uncle, the Missionary Ali bin the Missionary Ibrahim, was [Sheet 42] before him supporting him, and striving in the path of God against the stubborn opponents [Sheet 32a], suppressing the fabricators and corruptors. He was known for his prominent generosity and beautiful deeds (5), the aforementioned praiseworthy one. The children of the Missionary master Muhammad bin Hatim—Ali, who was the oldest, and he was among those who performed Hajj with his father (6) and performed Umrah, and Abd al-Muttalib, and al-Abbas—became two missionaries. He died in the month of Jumada al-Awwal (7) and left behind his children: al-Husayn bin Ali, and Abdullah bin Ali, to (8) the master Abdullah bin Ali (9) as missionaries. He said in mourning his son (10) Muhammad in a poem: [From the Basit meter]
Ali has passed away, so my sight has lost him, and my mind was bewildered when my youth passed.

(Footnotes for Page 117):
(1) 'D': agreement.
(2) 'G': what they say; 'D': what happens.
(3) Not in 'H'; 'D': and they love.
(4) 'G': al-Hasan.
(5) "and the beautiful deed": 'H' with 'M', 'R': and virtue.
(6) Hajj with his father: 'M': Hajj with his mother.
(7) Not in 'M'.
(8) 'R': to Allah.
(9) "bin Ali": Not in 'G'.
(10) 'R': his father.
(11) Not in 'G'.

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As for comfort (1), it is what I hope for in my time, until my body is hidden in the dust.
I say when faced with what I encounter of pain, and from the afflictions of sickness and weakness,
For the sciences, whenever a seeker comes to them, from a sound opinion that informs me,
The assemblies of science have become vacant of him, and it is as if Fibonacci is present within them [Sheet 40b].
[Sheet 32b]
And many a problem of science (2) was obscure, yet an understanding possessed of intellect untied it.
And we did not seek to derive (3) a matter, from among the issues except that it would precede me.
And it does not incline toward the path of passion, a path (4), nor does it lead to (5) amusement or filth.
Rather, his ambition was in acquiring knowledge, diligent and occupied in gaining knowledge (6) in time.
I weep for you, O father (7) of the servant (8) of God, the Deity, indeed your separation has pained me and grieved me.
I forget Ali (9), for he is not forgotten (10), and you, when you were like my custom in his purity,
Truth was his adornment, and knowledge his beauty (12), he was never careless of an obligation or custom.
He was throughout the nights continuous in them, performing the supererogatory prayers in secret and in public.

(Footnotes for Page 118):

(1) 'D': the predecessor.
(2) 'M', 'R': in science.
(3) 'D': exit.
(4) 'M': paths.
(5) 'R': nor does it yearn; 'D': nor does it long.
(6) 'D': the reward.
(7) 'R', 'G': Ali.
(8) 'H': Abdullah the Deity.
(9) 'R': upon you.
(10) 'D': I do not forget him nor do I forget anيساً.
(11) 'D': and.
(12) 'D': his bag.

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Were it not for my belief that he has risen to a high station, with those I love most (1) in the highest gardens,
Neighboring the children of al-Zahra and their grandfather, the best of prophets and the guide, Abi al-Hasan / [Sheet 33a],
My grief over what he met of sorrow would have been prolonged, and my grief and distress would have increased (2), and my teeth would have ground (3) [Sheet 41a].
May God sanctify his soul as it ascends, to the place of reality (4), safety, and grace.
The Missionary master Muhammad bin Hatim bin the Missionary Ibrahim took control over Hajar Bani Uthman, which is near the stronghold of Kawkaban. Then the people of al-Hajar came to him seeking intercession, submissive and humble in their requests. The aforementioned master returned them to their fortress in the month of Rabi' al-Awwal in the year seven hundred and twenty-seven (5) and seven hundred.
The Missionary master Ali bin the Missionary Ibrahim remained supporting the son of his paternal uncle, the Missionary master (5) in establishing the Da'wa, standing in the obligation of jihad between his hands and in his service, and the ranks were connected through him (6), all of them scholars, knowledgeable of his virtues.
Then the Missionary master Muhammad bin Hatim specified his nephew, the master (7) Ali bin the Missionary Ibrahim, in the presence of the pure boundaries and the virtuous allies. Then the death of the Missionary master Muhammad bin Hatim occurred on the night preceding Wednesday (8) corresponding to the first of Dhu al-Hijjah, the last month of the year seven hundred and twenty-seven. His mission lasted one year, one month, and twenty-one days (8), and his grave is in the stronghold of Afida, may God sanctify him, and his rank is in Eden.

(Footnotes for Page 119):
(1) 'H': he wins.
(2) Not in 'M'.
(3) "my grief... ground": 'R': and my partial grief.
(4) 'M', 'R': the survival.

(5) 'M': Ibrahim.
(6) 'H': in.
(7) "Ali bin the Missionary": Not in 'G'.
(8) 'D': ten days.

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13. Ali Shams al-Din Ibn Ibrahim Al Walid

After him, his cousin, the Missionary who was cleared (1) of every blemish, our master Ali bin the Missionary Ibrahim bin the Missionary al-Husayn, may God sanctify his high soul, took charge of the Da'wa. He strived against enemies and opponents, and worked to empower the people of his mission wherever they were in (2) the lands. This was because during (3) his time, the leaders and rulers (4) of the followers of his mission from Hamdan and others had their affairs corrupted. It became apparent [Sheet 42] that they were negligent and lackadaisical in striving against their enemies. Thus, he was forced to spend the wealth accumulated by the missionaries before him, expending it on (5) jihad to protect the people of religion and fortify them within the most secure strongholds. He defended the Da'wa, contested, [Sheet 46] strived, fought, faced swords and weapons, protected the mountains, fought (6), spent wealth, gathered men, displayed noble deeds, and strived. His virtue was recognized [Sheet 34a], and poets traveled to him; he rewarded them, and praises came to him from all regions.
Then the Sharifs, the descendants of Yahya bin al-Hasan (7) bin Hamza (8), seized control of Sana'a and its kings. Similarly, the sons of Taj al-Din bin (9) Yahya bin Hamza (10) took possession of Dhumarmar.

(Footnotes for Page 120):
(1) 'A': المبرء.
(2) 'D': from.
(3) Not in 'H', 'M'.
(4) 'A': rulers.
(5) 'H', 'M': and.
(6) "faced... and fought": Not in 'R'; 'H': and met.
(7) 'R': al-Husayn.
(8) The great Prince Imad al-Din Yahya bin Hamza (d. 636 AH / 1238 AD): brother of the Imam al-Mansur billah Abdullah bin Hamza (d. 614 AH / 1217 AD) and the commander of most of his campaigns (Ibn Da'tham, *al-Sira al-Mansuriyya*, 1/43; Yahya bin al-Husayn, *Ghayat al-Amani*, 1/424; Ibn Rasul, *Turfat al-Ashab*, 101).
(9) Not in 'D'.
(10) The Prince Taj al-Din Muhammad bin Ahmad bin Yahya bin Hamza (d. 709 AH / 1309 AD): among the prominent figures of the Sharifs...

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...And wars broke out between them (1) and the grand Missionary. Raids from them against them never ceased, and the plunder in their lands and whatever (2) paths they took continued. The war (3) over Dhumarmar and whoever was inside it became protracted, and it was plundered (4). [Sheet 45] Then, the grand Missionary took possession of the stronghold of Dhumarmar through the hands (5) of Judge al-Rudayni (6). The Missionary advanced to the stronghold of Dhumarmar with a massive and vast army from Hamdan on the twenty-sixth of the month of Rabi' al-Akhir in the year seven hundred and thirty-three.

Thereafter, the grand Missionary took possession of Riqban and Bint Riqban, and these two places are among the notable towns. Then the war (7) between the people of Sana'a and the grand Missionary was alternating back and forth, and raids between them continued sequentially. He then returned to the stronghold of Afida [Sheet 43], accompanied by his cousin, the noble Authorized Assistant (*Ma'dhun*) [Sheet 34b] Abdul-Muttalib bin the Missionary Muhammad bin Hatim. Subsequently, the noble Authorized Assistant Abdul-Muttalib (8) stayed in Hibra (9) and Jusham (10) along with those who joined them. The path of Naqil Dhahban (11) came about, and from behind them [Sheet 47], the rest of Hamdan arrived to join them. Wars took place between them and the Zaydi Imam, alongside the Sharifs who were with him, until the Imam and the Sharifs were defeated.

(Footnotes for Page 121):

(1) 'H', 'M': between him.
(2) Not in 'A'.
(3) 'R', 'A', 'D': the wars.
(4) 'D': and food was plundered.
(5) 'R': hand.
(6) Judge al-Rudayni: among the judges of Bani Imran; it is mentioned in *al-Nuzha* (d) that he mediated with the Sharifs to surrender Dhumarmar to the Da'i in exchange for Kawkaban because it was closer to the areas of Zaydi influence in Bakr and al-Tawila.
(7) 'M': was.
(8) "bin the Missionary... Abdul-Muttalib": Not in 'H', 'M', 'R'.
(9) 'M': Hubayra; 'A': Buhayra.
(10) 'H', 'M', 'A': Jashm. Jashm: from the tribes of Yam (al-Hujari, *Majmu'*, 1/88).
(11) Dhahban: a town north of Sana'a (al-Hamdani, *Sifat*, 219).

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And five hundred men from his army were killed, while none were killed from Hamdan, the companions of the Authorized Assistant Abdul-Muttalib (1), except a few, numbering less than ten (2).
The noble Authorized Assistant returned to the grand Missionary, the grand Missionary Ali bin the Missionary Ibrahim, to the stronghold of Afida, supported (3), victorious, and beloved. Then the grand Missionary stayed for a time in Sana'a, and he was the leader of his companions, his son the Sheikh Hasan (4). There were [Sheet 35a] famous events and recorded raids between them, wherein the two groups clashed, and many men and horsemen were killed. Hasan bin the Missionary [Sheet 35a] exhibited distinct chivalry, enthusiasm, and bravery (5) that were witnessed by the factions. He then returned to his father after his bravery became evident, and his service was established (6), performing what no one else alongside him could achieve.
When the war became protracted for the noble ones, they desired peace, so they answered the grand Missionary regarding that. The people found peace in tranquility (7) and safety. Then the Sultan of Hajj sought the first pilgrimage, so the grand Missionary wrote to his cousin the noble Authorized Assistant Abdul-Muttalib; [Sheet 44] and the Missionary suffered from a pain (9) in his body that did not allow him to travel with him. Thus, the noble Authorized Assistant Abdul-Muttalib marched out eagerly [Sheet 48] to perform his pilgrimage and fulfill his duty, and he was welcomed by the Sultan of the location, who received him with benevolence and kindness.
The departure of the Sultan was in the month of Shawwal of the year seven hundred and forty-three, and...

(Footnotes for Page 122):
(1) Not in 'H', 'M'.
(2) 'A': the ten.
(3) Not in 'H', 'M'.
(4) 'D': the Sheikh al-Husayn bin Ali bin Ibrahim.
(5) 'H', 'M', 'R': from them.
(6) Not in 'A'.
(7) 'M', 'R': safety.
(8) 'D': or some.
(9) 'D': with him.

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...and his loneliness. It was sufficient for his maternal grandson, the Missionary Ali bin Muhammad, to have this lineage as an honor, and it is sufficient for him to have what was added after him of his excellent and abundant virtues (1).
It was also mentioned, may God sanctify him (2), in some of his words [Sheet 15a] that when he handed over his son Ali to him to educate, refine, and perfect his

character, he welcomed him with the best reception, and made him drink from the abundance of his knowledge (3), the flowing stream. When he made him reach perfection like himself, and saw in him all that was beautiful, he asked him (4) about his affair and said: "O our master, indeed your son this has fulfilled the limits of education, and reached the level of the virtuous scholar. He has gathered all [Sheet 16a] characteristics of excellence, and extracted from knowledge what was in my vessel. Furthermore, he possesses a distinct closeness to you by virtue of his absolute devotion (5), which demands that he be at the highest level (7)." This is most appropriate and fitting, due to the words of God Most High regarding things: *{And those of blood relationship are more entitled to inheritance in the decree of Allah}* (Al-Ahzab 6/33) (8).
He continued (9) until he heard [Sheet 15a] his words, and reached through the purity of his intention his objective. What a virtue he excelled in, and he reached the angels in the honor of detail because of it! The angels were at [Sheet 13a] a high merit (10) and ultimate perfection, yet they erred in their objection to God Most High regarding the affair of Adam, as God narrated in His Noble Book when He said: *{And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."}* (Al-Baqarah 2/30); therefore I have added to him the affair of the guiding mission. This is the statement of the Missionary Hatim al-Hamidi.

(Footnotes for Page 123):
(1) 'H': abundant.
(2) "also... sanctify him": Not in 'H'.
(3) 'H', 'M', 'R': his sciences.
(4) 'H', 'M', 'R': asked.
(5) Not in 'H', 'M'.
(6) 'M': the prophecy.
(7) 'G': to be in the rank of highness.
(8) "in the decree of Allah": Not in 'H', 'M', 'R'.
(9) 'G': addition 'he'.
(10) 'G': the virtue.

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Then occurred after that the passing of the Missionary cleared of all deficiency and blemish (1), Ali bin the Missionary Ibrahim bin the Missionary al-Husayn, may God sanctify him, after he established his cousin Abdul-Muttalib bin the Missionary Muhammad bin Hatim al-Husayn in his rank and position, and instructed his son al-Hasan (2) bin the Missionary Ali bin the Missionary Ibrahim to be in his service, to comply with his command, and to follow him in his path.

The transition of the grand Missionary Ali bin the Missionary Ibrahim occurred on Sunday, the eighteenth [Sheet 48] of the month of Rajab the Copious, in the year seven hundred and forty-seven. The duration of his mission [Sheet 36b] was fourteen years, seven months, and eighteen days, and his grave is in the stronghold of Dhumarmar, and his title was Shams al-Din (Sun of Religion), may God sanctify his soul.

14. Abd al-Muttalib Najmudin Ibn Mohammad Al Walid

After him, his cousin's son, our master Abdul-Muttalib bin the Missionary Muhammad bin Hatim bin al-Husayn, may God sanctify his soul (3), took charge of the Da'wa, calling to God and His allies (4), residing to establish the obligations of faith and Islam, making known the permissible and forbidding the forbidden, implementing among the people of the mission the rulings and judgments, commanding good and piety (5) and benevolence, forbidding sin and transgression, clarifying (6) with eloquence and exposition, walking along the path of those who preceded him [Sheet 50] among the callers to the guiding primary foundations (7). [Sheet 46b]

(Footnotes for Page 124):
(1) 'The cleared... and blemish': Not in 'H', 'M'.
(2) With 'D': al-Husayn.
(3) 'bin the Missionary al-Husayn... sanctify him': Not in 'A', 'R'.
(4) Not in 'H', 'M'.
(5) Not in 'H', 'M'.
(6) 'D': clarifying to science.
(7) 'and aggression... primary foundations': Not in 'R'.

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And his residence was in the stronghold of Dhumarmar, accompanied by the noble master, the Sheikh al-Hasan bin Ali bin the Missionary Ibrahim, who was obedient (1) to him, not opposing what his deceased father had instructed. His brother, the grand Missionary al-Abbas bin the Missionary Muhammad bin Hatim, was a sign of his era and the unique one of his time who captured the understanding of his people, clarifying difficult matters with exposition, [Sheet 37a] and remaining steadfast to the clearest evidence and proof. The people of the mission from the regions would come to them, seeking illumination from their brilliant sciences, and learning from the ocean of their hidden wisdom. He was a treasure for the seekers among the students, standing to fulfill what the judges needed from the people of religion, turning away from the transient world, leaving its actions to words and deeds; thus, affairs were organized across all sides, and the mission was upright in

both the present and absent realms, flourishing through the lights of the boundaries and constellations. [Sheet 49]
When the grand Missionary Ali bin the Missionary Ibrahim passed away, the master of Sana'a, the Sharif Ibrahim bin Abdullah (2), intended to launch a war, saying: "The branch that used to strike (3) and hit has withered, and the newcomers are weak in war (4), and no one remains to fill (5) his gap and consolidate his army." At that moment, the grandfather of the grand Missionary, Abdul-Muttalib, girded his sharp sword, and gathered [Sheet 37b] his apparatus for war (51) and fighting. The heroes among men readied themselves, and awe for him was cast into hearts, and they recognized that his effort in jihad was like that of his predecessor before him, so the fears fell away. The Sheikh Hasan bin al-Da'i Ali bin the Missionary Ibrahim, owner of the sword and the tongue, took charge of the command, reinforcing those who aided him in the protected area (6) of the All-Merciful. Thus, the Prince of Sana'a refrained from entering into...

(Footnotes for Page 125):
(1) 'D': obediently.
(2) The Prince Ibrahim bin Abdullah: took control of Sana'a in the year 747 AH / 1346 AD after the death of the Imam al-Mu'ayyad billah, and was expelled from it in the same year (Yahyá bin al-Husayn, *Ghayat al-Amani*, 514 - 515).
(3) A blank space in 'M', 'R', 'A': was striking; unreadable phrase in 'G'.
(4) 'M': the drought.
(5) 'A': blocks it.
(6) Not in 'H', 'M'.

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...complete peace, and affairs settled, and blood was spared from being shed. Thus, the grand Missionary Abdul-Muttalib stood in the most prosperous life, and relied no further on preparing for war and gathering armies.
The Sultan (2) intended to perform Hajj once more, so he wrote to the grand Missionary Abdul-Muttalib requesting his march with him to perform Hajj to the Sacred House of God. This occurred after the death of the grand Missionary Ali bin Ibrahim (3), when his engagement with what had passed to him (4) of the covenant and boundaries, and the abundance of enemies, had intensified. The grand Missionary answered the Sultan with a letter explaining his situation and stating his excuse. The Sultan wrote back to him, blaming and rebuking him, and reciting within his book to him this verse from the words of God Most High: *{O you who have believed, what is [the matter] with you that, when you are told, "Go forth in the cause of Allah," you adhere heavily to the earth? Were you satisfied with the life of this world rather than the Afterlife?}* (At-Tawbah 9/38) to the end of the verse (6).
The Sultan then marched [Sheet 50] for Hajj on the thirteenth of the month of Shawwal (7) in the year seven hundred and fifty-one, within massive gatherings of horses and men, and the patient heroes among the steadfast (8), and many from

[Sheet 52] the treasuries and wealth. He reached Mecca the Honored, performed his pilgrimage, and completed the days of Hajj until his destination was met among the army (9), as if they were locusts when they spread out (10), and the vanguard of the army had arrived...

(Footnotes for Page 126):
(1) 'H': settled; 'A': was secure; 'D': settled.
(2) The Mujahid King Nur al-Din Ali bin Dawud bin Yusuf bin Rasul (d. 764 AH / 1362 AD), the fifth of the Rasulid Sultans.
(3) 'H': after the death of the Missionary Ibrahim.
(4) Not in 'R'.
(5) 'D': his excuse.
(6) *{Are you satisfied with the life of this world rather than the Afterlife? But what is the enjoyment of worldly life compared to the Afterlife except a little.}*
(7) It is mentioned in *al-Uqud al-Lu'lu'iyya* that the Sultan al-Mujahid performed Hajj from Taiz on Sunday, the twenty-fourth of Shawwal (al-Khazraji, *al-Uqud al-Lu'lu'iyya*, 2/76).
(8) 'D': the fields.
(9) 'D': the armies.
(10) 'R': they spread.

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...the Egyptian (1), [Sheet 48b] and their leader was a man named Taz (2) from the Turkish Mamluks. The Egyptians revolted against the Sultan, captured him as a prisoner, took him by force, and plundered all that was with him. They marched with him [Sheet 38b] to Egypt.
When he arrived in Egypt, its Sultan (3) welcomed him in Egypt (4), received him with kindness, gave him clothing that pleased him, and then sent him to Jabal al-Karak (5) in his chains (6). He wrote to the governor (7) of al-Karak to tighten his confinement and place him in prison, and so he did. The ruler of al-Karak (8) followed his command, restricting him (9) such that it nearly led to his destruction (10). He witnessed inside the prison such terrors as terrified him (11), and he did not think he would ever escape from the prison (12) under any circumstance. However, the divine decree facilitated his release from that distress and his return to his kingdom, and that was after the death of Egypt's ruler and the rise of another king in...

(Footnotes for Page 127):

(1) 'A': Egypt.
(2) 'H', 'T', 'M', 'R', 'G': Tar. The Prince Taz bin Abdallah al-Nasiri (d. 763 AH / 1362 AD): He was among the prominent Egyptian princes and supporters of the King al-Salih Salih. Following the removal of the Sultan, Taz was appointed as a deputy over Aleppo (Ibn Taghribirdi, *al-Manhal al-Safi*, 362/6 - 363; al-Safadi, *al-Wafi bi-al-Wafayat*, 16/383 - 384).
(3) The King al-Nasir Hasan bin al-Nasir Muhammad (d. 762 AH / 1361 AD): He took charge of rule in the year 748 AH / 1347 AD at the age of eleven, and was deposed in 752 AH / 1351 AD. He was restored to power in 755 AH / 1357 AD after the deposition of his brother al-Salih Salih; he was killed in the year 762 AH / 1361 AD by his Mamluk Yalbugha al-Umari (*E.I.2*, v. 7, 992-993).
(4) "When... in Egypt": Not in 'M'.
(5) 'G': Karak. Al-Karak: a southern fortress city east of the Dead Sea.
(6) 'A': in his chains.
(7) 'M': ruler.
(8) 'H': al-Karak.
(9) 'And he would leave... him': Not in 'A'.
(10) 'R': to his destruction; 'A': leads to destruction.
(11) 'R': grieved him.
(12) 'H', 'M', 'D': prison.

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...his command (1), and all that he possessed of wealth (2), horses, and other things returned to him (3). He then ordered the release of the people of the prisons completely, and wrote regarding that to his financial officers (4) in the regions. Thus, the companion of the prison released [Sheet 51] the companion of the Sultan, and he escaped [Sheet 53] from the prison, and his entry into Yemen was in the month of Dhu al-Hijjah, the last month of the year seven hundred and fifty-four (7).

The grand Missionary Abdul-Muttalib lived in the best of conditions (8) and the most beautiful of affairs, and the Da'wa flourished through his smile. His brother, the grand Missionary al-Abbas (9) bin the Missionary Muhammad (10), was a deeply knowledgeable ocean in sciences, preserving them, unique in his era in what he contained [Sheet 49b] of what no other person could establish. The scholars would extract from his sea, and study under his guidance, and the gatherings of scholars would benefit from his manners. He was the one who achieved prominence in his island, so his brother the grand Missionary presented him over the people of his mission, and appointed him to succeed him after the completion of his term.
The Sheikh al-Ajal al-Hasan bin al-Da'i Ali bin al-Da'i Ibrahim recognized that, and acknowledged his obedience, and he stood in his service according to his capacity, answering him (11) regarding every request...

(Footnotes for Page 128):

(1) The King al-Salih Salah al-Din Salih (d. 761 AH / 1360 AD): took the reins of power after his brother al-Nasir Hasan until the year 755/1354 when al-Nasir Hasan returned to power (*E.I.2*, v. 8, 986-987).
(2) 'D': from.
(3) 'D': and other.
(4) 'A': his workers.
(5) 'D': from.
(6) 'H': al-Karak.
(7) It is mentioned in *al-Uqu-d al-Lu'lu'iyya* and *al-Aqd al-Thamin* that the return of the Sultan al-Malik al-Mujahid after his imprisonment was in the year 751/1351, and it is correct because the continuous reign of al-Salih Salih in Egypt was during this year (al-Khazraji, *al-Uqud*, 80/2; al-Fasi, *al-Aqd al-Thamin*, 170/6 - 171).
(8) 'D': the states.
(9) 'M': Abbas.
(10) Not in 'M'.
(11) 'M': answers.

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...with a cheerful, rejoicing grandfather, saying: "Excellent indeed is the clothing [Sheet 39b] of the son of the grand Missionary, Muhammad bin Qaim (1) in the Da'wa, which gladdens (2) that and makes it apparent." He commended him for his excellent response, and his two sons, Muhammad and Ibrahim, commended him for his virtue, saying: "We present you (3) and you are the knight of your era. Had it not been for your fulfillment of science and the scholars, and had we not distinguished the brilliant star among the stars [Sheet 54] of the sky, and had not the stars desired to rise to any other position, they would have disintegrated, and you would have fallen (4) to the lowest depth when rising. Thus, your speech entered (5) the false (6) path of their speech, and altered (7) his right mind. Therefore, he remained (8) for you holding tightly (9), and to him belonged [Sheet 52] a renewal of pride, and a virtue that the followers of the mission recognized for the children of al-Abbas bin al-Da'i Muhammad (10) as a grace, and they verified that they would not find (11) in that place anyone more worthy than him.
Then he returned (12) to the grand Missionary Abdul-Muttalib the speech, and he renewed (13) that to al-Hasan (14) bin al-Da'i Ali, when he neared [Sheet 50ĺ] his death and his death approached. He specified his brother the grand Missionary al-Abbas openly and secretly in the presence of the boundaries, and recognized that al-Abbas was more entitled to the Da'wa than any other; thus, from his position, no spot...

(Footnotes for Page 129):
(1) 'G': bin al-Qaim.
(2) 'H': is not.

(3) 'H', 'D': your presentation; 'R': provide.
(4) 'H', 'D': it fell; 'R': you throw.
(5) 'H', 'R': both of them.
(6) Not in 'A'.
(7) 'D': and changed.
(8) 'M': so he remained.
(9) 'H': adhering.
(10) 'H', 'A', 'D': 'Muhammad'; not in 'H'.
(11) 'D': he unties.
(12) 'M': return.
(13) Not in 'H', 'A'.
(14) With 'R': al-Hasan.

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...of wonder (1), and he did not speak regarding it, nor did he answer. Then occurred the death of the grand Missionary Abdul-Muttalib at the time of the sunset prayer, on the night preceding Sunday corresponding to the fourth of the month of Rajab the Copious, from the year seven hundred and sixty-six. The duration of his mission was twenty-eight years, one month, and twenty-eight days, and his grave is in the stronghold of Dhumarmar, and his title was Najm al-Din (Star of Religion), may God sanctify his soul and elevate his rank in Eden.

The Third Week

15. Abbas ibn Muhammad Al Walid

After him, his brother, the grand Missionary (3), the scholar, the elite of the noble callers, our master al-Abbas (4) bin the Missionary Muhammad bin Hatim bin al-Walid, may God sanctify his soul, took charge of the Da'wa. He was the trustworthy, secure one, and he arranged [Sheet 55] its sciences for the learners and seekers, and instructed them in the books of the Sharia. He urged them to be regular in mornings and evenings, and he instructed them in studying the books so that they would recognize the judgments after the conditions of real faith and Islam, and that there would be upon them a single line and order (5), and a legacy (6) of the sciences [Sheet 53] that demonstrates his grace, the height of his capability and status. He was famous for his patience and generosity, a scholar who could not be contested, when he spoke he captured the ears; [Sheet 51a] and if he was asked he answered swiftly, and if a student requested his knowledge he granted it, showing excellence in every field of knowledge, and performing the obligations and traditions.

(Footnotes for Page 130):
(1) 'A': position of wonder; 'R': in his heart; not in 'H'.
(2) Not in 'H', 'M'.
(3) 'H': al-Ajal.
(4) 'A': Abbas.
(5) 'D': and took charge and order.
(6) 'H': rank.
(7) 'M': it flows.

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And he stayed in Dhumarmar in Dar al-Farha (1) for a time, then he saw that those who were in it did not recognize his status, and he found the children of the grand Missionary Hasan bin al-Da'i Ali stubborn (2) in ignorance, unaware of what they were in of grace, lacking to those who arrived (3) [Sheet 41أ] from the choice ones (4) among the call brothers who faced them with harshness and distance (5), so their companionship left them, and they resided in the fortress in Wadi Dhihar (6), a house that his father had built, and it was Dar Kant (7) which was filled with beauty by its decoration (8), the callers al-Abbas and his brother (9) and their rectitude.
And the sons of Hatim, the masters of the gate, submitted to him, and they elevated [Sheet 56] his status (10); so he was with them of high status and place, and he separated himself from (11) the work of the world and its lower concerns, and the people of the mission came to him from every place, and he met them with the greeting of the believers from those who do not perform hospitality, and met them with joy and acceptance completely (12). Thus, anyone who arrived from among the people of his mission, his instruction left from the gate, and he prayed for many of the people, and neared through him one who did not perform anything else; just as it is narrated / [Sheet 54ب] from the Imam...

(Footnotes for Page 131):
(1) 'R': al-Faraj.
(2) 'M': rebellious.
(3) 'D': arrival.
(4) 'D': news.
(5) 'H': the call.
(6) 'H', 'M', 'R': Dhihar; Wadi Dhihar: a valley north-west of Sana'a (al-Hamdani, *Sifat*, 143). See the map.
(7) Not in 'M'.
(8) 'D': its arrangement.
(9) 'G': its beauty.
(10) 'H', 'M': his status.
(11) 'H', 'D': from.
(12) "and met... completely": Not in 'H'.

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...Muhammad al-Baqir (1), peace be upon him, that a man was mentioned to him, and he said: "He violated his cover and committed forbidden things and took light of the obligations until he left the written prayer [Sheet 52b] from his sitting position." He ﷺ said: "Glory be to Allah, if he left the written prayer, that is a great crime. And whoever falls short in anything that Allah has obligated upon him, his action does not rise to Allah, and he does not attain the intercession of Muhammad ﷺ on the Day of Resurrection (3)."

And the Sheikh Hasan (4) bin al-Da'i al-Ajal Ali, along with that, did not connect with him, nor did he abandon his position (5), and he did not ignore him. When he arrived at the stronghold of Afida and met him, and asked his counsel, and took from the wealth what he sought assistance through. His brother al-Da'i [Sheet 57] al-Ajal عبدالله bin Ali bin al-Da'i Muhammad bin Hatim was residing with him in Dar Kan, which they had bought, and they were two callers. To them belonged the administration of the residents, and they were insightful in the sciences, animating their nights with worship and spending their days fasting.

In the year seven hundred and fifty-six, the Sheikh Iz al-Din Ma'd bin Bishr bin Hatim bin al-Da'i al-Husayn bin al-Da'i Ali bin Muhammad bin al-Walid (6) passed away on / [Sheet 142أ] the path of Hajj, and his parents had settled in al-Ajyal (7) from Ma'shar (8), may God bless them. The grand Missionary al-Abbas bin Hatim had appointed them over the people of the mission in Yemen to teach the students...

(Footnotes for Page 132):

(1) The Imam Muhammad al-Baqir bin Ali bin Zayn al-Abidin (d. ~114 AH / 732 AD): the fourth of the Imams according to the ancestral lineage that begins with al-Hasan bin Ali among the Ismailis, but according to the primary Imams, he is the fifth of the Imams, and his rank is higher than the general Imams (Imad al-Din Idris, *Zahr al-Ma'ani*, 181-182, 191).

(2) Not in 'M'.

(3) The prophetic tradition of the Imam Muhammad al-Baqir is not found in *al-Nuzha* (d).

(4) 'G': al-Husayn.

(5) 'H': his code; 'D': his status.

(6) 'H': bin Hatim bin Ali bin al-Walid.

(7) 'D': al-Ajyal; 'A': al-Ajyal.

(8) 'M': Ma'shar.

(9) 'H' with 'R': al-A'izza; 'G': al-Ghur. Al-Ghur: a stronghold in the district of al-Hayma al-Dakhiliyya, north-west of Sana'a (Wilson, *Gazetteer*, 236).

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...and guide the seekers. They were both kings of the Yemeni lands (1) in status, and that was what (2) urged them to separate from their families and positions in those directions, and their children to the day. For the Sheikh Ma'd bin Bishr had poetry and mastery in the sciences, and after them, a letter from al-Khattab bin Ali bin al-Da'i [Sheet 53b] al-Husayn arrived.
Then the grand Missionary, the scholar al-Abbas, advanced the jurist Ali bin Ahmad bin Abi al-Qasim al-Muqri (2) over him, and added to him those directions. This reader was a famous virtue, and he was in the science of syntax (3) and language and others among the sciences [Sheet 58] famous, having a virtue and a truthful intention, performing sciences and righteous deeds. The grand Missionary instructed his brother عبدالله, and the grand Missionary Muhammad bin Hatim to go to the land of Haraz (5), and instructed the grand master Ali bin عبدالله bin Muhammad bin Abi al-Mas'ud (6) al-Shaybani (7) to go to the land of Yam, so everyone among them stabilized where he directed his command, and established the commands of those who arrived before him.
The grand Missionary عبدالله bin Ali took charge of the people of the mission in Haraz and its complete reform, and built the cistern (8) of al-Haq al-Jilli, and built in al-Arr (9) the Zaydi stronghold, and took control of the stronghold...

(Footnotes for Page 133):
(1) 'G': al-Arr; a stronghold overlooking the southern slope of Sana'a (Wilson, *Gazetteer*, 251). See the map.
(2) 'D': al-Masri al-Muqri.
(3) 'R': the stars.
(4) Not in 'M'.
(5) 'D': Hamra.
(6) 'D': al-Su'ud.
(7) 'G': al-Shabami.
(8) 'G': and burhan.
(9) 'H' with 'R': al-Arr; 'G': al-Ghur. Al-Arr: a stronghold in the district of al-Hayma al-Dakhiliyya, north-west of Sana'a (Wilson, *Gazetteer*, 236).

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...of Hamda from Bani Makin and delivered its fortress (1), the station and stronghold of al-Shanasib (2) the protected. He wrote to his uncle, the grand Missionary al-Abbas, by indication, and he rejoiced and was pleased, and recognized that al-Din (3) in the parts of Haraz (4) had cut the mill (5), and the position that was paying (6) from it was warded off. The grand Missionary عبدالله bin Ali secured the people of al-Shanasib (7) the compliant and opponent, and tranquility settled in the lands (8) and the fear quieted.
Then in (54b) the Sheikh al-Ajal Ali al-Shaybani arrived from the land of Yam, and his command reached [54م] the grand Missionary to reside in Haraz, so he arrived at Haraz and built a house /43أ ع/ in the eastern part, the slope of al-Shanasib(9), and

settled by the command of the author in Haraz and gathered the positions. And the grand master عبدالله bin Ali rose to his uncle the grand Missionary سيدنا al-Abbas and stood (10) between his hands supporting his command, so the mission was organized, and its bounds and positions (10) proceeded. And the Sheikh al-Ajal al-Hasan (11) bin al-Da'i Ali al-Hasan (12) had reproached the grand Missionary al-Abbas, so he answered him via his letters and orientations, and the grand Missionary (13)...

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...Ali bin عبدالله al-Shaybani to the land of Yam, and he chose from his view and orientation, so he answered him: "Indeed this matter belongs to me (1), and it is a duty upon you to surrender to me, and leave from your dispersion (2)."
During the initial days of the grand Missionary, there were severe wars and killing between the kings of Yemen and the Sultans. The grand Sheikh al-Hasan bin al-Da'i Ali resided in Dhumarmar and the grand Missionary in the fortress, and people talked much about the negligence of the people of Yam and the grand Missionary in the fortress, and choice statements were made about the negligence of the people of Yam and the grand Missionary in the fortress. Thus, he chose for his son to be in the stronghold of Afida for his safety, and he prepared for him Dar al-Mas'uda (3) in Afida, so it was /ب43 ع/ his transfer (5) to the fortress [57ر]. He resided [60ح] in Dhumarmar and conquered (4) within Dar al-Anqa' (5) in Afida, and his children remained in Dhumarmar. He used to visit Dhumarmar and stay (55م) in Afida, and his children stayed in Afida, and he aligned with that what was presented to his body from pain, so he requested to return to the fortress, and he descended to the fortress where he accustomed his rest, and returned to his home there expecting (7) to receive the command of God Most High until he met his end.
Then he left instructions regarding his son, the master عبدالله bin Ali bin al-Da'i Muhammad, in the presence of the pure borders and the great scholars. Then our master سيدنا al-Abbas bin al-Da'i Muhammad transitioned to the Abode of God's Mercy and Pleasure on Saturday, the eighth of the month of Shawwal al-Mukarram (8) in the year seven hundred and seventy-seven. The duration of his mission was eleven years, three months, and twenty-four days, and his grave is in the tombs beneath the stronghold of Afida.

16. Abdallah Fakhr al-Din Ibn Ali Shams al Din

After him, his brother, the grand, highly knowledgeable master, our master Abdullah bin Ali bin the Missionary Muhammad bin Hatim (1) took charge of the Da'wa. He firmly established its landmarks, strengthened its pillars, removed injustice and grievances [Sheet 61], and attained immense glories and virtues. He compelled every stubborn oppressor (2) to comply, stood after his paternal uncle in performing the mandatory duties, forbade reprehensible and forbidden acts, spread the sciences, caused the flowing fountains of knowledge to gush forth, and established clear arguments to silence the disputants.
When the Missionary al-Abbas passed away, [Sheet 56] the prominent figures (5) of the mission's followers assembled after burying him in his grave. They reminded one another (5) of the mandatory renewal of allegiance to their remaining Missionary following the one who had passed away. Their judge stood among them (6)—who

had been appointed to the judiciary during his lifetime, and was among his trustworthy elite and close circle, namely the Sultan Yusuf bin Ali bin al-Sulayhi. The grand, noble master, al-Hasan bin al-Da'i Ali bin the Missionary Ibrahim, may God sanctify his soul, entered and said to him: "Indeed, God the Almighty has decreed the passing of our master and caller. He has left behind for us his nephew, the grand master (7) Abdullah bin Ali, who is most worthy to succeed him in his position. You must (8) follow this previous path, and renew (8) the allegiance immediately, and we shall follow you afterwards (9)." He answered him...

(Footnotes for Page 136):
(1) In 'D': and fixed.
(2) In 'G': observers.
(3) In 'H', 'M', 'R': the forbidding.
(4) In 'M': his mission.
(5) In 'H', 'R': so they remembered.
(6) "their judge... code": Not in 'M'.
(7) In 'H', 'M', 'R': the most excellent.
(8) In 'G': renewed.
(9) "and you... later": Not in 'R'.

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...with lingering hesitation (1), saying: "Where will you leave me and where will you place my position?" The Sultan Yusuf answered him: "Your position is where your father and grandfather left you, and it remains within your command (2) and evaluation. We are firmly committed to those (3) who preserved the path of the mission, and to him and whoever preceded him of the callers [Sheet 62] we look up as examples, and there is no power nor strength except by God, through obedience to God and obedience to His allies."

They arose as a collective to the Missionary Abdullah, and he granted them their confirmed covenant and pledge. The master al-Hasan turned back to them regarding what they had agreed upon in their contract. The grand Missionary wrote to Haraz, to the grand, excellent master (5) Ali bin عبدالله al-Shaybani, and to the people who migrated from among the followers of his mission, both near and distant. Everyone heard and obeyed, and they acknowledged his virtue without any dispute, hastening collectively to his presence, drinking from the ocean of his knowledge and wisdom. He used to introduce pleasant eloquence in his words, excelling in his preaching, commanding with knowledge [Sheet 45a] and preserving it, urging the abandonment of reprehensible conduct, possessing sublime attributes (4) and distinct grace. He stood to teach knowledge with strength, and established (5) for those arriving a path of beauty and chivalry.

The grand master, Ali bin عبدالله al-Shaybani, arrived at his presence, accompanied by his son al-Husayn bin al-Da'i عبدالله bin (6) Ali. His brilliant intelligence demonstrated

his high rank, and he manifested a level of devotion and asceticism that demanded (7) the elevation of his degree. He progressed in memorizing the sciences with an extreme sharpness of mind and quickness of intellect (8), surpassing his peers and matching them in reaching the summit. He became a close companion (9) [Sheet 63] to Ali al-Shaybani in his travels and nighttime conversations, being a peer who never left his side in his assemblies, extracting gems from the ocean of his knowledge...

(Footnotes for Page 137):
(1) In 'G': heavy.
(2) In 'D': your commands.
(3) From: min.
(4) In 'M': his path.
(5) In 'D': and.
(6) "Abdullah bin": Not in 'M'.
(7) In 'M': demands; 'D': fulfills.
(8) In 'M', 'R': his intellect.
(9) In 'G': companion.

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...to extract its pearls, and to gather from its treasures the finest of its essence.
He recognized in him (1) what fascinated him, and wished to elevate his position, making him the central link of the mission's organization. He consulted regarding that with the grand, noble Missionary, and mentioned to him (2) his excellence which he observed and knew. He said to him (3): "We shall find another to fulfill (4) the establishment [Sheet 58م] of your mission, and to teach [Sheet 60] the students arriving at your presence [Sheet 45ب]. As for you, do you not see these sublime traits that are unique to this person of our era, alongside the eloquence that possesses (5) a fluent tongue? He was chosen among the two foremost in this field." Thereupon, the grand Missionary subjected his son al-Husayn to testing (6) and verification (7). He found him to possess such excellence that no speck of doubt could touch him, so he established him in the mission, elevating him from among his peers to the summit (8). He chose him from among his companions, and recognized him from among the followers of the mission (9) as his successor. He was (10) the focus of the sights of most people, surpassing the master Abi Talib bin (11) [Sheet 64] the grand Missionary Abdul-Muttalib bin al-Da'i Muhammad bin Hatim due to what he possessed of knowledge, virtue, and forbearance. Al-Husayn advanced in the field of competition, and it became clear from his virtue and knowledge that he was the most deserving of merit.

(Footnotes for Page 138):
(1) In 'R': from him; not in 'G'.
(2) Not in 'H', 'M'.
(3) Not in 'H', 'M'.
(4) In 'H', 'M', 'R': فيه.
(5) In 'D': mentions.
(6) In 'G': by choice.
(7) In 'H': the trace.
(8) In 'M': peak.
(9) In 'H', 'M', 'R': his mission.
(10) In 'G': was.
(11) Not in 'R'.

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...In the statement, Hasan was unmatched (1), and completely without peer.
He stood as a strong support for his grand father in establishing the mission, performing his tasks just like him, appearing clearly to anyone who heard [Sheet 46a] of his virtues. He excelled in composition, authoring books, establishing proofs, clarifying paths, and delivering spontaneous speeches (2) with absolute creativity. He was far more eloquent than those who wield the pen. The grand master, Ali bin عبدالله [Sheet 59م] bin Abi al-Mas'ud (3) al-Shaybani, also stood in the position, supporting the grand Missionary, and affairs were organized beautifully for him among the public, and religion appeared clearly without any hidden aspect.
The grand, noble Missionary issued a decree to al-Husayn bin Ali bin Ma'd bin Bishr bin Hatim, sending him to India to reform matters there from among the followers of the mission across non-sequential periods [Sheet 65]. He succeeded in his tasks, managing affairs across those regions beautifully, and wealth reached the Missionary from those sides.
Subsequently, the grand Missionary sent his son al-Husayn to Haraz, and he arrived there accompanied by the master Ali bin عبدالله al-Shaybani. The Missionary rejoiced at his arrival [Sheet 46ب], went out to meet him, honored him, and amplified his value. The mission was organized across those regions, and the grand Missionary stayed at the head of those leading the prayer, while the grand master al-Husayn (5) remained in his presence for months, learning from his knowledge. Following that, he fell ill (6), the grand master...

(Footnotes for Page 139):
(1) In 'M': the excellence; 'G': the virtue.
(2) 'G': the sermon.
(3) In 'D': al-Sa'ud; 'R': Sa'uda; "bin Abi al-Mas'ud": Not in 'M'.
(4) In 'H', 'R': بها.
(5) In 'M', 'R': al-Husayn.
(6) In 'G': he fell ill.

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...al-Shaybani (1) from the illness (2) through which he passed away. His death occurred on Tuesday, the thirteenth of the month of Dhu al-Qi'dah, in the year seven hundred and eighty-eight (3). God the Almighty then decreed the passing of Idris bin Abdullah, the pillar of religion, near his grand father. He was attached to him in the field of virtue and asceticism, being a helper (4) in affairs, taking charge of his service in his presence. Thereupon, his father was struck [Sheet 60م] with extreme grief (4).

The grand, noble Missionary then established his son Abdul-Muttalib Najm al-Din (5) to assemble (6) the armies and wage war against Sana'a, presenting him over Hamdan and those who joined them. He was [Sheet 62] a brave, forward-marching knight who commanded absolute compliance from the soldiers. His brother al-Hasan was a devout, ascetic practitioner [Sheet 66], a scholar who spent his time ahead of others. His father, the grand Missionary, had established him across regions [Sheet 147] of Haraz as we have mentioned. The grand master al-Hasan captured the stronghold of Shibam by the power of God the All-Powerful, securing safety for those within it. It was a firm stronghold for the mission, unyielding to any seeker, protecting the followers (7) that cannot be reached due to any cause. His residence was in the protected area of Shibam, within the month that he conquered it, and he brought out its people from the state of lowliness (8) to that of prominence.

Our master Idris bin al-Da'i al-Hasan, may God sanctify him (9), stated: "He was born in the month of Rajab in the year seven hundred and seventy-six, so my father rejoiced at his birth. Following that, my paternal uncle (10), the grand master al-Husayn bin al-Da'i عبدالله, passed away during the lifetime of his father, and it was said...

(Footnotes for Page 140):

(1) Not in 'M'.
(2) From: min; 'A': the illness.
(3) In 'M': year... and seven hundred; not in 'H'.
(4) "his service... extreme": 'R': in his service.
(5) In 'R': Najm al-Din Abdullah bin Abdullah.
(6) In 'R': to assemble; 'D': to collect.
(7) Not in 'M'.
(8) In 'M': ghada; 'G': ghaza; not in 'R'.
(9) "He stated... sanctify him": Not in 'H'.
(10) In 'R': my paternal uncle; not in 'D'.

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...that his death (1) was caused by poison. He passed away along with his brother Ali bin عبدالله bin al-Da'i al-Abbas, as they had both eaten dates together, whereupon a single illness overcame them, causing their deaths collectively. The passing of al-Husayn was on the night preceding Saturday, the eighth of Rabi' al-Awwal, in the year seven hundred and eighty-seven, which caused widespread weeping and mourning from (2) patience and endurance, the likes of which [Sheet 61] had not been seen before. The women wailed with extreme lamentation (3), and the men shed tears [Sheet 47ب] copiously, exhibiting great patience and endurance. He was older than his brothers, and strived greatly in his independent reasoning. He possessed immense virtue, asceticism, piety, and fluent eloquence [Sheet 63]. His name is well-known and famous (4), and he was a master of his era, a deep diver (5) into the oceans of sciences down to their furthest depths (6).
During that same year, the master Sheikh al-Ajal Abu Talib bin al-Da'i Muhammad bin Hatim Najm al-Din al-Wahaj (7), the tongue of the mission in explanation and argument, passed away, may God sanctify his soul. Al-Hasan (8) bin ali al-Muqri, rhyming the master al-Husayn upon the tongue of (9) his father the grand Missionary عبدالله bin Ali, stated in a poem: [From the Basit meter]
Today I sheathed (10) my sharp sword, alas for my grief! Indeed, I face my enemies completely without number.

(Footnotes for Page 141):
(1) In 'G': his era.
(2) In 'H', 'M': via; 'D': upon.
(3) In 'D': the griefs.
(4) In 'R': well-known; 'D': famous.
(5) In 'H', 'M', 'D': the diver; 'R': the deep diver; 'G': the diver.
(6) In 'H', 'M': its depths.
(7) In 'G': al-Wahhab.
(8) In 'D': al-Faqih al-Husayn.
(9) Not in 'G'.
(10) In 'H', 'M': I sheathed.

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The core of my tragedy is a treasure (1) that I stored away, but when my hands lost it, it turned to ash (2).
O support (5) upon whom I relied, and my pillar (6) upon whom I depended,
And my close friend, you have left me isolated, and I say no word except weeping over my tragedy.
What flows from my eyes is like blood (4), and my soul has expired (7) due to the intensity of grief (8) and sorrow.
And what (10) I have left behind of your home has become isolated (11), and I have spent my time oppressed and restricted [Sheet 68].

[Sheet 148]
When the grand master al-Ajal al-Husayn passed away, his father, the grand Missionary, stood firm in his position, delegating his affairs after his passing to him, and he was among (12) the prominent figures who had no match in their field, and excelled in knowledge beyond his era.
The master arrived from Haraz to his father, accompanied by his children (14) and our grandmother (14), and we were children then. He settled with his father in al-Mas'uda (15) inside the stronghold of Dhumarmar, staying there for days, and establishing...

(Footnotes for Page 142):
(1) In 'D': a support.
(2) In 'D': I stored.
(3) In 'H': it turned small; 'R': it turned to ash.
(4) In 'M': my support and dependency.
(5) In 'H', 'M', 'R': I built.
(6) In 'R': turned.
(7) In 'H', 'M', 'R': expired.
(8) In 'G': distress.
(9) In 'M': grief.
(10) In 'G': and what.
(11) "turned isolated": Not in 'R'.
(12) In 'M', 'R': from.
(13) In 'M': glorious.
(14) "his children with... and our grandmother": Not in 'H', 'M'.
(15) In 'H' with 'M': al-Mas'uda; 'R': al-Su'ud.

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...the mission clearly, demonstrating the truth in faith and Islam. He was a strong support for his brother Abdul-Muttalib, standing firm against enemies. They both performed (1) their service perfectly (2), confirming their obedience and dedication, executing what God the Almighty commanded them to perform (3) of jihad, and defending the perimeter of his mission against any aggressor.
Subsequently, the grand Missionary fell ill with a severe sickness, and his illness worsened, while the Missionary Hasan bin al-Da'i عبدالله [Sheet 48b] remained during that period weak (4) from the impact of what had afflicted him of the sickness, and nobody among mankind except the Sheikh al-Ajal Ali bin al-Da'i Muhammad bin Hatim (5) feared for his life. He was a virtuous man, complete in his faith, unceasing in his certainty, deeply occupied (6) with studying the conditions of regions and lands.
Thereupon, by the preordained decree of God, the death of the grand Missionary Abdullah bin Ali occurred on Wednesday morning, the ninth of the month of Ramadan the Honored, in the year seven hundred and eighty-eight. His life lasted

eighty-eight years, and his leadership over the mission lasted thirty-three years and months. He was buried in the stronghold of Dhumarmar (9), having a complete intellect, fulfilling the written obligations with all completeness, and teaching knowledge to the students (10).

(Footnotes for Page 143):
(1) In 'H', 'D': took charge of what...
(2) In 'M': standing.
(3) In 'H': regarding.
(4) In 'M': weak; 'R': became weak.
(5) In 'H', 'M', 'R': Ali bin al-Da'i Abdul-Muttalib bin al-Da'i Muhammad bin Hatim.
(6) In 'R': works.
(7) In 'M': the citizen places.
(8) In 'D': broad.
(9) In 'H': fortress of Dhumarmar.
(10) In 'D': and clarifying to the learners.

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...regarding the hidden aspects of its questions. The duration (2) of his illness, which was the cause of his passing, lasted for a month, and his title was Fakhr al-Din (Pride of Religion), may God sanctify his soul in the highest heavens.

17. Hasan Badr al-Din I Ibn Abdallah Fakhr al-Din

After him, his son, the most excellent master (3), the scholar of the world, our master al-Hasan (4) bin our master Abdullah bin ali bin Hatim, took charge of the Da'wa. He clarified its features, guided to faith and Islam, made clear the permissible and forbidden, forbade wrong and forbidden conduct, commanded good deeds across the regions of the Island, poured benefits upon mankind, and strived in the path of God. He strived perfectly (6), and expanded his benevolence and generosity, giving to the needy and conforming with age; he brought near his companion (7) and cleared him (8) of his faults, accepting with praise his gratitude. No one ever held back (10) what his hands possessed from giving, replying with generosity to adversity, and he was a teacher to his children (11), the star of religion...

(Footnotes for Page 144):

(1) Not in 'H', 'M', 'R'.
(2) Not in 'R', 'A'.
(3) Not in 'M'.
(4) In 'H': al-Husayn.
(5) In 'H', 'M', 'R': near.
(6) In 'R': by choice.
(7) "Benevolence... companion": Not in 'R'.
(8) In 'M': cleanses; 'A': purifies.
(9) In 'R': and weighs.
(10) In 'M': stored.
(11) In 'H', 'M': the assistant master.

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...Abdul-Muttalib bin the Missionary Abdullah bin Ali, filling him with pride and turning him into a support for the supreme guiding mission, which is a noble rank unmatched by any other (1), and a prominent pillar in worship and purity.
Then death overtook him, and his life was cut short. His passing was on Friday morning, the fifteenth of the month of Safar, in the year eight hundred and twelve (2), and his grave is in the city of Taiz. His brother Muhammad bin Idris bin al-Da'i عبدالله (3) and others wept for him, concealing his death until his followers from among the children of the Missionary al-Hasan bin al-Da'i [Sheet 50a] Abdullah had arrived. They feared the public out of alarm (4), and they neared being wiped out from life, especially in the lands of Hamdan, due to what was happening to them from calamities and hardships from the events.
When the noble Authorized Assistant (*Ma'dhun*), Najm al-Din (5) Ali bin al-Da'i Abdullah, passed away, may God sanctify his soul, his nephew Muhammad bin Idris bin al-Da'i Abdullah sent to his presence, and dispatched to him (5) from among the choice figures of his commanders and close circle, so the master al-Hasan responded, and selected from the horses what he chose, and added to him from the weapons and victory. He reached the stronghold, met Hamdan, and arrived at his lineage (8) within a massive gathering of horses...

(Footnotes for Page 145):
(1) In 'G': the noble.
(2) In 'M': year 801; and eight hundred.
(3) In 'H', 'M': Idris bin al-Da'i al-Hasan bin Abdullah.
(4) From: min.
(5) The Malik al-Nasir Ahmad bin Ismail bin al-Abbas (d. 827 AH / 1423 AD), from the Rasulid Sultans; he had an excellent relationship with the Ismaili callers (Yahyá bin al-Husayn, *Ghayat al-Amani*, 2/566).
(6) In 'M': his command and device.
(6) In 'G': what he targets from them.
(8) In 'H': his presence; 'R': his presence.

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...and horsemen, and assembled with his paternal uncle, the Prince (1) Idris bin عبدالله al-Ashraf, and they gave what / [Sheet 50ب] satisfied them and found among them absolute agreement.

His paternal uncle, the grand Missionary, found him to match his opinion and expectation regarding deep immersion (2) in knowledge in every art that he studied, and he recognized that he possessed a vast capability after taking charge of his education, so he sought assistance through the Missionary master, and relied upon him in all his affairs. He trusted him, [Sheet 67] poured into him the command of the mission, and elevated him from his ranks to the highest point [Sheet 72]. He made him a teacher to the followers, and established his position ahead of all the Authorized Assistants, creating a guiding successor for him. He affirmed (3) his task (4) by commanding the grand Sharia, and created for him across the practices of the mission a tradition, within [Sheet 66م] the last ten days of the month of Dhu al-Qi'dah in the year eight hundred and eighteen.

As for the master Idris bin al-Da'i عبدالله, he spent his wealth (5) seeking the pleasure of God, expending it on performing what his predecessors had established of the mission, and aiding the general public of the mission. He strived to clean the souls, and strived to seek the pleasure of the Exalted Lord. His days were among the best of days, and his cities were among the happiest of regions, proceeding in full elevation (5), flourishing to establish the religion smoothly, satisfying the One (6) Creator.

The grand Missionary ordered his brother Ahmad bin al-Da'i عبدالله to go to Haraz in the year mentioned, at the age of eighty-eight years, so he reformed the land, established the boundaries, and shed the tears...

(Footnotes for Page 146):

(1) In 'A': the prince.
(2) In 'H', 'M', 'R': the deep immersion; 'D': the trade.
(3) In 'M': confirmed.
(4) In 'D': in the rise; 'R': the rise.
(5) In 'R': severe; 'D': severe.
(6) Not in 'M', 'R': the All-Merciful.

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...of corruption. From his childhood [Sheet 73], he had reached the summit of manhood, and added before his speech all completeness, being a fluent, eloquent speaker, a devout, ascetic practitioner from his youth. Thus, his brother the grand Missionary established him when the previous choice one passed away; for when his brother Ahmad bin [Sheet 68] the Missionary عبدالله

passed away in the month of Muharram, the first month of the year eight hundred and fifty-one (2), and his life lasted eighty-two years, and his mission lasted twelve years, his nass had broken (3) after his passing, then he sent him to Haraz, and he resided in the Shariqa under the Shanasib (3) for a duration [Sheet 67م] of days, then he moved from them and settled in the stronghold of Shibam.

He resided (4) in the stronghold of Shibam, and the master Asad al-Din bin Idris was in Haraz, so he stayed in Haraz for a few days until his death approached, and he descended by the command of God Most High, passing away on the night preceding Saturday morning, corresponding to the fourth of the month of Rabi' al-Awwal (5), from the year eight hundred and forty-six, in the Shariqa (6) across actions of the mission, and his grave is in the Shariqa. He was, may God sanctify his soul, a strong support for the mission, and a helper (7). He was a youth dedicated to the mission, completely unacquired, and he is al-Hasan al-Mani'a (7) which cannot be reached by any cause. His settlement was in the protected area of Shibam, in the month that he conquered it, and he brought out its people from lowliness (8) to prominence.

Then he stood after his death and passing, the grand, noble master al-Hasan bin al-Da'i عبدالله, until the first of the month of Shawwal, and he was pouring out benevolence (9) to the enemy...

(Footnotes for Page 147):

(1) In 'A': his brother.
(2) Not in 'H', 'M', 'D'.
(3) In 'M': the Shanasib.
(4) "stronghold of Shibam... and he resided": Not in 'M'.
(5) In 'D': twenty.
(6) In 'H', 'M': the Shadiqa.
(7) In 'M': support.
(8) In 'H': its equivalent.
(9) In 'D': and yes.

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...and the friend, the near and distant; and the days with him were flourishing, and benefits flowed to whoever sought refuge in his protection, and the nights of distress (1) became radiant with him (2), easing his path through beautiful administration of every difficult matter. His days were filled with the joy of the orphans, and his standing for the mission of God's allies was absolute goodness, as he was among the prominent scholars in virtue, and his worship was famous among [Sheet 69] mankind. He revived his nights with standing, and spent his days fasting, and his generosity [Sheet 68م] fell short of the noble ones, and testimony to his virtue was widespread upon the tongues of both the elite and general public.

When he completed his fasting of the month of Ramadan and the Eid al-Fitr drew near, sickness entered upon him [Sheet 52ب] and it was a sickness that shook him. He had instructed and confirmed that his brother, the grand, noble master Shams al-Din Ali bin al-Da'i عبدالله, should stand in his position, and succeed him after the completion of his days. The grand master Idris, may God sanctify him (3), stated: "He assigned me to perform [75ح] his service, and appointed me to his place in establishing his mission, and succeeding him after the expiration of his term."
Then occurred the passing of my father, the grand Missionary al-Hasan, on Saturday night (4), the sixth of the month of Shawwal, from the year mentioned, eight hundred and twenty-one. I prayed over him, and his grave (5) was located in a house by the side of (6) the Ancient Mosque (7), the mosque of the Sultan Ali bin Hatim in Dhumarmar, and the days of his mission were twelve years, seven months, and twenty-seven days, and his title was Badr al-Din (Full Moon of Religion), may God sanctify his high soul.

(Footnotes for Page 148):
(1) In 'M': the distresses.
(2) "and the nights... radiant": Not in 'R'.
(3) "stated... sanctify him": Not in 'D'.
(4) Not in 'M'.
(5) In 'G': and his grave.
(6) In 'D': clearly.
(7) In 'M', 'D': the foremost feet.

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18. Ali Shams al-Din II Ibn Abdallah Fakhr al-Din

After him, his brother, the grand, noble master Ali bin al-Da'i عبدالله bin Ali, may God sanctify his high soul, took charge of the Da'wa in Haraz the Protected, residing in the stronghold of Shibam. When the news of his brother's passing arrived, he rose promptly, being a quick executor, and marched with a group path by night (1), and accelerated his journey from its other path (2) by night, traveling with his companions, reaching the gate of Dhumarmar al-Asfal at the time of the sunset prayer on that day. He possessed a high aspiration and strong power [Sheet 69م], displaying the vigor of youth, and perfection in intellect, virtue, and manners, and that was on Monday evening [Sheet 70] from the grave (4) of his brother the grand master al-Hasan bin al-Da'i عبدالله.
The grand master Idris, may God sanctify his soul (5), stated: "When his letter arrived to the King al-Nasir [Sheet 76], informing him of what had transpired of the passing of my father, the king showed grief over that, and stated: 'Which supporting friend (6) has passed away!' And he stated to Ibrahim (7) bin عبدالله bin Muhammad: 'The master al-Hasan bin عبدالله, owner of the garment, has passed away, and time does not allow for his equivalent, / [Sheet 53ب] and the mountain has collapsed (8) after him, and the enemy has expanded his greed after losing him.'"

Following that, God the Almighty decreed after a while the passing of his full brother, Husam al-Din al-Husayn (9) bin al-Da'i al-Hasan, and he passed away in the month of Ramadan in the year eight hundred and twenty-three (10); may God encompass him with His mercy.

(Footnotes for Page 149):
(1) In 'R': al-Sibha; 'G': al-Shab'a. Al-Shab'a: a pass in Haraz between Hajar Ibn Mahdi from al-Hayma and between Manakhah (al-Hujari, *Majmu'*, 446; al-Hamdani, *Sifat*, 211).
(2) In 'M': to its end.
(3) In 'D': of.
(4) In 'D': قبران.
(5) "stated... sanctify him": Not in 'D'.
(6) In 'M': to a supporter.
(7) In 'M': Ibrahim.
(8) In 'D': the horses.
(9) Not in 'G'.
(10) In 'M': three hundred.

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...He was an unmatched horseman, brave when clashing (1), quick-witted, and an eloquent, spontaneous orator who was renowned for his immense generosity (2). He possessed a noble character and strong determination, and was deeply dedicated to knowledge. His passing occurred in Taiz (3), may God sanctify his soul. Regarding his passing, I say [From the Kamil meter]:
A cornerstone of ours has been brought down by the decree of death, and the paths of the fated decree have taken him away (4).
A prominent figure of knowledge who was an absolute creative force (5), who preserved what had been entrusted to him (6).
I had hoped to stand before him, so that my dynamic testament would remain after me.
He would be a refuge after me like a lofty mountain, sheltering my family when they face distress.
The grand Missionary and his brother Ma'd bin al-Da'i [Sheet 70b] Abdullah Iz al-Din resided together in the stronghold of Shibam (7).

The Account of the Deviation of Ja'far al-La'in from the Religion and the Apostasy of His Damned Followers (8)

In the year seven hundred and thirty-eight (9), [Sheet 77] Ja'far al-La'in strayed from the correct circle (10)...

(Footnotes for Page 150):
(1) In 'M': when clashing; 'R': the clashing; 'G': the noble clashing.
(2) In 'M': with generosity.
(3) In 'H', 'M': a gap; 'R': a fortress.
(4) In 'D': took him away.
(5) In 'R': prominent.
(6) In 'H', 'M': completely.
(7) Following it in 'R': Then he ordered him to move to Shibam; a marginal addition in 'A' afterwards: Then he ordered him to move to Haraz and commanded him to construct the custom houses (unclear handwriting) outside the fortress of Shibam.
(8) This title is a marginal addition in 'A'; it does not appear in the text of *al-Nuzha* (d).
(9) See the section specific to the history of the Tayyibi Da'wa in the introduction regarding the problematic nature of dating the movement of Ja'far bin Khwaja.
(10) 'G': circle.

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...the true faith, along with a faction [Sheet 54a] of the people of Hindustan (1) due to the wicked Ja'far bin Khwaja (2). This stems from what the master, the leader, Shams al-Din bin al-Da'i al-Ajal, our master Sheikh Abd al-Tayyib Zaki al-Din, may God sanctify his soul, mentioned in his book *Taba' al-Midu* (3):
That when the master Amin bin Sulayman, may God sanctify his soul, passed away in India, in Ahmedabad, his son al-Mawla Hasan Bahati succeeded him in his position, and managed the affairs of the mission. His efforts therein were most vast and majestic, and he became a teacher in Ahmedabad. The students of knowledge would read under his guidance, and the dynamic mission flourished beneath his illuminated hands (4), until Ja'far, who was residing inside (5), turned hypocritical. His birth had occurred in the village of Mahsana (6) in a place called Nahrawala (7), and he sought permission from his teacher to travel to Yemen to visit the presence of the grand Missionary, our master Ali bin عبدالله, stating: "I am a poor man. Through your financial aid, may God sanctify your soul, I wish to reach him." The master Hasan Bahati said to him: [Sheet 45b] "O Ja'far, you are a beginner; you have learned in my school, but you have not yet excelled in the outer sciences (8) or reached mastery in syntax, morphology, exegesis, and languages. Therefore, I cannot send you to him (9)."

(Footnotes for Page 151):
(1) 'M': Hindustan.
(2) 'R': Ja'far bin Muhammad Khwaja.
(3) Not found in 'H', 'M', 'R': *Taba' al-Midu*; it is unreadable in 'G'. *Taba' al-Midu* (Huli Medu) is the Gujarati copy of the *Treatise on how the guiding mission began in India* by the grand master Amin al-Din bin Tayyib Shah (d. 1030 AH / 1621 AD), who is the twenty-eighth absolute Missionary in the line of the Tayyibi Da'wa. His biography will appear in the context of the biography of the Missionary Dawud bin Qutb Shah (d. 1021 AH / 1612 AD). [al-Majdu', *Index*, 118; Ivanow, *Ismaili Literature*, 90; Poonawala, *Biobibliography*, 190].
(4) 'M': illuminated.
(5) 'Patan': see the map.
(6) 'H': Masana; 'R': Mashana; 'Mahsana': see the map.
(7) 'Nahrawala': also Nahrawar or Nahrawara, which is the ancient name for the city of Patan.
(8) 'M': the apparent sciences; 'R': sciences of appearances.
(9) 'R': to him after that.

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The master did not accept his words, so Ja'far left without his permission to Bharuch (1) and from there to Yemen. The master [Sheet 78] wrote to our master informing him: "Indeed, there has come to you a rebellious mutineer without permission. His letter arrived before his reaching him." Our master learned [Sheet 72] that he had not come with his permission, but rather out of a desire for higher ranks and worldly position. He did not unpack his belongings until his letters reached him, and he was brought before him. He greeted him, and Ja'far kissed his hands, but the master tore his letter before his eyes and ordered him to sit. He asked him about the news of the Indian subcontinent and Sindh, and the condition of the mission inside them, and the news of the master Hasan Bahati. He replied: "All of that is in the best (3) of states." The master asked him: "Did you come with a register from Hasan Bahati and his authorization?" Ja'far replied: "My travel was a hasty one (4) due to the route of the caravan, so I did not take a register from him (5)." Our master fell silent.
When the people of India arrived, the master asked them about Ja'far. They replied: "He came to you without permission, mutinying against the master (5) to seek higher ranks." Thereupon, our master fell silent. Ja'far stayed for two years reading the outer books and interpretations, and said: "O our master, I have read the books. If you grant me permission to return to my country, what do you order (5) for me regarding the rank?" Our master replied: "If you return to India, your choice is up to the master Hasan Bahati, for what he performs regarding the rank is what is correct." [Sheet 79]
Then his companions drove him away from him, so he thought to himself: "Since my choice was placed in his hands, my goals have not been met (6)." He turned back and said: "O our master, what is the omen in my travel (6) to India? Do you accept

that I stay in this year and read under your guidance?" The master replied: "If you wish, stay (1)."

(Footnotes for Page 152):
(1) 'M': to leave.
(2) 'Bharuch': Bharuch, its current name is Broach; see the map.
(3) 'M': good.
(4) 'H': traveled.
(5) 'H': you want.
(6) 'H': my path.

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He then stayed [Sheet 73] for one year, and read what he was favored with until the traders of India arrived. The register [Sheet 55b] arrived to him requesting him to return to his country. The reader of his text came to our master, read it, and stated: "What do you want us to perform?" He replied: "O our master, if you grant me permission, I shall travel to my country (2)." He said: "If you wish, the permission (3) is yours." He said: "How shall my rank be in India?" He replied: "That is in the hands of the master Hasan Bahati. As for if you travel from here to Aden and the two gates (5), you shall meet its people, and if you (6) depart from there (7) and ride in the ship until you (8) reach the port (9) of India and land from it, do not take the covenant from anyone until you reach Hasan Bahati, and submit to him and his advice this. Whatever he orders you, perform it, and whatever he forbids you from, stay away from it."
Ja'far al-La'in marched from the high presence (10) until he arrived in India. When the people of India from every place heard of his arrival from the high presence (11), they received him and welcomed him with honor and food, until he arrived in [v 156/ Diu (12)] and entered [v 80] at the time of prayer.

(Footnotes for Page 153):
(1) "In this year... stay": Not in 'M'.
(2) "And he stated... my country": Not in 'R'.
(3) "I traveled... the permission": Not in 'M'.
(4) From: min.
(5) 'Aden and the two gates': a well-known city with its port on the Indian Ocean, and it is here referenced as a lineage to the ocean surrounding it; see the map.
(6) 'M': if.
(7) "from there": Not in 'M'.
(8) Not in 'M'.

(9) 'H': opportunity.
(10) 'M': the presence.
(11) 'M': the fortified presence.
(12) 'Diu': Diu, its current name is Diu; see the map.

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They said to him: "Lead us in prayer." He replied: "I have no permission from our master to lead you in prayer, so what is the fruit of my reading under his guidance, and what did he grant me from his knowledge, and what is the fault with him?" (3) Thereupon, Ja'far felt ashamed, and stated: "I shall lead you in prayer." He stood and led them in prayer, took their covenant, and took (1) the initial split, preaching to them and staying among them for days.
This news reached the master Hasan Bahati, then he came to Bharuch and Cambay (2), performing his actions there (3). He then arrived at Ahmedabad and advanced [v 74] to the house of the master Hasan Bahati. After the greeting, he sat before his hands, and the master asked him: "How is our master?" He replied: "He is well." He asked: "What is the command (4) regarding your rank?" He sat before his hands and gave him his register. He read it from its beginning to its end, and stated: "If the command is from him thus, then how did you lead the prayer, and take [v 56ب] the covenant and the initial split in Diu and Bharuch and Cambay?" Ja'far replied: "Indeed I erred." The master stated: "If you erred and did what was forbidden by your master, do you accept your prayer and the prayer of those who prayed with you?" He replied: "No." He stated: "If you do not accept your prayer, and led others (6) without his permission, [v 81] write to the place where you led the people in prayer that: 'I led you in prayer without the permission of our master, so repeat your prayers.'" Ja'far replied: "Excuse me from this, for I feel ashamed before the people." He stated: "You feel ashamed before the creation but do not feel ashamed before the Creator! Review your step, O master, do you not know what the masters, peace be upon them, stated: *'Whoever breaks a boundary, his neighbor shall break him.'*" When he found no way out, he stated: "Grant me a respite slightly, for tomorrow I shall write to them."

(Footnotes for Page 154):
(1) Not in 'R'.
(2) 'Cambay': Cambay, known as Khambhat; see the map.
(3) "like that": Not in 'G'.
(4) 'M': your command.
(5) 'M': I accept; 'G': accept.
(6) 'From who... prayer': Not in 'R'.

When this decision was settled, he left the presence of Hasan Bahati and Ja'far went out. He thought to himself that he must escape in the morning, and if he wrote to them, his actions would be exposed. Therefore, Ja'far fled in the night to Patan without the permission of the master Hasan Bahati, and when he arrived in Patan, its followers received him [v 75], honored him, and magnified him. When they finished (1) the greeting, they asked him: "O Ja'far, what is the news of our master and (2) Yemen?" He replied: "Indeed, I stayed there for four years. I read the books under the guidance of our master, and verified the religions all of them, and did not find the absolute truth except with us, nor did I find it except for the opponents (3)." He then took [v 82] the basin and filled it with water, and immersed the pages of the outer and inner books and washed them therein, stating: "Thus, if I saw his doctrine and verified his religion, I recognized its falsehood and learned his misguidance. Most of the speech of the callers is based on stubbornness and rebellion against the doctrine of the Household and their religion." He corrupted [v 57ب] the belief of the people of Patan, turning them away from the doctrine of the Imams, may the blessings of God be upon them, until nobody remained except a few individuals. Our grandfather (4) al-Mulla Raja bin al-Mawla Hasan bin Bahati learned that Ja'far al-La'in had corrupted the belief of the people of Patan, and invalidated the doctrine of the Household, so hardships fell upon them, and the group became split. What was his judgment regarding his gate? His register reached the master Hasan Bahati [v 75ب], and he understood what was inside it.
Then the master Hasan Bahati wrote to the absolute Missionary, our master Ali, may God sanctify his soul, explaining his strife in the coming year to the master (5) Hasan.

(Footnotes for Page 155):
(1) 'M': they were free from.
(2) "our master and": 'M': our master.
(3) 'the opponents': the people of Sunnah and Jama'ah.
(4) Not in 'H', 'M'.
(5) 'G': to the master.

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Bahati, and to our grandfather al-Mulla Raja, regarding what he had corrupted, and their effort to bring back whoever strived from among his companions, via proofs (1) from the books of the Household, may the blessings of God be upon them, just as God the Almighty stated: *{And strive in the cause of Allah with your wealth and your lives}* (Al-Hajj 22/78), and He stated: *{And Allah has preferred the mujahideen over those who remain behind with a great reward}* (An-Nisa 4/95), and He stated: *{That Allah may purify those who believe}* (Al-Anfal 37/8), and He stated: *{And that He may destroy the disbelievers}* (Al-Anfal 17/8), / [Sheet 58a] for whoever was pure in his core returned to his religion, and whoever was from the wicked

substance reverted (3). He also wrote proofs and arguments from the Book of God and the books of the Imams, may the blessings of God be upon them.
They both implemented what he ordered them, and strived to bring back the people from the evil of the whispering sneak (4) Ja'far. Our grandfather strived to bring back everyone among them from the terrors of the resurrection and the torment of the fires, and warned them against the day of resurrection, and proofs and arguments from the people of the Household reached them, may the blessings of God be upon them. Thus, our grandfather al-Mulla Raja found that their arguments and proofs were more than what could be spoken of, and he stated to them: [Sheet 76a] "I see that I cannot extinguish a fire that has surrounded me despite my knowledge of what it contains of fire, so I deliberately brought the hellfire and chose it. Let the fire settle between us, and let there be between me and [Sheet 58b] you a pure affection from the state of childhood to today. If you were (5) to preserve your safety, do not speak to me after this day, and leave from here and go to any other country, otherwise [Sheet 84a] your destruction shall be at your own hands."

(Footnotes for Page 156):
(1) Not in 'H', 'M'.
(2) 'H': arguments.
(3) 'M': turned.
(4) 'M': for the accursed.
(5) Not in 'M'.

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Thereupon, al-Mulla Raja fled from Patan due to his view [Sheet 77] that was grim and severe, until he arrived in Morbi (1), safe in his essence. al-Mulla Dawud, and his companion, strived to preserve his wealth and dependencies. His father, al-Mawla Dawud (3), had arrived previously in Morbi, built a house there, and then returned to Patan and passed away there.
When al-Mulla Raja left Patan, the wicked Ja'far corrupted all of Patan, then marched to Visnagar (4) and Ahmadnagar (5) and Viramgam (6) and Prantij (7) and Mahsana (8) and Kari (10). He corrupted the belief of their followers and invalidated the doctrine of the Household, may the blessings of God be upon them. Then the wicked one turned to Ahmedabad, and connected with Sultan (11) Mahmud Shah walad Ahmad Shah (12). He was an enemy to the family of Muhammad ﷺ, so his secret appeared [Sheet 159a], and he carried upon his head a flag of standard-bearing for the opponents. He began to deceive the believers through his deceptions until they were targeted by the disbelievers, and he decorated at that moment the most via his ruses, so they followed him, failing on their heels. Nothing remained of the truth except the few [Sheet 77] to pure their element and good their choice, until the condition reached them that if they went out from...

(Footnotes for Page 157):
(1) 'Morbi': Morbi or Morvi; see the map.
(2) "al-Mulla... his father": Not in 'H'.
(3) 'M': Dawud Bahati.
(4) 'Visnagar': Visnagar; see the map.
(5) 'Ahmadnagar': Ahmadnagar; see the map.
(6) 'Viramgam': Vadnagar; see the map.
(7) 'Prantij': in 'R': Prantij; 'A': Prantij; 'Prantij': see the map.
(8) 'H': Masana; 'M': Misana; see the map.
(9) 'M': Mursa; 'Modasa': see the map.
(10) 'Kari': Kari or Kadi; see the map.
(11) 'M': his Sultanate.
(12) Mahmud Shah bin Ahmad Shah: Ruler of Ahmedabad during the era of Sultan Ghiyath al-Din Ahmad Shah bin Muhammad (d. 846/1442) [Misra, *Muslim Communities*, 22].

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...their homes, the Nawasib would meet them with absolute curses, and they would not content themselves with that, but rather they would assault them [Sheet 85] by slapping their servants, plundering their garments, and staining them with impurities. They were barred from performing the congregational prayer out of fear of the wild beasts, until their mosques turned into vacant buildings (1), the companion of its destruction having abandoned them for its ruin, and dogs took shelter within the corners of their prayer niches alongside scorpions and snakes.

In the year, the fitna of the Ja'fari faction spread its cover over the Abbasi and Alawi faction, then the wicked one perished [Sheet 59b] and God accelerated his entry into the fire and the painful torment. It was said that he was killed in Champaner (2) in the center of the market on the thirteenth of Safar, and before his death, he had appointed one of his close followers, and his life (5) lasted for two years, in his misguidance (5), following the path of the previous fitna and the devil (3) Abi Bakr, may God curse him (4). In this short period, he lost the world and the hereafter; that is the clear loss (6).

After his destruction, al-Mulla Hasan Bahati strived to return Ahmedabad and strived among them and went to their homes, confirming for each one in his seclusion the proofs of the Quran and the testimony [Sheet 78b] of the Hadiths, and clarifying the statements of the Imams and correct books of his arguments. He brought back from those who were from the pure dough and choice people of compliance [Sheet 86] in his covenant and pledge; and a faction returned at his hands of the people of Ahmedabad and other villages and lands from those who were of the people of compliance and sincerity. This was also carried out at the hands of al-Mulla Raja / [Sheet 160ٰ] bin...

(Footnotes for Page 158):
(1) 'M': vacant.
(2) 'Champaner': Champaner; see the map.
(3) 'M': the devilish.
(4) 'H', 'R': his entry into the fire.
(5) 'M': his misguidance; 'R': his misguidance.
(6) "that... clear": Not in 'H', 'M'.
(7) 'G': fairness.

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...Dawud (1) from those who were from the people of his direction until the mission was established at their hands, well-known.

Then al-Mulla Hasan Bahati bin al-Mulla Adam moved on the twenty-ninth of the month of Muharram, and stayed in his position, his son al-Mulla Raja Bahati bin al-Mulla Hasan Bahati, to establish the mission and its boundaries [Sheet 79], and he was in Ahmedabad (2). He followed his father's path, and his brother Ja'far bin al-Mulla Hasan Bahati used to travel to pathways (4) of the path of the public (4) to attract the people (5) who were in its dependencies, and he would turn around in their homes time after time until they became close to his position and expanded via it. The enemy bin al-Mulla Hasan Bahati remained in his misguidance (6), and he was the one who entered upon its sultan, al-Malik Muzaffar Shah (7) to resolve what was difficult upon him of operational matters. He gathered the scholars completely, and exposed them in that section from the answers, so the flaws of their answers became apparent, and their ignorance appeared in that assembly, and sequential events took place...

(Footnotes for Page 159):
(1) 'M': Raja bin al-Mulla Dawud.
(2) ' Ahmedabad': Not in 'H'.
(3) 'H', 'M': the proof.
(4) 'R': path.
(5) "pathway... people": Not in 'M'.
(6) 'M': matching.
(7) Muzaffar Shah Khalil Khan bin Mahmud Shah (d. 932/1526): Among the Sultans of Gujarat, he was famous for his knowledge and bravery [Rajyagor, *History of Gujarat*, 195-189].

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...the beauties and their orientation via the hijab, so the Khorasani was guided via the explanation of the mentioned explanation to al-Mulla Raja Bahati, so he resolved his problems to him. He solved it via the proof that cannot be objected to by the scholars, so the King al-Malik Muzaffar Shah (1) was amazed by that from the quality of his core, and grew angry with the scholars. They went with it to jail, and they came as prisoners to a market in Ahmedabad, and he was asking them [v 161أ/ about what is required of that, for they did not turn to it out of oppression, so the sun was eclipsed until its path turned dark, and stones fell from the sky, and it rained (2) stones upon the cursed ones in the horizons. [v 88] And it was proven in the news that Noah bin Dawud from the people of Kaironaj (3) carried his body on his shoulder to bury him in his grave, while he was afflicted by leprosy, so no flesh touched his body except that he was cured from his harm in that hour.

Then he rose after him, his son al-Mulla Ja'far bin al-Mulla Raja. He was like the garden in his noble deeds, [v 80ب] and followed his father's steps (4) like the lamp (5) in the night that guides via its command. He returned the mission to what was from the island of Yemen, so the series of the callers from the absolute absolute ones proceeded inside it.

It was said (6) after the destruction of the wicked Ja'far, the head of the evil, Muzaffar Shah bin Mahmud Shah passed away, and his caliphate lasted for fourteen years and twenty days. The line of the rulers after him continued [v 61ب] via injustice and tyranny, until they transgressed to the cave of righteousness and maintenance. Our grandfather al-Mulla Raja and his wife Zulaykha (7) came to Morbi, and they stayed there in a state of piety...

(Footnotes for Page 160):

(1) 'M': Muzaffar Shah al-La'in.
(2) 'M': rained.
(3) 'Kaironaj': Kapadvanj; see the map.
(4) 'M': his choice and core.
(5) 'M': Yemen.
(6) 'M': line.
(7) 'M', 'R': line.

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...the best of times, continuous in prayer, and fasting during the hot days constantly (1), and tailoring the garment, so he would occupy himself (2) in his weaving, and want it to be pure and complete, [v 81] so the prayer would be delayed. He did not know that until he rose from his weaving and went out to the courtyard of his house, [v 89] and looked to the time of prayer. He found it had been delayed, then he spread out his prayer rug and returned to the water to perform wudu. He threw his bucket into it, then brought it out, and gold

dinars and dirhams were inside it, then he threw them into the well and supplicated to God and wept to Him, and asked for his repentance, and he was following it (3) threw them into it (5). When he found his heart completely full, and performed wudu and prayed, then he asked God the Almighty from that; then he did not accept it from the time of the prayer to the end of his life, and in this verse for whoever had a heart or threw the hearing while he was a witness (6). And the word of God the Almighty was truthful regarding him: *{Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection}* (Maryam 19/96), so He placed his affection in the hearts of the creation, a prayer from Muhammad ﷺ, and replaced these dynamic spiritual gems from that the precious stones.**
And it was said that the virtuous master, the excellent Sheikh [v 82] Luqman bin Habib Allah (7), may God Most High sanctify him, was when he would stand for the visit upon the soil of al-Mulla Raja Bahati bin al-Mulla Hasan...

(Footnotes for Page 161):
(1) 'M': all his days.
(2) 'M': strived.
(3) "and performed... through it": Not in 'R'.
(4) 'Fajha dounanir.. akhrajahu': Not in 'H'.
(5) Not in 'M'.
(6) Looking to the verse: *{Indeed, in that is a reminder for whoever has a heart or who listens while he is a witness}* (Qaf 50/37).
(7) Luqman bin Habib Allah bin Mulla Qadi Khan Rampuri (d. 1173 AH / 1760 AD): Among the Sheikhs of *al-Sijill al-Manzum*, author of *Fahrasat al-Kutub wa al-Rasa'il*, and he was given the title of al-Da'i al-Mutlaq Ibrahim Wajih al-Din (d. 1168/1754) "Bab al-Ilm" [al-Majdu', *Index*, description, p. 33; Ivanow, *Ismaili Literature*, 92; Poonawala, *Biobibliography*, 201-204.

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...Bahati, he would multiply the kisses (1) upon the dust of what surrounded it and wipe his skin with his forehead. He was asked about that, so he answered: "A question whose correctness is that in the soil is a man who if he were not in the religion, the religion would not be (2), nor would his companions be." [Sheet 90a]
Our master al-Mulla Raja turned back to the Mawla in (4) Ahmedabad, and settled his son named al-Mulla Dawud until he grew up and became a scholar and a (6) brilliant dynamic leader. Following that, in order, he passed away, then al-Mulla Raja transitioned to the mercy of God and His pleasure in the village of Morbi, then he was carried after that by a group from the followers, and he was on a structure, and they walked through it by night, quietly by day, until they visited his grave constantly, especially on the day of Friday and its night (5).

Let us return to what we are in regarding the mention of the people of Yemen (6). A group from the people of Hamdan rose up in [Sheet 82b] seeking to cause harm between the Missionary and between the Zaydi Imam (8) and the disputes and false claims, so the Imam of al-Lu'lu'ah (9) turned away, and al-Arr turned away (10) after...

(Footnotes for Page 162):
(1) 'G': the doors.
(2) "if he were... the religion": Not in 'M'.
(3) "Luqman bin al-Sayyid... his companions": Not in 'R'.
(4) 'The Mawla in': 'R': al-Mawla in; 'A': al-Mawla in.
(5) A story is repeated in the "Durra" regarding the story of Luqman bin Habib Allah mentioned above.
(6) Al-Burhanpuri returns starting from here to quote from *al-Nuzha* (d).
(7) 'H': Hamdan.
(8) Al-Mansur billah Ali bin al-Imam Salah al-Din Muhammad (d. 840 AH / 1436 AD): claimed the Imamate after the death of his father in 793/1390, but dispute arose over his failure to fulfill the conditions of the Imamate among the Zaydi jurists. This prevented him from securing the allegiance from most of the jurists and tribes, which led to the appearance of competitors against him, like the one whose mention will follow shortly (Yahya bin al-Husayn, *Ghayat al-Amani*, 538/2 - 540, 546, 554, 573).
(9) 'H': Lu'lu'ah.
(10) A historical house: its current name is Beit Na'am, and it is a fortress overlooking Wadi Dhihar (Wilson, *Gazetteer*, 96).

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...his capturing of al-Akyab (1) upon the soil of Dhumarmar. The Missionary did not accept from his answer, and rose from his place with the harem and dependencies (1), and moved to the place of the fortress and honor, which are the mountains of Haraz.
The Missionary surrendered to Lu'lu'ah (2) after he brought out the harem and dependencies (3) and the books. He was in his conditional state (4) when the paths opened, then when they arrived at Lu'lu'ah (5), they walked from it in Haraz (6), and the Imam had sent his guard to the fortress (7) around the stronghold of Afida / [Sheet 163أ] and in the paths, so God warded off his harm. The Missionary reached the strongholds, and turned his heart toward the strongholds, and hoped that he would achieve victory (9) from God over them and support (10) against the enemies of the dynamic mission; and the matters proceeded according to what no person thought would happen.
Then a march took place from Haraz and reached the direction of Zabid, so he entered it secretly. He stayed until he completed his register (11) from (12) the directions of the financial aid, so his access and arrival became famous to the Sultan (13). He stated to the minister: "If he arrives (14) to you, grant him a station, and do

not narrow his position, for he is more entitled to complete tracking (14) and kindness." The Missionary was astonished, and what arrived to...

(Footnotes for Page 163):
(1) 'G': the dynamic missions.
(2) 'M': Lu'lu'ah.
(3) 'D': the dynamic missions.
(4) 'G': his state.
(5) 'M': al-Lu'lu'.
(6) "and he was... Haraz": Not in 'H'.
(7) 'M': al-Haras.
(8) 'D': guards.
(9) 'H': to victory.
(10) "and support... via it": 'D': and that he would clarify for them and support.
(11) 'D': Damascus. Jaf'a bin Quza' bin al-Aghyush from al-Kila' (al-Hamdani, *Sifat*, 140; al-Hujari, *Majmu'*, 332); see the map.
(12) Not in 'M', 'R'.
(13) He is the Sultan al-Zahir Yahya bin Isma'il al-Rasuli (d. 845 AH / 1442 AD).
(14) 'H': reaches.

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...your fathers (1). It is only that his sons and companions, and he who (2) intended you, celebrated via his honor and meeting.

When the alignment reached Dar al-Shajara (3), the Sultan ordered him to spread (4) a carpet and mattress inside it, so the meeting (5) took place between Ibrahim [Sheet 83] bin عبدالله and all who were present of his ministers (6). / [Sheet 63ب] When the morning became clear (7), the Sultan ordered the advance guard and the Turks and all horsemen to march collectively (8) in his meeting, and to honor him just as the king is honored, and to go out with him to the checkpoint [Sheet 92] and the number, and no one from his meeting should stay behind.**

So many massive armies went out to meet him, and it was a magnificent day for him, and a sweep of soldiers from the plain terrain and plains, such that the shields and white armor nearly snatched the sights. They reached the gate of the Sultan, and he took off his robe upon his entry, and attended before the place of the Sultan and his presentation. His face was bright and cheerful, and he met him (9) with joy and honor, and clothed him with garments other than the garments of the Sultan (10).

He fall ill in that day and his body grew hot, and he did not come to the presence of the King except while he was heavy with what he encountered. He spent that night / [Sheet 164أ] and he was sick, and...

(Footnotes for Page 164):
(1) 'D': your gates.
(2) 'H', 'M': what.
(3) Dar al-Shajara: a place where the kings of Bani Rasul stayed in Taiz (al-Khazraji, *al-Uqud al-Lu'lu'iyya*, 358/1).
(4) 'M': to spread.
(5) 'M': al-Multaqá.
(6) From: min dunihi.
(7) 'M': the morning.
(8) 'R', 'D': as collectives.
(9) 'M': his presentation.
(10) "and he met him... Sultan": Not in 'R'.

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...and his body grew heavy for days, then he was carried from his sickness and agreed upon Ali bin al-Husam to his house. He said to him: "What has brought you to this, and what carried you to exhaust yourself?" And Ali bin al-Husam (1) was an eloquent speaker, an eloquent tongue, so he said to the Missionary: "I strived to seek assistance over the stubborn enemy, and one does not head to the gates of kings except during times of hardships, [Sheet 84] so he said: 'Did you not? (2)' I saw other than the Sultan sending to us a plan (3) of his command, and we are the ones who advance and delay in his secret and his manifestation." He said: 'Like that, right,' he said to him [Sheet 93] the master: 'So what is it to لـه (4) that you came?' He said: 'Like that.'
Then the Missionary left from the Sultan heading to a fortress (5) of 'Aras (6), and arrived at his uncle Idris bin al-Da'i al-Hasan in Afida, accompanied by the Judge al-Sanjani, and his brother from among the children of the grand Missionary who held bad assumptions. They grieved over those strongholds a great grief that caused a fever to the liver, and it was on another path and pain, so he said to him: 'He does not find (8),' and he said: 'There is no way out for me from the path to (9) Shibam, for I am inside (9) to Shibam, and my chest has narrowed (10).' The master, our master Idris bin al-Da'i al-Hasan (11), said to him: 'I said to you: How is your state to move while you are in pain, and you have this weakness and sickness?' He said: 'There is no escape for me from the path (12).'*

(Footnotes for Page 165):
(1) "To his house... al-Husam": Not in 'M'.
(2) 'M': skip; 'D': perform.
(3) 'H', 'R': measures.
(4) 'D': to him.
(5) 'Aras': a fortress near Sana'a from the south (al-Hujari, *Majmu'*, 779; Wilson, *Gazetteer*, 238).
(6) 'Ali bin al-Da'i... Aras': Not in 'R'.

(7) "He said... al-Hasan": Not in 'D'.
(8) 'D': so he has no fatwa upon what is required.
(9) 'M': al-Masir.
(10) 'R': my heart.
(11) "said... al-Hasan": Not in 'D'.
(12) 'H', 'M': فقال لي لا بد من المسير.

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...He was astonished by him that he carried him upon the delay, so he marched to 'Arafa (1) and Dhi Jibla. His register reached me stating that he was cured from (2) that illness, so many griefs left my mind (3) from the grief (4), along with that I felt the logic when I saw him from weakness and emaciation.
He marched to the stronghold and arrived at Shibam, then his pain returned to him with what he met of pain, so he descended [Sheet 94] to his position Shams al-Din Ma'd bin al-Da'i عبدالله to the Shariqa (5), so that station was for his transfer into his position, and his passing occurred in the center of the day on Thursday the third / [Sheet 85] of Safar, and his grave is in the scene of al-Shariqa (6) in Haraz near the grave of the Authorized Assistant al-Ajal Ali bin عبدالله al-Shaybani [Sheet 85م] and the absolute absolute ones Muhammad bin Idris bin عبدالله, and the days of his mission were twelve years, eight months, and seven days, and his title was Shams al-Din. His days were complete of testing and examination, and he placed me to fulfill after him in his mission and his leadership in the presence of the pure boundaries and the choice ones, so I stood after my paternal uncle in the true mission.**

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19. Idris Imad al-Din Ibn Hasan Badr al-Din I

And after him, his nephew, the comforting and pious master, our master Idris bin al-Da'i al-Hasan bin al-Da'i عبدالله, took charge of the Da'wa, may God sanctify his soul, via the honorable mission in the absolute absolute ones (7) upon an excellent organization, and a guidance for the students to...

(Footnotes for Page 166):
(1) 'D': ten chambers.
(2) 'H': from.
(3) 'H': to him.
(4) 'R': the grief.
(5) 'H', 'A': the Shadiqa; 'R': al-Sariqa.
(6) 'H': al-Shadiqa.
(7) 'In the areas of Yemen, and Sindh, and India'.

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...the path of guidance, and he clarified to them the origin and the return, and called them [Sheet 95] to Islam and faith, / [Sheet 65ب] and worship of the Sovereign, the Bestower. He was a man whose character did not reject faith from anyone, and did not turn away from anyone due to his compliance, and wrote books and letters, and clarified problems, in the path and news and clear arguments to the ones of the singular choice, and explained clearly what was categorized in the books of the previous ones from the callers regarding the details, and in the interpretation and realities.

Among his compositions is [Sheet 86] the book *Uyun al-Akhbar* (1), which consists of seven parts, mentioning what occurred from the time of the ancestors of our Prophet Muhammad ﷺ to our master al-Imam al-Tayyib Abu al-Qasim and how their standing was in the secrecy and openness, and their reform in the religion of God what can be [Sheet 86م] non-other than the tyrants from the food, avoiding the leadership in the lower world and gathering for the generic destruction; and among his compositions also, after the book *Uyun al-Akhbar* (2), the book *Nuzhat al-Afkar* (3), which is a part in two parts, and the Authorized Assistants al-Adfal after our master al-Imam al-Tayyib Abu al-Qasim to his time, and how it was a secret over [Sheet 96] them from the oppressive enemies; and among his compositions also a *Treatise on Explanation* (4) between the months the three, Rajab and Sha'ban and Ramadan, and meaning...

(Footnotes for Page 167):

(1) *Uyun al-Akhbar wa Funun al-Athar fi Dhikr al-Nabi al-Mustafá al-Mukhtar wa Wasiyyahu Ali bin Abi Talib Qatil al-Kuffar wa al-A'imma al-Athal al-At-har* عليهم صلوات الله العزيز الغفار(al-Majdu', *Index*, description, p. 77 - 78; Ivanow, *Ismaili Literature*, 78-79; Poonawala, *Biobibliography*, 170-172).

(2) Not in 'M'.

(3) *Nuzhat al-Afkar wa Rawdat al-Akhbar fi Dhikr* من قام باليمن من الملوك الكبار و الدعاة الأخيار (al-Majdu', *Index*, description, p. 77; Ivanow, *Ismaili Literature*, 79-80; Poonawala, *Biobibliography*, 172).

(4) Al-Majdu' and *Biobibliography* Ismaili Literature: *Risalat al-Bayan* لما وجب من معرفة الصلاة في نصف شهر رجب الأصب(al-Majdu', *Index*, description, p. 150 - 151; Ivanow, *Ismaili Literature*, 81; Poonawala, *Biobibliography*, 173).

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...the prayer of Umm Dawud (1), the meanings of fasting, and he uncovered within it truths and deep sciences [Sheet 97] that were not revealed before him. Among his compositions also is *The Treatise* (3) *Titled: The Essence of Secrets* (4), which reveals the absolute truths and states that are specific to this era.

Among his compositions also is the book (5) *Zahr al-Ma'ani* (The Flower of

Meanings) regarding the absolute monotheism of the Living Truth, Glory be to Him, and knowing the two perfect stages: the first and second, and the attainment of the world of the physical body and its elevation to the spiritual realm. Among his compositions also is *A Treatise in Response to the Apostate Named al-Ja'fari* (6), who is among the group of mutineers [Sheet 87] who claim to be on / Sheet 66b / the path of Islam and Muslims, so he proved therein all that came from the Holy Quran and noble Sharia of clear exposition and absolute arguments that expose their falsity. It explicitly defines the pleasant details of Islam and Muslims (7). Among his compositions also is *The Treatise Titled: Clarifying the Proof and Making Manifest the Evidence Regarding the Completion of the Number of Fasting* (8). Among his compositions also is *The Treatise Titled: Refuting the Slander...*

(Footnotes for Page 168):
(1) Umm Dawud: she is Fatima bint Abdullah. The Missionary Idris gives details in this treatise concerning the prayer of Umm Dawud, which the Imam Ja'far al-Sadiq taught to Fatima bint Abdullah. It consists of eight rak'ahs with a collection of verses and supplications read after performing the prayer. See *Risa'il al-Bayan*, sheet 26b – 45b.
(2) 'M': and truths.
(3) 'A': the treatises.
(4) In al-Majdu' and *Biobibliography Ismaili Literature*: *Diya al-Basa'ir wa Zubdat al-Sara'ir* [al-Majdu', *Index*, p. 239; Ivanow, *Ismaili Literature*, 82; Poonawala, *Biobibliography*, 173].
(5) Not in 'A'.
(6) It does not appear in the index of al-Majdu'; an additional title for this treatise appeared in *Biobibliography Ismaili Literature*: *The Treatise Titled: Clarifying the Deception and Refuting the Misguidance in Response to Some of the Deviants Named al-Ja'fal* [Poonawala, *Biobibliography*, 174].
(7) "so he proved... Muslims": Not in 'H', 'M', 'D', and Ivanow.
(8) "Among his compositions... Fasting": Not in 'M'; the title in *Biobibliography Ismaili Literature*: *The Treatise Titled: Clarifying the Evidence and Making Manifest the Proof Regarding the Completion of the Days of Fasting, Showing That Ramadan Never Decreases From Its Number of Thirty Days at All* [Poonawala, *Biobibliography*, 174].

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...and clarifying the truth in [Sheet 97] the fasting of the month of Ramadan, composed by him when a faction of mutineers from the people of India emerged and joined the faction of devils, and argued regarding the fasting [Sheet 87م] by sighting the crescent, and spoke with corrupt speech regarding misguidance. He sent it to (1) the Island of India. Among his compositions also is a *Diwan* containing grand poetry, clear explanation, featuring symbols, indications, expressions, and hints. Every student takes from it according to his capacity in the

sciences of God's allies. Among his compositions also is the book (2) *Rawdat al-Akhbar wa Nuzhat al-Asmar fi al-Sira* (3). Among his compositions also (4) are letters written by him in response to a group of Zaydi scholars, tearing down what they had built in their books of absolute impossibilities, and presenting therein from his words a fine speech, proving the proof of the pure Imams, the blessings of God be upon them, / Sheet 67a / from the people of the household of the Messenger of God ﷺ, the best of creation (5).
The grand Missionary, our master Idris (6), stated: "And there occurred in our time in Haraz from testing, split among the brothers, and what occurred of dispute and division, [Sheet 88] matters through which souls neared destruction, had it not been for God the Almighty expanding that distress (7), and removing its darkness through His grace. That occurred [Sheet 98] because there took place in those directions wars...

(Footnotes for Page 169):
(1) "And they spoke... to": Not in 'R'.
(2) "And among his compositions... also": Not in 'R'.
(3) In 'R': *Rawdat al-Akhbar wa Bahjat al-Iman*; in *Biobibliography Ismaili Literature*: *Rawdat al-Akhbar wa Nuzhat al-Asmar fi Hawadith al-Yaman al-Kibar fi al-Husun wa al-Amsar* [Poonawala, *Biobibliography*, 174]; it does not appear in the index of al-Majdu'.
(4) "Book of Rawda... also": Not in 'M'.
(5) In al-Majdu' and *Biobibliography Ismaili Literature*: *The Treatise Titled: Capital of the Souls of the Engineers and Smasher of the Backs of the Aggressors in Response to the Malicious Hasan bin Muhammad al-Rassas Regarding What the People of Specialization Ascribed to Him, and Ascribing His Actions to the Elites, Treating Him with What He Practiced and Matching His Words* [al-Majdu', *Index*, description, 104; Ivanow, *Ismaili Literature*, 82; Poonawala, *Biobibliography*, 174].
(6) "Stated... Idris": Not in 'D'.
(7) 'M': the blessing.

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...between the kings and Sultans. I stood in the command of the mission as a mujahid in the path of God, expending my effort and grandfather, calling to God the Almighty, and to the Imam from the offspring of the Messenger ﷺ with my capacity and grandfather. I established the fields of the mission across all the Yemeni territory, adding to them what was joined, performing the preservation of the prophetic laws, and compelling myself and whoever obeyed me to be constant upon them. I clarified to the scholars of God's allies who were guided / Sheet 67b / from the followers, and made them hear their sermons and guidance [Sheet 88م] the listeners.
I sought assistance through my paternal uncle, the noble support and master, Iz al-Din Ma'd bin the Missionary Abdullah, to guide the seekers through his beautiful

guidance. I intended and hoped that he would be my successor in my position, succeeding me after the completion of my days. God the Almighty then chose to transfer him to the company of his primary allies; then He chose after him the firm-minded master Ibrahim bin al-Da'i Abdullah, hoping that he would succeed me until his life ended, may God's mercy be upon him, and I remained bound to perform my duty, adhering until my fated end arrived."
That was because the pain started in al-Haql (2), then in 'Aras, then died those who were around them [Sheet 99] and the door of death opened among them. We were informed of the creation of the lands and the death of choice ones and wicked ones, and no one remained except those who turned away to the valleys without a shepherd to guide them. The pain reached Sana'a, so most of its people died, / Sheet 68a / and its state and kingdoms (3) were lost, and no one remained except a few individuals, and the leadership and headship were lost. That occurred in the month of Muharram, the beginning of the year eight hundred and sixty. Death spread around Sana'a from the lands, and befell the collective of Hamdan, and struck in Haraz from its distress (4) a severe matter, and...

(Footnotes for Page 170):
(1) 'D': comes to me.
(2) 'al-Haql': It is difficult to specify the location of al-Haql mentioned here due to the abundance of Yemeni locations known by this name. It is, most likely, either Haql Qatab in the land of Yarim or Haql Shar'ah in 'Ans from the land of Dhamar, due to their proximity to 'Aras (al-Hujari, *Majmu'*, 278).
(3) 'D': its state owner and its king and its rulers Ali bin Salah al-Mushim in the Zaydiyya bil-Imama.
(4) 'H' with 'M': حصين.

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...hardships befell us from what we were guarding (1), and a massive faction died among them. Among those who passed away was Iz al-Din Ma'd (2) bin al-Da'i عبدالله bin Ali mentioned, who was a person of merit in his highest horizons. He was a support for us in establishing the noble mission [Sheet 89م], helping us in what we hoped for and relied upon. Similarly, his uncle Muhammad bin ali, and the two judges Ja'far and ali, sons of Muhammad bin Hamza, and my cousin bin Ma'd bin al-Da'i عبدالله and his three sisters, and the two sons of my master Quraysh, and the son of my brother Dawud bin al-Hasan bin al-Da'i al-Hasan, and many from / Sheet 68b / the leaders of the mission's followers, and others [Sheet 100] from the families (4) and brothers whose number if we were to count would expand our book with new chapters, while we only mention what we want; for to God we belong and to Him we shall return, and when His judgment is passed, [Sheet 90] God the Almighty is high, and they are submissive, and the mercy of God encompasses them and His pleasure. Regarding them, I say [From the Tawil meter]:

Indeed, I am a possessor of patience over every calamity (5) that strikes, but the consecutive hardships continue.
The fated decree raided my family and snatched my household, and my heart was struck with adversity (6), so the consecutive griefs followed (7).
The seas of knowledge receded from them and vanished, leaving from the highest horizon the bright stars.
The assemblies of the righteous became vacant of them (8), and those gatherings lost (9) those faces.
Those are my companions whom I lost, and what I meet from my pain is what tests me and makes me strike.
Those are the people of religion, virtue, and piety, and all of them are deep (10) in knowledge like towering mountains.

(Footnotes for Page 171):
(1) 'M' with 'G': we fear; 'R': we fear from it; 'D': and we were emptied from.
(2) 'D': Sa'id.
(3) 'M': bin Bra bin; 'R': Nizar bin; 'D': Anzar bin.
(4) 'H': people of faith.
(5) Not in 'H'.
(6) 'H': by cold.
(7) 'D': follow.
(8) 'D': the righteous.
(9) 'H' with 'G': and vanished from; 'R': and lost; 'D': and became vacant from.
(10) 'G': deep.

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What peer is there to them among the righteous, and all of them are counted when you count the arts?
Who among them can match my heart (2) in sorrows? My chest (3) is filled for every command and humble / Sheet 169a /.
And there is no power nor strength except by God, the High, the Great.
The path of death continued across the regions of Haraz in the month of Safar, [Sheet 90ب] and there was no escape from the command of God Most High. The country was disrupted from the pass and the surroundings [v 101] Dar al-Maqarr. My cousin Idris bin عبدالله bin al-Sultan arrived from the gate of the Sultan, so I rejoiced at his arrival when his crescent approached, and he did not stay except for a few days before joining his brothers, passing away to the mercy of God and His pleasure. His death occurred in the month of Rajab of the year mentioned.
This is what was heard [Sheet 91] regarding (5) the land of Yemen, for it mentioned the pestilence in Egypt and Abyssinia, and the people of Yemen did not recognize this prior to this era. It was a lesson for the contemporary prominent figures. Then I rose to the protected area of Shibam, may God protect it, and reached those regions of Haraz in the month of Sha'ban of the year eight hundred and fifty-eight to inspect

those sides, and reform their alignment, and the choice of its people, and mend (6) what was inside them of cracks. It was a joy / Sheet 69b / for the followers of the mission when they witnessed my arrival, and they were like a missing camel whose master returned after a long travel; and my brother Hasan remained resident in the protected area of the fortress (7) to stand in the land of Hamdan, acting as my representative, and I made him the one standing in my position throughout my life,

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(Footnotes for Page 172):
(1) 'G': via.
(2) 'M' with 'R': shujuna; 'G': shajiyy.
(3) 'H': misr.
(4) 'D': stays.
(5) 'R': matches it.
(6) 'M': شد.
(7) 'D': protected area of Shibam the fortress.

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...and when the command of God Most High descends, and Allah seals our life with the best of actions, and makes us die upon His pleasure [Sheet 102] and the pleasure of his pure allies (2). Then my brother al-Hasan passed away to (3) the mercy of God the Beneficent.

From what was stated in the book *Badr al-Bidaya* (4), that a man (5) from India arrived at the presence of the grand Missionary سيدنا [Sheet 91م] Idris, may God Most High elevate his sanctity, and he embraced his value and magnification, and elevated him over the people of the assembly. There were present on that day in the assembly three hundred from the virtuous boundaries, and those who were granted positions, arranged in their degrees. The faces of some turned pale due to the absolute elevation of the foreigner, and they hidden their objection until they altered their expression (6). Our master recognized their objection from their faces, and stated: "Indeed, I know what you do not know, did you not learn that in India there is a core of gems (7) from my Lord, and a repository of divine secrets? They are the pure choices, who do not disobey God in what He commands them, and perform what they are commanded."

Then the Indian asked: "Who is (8) the cupbearer in the house of the governor of India?" He replied: "Falan bin Falan." Then he wrote to the governor of India; he was a governor to the era and a man of learning, entering into the sanctity of

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(Footnotes for Page 173):

(1) From: min.
(2) Here ends the quote from *Nuzhat al-Afkar* (d) with the completion of the book.
(3) "al-Hasan to": Not in 'G'.
(4) 'M': al-Hidayya; 'R': Badr al-Bidaya; *Badr al-Bidaya* by al-Khawj bin Malik Kapadvanji (d. ~1021 AH / 1612 AD), who was a contemporary of the twenty-seventh absolute Missionary Dawud bin Qutb Shah. His biography will appear in the context of the translation of the Missionary, and the treatise, as stated in *Fahrasat al-Majdu'*, deals with our master's virtues, his traits, and a description of the land of Gujarat and those who were inside it from the callers; as for in *Biobibliography*, it deals with the history of the Ismaili Da'wa from Kapadvanj to Ahmedabad down to the year 1590/998 and other locations [al-Majdu', *Index*, description, 106 – 107; Ivanow, *Ismaili Literature*, 89; Poonawala, *Biobibliography*, 169].
(5) 'R': comes.
(6) 'M': they changed.
(7) 'H': the gems.
(8) 'G': from.

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...the King al-Mannan, and following my command from the people of faith: 'Falan (1) the cupbearer is a helper of mine and a governor to India, so whoever obeys him follows me, and whoever opposes him [Sheet 103] opposes me, for he is from us.'

When the noble registers arrived to the governor of India, he rose promptly, placed them upon his head, kissed them humbly, and read what was inside them. He then stood up and welcomed him warmly at that very hour, and they kissed the dust beneath the feet of the cupbearer, and they surrendered to him absolute peace for his Mawla, and stood before his hands as submissive ones [Sheet 70b] to his command. The poor cupbearer became bewildered, stating: "What is this? They stated: *{And Allah gives provision to whom He wills without account}* (Al-Baqarah 2/212) (2) [Sheet 92], you are the virtuous master (2), our master commanded us to follow you with hearing and obedience, and to take from your hand and command, and the cupbearer is in your hands, and he states: 'I do not know a single word,' until it neared the time of the sunset prayer, so they advanced to lead the prayer, and he stepped forward and led them in prayer, and he excelled in the sequence of prayer and reading. Then they stated: 'You are the owner of the command, and no problem,' [Sheet 93] we shall teach you the arrangement of prayer and reading. Then the cupbearer permitted them to establish the mission, and they complied with his command, and carried out the mission according to its design.

When their register arrived to our master Amin al-Alali, he ordered the presence of the people of Yemen from the virtuous boundaries, the jurists, and the noble partners (3), and the believers [Sheet 104] the choices, and stated: "Look, is there among you an equivalent to this? (4)" Then he stated: "Indeed, the Greatest Name of God through which the heavens and the earth were established is the obedience, / Sheet 171a / and indeed this is the vanguard of bringing out the call from your land, and the cause of its eternity there; fated indeed is the word of God Most High regarding them, for his text turned illuminated through the light of his Imam." Then the

cupbearer marched from India, and arrived at his high presence as a migrant, and stayed in his service until God took his soul; and his grave is in the land of Yemen in Jabal Shibam.
When this beautiful news neared (4) in / Sheet 72a / the coming season, the companion...

(Footnotes for Page 174):
(1) 'M': ففعلان.
(2) Completion of the verse: *{And Allah is vast and knowing}*.
(3) "and the scholars... the partners": Not in 'M'.
(4) An addition in the margin of 'G': "obedient listener".
(5) 'H': ended; 'M': reached.

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...Before: When the journey of the grand Missionary Idris bin al-Hasan drew near to the Abode of Decision, neighboring the pure Imams and executors and noble prophets, his nass was made upon his son who possessed the high station, and the noble guidance, the lineage of the rightly guided guides, our master al-Hasan bin al-Da'i Idris Badr al-Din, and he empowered him (1) [Sheet 93ب] in his paternal uncle the high support al-Ajal al-Makin عبدالله bin al-Da'i ali bin al-Da'i al-Hasan Fakhr al-Din. The transition of the grand Missionary Idris occurred on the nineteenth of Dhu al-Qi'dah in the year eight hundred and seventy-one; and the days of his mission were forty-nine years and nine months / Sheet 71b / and six days, and his title was Imad al-Din (Pillar of Religion), may God sanctify his soul. [Sheet 105]

20. Hasan Badr al-Din II Ibn Idris Imad al-Din

After him, his son, the most excellent master (2), our master al-Hasan bin the Missionary Idris bin al-Hasan, may God sanctify his high soul, took charge of the Da'wa, following the path of his father. He strived in the path of the mission, reviving with knowledge all the times of the mission, its small and large parts, and it was a time of absolute happiness, never vacant of worship.
He was most inclined to whoever came to him from among the Indians, when his presence was verified, and during the era of his father, from among their prominent figures. He tested them regarding that in some fields of faith, and when our master desired to turn away from these foreigners, he subjected those two Indians to testing to perceive their excellence, and to verify (3) their choice, stating: "We shall check who from among us is inside the house?" It was said: "He is the cupbearer." So he sent him to India and wrote to him his absolute choice, and everyone entered beneath his obedience.
When this beautiful news ended (4) in / Sheet 72a / the coming season, the most noble...

(Footnotes for Page 175):
(1) 'H': he honored him.
(2) Not in 'G'.
(3) 'R': and to verify.
(4) 'H': ended; 'M': reached.

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...around him all the prominent figures of Yemen and made them aware of that, so those cupbearers stayed in India in Ahmedabad until he was transferred (1) to the mercy of God the Lord of the worlds, and his grave is in Ahmedabad.
Then [Sheet 94ب] the noble master, the unique flag, Sheikh Fakhr al-Din عبدالله bin ali (2) [Sheet 106] bin the Missionary al-Hasan passed away, so the grand Missionary al-Hasan (3) bin his brother stood in his place, who was for the believers a secure refuge, and he was the majestic lord, and the unique master, owner of the bright light (4), the absolute Missionary al-Hasan bin Idris Husam al-Din, and he pointed to his son, the absolute Missionary ali Shams al-Din bin al-Da'i al-Hasan, may God sanctify him, by performing the leadership of his mission during his lifetime (5) indication of his nass [Sheet 95] without the public, then the nass appeared clearly upon his son the absolute Missionary al-Hasan Husam al-Din on the fifth day of the month of Sha'ban al-Karim in the year eight hundred and ninety-five. The days of his mission were twenty-four [Sheet 72ب] years and seven months and twenty-six days, and his title was Badr al-Din, and his grave is in Masar (6), may God sanctify his high soul and rank in Eden.

21. Husayn Husam al-Din Ibn Idris Imad al-Din

After him, his son, the majestic master, our master **Al-Husayn** bin our master al-Hasan bin our master Idris, may God sanctify his high soul, took charge of the Da'wa, and pointed to his son, the absolute Missionary Shams al-Din Ali (7) bin al-Da'i **Al-Husayn**, initiating therein between his hands, and pointed to his son, the choice master, and the fortress for his primary allies, Iz al-Din...

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...Muhammad bin al-Da'i Al-Husayn (1) indication [Sheet 107] in secret (2) that he is the third in the mission; no one from the elite or his allies learned of that.
He resided in the protected area of Shibam in the pleasing life (3), and the line [Sheet 95b] upon his son, the absolute Missionary Ali Shams al-Din, took place in the presence of the boundaries and bounds, and he passed away in the month of

Shawwal of the year nine hundred and thirty-seven, / Sheet 73a / and his grave is in the path of the absolute absolute ones. The duration (4) of his mission was forty-five years and five months and twenty days, and his title was **Husam al-Din**.

The Fourth Week

22. Ali Shams al-Din III Ibn Husayn Husam al-Din

After him, his son, the noble master, our master Ali bin Al-Husayn (5) bin the Missionary Idris, may God sanctify his soul, took charge of the Da'wa, [Sheet 96] calling to God and His allies, calling to the absolute monotheism, being a helper in the path of the mission, clarifying its details openly and secretly. He resided in the protected area of Shibam, and managed the pillars of the Da'wa until he transferred to the high neighbor in the month of Dhu al-Qi'dah of the year nine hundred and forty-three. The duration of his mission was five years and eight months and one day, and his grave is in the path of the absolute absolute ones, and his title was Shams al-Din, may God sanctify his high soul. [Sheet 108]

23. Muhammad Izz al-Din Ibn Hasan Badr al-Din II

And after him, his paternal uncle's son, the grand, noble Missionary, the clear cave of God's allies (1), the steadfast our master Muhammad bin al-Da'i al-Hasan bin سيدنا Idris, took charge of the Da'wa, may God sanctify his high soul. He stood in his position, and the Da'wa proceeded during his time in an elevated manner, its landmarks shining and its lights shimmering.
Then he arranged its affairs in India when he knew of its decline from Yemen, and saw that weakness had become apparent in the insight of some of the contemporary boundaries. It became clear that very few among [Sheet 96a] the prominent figures hastened to comply with his command and decree. They were overcome with arrogance, pride, and self-admiration, which split them (3) from compliance and the primary traditions, until he tested them on the Day of al-Ghadir, to verify their adherence to the oath. Thereupon, he sent a man (4) to those advanced prominent figures (5) stating that our master had ordered that so-and-so [Sheet 97] from among you should take charge of leading the prayer for you, both those far and near. The man ordered to do this was among the lower ranks or third among them in sequence, so they wondered greatly at this decree, and stated to the messenger: "Perhaps you have erred in understanding, so return [Sheet 74a] to our master and ask him, and listen carefully to his (6) answer and record it."
The messenger returned to our master and asked: "O our master, is the command thus? Did you decree for him to lead them, or did you intend another?" He replied to him: "O our master, did I not tell you that so-and-so is the one for whom I drafted the text to lead the prayer for the collective, and I made it a duty upon them (7) to submit to him and obey?" He replied: "Yes, except that the people sent me back to you because they assumed that you had erred, and indeed our master is more exalted and noble than to perceive an error in our judgment, unless it was you who erred."

(Footnotes for Page 178):
(1) Not in 'G'.
(2) From: 'an'.
(3) In 'M': split.
(4) Not in 'G'.
(5) In 'H': the advanced ones.
(6) In 'H': his hearing.
(7) In 'M': I made them mandatory.
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...to see error in this judgment, unless it was you who erred.
Then the messenger returned, and informed the people that the judgment was indeed thus. They refused and walked upon the paths of denial and stubbornness (1). They stated: "We do not believe that our master would decree this, nor shall we take your word as a proof." They arose, heading directly to the house of their Missionary to renew the confirmation, assuming that it was the ultimate truth. When the Missionary answered them likewise, they fell [Sheet 75a] in their hands, and their souls nearly left their bodies out of distress. They returned to the mosque and prayed, under the compulsion of necessity, behind the designated man...
(Footnotes for Page 179):
(1) In 'G': and the paths.
(2) In 'M': we turn.
(3) In 'H': we wait.
(4) In 'R': those.
(5) In 'H', 'M': their feet.
(6) In 'H': their prominent ones.
(7) In 'M': more knowledgeable than you.
(8) In 'M', 'R': their heights.

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...the designated one, and what they missed of the primary command was a loss of the abundant virtue.
When they finished from the prayer, our master arrived to read a sermon [Sheet 98a] of the covenant upon them, and to rebuke them for what they had rejected of his judgment that had been sent to them. He stated: *"O assembly assembled, what is with you that you possess faith in the name but not the meaning, being satisfied with the lesser portion which is lower, while your insights and minds have left you? Have you accepted ignorance and blindness instead of guidance? Or has your compliance (4) turned to dispute [Sheet 111] / [Sheet 99] regarding obedience a year? Indeed, I tested you when you strived for elevation, and replaced the continuous good fortunes with misfortunes; by God, I strived (5) to test you so that I found you as I assumed, being slow in the lowest aspect of the command three times of your Missionary? For by my life, you shall be taken by what your hands earned, and the command of the mission shall not stabilize among you, / Sheet 75b / and it shall soon pass to a people possessed of an absolute obedience (6), complete compliance, and pure loyalty, who do not deviate from it in what is secret (7) of the*

judgment of their master or bad, executing (8) what they are commanded from where he wills and how he wills."
Then he sent a man from among the lower servants, who did not know anything at all, to India as a governor to test them, and to guide the people of Yemen that they are the people of sincerity and certainty, who walk upon the path of the rightly guided guides; so he passed away (10) in Ahmedabad, and his grave is located there. Then the grand, noble Missionary appointed a man from among the allies in Ahmedabad in India over them, and he was among those whose compliance toward him was excellent, showing their virtue over those.

(Footnotes for Page 180):
(1) In 'H': who are.
(2) In 'A': with preservation.
(3) In 'M': the age.
(4) In 'M': your dynamic mission.
(5) In 'M': *qad*.
(6) In 'H': his obedience.
(7) In 'H': bitter.
(8) In 'H': questions.
(9) 'pure.. executing': Not in 'R'.
(10) In 'R': so he passed away; 'A': his death occurred.

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It was said: When the garments of piety, purity, and compliance appeared in India for the rulers and boundaries, cleared to the ultimate limit from hypocrisy and arrogance, [Sheet 99a] it was from the guardian of the era (1) the inspiration to the caller of Yemen (2), our master Idris bin al-Da'i al-Hasan. He pointed / Sheet 76a / to the people of India (3) [Sheet 112] to transfer the command to them, then the inspiration was to the grand Missionary, our master Muhammad bin al-Da'i al-Hasan, so he turned the mission to them after testing them, and his choice was magnificent (4) for his command, and the examination of the people of Yemen and their fallback from [Sheet 100] his judgment.
And that was because he wrote to the governor of India ordering whoever was mentally perceptive and intelligent (5), desiring to seek knowledge, to travel to his high presence, and the center of his mission. The elite among them, the master our master Yusuf, hastened immediately. When he reached his high presence, he strived to be close to him, and brought him near, making him a companion, and instructing and raising him until he (7) extracted from him what (8) benefited him, and our master strived regarding him to fulfill what he intended, and manifested the text upon him, and brought out the matter of the mission to him, and he proceeded on his path until the earlier ones passed away.
Henceforth, the chronological sequence of India's absolute callers proceeded, and the mission stayed in India proceeding upon the upright path; that was the estimation

of the Mighty, (9) the All-Knowing. It was said: When the Missionary heard of Muhammad / Sheet 76b / that humayun, father of Jalal al-Din Muhammad (10) Akbar (11), triumphed over the decision...

(Footnotes for Page 181):
(1) That is, the concealed Imam from the offspring of al-Imam al-Tayyib, who inspires the absolute Missionary to make the correct decision.
(2) Not in 'A'.
(3) Not in 'M', 'R'.
(4) With 'A': magnification.
(5) Not in 'G'.
(6) In 'M': wide.
(7) In 'R': if; not in 'M'.
(8) Not in 'H'.
(9) In 'M': the Great.
(10) Not in 'G'.
(11) Abu al-Fath Muhammad Jalal al-Din Akbar bin Humayun (d. 1014 AH / 1605 AD): the third of the Mughal Sultans...

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...Gujarat and captured it, Yusuf said: In whichever place you are, there shall be safety and security, untouched by the evil of the devil or strife; and it was exactly as our master stated.
Our master Yusuf was residing in the city of Sidhpur (1), and he was in [Sheet 113] the beginning of the era among the best of positions, and the most excellent rituals of Hindustan (2), because within it were houses [Sheet 100a] and structures upon which stood a massive dome. The grand Missionary, our master Muhammad bin al-Da'i al-Hasan, passed away on the twenty-seventh of Safar in the year six hundred and forty-seven, and when he passed away, his family, children, and limits took charge of burying his body, and the shroud and burial were difficult due to the outbreak of fitna. The days of his mission lasted [Sheet 101] twelve years, six months, and three days, and his title was Najm al-Din, may God sanctify his soul.

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24. Yusuf Najm al-Din I

And after him, the grand, highly alert Missionary, our master Yusuf bin Sulayman, may God sanctify his high soul, took charge of the Da'wa, / Sheet

77a / and he was the first of the callers in Hindustan (3). It was narrated that he was at the ultimate limit in attaining the landmarks (4) and piety (5) with what preceded from his father, may God's mercy be upon him, in expending wealth, and turning away from them for the sake of God, desiring (6) to achieve success in his return (7), and that he migrated to the presence of the Missionary, our master Muhammad bin سيدنا al-Hasan...

(Footnotes for Page 182):
...in India, and he is considered the actual founder of the Mughal Empire after conquering vast territories and organizing the administrative system established by Akbar [see *E.I.2*, v. 1, 316-373] (1573 / 981).
(1) Sidhpur: Sidhpur or Siddhapur; see the map.
(2) In 'R': Hindustan.
(3) In 'H'; 'A': Hindustan.
(4) In 'M': knowledge.
(5) In 'R': landmarks of virtue.
(6) In 'M': deliberately.
(7) In 'M': his wealth.

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...and benefited from the blessings of his sciences and secrets, drinking from the springs of its realities through which the lives of souls are vivified, and ascending via it to the station of the righteous. He used to read [Sheet 114] in the presence of my master Hasan bin Nuh, author of the book *al-Azhar* (1), until he asked him one day regarding questions, so he replied: Your answer is with our master Muhammad, so he asked him, and when he saw his opinion (2) and his fine words and the beauty of his character, سيدنا said to my master Hasan: A boundary has been set for you by your master; choose it for yourself like the story (3) of Umra Zayd (4).
So our master Muhammad made him a teacher / Sheet 77b / directly for all [Sheet 101a] the students, and he strived in the paths of truth and guidance, with extreme diligence and effort, accompanied by a pure insight (5), and purity of belief and intention. The Missionary presented him over his position, and from what occurred of his brilliant signs, that when the command of the mission arrived to him by nass [Sheet 102] from his high residence to the illuminated horizon, he was in his well-known settlement in Sidhpur, and he intended to head to the river and clean his garments with his hands. This was his custom down to the day the nass arrived before he knew of his knowledge; and within that are clear proofs of his purification (7) of the garments...

(Footnotes for Page 183):
(1) Book of *al-Azhar wa Majma' al-Anwar al-Malquda min Basatin al-Asrar wa Majami' al-Fawakeh al-Ruhaniyya al-Thimara* by our master Hasan bin Nuh al-Hindi al-Bharuchi (d. 939 / 1532) [al-Majdu', *Index*, description, p. 83-88; Ivanow, *Ismaili Literature*, 107 - 106; Poonawala, *Biobibliography*, 178-183].
(2) In 'M': he saw.
(3) In 'M': a case; 'G': a story.
(4) Umra Zayd: Zaynab bint Jahsh, mother of the believers; the Messenger of God ﷺ married her after her divorce from Zayd [al-Baladhuri, *Ansab al-Ashraf*, 1/434 – 435; al-Tabari, *Jami' al-Bayan*, 10/22 – 11; Ibn al-Athir, *al-Kamil*, 2/177].
(5) In 'M': day.
(6) In 'M': pure.
(7) In 'M': high.
(8) "Day of arrival.. his purification": 'R': to clean.

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...the religion (1) from its filth and sins, and through that the believers from Ahmedabad rejoiced. They hastened to Sidhpur, riding and walking, and strived [Sheet 115] rejoicing and cheering, until they found him at the river, so they bowed down to him as submissive ones.
He returned to the land with them, surrounded by those who strived before his hands and from behind him / Sheet 78a /, on his right and left, and they displayed by the praise of God for the issuance (2) of the nass to them and the expansiveness of (3) its favors, so he ascended upon the throne of the mission carrying its burdens, trusting (4) in the care of God and the kindness of His Wali ﷺ in preserving the system of its guidance (5) and beautiful policy (6) of its children, and he strived in fortifying the mission in its lands and regions (7), and the boundaries of the mission were set within it for five years, [Sheet 102a] and he dug a massive well (10) within it possessed of absolute benefit, and renewed the mosque and built the station and built twenty-four houses, and ordered the collective to buy everything they needed of selling and buying; that was because he fell between [Sheet 103] the disbelievers and between the dynamic mission until they covenanted that they would not mix with the public via selling or buying, and prevented anyone from drinking from our wells even until they overcame [Sheet 78b] the callers of my master and the clear master, and the disbelievers became submissive and bowing down (11), so the landmarks of...

(Footnotes for Page 184):
(1) In 'R': the dirt.
(2) In 'H': for the opposition.
(3) In 'H': listening.
(4) In 'H': and its transport.
(5) In 'H': guide.

(6) In 'M': its policy.
(7) In 'M': its remaining.
(8) In 'H', 'M': dynamic.
(9) In 'M': dead.
(10) Not found in 'H', 'M'.
(11) Not found in 'H', 'M'.

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[Sheet 116] religion and guidance, and the flags of sins and transgressive acts were erased.

Then he migrated to the Island of Yemen; and he had ordered prior to that his close companion, the Missionary Muhammad bin al-Da'i al-Hasan, to reside in the land of Yemen. He stayed in the Yemeni lands and the absolute directions, and strived to perform the task in reaching the objective of the mission, elevating its landmarks, and implementing its traditions and obligations.

The Ahmad bin Ajab Shah, brother of the absolute Missionary سيدنا Dawud bin Ajab Shah, stated: "I performed Hajj, then I arrived at the presence of the Missionary سيدنا Yusuf, and that was during the time of the period of his strife, and one of his companions from the hypocrites betrayed him (1), taking our master via treachery and entering his houses, plundering whatever was inside them of books and artifacts. He turned his face away from them until he / Sheet 79a / consulted me, and stated: 'Yes,' and I sent a servant of mine to Mukha (3) to bring my wealth, and he brought it and he gave it."

Then he crossed the fated end [Sheet 103a] to Yemen, especially over سيدنا Yusuf, and the Zaydi group triumphed over him, the prince of the country of Rome, killing three ten, among them solid figures (4) alive, and among them who were skinned alive, and among them whose hands and legs were severed, until al-Sultan stated: "Did I not forbid you (5) from transgressing (6) upon the Missionary [Sheet 104] the Ismaili?" (7) Thereupon, this was your reward via a matching hand (8).

(Footnotes for Page 185):

(1) In 'R': Rome; 'R': King of Rome; and they are the Ottomans.
(2) In 'R': Ibrahim; 'G': Brahi.
(3) 'Mukha': a port on the Red Sea, southwest of Yemen; see the map.
(4) Not found in 'H'.
(5) In 'M': I forbid you.
(6) In 'A': transgressing.
(7) In 'H': Ismail.
(8) It appeared in *al-Barq al-Yamani* and in the events of the year 969 / 1561 in *Ghayat al-Amani* that Mahmud Pasha had besieged the jurist Ali bin Abd al-Rahman al-Nazzari (al-Nazzari in *Ghayat al-Amani*) in the fortress of Hisn Habb near Ibb. After a long siege, the jurist requested safety from the Prince, and Abdullah the

Ismaili mediated (Muhammad bin Abdullah bin Jaf'a, student of the jurist in *Ghayat al-Amani*) for him to hand over the fortress...

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And it was narrated from Malik bin Firuz, uncle of the absolute Missionary Dawud bin Ajab Shah, that the absolute Missionary سيدنا Yusuf, along with what he contained of the position and perfection, would kill a man among his enemies during his negligence after the dawn prayer, and he was a follower (1) due to his recognition of the majesty of destiny.

It was said: When his transfer approached, he left a nass upon the absolute Missionary Jalal bin al-Hasan, residing in Ahmedabad, so the speaker of his words stated from the people of India: "We have left him in a state of sickness (2) from India, heavy with disease, and nothing remains inside him," the Missionary Yusuf stated / Sheet 79b /: "Our master Yusuf does not die until he arrives at the presence of his guide," and he pointed to his high presence to reside, and he stayed in his position until he passes away; so that was exactly thus.

Then our master Yusuf transferred on the sixteenth of the month of Dhu al-Hijjah of the year seven hundred and ninety-six; but his testing strived after his death on what preceded from testing (3) in his house, and the days of his mission lasted sixteen years and three months and six days, and his grave is in Najm al-Din, may God sanctify his soul.

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25. Jalal Shamshuddin bin Hasan

And after him [Sheet 104a], the grand, steadfast Missionary, سيدنا Jalal bin al-Hasan (4), may God sanctify his soul, took charge of his position [Sheet 118], and he performed the rituals of the call as they were during the eras of the early ones, and did not perform (5) any nass until he manifested the nass upon the absolute Missionary Dawud bin

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(Footnotes for Page 186):

(1) In 'M': second.
(2) In 'H', 'M': sickness.
(3) In 'M': testing.
(4) In 'R': Jalal bin Hasan Ahmedabad.
(5) In 'H': perform.

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Ajab Shah (1); and that was because all the virtuous boundaries assembled, [Sheet 105] and stated to him: "Is it a duty upon us to follow your command in raising anyone among you?" / Sheet 80a / He lowered his head, and stated: "Yes," then he stated: "The owner of the command after me is Dawud bin Ajab Shah, and if Allah, Glory be to Him, performs what He wills."

Then after three days, he ordered a gathering of the boundaries and bounds, and stated: "Who among you is the owner of the command of this mission after me? For Dawud bin Ajab Shah is my guardian and master after my passing." Then he turned his face toward the absolute Missionary Dawud bin Ajab Shah (2), and stated: "O Dawud, to (3) each caller (4) a need, and think in finding his equivalent, as the Prophet ﷺ stated: *'The faith of a servant is not complete until he finds (6) an equivalent (8) to him,'* and there is no grief upon you, nor hardship, nor difficulty, and if we prepared that for you, then he is Dawud bin Qutb Shah, and his reaching in knowledge and wisdom is a final limit, and he is your companion and successor after you (10) and the standing in your position." Then he stated: "Indeed, I saw in my sleep (11) that the Imam of the Time ﷺ came / Sheet 80b / and stated: 'Is there wealth or beauty?' I stated: 'O our master, many people are present.' The Imam ﷺ stated: 'Prepare the army (12),' for the lower world [Sheet 119] is alternating among the people;

(Footnotes for Page 187):

(1) In 'H': Qutb Shah.
(2) "O my father.. Shah": Not in 'G'.
(3) Not found in 'M'.
(4) In 'M': absolute.
(5) Not found in 'H'.
(6) Not found in 'H'.
(7) In 'R': after he finds his equivalent.
(8) "Just as the Prophet.. his equivalent": Not found in 'M'.
(9) In 'M': distress.
(10) In 'M': after.
(11) In 'H': status.
(12) In 'M': the armies.

...this fills and this empties, and this ruins and this builds, and this habit is sequential. And I saw also in my sleep [Sheet 105a] that the Imam ﷺ stated: "Are you who you are inside it and we salvage your request before the fourth night?" I was ready, and this is my position in paradise, and this is Muhammad and Ali and Fatima and al-Hasan and al-Husayn, and the pure Imams, and prophets and messengers."

And he did not live after his arrival to his position except one month, and he passed away as a clean person from sin. Then on the Sabbath day and the eighth of the

month and the guidance from the known nass, he sat upon his head, then he stated: "Request from among the clock hours (3) of the second night in the month of Sha'ban seven and seven hundred." His life lasted four months from his transition to the mercy of God and His pleasure; and his duration was four months from his transition to the mercy of God and His pleasure, and his grave is in Ahmedabad, may God sanctify his soul.

26. Dawood Bin Ajabshah

And after him, the grand, highly alert Missionary, our master Dawud bin Ajab Shah, may God sanctify his soul, took charge of his position [Sheet 120] in the absolute mission. His era was in the mission an absolute happiness, and his birth was auspicious, and his birth was on Thursday in the month of Muharram in the year seven hundred and thirty-six, at dawn.
He was generous, kind, forgiving, and merciful, never coarse or rough, nor was he unmindful of the questioners. He was generous from his childhood, and when he was in his time, Tufan bin Muhammad bin Tahir (5) strived to split the Bhora group, the Ja'fari schism who split from the...

(Footnotes for Page 188):
(1) In 'M', 'R': this.
(2) Not found in 'H'.
(3) In 'M': five.
(4) Not found in 'H'.
(5) Muhammad bin Tahir (d. 986 / 1578): leader of the Bohra group who split from the...

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...and his strife, he wrote [Sheet 106م] the boundaries of the countries to honor our master with his step. Then they answered via a choice greeting (1) and his service (1), with what they sacrificed of their wealth and souls, and when / Sheet 81أ / [Sheet 107] he marched to Cambay, then to Amreli (2), then to Dholka (3), and prayed in every place with the believers [Sheet 120] to the praise of God, and Muhammad and ali and Fatima and al-Hasan and al-Husayn, and the pure progeny.
And our master stated: "Look, O assembly of believers, what power is the grace of the era, and this is what is amazing! We are in these countries praying together (4) this assembly (5), and we run riding [like this] on the camel with the servants, and our enemies are thus مملوءة (7), and there is in our hands a kingdom (8)." As for this state and its progeny, as for this (9) force of the Imam ﷺ (10) ! [Sheet 121] and [Sheet 121] has been mentioned in (12) the lands of the Tayyibi schism after the movement of Ja'far bin Khwaja, the early tracker, and they adopted the doctrine of

the people of Sunnah and Jama'ah; and Ahmad bin Tahir turned back over the Bohra group which strived to attract them to the major core, in Akbar Latif, in Agra to request from their collective... (Misra, *Muslim Communities*, 24; Daftary, *The Isma'ilis*, 303)

(Footnotes for Page 189):
(1) In 'M': service.
(2) In 'H': Amreli; 'M': Amreli; 'G': Amreli. Amreli: Amreli, a village from Cambay; see the map.
(3) 'Dholka': Dholka; see the map.
(4) In 'H', 'M': together.
(5) In 'G': structure.
(6) The two times: the assembly of the Ismaili Shia gathers both from the prayer of noon and afternoon and sunset and night at one time.
(7) Not found in 'H'.
(8) In 'M': kingdom.
(9) In 'G': this.
(10) In 'R': but this is the appearance of the power of the Imam of the Time.
(11) In 'R': and happiness and progeny.
(12) Not found in 'M'.

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...and my kingdom five times, and my choice was fulfilled, and my desire was met, and my hope was realized, and I walked in the markets with this visual beauty, and gave, and spent from Lahore source (2) / ten shawls (3) precious (4), red, green, and yellow, and wrote to the governor of Gujarat: Grant to the greatest of the group of boats, one and one (5), and when a group of my allies arrived, push away from them the harm, for their provision does not view other than me.

Thus stated the Sheikh: "If you saw our time and your time to thank you [Sheet 107م] God, and you are upon the enemies of God conquering and displaying their flaws [Sheet 108] and you mention details of the household, and we are beneath his command or we sit in it, and we read the books of our master, and we do not turn away from them, and with this they insult our turban, and split us and throw us with impurity, and strike us with stones, and throw us with rejection and zandika, and describe us as absolute lower ones, and what is our capacity to speak a word, or to assemble two or four."

And as for the island of [Sheet 122] Sindh, it strived after her death via what preceded (6), and safe on his hands from the two sides the two سندية (6), and safe on his hands from the flesh, and the Sheikh Ghouriya, and he was among the prominent figures of al-Nazariyya (7) and their callers, and they read the books from the appearances and interpretations. And it was said that...

(Footnotes for Page 190):
(1) That is, the Sultan Akbar bin Humayun (d. 1014 / 1605).
(2) In 'G': source.
(3) In 'M': ten examples; 'G': ten examples.
(4) In 'R': precious.
(5) In 'R': one after another.
(6) "And safe.. Sindh": Not found in 'M'.
(7) al-Nazariyya: a schism from the Ismailis stated by Imama Nizar (d. 488 / 1095), the oldest son of the Imam al-Mustansir billah al-Fatimi (d. 487 / 1094), alternative to the absolute المستعلي branch (d. 495 / 1101).

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Jajun (1) proceeded in Sindh by the prayer of سيدنا and his dynamic choices, and likewise many of his virtues and qualities.

And our master Dawud bin Ajab Shah, may God sanctify his soul, strived several times to witness the limits of the choice ones and believers. And what was the cause of his transition to the mercy of God, for bint Fatima fell sick with a severe sickness, so she sought treatment through non-action, because in the leg of the man was split [Sheet 109] a piece from his bone, therefore it was not possible to wear the slipper, so she strived in the leg of the nail, so that was the cause of his death. He transitioned [Sheet 108م] in the night of the seventh and twentieth, the night of Tuesday from the month of Rabi' al-Akhir in the year nine hundred and ninety-six / Sheet 83أ /, and the duration of his mission was twenty-two years, and his title was Burhan al-Din, and he strived five hundred slaves, and strived for charity for the students of knowledge [Sheet 123] and the poor and needy in every year لله and his Messenger.

And it was said: "Indeed, a man met the king of death (2), so he said to him: 'Any reason for my death (3), and in which land shall I die?' (4) He replied: 'The Sultan shall kill you out of a charge (5) of theft (5) after six months in this market, so flee from the country.' When the morning broke, he was in his middle country, and the wealth (6) plundered in the treasury of the King was placed (7) between his hands, so he was caught in the act, and killed (8) in the hour that he was promised; what a...

(Footnotes for Page 191):
(1) River Jajun: Amu Darya or Oxus; rises in the Pamir Mountains and forms the northern border of Afghanistan, Tajikistan, and Uzbekistan to empty into the Aral Sea; but the real location is Sindh, referenced in Arab sources as Bilad ma wara'a al-Nahr (see *E.I.2*, v. 1, 454).
(2) "King of Death": in 'M': Maulana.
(3) In 'M': by any cause shall be my death.

(4) Not found in 'M'.
(5) In 'M': by accusation.
(6) In 'M': plundered.
(7) In 'M': قال.

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escapes (1) from death anyone, neither the prophets nor the executors (2) nor the allies.
And it was said: "When he arrived at this scene, he was with a dynamic presence (3) possessed of need to the grave (4) the Sharif, and status from a sick person who was cured except by the blessing of the dust of the grave (4) the Sharif, and returned securely; and what from a barren woman except that she was granted / Sheet 83ب / Allah a child; and indeed strayed one after that for the despair (5), he said: 'If came (6) my son, we shall give as charity five pounds (7) of sweets.' When his speech was completed (8) [Sheet 110], he did not arrive between his hands.**
And also that the opponents (9) passed by the scene, so they said to one another: "This is the grave of the Sultan of the Rafida (11), so let us demolish from it or burn [Sheet 109م] the cover? The other said: 'Leave this,' so they retreated, and their horses strived to the grave, rather they fell [Sheet 124] backward, and they stood upon the (12) walls until they exited and their garments were torn and they returned failing after the punishment (13)."

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27. Dawood bin Qutubshah

And after him, the grand, highly alert Missionary, our master Dawud bin Qutb Shah, took charge of his position [Sheet 120] in the noble mission (1). His birth was on Thursday evening on the twenty-third of the month of Rabi' al-Awwal in the year nine hundred and forty-eight, and his mother was named al-Karima Ijal Ghouri bint Ali al-Jawhari. He grew up upon the best of structures / Sheet 84a / in character, and strived to perform the obligations, and strived in learning the apparent and hidden sciences in his day and night until he strived in the limits and the scholars and the doctors, and it was in the high rank, and that he was a shelter as has been stated from the statement in our master Yusuf bin Sulayman, and he was sleeping under a tree in the garden, so he stated: 'It is not fitting for this man to walk as a man, rather he is a king,' so the Missionary brought to him a true sultanate and made him a king.
And likewise our master Dawud bin Qutb Shah was sitting in the morning time upon the shop, and his father was sitting beside his head, when a man came and looked into him, meditating and thinking for an hour, then he stated: "This boy, whose son is he? / Sheet 84b /" His father stated: "What do you want?" He stated: "Indeed this

boy shall have a magnificent kingdom, and he shall be a blessed king, and a masterly sultan," so his father laughed at him, and what occurred to him at that time in mind; but Allah, Glory be to Him, completed his words as they were.

(Footnotes for Page 193):
(1) From: the true mission, may God sanctify him.
(2) Not found in 'M'; 'D': text.
(3) In 'M': was in.
(4) In 'M': from ten years.
(5) In 'M': they look; 'R': and they look into him.
(6) In 'M': a reality; not found in 'R'.

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When our master reached manhood, he married the noble lady Hawa bint Muhammad bin Ali, and she was a memorizer of the Holy Quran, and passed away, and likewise his mother died, and also his father died when he was twenty years old. He migrated to the Yusufiyya presence (1) in Yemen in the year nine hundred and sixty-six, and stood upon the path of God and strived for his reward, then married after his return from the high presence [Sheet 112] the noble lady Rani (2) bint Ali bin Ja'far Bahati, so he was provided with from her the best masterly boy, and his birth was on Thursday the eighth of Safar of the year nine hundred and seventy-eight; and her birth in the morning of Tuesday the twenty-third from the month of Dhu al-Qi'dah of the year and seventy, and the birth of the master was born in the month of Ramadan of the year Bahati, then she passed away on the day of the sixth from Rabi' al-Awwal of the year nine hundred and eighty, then married the noble lady Buzayra bint Khan bin mian Bahati, and was provided with from her the daughter al-Karima named al-Karima mother of the master, then the master was born mian Muhammad ji.

[Mention of the Nass upon our master Dawud ji bin Qutb Shah]

And that is what came from the text of سيدنا Jalal (3) first. And it was narrated when the Missionary Dawud bin Ajab Shah strived over all the boundaries of the absolute limits / Sheet 85b / in his position, his relative mian Shams bin Ja'far strived in the misguidance, so his presence was hidden سيدنا Dawud bin Ajab Shah in the group of the boundaries and believers, then he stated to them in some of what he stated: "Did you not learn, O mian Shams, or have you forgotten or omitted, that سيدنا Jalal had set a time over you from among the days, then when he covenanted with me and placed me in this honorable position, he stated to me, and you were present

listening: 'Take mian Dawud ji to stand from after your position, and let him be the successor in the matter of the call, and preserve his system and let him be a helper and a wazir to you,' and he has prepared for you an absolute strength, and a brotherly support, and his wisdom has reached in the wisdom a definitive limit, and all who claim his position, he shall be after you and the successor after your position? So thank God the King, then he stated to them: 'Do you not witness to that, O assembly of boundaries?' They all stated with one tongue: 'Yes, we witness to that from the text.'"
Then strived / Sheet 86a / the command upon that secretly for a period from the time until the view appeared...

(Footnotes for Page 194):
(1) The Yusufiyya presence: a lineage to the absolute Missionary Yusuf bin Sulayman, and it has passed.
(2) 'R': Rani.
(3) 'M': from a year.
(4) "From Allah Most High": Not found in 'M'.
(5) Not found in 'H'; 'A': list.
(6) Not found in 'G'.
(7) "The noble lady al-Musamma.. al-Karima": Not found in 'R'.

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...and that is from the text of سيدنا Jalal first. And it was narrated when the Missionary Dawud bin Ajab Shah strived over all the boundaries of the absolute limits / Sheet 85b / in his position, his relative mian Shams bin Ja'far strived in the misguidance, so his presence was hidden سيدنا Dawud bin Ajab Shah in the group of the boundaries and believers, then he stated to them in some of what he stated: "Did you not learn, O mian Shams, or have you forgotten or omitted, that سيدنا Jalal had set a time over you from among the days, then when he covenanted with me and placed me in this honorable position, he stated to me, and you were present listening: 'Take mian Dawud ji to stand from after your position, and let him be the successor in the matter of the call, and preserve his system and let him be a helper and a wazir to you,' and he has prepared for you an absolute strength, and a brotherly support, and his wisdom has reached in the wisdom a definitive limit, and all who claim his position, he shall be after you and the successor after your position? So thank God the King, then he stated to them: 'Do you not witness to that, O assembly of boundaries?' They all stated with one tongue: 'Yes, we witness to that from the nass.'"
Then strived / Sheet 86a / the command upon that secretly for a period from the time until the view appeared...

(Footnotes for Page 195):
(1) Not found in 'H'; a blank in 'G'.
(2) Written after it in 'M' "Dawud ji bin Qutb Shah" and crossed out and written in the margin "Hasan mian Shams bin Ja'far".
(3) Namely the absolute caller Jalal bin Hasan, and his translation has passed.
(4) Not found in 'M'.
(5) In 'M': mian Ja'far Bahati.
(6) In 'M': *fakhsar*.
(7) In 'M': or did you forget; 'M': forgot.
(8) Not found in 'R'.
(9) In 'G': Ali ji ji.
(10) "Then he stated to them": Not found in 'M'.

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...this for the safety of the time, so he manifested it at that moment, for he was overcome by envy and pride; and he is the mentioned mian Shams bin Ja'far, who stated: "As for what I have done, it is what Allah strived, and what I have preferred upon our master Dawud bin Qutb Shah, and what is our speaking about the interpretation except for your preparation (1) and your bounty and your preference." And my structural affairs (2) inherited from my grandfather, and frequently what our master [Sheet 114] states: "As for what I did regarding that, but سيدنا Jalal ordered me to prefer you (3) and prefer him."
And it was narrated from the excellent Sheikh, the dear mian Ali bin Muhammad bin Firuz, who stated: "Our master Dawud bin Qutb Shah fell sick with a severe sickness (4), so our master سيدناDawud bin Ajab Shah sent to his presence, while he was inside the house (5) thinking, and I stated to him: 'He has intensified the disease upon his body,' and he stated to me: 'The goodness shall be (7), and it shall turn out, by the will of Allah Most High, and what failed the word of our master سيدنا Jalal and his judgment that this boy [meaning Dawud] is my guardian and successor after me, and he does not pass away before me absolutely; this is the statement of the Messenger of God ﷺ: "Our master does not inform that an prince of the believers passed away before him,"' and he stated (8) it (9) also: [Sheet 113] 'And whenever a custom desired our master Dawud bin Ajab Shah to travel, he would say: "Indeed, I look into mian Dawud ji bin Qutb, for he is my guardian and successor after me (10)."""**

(Footnotes for Page 196):
(1) 'M': for your preparation.
(2) 'H' with 'W'; 'R': and my structural affairs.
(3) 'M': upon you.

(4) Not found in 'M'.
(5) 'R': intensity.
(6) Not found in 'M'.
(7) 'R': in a corner.
(8) 'M': منه.
(9) 'R': in a path.
(10) Not found in 'M'.

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And it was narrated from the grand, excellent Sheikh, Malik bin Firuz, who stated: "I was with my uncle سيدنا Dawud bin Ajab Shah when he would say: 'O Dawud,' I answered, stating: 'O my uncle, what is meaning (2) your speech, O Dawud? Do you prefer Dawud over Dawud? So build Dawud second, for Dawud second is God Most High in his land, just as he builds this world high and wide.'" And it was narrated from the dear Sheikh, Amin bin Mianji bin Khan bin Malik (1), who stated: "When our master emerged to Sidhpur to request mian Mamo ji (2) bin Ali for the feast, I stated to mian Muhammad mianji bin Ajab Shah; and we were on an assembly single, to protect سيدنا / Sheet 87a / Dawud bin Qutb Shah? He stated: 'Yes, behind our uncle our master preferred him in his immense rank,' then he stated (3): [Sheet 129] 'And what did our uncle pass except with the nass upon him, and his establishment in his position, and we are among the witnesses upon his succession for the Messenger of God ﷺ and his testament and his position, and we were inside the travel of Ghazwat Tabuk (4).'" And indeed arrived to him a register from سيدنا Dawud ji bin Qutb, so he read it from its beginning to its end (5), then gave it to (6) our master, stating: "Read it." He read it, and stated to him: "What is more beautiful (6) than this eloquence and clarity," and he stated: "How can it not be; for he is the one standing in my position, and the nass of our master سيدنا Jalal!"
And it was narrated from mian Sheikh ji bin (7) Shams Khan, who stated: "I asked our master سيدنا

(Footnotes for Page 197):
(1) Khwaja bin Malik Kapadvanji (d. ~1021 AH / 1612 AD): author of the book *Badr al-Bidaya*, which has passed. The text here quotes features of this book in his section specific to the virtues of the absolute Missionary Dawud bin Qutb Shah (*al-Majdu'*, *Index*, 106 – 107; Ivanow, *Ismaili Literature*, 89).
(2) 'H': mianji.
(3) 'H': *qala*.
(4) It is narrated that the Messenger of God ﷺ stated in this event: "Are you not satisfied that you are to me in the position of Aaron to Moses?" See Bukhari, *Sahih*, 61/3 – 62; Ibn Kathir, *al-Kamil in History*, 278/2; al-Majlisi, *Bihar al-Anwar*, 255/37, 262 – 263.

(5) 'From its beginning to its end': Not found in 'H' and 'M'.
(6) An addition in the margin of 'G': "most beautiful".
(7) Not found in 'M'.

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...mian [Sheet 116] Shams bin Ja'far [Sheet 114] and I advise him to repent to Allah, Glory be to Him (1), and seek forgiveness, so if you return to our master and Maulana and accept my advice, what (2) is to you? He stated: 'No, but I shall head to mian Dawud ji bin Qutb Shah, so my lineage shall be in my rank, and also سيدنا سيدنا (3) Dawud ji bin Ajab Shah / Sheet 87b / has the nass upon him many times, secretly and openly, and does not execute a ruling, nor does he execute (5) an order except by his consultation, and if he were to create an onset (6) the books, he would not do so except after his consultation (7).'"
And it was narrated from Khadija, wife of سيدنا Dawud bin Ajab Shah, that she stated: "When the trial became severe upon al-Husayn bin Muhammad bin Tahir, all the boundaries assembled [Sheet 130], and stated to them: 'O mian Ahmed (8) bin Ajab Shah, our brother, our master has chosen you as my successor.' And it was narrated from mian Ahmed (8) bin Ajab Shah, our brother, who stated: 'I heard سيدنا in the disease which he passed away in, in the month of Dhu al-Hijjah, stating: "Our master Dawud ji bin Qutb Shah: My brother and successor after me, and no one should think that I shall carry this massive burden?" He stated: "Indeed, what I have placed upon you is what you are able to carry, and I have surrendered the trust to you, and placed it in its position, and I was to you خير قرين."'"**
And when his honorable body reached the furthest limit of its durations, [Sheet 117] it transitioned to its ultimate status, ending the journey [Sheet 115] by merging (9) with his world and separation (9), / Sheet 88a /

(Footnotes for Page 198):
(1) 'R': Most High; not found in 'M'.
(2) 'M': *fa-hal*.
(3) 'M': mian سيدنا.
(4) Not found in 'W' and 'M'.
(5) 'M': executes.
(6) 'M': initiation.
(7) Meaning that he does not allow the students to study the apparent and inner books except by an order from the absolute Missionary Dawud bin Qutb Shah.
(8) 'M': Ahmed ji.
(9) "And transitioned.. separation": Not found in 'H'.

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...to ascend to the highest heavens; so that was the cause of his passing (1) that he was pierced in his leg by an iron nail from the new iron during the assembly of Friday and the twenty-fourth of Rabi' al-Awwal. The pain never ceased to strike and increase until this state emerged from Rabi' al-Akhir, so mian ali bin mian ali bin mian ali said: 'O my son, I am close to my time and my transfer, so say: There is no harm upon you or empty (2) in this order, and does anyone match the nail? But what occurred (3) was [v 131] a widening of the chest, and you are the witness if you delivered mian Dawud ji bin Qutb Shah (4) who was accepted, and placed him in his position, and established him in my rank, until he strived [v 131] the chest, so fear mian ali ji bin ali bin ali ji (5) سيدنا, so he requested the doctor. when the doctor arrived and took his pulse, he despaired from the disease (6), and stated: 'Console yourselves regarding what you want.' Then he strived / Sheet 88ب / over mian ali ji: 'Sit me leaning upon his chest;' and that was in [v 118] that majestic assembly from the men and women, so mian ali ji bin ali bin ali ji announced his nass: "Indeed, I look into mian Dawud ji bin Qutb, and his positioning in my rank, so follow him, and protect his system."

Then he ordered the wills regarding the gifts and endowments [v 116] and validation, then he stated: "Indeed, the master of the matter after me Dawud ji bin Qutb, is the one who handles, and if he adds, he adds what he wills, and decreases, then request سيدنا Dawud ji bin Qutb, and stated: 'Indeed, my guardian and successor after me, and you are the master of the solution and contract, doing what you wish in the gifts [v 132] and endowments (7).'"

(Footnotes for Page 199):

(1) 'M': permission.
(2) "O my uncle": Not found in 'W' and 'M'.
(3) 'H': what happened.
(4) 'M': al-Nuql.
(2) Not found in 'W' and 'M'.
(6) 'M': death.
(7) 'M': al-Awqaf.

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...and increases and decreases, so he asked him about the arrangement of boundaries, stating: "This arrangement of boundaries at this time, you lower from who you wish (1) and raise who you wish and give from who you wish and prevent, and to you belongs the elevation and lowering, and the giving and subtraction."

Then after this nass / Sheet 89a / al-Jilli strived by the testimonies of the just witnesses from the boundaries, from the excellent men and from the excellent

women, to a denier objecting or to an innovator objecting? So what is after the truth except the misguidance!
Then strived our master and the scholar of our era until he raised him, Allah Glory be to Him, to his generosity (2) in the night of the seventh and twentieth from the mentioned month, the year ninety-six and nine hundred, may God elevate his sanctity. Our master Dawud ji bin Qutb Shah took charge of his preparation and washing, and prayed upon the Sheikh al-Ajal mian (3) Adam Safi al-Din his preparation and washing and shrouding and burial.
Then our master Dawud ji bin Qutb Shah wrote a book in the eighth from Sha'ban al-Karim to the Sheikhs of Yemen informing them of the immense calamity; and no one remained from the season except the late ones (4). And our master سيدنا Dawud ji bin [v 133] Ajab Shah, may Allah elevate his status, wrote in the first from the files, a book / Sheet 89سيدنا / ب Dawud ji bin Qutb Shah by his beautiful choice and features, and the execution of the matters of the illuminated mission upon what was upon it during his life (5) life and his attributes, may Allah elevate his sanctity, set him in a position of his settlement, and his establishment in a position of his settlement.
And there were at that time in Yemen four Sheikhs; the oldest among them the Sheikh Fakhr al-Din

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(Footnotes for Page 200):
(1) *{And You elevate whom You will and You humiliate whom You will}*.
(2) 'W': dignity of Allah Most High.
(3) Not found in 'W' and 'M'.
(4) The meaning here is the commercial season which aligns with the seasonal winds that travel across the Indian Ocean from India to Yemen and vice versa.
(5) 'H': in his life.

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...the prince Abdullah bin Muhammad, and after him the Sheikh Sulayman binSyedi Hasan bin سيدنا Yusuf, and after himSyedi al-Sheikh Hasan badr al-din bin moulay Idris, and after him the Sheikh al-Jalil Isma'il bin سيدنا Yusuf (1), so strived the two callers binSyedi Hasan upon his contract after his recognition in three years as is well-known.
Then indeed our master asked the Sheikhs [v 120] the honorable ones to resume taking the covenant upon them, so he took upon them the covenant, and fixed upon them in its fulfillment. Then he strived to perform the task of the call, and strived in obedience لله, Azza wa Jall, in its presentation and deployment in the countries, and revealed by his clarification the block of doubts from the servants. and strived in every day and Friday, after the prayer of afternoon, to advise the believers to the afterlife (2), and warning them (3) / Sheet 90أ / from the deception of the lower world, and specialized them [v 134] performing the good deeds, and ordering them to perform the absolute good deeds and compassion for the poor and needy, and forbidding them from every action (4) reprehensible.

And found from the sunrise to the noon in the reading and teaching and teaching, and the opening (5) from the hidden of interpretation to those who deserve it, and avoiding the noble body the rest (6) from hand teaching all the day, and حرم جفنه (7) the night, and with that settles a thoughts of every من (8) came to him from who holds needs and gives them directly.

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[Main Body Text]

Then, in this aforementioned year, he built a house in **Rajpur** (1) and perfected its construction, through which he gained good renown and praise. For another reason, it was uniquely recognized by people of understanding, much like the building of **Mahdia** (4) with its palace and gates by Imam **al-Mahdi billah** (3) (peace be upon him).

Furthermore, in this aforementioned year, he appointed the dignitaries (*hudud*) (5) who guide toward the knowledge of the Living, the Self-Sustaining [121, r], those who guide [Folio 90b] creation to the straight path, leading anyone who holds onto the hems of their noble garments, and clarifying the laws of the Sharia (8).

The first of them was the most venerable and precious Sheikh, **Shuja' al-DinSyedi Qadi** (9) bin Amin.

Then the most venerable, brilliant (10), and pure Sheikh, **Safi al-Din Miyan** [h 135] **Adam bin Tayyib**.

Then the Sheikh who is knowledgeable in the meanings of the lawful and unlawful, **Amin al-Din Miyan Amin Ji** (11) bin Jalal.

Then the most venerable and unique Sheikh, **Zayn al-Din Miyan Fir Bhai bin Muhammad**.

Then the most venerable and beloved Sheikh, **Husam al-Din Miyan Ali Muhammad bin Firuz**.

Then the most honored Sheikh, who combined noble traits and penitent virtue (13),Syedi **Zaki**...

[Footnotes for Page 202]

- **(1)** Rajpur: See the map.
- **(2)** ح (Manuscript H): Hasan (حسن).
- **(3)** Abu Muhammad Ubayd Allah (Abdullah) al-Mahdi billah (d. 322 AH / 934 CE): The first of the Fatimid Caliphs and the founder of their state in Africa (modern-day Tunisia).
- **(4)** al-Mahdia: The first capital of the Fatimids. Al-Mahdi billah built it instead of Kairouan, on the coast of the Mediterranean Sea.
- **(5)** Not present in م (Manuscript M).
- **(6)** م (Manuscript M): Sharif (شريف).
- **(7)** ح (Manuscript H): al-Mubayyeen (المبينين); م (Manuscript M): al-Muneebin (المنيبين).
- **(8)** م (Manuscript M): al-Sharifa (الشريفة).
- **(9)** ر (Manuscript R): Miyan Qadi (ميان قاضي).
- **(10)** ح (Manuscript H): al-Arwa' (الأروع).
- **(11)** "Miyan Amin Ji": ر (Manuscript R): Adam Tayyib.
- **(12)** "Al-Arif bi-ma'ani... al-Ajal": Not present in ر (Manuscript R).

- **(13)** م (Manuscript M): The praiseworthy فعل (action) and the repentant character.

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[Main Body Text]

... **al-Din** (1) **Abd al-Tayyib** (2) bin **Sayyidna** (3) **Dawood Ji bin Qutb Shah**.
Then the pious Sheikh (4) [m 119], who walked the most honorable path toward the pleasure of his Master, **Shihab al-Din Miyan Ahmad bin Malik**.
Then the majestic Sheikh of luminous stature, **Zayn al-DinSyedi Miyan Qasim** (5) bin Fir.
Then the pure and prominent Sheikh, **Miyan Amin al-Din Miyan Amin Ji bin Ali**.
These are the dignitaries (*hudud*) whom he appointed and whose ranks he elevated above [Folio 91a] all creation. They strove diligently to propagate the **Tayyibi Da'wah** (6) and exerted themselves to revive souls from the death of ignorance (*Jahiliyyah*). He likewise strove with an effort that no one else could match, seeking the pleasure of God Almighty, the All-Knowing, the Sovereign Owner.
Following this, letters reached him from the notables who were (7) in the **Island of Yemen** [r 122]. They were: **Amir Abdullah bin Muhammad** (8), **Sulayman binSyedi Hasan**, **al-Mawla** [h 136] **Sheikh Hasan binSyedi Idris**, and **al-Mawla Isma'il bin Sayyidna Yusuf**, who were arranged in this order at that time. They offered him their finest condolences regarding [the passing of] our master, praying that God Almighty reward him with the best reward for this affliction. They recognized his noble position, which he assumed by the explicit designation (*nass*) of the deceased predecessor, and they pledged allegiance with their tongues and the purity of their hearts.
Among those letters that reached him was a letter from **Sulayman binSyedi Hasan**, in which he acknowledged our master's high rank. He wrote, after praising God, the Lord [Folio 91b] of the Worlds, and sending blessings upon His Messenger and all his family: "This is the sunnah (way) of God regarding the explicit designations (*nusoos*) [m 120] that has taken place throughout the eras." May God congratulate him for the sublime position He has bestowed upon him and support him in what He has obligated him with...

[Footnotes for Page 203]

- **(1)** "Al-Sharifa, wal-Fadl... al-Din": Not present in ح (Manuscript H).
- **(2)** "Sidi Zaki al-Din Abd al-Tayyib": م (Manuscript M): Our master Abd al-Tayyib Zaki al-Din.
- **(3)** Not present in م (Manuscript M).
- **(4)** Not present in ر (Manuscript R).
- **(5)** م (Manuscript M): Qasim Ji.
- **(6)** ح (Manuscript H): al-Tayyiba (الطيّبة).
- **(7)** Not present in م (Manuscript M).
- **(8)** م (Manuscript M): Muhammad bin Abdullah.

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[Main Body Text]

carrying the heavy burden, and the first of his servants to say, "We hear and we obey," and submitting to the power of Your majesty. He asks God Almighty to keep

him steadfast in obedience to his new master, just as He kept him steadfast in obedience to (1) his past master, and that He does not transfer him from this world unless his master is well-pleased with him. Indeed, He is the Guardian of that and Capable of it. He is the Master of the King, who gives kingship to whom [Folio 90b] He wills.
The servant [h 137] is obedient to the command of his master, never hesitating (2); rather, he continues by the strength of God Almighty, blessed by the famous gaze of his weakness, supported by God with the glances of his owner, whose status is anticipated, and whose pillars are established. As for the conditions of the lowest of servants, and the smallest of the poor, wretched, helpless servants (3) who acknowledge their sin and shortcoming, who say: "My Lord, truly I am in need of whatever good You bestow upon me," looking toward Ahmad (4), the good city of God, and looking for a proof of His authority in His land [Folio 92a]. May his master treat him only with forgiveness and overlook [his faults] out of grace and generosity. Praise be to God who made him worthy (5) for this high rank (6), for he is its rightful person and place, and in him all noble virtues have gathered.
Furthermore, the request of the accursed Sulayman (7) in his notebook was that God—the Great Restorer (8)—might mend the grand fracture and repair the massive rift that exhausts the tongue to describe. For there is no capability or strength except through his help (9), and it cannot be described except by what appeared from the tongue (10) of the current situation regarding the longevity of our new Proof, our guide, and our master [m 121] the upright, the sound guide, and our caller

[Footnotes for Page 204]

- **(1)** Not present in م (Manuscript M).
- **(2)** مع (With): bin; ر (Manuscript R): yanooh (lam yanooh - did not wail/hesitate).
- **(3)** ع (Manuscript 'A): al-abd (the servant).
- **(4)** ح (Manuscript H): م (Manuscript M): fa-ahwaluhu (his conditions).
- **(5)** "Who made him worthy": ر (Manuscript R): "Ahlahu" (Its people); Not present in ح (Manuscript H).
- **(6)** م (Manuscript M): al-martaba (the rank).
- **(7)** Not present in م (Manuscript M).
- **(8)** م (Manuscript M): yajbur (mends).
- **(9)** ع (Manuscript 'A): wa-'ala (and upon).
- **(10)** "What appeared from the tongue": م (Manuscript M): What the tongue expressed.

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[Main Body Text]

to salvation, who quenches our thirst with the water of life, the firmest bond of our religion, the traveler upon the path of the methodology, the successor of the past noble missionaries (*Du'at*), and the protector, [h 138] as stated in *al-Da'aim*, the regulator of the ranks of the boundaries (*hudud*) [r 124], the peace of the world of existence, the caller of the missionaries of the remote islands, the guide of the explicit guides, the proof of the world and religion, the proof of our master, the Commander of the Faithful, **Syedi Dawood Ji bin Qutb Shah**, [Folio 92b] the

repository for the secrets of the books, and may He protect him and grant him victory through his religion (1). May He establish his enablement for him, suppress every stubborn tyrant through him, and shatter every rebellious oppressor. He also read the letters of the accursed Sulayman in his continuous notebooks over three years, noting how he broke his covenant and strayed from the right path.
Then, after that, the secret of the pure call (*Da'wah*) (2) spread through our master, smiling brightly with high stature and elevated markers. The callers announced that our master is Ali, the representative of God, and "Hasten to the best of deeds" (*Hayya 'ala khayril-'amal*) was proclaimed openly until it continued in this manner year after year, and the people of the regions submitted to him.
Then our master traveled in the year 998 AH to spread (3) the call in the lands of the Deccan (4), the honorable Sheikh Safi al-Din **Syedi Miyan Adam bin Tayyib Shah** possessing (5) the aforementioned mission to the lands of the Deccan. When he arrived, he desired the believers to establish the **Seven Pillars** (6) [m 122]. He toured the villages and then returned to the presence of our master.
Then our master traveled [Folio 93a] in the year 999 AH (1591 CE) to **Halar**, and the most virtuous **Sheikh Miyan Qadi bin Amin Shah** arrived there to meet him, accompanied by those who were with him from among the faithful in **Bishafi** (7). They accepted his clear proof, and he guided them to the straight path and the clear methodology. Then he resolved to

[Footnotes for Page 205]

- **(1)** Not present in م (Manuscript M).
- **(2)** ح (Manuscript H): al-Tayyiba (The pure/good).
- **(3)** م (Manuscript M): nashr (spreading).
- **(4)** م (Manuscript M): Dakan, Dakhan: Deccan; See the map.
- **(5)** ح (Manuscript H): maqsada-hu (his intended goal).
- **(6)** The Seven Pillars: Walayah (Guardianship/Devotion), Taharah (Purity), Salah (Prayer), Zakah (Almsgiving), Sawm (Fasting), Hajj (Pilgrimage), and Jihad (Struggle) — *Da'aim al-Islam*, Vol. 1.
- **(7)** ع (Manuscript 'A): bi-shafi (with a healer / satisfyingly).

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[Main Body Text]

return, but he fell ill on the way and passed away, may Allah sanctify his soul.
Then our master and lord began, in the aforementioned year (1), in the month of Rabi' al-Awwal, the wedding feast of his virtuous sons **Miyan Qutb Khan** and **Miyan Khan Ji**, and his daughter (2), the handmaiden of Allah. He ordered the elders, notables, and believers from all the villages to be invited, and they came swiftly to his noble command. Then he ordered the decorating of the noble assemblies with various clean carpets, and he fed all the believers, both men and women, with varieties of food and sweets for two days. Then he clothed them with the finest garments according to their ranks (3); they were grateful to him and amazed by what (4) they saw of wonders that no one had ever seen before in past times [Folio 93b], and its fame spread to all lands.

[Account of the Outbreak of the Fitnah (Sedition) by the Treacherous Sulayman bin Syedi Hasan against Our Master [h 140] Dawood Ji bin Qutb Shah] (5)

The cause of this was that the mothers of the children of our master Dawood Ji bin Ajab Shah—namely Nur al-Sabah, Ramtan, and their sister (6)—rebelled concerning the wealth of the Imam (peace be upon him) after his passing. They did not hand it over to our master Dawood Ji [m 123] bin Qutb Shah, committing a breach of trust. The leader of that treachery was **Rast al-Fitnah Muhammad** (7) bin Raj Muhammad (8), so they dug up what he had buried [r 126] our deceased master (9),

[Footnotes for Page 206]

- **(1)** "In the aforementioned year": Not present in م (Manuscript M).
- **(2)** ح (Manuscript H): ibnatuhu (his daughter).
- **(3)** م (Manuscript M): tafadulu-him (their respective virtues/ranks).
- **(4)** ح (Manuscript H), م (Manuscript M): bima (with what).
- **(5)** In the margin of ح (Manuscript H): "The beginning of the Sulaymaniyah faction."
- **(6)** ح (Manuscript H): khanata (they betrayed).
- **(7)** ح (Manuscript H), م (Manuscript M): Muhammad Ji.
- **(8)** م (Manuscript M): Raj.
- **(9)** م (Manuscript M): al-Marhum (The deceased).

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[Main Body Text]

and they took it and withheld it, showing no fear of God. We did not inform the authorities of this theft by Ibrahim and Ahmad out of fear for them, because we knew that they were young and that corruption had overcome their upbringing (2), leading them to commit a breach of trust regarding the Imam's wealth, which is a perilous matter, and the decree of God was a destined fate.

As for **Ibrahim**, during the lifetime of his father [Folio 94a], he was a caller to adultery (1). Following this act, he became notorious, listening to singing, amusement, and drinking wine excessively. Our master used to forbid him from these actions by hinting and sometimes by sending explicit warnings to him with clear explanations, until he threw the cloak (3) of modesty off his head.

The news of the aforementioned treachery had reached our master a period before [h 141] this time. He had refrained from mentioning it to prevent the spread of the scandal, especially regarding the treachery of the leaders, may blessings be upon them, and to scold the traitor and reinforce the protection of trust. When those who agreed upon the treachery learned that the news of their deeds had reached our master, they said: "What is the solution? For our deeds have appeared, and we will be exposed among the public."

The leader of the sedition said: "Let us write to Sulayman bin Syedi Hasan [r 127] in Yemen, telling him that the worldly leadership and political power have data for you. Therefore, I offer you the leadership and governance, provided that you say that our master said in my ear [m 124] that Sulayman bin Hasan is explicitly designated (*mansoos*) by my permission (4) to the call." When this speech reaches Sulayman

from us, he will stand up (5) claiming [Folio 94b] the rank (6) and position, and we will find a way out of the bewilderment regarding the breach of trust over the wealth.

[Footnotes for Page 207]

- **(1)** م (Manuscript M), ر (Manuscript R): itlafiha (destroying it).
- **(2)** ح (Manuscript H), م (Manuscript M): niyatihima (their intentions).
- **(3)** ح (Manuscript H): Threw it off himself.
- **(4)** "By my permission": Not present in ح (Manuscript H), ر (Manuscript R).
- **(5)** ح (Manuscript H), ر (Manuscript R): yaqool (says).
- **(6)** م (Manuscript M): al-rutbah al-sharifah (the noble rank).

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So they agreed upon this counsel, and they wrote to Sulayman bin Hasan with this image. When their letter reached him, he became active toward that end and desired to have the leadership (1) in terms of expansion and contraction. His soul, which commands evil, incited him to pursue what he desired, thinking that through his deceit and cunning (2) he would achieve his goal in misleading the creation of God and his desires.

The accursed one began to think about how this major claim (3) could gain acceptance, realizing it would not be accepted unless he produced [h 142] a book decorated with the emblem of our master, written in the style of the standard script (5). He sent a letter in the year 1000 AH to Ahmedabad, writing to the head of the sedition, Muhammad bin Raj Muhammad (6), asking him to copy a decorated text in his handwriting to deceive the servants of God, because he was the scribe of (7) our master, but he turned on his heels and became completely ruined.

Jaber bin Hadi arrived in the year [Folio 95a] 1000 AH, in the month of Rabi' al-Awwal, and delivered to our master the book of Sulayman [r 128] which acknowledged his subjection and servitude. This occurred while Jaber was interacting with the mothers of the children of our master, meeting with them along with the head of the sedition, while showing what our master Sulayman (8) commanded him until he asked him to embellish it (9). Sulayman sought the copy of the forged text, hoping from [m 125] the fitnah that he would become a leader in Ahmedabad. His likeness was **like that of the Samiri** (10), who set up a calf hastily, and like the second who established

[Footnotes for Page 208]

- **(1)** Not present in م (Manuscript M).
- **(2)** "Through his deceit and cunning": ع (Manuscript 'A): bi-heelatihi wa-makrihi (with his deceit and cunning).
- **(3)** ع (Manuscript 'A): hadhihi (this).
- **(4)** ح (Manuscript H), م (Manuscript M): al-da'wah (the call).
- **(5)** After it, there is a blank space in ح (Manuscript H).
- **(6)** م (Manuscript M), ر (Manuscript R): Raj.
- **(7)** Not present in م (Manuscript M); it is a phrase used when mentioning the Caller with absolute reverence and respect.
- **(8)** م (Manuscript M): Sulayman bihi (Sulayman with it).

- **(9)** ح (Manuscript H), ع (Manuscript 'A): al-tatmeeq (embellishment/polishing); Not present in م (Manuscript M).
- **(10)** The Samiri: He is the one who called the Children of Israel to abandon the religion of Moses and worship the golden calf (*Encyclopaedia of Islam*, Vol. 8, p. 1046).

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[Main Body Text]

the first (1), and like the mothers of the children who ذكرت. Like Aisha when she permitted prayer without La (2).

Then, when the time for the departure of ships to Yemen approached, and Jaber resolved to travel, our master said to the client **Miyan Chand Ji bin Ali**: "Go to Jaber bin Hadi (3) and ask him: why did Sulayman send you?" He asked him about his matter, and Jaber replied to him: "Sulayman [h 143] has sent me to summon the caller to the Imam (peace be upon him)."

The client mentioned this speech, and our master became troubled. He said: [Folio 95b] "If Sulayman said that, he has desired a false wish as (4) before him desired **al-Mughira** (5) and **Abu al-Khattab** (6)."

He spent his night contemplating, and walked after the dawn prayer to al-Zahra, who was steady at that time. He informed her of what had happened, and she said: "He has lied against my brother's son, and this is not a text that runs in this field." Our master said: "If you wish to hear his essay, I will request him to make you hear it (7) from this speech, just as the Solomon of the text claimed [r 129] the burden of sins."

[Footnotes for Page 209]

- **(1)** ح (Manuscript H), مع (With): awwalan (first).
- **(2)** "Adhinat... La": Not present in ر (Manuscript R).
- **(3)** م (Manuscript M): al-Hadi.
- **(4)** "Kama tamanna" (As he desired): Not present in ح (Manuscript H).
- **(5)** Al-Mughira bin Sa'id al-Ijlī (d. 119 AH / 737 CE): He spoke regarding Muhammad bin Abdillah al-Nafs al-Zakiyya and claimed the Imamate for him, then raised the Alid Imams to the level of divinity; he was killed in Iraq by Khalid bin Abdillah al-Qasri. His followers are from the extremist Shia (*al-Ghulāt*) and are known as al-Mughīriyyah (*al-Ash'arī, Maqālāt al-Islāmiyyēn*, pp. 6–9; *EI²*, Vol. 7, pp. 347–348; Laoust, *Les Schismes dans l'Islam*, p. 66).
- **(6)** Abu al-Khattab bin Abi Zaynab al-Asadī: He was among the missionaries of Imam Ja'far al-Sadiq, then split from the Imam after his extremism was discovered. He was killed in Kufa by its governor Issa bin Musa. His followers, the Khattabiyyah, are from the extremist Shia who deified the Imams (*al-Ash'arī, Maqālāt al-Islāmiyyēn*; Laoust, *Les Schismes dans l'Islam*, p. 69; *EI²*, Vol. 1, p. 134; Vol. 11, pp. 10–11).
- **(7)** م (Manuscript M): tusmi'ihi (you make him hear it).
- **(8)** م (Manuscript M): fee (in).

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[Main Body Text]

Our master sent for the venerable **Sheikh Miyan Adam bin Tayyib Shah**, the grand **Sheikh Amin bin Jalal**, the virtuous **Miyan Ali bin Muhammad**, the noble **Syedi Chand Ji bin Ali**; they attended inside the house. Then Jaber al-Hadi, the aforementioned companion, was summoned, and sat in the center of the house. Our master ordered [m 126] Hasan bin Dawood to write down what transpired in this assembly.

Ibrahim bin Ali, the head of the sedition, sat with Raj Muhammad, [Folio 96a] secretly plotting hypocrisy. They sat with al-Zahra, as they were closely related to her. They wrote down what transpired from Jaber in acknowledgment. Our master then asked him about what **Sulayman** claims [h 144] and says, but he did not give (3) an answer. Our master argued extensively against him, establishing that he had slipped into error in this matter. He said: "I have removed Sulayman from the matter of the call (*Da'wah*), following the statement of Allah Almighty: 'And I am not one to take the misleaders as assistants' (Al-Kahf 51/18)."

At that moment, al-Zahra said: "Our master, do not dismiss him [r 130]," to which Jaber replied: "Perhaps he will not accept this statement, and dismissing him from the call at this moment..." She said to him: "If there is good (5) in him, he will return to me repenting from what his delusion claimed." Then she arose to her place, and bid farewell to the companions after ordering al-Zahra to write to Sulayman (6) what she heard from the text of our master, so she wrote to him.

Then, on [Folio 96b] Jaber fled from the house of our master, and traveled during the season until

[Footnotes for Page 210]

- **(1)** م (Manuscript M): Khan Ji.
- **(2)** ح (Manuscript H), م (Manuscript M): bi-juloosiha (with her sitting).
- **(3)** م (Manuscript M), ر (Manuscript R): yajid (did not find).
- **(4)** Not present in ح (Manuscript H).
- **(5)** م (Manuscript M): yakoon (to be).
- **(6)** ح (Manuscript H): Sayyidna.

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he reached the accursed Sulayman. When he arrived, he brought the forged text written by the head of the sedition, **Muhammad bin Raj Muhammad**, [m 127] to **Amir Abdullah bin Muhammad** and the noble **Sheikh Hasan bin Idris**, [h 145] saying: "This is the signature of our master by his hand." He showed the continuous notebooks over three (1) years.

He became a denier, like King Iblis. He said: "O Sulayman, you acknowledged in these three years that our master Dawood Ji bin Qutb Shah is the absolute missionary (*Da'i*), and you sat (2) with his message repeatedly during this time, considering our master to be the refuge and support. How can you now claim [r 131] that you are the leader, and confuse the people of faith?"

They argued against him with many proofs, and said (3) to him: "Fear Allah, the Possessor of Might and Honor." When the caller to the large claim (4) arose, the

people of the Island denied him and said: "Our master designated you, and if you are telling the truth, let Miyan Chand Ji secretly testify to me. If you testify to me, thousands of people will follow you, and I will not demand wealth from you for what you implement."
He answered the aforementioned client: "The destined decree will not be lifted, and how can I say what I did not hear from our master, falsely accusing him? This is something from which no protection exists from the Cautioned One."
At that moment, Sulayman claimed against the aforementioned client before the judge that he had fifteen thousand Ashrafis as a trust with him. He brought [h 146] four false witnesses from among his companions. The judge said to the client: "Either you give half and take the half, or you take an oath." He refused, so he imprisoned him (5) the judge for six months in the dungeon (6), and punished him with various types of

[Footnotes for Page 211]

- **(1)** م (Manuscript M), ر (Manuscript R): thalathat (three).
- **(2)** ح (Manuscript H): 'indahu (with him); ع (Manuscript 'A): 'indi (with me).
- **(3)** م (Manuscript M), ر (Manuscript R): qala (said).
- **(4)** Not present in ح (Manuscript H).
- **(5)** ح (Manuscript H), ع (Manuscript 'A): fa-habasahu (so he imprisoned him).
- **(6)** ر (Manuscript R): al-matmoorah (the underground dungeon).

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torment until he took from him what was claimed by the wicked claimant, thus the client Miyan Chand Ji (1) was delivered after this (2) ordeal.
When the people of Yemen, including those who were in the port of Mocha (3), learned of what Sulayman Chand Ji did, along with [r 132] what occurred on [Folio 97b] between them in terms of brotherhood, they feared for their wealth and destruction. Some of them submitted under his command willingly, while others showed denial. However, all of them entered into the outward appearance under his command due to his injustice against them, his seizure of their wealth, except for the true loyalists who remained firm in love and steadfast during the descent of trials.
A thought occurred to the vizier **Hasan Pasha** (4) that Sulayman was performing these actions only to ignite sedition (5), and because he feared that disruption would fall upon his kingdom. He ordered him to be imprisoned in the fortress of **San'a** and bound (6) with heavy chains so he would not escape. Iblis remained at that time in the fortress for a period, until he managed to free himself by giving the vizier eighty thousand Ibrahimis during the season, and he escaped [h 147] from the hardship.
Then the great Amir, the **Sheikh Abdullah bin Muhammad**, passed away to the mercy of Allah. It is said he was given poison and died as a martyr, may Allah sanctify his soul. When the news of his passing reached our master, his grief and sorrow increased, and he endured this affliction patiently. He assigned the leadership [Folio 98a] to the venerable president **Syedi Hasan bin Mawla Idris** in the Island of Yemen; he was next in order, and he referred to him [r 129] its affairs, its management, and its execution.

[Footnotes for Page 212]

- **(1)** Not present in م (Manuscript M).
- **(2)** Not present in م (Manuscript M).
- **(3)** ع (Manuscript 'A): Mukha.
- **(4)** Hasan Pasha: The Ottoman governor of Yemen from 981–1013 AH / 1567–1604 CE (*Yahya bin al-Husayn, Ghāyat al-Amānī*, 2/728, 784).
- **(5)** م (Manuscript M): al-fitan (seditions).
- **(6)** Not present in م (Manuscript M).

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Then the accursed Sulayman sent to him (1) Muhammad (2) bin [r 133] **al-Fahd al-Mukarrami**, and the one called **al-Bammad** (3), and sent likewise **Miyan Ji bin Khan** and **Firuz Khan al-Sidippuri**, who were sent by al-Zahra. They brought with them a book decorated with forged text to our master in the city of Ahmedabad, which they arrived at. When our master looked at its falsifications and embellishments, he said: "There is no fear or harm; if the staff of Moses swallows the deception of the sorcerers, then the text of Allah, Glory be to Him, nullifies the plots of the cunning, and the truth refutes the arguments of falsehood (4)."

Then our master composed two treatises known as **"The Small Treatise"** and the other (5) **"The Large Treatise."** He placed within them the healing proofs and sufficient arguments for anyone who fell into bewilderment regarding the acknowledgment of the claimant Sulayman during the three years, along with the testimonies [h 148] of the witnesses [Folio 98b] from among the boundaries (*hudud*) possessing (6) justice, and from the testimonies of the trustworthy believers among the women. Then our master commanded the honorable Sheikh **Safi al-Din Syedi** (7) **Adam bin Tayyib Shah**, so he read the two treatises letter by letter to the believers. Their beliefs became firm (8), and the people of loyalty remained upon the straight path, while the hypocrites and astray ones increased in their deviation.

When **al-Bammad al-Mukarrami** [r 134] arrived along with (10) the Sidippuris, the text

[Footnotes for Page 213]

- **(1)** Not present in ح (Manuscript H).
- **(2)** ح (Manuscript H): Sulayman bin Muhammad.
- **(3)** ح (Manuscript H): bi-l-'ammar (with construction/building).
- **(4)** م (Manuscript M), ر (Manuscript R): al-Abateel (falsehoods).
- **(5)** ر (Manuscript R): al-akhra minhuma (the other of them).
- **(6)** م (Manuscript M): dhuwi al-'adalah (possessing justice).
- **(7)** ع (Manuscript 'A): Sayyidna.
- **(8)** م (Manuscript M): 'aqduhum (their contract/belief).
- **(9)** ع (Manuscript 'A): al-iman (faith).
- **(10)** ح (Manuscript H): 'ammar (Amar).

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[Main Body Text]
reached them (1), namely **Miyan Ji bin Khan** and **Firuz Khan**, who arrived in Ahmedabad. The people of hypocrisy showed their alignment with them, and at their head was **Fitnat al-Zaman** (2) **Muhammad bin Raj Muhammad**, [m 130] and **Ibrahim bin Ji Khan**, and **al-Ghawwi al-Ahmaq Amin Shah bin al-Sheikh al-Ajal Miyan Qadi** (3), and **Khan Ji bin Jalal Hasan** (4), and **Dawsan bin Dawood** (5), and **Chand Ji bin Raj**, and **Ibrahim bin Jivun** and others.
The aforementioned Sulaymanis walked to Sidippur, and delivered the book of Iblis al-Zaman Sulayman to al-Zahra, daughter of our master [Folio 99a] Yusuf. They returned to the city after she had corrupted (6) the initial beliefs of pure loyalty, and trapped them in the web of destruction and tribulation (7). When the accursed ones arrived in Ahmedabad after the news of the arrival of Muhammad al-Mukarrami and Amad reached them, on [h 149] the day they arrived, they broke away from obedience and broke their covenant.
A group of elders among the Sulaymanis arrived with them, and they were in confusion, not knowing the path. They claimed that they follow the Sharia, and that they [r 135] threw off the yoke of obedience to our master from their necks after taking the pledge from him four times. They entered into the obedience of Sulayman swiftly, saying: "We do not know anything because we are ignorant; if the truth is with your master, then establish the proof against us and save us from misguidance."
The virtuous leader **Sheikh Miyan Adam bin Tayyib Shah** and the companion **Miyan Ahmad bin Muhammad**
[Footnotes for Page 214]
- **(1)** "The text reached them": Shah... Shah; Not present in ر (Manuscript R).
- **(2)** ع (Manuscript 'A): 'Umar al-Zaman; Not present in ح (Manuscript H).
- **(3)** ح (Manuscript H): al-Sheikh al-Ajal al-Qadi.
- **(4)** Not present in ر (Manuscript R).
- **(5)** ع (Manuscript 'A): Dawas bin Dawood.
- **(6)** ح (Manuscript H), ع (Manuscript 'A): wa-afsadat (and she corrupted).
- **(7)** م (Manuscript M): al-balā' (the trial).
- **(8)** ع (Manuscript 'A): Sahib Tayyib (Master Tayyib).

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[Main Body Text]
Shah (1), and the most glorious client **Ali bin Muhammad**, and the most precious client **Abd al-Tayyib bin Sayyidna**, [m 131] and the virtuous **Miyan Tayyib bin Muhammad**, and **Hasan bin Ali Khan**, and the client **Ajab Shah bin Ahmad**, and the client (3) **Ali bin Muhammad**, and after him in the mosque.
Debates (4) took place between them and the hypocrites until al-Zahra was exposed and wept, and the gathering of Muhammad al-Mukarrami and Amad, along with those with them among the believers, dissolved, and they did not return (5) with an answer.
When the Sulaymanis realized their lie, they asked our master to forgive their speech, accept their excuses [h 150], and pardon them. He forgave them, overlooked their covenants, and clothed them. They asked for permission to go to their lands, and he permitted them, authorizing the virtuous client **Tayyib Ji** [r 136]

bin Muhammad Ji to accompany them; they set out grateful and praising him. There remained a group of Sulaymanis who persisted in their obstinacy; among them were **Jivu Batilo** (6), **Ahmad bin Badan**, and **Kala Khan** (7), who continued in denial and entered into the obedience of Sulayman.
Then this matter continued for a period of days, and the call went forth in happiness [Folio 100a] with its banners flying, and debates occurred during those days between us and them continuously, until the Sulaymanis brought out the forged text decorated with gold. When they finished reading what they had decorated, the grand Sheikh **Miyan Adam bin Tayyib Shah**, and the world-learned Sheikh **Miyan Amin bin Jalal**, and **Hasan Khan bin Ali** (8) refuted them until they demolished what they had built.

[Footnotes for Page 215]

- **(1)** "And the client... Shah": Not present in ر (Manuscript R).
- **(2)** ح (Manuscript H): wa-mawlana (and our master).
- **(3)** م (Manuscript M): fa-jalasoo (so they sat).
- **(4)** م (Manuscript M): al-munazarah (the debate).
- **(5)** ر (Manuscript R): yakhroojoo (they did not exit) / ع (Manuscript 'A): bahr (sea).
- **(6)** ح (Manuscript H): Jivonabilo; ر (Manuscript R): Jeevo bātalo.
- **(7)** ر (Manuscript R): Kāli Khān.
- **(8)** ح (Manuscript H): Ali Khan.

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[Main Body Text]

[m 132] due to the intensity of fear. Concurrently, all the people of deception, fraud, and disguise appeared, and what was in them of blindness and deficiency became manifest, and that he is a fabricator against our master.
Then those two Sulaymanis remained for a period after that (2) time, contemplating how to inflict harm, actions like those of **Banu Umayyah** (3), and as **Sultan Shah Murad** (4) did in Yemen and [h 151] with the companion al-Ta'am, to sell from him out of fear of oppression and injustice. They agreed during that year, the year 1002 AH (1593/1594 CE), and reached Sultan Shah Murad (4), [r 137] who was the Sultan of the lands of Hindustan.
They met with Ibrahim [Folio 100b] bin Sanaj (5) in his desire to collect wealth, so they slandered Ibrahim by false accusation to the vizier Muhammad, who was called al-Amir (6) Chagaig, and by reporting false news to Ibrahim. He became angry at him and placed under his hand a command that he should capture two individuals and complain about the oppression of Chagaig. They went to Ibrahim to capture Ibrahim, saying: "Truly (7) there are eighteen thousand rupees with the grand Sheikh, and his deputy Miyan Adam and Miyan Ali Muhammad bin Firuz."
He ordered them to be captured, and ordered them to be imprisoned at the Amir Chagaig; he returned them to his house, and bound them with heavy chains, and placed them both (8) in the tight prison (9). Under a severe ruling (10) by order of the Sultan, they were shaken in every place, and fell into deep distress, and clung

[Footnotes for Page 216]

- **(1)** Not present in ح (Manuscript H).

- **(2)** Not present in م (Manuscript M).
- **(3)** "Like Banu Umayyah": ر (Manuscript R): Banu Umayya, may Allah curse them; Not present in م (Manuscript M).
- **(4)** Shah Murad bin Akbar (d. 1007 AH / 1599 CE): The second son of Sultan Akbar, ruler of Gujarat from 1002–1008 AH / 1593–1599 CE and commander of the military campaigns in the Deccan, which he ruled and passed away in (*Rajyagor, History of Gujarat*, 246).
- **(5)** ر (Manuscript R): Sanj.
- **(6)** ح (Manuscript H), ع (Manuscript 'A): al-Ameen (the trustworthy).
- **(7)** Not present in م (Manuscript M).
- **(8)** ح (Manuscript H), ر (Manuscript R): baynahuma (between them).
- **(9)** ح (Manuscript H): bi-l-fat'h; ع (Manuscript 'A): bi-l-fusha.
- **(10)** ح (Manuscript H), م (Manuscript M): habsan (imprisonment).

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to the houses out of the intensity of fear. After what had passed of days (1), Muhammad hit the client in the night with huge lashes, until he was saved from the severity of the strike.

Repentance (2) [m 133] turned to Allah, so the congregation of **Jalalpuri** (3) gathered together (4) — and he was there — so the grand Sheikh Miyan Adam bin Bannah went between them and his family (5), so that Allah might pour upon him the torment / [Folio 101a] Sabta.

Then [h 152] the client Miyan Ajab Shah bin Ahmad arrived, and the assembly of boundaries (*hudud*), the notables, and the believers gathered, and they agreed to head toward the vizier **Sadiq Muhammad Khan** (6), and inform him of what occurred [r 138] to the client Miyan Ali Muhammad from the harm (7). They headed to his house and informed him that Shah Murad had imprisoned two individuals, and they complained of the injustice of Chagaig.

The vizier became angry at Chagaig (8), came to him, scolded him for this action, and said: "See to your work, and if (9) your action is your view (10), then I say: I will free them from the Sultan, and secure their safety." He took them out from that day to the day of the true believers, and they returned together to their homes, praising the believers, and praising Allah the Exalted and Majestic.

[Footnotes for Page 217]

- **(1)** م (Manuscript M): yawman (a day).
- **(2)** ح (Manuscript H): al-Tawba (Repentance).
- **(3)** Jalalpur: See the map.
- **(4)** ح (Manuscript H), م (Manuscript M): dajja (clamored/cried out).
- **(5)** "And his family": Not present in م (Manuscript M).
- **(6)** Sadiq Muhammad Khan (d. 1005 AH / 1596 CE): One of the greatest commanders of Sultan Akbar; appointed as an advisor (wazir or wakil) to Murad in Gujarat (*Abu al-Fadl, Ain-i-Akbari*, 381–384).
- **(7)** "Khan, and they informed him... the harm": Not present in م (Manuscript M).
- **(8)** "Famir haneedhin bi-Chagaig": Not present in ح (Manuscript H).

- **(9)** Not present in ع (Manuscript 'A).
- **(10)** ح (Manuscript H): 'anhu (from him).

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[Main Body Text]

Our master spent the duration of this fitnah occupied with standing the night and fasting the day, calling out to Allah, the Mighty and Forgiving, taking shelter under the cover of the righteous until the prayer of Allah was answered.

The fitnah [Folio 101b] appeared, and the call was illuminated. The distress and misery descended upon the mockers, and they exposed what they had done among the people. Our master was at that time hidden in Ahmedabad along with the family and children, and was under the protection of Khan Khaj [h 153] who was in this period in Bandar Diu, and when he sent to them, they sent him (1) safely from near.

Then [h 143m] our master sent his most cherished son **Syedi Abd al-Tayyib** to meet the vizier Sadiq Muhammad Khan along with the grand Sheikh Safi al-Din Adam bin Tayyib (2). He met him on the way while he was returning from Bandar al-Sultan, so he stood at his mount, honored him, welcomed him, and said: "Say to the Sheikh (3) that he shall be safe from his enemies in safety and security."

Then Allah Almighty demonstrated a miracle for his caller, exposing the plotting of the treacherous Sulaymanis, as they were unable to harm him on the way. Because of that, Ibrahim went to Ahmedabad with a group of his companions, and they slandered our master, instigating a war (4). Ibrahim intended to go himself [Folio 102a] to Ibrahim Ji bin Fir, breaking his arm (5).

When this news reached our master Syedi Adam, he requested (6) Miyan Ji bin Qasim (7) and Ajab Shah and a group from among (8) the believers, and sent them to the vizier.

[Footnotes for Page 218]

- **(1)** ح (Manuscript H), م (Manuscript M), ر (Manuscript R): fa-wasal (so he arrived).
- **(2)** م (Manuscript M): Muhammad bin Muhammad Tayyib.
- **(3)** م (Manuscript M): lil-Sheikh al-Ajal.
- **(4)** ح (Manuscript H): al-Harb (the war).
- **(5)** ح (Manuscript H): min (from).
- **(6)** م (Manuscript M): talaba (requested).
- **(7)** ح (Manuscript H) in the margin: "In another copy: talaba (requested) Miyan Ji..."
- **(8)** ح (Manuscript H): fee (in).

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[Main Body Text]

When they reached his house, they presented what Miyan Ji had written, saying: "O Nawabs, Ibrahim intended to go to Ahmedabad (1) to meet some of our companions,

so he struck him and broke his arm. He became angry [h 154] and ordered his arrest by sending cavalry."
When they brought him to him, his confinement was tightened at the court, then he intended (2) to release him to the vizier Akbar, because Ibrahim gave them wealth as a bribe, but he did not accept their speech, [r 140] saying: "I will not leave him (3) because he is a instigator of fitnah."
He remained in prison for a period of days until he requested his release [m 135].
Shah Abu Turab (4), who was (5) from the greatest Amirs, spoke to the vizier regarding Ibrahim, asking him, saying: "I am his uncle, and keep him in my prison (6), and know that he is a young man, and do not make me lose my nose so that it is exposed among the creation."
When he heard this statement from him, he said: "I release him for your sake, on the condition that he remains under your command, O Sheikh Adam, and if he does not leave the fitnah, I will return him to prison in the tightest place."
Abu Turab said: "Do as you have commanded, O Nawab." Then he surrendered him to him, after exposing him and rebuking him severely for the slander, so Ibrahim went to the house of Abu Turab, who kept him in his night (8) that custody.
Then he sent in the morning to request the grand Sheikh Adam, and when the Sheikh and the client arrived with the congregation, when

[Footnotes for Page 219]

- **(1)** ع (Manuscript 'A): Ahmadabad.
- **(2)** ح (Manuscript H), م (Manuscript M): amr (ordered).
- **(3)** ر (Manuscript R), ع (Manuscript 'A): la atrukuhu (I will not leave him).
- **(4)** Shah Abu Turab (d. 1005 AH / 1596 CE): One of the notables of Gujarat and from its elite; author of *Tarikh-i-Gujarat* (*Mirat-i-Ahmadi*, pp. 569-570; *Ma'asir al-Umara*).
- **(5)** Not present in ع (Manuscript 'A).
- **(6)** ح (Manuscript H): al-sijn (the prison).
- **(7)** Not present in ح (Manuscript H).
- **(8)** ر (Manuscript R), ع (Manuscript 'A): laylatahu (his night).

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[Main Body Text]

they reached him, the Sheikh magnified his status [h 155] and said: "O Sheikh Adam, this Ibrahim is the son of your teacher Shah Dawood bin Ajab Shah, so pardon him so that I may reform between you, and that he may be obedient to the Sheikh Dawood bin Qutb Shah."
Ibrahim spoke from [r 141] his place, saying: "I will never be entry into his obedience, because Sulayman is explicitly designated (*mansoos*) by my father." At that moment the grand Sheikh said: "O ignorant and foolish youth, we are the witnesses to what your father said: 'I am [r 103] a client, and I have placed what was in my neck onto the neck of Dawood Ji bin Qutb Shah, and I have carried it as he carried it from the dynamic,' with that the acknowledgment of [m 136] Sulayman in the three years is present with us, our master and client testified to it."
When he heard Shah Abu Turab this statement from the Sheikh Adam, he said (1): "O young youth, if your father wrote this decision with his hand to Sulayman, then

produce it (2), so he produced by his acknowledgment from the presence of our master quickly, so a group (3) of Sulaymanis checked it, among them Muhammad bin Raj Muhammad, and Muhammad al-Mukarrami, so the Sheikh began to read (4) the decision of Sulayman.
When Shah Abu Turab heard with his ears the acknowledgment of Sulayman and (5) the testimony of (6) the witnesses, he said: "My true evidence is that Sulayman broke the covenants." Then he said to Ibrahim: "Before you was the Sheikh (7) Dawood, who was installed (8) by your father, and his truth was known [h 156] in the worlds, so copy Ibrahim al-Washi and secret (9), and turn away from his statement, and if he does not accept, say Shah

[Footnotes for Page 220]

- **(1)** "Then the Sheikh... said": م (Manuscript M): The Sheikh said.
- **(2)** ح (Manuscript H): ya 'ajalan (O quickly).
- **(3)** ح (Manuscript H): fa-hadarahu (so he presented it).
- **(4)** ح (Manuscript H): qira'atahu (his reading).
- **(5)** "Sulayman wa": Not present in م (Manuscript M).
- **(6)** ع (Manuscript 'A): shahadat (testimonies).
- **(7)** م (Manuscript M): al-rajul (the man).
- **(8)** م (Manuscript M): nassabahu (installed him).
- **(9)** ر (Manuscript R): sirran (secretly); ع (Manuscript 'A): wa-yasharr.

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[Main Body Text]

Abu Turab, the advisor to him, and that he should choose our master / [Folio 103b] on the forehead, and loss with him the clear loss (1). Shah Abu Turab said: "I write to you what has been established with me that the claim of Sulayman in the rank (2) to request the presidency is false, and that your claim in the wealth is pure fabrication, and a lie derived (3) from false testimonies, and that a text has been proved against him in statement, because its pillars are shattered by the decree of the vizier Sadiq Muhammad Khan; and I give you (3) this decision document, and place (4) it to the Nawabs for destruction, and to the judge Khan Muhammad al-Skaki so that he may record them [m 137] for safety. If they call you, it will be for you the salvation from the harm (5) and the release." He did what Shah Abu Turab said, so Ibrahim and those with him fell into distress.
Then this call proceeded after that with its master preserved in its order, and the believers attended (6) on every Friday to sit down to kiss his feet and ears, and they heard from his speech [h 157] the wisdom; and it is مجتهد / [Folio 104a] in the day they learned the men and by fasting (7), and in the night they learned the women and children, and the Sulaymanis turned away ruined, they wore the dress of lowliness and smallness.
As for Sulayman [r 143], the accursed one, because of the traces of the fitnah, he was imprisoned in the fortress of **San'a**, and came out from it after he acknowledged giving the wealth mentioned, and he did not give what he agreed to, so he was made a prisoner in San'a, and was prevented from departing to other places. He came out from it after his residence

[Footnotes for Page 221]

- **(1)** ر (Manuscript R): And loss with him... Allah Almighty said: {خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ} (He loses this world and the hereafter, that is the manifest loss) (Al-Hajj 22/11).
- **(2)** م (Manuscript M): rutbatahu (his rank).
- **(3)** م (Manuscript M): a'taytuka (I gave you).
- **(4)** ح (Manuscript H): م (Manuscript M): wa-ada'uhu (and I place it).
- **(5)** م (Manuscript M): al-idhaa' (harm).
- **(6)** م (Manuscript M): yahtadoon (are guided).
- **(7)** Not present in ح (Manuscript H).

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[Main Body Text]

in prison for three years, slipping away with family, daughters, and sons, and traveling through the wilderness pathways (1) to renew [his plot] so that no one among the righteous would discover him. He accompanied a group of highway robbers who were active on the road, passing with them by a caravan heading to the Sacred House of Allah. The accursed ordered his companions to plunder the wealth and property from them, an evil deed that none but the most wicked would perform. Following this, he set out after plundering the pilgrim caravan (2) until he arrived [Folio 104b] at the port of **Hormuz**, then to [h 138] **Radhanpur** (3), then to Ahmedabad. His arrival there took place on **the fourth date** (4) of the month of Jumada al-Ula in the year 1003 AH (1595 CE). The believers had prepared for his coming, holding bricks and stones in their hands, so he headed toward Ahmedabad [h 158] with his filthy companions, and hid.

Then, when it was morning, he intended to head toward the neighborhood of our master's house. The believers surrounded his house, and when he came out, a fierce confrontation occurred between the believers and the wicked Sulaymanis (5). He then went to the Amir **Abd al-Wahhab**, and the assembly of Ibrahim and Sulayman (5) sat for two days, and then he permitted them to depart [h 144] after they became filled with (6) disgrace (7).

Subsequently, the matter continued for a long period, with the Sulaymanis devising a new plot every day, wishing to dismantle [the call], just as Sulayman established himself in the port of Mocha, inflicting severe trials upon the believers. Ibrahim then slandered [the believers] to the ruler named **Al-Sayyid Qasim**, so his servant ordered...

[Footnotes for Page 222]

- **(1)** ح (Manuscript H): wilderness pathways; م (Manuscript M): the pathway of the wilderness.
- **(2)** Not present in م (Manuscript M).
- **(3)** م (Manuscript M): Randhpoor, Randhanpur; See the map.
- **(4)** Blank space in ح (Manuscript H) and م (Manuscript M); it states that Sulayman arrived on the first of Jumada al-Ula (*Misra, Muslim Communities*, 29).
- **(5)** ح (Manuscript H): The imprisonment of Sulayman and Ibrahim.
- **(6)** ح (Manuscript H): from it.
- **(7)** ر (Manuscript R): al-Itab (The rebuke/reproach).

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[Main Body Text]

Dawood (1) to request (2) the grand **Sheikh Syedi Adam** and the noble **Ali bin Muhammad**. The servant arrived at the house of the most venerable Sheikh while he and the noble Ali bin Muhammad were present, so he took them both and proceeded swiftly to the ruler. He ordered them both to be imprisoned, and then ordered the request of **Ibrahim al-Washi** and **Sulayman**. When they both arrived, they were similarly cast into prison.

They remained for days in the severity of the prison, while the believers strove diligently (3) to secure the release of Sheikh Adam and the noble Ali bin Muhammad in soul and wealth, while the ruler persisted in his injustice. The desire to take wealth entered his mind [m 139] out of greed, so the most venerable Sheikh filled [h 159] his hand with wealth and requested from him those who were with him, saying to them: "I have acknowledged the wealth for the rectification and preservation of the call, otherwise the Sulaymanis will want to erase it; so help us with what you have, otherwise the money changers [will take it]." So they accepted his command. However, the ruler was not satisfied with that, and his greed increased, so he did not release them (4). At that moment, the honorable ruling [r 145] arrived from our master **Miyan Ji bin Qasim** and **Hasan bin Ali Khan** to proceed to the port of **Bharuch**, because a wife of the Sultan's son was there, and [Folio 105b] between her and the lowest of servants, **Hasan bin Ali Khan** (5), was a strong affection (6). The Sultan **Shah Murad**, when he resolved to go to the Deccan for war, had left her in the aforementioned port, gave her residence there (7), and delegated the authority to her in all matters (8).

Thus, they resolved to travel until they arrived, despite the intense fear of the road, to Bharuch.

[Footnotes for Page 223]

- **(1)** ر (Manuscript R): Dada Khan; ع (Manuscript 'A): and Adhin.
- **(2)** ح (Manuscript H): requesting.
- **(3)** م (Manuscript M): striving.
- **(4)** ر (Manuscript R): release them both.
- **(5)** "Hasan bin Ali Khan": Not present in ح (Manuscript H), ر (Manuscript R).
- **(6)** ر (Manuscript R): affection.
- **(7)** م (Manuscript M), ر (Manuscript R): sikna (residence).
- **(8)** م (Manuscript M): al-Amr (the command/matters).

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[Main Body Text]

and presented (1) to her what the ruler Al-Sayyid Qasim had done. She immediately ordered her scribe to write a decree (*Farman*) to the Sayyid Qasim to release Sheikh Adam and Ali bin Muhammad, and she sent it with two trusted servants. When they arrived in Ahmedabad and delivered the decree to him, he did not release them and persisted in his obstinacy. At that moment, she ordered the dispatch of the grand

Sheikh Kamal al-Din, so he proceeded accompanied by the other decree [h 160] with **Mamo Ji** and **Hasan bin Ali Khan**, and they arrived [m 140] safely in Ahmedabad, and delivered (2) the decree to the Sayyid Qasim.
When he saw that he had no choice but to submission (3), he handed them over to him (3), so they departed from that time, and stopped on the shore of the **Ghadir** stream known as **Bakria** in the garden (4). When evening approached (5), the Sulaymanis arrived to look at Sulayman, and a group of believers confronted them, throwing stones at them, so the wicked profligates fled. He then proceeded from the aforementioned Ghadir until he arrived in Bharuch, and the news reached the wife of the Sultan's son, so she ordered the release of Sheikh Adam and the noble Ali bin Muhammad immediately, and the imprisonment of Ibrahim al-Washi and Sulayman the deceiver. She then permitted the grand Sheikh Adam and the noble Ali bin Muhammad to proceed, and they traveled with the companions until they arrived in Ahmedabad on the **seventeenth of the month of Ramadan** in the year 1004 AH.
As for Sulayman and Ibrahim, they remained for a long period in the prison until they spent all their wealth, after realizing that destruction awaited them, and they proceeded from Bharuch traveling swiftly, fleeing while fear filled their hearts [Folio 106b], fleeing toward **Lahore**. They were [h 161] when they proceeded to Bharuch, fearing (6) retribution against them from the wife of the Sultan's son...

[Footnotes for Page 224]

- **(1)** "Aradan" (Presented): In all other manuscripts: "Aradan" (Presented/Exhibited).
- **(2)** ر (Manuscript R): so it arrived.
- **(3)** م (Manuscript M): bi-yadihi (by his hand).
- **(4)** ر (Manuscript R): al-Bustan (the garden).
- **(5)** ح (Manuscript H): وقت المغرب (The time of sunset/Maghrib).
- **(6)** ع (Manuscript 'A): khafa (feared).

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[Main Body Text]

the Sultan, so they sent letters (1) to the Sultan of Sultans, **Akbar Padshah**, and **Yusuf bin Shah Ji** and **Jaber bin al-Hadi** to claim their falsehood there [r 147], and to rescue Ibrahim and Sulayman.
When the news reached the most venerable Sheikh [m 141] Adam and the noble Ali bin Muhammad in Ahmedabad that Yusuf bin Shah Ji and Jaber bin al-Hadi had proceeded to Lahore to meet the Akbar Sultan, the most venerable Sheikh said to him: "It is necessary for you to head toward the Akbar Sultan, because Yusuf and Jaber have proceeded to him. Go with Ali bin Muhammad, and present the clear case, so we may be delivered from this affliction unless it is presented (2) to him."
The grand Sheikh and the noble Ali bin Muhammad bin Firuz set out accompanied by a group of believers (3), namely: **Mawla Fir Ji** (3) bin Mam Ji, **Tayyib bin al-Sheikh** [Folio 107a] **Adam**, **Yusuf bin Chand Ji**, **Ibrahim bin bin Muhammad Ji**, **Dawood Ji bin Adam**, **Khan Ji bin Ali**, **Taj Muhammad bin Ali al-Sidippuri**, **Malik Ji bin Jalal**, **Abd al-Rahman bin Adam**, **Taj Muhammad bin Yasin** (4), **Ahmad bin Fir** (5), **Yusuf bin bin** (6) **Raj Khan** (7), **Adam bin Khan Ji**, **Chand Ji bin Buda** (8). They traveled with the Sheikh Adam (9) mentioned in the day of Eid al-Fitr from

[h 162] the year 1004 AH (1596 CE) until they arrived in Lahore on the first day of Dhu al-Qa'dah.
In this aforementioned month, on the twenty-fourth, the great calamity occurred, which was the passing of the noble, free lady [r 148] **Syedna Dawood Ji bin Ajab Shah's wife**...

[Footnotes for Page 225]

- **(1)** ر (Manuscript R): farsala (so he sent).
- **(2)** ح (Manuscript H): bi-l-marad; م (Manuscript M): bi-l-ma'rood (with what is presented).
- **(3)** ح (Manuscript H): Firuz.
- **(4)** ح (Manuscript H): Yasin; "Wa Taj Muhammad bin Ali... Yasin": Not present in ر (Manuscript R).
- **(5)** ر (Manuscript R): Firuz.
- **(6)** "Jalal, wa Abd al-Rahman... bin": Not present in م (Manuscript M).
- **(7)** ر (Manuscript R): Raj Khan.
- **(8)** ح (Manuscript H): Jan bin Buda.
- **(9)** Not present in م (Manuscript M).

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[Main Body Text]

the lady named **Khadijah, daughter of Miyan Qadi**, known as **Baklula** (1).
When they arrived in Lahore—meaning the most venerable Sheikh and those with him—the news reached them that **Yusuf bin Shah Ji al-Hindi** and **Jaber bin al-Hadi al-Arabi al-Waili** were at [m 142] the Sultan's court with fabricated statements, seeking the Sultan [Folio 107b] to request our master. If he does not attend, he requests fourteen individuals from among the believers.
Then they proceeded after that to **Miyan Muqeed** (2), and said: "We have come toward the Sultan." He said: "The King has issued the command for your request (3), and he is with the crown prince (4) **Kamal Khan** (5), and I protect him (6) from departing to Ahmedabad. Bring your companions who are remaining so that I may grant them residence (7) in my quarter, so your hearts may be at ease." And they were deceived by this speech.
Then the Sheikh Adam came to him with five of his companions, namely: the noble Ali bin Muhammad, Dawood Ji, Khan Ji, Taj Muhammad, and Malik Ji. Then the crown prince **Kamal** (8) arrived, and said: "Your matter is taken care of, so arise (9)." Then he placed them in another house, and left them in that state on the fourth night of the month [h 163] mentioned to the hammam (bath), then he returned after what remained of the night, and said: "The King has delegated your matter to me, and he orders the capture of [r 149] the guarantors from among you, otherwise it is imprisonment (10)."

[Footnotes for Page 226]

- **(1)** ر (Manuscript R): Bakawla.
- **(2)** ح (Manuscript H): to Miyan Muqeed; ع (Manuscript 'A): dar muqayyeen.
- **(3)** ح (Manuscript H): li-talabikum (for your request).
- **(4)** ر (Manuscript R): al-Ahadī.

- **(5)** Al-Ahadī Kamal Khan: Among the prominent notables of the Great Khan **Aziz Koka** (d. 1033 AH / 1623 CE); he was bound by a childhood friendship with him. He was appointed governor of Gujarat after its conquest (*Abu al-Fadl, Ain-i-Akbari*, 1/343-347; Misra, *Muslim Communities*, 29).
- **(6)** i.e., Al-Ahadī Kamal Khan.
- **(7)** ح (Manuscript H), م (Manuscript M), ر (Manuscript R): askun (grant residence).
- **(8)** م (Manuscript M), ر (Manuscript R): Kamal Khan.
- **(9)** ع (Manuscript 'A): fa-qamoo (so they arose).
- **(10)** م (Manuscript M): fa-l-habs (then imprisonment).

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Then he proceeded with them to his residence, and committed acts of aggression against them, binding them in heavy chains [Folio 108a], and tormenting them with various trials. At that moment, the brother **Muhammad Ji bin Ali** strove diligently to secure their release, and informed the vizier of the Sultan, named **Al-Khan al-A'zam** (1). He requested the crown prince, and said: "Ask them about their case and what they say." He asked them, and the Sheikh Adam replied, saying: "I am traveling to Ahmedabad to request the remaining companions, and I will bring them all to answer what you asked regarding [m 143] the question and answer." So he took from him his high signature in the presence of a judge (2) of the book.

However, he was not satisfied with that until he went out on the eighth day of the month mentioned to request the remaining companions, and placed them in the narrow court, committing acts of aggression against them and tormenting them (3) with types of trials until he placed the rope around the neck of the noble Ali bin Muhammad and cast him to the ground. He suspended the grand Sheikh Adam in the air for the duration of a forearm length, and he remained suspended in the air for a long duration that cannot be endured, then he released him (4), then left them both and placed one shackle [Folio 108b] around the legs of two individuals from the remaining companions (5). When the accursed intended to take the wealth by force, at that moment [r 150] the remaining companions began to weep, and his wife wailed with crying, and all his family shrieked, and his bull and horse perished; so awe fell into his heart.

During this period, this accursed one was preventing the remaining companions from reaching them, but in his house was a handmaiden whom Allah Almighty had placed compassion in her heart toward them. She used to deliver their news to them secretly. Throughout this period, the service and food were handled by...

[Footnotes for Page 227]

- **(1)** The Great Khan Mirza Aziz Koka (d. 1033 AH / 1623 CE): He was bound to Sultan Akbar by a childhood friendship, and was twice appointed governor of Gujarat after its conquest (*Abu al-Fadl, Ain-i-Akbari*, 343-347).
- **(2)** ح (Manuscript H), م (Manuscript M): al-Qadi (the judge).
- **(3)** ح (Manuscript H): wa-adhahum (and harmed them).
- **(4)** Not present in ح (Manuscript H), ر (Manuscript R).
- **(5)** م (Manuscript M): al-Akbar (the larger/greater).

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[Main Body Text]

the virtuous noble **Fir Ji bin Mam Ji** with the finest service, and he would come with food every day, carrying it with the two accursed ones, Usman and Wiki, to his brothers. Similarly, the servant from among the Arabs, **Adam bin Khan** (1), served them. During that, he contemplated for every [m 144] of the brothers that we must verify for him (2) regarding the guarantee, and we find one who guarantees [Folio 109a] to ensure that deliverance from our distress will take place, until they found one of the disbelievers (3) whom Allah had cast love into his chest, saying: "I guarantee your companions to secure for them their desire, so guarantee them (4) from the vizier of the Sultan named **Khwaja Fath Allah** (5)."

Subsequently, the brothers, when Allah delivered them, went to meet [h 165] the just Amir. They complained to him of the injustice of the crown prince and his aggression, and said: "Exhibit [r 150] our case to the King." He said: "I will exhibit it when I find an opportunity." However, he did not exhibit it for a duration of two months and a quarter (6).

As for the accursed crown prince Kamal Khan, after delegating their matter to his wife, on the eighth day of the month of Dhu al-Qa'dah, he went with his companions to the bath, and arrived in Ahmedabad on the day of (7) Eid al-Adha, from the year 1004 AH. When he entered it, the believers were altered, and all [the people] were in distress (8) cast upon the ember of anger, and there was no refuge for them except toward Allah.

[Footnotes for Page 228]

- **(1)** Not present in م (Manuscript M).
- **(2)** Not present in ح (Manuscript H), م (Manuscript M), ر (Manuscript R).
- **(3)** ع (Manuscript 'A): al-kafoor.
- **(4)** م (Manuscript M): 'andahum.
- **(5)** Khwaja Fath Allah bin Haji Habib Allah Kashani: Among the prominent financial officials for the Great Khan Aziz Koka (*Abu al-Fadl, Ain-i-Akbari*, 360).
- **(6)** ر (Manuscript R): wa-rub'.
- **(7)** ح: الثامن من شهر... الثامن (Manuscript H), م (Manuscript M): al-thani (the second).
- **(8)** "Al-Jami' taqalqala": Not present in م (Manuscript M).

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The crown prince arrived, may the curse of Allah be upon him, accompanied by the slandering informants. He captured seven of the prominent virtuous figures, namely: the crown prince **Miyan Ajab Shah bin Ahmad**, **Tayyib Ji bin bin bin Muhammad al-Sidippuri**, **Yusuf Ji bin Miyan Bha Ji**, **Mamo Ji bin Qasim**, **Khan Ji bin Jalal**, **Burhan bin Malik**, and **Hasan Khan bin Ali Khan** (1).

Then the crown prince said: "Where are the remaining ones?" They replied: "Three of them are in Lahore in your grasp, and one in Lahore, [h 145p] **Muhammad bin Ali**; so take (2) [this] as (3) a copy of the blessed mechanisms; and one is a traveler, وهو خان Ji bin Hasan to the blessed city of Mecca." They found in [152] Sidippur, and they said: "Where is Miyan (4) Ji bin Ali, for we do not know him?" And he was the noble slanderer [h 166] **Ibrahim** against our master, and the error in his father's name occurred, as he is Ali bin Shamoan, present (5).
Regarding this case, the crown prince said: "Bring your Sheikh and your master **Sheikh Dawood**." They replied: "We are guarantors for him, and we do not know where he is, or in what place he is present." He said: "It is necessary to bring him to me, and if his presence uplifts the harm from all of you."
They replied: "We do not know where he is, and in any land he is resident, [r 110] and we leave Ahmedabad for four years." So the accursed said: "Bring the Sheikh Dawood, for he is in your knowledge, and in your knowledge he went from the place, and if you do not bring him, you will be beaten severely." They replied: "We are not guarantors for him, and if you wish to inflict upon us the torment and punishment, do what you wish to do." So he cast them into the tightest dungeon.
Then when he entered them into it, he requested the small iron shackles that enter into the ankles, so he placed them on their legs, and closed the door of the prison, and darkened upon them; so they did not see the moon in

[Footnotes for Page 229]

- **(1)** Not present in م (Manuscript M.
- **(2)** م (Manuscript M), ر (Manuscript R): fa-akhadha.
- **(3)** م (Manuscript M): wa-huwa.
- **(4)** ح (Manuscript H), مع (With): mām.
- **(5)** ر (Manuscript R): hadiroon.

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[Main Body Text]

the night nor the sun in the day, and distress and misery descended upon them.
Then, when it was the dawn of the sun [m 146], the slandering informants said: "Bring the iron and the blacksmith." They then forged the heavy iron shackles (1), and cast the shackles from the large timber, and entered (2) them onto their legs, then cast [h 167] them into the prison of those prominent ones, then darkened upon them with the darkness of injustice, and prevented them from food and drink. And they had been in that state for five (3) days until they gave a large sum of wealth that cannot be counted.
Then, if the accursed took [Folio 110b] the wealth, he returned from his condition, and increased in greed. Then he imprisoned them (4) with the severe prison, and prevented them from the urine and feces until the iron shackles that were on the mount (5) turned upside down, and that continued for two nights, and the body was close to perishing. When لم (6) find a way (7) from giving what he requested of the wealth, they acknowledged it and gave (8) it to him.
Subsequently, during these events, all the slandering informants and opponents arrived with calamities and losses that cannot be counted (9) in the book. Then the case reached this point, and al-Washa from among the believers and the believers

who turn in repentance to Allah arrived, on the blessed day, the day of Ghadir, and therein they accepted the repentance. They circumambulated the houses of the believers on the night of the seventeenth of **Sarangpur** (10) because of anyone who turns in repentance

[Footnotes for Page 230]

- **(1)** Not present in ح (Manuscript H), ع (Manuscript 'A), ر (Manuscript R): bi-l-quyood.
- **(2)** م (Manuscript M): dakhalaha.
- **(3)** Not present in ع (Manuscript 'A).
- **(4)** م (Manuscript M): habs.
- **(5)** ح (Manuscript H): qablahu.
- **(6)** "Fa-lamma lam": م (Manuscript M): fa-lam.
- **(7)** م (Manuscript M): yada.
- **(8)** ح (Manuscript H), مع (With): wa-a'toohu.
- **(9)** ع (Manuscript 'A): tahsa.
- **(10)** Sarangpur: See the map.

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[Main Body Text]

on this day, for therein is the acceptance of repentance (1) and return and security (2), and whoever does not (3) turn in repentance therein, his house will be destroyed, and Allah will not accept the repentance / [Folio 111a] from him after that. Thus, the believers on this [h 168] affliction were forced to split; some of them could not endure, and they were few, and they feared the harm. When the darkness of injustice and distress increased, and the believers were severely shaken, and they did not find a helper from the adversity, a group of ten believers gathered, and took the protection of the religion, and said: "Let us proceed to Lahore, and half of the visual and informant guidance will meet us at the visual guidance," to attain the purpose (4) and desire. So they went out in the history of the first day of **Muharram**; and the noble **Hasan bin Ji bin Sham'oon**, and **Miyan Ji bin bin Malik**, and **Latif bin Hasan**, and **Muhammad bin Jivun**, and **Abu Ji bin bin Ji**, and **Malik Ji bin** (5) **Qutb**, and **Ali bin Muhammad bin Hasan**, and **Ahmad bin Qadi**. These ten from among the believers went out on their mounts, and chose starvation and thirst [r 155] until they arrived in Lahore on the history of the fourth day of the month of / [Folio 111b] Safar.

Subsequently, the unjust crown prince, when it was established with him that the Sheikh Dawood and his family were not in Ahmedabad, the lady said to him: "The house of the Sheikh Dawood is sealed, and look at his relatives and anyone who strove in his advice." The accursed went out with the informants in the history of the fourth day of the month of Muharram, and sealed his houses, [h 169] and plundered what was found in them, and sealed houses belonging to the believers, and plundered what was in them, and took the believers and bound them, including the visually impaired [m 148] of wealth. And in the prison, their food was through camel-drivers (6), the food and drink from the Arabs of Amin bin

[Footnotes for Page 231]

- **(1)** Not present in ح (Manuscript H).

- **(2)** "Wa-tafoo... al-awniyah": Not present in ر (Manuscript R).
- **(3)** ع (Manuscript 'A): la.
- **(4)** ح (Manuscript H): al-maqsada.
- **(5)** "Hasan, wa Muhammad... bin": Not present in ر (Manuscript R).
- **(6)** م (Manuscript M): bi-l-balagh; ع (Manuscript 'A): bi-l-balagh.

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[Main Body Text]

Buji in the day and night, and the happy, freed slave of the noble Ahmad bin Ajab Shah, named **Mamo Ji**, served them in bringing what they requested of food and gold.

Then the wicked profligate resolved to proceed (1) to Lahore from Ahmadabad, and went out in the history of the twenty-fourth of Muharram, requesting wealth from the prisoners for what he requested of them. He then proceeded until he arrived in Lahore on the sixth of Rabi' al-Awwal, [h 112a] after he had harmed them on the way, and in every village and house, with types of torment until [h 156] he entered the small shackle onto the legs of two individuals in the night and day, and they were seeking help from Allah in the night and day, while they had no refuge except Allah the One, the Conqueror. And he multiplied the torment upon them out of harshness, due to what the slandering informants said.

And the brothers who were in Lahore, and those who joined them from after them; they are the noble Hasan bin Sham'oon and his companions, said [h 170] to the just Amir (2): "The crown prince has committed injustice against our brothers in Ahmedabad, and took from them the wealth, and plundered the houses, and said: 'I will expose your master when he is present.' And no one knows where he is among the Sultans, until the news reached him of the arrival of the master with the visual guidance regarding the wealth that he took by force." They came [m 149] to him, and said: "O Amir, the crown prince has come with the wealth that he took from there, for his capture is / [Folio 112b] the Sultan with the wealth before his entry into the house?" The Amir said: "Now I will display your story at the Sultan's court."

He then proceeded to him, displayed the story of the crown prince, and what he took from them of the wealth, and all his actions that he performed in Ahmedabad. The Sultan became angry at the crown prince, for what he sent to him for oppression and taking the wealth. Then he said to a vizier from among his viziers, named **Raja Ram Das**: "Send from

[Footnotes for Page 232]

- **(1)** ح (Manuscript H): bi-l-seer.
- **(2)** ع (Manuscript 'A): l-amir.

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[Main Body Text]

[r 157] your horsemen toward the crown prince, and tell them (1) to proceed with the informants, and seize what he plundered of the wealth, and bring them to him (2) in this state, bound in their hands."
So the horsemen set out, and seized all that was with him (3) of the wealth, and came with the contract bound in his hand with the horsemen, and they were three ten, and at that moment the command of the Sultan was sought for the Sheikh [h 171] Adam, and those who were with him from among the brothers. They entered into his hands, so he said: "Who among you is named the Sheikh Adam?" The most venerable Sheikh spoke, and said: "I am." He said: "O Sultan, we came to your presence a duration of six months / [Folio 113a] without a request, and he captured us with heavy bounds (4), and struck us with a severe blow, and plundered from us, and captured what was with us, and restricted us with a large restriction; and we gave our property to the brother of his vizier named al-Khan al-A'zam; and he struck our brothers [m 150] with a severe blow, from their ضرب until they do not see the sun for five days, and put them in the narrow dungeon until they do not see the sun for five days, and from them a group of five days, and blocked them from the urine and feces, and plundered our houses and took our property and sealed them."
When the Sultan heard that, his anger against the crown prince intensified, and he said to him: [r 158] "Woe unto you for your actions that you performed against the visual guidance and killing, then the iron and order of the boundaries of the believers." He then said to his vizier named al-Khan al-A'zam: "Examine them, then check their story from its beginning to its end quickly, in two days or four days, and inform me of that."
So the mentioned vizier proceeded to his house, and said to the informants: "What do you say, and what do you claim against these?" They replied: "In / [Folio 113b] the call (5) on the Sheikh Dawood bin Qutb, and these [h 172] protect him (6), and they do not bring him from the place which is hidden in it,

[Footnotes for Page 233]

- **(1)** ع (Manuscript 'A): and tell them to say.
- **(2)** Not present in ح (Manuscript H).
- **(3)** ع (Manuscript 'A): 'andahum.
- **(4)** ح (Manuscript H): katheera.
- **(5)** م (Manuscript M): al-da'wah.
- **(6)** ح (Manuscript H): yakhfoonahu.

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[Main Body Text]

so say to them: What is the call against him? So speak to our property and claim against him for what لم (1) occur in the delusion. Then say to our brothers: What do you say? They replied: We are not guarantors for them, and he left Ahmedabad and went out from it since خمس years. Then the vizier displayed the case from its beginning to its end until he verified that the call from the property is false."
Then when it was the third night of Rabi' al-Akhir, the vizier displayed at the hammam court, so they stood before him, and stopped [m 151] the text between his hands, so the Sultan looked, and said: "O Dawood bin Qutb? They replied: We do not know where he is, so he said (3): Bring him, and if you are not for his guarantors,

and if you do not bring him, I will gather all the visual guidance from Ahmedabad [159] their lands, and settle them in Kashmir and Kabul, and I will not leave a single one of their children until after their ذيولهم (4) in Ahmedabad, / [Folio 114a] and هو in your knowledge where he is from the country." They replied: "Indeed he is not in our knowledge."
At that moment, the anger of the Great Khan intensified, and the Sheikh Abu al-Fadl (5) said: "Write the command to the judge Hasan bin Sardar Khan to send all the visual guidance with the women and children, then name the named with the prince Gadaie, [h 173] and he said: 'Go with these profligates, so check them to his house, and ask them one by one, so answer him with what we eat with, and do not the Sheikh Dawood bin Qutb with us, and not in our grasp, and what is for us إلا the soul (6).'"
Subsequently, they turned away... [Folio 114b]... in Ahmedabad until 19 ع: "from Ahmedabad from their children even...".
The Sheikh Abu al-Fadl al-Allami (d. 1011 AH / 1602 CE): Author of the book *Akbar Nama* and *Ain-i-Akbari*. He was among the close friends of Sultan Akbar and trusted by him, and he was the one who strove to split the scholars and weaken the Tabai' al-Diniya to rule Akbar (E.I.2, v. 1, 117-118).
م (Manuscript M): an-nafs.

[Footnotes for Page 234]

- **(1)** ح (Manuscript H): mālā.
- **(2)** م (Manuscript M): fahas.
- **(3)** ع (Manuscript 'A): fa-qala.
- **(4)** "Ahada min... dhuyoolahum": ح (Manuscript H): "min awladihim hatta... "; 19 ع: "Ahmadabad min awladihim hatta".
- **(5)** The Sheikh Abu al-Fadl al-Allami (d. 1011 AH / 1602 CE): Author of the book *Akbar Nama* and *Ain-i-Akbari*. He was among the close friends of Sultan Akbar and trusted by him (*EI²*, Vol. 1, pp. 117-118).
- **(6)** م (Manuscript M): an-nafs.

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[Main Body Text]

Then in the history of the sixth of Rabi' al-Awwal, the noble Ja'far bin Rajan and the noble Najm Khan bin Muhammad Khan (1) arrived with eight from among them (2) and Vansawala (3), and three of his ساكني (4) Ajeen (5), so they brought those your property and their souls, and spent their wealth and property. After days from the days, the Great Khan mentioned, who is al-Amir Gadaie (6), said: "What did you perform with them?" He replied: "They brought me in the command of Sheikh Dawood / [Folio 114b] except with the answer of the first (7), so the Great Khan displayed to the Great Khan: 'Demand them, so request them in the night of Friday in the third from the mentioned month, and ask them, and there is none among them [r 160] non-answer of the first; and Ameer (8) al-Gadaie is sitting with me.'"
Then after the afternoon prayer from (9) that day, al-Amir Gadaie displayed to Sultan (10) [so], so the Sultan delegated the visual guidance to the wise Ali (11), and said to him: "Advise them, and tell them: 'There is no choice but from bringing the Sheikh Dawood.' So request the wise Ali the Sheikh Adam and the noble Mamo Ji bin

Qasim, and adviceغاية (12) the advice." He said: "Delegate the matter to you, so bring [h 174] your master Dawood, there is no choice from his presence, and I am from the people of love."

[Footnotes for Page 235]

- **(1)** Not present in م (Manuscript M); "bin Muhammad Khan": Not present in ر (Manuscript R).
- **(2)** م (Manuscript M): maktoona.
- **(3)** م (Manuscript M), ر (Manuscript R): wa-su'alahu; Vansawala: Vansada; See the map.
- **(4)** ع (Manuscript 'A): sākinoo m; م (Manuscript M): sakanū.
- **(5)** م (Manuscript M), ر (Manuscript R): Aujain, Ujjain; See the map.
- **(6)** م (Manuscript M): lil-Amir al-Gadaie; ر (Manuscript R): lil-Amir Ghadai.
- **(7)** "Ma fa'alta... al-awwal": Not present in ر (Manuscript R).
- **(8)** ر (Manuscript R): wa-amir.
- **(9)** ع (Manuscript 'A): 'an.
- **(10)** ع (Manuscript 'A): Sultan; and 'allamaha lil-Sultan'.
- **(11)** The wise Ali al-Gilanī (d. 1018 AH / 1609 CE): Among the closest friends and physicians of Akbar, and he was a Shia from the elite of Fars (*Al-Husayni, Nuzhat al-Khawatir*, 5/285-286; Abu al-Fadl, *Ain-i-Akbari*, 519-521; Misra, *Muslim Communities*, 30).
- **(12)** م (Manuscript M): nihāyah.

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[Main Body Text]

for you, otherwise the fitnah will descend upon all the visual guidance, then al-Khan Khwaja Zahir Muhammad: 'And if the Sultan is angry, the end of the anger, and there is none left till this hour, and these true believers request your destruction because they are the enemies for you, so I am from the people of affection for you, and this Great Khan is compassionate / [Folio 115a] upon you, and he is a choosing King from your killers, so let the calamity descend upon you.'"

Then the wise said: "If the Sultan لم evaluate to this case, then there was a reason for the descent of the severe trial (1). When that was said, why did we not find? O wise, the compassionate (2) upon us, we have no choice and we do not think that the collection from the visual guidance in Ahmedabad [r 161] bin Qutb, and we inform him that the collection from the visual guidance to Ahmedabad, so he verifies (3) in that country, and inform him that all the visual guidance to Ahmedabad, and give us a delay to the display, and request from him to his presence [m 153] to look to him; for if he hears this care, he will come to the Sultan, and if he does not come to him, then execute al-Hakim al-Bilad."

At that moment, the wise said: "Settle (4) my thought, and I will dwell the Great Khan, and request from the command [h 175] al-Ali compassion upon the Sheikh Dawood, and your horsemen to Ahmedabad, so they bring him, so tell me with your advice; what do you say for the Imam, am I / [Folio 115b] al-Mujtahid, or the master al-Faqeeh? What do you say? He هو Imam and what is mujtahid, but he is a master and certified, and they hear from his virtues the visual guidance, so al-Hakim replied: 'Because I specialized (5) from the sins in my life, what is to be counted, and لم open

the departure from the master to the Sacred House, so I hope by his forgiveness my sins, and if Allah wills, I will create in your case a deed that erases my sins.'"

[Footnotes for Page 236]

- **(1)** "Thumma qala al-Hakim... 'alaykum": Not present in م (Manuscript M).
- **(2)** ح (Manuscript H): al-mushfiq.
- **(3)** Blank space in ر (Manuscript R).
- **(4)** م (Manuscript M): sākin.
- **(5)** ع (Manuscript 'A): laqad iqtaraftu.

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[Main Body Text]

And take this ذيل amir al-moomineen (peace be upon him) day of resurrection, and I say to him: I performed in your love like this action, so intercede for me at Allah the Exalted and Majestic.

Then in the night of the twenty-sixth, [r 162] the judge said to the Sultan: "It has been verified with me that the Sheikh Dawood has fled from your request, but he fled for two matters: one of them is his shyness of the religion, and that the true believers (1) were harming him with what they could, then because he feared against him from the property with the false claims (2), so he went out for that reason [Folio 116a] fear from his country, with his women and his children, and if I am given the matter [m 154] al-Ali giving a delay to them, and I sent (3) to them code that, and say: 'Therefore for that amir al-Ali ensure that Jaber will meet you, and send to you the Amir al-Ali into that country, and check him that country, and give security to them their minds (4), and say to them: 'Do not fear from the slandering enemies,' then قال: 'Do what the wise chooses from his choosing, and order by copy the Amir al-Ali, so write that with speed.'"

And during this duration, the command of Sulayman was given to his companions (5) that they should pray the obligation and leave (6) the sunan, and permit for them the plundered property, and the proscribed goods, and permit for them the property, like the hair of the head, with non-fearing for the purification. When that spread among the people, they mocked the accursed with what they simplified [r 163] from the texts, like the accursed Abu al-Khattab, and ordered his companions who were saying / [Folio 116b] to: 'Lighten upon us, for their command brought what they ask, so he resembled this accursed the wicked.'"

Then after that the accursed shook that the believers laughed at his actions, so he composed a poem

[Footnotes for Page 237]

- **(1)** ر (Manuscript R): al-Hanafeen.
- **(2)** م (Manuscript M): al-kādhibah.
- **(3)** Not present in م (Manuscript M).
- **(4)** م (Manuscript M): khawātirahum.
- **(5)** ع (Manuscript 'A): wa-ashābahuhu.
- **(6)** م (Manuscript M): yatrukoon.

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[Main Body Text]

and read it (1) from where he made them hear, and boasted that "We are in the gardens of ranks, so answer from her your Kings [h 177] the brothers with this poem visually: [From the Kamil meter]

As for your boasting in the speech (2) that / you are in the return the places of pleasures
So by what your boasting is intended (3) that / from you is a safe place of all paths (3) [m 155]
The pure, the visual, bin Ali (4) / the pure, the trusted, possessing the news
Or by the two messengers who (5) in the day (6) or / they gave for the visual goals the times
And you gave wealth to the people to visually / by visual witnesses the choices
And because you have been permitted to the people what they desire / from the amusements, the all (10) and the desires
Until you called our master (11) a servant of Allah / and you were truly worthy of torment
Fie upon your pride with all your traits / after your choice from the visual paths
So lay your choice from a place of pleasure / for
you fall in the return to the lowest depths / descending with your followers, the people of ignorance
with your followers all, the ignorance / and true fall in the terror (12) and losses

[Footnotes for Page 238]

- **(1)** م (Manuscript M): wa-qarraha.
- **(2)** م (Manuscript M): bi-l-maqāl.
- **(3)** ح (Manuscript H): م (Manuscript M): sarāh.
- **(4)** ر (Manuscript R): 'alayhi.
- **(5)** ر (Manuscript R): al-ladhi.
- **(6)** ر (Manuscript R): al-ayyam.
- **(7)** ح (Manuscript H): al-ahadi; ر (Manuscript R): al-ati.
- **(8)** ر (Manuscript R): bi-l-ladhi qatalahu.
- **(9)** م (Manuscript M): bi-l-ayyam.
- **(10)** ر (Manuscript R): al-kull.
- **(11)** ر (Manuscript R): ameerunā.
- **(12)** ح (Manuscript H): al-hawa; ر (Manuscript R): al-hool.

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[Main Body Text]

Indeed the gardens are for everyone who fulfilled the covenants / and was for the just law matching

And from (1) the faults of the accursed Sulayman and his companions, that he was a man specialized to him who is named Khoj, and was to him a handmaiden secret, so he initiated the travel to India, [h 178] so he was handed over to his master Sulayman, a sister and traveler. When he returned to the Island of Yemen, she called him, so he took her. When she came close to his handmaiden, he said: "O my master, if our master Sulayman addressed me and my generation, فقال in his soul:

What is this action from the caller of the truth, so he returned to the guidance, to our master Dawood bin Qutb Shah. And the story of Ja'far bin Sulayman is well known visually; qala Ali Ji bin Dakhni into his poetry: [From the Majzoo al-Baneet meter]
The wind of the epidemy (2) in months / *appeared with the body of Ja'far*
Meaning the outbreak of the epidemic in the body of Ja'far because of the severe obscenity. [m 156] And the story of Muhammad al-Mukarrami (3) al-Ahdi (4) that he married the wife of his Sheikh Ja'far bin Sulayman (5) after his touching her, and when it appeared from / 117b / Bharuch, her touching, so Ali bin Sulayman learned that he was Ali bin Abd al-Malik, the resident in her state (6), believing that. When that was a day, he came to the house of Ali bin Sulayman so he found him upon high (7) the place; and he was in the house of Ali bin Sulayman, uncovered visual, he sees from the window of the women, فقال to him: 'O my master, what is this action? For what you speak, from the window of the women,' فقال to him: 'What is your entry, O true visual, to the guidance, to our master Shuja' al-Din Fir Khan bin Ahmad. And as for the story of Hasan...

[Footnotes for Page 239]

- **(1)** Here begins the omission in ر (Manuscript R).
- **(2)** م (Manuscript M): al-waba'.
- **(3)** ح (Manuscript H): Muhammad al-Fahd al-Mukarrami; م (Manuscript M): Muhammad al-Fahd al-Mukarrami.
- **(4)** Not present in م (Manuscript M).
- **(5)** ح (Manuscript H): al-Sheikh Sulayman.
- **(6)** م (Manuscript M): dhuwlahu.
- **(7)** Not present in م (Manuscript M).

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[Main Body Text]

Khan bin Malik Shah is notoriously known in Nawanagar (1) due to the cause of obscenity. Similarly, they do not reject a hand that touches them, and they perform acts [of sodomy] with silk, and they gather together with this.

The belief of the Sulaymani faction (2) is that they say (3) that Ali bin Abi Talib is better than the Messenger of Allah ﷺ, and that al-Hasan and al-Husayn are better than al-Hasan, peace be upon them [Folio 118a]. They claim that the rank of the free lady is below his, and where is the rank of the free lady, for the free lady possesses the rank of the Proof (*Hujjah*) (4). They say that the Imam has no knowledge, just as Imam al-Tayyib was born without knowledge. It is mentioned in their books that the dignitaries (*hudud*) when with the Imam are at the status of the sleeping person until [m 157] he awakens. If his presence is moving, his entire knowledge is transferred to his son, the sleeping Imam (6), and whoever dies (7) without an Imam has disbelieved. They say that the texts take the promises over differences, and that Ja'far bin Sulayman possesses the rank of the call (*Da'wah*), and that Muhammad al-Mukarrami has no rank, and that he took the covenant over Ja'far. They blame our master for building the mosque and the minarets, built by our master Yusuf [h 180] bin Sulayman in Sidippur, which has a mosque and two very high minarets in the quarter of Nurohpura (8). They believe

[Footnotes for Page 240]

- **(1)** Nawanagar: Its current name is Jamnagar; See the map.
- **(2)** Most beliefs of the Sulaymani faction mentioned by al-Burhanpuri are extracted from the treatise *al-Izhār wa-Tabyeen li-l'tiqād al-Firqah al-Sulaymāniyyah al-Mudilleen* by the client Habib Allah bin Mahmud bin Mulla Ali Bhai Sidippuri. These beliefs constitute titles of chapters of that treatise mentioned by al-Majdoo' in his *Fihrist* (*al-Majdoo', Fihrist*, 98–100; Poonawala, *Biobibliography*, 196–197).
- **(3)** م (Manuscript M): They say; Not present in م (Manuscript M).
- **(4)** م (Manuscript M): Rank.
- **(5)** Not present in ع (Manuscript 'A).
- **(6)** "After transferring his father's... ": Not present in ع (Manuscript 'A).
- **(7)** ع (Manuscript 'A): Dies.
- **(8)** م (Manuscript M): Nurohpura; al-Majdoo': Busra.

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[Main Body Text]

that Abd al-Rahman bin Muljam (1), may Allah curse him, is among the greatest figures who received praise (2) for his act against Ali, peace be upon him, as well as Yazid bin Mu'awiyah for his act against al-Husayn, peace be upon him. They say that Ali (3), al-Hasan, and al-Husayn were not killed, but rather the double-minded ones were confused. [Folio 118b]

They permit the imamate of a child in the time of the Messenger of Allah ﷺ, and they do not name him (4) who he is. His age was seven years when he led a congregation by his command. Who says to them regarding the child, who is the narrator, and from whom is it narrated? Because he did not pledge allegiance to the Messenger of Allah ﷺ as a child or a youth except al-Hasan and al-Husayn, peace be upon them. No answer exists for them except pure arrogance and obstinacy. How can a child be an Imam in prayer while he has not entered the circle of faith (5), and the child's block is not counted, nor the mature servant al-Khusaimi (6)? The accursed Sulayman explicitly designated (*nass*) his non-mature son [m 158] and placed him as a repository until he reaches maturity. He ordered him to pray behind his repository, and to take the covenant over him, and upon reaching maturity he should pray behind his repository, and take the covenant after taking (7) his covenant. This act is not accepted by children or fools, because Allah says: "In fact, those who pledge allegiance to you are pledging allegiance to Allah. The hand of Allah is over their hands" (Al-Fath 48/10), and that this imamate is a trust, so whoever [Folio 119a] makes it a treachery, the curse of Allah be upon him, and that Muhammad ﷺ is innocent of him in this world and the hereafter.

As for the abominations initiated by the Sulaymani faction, they permit slaughter over

[Footnotes for Page 241]

- **(1)** Abd al-Rahman bin Muljam (d. 40 AH / 660 CE): A Kharijite who killed Imam Ali bin Abi Talib in Kufa (*Ibn al-Athir, Tarikh*, 3/387–393).
- **(2)** م (Manuscript M): Praised him.
- **(3)** ع (Manuscript 'A): Ali.
- **(4)** ح (Manuscript H), ع (Manuscript 'A): They name him.
- **(5)** Blank space after it in ع (Manuscript 'A).

- **(6)** م (Manuscript M): al-Homsi.
- **(7)** م (Manuscript M): Took it.

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[Main Body Text]

bricks and mud, and they eat it. This has been forbidden (1) in the book *al-Su'āl wa-l-Jawāb* (2). Similarly, they purify the vessel containing impurity by pouring warm water over it once. This is forbidden in that book. Similarly, they permit (3) that a woman whose husband dies does not observe her waiting period (*'iddah*) in the house where her husband died, and that they do not wash their hands upon presence of food except one hand, and they permit (4) usury, buying and selling. Similarly, they permit a Friday prayer in the last month of Ramadan. Similarly, if their women slide their hair and head, they claim that a woman is not allowed to touch the place of wiping. Similarly, they permit the fasting person in the month of Ramadan, when he sees a woman, to touch her [Folio 119b] and break his fast. Similarly, they pray with the head uncovered, and they eat fish caught by the opponents, may Allah curse them and disgrace them in both worlds.

Let us return to what we left, so we say (5): then on the fifteenth night of the congregation of Jumada al-Ula, the wise said: "O King, these profligates submit to you (6); if the judgment is yours, give them (7) the high command." So he looked at them, and said: "Give them." The wise (8) brought the high command, and tied his hand over the head of the grand Sheikh Adam, then returned to

[Footnotes for Page 242]

- **(1)** ع (Manuscript 'A): And it is forbidden.
- **(2)** Two books exist titled *al-Su'āl wa-l-Jawāb*: the first is attributed to Shamoon bin Muhammad and is known as *al-Masā'il al-Shamooniyyah*, and the second is by Amin Ji bin Jalal (d. 1010 AH / 1602 CE). It is also known as *al-Masā'il Amin Ji bin Jalal*, both of which are in Ismaili jurisprudence (*al-Majdoo', Fihrist*, 37–38; Ivanow, *Ismaili Literature*, 88–89; Poonawala, *Biobibliography*, 177–185).
- **(3)** م (Manuscript M): Permitting.
- **(4)** Not present in م (Manuscript M).
- **(5)** Here the omission ends in ر (Manuscript R).
- **(6)** م (Manuscript M): To you.
- **(7)** م (Manuscript M): Give them.
- **(8)** ع (Manuscript 'A): al-Hakim.

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[Main Body Text]

the Sultan, and presented to him a client (1) taken by the crown prince, who was in the custody of Raja Ram Das from among the property. The Imam looked, and said: "Bring back what you took of the covenant from you." Then the wise presented from the most honorable garments to bid him farewell (2), فقال: "I sent a silk garment with

you to your Sheikh, so face him with it, and unless you see anyone, no one shall take it, neither Jew nor Christian, and do not prevent him from his school, so [Folio 120a] secure your minds completely." Then the wise presented regarding those who bid them farewell, so the crown prince said: "Two." The wise said: "No, O King, rather four." He said: "Do what you wish." Then the wise said to the Sheikh [h 165] Adam: "Who are the four who travel to Ahmedabad? [h 183]" He replied: "I, the noble Ali bin Muhammad, the noble Mamo Ji bin Qasim, and the noble Khan Ji." So the King gave them the garments, and sent [m 160] the silk garment (3) to our master, the master of all, then bid them farewell from his presence after enriching them with his support.

Then on the mentioned date, the noble Mamo Ji bin Qasim and the noble Khan Ji bin Ali and the noble Muhammad bin Ji bin Ali departed to the house of the prince Khwajaki Taher Muhammad (4). They said to him: "What is the news, O beloved?" (5) He replied: "Ibrahim (6) came to me on this night, and said: 'I have striven in my matter until Jaber came to you and Wiki, and now Jaber has arrived himself,' so I said to him: 'I knew (7) first that the child of the master of the group of believers is the master, and the command requests the group of true believers (8), and I did not know that you request the high command over

[Footnotes for Page 243]

- **(1)** م (Manuscript M): What.
- **(2)** ح (Manuscript H): To bid farewell to them.
- **(3)** م (Manuscript M): Garment.
- **(4)** ر (Manuscript R): Khwajaki Muhammad bin Taher. His brother Khwaja Taher Muhammad bin Sayf al-Muluk was an amir in the margin of Sultan Akbar (528) (*Abu al-Fadl, Ain-i-Akbari*).
- **(5)** "What is the news, O beloved?": ع (Manuscript 'A): O wise.
- **(6)** "They said to him... Ibrahim": Not present in ح (Manuscript H).
- **(7)** م (Manuscript M): I knew.
- **(8)** ر (Manuscript R): The believers.

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[Main Body Text]

the believers, [Folio 120b] and no danger exists in ذلك and my delusion, and I turn in repentance to Allah from what I did, and I request him to forgive me what I did (1).'" If I knew that your representative requests the high amir over the true believers (2), I would have driven him away from the Sultan's gate, and he would not be able to stay in Lahore (3) for a single day. When he heard (4) from me this, he turned his back fleeing, with his head downcast, then qala: "[h 166] and those (5) who reside in this land from your companions, I inspect their news, food, and drink every day, and may Allah Almighty forgive me what I did first [h 184] to your enemies from giving them the high command over you, and I did not know that, and He grants (6) me what I committed of sins by my service to the remaining companions in Lahore."

Then the grand Sheikh Adam and those with him resolved to travel to Ahmedabad [m 161], leaving behind fourteen individuals from among the brothers, namely: the noble Tayyib bin Muhammad, Yusuf bin Miyan Bhāī, Ajab Shah bin Ahmad, Burhan bin Malik, Dawood bin Adam, Khan Ji bin Jalal, Hasan Khan bin Ali [Folio 121a]

Khan, and they left with them for their service; and Chand Ji bin (7) Buda (8), Said, the freed slave of Ahmad bin Ajab Shah (9), and from the Arabs, Jivun bin Adam and Khan (10).

[Footnotes for Page 244]

- **(1)** ح (Manuscript H): م (Manuscript M): My act.
- **(2)** "From the injustice... the believers": Not present in ح (Manuscript H).
- **(3)** "Striking... Lahore": Not present in م (Manuscript M).
- **(4)** ع (Manuscript 'A): Qasim.
- **(5)** م (Manuscript M): And what.
- **(6)** ح (Manuscript H), م (Manuscript M): Grant.
- **(7)** Not present in م (Manuscript M).
- **(8)** ر (Manuscript R): Badan.
- **(9)** ر (Manuscript R): Said bin Ma'tooq and Ahmad bin Ajab Shah.
- **(10)** ر (Manuscript R): Jivun bin Adam Khan.

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[Main Body Text]

Then on the nineteenth date (1), the Sheikh Adam went to the wise to bid farewell, and when he was informed (2) of him, he requested him and his companions to his assembly in privacy, secured their minds, and said to them: "Do not care about your enemies, even if they claim that they spent their wealth, and the princes and viziers gave it to them, and they possess the wealth and property (3), and they turned the armies of the Sultan until they managed it by giving the wealth (3), so do not interact with them, and I am a guarantor for that, for the party of [r 167] the Sheikh Dawood (4) is from my house, so let the crown prince achieve what he wishes for the sake of the Sheikh and his path." At that moment, the statement of the Prophet ﷺ was proven: "Allah will support this religion through a group who have no portion in it."

Then the Sheikh [h 185] set out with his mentioned companions, and they departed on the twenty-second day, and strived in the travel until they arrived in Ahmedabad on the twentieth of Jumada al-Akhirah. They went first to the ruler Qasim Hasan and showed him the high decree, so he ordered [m 162] at that moment the opening of the house of [Folio 121b] our master and the removal of the injustice. So he opened the house completely, and the believers were delighted by that.

Then, when the Sheikh Adam and the companions returned, they encountered a dog on their way from the Sulaymanis, Chand bin Raj, so they reviled him, and the dog began to bark, so the believers disciplined him severely until he fell, and dirt entered his mouth.

Our master was throughout this duration hidden from the distant ones and relatives, but the news was reaching him every hour from every side. Then he met in the twenty-seventh night with the noble Ali in hiding, and asked him about the news that was in Lahore. [r 168] Then on the night whose morning was the first of the month of Rajab, the glorious Sheikh arrived,

[Footnotes for Page 245]

- **(1)** Not present in ع (Manuscript 'A).
- **(2)** ح (Manuscript H): Informed him.
- **(3)** "And the wealth... the property": Not present in ح (Manuscript H).

- **(4)** Not present in م (Manuscript M).

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[Main Body Text]

the noble (1) al-Akram, the Sheikh Abd al-Tayyib bin our master Dawood bin al-Sheikh the most venerable Adam Safi al-Din. The brothers gathered there, and requested the missionary regarding the news, and when they came for it, [r 122a] the high command was brought to the true believers (2) from the news, and when the intense anger descended, he ordered the extraction of the believers, and the fourteen who were there had accepted death upon themselves, but they thought [m 163] that if they gave the answer first, there would be destruction of the movements and cessation of the call, so for this reason the consultation occurred, they came from there, and after the request, and after that command to our master, if he sees in his view (2) the precious destination to there, and unless every action is what he sees as correct.

When this news reached our master, he said: "I ransom myself for the noble call, and protect the true believers from the harm." Then our master met the most venerable Sheikh Safi al-Din and settled with him on traveling to Lahore. Our son (3) our master al-Mawla Qutb Khan and the noble Khan Ji were present, so he wrote to them this news [r 169], so they departed from there until they arrived after the fatigue on the road to Nawanagar, and safely from there. When they arrived, [r 122b] in San'a the call was strived in the closest duration. When they both arrived, they refused except to be with him, so he ordered them to travel with him (4).

When our master (5) resolved to travel, he left as deputy in Ahmedabad and its regions the elder and the small, the noble Amin al-Din (6) Syedi Amin Ji bin Jalal, and stayed

[Footnotes for Page 246]

- **(1)** Not present in م (Manuscript M).
- **(2)** ح (Manuscript H): رأيه.
- **(3)** م (Manuscript M): ابناء.
- **(4)** "So he ordered them to travel with him": Not present in م (Manuscript M).
- **(5)** Not present in م (Manuscript M).
- **(6)** "Amin al-Din": Not present in ع (Manuscript 'A).

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[Main Body Text]

his son the Sheikh Abd al-Tayyib Zaki al-Din as an assistant to him (1) in establishing the noble call. Our master strived on the twenty-second day of the month of Rajab [m 164] in the year one thousand and five from the path that travels in it the caravans, and strived with him the Sheikh Adam Safi al-Din, and the noble Ali bin Muhammad bin Firuz, and the two virtuous links Qutb Khan and Khan Ji, the two sons of our master, and his maternal uncle Yusuf bin Ali, and his brother-in-law, and the noble Khoj bin Malik Kibrunji, and the noble Abd al-Rahman (2) bin Miyan

Bhai, and the noble Khan bin Ali, and Mamo Ji bin Qasim, and the noble Shahu bin Dawood. Our master strived on the road, between the mountains and the valleys, never resting a single day, [r 123a] and all the elders of the villages [r 170] and their rulers, the disbelievers, were seeking blessings from his garment; for how many did Allah heal through his blessing from the chronic diseases. They were observing from the wonders what they witnessed, surrounding him from all sides (3), calling out to him: "Establish for us a day [h 188] or two days to host you," so he answered them with kindness, and said: "I am traveling with speed because my destination is toward the Sultan, and if Allah wills, your presence will be upon this path." He strived night and day until he arrived with his companions close to Lahore.
When the glad tidings and his arrival reached the ten remaining companions (4), they informed the wise immediately. That occurred after that day [h 165] by a day or two days, and the Sultan went out to Kashmir, which is a cold place (5), and ordered anyone who catches him of the companions to attach him after three or four days, so the wise said: "If the Sultan is in Lahore, I will bring him and send his soldiers and army to receive the Sheikh and honor him (6), [r 123b] and now he has been sent to

[Footnotes for Page 247]

- **(1)** Not present in ح (Manuscript H).
- **(2)** م (Manuscript M): al-Rahim.
- **(3)** م (Manuscript M): al-Nawahi.
- **(4)** ع (Manuscript 'A): ten.
- **(5)** ح (Manuscript H), ع (Manuscript 'A): yaseed marghāyī.
- **(6)** م (Manuscript M): Hurmatahu.

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[Main Body Text]

his military reception, and to stable a chair for him to rest from the fatigue of the road, and the group of his enemies (1) the profligates will open if they arrive [r 171] like this (2) the honor for the Sheikh and his companions. So he sent, as mentioned, our master to the silver chair, so he rode upon it, so they became with a white clear presence.
Our master arrived in Lahore on the seventh day of the month of Ramadan from the year one thousand and five, and met Sulayman al-Gailani (3), so he stabled for him the joy and happiness, and stabled our master a high residence, and sent him to his house.
Then the wise resolved after four days to proceed to the station where the Sultan was, and strived with him in the travel (4), so strived معه هو and the most venerable Sheikh Adam, and Khan Ji bin Ali, and Mamo Ji bin Qasim, and Ali bin Shamoon, and Shahu bin Dawood, and Muhammad bin Ali, and our master sent his two sons [m 166] Qutb Khan and Khan Ji, and the companions who strived معه, [r 124a] and the remaining first ones in Lahore. They strived in the garden of al-Wasaleen, and Yusuf bin Khan bin Ali Khan (5) and Said, the freed slave of al-Mawla Ahmad bin Ajab Shah (6), and strived our master in the garden للمولى Ali bin Muhammad bin Muhammad al-Hakim al-Maddkur, and strived in land of Lahore in a rock Kala Khan (7) the virtuous Sheikh Tayyib bin Muhammad Shah Sidippuri, and Yusuf bin Miyan Bhai

[Footnotes for Page 248]

- **(1)** ح (Manuscript H): A'da'uhu.
- **(2)** ع (Manuscript 'A): Hada.
- **(3)** م (Manuscript M): Ikla.
- **(4)** م (Manuscript M), ر (Manuscript R): bi-l-seer.
- **(5)** Not present in م (Manuscript M).
- **(6)** ع (Manuscript 'A): للمولى عجيب شاه.
- **(7)** ح (Manuscript H), ر (Manuscript R): Kalakhan.

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[Main Body Text]

Badan (1) Ji bin Malik Ji, and Dawood Ji bin Adam, and Taj Muhammad bin Ali al-Sidippuri, and Khan Ji bin Jalal, and Malik bin Jalal (2), and Chand Ji bin Burhan, and space for prayer للمولى Tayyib bin Muhammad Shah was given to all in Lahore. Our master and his companions strived with the wise to where the Sultan arrived [h 190]. When he strived to his military base, the wise informed the Sultan (3): "Indeed the Sheikh Dawood [r 124b] has arrived to your presence, and the Sultan ordered his presentation before him. When he strived before him, the Sultan looked at him, and filled completely from him, so he said: 'O Sheikh, do not fear from your enemies the profligates, and I will give you the high command [m 167],' and that for closeness in the return."

Then the grand Sheikh Adam strived to face our master and the light of his forehead shone, فقال له: "How much did you reach from the years?" He answered him that he reached sixty-six years, Ahmad bin, [r 173] then قال: "Is it true رسم master all of you to shave the heads and complete the beard?" He replied: "Yes," so the Sultan said: "What is this bright face like the sun." Then after ذلك day, his habit was to proceed to him after the dawn prayer, and to stand as his habit with his princes and ministers in near time. Our master was in his standing, sometimes reading the Quran, and sometimes looking, and the Sultan was directing the look to his light. Then after days he said: "O Sheikh Dawood, do not fear, and I know the lie of al-Washi against you, [r 125a] and I will give you the high command."

Then from [h 191] the wonders of Allah's kindness upon the missionary and the greatest of his miracles was that (4) Allah, Glory be to Him, supported through his presence the group of believers, and that through the destruction of Iblis al-Zaman Sulayman and Ibrahim

[Footnotes for Page 249]

- **(1)** ر (Manuscript R): Badan.
- **(2)** "Wa-malik bin Jalal": Not present in ع (Manuscript 'A).
- **(3)** "Al-Hakim lil-Sultan": In two copies.
- **(4)** ح (Manuscript H): Nasr; م (Manuscript M): Na-zar.

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[Main Body Text]

the Abyssinian al-Washi and his companions, when they strived with him—meaning the destruction of Sulayman and the remaining of Ibrahim—then after the high missionary managed the destruction of Sulayman while he was sitting between the people of his kingdom over the تخت structure. Then our master directed the remaining companions in Lahore; the virtuous leader Sheikh Abu al-Mawla Muhammad bin Ahmad and strived with Ali to his path and their homeland Sidippur, [h 193] so they strived safely to it.
Then if the Sultan wanted to choose our master in some days, when his habit was in the morning, his highness gave him a breathe, then shouted: "Secure your mind, O Sheikh from direction of the slander, for I know that they are liars, and I will protect you and give you a command that no one after it will change." So our master was delighted upon hearing this speech that fell upon his heart (1).
Then if Allah Almighty wanted to show the Sultan a miracle regarding him [m 170] from intellect, and wonder for his mind, that when he was sitting [r 176] / [r 126b] on his assembly of wonder, if he saw our master standing rising upon his action high completely, فقال to his servant: "Look at this camel that بلغ with his owner to carry his weights, for I possess his (3) mind, and it increased to this beautiful text (4), and I have precious fields of beauty, and when I gathered from thousands of camels, and one helps me in carrying my weights, assisting this master (5) in the action." The servant returned at that moment, from where he examined the camel (6), and said: "O [h 194] Sultan, this camel belongs to the Sheikh Dawood Ji,"

[Footnotes for Page 250]

- **(1)** م (Manuscript M): Mahba.
- **(2)** م (Manuscript M): bi-l-ajmal.
- **(3)** م (Manuscript M): Faqadnahu.
- **(4)** ع (Manuscript 'A): Ishtiyāq.
- **(5)** ع (Manuscript 'A): Lisahibihi.
- **(6)** "Min kan... al-jamal": Not present in ح (Manuscript H).

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[Main Body Text]

[r 126a] from a single interaction, and there remained one—meaning the destruction of Sulayman and the remaining of Ibrahim—then after the high missionary managed the destruction of Sulayman while he was sitting between the people of his kingdom over the تخت structure. Then our master directed the remaining companions in Lahore; the virtuous leader Sheikh Abu al-Mawla Muhammad bin Ahmad and strived with Ali to his path and their homeland Sidippur, [h 193] so they strived safely to it.
Then if the Sultan wanted to choose our master in some days, when his habit was in the morning, his highness gave him a breathe, then shouted: "Secure your mind, O Sheikh from direction of the slander, for I know that they are liars, and I will protect you and give you a command that no one after it will change." So our master was delighted upon hearing this speech that fell upon his heart (1).
Then if Allah Almighty wanted to show the Sultan a miracle regarding him [m 170] from intellect, and wonder for his mind, that when he was sitting [r 176] / [r 126b] on his assembly of wonder, if he saw our master standing rising upon his action high completely, فقال to his servant: "Look at this camel that بلغ with his owner to carry his

weights, for I possess his (3) mind, and it increased to this beautiful text (4), and I have precious fields of beauty, and when I gathered from thousands of camels, and one helps me in carrying my weights, assisting this master (5) in the action." The servant returned at that moment, from where he examined the camel (6), and said: "O [h 194] Sultan, this camel belongs to the Sheikh Dawood Ji,"

[Footnotes for Page 251]

- **(1)** م (Manuscript M): Mahba.
- **(2)** م (Manuscript M): bi-l-ajmal.
- **(3)** م (Manuscript M): Faqadnahu.
- **(4)** ع (Manuscript 'A): Ishtiyāq.
- **(5)** ع (Manuscript 'A): Lisahibihi.
- **(6)** "Min kan... al-jamal": Not present in ح (Manuscript H).

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[Main Body Text]

so the Sultan said: "This is a miracle from Allah and his gift (1) to him," so the wise sent to our master that he should come with the camel that he praised (2) the Sultan in its description, so he came with it to the Sultan after he groomed it, فقال: "I قد put this beautiful text onto its description from my view over the عقبة, for it is for my riding, so he carries over this / [r 127a] اليوم weight, and no one rides it after." Then he assigned it to who was over the herds of camels, and desired (3) [it] in his service. Then if the wise sent to Lahore requesting Ibrahim the Abyssinian, so he arrived to him, then said to Khwaja (3) Shukr Allah: "Advise him, and tell him to leave [r 171b] his false claim against the Sheikh, and I will provide for him what suffices him from his actions, and reform between him and his master." فلم accept his advice, and the wise left him on his state, and filled with (4) his belly, so he went (5) with him to the Sultan. When he saw him, he said: "O Abyssinian, this is the Sheikh Dawood? فقال the Abyssinian: Yes, then قال لسيدنا: This Abyssinian is ولد your master? He replied: Yes (6), then قال: what is that you claim against the Sheikh Dawood? فقال: eight ten hundred hundred from property and gold, and قد was that the Sheikh Dawood (5) recommended to his greatest disciples, and that in Ahmedabad by that testimonies," فقال the vizier Abu al-Fadl: "O Abyssinian, you came for the dispute to Kashmir, and left your witnesses in Ahmedabad, and what do you intend إلا injustice / [r 127b]? Go for the dispute to Kashmir, and look to your companions, فقال al-Mawla Ali bin Muhammad and Khan Ji bin Ali and Mamo Ji bin Qasim: "O high Sultan, indeed he approved in the house of al-Khan al-A'zam انه ليس (7) [r 178] over his claim witness," so the Sultan wanted to ask him about what strived in his house? And al-Khan (8)

[Footnotes for Page 252]

- **(1)** م (Manuscript M): His gift.
- **(2)** ح (Manuscript H): I request.
- **(3)** ع (Manuscript 'A): To exit.
- **(4)** ع (Manuscript 'A): Ya'mool.
- **(5)** ح (Manuscript H): Fadhhabu.
- **(6)** "Thumma qala لسيدنا... na'am": Not present in م (Manuscript M).
- **(7)** ر (Manuscript R): Laysa lahu.
- **(8)** ع (Manuscript 'A): Khan.

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[Main Body Text]

was present here," so the Sultan said: "Perhaps al-Khan al-A'zam forgot that from abundance of the days," then قال Sultan to Ibrahim: "In what time do you come from Ahmedabad? ففقال: six months ago by the witness," ففقال al-Hakim: "In that (1) give him (2) a chance of four months, and if he strived with the witness [m 172] inside (2) then (3) day, I will give the command of Dawood to your claim, and if it is after that (3) day, I will give Ibrahim to be beaten with the sticks, and format, so he will be driven out, and save (4) from him." When Ibrahim saw the Sultan's insistence, he said: "Bring the witnesses with speed, and I will fill [h 196] your call / [r 128a] كاذبة.

So Ibrahim and Yusuf (5) bin Shah Ji went out to the gate of Naqib Khan (6) and Khwaja nazir al-Dawlah and others, and requested from them to display to the Sultan that he should give (7) the high command to the noble and the command, so they refused, after they captured from the money the small, at that moment, ففقال: "No, la giving al-Amr (8), so his property was wasted, and [r 179] fell into his hands and strived to Ahmedabad and who was معه, entering (9) into the travel and continuous (9) with the forge.

Then our master when strived to four months, wrote to Lahore للمولى Yusuf Ji bin Miyan Bhāī (10) and al-Mawla Ajab Shah bin Ahmad and al-Mawla

[Footnotes for Page 253]

- **(1)** م (Manuscript M): Ana.
- **(2)** ح (Manuscript H): A'taytuka.
- **(3)** Not present in ع (Manuscript 'A).
- **(4)** Not present in م (Manuscript M).
- **(5)** م (Manuscript M): Yusuf Ji.
- **(6)** ح (Manuscript H): al-Khan; ر (Manuscript R): Naqeed Khan.
- **(7)** Not present in م (Manuscript M).
- **(8)** "Fara'adoo... al-Amr": Not present in م في.
- **(9)** Blank space in ح (Manuscript H), م ليس في.
- **(10)** ع (Manuscript 'A): Ji.

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[Main Body Text]

Budan (1) Ji bin Malik strived to Ahmedabad, so they strived in the year 1006 AH, on Saturday from the fourth of Muharram. Then the noble al-Sharif Khan Ji bin Jalal arrived after some days, so he strived safely in travel until everyone reached their houses in peace.

Then, when the Sultan resolved to depart from Kashmir as his army reached an extreme state of severe hardship, and most of them perished from [Folio 128b] cold, freezing temperatures, and intense hunger, he said to his vizier Abu al-Fadl: "Settle for Sheikh Dawood [Folio 173a] what he desires from wealth and jobs, and give him above his desire (2)." So Sheikh Abu al-Fadl came to our master and answered on behalf of our master, the wise one, saying to him: "Tell the Sultan that his need is to

remain in his corner of the house (3) occupied with making supplications to Allah, and he has no need for wealth and jobs on his part (4)." So the Sultan said: "I grant him that, and I love what increases (5) his honor over his enemies."
Then Allah, Glory be to Him, demonstrated a miracle for our master, [Folio 180a] and that occurred while the Sultan was riding and our master was walking with intense effort among the princes. He directed mercy toward him, so he ordered his presence. When he arrived, he said mockingly (6): "O Sheikh, will you accept a horse that matches your size (7)? Do you offer a camel supplication?" So al-Mawla Khan Ji said to the amir: "O high Sultan, the horse has not reached the Sheikh." At that moment he said: "Bring me such-and-such horse." So he came with the saddle and the bridle, gave it to our master, and said to him: "Take the horse, sir, in front of me,
[Footnotes for Page 244]

- **(1)** ح (Manuscript H): Budan; ر (Manuscript R): Badan.
- **(2)** ح (Manuscript H) and ر (Manuscript R): Azyada (More).
- **(3)** م (Manuscript M): Ruknatihi (His corner).
- **(4)** ع (Manuscript 'A): Jihah (Direction/Part).
- **(5)** ع (Manuscript 'A): Nureedu (We want).
- **(6)** م (Manuscript M): Mutajahilan (Ignoring/Feigning ignorance).
- **(7)** ع (Manuscript 'A): A'tika (I give you).

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[Main Body Text]
and I am your servant (1) amir," until he reached Lahore in the mid-tenth of Rabi' al-Akhir in the year 1006 AH.
As for Ibrahim, after the Sultan permitted him [h 198] to bring witnesses (2), he strived from Ahmedabad with a congregation of the Sulaymanis to give false testimonies, and filled completely from them (3) with the witnesses, and conveyed to them the statement in the path and the valley. Among them [m 174] was the head of the fitnah, Muhammad bin Raj Muhammad, the foolish and astray Amin Shah (4) bin al-Sheikh al-Faqeeh bin Amin, the deceptive fabricator Yusuf bin Shah Ji, Tayyib bin Burhan, and two went out from Sidippur (5)—namely Jivun Batilo and Kala Khan (6)—and both of them had taken covenants over three years to our master, then they broke them and strived to Lahore. [r 181]
When they arrived, Ibrahim strived with him to Lahore, looking toward the Sultan with intense anger, and said: "O bad trace, and O possessor of lies against Sheikh Dawood, you broke the covenant," and said: "I confirmed the covenant over you." Then if the Sultan looked today, while he was standing as his custom, he said to his vizier [Folio 129b] Sheikh Abu al-Fadl: "Examine the case of Sheikh Dawood to clear it from enmity (7), because Sheikh Dawood has reached a state of complete hardship and description." So Sheikh Abu al-Fadl said: "If the Sultan commands who shall be with me in exploring this case?" So he said: "Let al-Khan al-A'zam, the wise one, and the amir [h 199] al-Gilanī sit with him." So evaluate this statement from the Sultan, selecting our master in the assembly of the four princes and ministers, and contemplate because between them
[Footnotes for Page 255]

- **(1)** م (Manuscript M): Ba'd (After).

- **(2)** ح (Manuscript H): al-Shuhood (The witnesses).
- **(3)** م (Manuscript M): Wasar (And traveled).
- **(4)** ح (Manuscript H): Ameenshah.
- **(5)** ع (Manuscript 'A): Sidippuri.
- **(6)** ح (Manuscript H) and ر (Manuscript R): Wa-Kalan (And Kalan).
- **(7)** م (Manuscript M): Wa-da-hu.

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[Main Body Text]

different statuses existed, until that continued over complete days.

Then our master saw that, and permitted al-Mawla to Ahmedabad on the twentieth of the month of Rajab in the year 1005 AH, for the birth of al-Salih al-Mawla Qutb Khan, al-Mawla al-Fadil Khoj bin Malik, Yusuf Ji bin Ali [m 175], and Hasan bin Ali Khan, and permitted along with the prayer then للمولى Khoj bin Malik (1), so he strived safely on Monday from the beginning of the month of Ramadan. Before their arrival, there occurred in Ahmedabad the event that was desired (2) therein by the Sulaymaniyoon group—namely that they descend over [r 130a] the true believers' Da'i. So Allah Almighty thwarted their plot, and that occurred because they carried the body of the accursed tyrant Sulayman from the beginning of his time in Lahore, after placing him in a coffin in imitation of the actions of the Jews, leaving the judgment of the brilliant Sharia, just as it came from the Messenger of Allah ﷺ that he said: "Bury the bodies in their places of death" (3).

When the body of Sulayman arrived in Ahmedabad on the tenth of Shawwal in the year 1006 AH, they brought him down into the portico of Bibi Bora (4), which contains (5) the graveyard, and left the coffin therein [h 200]. Two days before his arrival, they had dug a grave in the place where he was buried, and they intended to bury him (6) secretly at night next to our master Dawood Ji bin Ajab Shah. They used a trick in digging the grave so that the relatives of our master—may Allah elevate his holiness—would not know, out of deception and cunning from them.

Then the news of their plot reached al-Mawla Ajab Shah bin Ahmad, al-Mawla Yusuf Ji bin Firuz, al-Mawla Taj Khan, and Khan Ji bin Jalal, so they came to the most excellent master, Zaki al-Din Abd al-Tayyib bin our master, and said: "Send with us a congregation from among the believers [r 183]

[Footnotes for Page 256]

- **(1)** ع (Manuscript 'A): Malik Ji.
- **(2)** م (Manuscript M): Arada (Intended).
- **(3)** "The slain in their places of death" (*Al-Nasa'i, Sunan* 4/79; *Al-San'ani, Musannaf*, 5/278; *Al-Hindi, Kanz al-Ummal*, 4/428).
- **(4)** ح (Manuscript H), م (Manuscript M): Bibi Bor.
- **(5)** م (Manuscript M): Huwa (He/It).
- **(6)** ع (Manuscript 'A): Yadefnoo (To bury him).

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[Main Body Text]
the congregation, [Folio 130b] because the Sulaymanis intend to bury [m 176] Sulayman next to our master's neighborhood, and he has no right in our land."
So he sent a congregation of the believers with them, and they sat at the grave of our master's neighborhood, and read the Quran on the tenth day and night. Thus they realized what they had hidden of burying him next to our master's neighborhood at night, and the trick failed. So they buried him in the grave they had dug, and they found a dead dog and feces inside it, yet they buried him with that, and their effort failed.
Our master and those with him were contemplating how these four would gather to examine the case, and hear [h 201] the answer and question, as a year and months had passed since then. Our master remained in deep contemplation, humbleness toward Allah Almighty, and calling unto Him until Allah Almighty answered his prayer, and opened the door of relief after the believers were tested with a severe shaking. That occurred when the mentioned princes gathered on the night of the twentieth of the month of Shawwal.
When the Sultan arose at sunset, they sat down, then requested our master and those with him, [Folio 131a] and Ibrahim the fabricator and his companions. There were four companions with our master for the question and answer; they were: the most venerable Sheikh Safi al-Din Sheikh Adam, the most glorious Sheikh Ali Muhammad, and the two struggling masters, Dawood Ji bin Adam and Khan Ji bin Ali. There were five among Ibrahim's companions; they were: Yusuf bin (1) Shah Ji, Yusuf bin the claimant [m 177] Sulayman, Alw bin Mamo Ji, Chand Ji bin Raj, and Mamo bin Shams Khan, and all of them were behind Ibrahim's back.
The questions, answers, and debates intensified until it became correct before the mentioned princes that Ibrahim the Abyssinian was a lying fabricator, and they knew (2) that he and his companions were fabricating falsehoods against our master out of slander. Thus he and those with him were exposed (3) and their faces were humiliated, and there occurred for our master
[Footnotes for Page 257]
- **(1)** ح (Manuscript H): Yusuf Ji.
- **(2)** ع (Manuscript 'A): Wa-'alamoo (And they knew).
- **(3)** م (Manuscript M): Ma'ahum (With them).

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[Main Body Text]
and his companions joy and delight for what Allah granted them of victory in the debate (1), and the truth became manifest from falsehood.
Then on the twenty-first, our master intended to go to the Sultan, so at that moment the wise one presented, and said: "What is the news regarding the ports?" The Sultan said: "Indeed al-Khan al-A'zam [Folio 131b] states that Ibrahim the Abyssinian is a lying fabricator, and it has become known to us that al-Khan al-A'zam informed us that you were wronged in the case, and they commanded the wise one: Write a document (2) of the high decree with the water of gold, so that it reaches him and his congregation, one of the decrees of installation, so speak in his name all of them examine his matter, and I grant him the horse and the robe." He spoke for his

removal from the presence of the Sultanate, and spoke to the gatekeeper: "Do not allow him to enter after this in the Khifani assemblies."
Then our master sent to Ahmedabad this glad tiding of the renewed page, so a great joy (4) spread among the believers, [h 178] in the history of **the month of Dhu al-Qa'dah**, so joy (4) spread, and the believers rejoiced greatly, [m 203] and they thanked Allah Almighty (5) a continuous thanksgiving. Following that, the Sultan became angry at the vizier Abu al-Fadl for what transpired between them, so he delayed [Folio 132a] the documentation (7) of the decree until a period of a month had passed.

[Footnotes for Page 258]

- **(1)** "Lamma athharahum... al-Jadal": Not present in م (Manuscript M).
- **(2)** Not present in ع (Manuscript 'A).
- **(3)** Blank space in all copies.
- **(4)** م (Manuscript M): fa-farihoo (so they rejoiced).
- **(6)** ع (Manuscript 'A): سبحانه (Glory be to Him); Not present in ر (Manuscript R).
- **(5)** ح (Manuscript H): fee 'A (in 'A).
- **(7)** ح (Manuscript H): fee 'A (in 'A).

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[Main Body Text]

Then the Sultan looked today toward al-Khan al-A'zam, so he said: "Has the decree not been documented (1) yet for Sheikh Dawood?" He handed over the command, so al-Khan al-A'zam received that from him, then placed his high residence over him. Then in the history (2) of Dhu al-Qa'dah, our master arrived before the Sultan, and when he saw him, he ordered his high document to be given, then he said: "Indeed I have designated you, O Sheikh, over the family, the children, and the followers (3), and I have granted you another land, and the raw and smooth, so that you possess complete weight and honor." Then he said: "And upon anything you break, O Sheikh, on the road, is it upon the loaded or the swift?" Our master said: "Upon the swift," so he said [r 186] to him: "Proceed swiftly," and bid him farewell with honor and magnification.
Then our master set out to all the amirs and ministers who were loving and honoring him, and they bid him farewell with greetings and honor. Then our master strived [h 204] from Lahore on the history of the second of [Folio 132b] month of Dhu al-Hijjah, accompanied by the virtuous notables; namely the most venerable Sheikh Safi al-Din Adam bin Tayyib Shah (5), al-Mawla the eloquent speaker Khan Ji bin our master Dawood, al-Mawla the world-learned master Tayyib bin the Sheikh Adam (6), al-Mawla al-Kram Shahu bin Dawood, Khan Ji bin Ali (7), Dawood Ji bin Adam (8), and Ali bin bin (9) Mawla Shamoon. He strived with speed in the journey, out of longing to meet the believers, the family, and the children.

[Footnotes for Page 259]

- **(1)** Not present in م (Manuscript M).
- **(2)** Blank space in all copies.
- **(3)** ح (Manuscript H): al-Mawali (The followers/clients).
- **(4)** Al-Burhanpuri mentions only six names of the companions.

- **(5)** ح (Manuscript H), ع (Manuscript 'A): Sheikh Safi al-Din Adam bin Tayyib Shah; ر (Manuscript R): Sheikh Safi al-Din Adam bin Qutb Shah.
- **(6)** "wal-Mawla al-Faseeh... Adam": Not present in ر (Manuscript R).
- **(7)** "wa-Khan Ji... ": Not present in ر في (in R).
- **(8)** "wal-Mawla al-Ikram... ": Not present in م في (in M).
- **(9)** "Adam wa-Ali bin... ": Not present in ر في (in R).

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[Main Body Text]

miracles of Syedna, and that is that al-Mawla Abd al-Rahim, the mentioned knight, was before a period acting as a worker (1) over that village. Its people were longing for him, because he walked with a behavior that the people of the house did not blame any of them, and no friction or trial occurred among them. When they saw his horse, they saw that. When they approached him (2), they strived (3) to meet him, so they held his horse.

Then they strived until they arrived in that day, the seventh from the month of **Sidippur**. Then they strived and strived in second ذلك day (4) with safety, and safety was with him, and stayed there for a duration of three days. Then he strived to visit the honored tomb, strived to visit al-Sheikh al-Shahid Sheikh Hasan. And surrounded by the believers and others. At that moment, strived (5) [Folio 181a] to Sheikhpur (6) prior to his path a Muslim from his shop, and his name was Shah Muhammad, and received with good to Syedna, and prior to [Folio 134a] and his loaded bags. And was this perfume-seller, out of sincerity of his intent, saw Allah in his dream, as if the Messenger of Allah ﷺ arrived, so when he woke up, al-Mawla al-Kram shahu strived to him, فقال: "Indeed the Messenger of Allah ﷺ arrived, so when he woke up, [h 207] his wife saw him in the dream, and said: 'Tell him that his interpretation is عجيب, and is not from the confused dreams.'"

Then he strived to his shop, and sat in his place, and strived contemplating regarding what he saw from the vision of the Messenger of Allah ﷺ in the dream, [r 189] إذ (7) the believers arrived and strived suddenly after a group like the army, so he asked them: "For whom do you gather?" They replied: "Indeed our master arrived from near the Sultan, and here he is coming." So đó completely contemplated, and said: "Indeed my vision is accurate ﷺ and here I am sitting upon

[Footnotes for Page 260]

- **(1)** م (Manuscript M): Burhanpur; Burhanpur; See the map.
- **(2)** "fee kulli al-bilad" (In all lands): Not present in ح (Manuscript H).
- **(3)** م (Manuscript M): al-Fursan (The knights).
- **(4)** ح (Manuscript H): dabran.
- **(5)** ع (Manuscript 'A): "i'takar" (gathered) in all copies.

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[Main Body Text]

And when our master left, the accursed Ibrahim the Abyssinian, through the mediation of Khwaja Nazir al-Dawlah at the Sultan’s court, said: "I know that he went there to cause harm to the Sheikh, to incite corruption, and to keep himself occupied with amusement, singing, committing abominations, and riding horses with those who accompanied him to give false testimony. The faces of all of them were

downcast when they were exposed, and they scattered." Subsequently, the Sultan resolved to go to war in **Burhanpur** (1) [Folio 187a]. Ibrahim then traveled to Ahmedabad without the permission of the Sultan, arriving in Ahmedabad [Folio 133a] after he was exposed across the land (2).
Then, when our master was on the road, a major calamity [Folio 205a] befell our master: the passing of his daughter, the virtuous and hardworking lady, **Bati Saliha**, the handmaiden of Allah, on the night of the twenty-ninth of the mentioned month. This occurred while our master was traveling, joyfully anticipating his arrival in Ahmedabad. When he arrived there, the news of our master's departure became known. The virtuous Sheikh **Amin Ji bin Jalal** and **Syedi al-Akmal Abd al-Tayyib bin Syedna** went out to receive him on the fourth of Muharram in the year 1007 AH. Accompanied by them from among the believers—both young and old, and notables whose number cannot be counted due to their vast crowd—along with those who rushed from the elite, the two knights (3) **Dawood Khan** and **Abd al-Rahim bin al-Sheikh Mahmoud al-Multani**, who were firm in their obedience to his call. They strived until they approached Sidippur and passed on their way through a village called **Dabol** (4). It was said regarding this village: "Whoever passes through this path must bring us a gift as an entry token [Folio 133b]." Yet, they refused to give anything from their property, and the people of the village gathered, a battle (5) ensued, fires of gunfire were lit, and the believers realized [Folio 188a] that they were in danger of looting and killing. However, when the people of the village [Folio 206a] realized they were in danger of looting, Allah, Glory be to Him, demonstrated...
[Footnotes for Page 260]

- **(1)** م (Manuscript M): Buranpoor, Burhanpur; See the map.
- **(2)** "In all lands": Not present in ح (Manuscript H).
- **(3)** م (Manuscript M): The knights.
- **(4)** ح (Manuscript H): Dabil.
- **(5)** "Gathered in all copies": *i'takaroo* (gathered/engaged in conflict).

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[Main Body Text]
...the miracles of our master. That occurred because al-Mawla Abd al-Rahim, the mentioned knight, had been a worker (1) over that village a period before. Its people were longing for him because he walked among them with a behavior that modeled the coming of the People of the House, without treating anyone with injustice, aggression, or causing division. Thus his horse strived among them when they saw that. When they approached him (2) with complete respect (3), they strived to meet him and held his horse out of reverence.
Then they strived until they arrived on that seventh day of the mentioned month in Sidippur. Then our master arrived on the second day after that (4) with his safety and the safety of those with him, and stayed there for a duration of three days. Subsequently, he intended to visit the honored tomb, striving to visit the grave of the most venerable martyr, Sheikh Hasan. The believers and others surrounded him. When he arrived (5) [Folio 181a] at **Sheikhpur** (6), a Muslim perfume-seller stood up from his shop, whose name was Shah Muhammad, and received our master with perfume, kissing his [Folio 134a] hands and his two blessed feet.

Out of the sincerity of his intent, Allah had shown this perfume-seller in his dream the night before as if he were sitting in his shop when an army arrived. He asked them: "Who are you?" They replied: "Indeed, the Messenger of Allah ﷺ is approaching." When he woke up, he informed [h 207] his wife of what he saw in the dream, and said: "Know that this has a wonderful interpretation, and it is not from the confused dreams."
Then he intended to go to his shop, sat in his place, and remained bewildered, contemplating what he had seen of the vision of the Messenger of Allah ﷺ in the dream [r 189]. Suddenly (7), the believers arrived, striving group after group like an army. He asked them: "For what reason have you gathered?" They replied: "Indeed, our master has arrived from the presence of the Sultan, and here he is coming." At that moment, he contemplated, and said: "Indeed, my vision of him ﷺ while sitting in...

[Footnotes for Page 261]

- **(1)** Not present in م (Manuscript M).
- **(2)** ر (Manuscript R): 'alayhi (upon him).
- **(3)** م (Manuscript M): *mu'taneen*; ر (Manuscript R): *mu'taneen*; present in 'A (Manuscript 'A) and h (Manuscript H).
- **(4)** "The seventh from... the day": Not present in ح (Manuscript H) and م (Manuscript M).
- **(5)** Not present in م (Manuscript M).
- **(6)** ح (Manuscript H): Sheikh poor, Sheikhpur; Sheikhpura; See the map.
- **(7)** م (Manuscript M): *idha* (when/suddenly).

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[Main Body Text]

...the shop in the sleep is this master who is coming on his mount." He ran quickly and grabbed the foot of our master, saying: "O my master, direct me to Allah and teach me in this night, for it has been verified to me now that your command is what I saw in the dreams, since (1) the Messenger of Allah ﷺ has passed away, and you [Folio 134b] are the possessor of that status by the permission of Allah (2)."
Then our master intended to go to the graves of the martyrs buried on the shore of the river, visited their graves, and then intended to go to the graveyard of Bibi Bura (3) to visit the grave of our living master **Dawood Ji bin Ajab Shah**. The most venerable Sheikh, Sheikh Adam, said: "Let us stop at the grave of our living master, if Allah Almighty wills, in the morning, for a matter in which he saw a benefit," because our master had not been informed of the passing of his daughter. So our master did what the most venerable Sheikh said, and intended to go to the resting place.
When he reached [Folio 208a] the quarter of **Sarangpur**, which was near his house, the most venerable Sheikh gave him residence in his house, because that date was the tenth of the month of Muharram, Sunday. He spent his day in the house of the mentioned Sheikh. When he finished the Maghrib and Isha prayers [Folio 190a], he headed to his house. Then he bid farewell to all the believers and mashayikh who were with him, and entered the house on the morning of the fifteenth night in the year 1007 AH.

The family and children received him with a warm welcome. When he sat down, he did not see among them [Folio 135a] his noble daughter, so he called out: "Where is the core of my heart, Aminah, the handmaiden of Allah?" At that moment, the mother of the believers, **Shahabu daughter of Miyan Khan**, wept, and said: "O our master, we have been afflicted with a major calamity." When he heard that, his color changed, and he said: "Indeed, to Allah we belong, and indeed to Him we shall return." Then he downcast his head, weeping, with tears flowing from his eyes like rain, and then he bore it patiently according to what Allah promised.
Subsequently, the pure *Da'wah* (4) flourished after those days, illuminating (5) the days, and the cover was unveiled...

[Footnotes for Page 262]

- **(1)** Not present in ع (Manuscript 'A).
- **(2)** "Passed away... Allah": Not present in م (Manuscript M).
- **(3)** م (Manuscript M): Bibi Poor.
- **(4)** ح (Manuscript H) and ر (Manuscript R): *al-Tayyiba* (The pure/good).
- **(5)** م (Manuscript M): *mudee'atan* (illuminating).

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[Main Body Text]

...with the happiness of its master after the darkness had intensified. Our master occupied himself during the day with teaching the mashayikh and students of knowledge [Folio 209a], and at night with teaching the women among the students of knowledge (1). He authorized the most excellent Sheikh to teach the manifest sciences, benefiting some of the students of knowledge, and handed over the command to him for everyone who came to his presence.
Then, books from Yemen arrived to our master in that mentioned year [Folio 183a], which contained the news of the martyrdom of the most venerable master, **Syedna Isma'il bin the living Syedna Yusuf**. He grieved for him with absolute grief, and visited his memorial in [Folio 135b] the mosque of Bibi Bura, and bore patiently what [Folio 191a] befell him, seeking a grand reward.
Then our master desired the wedding feast (*Walimah*) of his noble son, **Muhammad Ji**, in the second year, on the month of Rajab. He wrote to the believers in the near and distant villages to attend the feast. They arrived, and the assemblies were decorated with varieties of carpets. He fed them with delicious food whose description cannot be counted, clothed the mashayikh and the virtuous with exquisite garments, and clothed (2) the believers according to their respective ranks (3).
Then he built a grand, wonderful mosque for Allah in the year 1008 AH to worship Allah therein, so that even the ruler and the vizier, al-Khan al-A'zam—who was named Shams al-Din in the army—intended to look at it when they came toward it, along with the ruler of Khambhat (5) who was named Mirza Qasim. When he saw its wonders, he was bewildered by what he witnessed in its construction. From the greatest of lands, people would come to (6) Ahmedabad, intending to look at it, describing our master and praising him for what he spent (7) [Folio 136a] of his wealth for the sake of Allah, Glory be to Him.

[Footnotes for Page 263]

- **(1)** "And students of knowledge... of knowledge": Not present in م (Manuscript M).
- **(2)** Not present in ح (Manuscript H).
- **(3)** م (Manuscript M): *bi-madarihim* (According to their ranks/measures).
- **(4)** "Also longing": Not present in م (Manuscript M).
- **(5)** ح (Manuscript H) and م (Manuscript M): Khambayat; ر (Manuscript R): Khambayat.
- **(6)** م (Manuscript M): 'an (from).
- **(7)** ع (Manuscript 'A): *ittafaq* (spent/arranged).

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[Main Body Text]

And everyone who comes to it says: "We have never seen anything like this."

Then our master built a house in the year 1009 AH, constructing a beautiful building whose observer never tires of its elegance. He placed the house right next to the mosque [m 184] and left a door therein to enter [r 192] from it (1), so that he could pray with the believers and companions. Then he built in that mentioned year, next to the mentioned house, two houses where he gave residence to his two sons, **Qutb Khan** and **Khan Ji**.

Subsequently, a major calamity occurred in the tenth year after the thousand, on the thirteenth of Shawwal, with the passing of the most venerable Sheikh, **Amin al-Din Amin Ji bin Jalal**—may Allah elevate his holiness—so he grieved for him with intense grief, wept for his loss, and bore it patiently.

Then the accursed Ibrahim the Abyssinian incited two men from his followers—namely Noah Ji bin Malik and Yusuf Ji bin Fir—to bring a lawsuit against a man from the followers of our master named **Taj** [h 211] **Khan bin Dawood Ji**, claiming nine thousand six hundred and twenty-five [Folio 136b] rupees before the ruler, yet he was exposed in that claim.

Then a ruler named **Shadman** (2) assumed control over Ahmedabad. He treated our master with injustice and took his wealth through bribery, until our master left Ahmedabad accompanied by his family and children. At that moment, Allah, Glory be to Him, demonstrated the miracle of the Da'wah: the Sultan removed him from the governance of Gujarat for taking our master's wealth, and the wealth was returned to its rightful owners. The great noble leader, the Sultan, then passed away (3).

The Sultan **Jahangir** (4) dispatched the ruler **Sheikh Farid** (5). When he arrived...

[Footnotes for Page 264]

- **(1)** Concludes the verified section of the manuscript from *Muntaza' al-Akhbār* due to a blank space in its pages.
- **(2)** Mirza Shadman: He is the son of the governor of Gujarat, al-Khan al-A'zam Aziz Koka (*Misra, Muslim Communities*, 31).
- **(3)** The death of the Sultan was on 12 Jumada al-Thaniyah 1014 AH / 25 October 1605 CE.
- **(4)** Abu al-Muzaffar Nur al-Din Muhammad Jahangir Padshah Ghazi (d. 1037 AH / 1627 CE): The fourth of the Mughal Sultans in India. He traveled with his father Akbar and fought with him in his campaigns (*EI²*, Vol. 2, pp. 379–381).

- **(5)** Qalij Khan Sheikh Farid Bukhari (d. 1025 AH / 1616 CE): He was among the prominent supporters of Sultan Jahangir.

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[Main Body Text]

...to Ahmedabad, he investigated the matter of our master because he loved him when they were in Lahore. He was informed that he had departed from Ahmedabad out of fear of Shadman, accompanied by his family and children [Folio 185a]. He immediately requested his presence. When the letter reached our master, he hastened to meet him, accompanied by his family and children (1). When he arrived to meet him and looked at him (2), he approached him, honored him, and ordered that all the wealth taken from him through bribery be returned. Our master returned to his place, and all the believers rejoiced on that day as if it were a festive season. He honored him with types of high validation [Folio 137a] among the princes [h 212]. Following that, the pure *Da'wah* (3) flourished in the year 1022 AH, smiling with bright marks, and strived in its own establishment and protection. Subsequently, he held regular assemblies, gathering the noble boundaries (*hudud*) and sincere followers, explicitly designating (*nass*) to them our master and lord, the complete and perfect choice, Dawood Shah bin Shah, and taking testimonies upon that. He desired to tread upon the dynamic path and supervise the visual affairs until he entered into the house of nobility and stability, passing away on the twenty-fourth of Jumada al-Akhirah in the year 1021 AH. The duration of his Da'wah was twenty-four years, one month, and seventeen days. His title was **Burhan al-Din**, and his grave is in Bibi Bura, may Allah elevate his holiness.

[Footnotes for Page 265]

- **—** The governance of Gujarat lasted a period prior to his departure to Punjab for war (*Abu al-Fadl, Ain-i-Akbari*, 35, 380–382).
- **(1)** Not present in م (Manuscript M).
- **(2)** م (Manuscript M): *wa-wasal* (and arrived).
- **(3)** Not present in م (Manuscript M).

The Fifth Week

34. Ismail Badrudin

After him, the most eminent dāʿī, our master Badr al-Din, Shaykh Ismaʿil Ji, son of Mawla Raj, son of Mawla Adam, son of Mawla Dawud, son of Mawla Raja, son of Mawla Dawud,

son of Mawla ʿAli, son of Mawla Ishaq, son of Mawla Yaʿqub, son of Baharmal, known as Sadrajishankk, assumed the office.

He was the ruler of the kingdom of Thattaṭan. It is also said that Sadrajishankk Baharmal Ji's ancestors were kings who possessed positions of authority. Baharmal embraced Islam at the hands of Mawla ʿAbd Allah, who had come to India from the direction of Imam al-Mustansir billah—peace and blessings be upon him and his family. He became a good Muslim and became a leader among the Muslims and believers through his allegiance to our master al-Mustansir billah—peace be upon him—just as he had been a leader among his own people before Islam.

The reason for this was that, during the time of the aforementioned Imam, upon whom be the best of prayers from the Forgiving Lord, there was in the town of Thattaṭan a king of the unbelievers and worshippers of stones who was fanatical in his disbelief and polytheism and harbored hostility toward Islam. He immersed himself in the blood of the Muslims and its shedding, to the extent that every morning he would not use a tooth-stick until he had killed a Muslim as the fulfillment of a continual vow.

When his oppression of the Muslims became excessive, a group of them went to Egypt to our master Imam al-Mustansir, upon whom be the prayers of the Creator of creation. They complained to him of the oppression of the unbelieving king and sought his protection, saying, "We have no refuge or hope except through him."

Our master al-Mustansir billah—peace and blessings be upon him and his family—ordered the dāʿīs, Mawla ʿAbd Allah, Mawla Ahmad, and Mawla Nur Muhammad, to proceed to the island of India. He sent Mawla ʿAbd Allah and those with him with the most eminent dāʿī Lamak ibn Malik to Yemen. Then the dāʿī Lamak sent Mawla ʿAbd Allah and those with him onward to the island of India.

The aforementioned Mawla travelled from Yemen to India by ship until he disembarked at Khambhat. He came upon a field belonging to Kaka Kila and Kaki Kili. They asked him, "Who are you, handsome-faced youth?"

He replied, "I am a stranger who has come from Arabia. Give me water to drink and with which I may perform ablution."

Kaka Kila said, "There is no water in the well. Whether it is summer or winter, the water is salty."

Mawla said, "Show me the well, and I shall see what is the cause of that."

He asked, "What will you do?"

Mawla replied, "I shall do what God wills, by the right of our master Muhammad and his family, peace and blessings be upon them."

Mawla then went with him and examined the well. He said, "O owner of the garden, if the water in it were to flow fresh and pleasant, would you become Muslim and believe in God, His Messenger, and his family?"

He replied, “Yes. If that happens, I shall believe in your Lord, His Messenger, his family, and you.”

Mawla said, “Give us, then, the pledge and protection of God concerning this.”

He gave him that pledge. Mawla then struck the well with the spear—or arrow—and the stone split open, and the water flowed like a spout. The water was pleasant and fresh.

When he saw this, he and his wife embraced Islam and believed. Through his frequent companionship with him, Mawla learned the Indian language. He then consulted him concerning how he might achieve what he desired in guiding others, just as he had guided him.

He advised him, saying, “There is here a Brahmin whom the people of this land take as a lord, and they do not regard any opinion contrary to his as an opinion at all. If you succeed in bringing him to Islam, nothing concerning the people will escape you, for they are attached to him.”

Mawla went to him and made it appear that he had come from the most distant lands and that his only purpose in coming was to gain something from his lights. Through the length of his companionship, he mastered the Indian language and became proficient in it through his good dealings with him.

He then joined him in studying the Brahminical books and devoted much time to examining them, until he became his equal in them and left nothing of them unexamined.

One day he spoke with him and discussed with him what he had established concerning the persistent errors in those books. He confronted him concerning the invalidity of the falsehood in his disbelief, and presented to him the proofs demonstrating the corruption of the matter of idols and the truth of the religion of Islam.

The Brahmin submitted to his argument, abandoned what he had been upon, and believed in what he called him to, because of the purity of his nature and disposition. Mawla disclosed to him the realities of knowledge until he became second only to him in gnosis.

He then consulted him about how they should call the people to the faith.

The Brahmin said, “The belief of all the temple priests is centered upon the elephant that is in the Great Temple. It is carved from iron, plated with pure gold, and encrusted with pearls and rubies. It is suspended in the air without touching the ground.

“The unbelievers say, ‘Our fathers, forefathers, and scholars used to say that it descended from the heavenly realm.’ For this reason they prostrate before it out of veneration and honor.

“Consider this: if the elephant were destroyed, the belief of the unbelievers would be overturned, for it is their refuge and place of reliance.”

So they travelled from Thattaṭan to the Great Temple. They remained there for several days, considering how the elephant could remain above the ground in the air, for this was among the most astonishing of marvels.

Then Mawla learned, through God's inspiration, that the elephant was made of iron and that its suspension in the air was caused by a lodestone.

The two agreed to destroy the elephant.

Then King Sadrajishankk came on the greatest festival day. He prostrated before the idol and then prostrated before the elephant, honoring it greatly.

The Brahmin temple priest said, “O King, I slept beside the elephant last night, and it appeared to me in a dream. It said: ‘O priest, I have been standing in the air for years, and I have grown weary of standing. Tell the king that on the seventh day I shall place my foot upon the ground.’”

The king was perplexed by these words.

The king then went, and a great multitude went with him. When the seventh night came, they removed the lodestone from the right side, and its right foot fell to the ground. The people came to kiss it and saw that its foot was on the ground, so they informed the king.

The king came to it, accompanied by the people, and was astonished by it.

The priest said, “O King, the elephant says in my dream that the power that was within it has weakened and that it will place its left side upon the ground on the seventh day.”

This caused the king and the people to become perplexed and astonished. They said, “Its special property has disappeared.”

Then they removed the lodestone from all four sides, and the elephant fell to the ground.

An informer before the king said, “This Mawla ʿAbd Allah is from Arabia. He destroyed the elephant, causing its special property to disappear, and he has remained in the Great Temple and nullified the belief of the priests.”

The king became angry and said to the people and his soldiers, “Go to him, drive him out, and kill him.”

They went, and the king went with them.

When they came to him, they saw fire surrounding him like a moat, and they could not reach him.

The king called out, “O Mawla, you possess miracles. For what reason are you doing this?”

Mawla replied, “O King, if you and the people with you believe in God and His Messenger, I shall extinguish the fire. Otherwise, I shall direct it toward you, your subjects, and your land, and it will burn everything.”

The king said, “We submit to you, and we ask you, by your generosity, to extinguish the fire so that we may come to you.”

Mawla took from him his pledge and covenant concerning this, and then extinguished the fire.

The king and the people then came to him.

The king said, “Our religion is ancient and your religion is new. Do you have a proof that yours is true and that our religion is false?”

He said, “Yes. Listen, O King. You have prostrated before these idols for years, from the time of your fathers until your own time. Did the idol ever obey you or speak with you?”

The king said, “How could a stone speak or obey?”

Mawla said, “If it does not speak, then why do you prostrate before it? The stone is like all other stones: it can neither benefit nor harm. By God, this is surely misguidance.”

The king and those with him became perplexed and said, “Mawla speaks the truth.”

He then said, “Tell the idol to bring water from the reservoir. If it obeys you in this, then the truth is with you; otherwise, what you possess is false.”

They pleaded with the idol, but nothing came from it.

They said, “If the idol obeys, then we shall obey you and accept your word.”

Mawla took their pledge and said:

“O idol, rise by the permission of God and His Messenger, and let the one who has taken your place rise in his position. Fill my vessels with water from the reservoir, and speak with me: am I upon the truth or is the king?”

The idol said, “O Mawla, you are upon the truth, and everyone besides you is upon falsehood.”

It then rose, took its vessels, went to the reservoir, filled them with water, and returned to him.

The king saw that the reservoir was dry and that no water remained in it, while the fish were writhing.

The king said, “O Mawla, command the idol to pour the water into the reservoir, for there is no water in it.”

Mawla commanded the idol, and it poured the water into the reservoir. It then returned and stood before him.

He said, “O King, are you the one who possesses the truth, or am I?”

The king replied, “You are upon the truth, and I am upon falsehood.”

At that moment King Sadrajishankk cut his sacred thread, and those with him cut their sacred threads as well, until the total weight of the threads was two hundred and sixty ratls according to the Arab measure.

Thus Islam and faith also came to manifest through him in Thattaṭan and elsewhere. The first believer was King Sadrajishankk Baharmal Ji, through his hands.

His son Khwaja Yaʿqub was then raised by him in knowledge and wisdom, and in chastity and gnosis he was like him. He appointed him first in the arrangement of the *muḥassihin* in Thattaṭan, and thereafter handed the succession over to Mawla Yaʿqub there.

He then went to Khambhat, where he died on the first day of the sacred month of Muharram. He had a great *rawda*—may God sanctify his spirit.

When the affairs of King Sadrajishankk came to an end and he was transferred to the mercy and pleasure of God, an amir among the amirs of Sultan Firoz Shah, known as al-Muzaffar, went to his kingdom in Gujarat, seized it, and overpowered its people.

He was Sunni, openly hostile toward Shiʿism and its adherents. He associated extensively with Sunni scholars, followed their opinions, and supported them. They therefore attributed the daʿwa to *nasb*—hostility toward the Ahl al-Bayt—and most responded to them because of what they hoped to receive from them.

Thus a group of the believers inclined toward their opinion, while many remained firm upon what they had previously followed and did not deviate. They were called the *Bawāhir*, because *Bawāhir* in the language of Gujarat means “merchants,” and they were given this name because of their predominant occupation with trade.

Mawla Ahmad died in Khambhat on the tenth day of the sacred month of Muharram, before Mawla ʿAbd Allah, and he was buried there.

Mawla Nur Muhammad travelled to the Deccan, and through his hands a great multitude there believed. He died there on the fifteenth day of the sacred month of Muharram, and his renowned noble grave is there.

Mawla Yaʿqub ibn Baharmal Ji, by the designation of Mawla ʿAbd Allah, took charge in Thattaṭan and elsewhere in the island of India. He abandoned his father's outward kingdom and illuminated the beacon of the hidden daʿwa, just as our master Jaʿfar ibn Mansur al-Yaman had done as the *Bab al-Abwab* for our master al-Muʿizz li-Din Allah—upon him be the finest of God's prayers, He who possesses bounties.

Leadership therefore remained with him and his descendants in India during the period of the appearance and concealment of the Imams and the establishment of the *dāʿīs al-muṭlaq* in Yemen.

They were people of religion, virtue, piety, chastity, knowledge, and purity. They were the *mufassahīn*, those given precedence in prayer, until the matter passed to Mulla Raj.

He was a man of knowledge, virtue, spiritual discipline, and the daʿwa in Ahmadabad.

His son, the most eminent dāʿī Ismaʿil Ji, was one day sleeping above the shop while still a child. A poor man came from a distant place and stood before him, looking at him again and again.

His father, Mulla Raj, said to the poor man, “O poor man, why do you keep looking at this boy again and again?”

He replied, “Who are you, and what is your name?”

He said, “My name is Mulla Raj.”

The poor man asked, “Do you know for whom this boy is destined?”

He said, “He is my son.”

The poor man said, “What is his name?”

He replied, “His name is Ismaʿil Ji.”

The poor man said, “Rejoice, for your son shall become a sultan. For this reason I have examined his sign, by the will and assistance of God.”

He served the dāʿīs in Ahmadabad and learned from them until he had served seven dāʿīs, from the dāʿī Dawud ibn Qutb Shah to the dāʿī Firoz Khan—may God sanctify their spirits.

The subtle virtues of his forefathers who had preceded him were gathered within him, and he became a candidate for the daʿwa. The dāʿī Firoz Khan designated him to the rank of *dāʿī muṭlaq*.

He continued serving the dāʿīs until he became a shaykh. He then took charge of the daʿwa and devoted himself to reviving its practices and establishing its foundations, with God's pleasure, and opened the door of His mercy after the trial that had befallen the dāʿī Qutb al-Din and the dāʿī Shujaʿ al-Din—may God sanctify their spirits—through imprisonment for most of their days and through killing.

He established the practice of feeding those who sought knowledge, just as our master al-Mahdi billah—peace and blessings be upon him and his family—opened the door of His mercy after the trials during the periods of the concealed Imams.

The blessing increased in the daʿwa of his descendants just as it had increased during the eras of the Imams descended from al-Mahdi billah—peace and blessings be upon him and his family.

He personally wrote with his noble hand to Ahmadabad and the surrounding lands, to the shaykhs, the *mufassahīn*, and all people of guidance, commanding them to strive in maintaining the practices of the daʿwa and to uphold the pillars of Islam: purification, prayer, fasting, payment of zakat, pilgrimage to the House of God, and striving against the enemies of God with the tongue and through conviction of the heart.

The believers rejoiced at the arrival of his letter, adhered to what he had commanded them, and praised God for guiding them through his means.

As for the accursed Ahmad, after the departure of the dāʿī Shujaʿ al-Din, he continued for some time, delving deeper into corruption and intensifying his opposition.

As we previously mentioned concerning him during the life of the dāʿī and after his death, he would come to the mosque and pray with the wicked, inciting them to harm the believers. He did not fear God, Lord of the worlds.

This continued until Mawla Shams Khan, who had been appointed governor of Ahmadabad by order of the dāʿī Ismaʿil Ji, arrived in the year 1066 AH.

One day he called Ahmad and invited him to move from darkness toward light. He warned him of the punishment of the One whose vengeance is severe and said:

"O Ahmad, do not destroy yourself. Save yourself by following the dāʿī of the Imam."

Ahmad replied, "Yes, but only on the condition that the dāʿī include me among the arrangement of the *hudud*."

He said, "I have no authority over this promised matter, for God has placed the reins of these matters in the hands of the dāʿī, as He said: 'This is Our gift, so grant or withhold without reckoning.' Whoever opposes this door has lost both the origin and the return."

Ahmad said, "Everything you have said is correct, but you must seek an answer for me concerning this."

The aforementioned Mawla therefore sent a letter to the dāʿī concerning his matter.

The dāʿī wrote back that he should say to Ahmad:

"This religion is firm. Nothing is suitable for it except sincerity and certainty, and this is the rank of the God-fearing. I make no promise or guarantee that you possess this rank. Whoever believes and is mindful of God—God does not cause the reward of those who do good to be lost."

When the letter arrived, he called Ahmad. Ahmad came and kissed his hands. He showed him what was in the letter.

When Ahmad understood its meaning, he despaired and saw that the means to what he desired had been cut off.

He said to him, "O Ahmad, fear God and enter into His religion. He will place mercy for you in the heart of the dāʿī, and you will attain the blessing you seek. Moreover, if I see you striving in religion with purity, sincerity, and faithfulness, I shall write to the dāʿī and exert every praiseworthy effort on your behalf. Perhaps he will listen to what I say concerning you."

Ahmad said, "Then be my intermediary in this."

He replied, “I am your intermediary before my master and your master, the Sovereign, and I shall strive by writing to him to rectify your circumstances.”

Ahmad said, “Then take my pledge, O Mawla, so that I may attain my good fortune.”

Then he said, “Today is an inauspicious day; tomorrow I shall come myself.”

He left him upon that arrangement and consulted some of his friends.

One of them said, “O Ahmad, beware of doing this, lest you tear down the structure of our religion, or cause people to disbelieve in Yusuf and Hajand Miyatat, so that people curse them, demolish their graves, and speak ill of their affairs.”

He turned away from his advice and returned to his former affliction.

Ahmad had appointed Nur Muhammad of Dhaulka as his successor, because Haidar Latif had died. After Nur Muhammad, Ibn Dawud was appointed.

Faḍl Allah ibn Muhammad therefore wrote from Dhaulka to Nur Muhammad:

“If you have eaten in Dhaulka, then do not drink except in Ahmadabad, and leave as soon as my letter reaches you.”

He left and travelled throughout the entire night until he entered Ahmadabad.

Faḍl Allah said to him, “Ahmad has promised Shams Khan that he will take the pledge from him.”

Nur Muhammad became perplexed and astonished and went to Ahmad concerning what had passed between him and Mawla Shams Khan.

Faḍl Allah ordered his wife to prepare a sweet and put poison in it. She did so.

When Nur Muhammad came to him from Ahmad, he said to him:

“Take this sweet to Ahmad and tell him that Faḍl Allah has sent it to you, so that you may recite the Fatiha for his father, Muhammad. But beware of eating it with him, for it is poisoned.”

Nur Muhammad did as he was commanded.

Ahmad invited him to eat. He excused himself, saying, “I travelled throughout the night from Dhaulka, and because of that, pain has arisen in my head.”

The fool believed him and ate the entire sweet.

When he had finished, he said, “O Nur Muhammad, my head is spinning after eating this sweet. I shall sleep for a little while.”

Nur Muhammad said, “Rise and sleep.”

He did not rise again. God hastened vengeance upon him, and he went to a blazing fire.

News of his destruction reached Mawla Shams Khan—may God sanctify his spirit—and he wrote of it to the dāʿī in Naggar.

When the dāʿī heard the news, he cursed him.

Nur Muhammad then took Ahmad's place. He resided in Ahmadabad and Dhaulka, which had been his former residence.

Only a few days passed before he was seized by grievous punishment.

He had built a wall in his house and openly appropriated the main public road.

His people rose against him and said:

“O Nur Muhammad, what is this ignorance, O wicked man, O deceiver? With an act such as this you claim to be the dāʿī of the Imam of the Age?”

He said, “What have I done?”

They replied, “You have usurped the road for your house. Is such an act befitting a dāʿī?”

He denied it with the denial of one who refuses to acknowledge the truth and disputed it with the obstinacy of a rebel.

They confronted him with what he had usurped, and he was exposed in his disgrace.

They intended to stone him, but he fled and entered his house and locked its door.

The men surrounded him with stones and threw them at him from above the house.

As a result, his reason departed and his heart became bewildered. He would lie upon his bed, then rise and say, “Close the door! The one who has come to strike me is seeking me.”

He remained in this condition until he died and went to an evil end.

After this obstinate man, Wali ibn Dawud assumed his place. And so it was: no new one took his place after a former obstinate man except that he too was in profound ignorance.

We now return to the account of the dāʿī Ismaʿil Ji.

After a short time, with the support of the Imam, upon whom be peace, he designated his son, who was his equal in perfection and his likeness in possessing virtues: the most eminent dāʿī, Mawla Shaykh ʿAbd al-Tayyib Zaki al-Din.

He appointed him as his second in the daʿwa and as his supporter.

This was because the dāʿī Badr al-Din was afflicted by a severe illness. The believers asked him about who would take his place and who would be the deputy successor acting on behalf of his Imam.

He remained silent on this matter and gave them no answer.

Then, when the night had passed and ended, and the sun had emerged from the face of the day, he said:

“Know, O people of faith, and convey from me to those possessed of certainty: the one who shall stand after me, my heir-designate, inheritor of my station, and successor of my Imam is my son, by cause and lineage, the noblest of people in honor and ancestry: Shaykh ʿAbd al-Tayyib Zaki al-Din, pillar of those rightly guided.

“I have appointed him to this station only by the permission of God, the All-Knowing King.

“The reason is that someone came to me in a dream and said: ‘O Ismaʿil Ji, command your son to undertake the station in which you have placed him, and the affairs of your daʿwa will be properly ordered.’

“I said to him, ‘How can my son bear this great responsibility?’

“He replied, ‘He will bear it through the strength of the Most High, the Almighty, for assistance comes according to the burden imposed.’”

At that time the dāʿī Zaki al-Din was twenty-eight years old.

He said, “O my father, how can I carry this heavy burden when I have never undertaken anything like it?”

His father replied, “Trust in your Mawla, for He will assist you in what He has entrusted to you.”

After prolonged hesitation and apology, he accepted it, kissing his hands and feet, praising God Most High. The believing men and women rejoiced at this.

This designation—that is, the designation of the year 1066 AH—was made in the year 1066 AH, and he wrote concerning it to Ahmadabad, to the governor of the town, and to Yemen, so that everyone there would know of it. All of them received it with obedience and submission.

Before this designation, he had perfected the memorization of the Qur'an. Even in his youth, all his speech was admonition. He did not occupy himself in childhood with amusement or play, and in his youth he was found only in the school.

After the designation, he increased greatly in reading and acts of worship. He would sleep only a few hours of the night.

Those who exerted themselves in worship were astonished by his practice, and they saw no equal to him among the worshippers of the world.

His father, the dāʿī Badr al-Din, would perhaps say of this that whenever he was seen, he only increased in these efforts.

He would teach students of knowledge before midnight, and afterward devote himself to the night prayer. Not an hour passed for him except in worship and obedience.

The dāʿī Badr al-Din taught them personally during the day, while the dāʿī Zaki al-Din taught them at night.

In the year 1076 AH, the dāʿī Badr al-Din sent his son, the dāʿī Zaki al-Din, on a mission of daʿwa to Udaipur.

The aforementioned dāʿī travelled with his son, the dāʿī Kalim al-Din, who was eighteen years old.

His grandfather, during his lifetime, placed him within the arrangement of the *hudud* and elevated him. His father, after his grandfather's departure, raised him to the highest ranks of the *hudud al-din*.

The dāʿī Zaki al-Din then proceeded to Ujjain and arrived there on the fourth of the blessed month of Shaʿban. He took the pledge from the believers, and among them were those whose service to him pleased and delighted him.

He then departed, travelling toward the Deccan, accompanied by Mawla Hasan Ji ibn Mawla Shams Khan, the author of *Risalat al-Tadhkira*.

He first reached Khirak-kun, then Burhanpur, then Bagh Naggar and Hyderabad and their surrounding districts, then Vijayapur, Shahgarh, Rax Bhon, then Aurangabad, then Burhanpur, Haditya, Khukhra, Sarangpur, Agra, Jahanabad, and Tethahargarh.

He then took leave of Mawla Hasan Ji at Tethahargarh, and the latter went to Ujjain.

The dāʿī proceeded to Udaipur and then to Ramthore.

From there he wrote to him, asking him to hasten his arrival.

He hastened and reached Ramthore.

The dāʿī said to him, “I intend to travel to the noble presence, for our Mawla has summoned me there.”

Mawla Hasan Ji said, “O our master, did you not promise me that you would honor Ujjain and its people? They are waiting for you and longing to see you.”

He replied, “Yes, we promised that. But an order has come from the noble presence requiring that I hasten my journey there, and it is therefore unavoidable.

“You should proceed to Ujjain, for the sacred month is near. After the sacred month, proceed to Burhanpur, Bagh Naggar, Vijayapur, Sagar, Rax Bhon, Jalna, and Aurangabad.”

Mawla Hasan Ji travelled to Ujjain and, from there, in accordance with his master's command, after the sacred month he proceeded on the daʿwa mission to the Deccan and the aforementioned lands.

Whenever he departed from a town or village, its people were sorrowful and weeping because of his departure, and he wept because of the intensity of their affection and the strength of their companionship with him.

He then reached the noble presence.

The dāʿī Badr al-Din was delighted at his arrival and prayed for him, saying:

“You have come from far away.”

He replied:

“What has brought me from afar is nothing but your profound love.”

The dāʿī then graciously gave him the book *Zahr al-Maʿani* and placed a turban upon his head. He had already been wearing a turban.

He said, “Hasan Ji, I have now placed you among the ranks of the rightly guided *hudud*, and I have appointed you after my grandson, Kalim al-Din.”

He replied, “O our Mawla, I have not reached such a level of knowledge that I deserve this.”

The dāʿī replied:

“That is the bounty of God; He gives it to whomsoever He wills, and God possesses immense bounty.”

He then bade him farewell for the daʿwa to Ujjain and the Deccan.

He travelled there, and after completing the daʿwa, the aforementioned Mawla returned to the noble presence.

As for the dāʿī Badr al-Din, he lived for a full nineteen years after his designation of his noble son and reached the age of ninety-five.

Despite his advanced age, he was exceedingly diligent. His worshippers were unable to match his efforts.

He would perform a bath for every prayer, especially when rising from sleep. He used to say, “I enjoy bathing, even if only once a day.”

He would rise in the middle of the night and perform the Prayer of Glorification and the night prayer. After dawn, he would sit teaching the students of knowledge until the time of the noon prayer, and afterward continue until the end of the day.

This was his constant practice throughout his life.

The cause of his departure was an illness that afflicted his ribs on the eighth of Jumada al-Awwal.

When the illness struck him, his son, the dāʿī, abandoned sleep and the pleasure of drink and food. He would sit at his father's head from night until morning, never leaving him for an hour, and he wept day and night, secretly and openly.

His father would command him to practice beautiful patience and say:

“O my son, this death is decreed for the noble and the lowly, for prophets, their successors, Imams, and the elect. It is the fragrance of the believers and the rest of those possessed of certainty. It brings the beloved to the beloved, so that through their union he attains the fullest share.”

Yet despite his knowledge of all these matters, he was unable to be patient.

On the eighth of Jumada al-Thani, Mawla Hasan Ji came to him. He kissed his hands and fell at his feet.

The dāʿī said to him:

“O Hasan, the time has come for my departure from the world of generation and corruption to the abode of permanence and return.”

He wept and fell at his feet, not raising his head from them.

The dāʿī said, “Raise your head and ask me for what you desire.”

He rose, weeping and sorrowful.

The dāʿī asked, “What makes you weep?”

He replied, “How can we not weep when our master wishes to leave us? What will become of us afterward?”

He replied, “This is my son,” pointing to the dāʿī Zaki al-Din. “He is the successor after me.”

Hasan Ji said, “It is as our Mawla has said. But let him take my hand and place it in that blessed hand.”

The dāʿī took his hand and placed it in the hand of his son, the dāʿī, and said:

“My son, this is Hasan Ji, your longtime servant. Take his hand.

“Rejoice, for you are the servant of the daʿwa and the religion, and God is an excellent Mawla and helper for you.”

He fell at the feet of both of them, washed them, and drank that water. He was filled with joy at having taken the dāʿī's hands.

On the third day after this, the dāʿī ordered him to travel to Ujjain for the daʿwa and said:

“Ramadan is near, so proceed to that place.”

He replied, “How can I travel while our master is in this condition?”

The dāʿī insisted that he travel.

His son, the dāʿī, said, “Do as our Mawla indicates.”

He bade him farewell on the fourth day, weeping.

The dāʿī said to him, “May God not cause your eye to weep, and may He grant you goodness.”

When he had departed, the son of the dāʿī said:

“O Hasan Ji, ask our Mawla about the arrangement of the *hudud*.”

He asked him about it, and the dāʿī replied:

“The foremost and highest of the *hudud* is my son, upon whom I rely, the one who stands in my place.

“After him is ʿAbd al-Wahid.

“After him comes Hasan Khan ibn ʿAbd al-Rahman.

“Then Idris in Yemen.

“Then Khan Ji Fir.

“Then my grandson, Musa Bahai Kalim al-Din.

“After him, you, Hasan Ji.

“After you is Mubazaz Tayyib Ji ibn Muhammad.

“After him, Shaykh Ji ibn Hajand Ji.

“After him, my grandson Shaykh Adam Bahai.

“This is now the arrangement of the *hudud* as I have explained it to you.

“As for what comes after me, all the affairs of the daʿwa belong to my son. He may appoint whomever he wishes and, by his authority, hold the power of binding and releasing.”

He then said to Mawla Hasan Ji:

“Go now. You are under God's protection.”

He passed his blessed hand over his back and prayed for him to be victorious in his affairs.

He departed, and the dāʿī Zaki al-Din and his son, the dāʿī Kalim al-Din, accompanied him until he crossed the river.

Then the dāʿī Ismaʿil Ji passed away on the twenty-third of Jumada al-Thani in the year 1085 AH, at the age of ninety-five.

He was buried in the city of Navanagar.

The duration of his daʿwa was nineteen years, eight months, and fifteen days.

His title was **Badr al-Din**.

May God exalt the sanctity of his spirit.

35. Abd al Tayyib Zakiudin II

His son, the most eminent, learned, and distinguished dāʿī, our Mawla and master Shaykh ʿAbd al-Tayyib Zaki al-Din, son of the most eminent dāʿī, our master Ismaʿil Ji Badr al-Din, took his place.

He was forbearing, patient, and dignified. Through his hands the daʿwa became radiant, falsehood weakened, and the truth grew strong.

He appointed his son, the dāʿī Kalim al-Din, as his second and supporter. Many of the *Hijumiyya* faction returned from their falsehood to the truth and abandoned their lies for truthfulness.

Among the most prominent of those who returned from those trials was Taj Khan ibn Hasan, after the various forms of suffering he had inflicted upon the dāʿī Shujaʿ al-Din because of his intense hostility toward him. He repented, took the noble covenant, and promised the dāʿī that most of the Hijumiyya would return through his efforts to the upright religion, just as he himself had been one of the principal causes of their adopting that erroneous opinion.

The aforementioned Taj Khan died some time after entering the daʿwa, and most of the Hijumiyya returned from misery to felicity, except those over whose hearts Satan had gained control and whose sight he had blinded to the right path. They persisted out of arrogance, so God soon destroyed them and consigned them to the Fire.

As for Wali ibn Dawud, he was ignorant and knew nothing of the religion, except that he had been deceived into following his followers who had gone astray. He opposed the practices of the Friends of God and altered the rulings of the Sacred Law according to his own opinion.

He issued a ruling concerning wiping in ablution contrary to what God had explained when He says:

“And wipe your heads and your feet up to the ankles.”

He opposed this and said instead, “Rather, from the ankles,” thereby fabricating against God and treating lightly the command of His Friends.

One of the believers debated him and said:

“O fool, from where did you say the opposite concerning wiping?”

He replied, “From the books.”

The believer said, “Then why did the preceding Friends of God among the guiding dāʿīs not know of it?”

He replied, “They did not know it.”

The believer said, “Tell me, were Yusuf Ji, Hajand Miyazaz, and Ahmad ignorant? And did they wipe from the ankles or up to the ankles?”

He replied, “Up to the ankles.”

The believer then said:

“If you have thereby judged them to have been ignorant and misguided, then from where did you claim that you possess guidance, while you sit in their seat and stand in their position?”

The fool fell silent and had no answer to give.

We return now to the account of the dāʿī.

God Most High then desired to spread his excellence throughout the lands and elevate his name among the people. One manifestation of His hidden kindness was that news reached Ahmadabad from the Sultan in Jahanabad that al-Ahadi was setting out to seize the dāʿī.

The *hudud* and leading men wrote to him informing him of this. He therefore left Naggar for one of its surrounding districts, fearing and taking precautions. His two sons, Kalim al-Din and Safi al-Din, accompanied him.

He sent the dāʿī Adam Safi al-Din on the daʿwa mission to Sidethhor.

He came and carried out what he had been ordered to do. A group of its believers wrote to the dāʿī, earnestly requesting that he honor them with his blessed arrival. They were longing to see his radiant countenance.

He answered their request and fulfilled their wish by coming to their place. He bade farewell to Kalim al-Din, who went to Naggar.

When the dāʿī reached Sidethhor, joy surrounded them at his arrival. They considered serving him among the finest forms of success, for they had never before seen the foot of a dāʿī enter their land.

They therefore demonstrated before him the utmost generosity with their persons and their most precious possessions. They paid him what was obligatory upon their wealth in the rights of God and the rights of His Friends.

The dāʿī's compassion and mercy toward them encompassed them to such an extent that it made them forget even the kindness of a compassionate father.

Then a group of people from Ahmadabad came to him, earnestly requesting and insisting that he travel there.

They rejoiced at him, and he travelled with them to Ahmadabad.

He entered it on the ninth of Dhu al-Hijja, and all the believers were filled with happiness and delight at his arrival, for they had been deprived of having a dāʿī among them and had been separated from one for approximately twenty-five years since the departure of the dāʿī Shujaʿ al-Din—may God sanctify his spirit.

They made every day of his arrival a festival and gave thanks to the Praiseworthy and Glorious One for it.

They marvelled at the beauty of God's work and His gracious kindness in elevating the word of His dāʿī and Friend, making his light manifest. They spoke of this in every gathering and assembly, because they had never before seen such a thing prepared for anyone.

He caused an outpouring of knowledge—both outward and inward—to flow there. He personally undertook the instruction of the students.

Every Friday he would sit for the believers who desired to meet him. They would come to greet him and seek blessings by kissing his hands and feet.

He would feed everyone who came to him with various kinds of food. He was generous toward the poor and needy and distributed *barāriz* [a term for garments or cloth goods] and turbans and clothing to orphans, widows, and students.

He would give clothing and betel preparations to anyone who came to bid him farewell before travelling, whether rich or poor. No one departed from him except with gratitude.

After some time, he designated his son Musa, whose title was Kalim al-Din. This took place in the year 1091 AH, on the fifteenth of Rabiʿ al-Awwal.

He said:

“My son Kalim al-Din is my successor after me over the believers. Whoever obeys him has obeyed me and has obeyed the Imam of the Age, while whoever disobeys him, his place is in the Fire.

“Let the one who is present convey this to the one who is absent: he is the best deputy of the Imam of his age.”

He wrote this to all the lands, and the people of guidance acted according to his command.

The dāʿī did not remain for long afterward before he elevated his son Safi al-Din, Shaykh Adam, to a distinguished rank. He placed him after his brother Kalim al-Din and above Mawla ʿAbd al-Wahid, so that he became of the rank of the *makasir*.

At that time he was residing in Ujjain, in the house of Mawla Hasan Ji.

When the news was conveyed to him, he rejoiced and informed the believers who were present with him, saying:

“O people, look at the kindness and mercy of God, who has gathered in your time, in the house of your dāʿī, three of these ranks. These are among the greatest gifts from God Most High, whose existence is due to the existence of the Imam, upon whom be the finest peace.”

Safi al-Din then travelled to the Deccan, accompanied by Mawla Hasan Ji and Mulla Ibrahim Ji ibn Lad Ji.

He reached Khirak-kun, then Burhanpur, then Aurangabad. Fear of the roads and the disorder prevented him from going to Bagh Naggar and Vijayapur, so he returned to Burhanpur.

From there he went to Haditya, Sarangpur, Khukhra, Sarangakththor, Shah Jahanththor, and Ujjain, arriving safely and successfully.

He established the teaching of knowledge there. He was deeply learned, extracting from it pearls and jewels.

After some time he travelled to Ramthore, Udaipur, Wagar, Kaththronj, Kkodra, and Walasendura, and from there to the noble presence in Ahmadabad.

He entered Ahmadabad on the night of the twenty-seventh of Jumada al-Awwal in the year 1093 AH, accompanied by Mulla Hasan Ji and Mulla Ibrahim.

The dāʿī rejoiced at the arrival of his son Safi al-Din and thanked the Lord of the worlds for it.

Every Friday the dāʿī would sit in the assembly of the daʿwa and disseminate knowledge among those who were in Ahmadabad.

He married there and took a wife as his residence, and the daʿwa became like a bride on the night of her wedding.

This continued until an incident arose at the hands of the oppressive tyrant, the Pharaoh of the Age, the killer of the dāʿī Qutb al-Din—may God sanctify his spirit.

He came secretly to his former homeland, leaving behind what he had there.

The believers were then afflicted with imprisonment and captivity, their houses were sealed, and the tyrant sent the leading shaykhs and believers away in chains.

Most of them died as martyrs in exile.

What happened to them was like what had happened to the Mawla of Imam al-Mahdi billah—peace and blessings be upon him and his family—when he departed from Salamiya, including killing and plundering. This is mentioned in the *Book of the Concealment of the Imam*.

They remained patient through that affliction until God Most High removed it from them.

The dāʿī settled in Naggar and kept the daʿwa illuminated until God Most High took him to the abode of His honor, after he had appointed his son to his position and designated him.

He departed for the abode of God's honor on the twelfth of Dhu al-Qaʿda in the year 1110 AH.

He was buried in the city of Navanagar in a great dome.

The duration of his daʿwa was twenty-seven years, four months, and eighteen days.

His title was **Zaki al-Din**.

The Sixth Week

36. Musa Kalimudin

After him, his son, the most eminent dāʿī, our master Musa Bahai Kalim al-Din, assumed his position and fulfilled it in the finest manner.

He was forbearing, dignified, forgiving, and merciful toward the believers. He possessed generosity and grace.

No one came to him with a request except that he departed from him praising him. He honored whoever came to him, treated him gently, asked about his need, fulfilled it, and brought people's hopes to fulfillment.

His brother, Mawla Shaykh Adam Safi al-Din, served alongside him as the *maʾdhun* of the daʿwa.

The aforementioned Mawla was noble, generous, honorable, and learned. In the rank of the *idhān*, he possessed all the qualities of excellence.

The vicissitudes of time subjected him to many kinds of trials, yet he remained firm through them, becoming an exemplar because of his steadfastness.

He did not depart from the purity of his faith through weakness or failure. Rather, his insight into his religion increased beyond what it had been, and the strength of his certainty increased beyond its former strength.

Then, when the dāʿī's son Nur al-Din was born, he was raised in a pure upbringing, followed a praiseworthy way of life, became complete in nobility and virtue, and surpassed others in forbearance and intellect.

The matter of honoring him, favoring him, elevating him in rank, and giving him precedence was presented to the dāʿī.

The dāʿī approved what had been proposed and praised the wisdom behind it.

He said:

“I had tested him many times, whenever something arose in my heart concerning him, and on every occasion I found him nothing but grateful and patient.”

God therefore granted him the reward for his patience through his blessed and auspicious son, making him a *dāʿī muṭlaq* in the noble daʿwa.

The dāʿī Nur al-Din stood before his father as his minister, and the daʿwa became manifest and clearly established through the two of them.

The believers lived in security and prospered in their commerce. They came to the presence of the two of them, and the hand of the daʿwa became extended in generosity and expenditure in a manner not seen before them.

The dāʿī Kalim al-Din would quote, in poetic form, the words attributed to our master ʿAli ibn Abi Talib—peace be upon him:

“My dwelling is a resting place for whoever alights,
and my provisions are permitted to whoever eats.

As for the noble, he is content with it;
as for the base, I have no concern for him.”

He established the practice of giving paper to students of knowledge so that they could write books.

That practice has continued to the present day. Through it, the writing of books flourished and multiplied, and books became abundant in every village and town, being read to the people of allegiance so that they might fulfill their needs in knowledge.

They thanked God Most High for what He had bestowed upon them.

The daʿwa continued in its finest condition until an incident occurred involving the oppressive ruler who governed Naggar.

He imprisoned the dāʿī Nur al-Din and imposed upon him a fine of three hundred thousand Mahmudi coins.

He did not escape imprisonment until the final period of his father's life, the dāʿī Kalim al-Din.

When a designation concerning the daʿwa arrived for him, so that it might be proclaimed among the people of his daʿwa, he died on the very night on which the designation arrived.

He departed on the night of the twenty-second of Rabiʿ al-Thani in the year 1122 AH.

The dāʿī Nur al-Din then assumed his position and buried him after sunrise in the dome built by the dāʿī Zaki al-Din.

In it are the graves of the dāʿī Badr al-Din, the dāʿī Zaki al-Din, their wives, Shaykh Safi al-Din, Shaykh Jaʿfar Ji ibn the dāʿī Zaki al-Din, and the two *umm* [women associated with the household] of the dāʿī Badr al-Din.

Also buried there is the wife of the dāʿī Kalim al-Din, the mother of the dāʿī Nur al-Din, who had died before the dāʿī Kalim al-Din.

The duration of his daʿwa was **nine years, five months, and twenty days**.

37. Nur Mohammed Nurudin

After him, his son, the eminent and most illustrious dāʿī, our master **Nur al-Din**, son of our master **Kalim al-Din**, assumed his position. He appointed as his second in the daʿwa Shaykh Qasim Khan ibn Hamza Bahai. The daʿwa became illuminated throughout the lands, and he established the practice of feeding the students of religious sciences and holding banquets in his presence and throughout the lands of his daʿwa, particularly on the occasions of the weddings of the fathers of the dāʿīs.

The banquets in Ahmadabad became open to all men and women, whereas in Ahmadabad the great banquet had previously been held only for men.

Dāʿī Nur Muhammad was tested from the very beginning of his assuming the position of daʿwa, because he was imprisoned by the tyrant Jam. His wife was with her uncle Dusan Ji in Dharwar and was pregnant. He was not released from prison until the final years of his father, the dāʿī Kalim al-Din.

Dāʿī Nur al-Din himself undertook the feeding of food and the teaching of the sciences, while at the same time he was being pressed for money, and the tyrant's guards surrounded him. He would give them whatever he obtained from the sale of his merchandise, enduring one hardship after another, until he slipped away secretly on the night of the fourteenth of Rajab of the aforementioned year. With him were Mulla Musa Bahai, the dāʿī Wajih al-Din, and others.

He went to Dharwar, where his wife was staying. She had given birth to a son named ʿ**Abd al-Karim**. News of his escape reached the tyrant, who sent horsemen in pursuit of him. They pressed hard in their search, but God blinded them to his whereabouts and protected him from them, so they returned disappointed—just as God protected His Messenger Muhammad from the polytheists in the cave, and just as He protected Imam al-Mahdi billah when he departed from Salamiya for the Maghrib.

Dāʿī Nur al-Din then went to Wankaner and thereafter to Morbi, where he settled and made it a **dar al-hijra**. He built houses there and established the daʿwa.

Dāʿī Badr al-Din came to him there, accompanied by the **mazoon** of the daʿwa, the learned Shaykh Qasim Khan, together with his son Shaykh Hamza Bahai. His son ʿAbd al-Karim also came to him from Dharwar with his mother. This pleased him greatly.

Shaykh Qasim Khan then returned to Ahmadabad, Shaykh Hasan al-ʿArabi went to Yemen, and the dāʿī Wajih al-Din, Shaykh Luqmanji ibn Habib Allah, and others returned to their homelands, since they had been in the high presence from the time of the dāʿī Kalim al-Din.

Delegations continued to arrive before him, one after another. Among those who came to the high presence was Shaykh Hakim al-Din ibn Mulla Khan from Ujjain. He had held the rank of the **hudud** during the time of the dāʿī Kalim al-Din and continued in that rank during his own time. With him were his brother Haydar Bahai, Adam Bahai, Mulla Habib Allah ibn BabujI, and others.

On the night of the fourteenth of Dhu al-Hijja in the year **1124 AH**, he arranged and organized the hudud. He appointed:

- Shaykh Qasim Khan, the learned, as the **mazoon of the daʿwa**;
- Shaykh Hakim al-Din as **makasir**;
- then Dāʿī Badr al-Din ibn Shaykh Safi al-Din;
- then Shaykh Qadi Khan ibn ʿAli Bahai;
- then Shaykh Dawud ibn Mahmud;
- then Ibrahim Ji ibn Qadi Khan;
- then Dawud Bahai ibn Nuh Ji;
- then Mahmud Khan ibn Hahandji;
- then Shams Bahai ibn Hasan Khan;
- then ʿAbd al-Rahim;
- then Dusan Ji.

The dāʿī then traveled from Morbi to Naggar with Shaykh Hakim al-Din, because the tyrant had died and his son had succeeded him in the kingdom. The new ruler loved the dāʿī and came out to receive him two miles from the city.

He settled in Naggar and built a large mosque, naming it **Masjid al-Nur**. Its construction symbolized the building of the inner mosque, the مقام of the daʿwa of the hidden Imam.

He bade farewell to Hakim al-Din, who returned to his homeland. Approximately two years after his return, the dāʿī appointed **Badr al-Din as the mazoon of the daʿwa**, and designated him as his **successor** in the rank of daʿwa after him. He appointed the learned Shaykh Qasim Khan as **makasir**, while all the other hudud remained in their positions. Shaykh ʿAli Bahai ibn Fir Khan was then incorporated into the ranks of the hudud after those mentioned above.

The dāʿī was forbearing, forgiving, possessed of powerful insight, and intensely zealous, as the Messenger of God (peace and blessings be upon him and his family) said: **“Jealousy is part of faith.”**

Concerning this, it is related from Dāʿī Badr al-Din that one day he attended, as was customary, the morning gathering of the dāʿī Kalim al-Din on the day after the night on which his son, the dāʿī Nur al-Din, had married a woman. Those present included the leading figures of his daʿwa and the inhabitants of his entire presence. Dāʿī Nur al-Din was also among them, at that time holding the rank of **idhn**. His father, Dāʿī Kalim al-Din, had entrusted him with all the affairs of the daʿwa and had placed its administration—its binding and its unbinding—in his hands.

While we were sitting before Dāʿī Kalim al-Din and the recitation of the Qur'an continued among those present, the woman whom he had married appeared and proceeded toward his kitchen, where I happened to be. She passed through the gathering while the eyes of those present fell upon her.

This troubled Dāʿī Nur al-Din greatly. He regarded it as a serious matter and rejected it, and this could be seen upon his noble face. When the recitation of the Holy Remembrance was finished, he also recited some verses by one of the poets, from which he indicated his strong disapproval.

He did not stop there, until this ultimately became the reason for her divorce, when what he perceived of her bad character became apparent to him, for he was intensely zealous.

Dāʿī Nur al-Din then traveled from Naggar to Mandu. After several days, one night he lost consciousness, causing him to miss the evening prayer. He performed it later as a make-up prayer.

When morning came, the **mazoon of the daʿwa, Badr al-Din**, and the learned men of his presence came to him. He said to them:

“I lost consciousness last night and was unaware of my condition, and because of that I missed the prayer. I do not know how my departure will come about, and the trust must necessarily be delivered. Know, therefore, that I designate Dāʿī Badr al-Din. He is the one who will occupy my position and is my **successor**.”

He openly proclaimed the **mansos** before them, just as the Messenger of God (peace and blessings be upon him and his family) designated our master ʿAli ibn Abi Talib (a.s.) at Ghadir.

Dāʿī Nur al-Din continued to revive the practice of the daʿwa and to give generous gifts. It was a year of severe famine, and most of the believers were poor. He therefore continued to fulfill their needs and to look after them, as he looked after all the people of his daʿwa throughout the lands.

One day, when he went to the cemetery of the believers in Mandu—and beside it was a piece of land belonging to one of the Brahmins—he said to ʿAli Bahai ibn Firji:

“Buy this land, for one day you will need it.”

Then he said:

“A dāʿī of the Imam of the Age will be buried in this land.”

At times he would indicate his own death through hints and symbols.

Then came the first day of Rajab in the year **1130 AH**. He awoke fasting and taught the students of the sciences. When it was close to sunset, he rose to perform ablution. He went to the place of ablution and sat there performing it, but remained there so long that sunset was nearly upon them.

His wife, **Umm ʿAbd al-Karim, Fatima**, came to see what had caused the delay. She found him lying there unconscious. She summoned the people of loyalty, who came and placed him upon a bed while he remained unconscious.

He remained in this condition until the third day of that month, on which he died. May God sanctify his spirit.

He was buried in the place to which he had previously indicated that they should purchase it. It was bought at the highest price because of the necessity. Dāʿī Badr al-Din built over it a remarkable and lofty dome, spending a great amount of considerable wealth upon it.

It is visited every day by believers and others, and their needs are fulfilled through his blessing.

His aforementioned wife neither wept nor wailed. She remained patient and longed to join him. She was free of illness and ailment, yet she died on the night of the fifth day of the month and was buried beside him, on his left.

He left behind two sons: ʿ**Abd al-Karim**, who was eight years old, and **Shaykh Adam**, who was three years old.

ʿAbd al-Karim died on the third day of Safar in the year **1132 AH** and was buried on his father's right.

The period of Dāʿī Nur Muhammad's daʿwa was **eight years, two months, and ten days**.

His title was **Nur al-Din**, and his grave is in **Mandu Bandar**.

38. Ismaili Badruddin II

After him, his cousin, the eminent dāʿī, our master **Shaykh Ismaʿil Ji Badr al-Din**, son of Mawla Shaykh Adam Safi al-Din, son of Dāʿī Zaki al-Din, son of Dāʿī Badr al-Din, son of Mulla Raj, assumed his position. He conducted the affairs of the daʿwa according to its established traditions, following in the footsteps of the dāʿīs.

As for his noble lineage from his own person: Dāʿī Zaki al-Din, son of Dāʿī Badr al-Din, had become a gathering point of subtle spiritual qualities, which then became divided between his son, Dāʿī Kalim al-Din, and the eminent Shaykh Safi al-Din. From Dāʿī Kalim al-Din came Dāʿī Nur Muhammad Nur al-Din, while from the eminent Shaykh Safi al-Din came Dāʿī Badr al-Din Ismaʿil Ji. Dāʿī Nur al-Din became a dāʿī, while the eminent dāʿī became his absolute maʾdhun. Then Dāʿī Nur al-Din passed on to Dāʿī Badr al-Din Ismaʿil Ji the high

rank that he was to hold after him. Thus the dāʿī became a **dāʿī muṭlaq**, possessing all the subtle qualities that had been divided from Dāʿī Zaki al-Din.

As for his physical origin, his father, the eminent Shaykh Safi al-Din, married a noble, chaste, virtuous woman in Ahmadabad. Her origin was from **Kachchh**, because he had gone there for the daʿwa. He saw her while she was still a maiden and was impressed by her, so he proposed to her father. He brought her to Ahmadabad and married her in the presence of his father, Dāʿī Zaki al-Din.

The eminent Shaykh then took her to **Udaiththor** because of the incident that had occurred in Ahmadabad. There she gave birth to Dāʿī Badr al-Din on the twenty-eighth of Dhu al-Hijja in the year **1097 AH**.

Thus, Dāʿī Badr al-Din was descended from noble forefathers, beginning with Sadrajishankk and continuing through the eminent Shaykh Safi al-Din, and from pure wombs through his mothers.

He was raised in Udaiththor in purity, chastity, and spiritual clarity. His father then performed his circumcision and held a great banquet for it. People from the surrounding regions came to the banquet and presented him with gifts out of respect and veneration for him.

The aforementioned Mawla Shaykh remained in Udaiththor in happiness and joy until his father, Dāʿī Zaki al-Din, died and Dāʿī Kalim al-Din assumed his position. He sent his wife with her son, Dāʿī Badr al-Din, to his homeland, the city of **Navanagar**. After she arrived there, he proceeded to the presence of his brother, Dāʿī Kalim al-Din.

His wife, the mother of Dāʿī Badr al-Din, then died in Kachchh, the homeland of her father. He grieved for her deeply, but remained patient. He married another wife afterward, but did not live much longer before he died—may God sanctify his spirit.

Dāʿī Kalim al-Din grieved for him and said:

“My virtuous brother was a vast ocean overflowing with knowledge and wisdom.”

His student, the eminent Shaykh Hakim al-Din, composed an elegy for him, as did Shaykh Luqmanji ibn Habib Allah.

Dāʿī Badr al-Din remained a very young boy, not yet having reached puberty, without either mother or father, an orphan like the Prophet—peace and blessings be upon him and his family—and Imam al-Mahdi billah, who were also orphans.

Dāʿī Kalim al-Din and Dāʿī Nur al-Din took care of him and raised him in knowledge, manners, and character. He adopted their qualities, and his conduct became excellent in their presence.

Dāʿī Kalim al-Din asked him for whatever daʿwa books had belonged to his father. Despite his young age, he entrusted them to him, knowing that he was more deserving of them and that he was more knowledgeable about what was beneficial for him.

God rewarded him for this action by making Dāʿī Badr al-Din the possessor of all the books of the daʿwa and its other related possessions.

As for his spiritual birth: when he reached puberty, Dāʿī Kalim al-Din took the covenant from him and married him to his daughter **Jiyuna**. He loved him greatly and elevated him to the rank of the **mufassuhin**.

He nurtured him in knowledge, intending to eventually entrust the daʿwa to him. Badr al-Din attended his gatherings and served him by writing replies to the letters that came to him from the people of loyalty and by teaching the students of knowledge.

He first elevated him to the rank of **Raʾs al-Hudud**, then raised him to the rank of **mazoon**, and then openly proclaimed the **mansos** upon him for the daʿwa.

Not long afterward, Dāʿī Kalim al-Din died—may God sanctify his spirit.

When Dāʿī Badr al-Din assumed his position, he appointed the learned Shaykh Qasim Khan as his **mazoon**, and the eminent Shaykh ʿAbd al-Qadir Hakim al-Din as his **makasir**, while all the other hudud remained according to their established ranks.

The first person to arrive in his presence was Shaykh Sultan Bahai ibn Shaykh Bahai. He was a man of wealth and prosperity, yet humble, devout, learned in religious law, and generous in spending his person and wealth in the service of the daʿwa. He supported the people of the daʿwa and shared in their difficulties.

The learned shaykhs also came to him, and he gave them the realities of knowledge.

He established the practice of feeding the students of knowledge and holding banquets on the weddings of the fathers of the dāʿīs, continuing the practice that had existed from the time of Dāʿī Nur al-Din. He would feed the people of the daʿwa on every occasion of happiness, as well as on occasions of mourning and for the recitation of the Fatiha for the dāʿīs muṭlaqs, other people of loyalty, and his relatives.

He gave charity to the poor in the form of food, clothing, and money. He generously provided the students of knowledge with whatever would remove their difficulties and satisfy their needs. He fed them in the morning, after ʿAsr, and at night. He would sit for preaching and spread the realities of knowledge.

Guests came to him, and he honored them.

He suffered a severe illness in the city of Mandu, to such an extent that he designated the eminent Shaykh ʿAbd al-Qadir Hakim al-Din, but God cured him of the illness.

He then came to the city of Naggar and built a large mosque there. He also built his **mathal**, the assembly of the daʿwa.

He elevated Shaykh Sultan Bahai to the rank of the hudud, after those hudud previously mentioned, and after him appointed Shaykh Latif ibn Haydar Bahai.

Shaykh Latif had been the leader of the **Hijumiyya** and their dāʿī. He reflected upon the falsehood in which he found himself, and the thought occurred to him that he should repent and return to the truth. He therefore repented at the hands of the learned Shaykh Qasim Khan, who took the covenant from him.

Thus, the foundations of the Hijumiyya were destroyed. However, a small number of them remained attached to falsehood out of satanic partisanship and erected an idol.

Then Shaykh Qasim Khan, the **mazoon**, died. Shaykh ʿAbd al-Qadir Hakim al-Din was appointed as **mazoon**, Shaykh Qadi Khan as **makasir**, and all the other hudud remained as they had been.

He then married his daughter **Dusi Bai** to Shaykh Adam, son of Dāʿī Nur al-Din, in the city of Naggar. He provided the people of the daʿwa with many varieties of food because Dusi Bai was the only child who had survived to him. She was beloved to him, and her mother was **Jiyuna**, daughter of Dāʿī Kalim al-Din.

He then emigrated from Naggar because of the harm inflicted by its ruler and came to **Mandvi Bandar**, where he settled and made it a **dar al-hijra**. He built a large house there.

He also built a mosque in Mandu because the existing one had originally been too small, so he enlarged it. He built houses there and settled there as well.

He also built a spacious house in the city of **Anjar**.

He did all of this for the sake of guests and students of knowledge.

He then married a woman named **Fatima**, because his wife Jiyuna had no surviving child other than the aforementioned daughter. God Most High granted him from Fatima a male child, whom he named ʿ**Abd Musa**.

Because of the blessing of his birth, he showed favor to the servants of God by appointing them as hudud and arranging them after the previously mentioned hudud:

- Shaykh Hamza Bahai ibn Mawla Qasim Khan;
- Shaykh Luqmanji ibn Dawud Bahai;
- Shaykh Ghulam Husayn ibn Jaʿfar Bahai;
- Shaykh ʿAbd al-Rasul ibn Ibrahim Ji;
- Shaykh Wali Ji ibn Adam;
- Shaykh Tayyib Khan ibn Shams Khan;
- Shaykh Sulayman Ji Nuh Ji;
- Shaykh Luqmanji ibn Habib Allah;
- Shaykh Muhammad ʿAli ibn Fata Bahai;
- Shaykh Muhammad ʿAli ibn Sultan Bahai;
- Shaykh ʿAbd al-Rasul ibn Nur Ji.

The authors composed many poems congratulating him on the birth of this child and on the appointment of the hudud.

He then performed the circumcision of ʿAbd Musa and held an excellent banquet.

Then the eminent Shaykh ʿAbd al-Qadir Hakim al-Din died. He grieved for him deeply and spent generously on his behalf, for he had been a great supporter of him.

A remarkable story occurred concerning the aforementioned Shaykh at the time of his death.

He was buried in the mosque of **Burhanththor**, but an informer reported this to the ruler. After twenty-two days, the ruler ordered that his grave be opened.

By the power of God, he emerged from the grave exactly as he had been buried on the day of his death; nothing about him had changed.

He was buried in a second location in the garden, close to the mosque.

This became a miracle for him among the people. The informer and the man who had opened the grave were humiliated before both the elite and the common people. The miracle of the daʿwa became manifest, and the false accusations of vile practices in the burial of the dead that had been fabricated against its people were disproved.

In his position, Shaykh Qadi Khan ibn ʿAli was appointed as his **mazoon**, and Shaykh Shams Khan ibn Hasan Khan as **makasir**.

After him were:

- Shaykh Luqmanji ibn Dawud Bahai;
- the eminent dāʿī Wajih al-Din;
- Shaykh Ghulam Husayn ibn Jaʿfar Bahai;
- Shaykh ʿAbd al-Rasul ibn Ibrahim Ji;
- Shaykh Wali Ji ibn Adam;
- Shaykh Hamza Bahai ibn Mawla Qasim Khan;
- Shaykh Tayyib Khan ibn Shams Khan ibn Hasan;
- Shaykh Sulayman Ji ibn Nuh Bahai;
- Shaykh Luqmanji ibn Habib Allah;
- Shaykh Muhammad ʿAli ibn Fata Bahai;
- Shaykh Muhammad ʿAli ibn Sultan Bahai;
- Shaykh ʿAbd al-Rasul ibn Nur Ji.

After this, the dāʿī was the master of the affair, doing whatever he wished.

In Shaʿban, he held a banquet for his daughter Dusi Bai with various kinds of food, because she had become pregnant for the first time. She subsequently gave birth to a male child, whom he named **Nur Muhammad**.

Then God granted the dāʿī a second son after ʿAbd Musa, on the night of the seventeenth of Rabiʿ al-Awwal in the year **1147 AH**. He was greatly relieved and thanked God Most High for this, since God had granted him two sons after he had despaired of having a male child.

He had been supplicating to God and weeping when he rose during the night, saying:

“My Lord, grant me from You a good offspring.”

He therefore named him ʿ**Abd al-Tayyib**.

He performed his circumcision when he was one year and two months old and held a magnificent banquet for him.

When the dāʿī's illness, from which he would depart to God, became severe, his wife **Jiyuna** came to him. She was one of the finest women. She looked after the people of the daʿwa and the students of knowledge, obeyed the dāʿī in his affairs, and guarded his property both in his absence and in his presence.

She was a righteous woman, like the **white-legged crow**, which is found only at the farthest edges of the earth and has one white leg. Thus she was without equal in chastity, purity, and obedience.

She said:

"O father of ʿAbd Musa, your illness has become severe, and we fear for you because of it. This ʿAbd Musa was the dearest of your children to you. If you were to arrange his marriage with your own hand and recite his marriage sermon with your own tongue, it would be more comforting to your heart. A noblewoman from among his relatives had already been proposed for him long ago during your lifetime."

He said to her:

"How could that be? Do you not see what happened among our predecessors? Did anyone arrange the marriage of his son himself, such that this should happen to me? My father, Safi al-Din, left me while I was a child and departed to the mercy of God. Dāʿī Kalim al-Din took me into his care, looked after me, and married me to his daughter.

"And this Dāʿī Nur al-Din left his son Shaykh Adam while he was still a child and departed to the presence of his Lord. I took him into my care, looked after him, raised him, and married him to my daughter.

"Thus, the same shall happen to him. Whoever becomes the master of the affair after me will arrange his marriage."

What a manifest sign, an evident miracle, a clear statement, and a hidden symbol this was.

And what the dāʿī said came to pass.

Dāʿī **Wajih al-Din** married his daughter **Waji Bai** to ʿAbd Musa. He also married **Khadija**, the daughter of his son, Dāʿī al-Muʾayyad fi'l-Din, to Dāʿī ʿAbd al-Tayyib on the day of the marriage of his brother, the eminent Shaykh ʿAbd Musa.

Dāʿī Badr al-Din did not remain for long thereafter before he departed to the **Abode of God's Honor** on Monday night, the seventh of Muharram in the year **1150 AH**.

Before that, he had designated Dāʿī **Wajih al-Din Ibrahim**, son of the eminent Shaykh ʿAbd al-Qadir Hakim al-Din, on the fifth of Dhu al-Hijja in the city of **Mandthar**.

When his illness became severe, he came to Mandu and then to the city of Navanagar. He remained there only thirteen days after his arrival before he died, may God sanctify his spirit, on the aforementioned day.

The period of his daʿwa was **eighteen years, five months, and twenty-three days**.

His grave is in the great dome mentioned in the city of Navanagar.

His title was **Badr al-Din**.

May God sanctify his spirit in the highest of the high.

39. Ibrahim Wajiuddin

After him, the eminent dāʿī, our master **Ibrahim Ji Wajih al-Din**, son of the noble **mazoon**, Shaykh ʿAbd al-Qadir Hakim al-Din, son of Mawla Khan Bahai, son of Mulla Habib Allah, assumed his position.

He wrote letters to the cities, regions, lands, and distant territories announcing the departure of the one who had occupied his position, after he had installed him in his noble station and elevated residence. He also wrote to the Yemeni island.

Before this, he had been in the Yemeni island among the **Sulaymaniyya** faction, acting as their preacher during the days of ʿAshura. He was knowledgeable in astrology. On one of those days, he stated that the dāʿī of truth would die during these ten days of Muharram.

His ignorant followers were bewildered by this statement, wondering how such a thing could happen, since he was healthy and strong and had not been afflicted by any illness. They believed that he was among the dāʿīs of truth.

The news reached the believers living in those regions, and they too were bewildered. They said, “God knows best, for He is the Possessor of the unseen.”

Days passed, but the dāʿī of the Sulaymaniyya faction did not die. They therefore began to disregard the statement, belittle his knowledge, and speak against him.

When this noble letter arrived to the believers, they gathered to complete the recitation of the Qur'an for the soul of our master Badr al-Din—may God exalt his sanctity in Paradise. A group from the Sulaymaniyya faction happened to pass by them and asked them what they were doing. They informed them that they had received news of the death of their dāʿī.

They asked, “When?”

They replied, “On the seventh day of the sacred month of Muharram, in such-and-such a year.”

When they heard this, their faces turned pale, their minds became confused, and they were exposed in their error. God Most High caused their own dāʿī to speak the truth.

It is related that my master **Hakim al-Din** used to say on many occasions:

“When my son Shaykh Ibrahim was conceived, his mother saw one night in her dream a light that filled the house and illuminated the surrounding regions. She told me about it, and I said to her, ‘You will see good, God willing, Most High.’ I gave her the glad tidings of a pure son who would be born to her by the permission of God Most High.”

His birth was on the night leading into the twenty-second of Rabiʿ al-Awwal in the year **1151 AH**, during the first week of the righteous dāʿīs, our master Kalim al-Din.

He was raised upon noble character and excellent conduct. His father never separated from him, whether at home or while traveling. When he reached maturity, became fully developed, and had perfected his manners, his father sent him to the presence of our master and Mawla Badr al-Din.

When he reached him, Badr al-Din brought him close, welcomed him, received him graciously, and accepted him. He educated him through the noble outward books, then elevated him to the **taʾwili** rank.

He remained for some time in the high presence, becoming deeply learned in knowledge and gnosis, mastering the realities, and perfecting every quality.

Then he wished to return to his homeland and sought permission from his Mawla. He bade him farewell in the finest manner and honored him with the finest garment.

It is also said that his grandfather, **Mulla Khan ibn Mulla Habib Allah**, was a chaste, religious, noble man, prominent among the people. He held the rank of **mufassuh** in the city of **Islamthithor** and devoted himself to serving the possessor of the rightly guiding daʿwa.

He would receive guests and believers with great enthusiasm. The poor and those in need would come to him, and he would spend upon them from lawful earnings and from whatever he possessed.

He carefully observed the five prescribed prayers and never allowed a prayer time to pass without observing it. He was obeyed within the community, and the people of the city accepted his words and took admonition from his preaching.

He had a horse that he kept tied at the mosque door as a waqf. He paid for its fodder from his own wealth. Whoever had a need for it would take it to fulfill his need and then return it to its place.

It is said that he did not possess wealth upon which zakat was due. From his daily earnings, he would set aside exactly one-fifth, place it in a bag, and spend the remainder upon his family and dependents.

When the possessor of the daʿwa came, he would give him the bag in this manner. No one gave an exact fifth as this Mawla did.

It is also related concerning his religious devotion that the Sultan of Islamththor had originally been a polytheist, then accepted Islam and was named **Islam Sankk**. He wished to learn the Qur'an and understand the manner of Islam.

One day he said to one of his servants:

“Find for me a learned man suitable for this matter so that I may complete it.”

The servant replied:

“There is a boy among the Bawahir who has memorized the Qur'an. Seek him out; you will find him as you desire. Give him an honored position with you and provide him a distinguished residence.”

This was **Mawla Hakim al-Din**, son of Mulla Khan. He had memorized the Qur'an, and despite his young age, he was a man of great distinction.

The Sultan summoned him, brought him close, and said:

“Teach me from what God has taught you.”

He replied, “Yes, God willing, Most High.”

He went to the Sultan's palace every day and taught him the Qur'an.

The ruler then wished to reward him. He granted him a village as a gift, together with food and honor. At first he refused it, but when the ruler insisted, he accepted it.

When harvest time came, grain from that village arrived at his house.

When his father came to the house and saw it, he asked one of his sons:

“Where did this grain come from? Who bought it?”

He replied:

“It came from the village that the Sultan of this land gave to ʿAbd al-Qadir Hakim al-Din as payment for teaching him the Qur'an.”

When he heard this, his father became angry and said to ʿAbd al-Qadir:

“My son, have you abandoned serving the daʿwa of the dāʿī of the Imam of the Age and preferred serving the Sultan?”

He then returned the grain of the village to the Sultan, considering himself above accepting it, and said:

“I have no need for it.”

He then wished to travel to the high presence, and his noble son, Shaykh ʿAbd al-Qadir Hakim al-Din, traveled with him.

It is also related that Mawla ʿAbd al-Qadir Hakim al-Din, after his father Mulla Khan, was forbearing, noble, generous, compassionate, merciful, kind, open-handed, generous, learned, devout, ascetic, grateful to God, praising Him, commanding what is right and forbidding what is wrong, and striving in the path of God in support of His dāʿī with true striving.

He cut down those who sought to spread corruption throughout the lands of the rightly guiding daʿwa.

He was appointed by his dāʿī, our master Badr al-Din—may God exalt his sanctity—to govern the **Malwa** realm, particularly the city of **Dar al-Fath, Ujjain**.

Among his excellent conduct and upright customs, by which he distinguished himself from others, was his constant observance of the five prescribed prayers. He never missed a prayer time.

He also constantly inspected the condition of the believing men and women. On Thursday nights, he would go to the mosque of each neighborhood, pray with the people, and admonish those who delayed or neglected the prayer. He would impose fines upon them.

He would attend the washing of the dead, perform the funeral prayer over them, accompany their funerals, and bury them in the graves. Whoever delayed or neglected these duties would likewise be firmly fined, and he would spend the collected fines on the affairs of the communities.

He established many such practices, temporarily taking something from their wealth and spending it in the path of God, giving to those in need among the believers and others for the sake of God, receiving guests, honoring them, and feeding them.

His practice was to make recitation of the Noble Qur'an his greatest occupation. After the Fajr prayer, he would go to the mosque of the Qur'an schools. The people of loyalty and faith would gather around him.

Afterward, he would begin teaching the noble sciences according to the capacity of those who sought them and impart subtle benefits according to the understanding of those who desired them.

When the meal was brought before him, he would eat. After finishing, he would devote two hours to resting and sleeping.

Then he would come to the mosque and lead the people in the Zuhr and ʿAsr prayers. After that, he would personally undertake the settling of disputes and judgments.

Among his generosity and open-handedness was that he would take a handkerchief and place coins and **ruṭthiyāt** in it. Whoever came to him would fill his hand from it and receive charity. Sometimes, out of generosity, he would give the entire handkerchief to the petitioner.

After the ʿIsha prayers, he would feed people at the dining cloth, then begin teaching sciences and beneficial matters to those who sought knowledge.

He would sleep after one-third of the night had passed, then awaken for the midnight prayer, glorification, and night vigil. He would remain seated upon his prayer place and would not sleep again. Instead, he would write one section of the books.

Indeed, by the end of his life, he had written **two treasuries of knowledge**, seeking the reward of God, the Ever-Living, the Sustainer of all.

He sent one of them to the presence of our master Badr al-Din and kept the other with himself for students to read.

He also composed many qasidas, poems, and diwans in praise of the dāʿīs muṭlaqs.

Among the events of his life, it is reported that in the year **1136 AH**, a great calamity occurred in **Ramththor**. Its people were plundered, their houses were burned, and they were driven out naked and hungry, possessing no clothing except what covered their private parts.

After two days, they found food and clothing because they had reached some villages belonging to believers.

The noble Mawla therefore sent his elder brother, **Muhammad Bahai**, to summon them. He sent with him clothing and whatever money and gold and silver they required for the journey.

When they came to him, he fed them, clothed them, gave them everything they needed, and satisfied them completely. He even gave the women of the people of loyalty, their clans, and their relatives jewelry and ornaments equivalent to what had been stolen from each of their households.

Such was his noble conduct and exalted custom on many occasions.

If his striving for God was of this magnitude and his exertion was of this degree, then it was fitting that God should bring forth from his descendants exceptional dāʿīs and illustrious learned men, such as our master and Mawla **Ibrahim Ji Wajih al-Din** and our master and Mawla **Hibat Allah al-Muʾayyad fi'l-Din**.

God granted him the fruit of his striving and exertion through these two, and comforted his eyes through them.

We now return to our account of the dāʿī, our master **Ibrahim Ji Wajih al-Din**—may God exalt his sanctity.

Among his excellent qualities was that when the news of the death of his father, Mawla Shaykh ʿAbd al-Qadir Hakim al-Din—may God exalt his sanctity and raise his rank among the highest—reached **Burhanththor**, he wrote the news to our master and Mawla Badr al-Din—may God exalt his sanctity.

He enclosed with it the testament of his father, written in his own noble hand. He also wrote to him concerning everything that he possessed and everything in his hands of goods and property, whether small or great, little or much.

He stated that all of it belonged to our Mawla and his slave, for he was the Master and Owner, doing whatever he wished and exercising authority over it.

When the letter reached Badr al-Din and he read what was written in it, he said:

“The trustee of the world and religion wrote this testament. And who could fulfill the trust except you, O Hakim al-Din?”

He then wrote back to him with the finest reply, calming his fear and commanding him to remain patient and seek God's reward.

He handed over to him everything contained in his father's testament and ordered him:

“Whatever was practiced during the lifetime of your late father is now yours. Preserve it in the best manner and guard it most carefully. In your hands are the reins of binding and unbinding in Dar al-Fath and its surrounding regions. Follow the best course therein, and administer the sciences to their people according to their entitlement.”

Among his miracles, it is related that he was holding the rank of **shaykh** in the year **1143 AH**, the year of famine.

The clouds withheld their rain, grain and prices became exceedingly expensive, and famine and drought intensified.

The governor of the city went out with the Muslims to perform the prayer for rain, but he returned disappointed and received no response.

Our master did not go out with them.

Then all the Hindus and the majority of the population went out for three days to perform the prayer for rain, but they too received no response and returned disappointed.

Our master remained in his place.

Many people began gossiping and saying that the Bawahir people did not want prosperity but wanted famine and drought because they had grain stored away.

Our master heard this.

He went out after them, accompanied by the believers, until they crossed the **Siththor River**. He performed his ablution completely, planted his staff before his prayer rug, and prayed two rakʿas.

It was a Friday.

He supplicated to his Lord, turning to Him in repentance, and said:

“O my God, do not send Your servant back disappointed, for You hear the voices and answer the supplications.”

He moved his lips and supplicated to his Lord as he wished, humbling himself before Him in prayer until the time of ʿAsr.

Then he rose, with the believers accompanying him. The people watched them, mocking and criticizing them.

When he reached the river, he saw a cloud above him, containing rain and dripping with water.

The face of our master brightened and shone, and he said:

“O God, Master of the Kingdom, You give the kingdom to whom You will and take the kingdom from whom You will. You honor whom You will and humiliate whom You will. In Your hand is all good. Indeed, You have power over all things.”

He had barely emerged from the river when the cloud increased and poured down a heavy rain.

The believers fled because of the abundance of water.

He said to them:

“Do not flee.”

The earth became saturated with water. They returned with their master, delighted and joyful, while the faces of those who had mocked them became dark with shame.

It became a lesson for mankind.

The ordinary scholars said that Shaykh Ibrahim was sincere before his Lord and close to Him, and therefore God heard his supplication and answered it.

He also went out on the second day to perform the prayer for rain, and the same thing occurred.

In the year **1149 AH**, a letter from our master and Mawla Badr al-Din arrived, ordering him to travel for the daʿwa to the city of **Sarwanj**, its surrounding areas, and the villages around it, and to reconcile the people there with one another.

He traveled there, conducted the daʿwa excellently, and reconciled the believers among themselves.

Only a few days had passed when the news of our master Badr al-Din's death reached him, informing him that he had departed from the abode of mortality to the abode of permanence on the seventh day of the sacred month of Muharram in the year **1150 AH**, after having designated him and entrusted the affairs of the Imami daʿwa to him.

He had written the **mansos** upon him in his own noble handwriting. It read as follows:

In the name of God, the Most Gracious, the Most Merciful.

Praise belongs to God, Lord of the worlds, and prayers and peace be upon His Messenger, our master Muhammad, and his pure, guiding, blessed family.

This is the testament given by the servant of the family of Muhammad (peace and blessings be upon him and his family), **Ismaʿil ibn Shaykh Adam Safi al-Din, son of our master Zaki al-Din, son of our master Badr al-Din, son of Mulla Raj**.

He bears witness that there is no god but God alone, without partner, One God, the Eternal Refuge, who has taken neither consort nor child.

And he bears witness that Muhammad is His chosen one, His select one, His servant, and His Messenger. He sent him with guidance and the religion of truth, as a bearer of glad tidings and a warner before the Hour.

And that ʿ**Ali ibn Abi Talib** is his successor and khalifa after him.

And that **Fatima al-Zahra**ʾ, the human houri, is the mistress of the women of creation, the fifth of the People of the Cloak, the wife of the master of the successors, and the mother of the noble Imams.

And that **al-Hasan and al-Husayn** are true Imams, whether they rise or remain seated, and their father is superior to them.

And that the Imamate remains among the descendants of al-Husayn until the Day of Resurrection, successor from successor and child from father.

And that Paradise is true, Hell is true, the Hour is certainly coming without doubt, and God will raise those who are in the graves.

And when the decree of God that governs the living comes upon me, I have entrusted the affair of the noble daʿwa in the Yemeni island and whatever is attached to it from the Indian and Sindhi islands to my noble brother **Ibrahim ibn Shaykh** ʿ**Abd al-Qadir ibn Mulla Khan**.

He may appoint whomsoever he wishes in all affairs.

And I have entrusted to him all the hudud and those under the hudud after me.

Whoever obeys him has obeyed me, obeyed the wali of God, obeyed the Messenger, obeyed the wasi, and obeyed God, Glorified is He.

Whoever disobeys him has disobeyed me; whoever disobeys me has disobeyed the wali of God, disobeyed the wasi and the Messenger, and disobeyed God, Glorified is He.

I command him to fear God and observe His laws, especially concerning his family and in all his affairs, according to the exalted sacred law.

Let him regard the young among the people of loyalty as his own full brother.

Let him strive to revive the established practices of the religion and to teach knowledge until everyone entitled to a rank reaches his proper rank, so that the believer may become as it has been said: a believer is not truly a believer until another believer like himself is found in his position.

Let him strive to uphold the sacred law and the prescribed obligations.

Let him command all believing men and women to fear Almighty God and follow His straight path, and let him himself adhere to it.

Let him not neglect anything connected with it.

This was written by me while I was sound in body and mind, in the presence of the brothers, on the sixteenth of Dhu al-Qaʿda in the year **1149 AH** from the Hijra of the chosen Prophet—peace and blessings be upon him and his noble family.

And to you, O my brother:

I have placed upon your neck the responsibility of your daʿwa after you, my son and piece of my flesh, **Shaykh Adam**, son of our master Nur al-Din. It is your duty and obligation, and he is fit and deserving of the daʿwa.

As for ʿ**Abd Musa** and **Shaykh** ʿ**Abd al-Tayyib**, they are both young. You shall teach them until they reach full maturity and become deserving and fit.

And, O my brother, do not be distracted by worldly affairs or incline toward its people, for the world is passing away, not enduring.

And you, O my brother, are the son of ʿAbd al-Qadir, who was the foster-son of Safi al-Din. Shaykh Adam raised him from childhood until adulthood.

And you are my foster-son.

Look upon my family with compassion, mercy, and tenderness of heart.

May God protect and preserve you through the right of our master Muhammad and his family—upon them be prayers and peace.

And know, O my brother, that after me you should spend on visiting my grave in all the cities and villages, on the banquet, and also spend over my grave. Build upon it with marble stone.

And I have appointed, in the ranks of the daʿwa after me:

First, **Mulla Ibrahim Ji ibn Mulla** ʿ**Abd al-Qadir**;

after him, **Mulla Shaykh Adam ibn our master Nur al-Din**;

after him, **Mulla** ʿ**Ali Bahai ibn …**;

after him, **Shaykh Luqmanji ibn Shaykh Dawud**;

after him, **Shaykh Hamza Bahai ibn Shaykh Qasim Khan**;

after him, **Shaykh Ghulam Husayn ibn Shaykh Jaʿfar Ji**;

after him, **Shaykh ʿAbd al-Rasul Khamhati**;

after him, **Shaykh Wali Ji ibn Adam**;

after him, **Shaykh Muhammad ʿAli ibn Fattah Bahai**;

after him, **Shaykh Muhammad ʿAli ibn Sultan ʿAli**;

after him, **Shaykh ʿAbd al-Rasul ibn Nur Bahai**.

This is the manner of the **mansos** upon him.

Our master Ibrahim Ji Wajih al-Din then returned from Sarwanj to the city of **Dar al-Fath**. He arrived there in Safar of the year **1150 AH**.

He chose it as his residence because at that time its people were sincere believers, certain in faith, compassionate of heart, noble in their customs, generous in spirit, and characterized by modesty, tranquility, and dignity upon the countenances of faith.

They were held up as examples throughout all the regions.

They strengthened the foundations of the rightly guiding daʿwa and served their dāʿī with their wealth and their lives. No rancor, envy, arrogance, vanity, pride, or obstinacy entered among them. They were united upon one heart.

This was because Mawla Hakim al-Din had guided them, instructed them in religious knowledge, and bound them to the fear of God and the commands of the sacred law.

Our master remained in Dar al-Fath, Ujjain, during that year.

He sent his son, Mawla **Shaykh Hibat Allah**, to **Indore** and its surrounding areas for the sake of the daʿwa. He strengthened its foundations, revived its practices, established the affairs of the sacred law, and firmly consolidated its foundations.

Then he returned to the presence of his noble father in Shawwal.

He devoted himself to divine sciences and gnosis and exerted himself in mastering the sacred realities and subtle spiritual qualities.

He gathered within himself the entirety of religious manners and excellent character. He possessed sound judgment and intelligence and assisted his father, the dāʿī, in raising the standards of the rightly guiding daʿwa and administering the affairs of religion according to what he loved and approved.

His father therefore elevated him to the rank of **Raʾs al-Hudud al-Amjadayn** on the day of his birth.

After him, he appointed his brother **Shaykh Dawud ibn Mawla Hakim al-Din**.

After him, he appointed **Shaykh Luqmanji ibn Habib Allah** for his cousin, Habib Allah ibn Adam.

He also appointed **Shaykh Hasan ibn Ahmad**, the Yemeni wazir, after Shaykh ʿAbd al-Rasul Nur Bahai.

Our master then bade farewell to his son, Mawla Hibat Allah, sending him from Dar al-Fath to the city of his noble ancestors, **Islamththor**, on the fourteenth of Safar in the year **1153 AH**.

He collected the obligatory rights of God from the people of the villages and those between them until he reached the city.

The people of loyalty then invited him to the homes of each of them as their honored guest, out of respect and veneration for him. They prepared for him the finest foods and varieties of meat in overflowing serving dishes.

The days became like festivals; nothing like them could be seen throughout the lands.

They pleased him, obeyed his commands, and submitted to him with humility and obedience.

He remained among them with contented eyes and a joyful heart.

Not many days passed before an Indian named **Daula Sankk** came to him, after his father **Goraur Sankk** had died. His father had been one of the greatest princes.

When he settled in Islamththor, one of the brothers came to the noble master and said:

“O generous Mawla, it is incumbent upon us to visit the prince to offer condolences for his father and to present him with a gift that will please him.”

He immediately rose, took with him a precious turban and two clean garments, and sent word to the prince that the master was coming to visit him.

The prince immediately rose, barefoot and on foot, and left his house until he reached the place where the master was seated.

They shook hands and embraced. They sat together upon the seat, and the prince honored him with the greatest reverence and respect.

He said to him:

“Welcome. Why have you come? You are most welcome.”

He replied:

“I have come to offer you condolences for your father.”

He then presented him with a turban and two garments, saying:

“This is a gift from my father, the noble one.”

The prince took them, placed them upon his eyes and head, and rejoiced greatly.

The Mawla then returned to his noble house.

Not many days passed before the prince summoned the chiefs of every faction and demanded **ruṭthiyāt** from them according to their means.

He also demanded two thousand ruṭthiyāt from the people of loyalty.

The noble master gathered all the believers and consulted them.

They agreed that the master should take refuge behind his **satr and hijab**, while all of them should close the doors of their shops.

The master secretly left at night and bade farewell to all the people of loyalty. He traveled approximately three miles, then secretly returned to his house in the depths of darkness. Only the trusted members of the clans knew that he had returned.

The police then seized some of the weaker members of the people of loyalty one by one, treating them harshly and oppressively.

Their cries and weeping rose.

The noble master heard their voices from behind the satr. He felt compassion for them and said:

“Should believers be forced to pay while they are oppressed, when they are poor? We belong to God, and there is neither power nor strength except through God.”

He therefore gave from his own wealth out of compassion for the believers.

As for what happened to the prince after receiving the money from the noble master:

One day he went out riding his horse in the field, conceited and intoxicated. He fell from his horse upon his face. His men and servants caught him.

He mounted his horse a second time and rode it again, but he fell from his saddle among the horsemen.

They said to him:

“What is wrong with you, O prince, when you are the bravest of the brave?”

He mounted a third time and traveled for some distance. Then heedlessness overtook him, and he again fell unconscious from the back of the horse.

When he regained consciousness, they asked him about his condition.

The prince said:

“I have committed a great offense, and because of it I have become regretful. I disobeyed the people of virtue and honor.”

He then returned to his house, sat upon his seat, and sent one of his trusted men, saying:

“Tell the Bawahir people: Tell me where your master is. If he is in this city, I shall walk to him and seek blessing through his prayer. If he is elsewhere, I shall go to him on foot, out of reverence and respect, and ask him to forgive my sin, so that he may be forgiving and merciful toward me.”

The Mawla realized that the prince was sincere in his intention and genuinely wished to reach him for the welfare of his subjects.

He therefore emerged from behind his veil.

The prince came to him, shook his hand, honored his rank, and sat at a distance from him at his seat.

He said:

“O master, you have a right over me, because you are the master of the Bawahir people. Say whatever you wish and approve, and I am determined to carry it out.”

He replied:

“My father has no need of anything from you. But I would like you to grant me a piece of land near **Jabal Maryam**. I shall, God willing, derive settlement and habitation from it by building houses.”

The prince said:

“Take whatever land you wish. The matter is entirely in your hands.”

The master rejoiced greatly.

After this, the noble master divided the land among the people of loyalty, giving to whoever needed a house or dwelling a portion of land.

He said to them:

“Build your homes here according to your means, connected to one another, equal with one another. Let each one lay his foundation alongside the next.”

The number of houses became more than seventy.

The master himself established four houses.

The place became like a neighborhood, radiant with light and splendor, after having been an empty and desolate land to which no one came except out of necessity.

Many of his great signs also multiplied and became manifest.

He then returned to the presence of his father, the eminent dāʿī, in Ujjain.

The ruler of Ujjain, however, was a vile, ignorant tyrant who had begun to intensify his oppression and whose intention had changed toward committing injustice against his subjects.

When this news reached our master, he resolved to travel.

His principal purpose was to visit the grave of his father, the master Mawla Shaykh ʿAbd al-Qadir Hakim al-Din, son of Mulla Khan—may God exalt his sanctity in Paradise—on the twenty-fourth of Safar.

He took with him his devoted attendants who were committed to serving him: **Mulla Lala Bahai ibn Jiwa Bahai**, **Mulla Khan Ji Bahai**, **Musa Khan**, and others.

They exerted themselves to the utmost in his service throughout the journey until our Mawla reached the **Abode of Joy, Burhanththor**.

As he approached it, its nobles and leaders came out to receive him, delighted to see his noble face and splendor.

He entered the city.

Then the noble and illustrious **Sayyid ʿAbd al-Kalim ibn our master Badr al-Din** came into his presence.

Then his son, the noble Sayyid, the **mazoon**, and the hidden pearl, **Shaykh Hibat Allah al-Muʾayyad fi'l-Din**, came from Dar al-Fath to Burhanththor.

Our Mawla remained there for some time, during which he strengthened the foundations of the rightly guiding daʿwa.

Among the accounts of his conduct is that every day he would ride from his residence and come to Shādarah to visit his deceased father. He would mention his father’s exalted honor and virtue. Every day he would sit to recite the Qur’an, and every Friday he would sit while all the people of allegiance and faith would gather in his presence.

Then he resolved to depart from Burhanththor on the 26th of the blessed month of Rajab, in the year 1156 AH. He took with him his household, relatives, noble sons, shaykhs, and men of learning. He continued until he reached Dar al-Fath Ujjain and entered his noble residence. There he strengthened the foundations of the guiding daʿwa, implemented the religious

ordinances, spread the outward and inward sciences, and imparted to those deserving them rare benefits, both manifest and concealed.

Every day he would sit to recite the Qur'an, and every Friday he would admonish the people of allegiance and faith with religious exhortations.

Then our master wished to marry off his dependents, his sons, and the sons of our master Badr al-Din. He therefore summoned from Navanagar the wives and children of our master Badr al-Din: Aʾi Sahibah Jiuna, daughter of our master Kalim al-Din; Aʾi Sahibah Fatima, daughter of Ibrahim Ji; the Mawla Shaykh ʿAbd al-Tayyib; Dusi Bai; and the virtuous mazoon, Shaykh Adam Safi al-Din, son of our master Nur al-Din.

When they arrived in the High Presence at Ujjain, our master lodged them in the finest place. He then wrote to all the lands and to the villages surrounding the cities and homelands, urging their people of faith to attend the wedding banquet of his sons. He set its date as the 18th of the month of God, Muharram, in the year 1158 AH.

He also wrote to his noble son Khan Bahai, because he had sent him from Ujjain to Aurangabad for the sake of the daʿwa. Khan Bahai came to him accompanied by two hundred believers, their leaders, and the mufassihin.

When the night of Friday, the 18th of that month, arrived, he contracted the marriage of his noble daughter Buji Bai to the Mawla ʿAbd Musa. He also married Khadija Bai, the daughter of his son, the noble Mawla Hibat Allah, to the Mawla ʿAbd al-Tayyib. He married his son Ismaʿil Ji to the daughter of the noble leader, Mulla Lala Bahai.

Then he presented gifts to all the hudud, the eminent believers, and all the guests, according to their respective standing. He fed them various kinds of food. Then, after overwhelming all the hudud and guests with his generosity and kindness, he bade them farewell, and they returned to their lands and homelands.

Our noble master then remained, after completing the wedding banquet, carrying on the rites of the guiding daʿwa until, after the days of Shawwal of that same year had passed, a severe illness afflicted his noble body. Every skilled physician was unable to overcome it. Because of the extreme severity of his illness, he became exceedingly weak. He could not eat anything, nor could he utter a word. He remained in the greatest sorrow, thought, and anguish, with distress constricting his chest because of a trust that had been placed upon him and that he had to deliver.

While he was lying down, his noble son, the Mawla Hibat Allah, was beside him on his right. His brother, the virtuous Shaykh Dawud Bahai, and his kinsman Fayḍ Allah Bahai were also there, along with his noble wife Maryam, daughter of Musa, and the two wives of our master Badr al-Din, Jiuna Bai and Fatima Bai. They were all sitting beside him in sorrow, grief, anxiety, and agitation.

Suddenly our master moved his noble hands, raising them and placing them upon his noble head, as a Muslim does when returning a greeting to one who greets him. At times he would place his hand upon his chest. Everyone was perplexed by this.

Shaykh Dawud Bahai said to his brother Fayḍ Allah Bahai:

“Do you not see our noble master? How he moves his hand without speaking? I think that the pain has become severe for him.”

Then he regained consciousness from his fainting, opened his eyes, and looked at those around him.

At that point, the wife of our master Badr al-Din, Jiuna Bai, called from behind the curtain to those with her:

“Ask our master about his condition and the reason for raising his noble hand. Question him insistently, for our master Badr al-Din used to do the same when he was ill and approaching his death.”

So we asked him, and our master Badr al-Din said to us:

“‘Our Mawla ʿAli (a.s.) is saying such and such to me, and our master Kalim al-Din, our master Nur al-Din, and my father, Shaykh Adam Safi al-Din, are saying such and such to me. Ask him likewise, and he will tell you.’”

So they asked him about the movement of his blessed hand. He answered them:

“Do not be troubled by my condition, nor grieve over my affairs. I am now in a state of well-being despite what I am experiencing. Do not think that the movement of my hand is meaningless, for it is being done for a purpose.

“I had been in great distress, with anguish increasing within my chest, because of the trust placed upon my neck and to whom I should entrust it. Should I entrust it to Shaykh Adam, as our master Badr al-Din instructed me, or to my son, the fruit of my heart, because he is more suitable for this matter? God placed love for him in my heart.

“I prayed to God Most High that He might show me the one who would occupy my position, so that I could establish him, proclaim the mansos upon him, and discharge the trust upon my neck to him.

“While I was contemplating this, my illness became more severe, my pain increased, and my sickness grew prolonged. I saw persons with radiant faces and joyful lights. They were our master Badr al-Din, who had established me and proclaimed the mansos upon me; our master Nur al-Din; and my deceased father, my master ʿAbd al-Qadir Hakim al-Din. They were standing before me wearing white garments.

“They greeted me, and I returned their greeting. Then I placed my hand upon my head out of reverence for them.

“They said: ‘O Ibrahim, put your heart at ease and rest your soul. Relieve your chest of its anguish and deliver the trust to this one’—and they pointed to my son, Hibat Allah. They commanded me to establish him as the dāʿī after me.

“He was sitting beside his bed, on his right.

“Then they said: ‘As for Shaykh Adam, son of our master Nur al-Din, his time of departure has arrived, and his nearness to us and his joining with us has drawn close.’

“When I understood their indication concerning him and became certain of their glad tidings concerning him, my anxiety and grief disappeared. The pain I had felt in my stomach and back, and the anguish in my chest, vanished.

“Then his noble son was brought near to him, and he said to him:

‘Put your heart at ease, O delight of my eyes and fruit of my heart. Rejoice—then rejoice, then rejoice! I am in health and well-being, and you are the one who will occupy my position and the mansos after me, and the deputy of my Imam.’”

Then our master recovered from his illness and became well from his sickness. He bathed and sat in the assembly upon his noble seat. The people of allegiance gathered, and they showered him with magnificent gifts and celebrated the restoration of his health.

Several days passed in this condition until news arrived of the departure of the virtuous Shaykh Adam Safi al-Din from the abode of mortality to the Abode of Peace, in Dhu al-Qaʿda of the year 1158 AH. The news reached our master on the 15th of Dhu al-Hijja. He was overcome with tremendous grief but remained patient.

Our master then sat on the day of the Eid of Ghadir Khumm to deliver an admonition. All the people of allegiance, men and women, gathered before him. He explained the virtues of the Commander of the Believers (a.s.) and clarified how the Prophet, peace and blessings be upon him and his family, proclaimed the mansos upon him.

Then he said:

“Know, O brothers who are committed to obedience to the Wali of the Age, that I have established in my position my noble son Hibat Allah al-Muʾayyad fi’l-Din. He is your dāʿī after me. Whoever obeys him has obeyed me; whoever obeys me has obeyed God, obeyed the wasi and the Prophet—peace be upon them—and obeyed God, Glorious and Most High. Whoever disobeys him has disobeyed me; whoever disobeys me has disobeyed the Wali of God, disobeyed the wasi and the Prophet, and disobeyed God Most High.

“Say, ‘Amin.’”

They said:

“Amin, amin, O Lord of the worlds. We hear and obey, and we are pleased. Praise belongs to God for what He has bestowed upon us, and thanks belong to Him for what He has favored us with and granted us. He has completed the religion of His Wali through the establishment of his dāʿī.”

They rejoiced greatly at this.

Then our noble master and excellent Sayyid took his noble son by the hand, placed upon him a shawl of great value, and dressed him in a robe of high distinction. He took the turban from his own noble head and placed it upon the noble head of the Mawla Shaykh Hibat Allah.

Hibat Allah stood before him, stretched out his hands, and apologized, saying:

“O our master, how can I bear this burden?”

He wept and then fell prostrate at his two blessed feet, beseeching him.

Our master took him by the head, raised him, and seated him beside himself on his right. He said to him:

“My son, put your heart at ease. I have not established you in my position except by the command of a Forgiving Lord and by the support of God, the Thankful. He will assist you in all affairs.”

The Mawla Hibat Allah al-Muʾayyad fi’l-Din then stood and presented our master with twenty-five ashrafis and many rupees. A group of believers, from among the hudud and the mahdudin, then stood and presented the aforementioned Mawla with whatever they were able to give. They kissed his noble hand and blessed foot, and rejoiced.

Then our master built a new mosque in Holiththor, seeking thereby the pleasure of God Most High.

In the year 1159 AH, our master resolved to travel to visit his noble grandfather in the land of Islamththor. On Saturday, the 14th of Jumada II, he established his son, the Mawla al-Muʾayyad fi’l-Din Shaykh Hibat Allah, in his position and authorized him in Dar al-Fath and the cities. He said to him:

“You are to me as the head is to my body.”

Then our master departed and reached Islamththor. He remained there, strengthening the foundations and institutions of the daʿwa, until he resolved to travel to Dar al-Fath on the 14th of Safar in the year 1160 AH. He reached it on the 22nd of that same month.

He remained there, strengthening the foundations of the daʿwa, reviving its rites, and conveying the sciences of the Household of Prophethood to those who sought them.

That year, his noble son-in-law, the excellent Mawla ʿAbd Musa, arrived. Our master then bade farewell to his noble son, the Mawla Shaykh Hibat Allah al-Muʾayyad fi’l-Din, sending him to the villages surrounding Ujjain, both near and far.

He had married him to the noble and virtuous lady Dusi Bai, daughter of our master Badr al-Din, a woman possessing beautiful qualities. She had previously been married to the mazoon Shaykh Adam, son of our master Nur al-Din. When her husband died, our master married her to the aforementioned son and contracted the marriage for him when he departed from our master, while she was in the town of Navanagar.

The aforementioned Mawla exerted himself in reviving the rites and institutions of the daʿwa. He traveled from village to village until he reached Burhanththor, and from there to Rannala and Surat.

When he reached Surat on the 25th of Rabiʿ II in the year 1161 AH, his noble wife was brought from Navanagar, accompanied by her brother, the noble Sayyid ʿAbd al-Tayyib, son of our master Badr al-Din.

He consummated the marriage with her in the house of the virtuous Shaykh Mulla Hamza Bahai and held a great wedding banquet for her. He remained in that town, firmly organizing the affairs of the guiding daʿwa, reforming the condition of the believers, collecting from them the rights owed to God Most Manifest, and conveying the sciences of the friends of God according to the capacity and entitlement of those who sought them.

While the noble Sayyid was in a state of happiness and delight, turmoil arose in the mosques of the people of allegiance and faith. The oppressive ruler had appointed in every mosque a muezzin and imam from his own side, in order to harass the worshippers concerning prayer and participation in congregational worship.

The Mawla therefore remained concealed for several days. God Most High protected him from the schemes of that treacherous ruler and, through his blessing, removed that persecution from the believers. After fifteen days, he emerged in the most favorable manner.

Then he traveled to Dar al-Surur on the 4th of Rajab in the year 1162 AH.

God Most High granted him, from the aforementioned wife, a blessed male child in that same year. Then he proceeded to the High Presence at Ujjain, but that child died at the age of one year.

Our noble master then intended to marry off his son Ismaʿil Ji Bahai and the learned and accomplished Sayyid, Shaykh ʿAbd al-Tayyib, son of our master Badr al-Din. Their wives had died only a few days earlier from smallpox.

He therefore wrote to all the villages and lands, near and far, requesting that all the believing men and women of allegiance gather in his radiant presence. The great mufassihin and virtuous hudud set out so that the two excellent sons might be married: Ismaʿil Ji, son of the servant of the family of Muhammad (a.s.), to the daughter of the noble leader Ahmad Ji, son of Abu Ji; and Shaykh ʿAbd al-Tayyib, son of our master Badr al-Din, to the daughter of his noble son, Khan Bahai, son of the servant of the family of Muhammad (a.s.).

They gathered from all the lands and villages. But when the day of the wedding banquet approached, a distressing calamity struck the people of the guiding and Tayyibi daʿwa: the death of the noble Shaykh Habib Allah, son of his cousin Adam Bahai, son of the Mawla Khan, on the 4th of Rabiʿ I in the year 1165 AH.

When this event occurred, the wedding banquet was postponed for a long period. It was eventually held, and vast sums of money were spent feeding the believers with delicious foods and presenting them with gifts of fine and noble garments.

When the banquet was completed, and he saw the great multitude whom God had gathered together, he saw, by the favor of God Most High, that six persons should be arranged in rank.

First he appointed the two noble sons and eminent Sayyids: Khan Bahai, the son of our noble master, and ʿAbd Musa, son of our master Badr al-Din.

After them came the virtuous Shaykh Sultan Bahai, son of his cousin Muhammad Bahai.

After him came the virtuous Shaykh Muhammad Bahai, son of Khanji, grandson of the virtuous Shaykh Hasan Ji, son of the makasir Shams Khan.

After him came Shaykh Ahmad, son of Ibrahim al-Yaʿbari.

After him came Shaykh Hasan, son of Miyaziz Ji al-Surati.

The arrangement of them all was as follows:

In the rank of the absolute permission was the noble son who was carrying out the affairs of the daʿwa in his position, having been proclaimed mansos upon by Sayyid Shaykh Hibat Allah al-Muʾayyad fi'l-Din.

After him, in the rank of the makasir and hujjat, was Shaykh Dawud, son of Shaykh ʿAbd al-Qadir.

After him was the virtuous Shaykh Luqman Ji, son of Shaykh Dawud Bahai.

After him was the virtuous Shaykh Hamza Bahai, son of Shaykh Qasim Khan.

After him was the virtuous, accomplished son Khan Bahai.

After him was the virtuous Shaykh ʿAbd Musa, son of our master Badr al-Din.

After him was the virtuous Shaykh Luqman Ji, son of Habib Allah.

After him was Shaykh Muhammad Bahai, son of Fata Bahai.

After him was the virtuous Shaykh Sultan ʿAli, son of his cousin Mulla Muhammad Bahai.

After him was the virtuous Shaykh Muhammad Bahai, son of Khanji.

After him was the virtuous Shaykh Ahmad, son of Ibrahim al-Yaʿbari.

After him was the virtuous Shaykh Hasan, son of Miyaziz Bahai.

After him was the virtuous Shaykh ʿAbd al-Rasul, son of Nuh Bahai.

After him was the virtuous Shaykh Husayn, son of Ahmad al-Wazir.

This was the arrangement of the hudud at that time.

Our noble master then bade farewell to the hudud and the mahdudin, and they returned to their homelands.

Our noble master then rose to bear the burdens entrusted to him concerning the guiding and Tayyibi daʿwa and the transmission of its manifest and hidden sciences.

This continued until an illness of paralysis suddenly afflicted his noble body on the night of the 6th of Shawwal in the year 1167 AH.

At dawn of that night he gathered his household, relatives, noble hudud, and eminent mufassihin. He summoned his noble son, the eminent mazoon, Shaykh Hibat Allah al-Muʾayyad fi'l-Din, renewed the mansos upon him, entrusted him with the affairs of the guiding daʿwa, and established him in his lofty position.

He instructed him to treat his family, sons, relatives, and all the believers devoted to him well. He urged them to strive in his service, remain committed to obedience to him, and hold firmly to the bond of his wilayah.

Then he also said to them:

"Obey this noble son of mine and do not disobey him. Support him and do not forsake him. Show him loyalty and do not oppose him. He is the one who will possess authority over your affairs after me, your dāʿī to the Abode of Return, and your guide to the path of right guidance.

"He is the deputy of the Imam from the family of the chosen Prophet—upon them be the prayers of the Forgiving One.

"His obedience is my obedience, and his disobedience is my disobedience."

They replied:

"We hear and obey."

He then remained for several days in his painful illness until God Most High granted him a small measure of recovery. All his household and the people of allegiance rejoiced at this.

When the month of God, Muharram, arrived and the days of ʿAshura came, he permitted his noble son, the mazoon, to sit during those days to commemorate the martyrdom of Imam al-Husayn (a.s.) and to admonish all the people of allegiance.

He delivered the admonition as he had been commanded.

It is said that when his illness became severe, his tongue ceased to speak, and he had tasted neither drink nor food for three days.

Then he departed—may God exalt his sacred station—to the mercy of God and the Abode of His Pleasure on the 17th of the month of God, Muharram, in the year 1168 AH, upon the bearer of which be the finest blessings and salutations of God.

The duration of his daʿwa was **18 years and 10 days**.

His noble grave is in **Ujjain, Dar al-Fath**.

His title was **Wajih al-Din**.

On the day of his death, he was **67 years, 9 months, and 25 days old**.

40th Hebatullah-il-Moayed Fiddeen

The Beginning of the Fitna That Arose During the Time of Our Noble Master

The beginning of the fitna that arose during the time of our noble master was as follows.

The accursed and forsaken Ismaʿil ibn ʿAbd al-Rasul was a lowly person among the people, poor, insignificant in their eyes, and contemptible in rank. Yet our noble master had bestowed favors upon him, honored him, and shown him generosity beyond what he deserved. He raised him and appointed him among the ranks of the hudud of the religion, elevating him to a lofty position.

But he denied this favor, displayed the corruption of his belief, sought the exalted rank, and claimed a noble station. Therefore, our master expelled him from the sanctuary of the daʿwa, cursed him, removed him from his rank, and disassociated himself from him.

The man then falsely claimed that a dāʿī of the proclamation named ʿAbd Allah ibn Harith was in communication with him on behalf of the Imam, revealing to him the true sciences, and that this person had appointed him as dāʿī for the believers.

He continued every day to produce absurdities, invent fables, and cast doubts and whisperings into people's hearts. Most of them were deceived by his false claims and lying tricks. They listened to his slander and would secretly come to him and pledge allegiance without certainty or the establishment of proofs, seeking the leadership of this lowly worldly life.

Thus they became as the poet said:

Whoever believes whatever is said
Without proof, calamity will befall him.

The accursed man also stole from the treasury containing the sciences of the Household of Prophethood—upon them be the blessings of God—books of the realities and subtleties, such as *al-Anwar al-Latifah*, *Zahr al-Maʿani*, and other books, both outward and inward, numbering approximately two hundred volumes.

He sent them to Tiththiliya, to the house of one of its landowners, where they were placed in the most concealed location. But news of them reached one of the brothers among the people of faith, a man named Nur Bahai. He seized them and delivered them to our gracious master, who was greatly pleased by this.

When the accursed thief learned of this, he came to our noble master repentant and fearful of the punishment that might be inflicted by his followers. Our master restored him to his rank, made amends with him, and showed him mercy.

Yet that renegade claimant continued in his error. The believers would come to our noble master and say:

“O our master, the accursed Ismaʿil and his followers say such-and-such about you. If our master permits us, we shall expel him from our quarter.”

He replied to them:

“Wait, O brothers. God will disgrace every lying traitor.”

Then that accursed claimant composed a book and called it *Risalat al-Nasfah al-Muʾayyadiyyah*. In it he mentioned the events surrounding his corruption and what he intended by displaying his rebellion and hostility. He included fabricated and false answers to questions, which none could understand except his worthless followers.

His greatest student was named Ghulam Husayn. He intended to travel to the land of Khairkukun. Some believers went out to bid him farewell. When he reached the gate, the tax collector seized his bundle and carried it away to inspect what it contained among the things subject to his collection.

The letter was found inside it.

The believers brought it to our noble master, who became certain that he was a rebellious devil. Yet he restrained his anger and said nothing.

Then that accursed black man came to our noble master seeking forgiveness for his sins and declaring himself innocent of his wrongdoing. Our master forgave him, just as Imam al-Mahdi billah had forgiven the people of Sijilmasa when they had committed a grave sin.

But when that accursed renegade persisted in his unbelief, and the believers realized that this claimant was a devil misleading people through deceptive statements, they came to our noble master, the noble champion, and said:

“O our master, this accursed man has committed an outrageous falsehood. He has left the circle of faith, and he wishes to introduce rebellion into the daʿwa. By God, we will not allow him to remain among us, and we will expel him from our quarter.”

He answered them with gentleness and kindness:

“Wait, O people of certainty. God weakens the schemes of the treacherous.”

When permission was not granted to them, they gathered and went to the accursed man's house. They cursed and insulted him, and whatever household furnishings they found, they broke and destroyed.

When the accursed man saw this, he summoned Muhammad Adhuri and said to him:

“I have no strength or power against these men. If they come to me tomorrow, they will disgrace me before the people. What do you advise?”

He replied:

“You should leave with your son and go to the house of one of the common people. That will be better for you and provide you with lasting escape.”

They did so and remained there for three days. Then they left and fled.

Wherever the accursed man stayed, he was humiliated; whenever he entered a village, he was insulted and beaten with sandals. Princes and governors would imprison him for days, saying:

“You are thieves. You stole the books of your master.”

They would swear by God with lies and fabrications in order to escape.

Eventually they reached Lunawarah and stayed at the house of the faqir's religious foundation. They informed the people of allegiance there. The people immediately rose, came to them, and asked about their circumstances, why they had come there, and what had caused them to leave Dar al-Fath.

Ismaʿil, the accursed one, spoke among them:

“I have a connection with the Imam's dāʿī, named ʿAbd Allah ibn al-Harith. He appointed me as dāʿī and established me to guide whoever seeks guidance through me.”

They said:

“We shall investigate this tomorrow, God willing. But for now, come to our quarter and spend the night in our mosque.”

The accursed man and his companions said:

“We have no need for your quarter or your mosque.”

They replied:

“You must enter our mosque, willingly or unwillingly.”

So they went with them and stayed in their quarter.

The people of allegiance informed the ruler of that land:

“The thieves who stole the books of our master have fled from Ujjain and come to your land. They are in our quarter.”

He sent three of his men and ordered them to guard the thieves so that they would not escape from his territory.

When morning came, the accursed man went to the Sunni Muslims and said:

“Listen. These Bawahir people wish to bring us into their religion, which is the religion of the Rafidis, while their master resides in Dar al-Fath. We were expelled from there because of this matter, so we fled from him to this land. He has also written to these Bawahir, who follow his religion, instructing them to harm us and disgrace us.

“Is there anyone who can rescue us from this persecution and deliver us from this calamity?”

They all replied:

“Do not concern yourselves or grieve. We are three hundred horsemen in the service of the ruler, and we are with you in this matter. If he does not return you safely to your own place, we will abandon his service and wage war against him.”

The accursed ones thought that they had achieved their objective. But God rendered their efforts futile.

When the ruler heard these reports, he became extremely angry with them, and their position was ruined. God Most High disgraced them.

As for Ismaʿil and his companions, they were imprisoned in that place.

As for the accursed, treacherous Lala, whom Ismaʿil had appointed as his mazoon, he had left Dar al-Fath before Ismaʿil's departure and gone to Islamththor.

When the virtuous Shaykh Sultan Bahai heard of his arrival, he summoned him, reprimanded him, and exposed him. Lala disassociated himself from the matter and denied it.

Shaykh Sultan Bahai said:

“Curse Ismaʿil the accursed and those who followed him among the renegades.”

He replied:

“I shall repent tomorrow, God willing.”

He then cursed him publicly among a group of believers.

Afterward, Lala returned to his house and thought:

“If I remain until tomorrow, they will disgrace me.”

So he prepared for travel, took his two sons, Fayḍ Allah and Khan, and left Islamththor.

They reached a village called Kukrisir. There was a place there belonging to the accursed Lala's sister's two sons, named Adam and Wali, the two sons of Sulayman. They stayed there.

Lala entrusted himself to them, then departed with his two sons.

They traveled dressed in the garments of poor men until they reached the village of Kakudrah. There was one of their followers there named Musa ibn Karim.

They summoned him through some children. He came to them and said:

“Leave this place. If any of the brothers learn of your affairs, they will disgrace you, for your news has already reached them.”

They left it disappointed and fled in fear until they reached the village of Kakansiyah.

When ʿAbd al-Nabi, who lived there, saw the accursed Lala, he approached him and questioned him about his secrets and the reason he had left his home. A month passed without ʿAbd al-Nabi understanding his purpose or objective.

As for the accursed Ismaʿil, he remained in that place shackled, imprisoned, and under strict confinement.

He wrote to the accursed Lala:

“You are in comfort and safety, while we are imprisoned and shackled here.”

Lala came to ʿAbd al-Nabi and said:

“Ismaʿil has been imprisoned here. What do you say?”

He replied:

“Do not concern yourself. I shall rescue him.”

He rescued him from prison.

The accursed man remained with him for a month, deceiving ʿAbd al-Nabi with lies and slander against our noble master.

When ʿAbd al-Nabi became certain of his fabrication and lies, he said to him one day:

“If you are truthful in what you have said, and in your claim that you have a connection with the Imam, then make the wall of our village, which is made of mud, into copper.”

He was unable to answer.

Among the miracles granted to our noble master was the following:

One night, ʿAbd al-Nabi was asleep while Ismaʿil and his companions were sleeping in another house. ʿAbd al-Nabi saw in his dream a person who came to him and tormented him with flames of fire. He tried to distance himself from that person by fleeing, but the person followed him and cast flames upon him.

He cried:

“Who are you, O man, and for what sin are you burning me with fire?”

The figure replied:

“This accursed Ismaʿil has been lying in his claim. He is a claimant against the dāʿī of truth and the station of sincerity.

“Expel him from your place. Do not allow him to remain even for an hour in your dwelling, otherwise I shall burn you with fire, torment you, and destroy you through poverty and ruin.”

ʿAbd al-Nabi awoke from his dream terrified, horrified, fearful, and alarmed. He cried:

“Do not burn me, O man!”

His household awoke and asked him what had happened. He told them the story of the dream he had seen.

They were astonished by the clarity of this revelation, and their certainty and faith increased. The doubts and whisperings departed from their hearts.

ʿAbd al-Nabi then wanted to kill Ismaʿil in that place. He said to him:

“You have been disobedient to your righteous and generous father, who raised you to the rank of the shaykhs and made you in religion like a towering mountain. Shame upon you for what you have done! Woe to you! You have gone astray and led others astray.”

He then wrote to our noble master informing him that Ismaʿil had been seized.

The army of al-Ghanim came to Kakansiyah. ʿAbd al-Nabi left the place out of fear of them and took Ismaʿil and his companions to a village called Malun on a lofty mountain.

When they reached the middle of the wilderness, he wanted to kill them by the hands of the men accompanying him. He tightened their bonds.

They wept, cried out, and pleaded:

“O ʿAbd al-Nabi, do not kill us in this wilderness. Take us to our master al-Muʾayyad fi’l-Din, for he is the dāʿī of manifest truth, the Gate of Repentance for those who enter, the means of salvation for those who ascend, and the exemplar of the dāʿīs muṭlaq.

“If he wishes, he will forgive us, and if he wishes, he will punish us. We have committed these ugly deeds and shameful actions.”

He sent four guards with them. They traveled until they entered Dar al-Fath on the 25th of Jumada II in the year 1177 AH.

The people of allegiance gathered. Some of them wanted to beat the accursed men with whips and sandals. The news reached our noble master, who prevented them and ordered that the accursed men be placed in confinement.

They remained there like prisoners for four months.

Then Ismaʿil admitted what he had fabricated through his deceptive statements. He confessed to the lies, falsehoods, and fabrications he had composed.

He wrote a letter in which he acknowledged that his claim was a claim of falsehood, slander, and misguidance. He described the affair from its beginning to its end and composed two poems in which he explained the errors and sins he had committed and displayed the offenses and wrongs he had accumulated.

He sought repentance and forgiveness and asked that generosity and kindness be shown toward him.

These are the two poems:

O dāʿī of the mighty God, the one followed,
Gate of guidance and salvation from destruction,

O you through whom the radiant daʿwa has illuminated
the horizons like the shining full moon when it appears,

O you whose sweet speech and admonition
turn even a heart of stone among the believers,

Gift of God, healing the hearts of all those devoted in allegiance,
and wounding the hearts of those who transgress,

Have mercy upon a weeping sinner who has transgressed,
who follows the example of those who have acted rightly,

He has come to your door, hoping for your favor,
your blessings and forgiveness—so forgive, O dāʿī of guidance.

He calls upon you, seeking intercession through your father,
Ibrahim, possessor of abundant generosity and munificence,

And through your grandfather, the mazoon ʿAbd al-Qadir,
the master who renewed the foundations of his grandfather's glory,

And through your blessed son Shams al-Din,
who was born and prepared the way for good fortune,

And his brother Qamar al-Din, whose rising
extended the rope of hope for the believers,

So forgive his error and show compassion,
and bestow upon him a gaze that heals the heart's pain.

May you always remain joyful, content of eye,
far removed from every sorrow,

By the pure ones, upon whom are the blessings
and peace of the Lord of the Throne, the Possessor of honor,

Whenever I came to the door of al-Muʾayyad fi'l-Din, Ismaʿil,
rejoice, for you have attained eternal felicity.

And the second poem:

O dāʿī of God, al-Muʾayyad fi'l-Din in this world,
O you through whom the attainment of hopes is realized,

O possessor of the great grandfather, whose grandfather
and his grandfather are with him at every moment,

Through spreading the banners of the religion of God
and the lights of its guidance throughout every land,

The gardens of the radiant daʿwa have blossomed,
adorned with beauty that delights the eyes,

And the people of wilayah among its children
are presented with its fruits at every time and season,

Living in delight, purity, and gratitude,
thanking God when He grants them this abundance,

While others, unlike them, wander in confusion
and perish, chewing their tongues in regret,

Because they opposed you, O my master, and considered lawful
their disobedience to you, the rightly guided one,

We acted toward you as they did, because of the misfortune
and wretchedness that afflicted us, O radiant one,

And this greatest calamity befell us,
and every person is recompensed according to what he has earned,

But God willed to uncover our affliction
and our wretchedness when deliverance drew near,

So He brought us to your mighty doors,
repentant, hoping for your compassion,

And deal with us in forgiveness and overlooking
as you are worthy to do, not according to what our deeds deserve,

For had we not hastened toward your action,
who would have shown us mercy, O possessor of praise?

May you always remain envied in life, living long,
and may your eyes remain content with your children for ages,

By the pure ones, upon whom are His blessings
and peace whenever lightning or radiance appears.

This is the supplication of the least of your servants,
Ismaʿil, the one who persists in acknowledging his sins.

Then the accursed man and his companions remained imprisoned for a few days.

When our noble master intended to travel to the land of Udaiththor, he ordered that Ismaʿil, his son, Lala, and their companions be released. He said to them:

“Go wherever you wish. If there is sincerity, purity, and fulfillment of covenants within you, you will return. Otherwise, you are among the wicked and the remnants of the people of Hell.”

When our noble master traveled to Udaiththor, they fled from that place and came to Manekraw, where the ʿumdah of the ruler at that time resided.

Through him and by means of his good standing, they entered the land of Muhammadththor. They remained there for two years, continually striving to mislead people through fabricated questions.

Eventually one hundred men from among the hypocrites and worthless people gathered around their falsehood.

Ismaʿil stood among them calling people to the path of misguidance, because our noble master was not present in Dar al-Fath, having traveled to the kingdom of the Deccan. Letters continually arrived to him from Ujjain reporting the affairs of the accursed man.

When our noble master returned from the kingdom of the Deccan to Ujjain, he became certain of the lies that Ismaʿil had fabricated and that he intended to cast his nets of treachery a second time.

Many men among the believers, moved by religious zeal, came to our master and sought his permission to strike the accursed ones and expel them from among them.

He prevented them from doing so.

Then, on the first day of the blessed month of Rajab in the year 1182 AH, the people of allegiance gathered. They entered upon the accursed Ismaʿil and his wicked and despicable son.

The elder fled, while they seized his son, the impure Hibat Allah. They subjected him to severe torment and bound him with extremely tight bonds. No one could have bound him more tightly. They struck him repeatedly with sandals and beat him.

Then they brought him to the quarter of Nawuththor and threw him at the door of the mosque.

A man from among the people of allegiance who was traveling and had come from Udaiththor then approached him, cut off his nose, and threw him into the great well.

They imprisoned the accursed man in a room of the mosque.

When the news reached our noble master, he was saddened by what had happened. He sent five rupees with a trusted companion and instructed him to treat his wound and provide him with whatever clothing, food, and drink he required.

The accursed man remained there ill for five days. When his wound had healed and he had recovered, he fled during the night and came to the village of Muhammadththor, where his accursed father and his worthless people were.

God hastened his punishment in this world as recompense for his evil conduct and vile deeds.

Many of his companions would come after his flight to greet our noble master and attend the meals, while their hearts contained unbelief and hypocrisy. Our noble master was aware of their deception and treachery, while the people of allegiance watched for an opportunity to strike them.

When they sensed this, they fled during the night and joined those who had gone before them.

The accursed man remained in that village for a long time, setting there the traps of his schemes and plots.

When the misguided accursed man and his maimed false claimant son learned that our noble master had arrived in Surat, they devised a plan together. They sent one of their greatest students, Shaykh Hibat Allah ibn Mulla Wali Muhammad, who had followed them, been led astray, and led many others astray, and had struggled greatly on their behalf.

But when he observed their evil deeds and base false statements, God Most High guided him. He disassociated himself from them, followed the Proof of the Merciful, and attained a good end through His pleasure and kindness.

He came to Surat Bandar, traveled through it, and revealed the secrets of the religion.

Their plot against him failed, just as the scheme of ʿAmr ibn al-ʿAs and ʿAmarah ibn al-Walid against the Messenger of God, peace and blessings be upon him and his family, failed when they slandered him before the king of Abyssinia.

This man's affair unfolded as follows.

He established contact with the leader of a Persian group named Dahanji Shah. Through his mediation and influence, he reached the Nawab and drew close to him, becoming one of his companions.

He revealed the secrets of the religion before him and exposed what he claimed were the faults of the singular dāʿīs. He made false accusations against our noble master.

The Nawab drew him close and listened to his false statements.

The aforementioned man then summoned from the town of Wurudra a poet who was among the hudud of Sulayman and one of their prominent men, named ʿAli.

The poet came to Surat before him and delivered to him the fabricated schemes and false statements that Satan had adorned for him. He exerted himself in harming our noble master and exposing his alleged faults through slander.

This Sulaymani poet composed, in the name of Ismaʿil, a poem of sixty verses attacking our noble master. He recited it before the Nawab, exposing before him the veil of the guiding daʿwa.

News of this reached our noble master. He overlooked it and patiently endured the bitterness of these calamities until God Most High removed those trials and afflictions from him.

Some virtuous men among the hudud came to our noble master and asked his permission to debate the man concerning his accusations.

He gave them permission.

They went to him, reprimanded him, and debated him concerning the things he had alleged.

He emphatically denied the accusations that the Sulaymani poet had mentioned in his poem, placing the sin upon the neck of the poet and offering them whatever apology was possible.

That Sulaymani man's own composition became a source of ruin for him. After a few days he departed from Surat in the worst condition, returning to his own town in fear and humiliation because of what he had brought upon himself.

He had been secretly infatuated with a woman and had been committing adultery with her for some time. His shameful conduct eventually became known among the common people and reached the ruler.

However, the ruler wanted four witnesses to establish the act of sexual penetration, because this accursed poet had a sharp tongue and was a fierce disputant, and no one could match him in verbal argument.

God Most High therefore exposed him in another manner.

He summoned that adulterous woman to his house, took her to the highest roof of his tall house, and committed adultery with her. They then lay naked upon the bed, leaving the roof chamber's door open because of the extreme heat.

The ruler's men were spying on them.

When they had fallen into sleep, the men climbed into the chamber, bound the two of them, and carried them away on the bed. They left them before the ruler.

He shackled and imprisoned them for several days and imposed an extremely heavy fine upon them.

Thus that misguided poet was disgraced because of his vile conduct, as recompense for his poem attacking our noble master.

God also removed the matter concerning Dahanji Shah.

For it was because of him that this visitor had gained the courage to act against our noble master. During those days, Dahanji Shah had a ship filled with wealth. It sprang a leak and sank.

The ship had cost one hundred thousand rupees to build.

Its sinking became widely known among the people, and everyone said:

“This happened because of his enmity toward the dāʿī and his protection of that worthless opponent.”

Dahanji Shah was enraged by this. He renewed his determination to prove his point and built another ship, spending one hundred and twenty-five thousand rupees on it. It was stronger and better than the first.

He said defiantly against God Most High:

“If the first one sank, as they claim, because of the dāʿī's miraculous power, then this other one will sink for the same reason.”

When the ship was completed, filled with wealth, and secured at the mooring, the wind arose during the night. Waves and the violent movement of the sea struck it from the side. It was torn apart just like the first ship and sank because of the wrongdoing of its owner.

Other ships remained securely moored at the same place.

God then afflicted him with an illness in the toe of his left foot, from which every skilled physician was unable to relieve him. His pain became severe and prevented him from walking, until he eventually died.

As for the aforementioned visitor, his lies and fabrications became manifest, and the ruler shackled him. He remained in prison for a period, experiencing hardship and distress.

As for Manekraw, through whose protection and assistance the accursed man made his second claim and in whose land he and his maimed son stayed at Muhammadththor, God Most High afflicted his body with leprosy. His appearance changed, his body decayed, and worms emerged from it. He remained tormented until he perished.

As for the man who came from Udaiththor and cut off the nose of the accursed Hibat Allah, he had previously been needy and poor. After cutting off his nose, he became greatly wealthy.

These are some of the miracles of our noble and heroic master, and in them there is a lesson for mankind.

I wonder, then, how the accursed Ismaʿil could claim a connection with the Imam and manifestation through his hand.

Did the reports from the Messenger of God, peace and blessings be upon him and his family, and the Imams from his descendants—upon them be blessings—ever indicate such a thing?

Did signs appear in him as they appeared in the case of the noble dāʿī Abu al-Qasim Mansur of Yemen, concerning whom reports were transmitted from the noble Imams and in whom the signs appeared?

He remained for two years in taqiyya, and then the daʿwa appeared in Yemen and many people responded to him.

But as for this lying accursed man, whenever he fled from a place, he was beaten with sandals, until matters eventually reached the point where the nose of his false claimant son was cut off.

Were such signs present among his wicked followers?

Or were the things they chose instead adultery, sodomy, vile actions, and evil deeds, until the maimed man committed adultery with his father's wife and then married her during his father's lifetime after his father had divorced her?

It also became the practice among his followers for one of them to commit adultery with another's wife, one with another's wife, and another with another's wife.

They displayed asceticism and acts of worship in order to deceive those who followed them.

Let the fair-minded person judge, and let the rational person consider:

Could manifestation occur through the hands of adulterous sinners who declared forbidden things lawful, just as al-Mughira and Abu al-Khattab did—upon them be the curse of the Bestower—and those who left the circle of faith before and after them, whom Satan led astray?

The noble dāʿī Mansur of Yemen and his followers, by contrast, chose acts of worship, asceticism, and righteous deeds. Reports and signs were authentically established concerning him.

I wonder, then, how the greatest followers of the accursed man, and two of his greatest hudud, ʿAli al-Yamani and Hibat Allah, could say in a letter of theirs, while they were among his companions:

“Abu al-Qasim Mansur of Yemen did not possess even a tenth of a tenth of the knowledge possessed by the accursed Ismaʿil and his maimed son.”

Far, far from the truth!

Where are the Pleiades, and where is the dust of the earth? Where is Hell, and where is the Garden of Refuge?

Did they not know—or did they forget—that the knowledge of this radiant daʿwa came through the overflowing grace of the noble dāʿī Abu al-Qasim Mansur of Yemen and his son, Bab al-Abwab Jaʿfar, and through their exposition of it, and that they were its builders and founders?

The aforementioned accursed Ismaʿil was as has been explained.

He wrote to his wicked followers, contrary to the truth, with falsehood and slander.

He composed letters containing matters which, according to the scholars, revealed his disgrace and vile qualities, and sent them to villages and lands, to those who followed him and had left the circle of faith.

Among these was *al-Risalah al-Wadiʾah fi-ma Jara min Nadira al-Qadiyyah*.

In it he said:

"The most insignificant of servants and the smallest of slaves, Ismaʿil ibn ʿAbd al-Rasul ibn Maytaha Khan ibn Habib Allah ibn Yusuf ibn Adam ibn Rasul ibn Karim ibn Mamji ibn ʿAbd Allah ibn Shah Malik ibn Sultan ibn Muhammad ibn Budanji ibn Dusa ibn Tara Hajand, from the descendants of Larshah the Great, has experienced, since entering Dar al-Fath after migrating to his dāʿī from Surat Bandar, on Friday the 28th of Shawwal in the year 1175 AH, extraordinary matters and rare and grievous events.

"It happened that, many months before leaving Surat Bandar for Ujjain, these two verses from the poetry of our master ʿAli ibn Muhammad ibn al-Walid—may God exalt his sacred station—came to his tongue:

And you said: 'Whichever land he settles in, there he is
within the cave of taqiyya, the prayer-niche of those who pray.

By the intention of the purified and discerning believer, while
the opponents stray from his guarded path.'"

[1] The manuscript note reads: *"from what he committed."*

[2] The manuscript note appears to preserve the reading: *"he did not flee."*

You said:

"Whichever land he settles in, there he is,
within the cave of taqiyya, the prayer-niche of those who pray,

By the intention of the purified and discerning believer, while
the opponents stray from his guarded path."

He used to repeat these two verses on most occasions, and he would continually recite them because of the longing for the Imam (a.s.) that burned within his heart.

Because of his deficient knowledge concerning that statement, an idea arose in his heart. He thought:

“It has been six hundred years and more since the Imam entered concealment.”

Several months passed while this thought remained in his heart.

Then, when the servant was preparing to travel to Ujjain from Surat Bandar, intending to bid farewell to the dāʿī—may God prolong his life—one of his close associates informed him:

“The dāʿī will not let you leave, for some reason that he has.”

So I took an omen from a remarkable book whose subject was extraordinary. I had it with me, and it was called *The Book of the Omens of the Prophets*. I asked:

“Is it possible to travel during these days or not?”

The following came forth from it:

“What is this? Read this, O possessor of this omen. Rejoice at what will please you, and conceal your affairs and your secret, for whoever conceals his secret controls his affair.

There must be a movement from one place to another, or a journey. The journey will be blessed and beneficial, and you will obtain goodness and blessing through it. Your rank will rise.

Beware of people who deceive you through their schemes and intend to harm you, but you will triumph over them by the blessing of God Most High, just as Joseph triumphed over his brothers.

You will come into contact with a man of lofty rank and receive much good from him.”

Thus spoke the omen.

Nothing more occurred to him concerning it. He said:

“If that goodness means worldly goodness in the form of wealth, then wealth is more plentiful here than elsewhere. And if it means goodness in religion, then it is knowledge, and there is likewise no way of obtaining it anywhere other than this place, because the dāʿī is its source. And what man could have a higher rank than him, so that I might come into contact with him, as the author of the omen claims?”

When the servant entered Dar al-Fath on the aforementioned day, one of his relatives visited him and said:

“Rejoice, my master, for your household has attained a degree of honor and excellence, together with your transfer from the lower rank to the higher rank among the hudud.”

I said:

“What is the honor and excellence that they have attained?”

He replied:

“Meeting the Imam and establishing contact with him. This is among the greatest honors for one who understands it.”

The servant lowered his head and remained silent, as though he had paid no attention to his words.

The speaker then said:

“This will indeed be realized for your household, because they have come to you. At that time they were in one of the villages of Ujjain.”

When they entered his presence, he asked his son Hibat Allah about the matter. Hibat Allah related to him everything that had happened, from beginning to end, and said:

“O father, our affair is one of such wonders that people of insight and understanding are bewildered by it. We do not know what judgment to make concerning it or what conclusion to reach.

“We were sitting on the first night of Shaʿban in the year 1175 AH, speaking about the story of Tamim ibn Habib al-Dari from the gatherings of our master Hatim—may God sanctify his spirit—until half the night had passed and the voices had become quiet.

“When we intended to rise, we heard a voice outside the house, with melodious tunes, remarkable admonitions, and a beautiful gait.

“We said: ‘Who is making this sound at such an hour?’

“We opened the door to look, but saw nothing. We heard the voice from a distance and followed it, but again saw nothing. Then the voice was heard from another place farther away.

“This happened repeatedly. Eventually we returned to the house, pondering the matter, and asked our neighbors about it.

“A group of people from the quarter said: ‘Yes, we heard what you heard.’

“They were astonished by it, and the story spread from mouth to mouth. Some claimed it was the work of the jinn, while others said perhaps it had been done by a madman who had remained in the quarter.

“One man from the quarter, Muhammad ibn Habib Khan, said:

‘At that time I had come home from my shop. I saw a handsome man, well dressed, looking like a prince. He had a sword in his hand, and beside him stood two men of similar appearance. They were standing beside my house.

‘It was a time of war, with soldiers and thieves about. I immediately entered my house out of fear of them.’

“Mulla Ibrahim ibn Mahmud said:

‘I was sleeping on the roof of my house. I descended from it to the washroom, which was nearby. I too heard a long voice from beside the house. Then the voice ceased and came from another, more distant place, as though someone were reciting a verse of the Qur’an.

‘It was behind my house. I opened the upper door to look at it, but saw no person. I was astonished.’

“The same thing happened that night at the house of the virtuous Shaykh Khan Bahai, son of the dāʿī Wajih al-Din—may God preserve him. One of the guards of the house saw what Muhammad ibn Habib Khan had seen. He awakened those responsible for guarding the door, but they saw nothing.

“When dawn broke after that first night, we were greatly astonished by what had happened and by the strange condition of the night. We wondered who had been making the voice—whether it was one of his companions or someone else.

“It did not resemble the condition of a madman.

“Then my mother, Bami, fixed her eyes before her and said:

‘Do you not see, my son?’

“I said:

‘What do you see, mother?’

“She said:

‘Look at the men with white faces sitting on a rise of land, speaking among themselves. Around them are a horse, a camel, and tents that have been pitched.

‘If you would accept my word and go toward the west before you, you would visit them and see them. There is no doubt that they are the Imam and his companions.’

“I was astonished by her words and feared for her.

“Then, on the seventh night of the month, after half the night had passed, the same thing happened again.

“When the column of dawn broke, a written sheet had fallen upon the prayer-place of the virtuous Shaykh Khan Bahai, son of our master Wajih al-Din.

“After the prayer he looked before him and behind him but saw no one who had placed it there. He was astonished at how it had appeared.

“I was staying with him during those days. When I went to him the next morning to greet him, he said:

‘So-and-so, this is how the matter stands. Look at the writing and see what it contains.’

“There was writing in Arabic:

‘From the Commander of the Believers and the Imam of the Muslims:

‘We have entered this place for a matter, and after several days we shall depart from it.

‘If you have a need, send to us at the river the virtuous Shaykh Hibat Allah ibn Ismaʿil, for he and his mother have heard our voices, and he will see some of our miracles through which you will become certain of our affair.’

“There were other words of a similar meaning.

“We were filled with the greatest joy and praised God Most High for our good fortune and for honoring our town with the entrance of one such as the Imam.

“The aforementioned shaykh sent me toward the river.

“Then a dog came down from the opposite rise, which lay beyond the river. It crossed the river and stopped before me. Then it walked ahead of me and moved its head as though indicating that I should follow it.

“I followed it until it brought me to a stone in the river on which clothes were washed. There were small stones upon it and a piece of soap.

“I remained there for a while, praising and thanking God, because I had found everything exactly as it had been described in the writing.

“I returned and informed him of what I had witnessed.

“After I had prayed the noon prayer, I began thinking:

‘I have accomplished nothing. Should I not take those small stones and the soap as blessings for all this?’

“I went toward the river, but found nothing upon the stone.

“I remained there for an hour grieving over having missed it.

“When I was about to return, I saw that same dog crossing the river. I stopped, and it came to me and pulled at my garment as though indicating that I should follow it.

“I went with it until it brought me to a man.

“I greeted him and kissed the ground before him.

“He said:

‘Do not do that. I am one of the Imam’s servants, just like you.’

“I asked:

‘Can I visit him?’

“He replied:

‘After that, God willing.’

“When I pressed him about it, he disappeared from me.

“I returned to the house and related the story to Muhammad Ali ibn Sulayman Ji.

“He congratulated me and said:

‘You should continue going to the river. Perhaps through that you will achieve what you seek.’

“I and Muhammad Ali went to the river for several days, but saw nothing.

“Then came the sixteenth night of that month.

“I left the house after the night prayer, intending to go to the river.

“When I reached the city gate, a man I did not know approached me. He greeted me, and I returned his greeting.

“He said:

‘Did you recognize me?’

“I said:

‘No.’

“He said:

‘Rejoice, O Hibat Allah, and welcome! The most noble master will reach you, the guide of the nations and Imam of mankind. God will make you a sign for the worlds.’

“I said:

‘Who are you, my master, and what is your name?’

“He said:

‘I am the Proof of the Imam, known as Burhan al-Din.’

“I asked:

‘What is the name of his Gate?’

“He replied:

‘Musa.’

“I asked:

‘How many sons does the Imam have?’

“He said:

‘Two males. The name of one is Hasan and the other is Fayḍ Allah. The Imam has designated him and married him to the daughter of the Gate.’

“I followed him.

“He said:

‘Do not follow me and do not disclose my affair. I am your trustworthy adviser and compassionate benefactor.’

“Then, on the seventeenth night, I went out to the marketplace because of him. I came to that place but did not see anyone.

“I approached it until I reached the marketplace called Nuwuththor, which the dāʿī—may God prolong his life—had built and developed.

“I saw that man there. I greeted him and kissed his hand, together with the hands of two men.

“He walked with me until we stopped before four men at the Imam’s door: the dāʿī of proclamation and his two servants, ʿAbd Allah and Haymuʿ.

“I greeted them and kissed their hands and feet. I then sat with them for a while, presenting to them the matter of meeting the Imam and seeing his blessed countenance.

“The Gate said:

‘God willing, at another time. Do not reveal this to anyone except your mother, your grandfather, and Muhammad Ali.’

“Then, on the twentieth day of that month, the Gate took me to the Imam and said:

‘When you approach him and see him, say: “Peace be upon you, O Commander of the Believers, and the mercy of God.”’

“I did this. He returned my greeting, showed me mercy, and treated me with kindness.

“I continued visiting him until the fourth of Ramadan. He imparted to me knowledge of the realities, and the secrets of the friends of God became manifest to me.

“He came to our house on the last Friday of Ramadan. Then his elder son Fayḍ Allah came on the day of Eid al-Fitr.

“When this affair became known among the people, their talk and disputation increased.

“The Imam then ordered us to travel to the village called Bathiththirami. We accompanied him and his companions there, and they remained there with us.

“We witnessed miracles from him there and on the road.

“For example, I went to relieve myself beside the village. When I returned after cleansing myself, I encountered a large and terrifying snake.

“I turned away from it in fear, but it said:

‘Do not fear. We have no power over you.’

“There were many other similar incidents that we witnessed there, on the road, and in Ujjain, the mention of which would be lengthy.”

When the servant heard this from his tongue, he was exceedingly astonished. Joy and delight seized him, and longing overcame him to see the countenance of the one who had come near those pure lands and to witness something of that exalted sanctuary.

The servant thought it would be useful to send the Imam—or one of his hudud—a series of questions concerning the sciences of the friends of God.

If they answered him, they would be truthful in their claim.

So he wrote to them:

“What is this? Read this, O our master and our sovereign.

“We are your servants, possessing clear knowledge of our affair and certainty concerning our religion. No doubt enters us concerning it, nor does uncertainty approach us.

“The Proof of the Friend of God is among us, our dāʿī to Him, and our guide toward Him. Alongside this, the proof of truth is manifest among us, and the evidence of sincerity is apparent to us.

“Therefore, if someone comes to us claiming a claim, we shall confront him with clear proofs of truth and ask him concerning the obscure secrets of the friends of God:

“—the knowledge of the taʾwil of the Qur’an and the sharia;

“—the reality of the Beginning and the Return;

“—the reality of the creation of the Station (a.s.);

“—the realities of the gatherings of the people of the cycles among the prophets, wasis, and Imams;

“—especially concerning the Speaker of our cycle, his wasi, his daughter al-Zahraʾ al-Batul, and his two sons al-Hasan and al-Husayn, and their gatherings and exalted ranks;

“—and all the successive cycles and epochs, the cycles of concealment and manifestation and their repetition;

“—what occurs within them concerning the affairs of the friends and enemies of God, the affairs of their eminent people, and all other secrets of the friends of God.

“If the claimant answers us with a satisfying answer and a sufficient statement upon which the radiance of truth and sincerity can be discerned, and to which the horizons and souls bear witness as truthful, and if it agrees with what was found in the books of the guiding daʿwa concerning the outward, inward, realities, and subtleties, then we shall know that he is upon the truth and has brought the truth.

“But if he does not produce this, and does not answer in accordance with the truth, we shall pay no attention to his words and shall not concern ourselves with his affair, whoever he may be.

“We are people of truth. We possess proofs of sincerity. Among us is the dāʿī of the Friend of God, his Proof, his Gate, and his guide.

“No doubt troubles us concerning our affair, nor does uncertainty enter our religion, because we are people of the mansos. Our religion is to follow the friends of God, and their sciences and secrets are in our hands. Their explanation is manifest among us through the dāʿī of the Friend of God and his Proof—may God prolong his life.

“Moreover, O our master, the affair of the Proof of our master al-Qaʾim is tremendous and his command momentous, for he is the possessor of the universal taʾwil. Within him are gathered the powers of all the proofs of the previous cycles, as God Most High said: ‘The Night of Decree is better than a thousand months.’

“He will unveil the sciences of the friends of God, and the explanation and answer of all sciences will flow from his tongue. Those sciences will pour forth from him like a surging sea, and by his light every land will be illuminated.

“May God grant us success in that, and grant us through it what He has granted us by making us among the people of His religion, followers of His dāʿī, and responders to his call, by the right of our master Muhammad and his family, blessings be upon them all.”

When the servant demanded this of him, he refused and said to his son Hibat Allah:

“Tell your father to correspond with us concerning whatever he wishes. As for direct confrontation, no.”

When the servant saw his refusal, and understood that a debate could not be completed through correspondence without direct speech, he pressed him for a manifestation of his form, based upon the miracle he had already begun with the son and built his case upon.

He sent him a written note containing the following:

“After praising God and sending blessings upon His Messenger Muhammad and his family:

“The servant has received news of the honor our master has bestowed upon his household through meeting and visiting them in their dwelling and showing them miracles establishing that he is the Imam.

“Suppose that he is indeed as he says. Nevertheless, so that greater certainty may enter his heart, present to him a matter that is more comprehensive in miracles, more truthful in signs, and more effective in removing doubt: namely, the extraction of the hidden thought.

“Let our master make known what is hoped for, forgiving his servant for having exceeded his proper bounds and gone beyond what was permitted him.

“Peace.”

The son mentioned above delivered it on the eleventh day of Dhu al-Qaʿda in the year [1175 AH].

When he looked at it, he smiled at him outwardly and said:

“After this, God willing, we shall write his hidden thought upon the face of the letter.”

He continued visiting him despite the mud and rain, enduring hardship and difficulty because of the distance from the house. He repeatedly went to him, while the man continued promising him:

“Tomorrow.”

Then:

“Tonight.”

Then:

“After this time.”

A month and more passed in this way.

Then he said to the son, who was called the dāʿī of proclamation:

“O Hibat Allah, is a man like your father ignorant? Should he not seek permission to examine the great books containing the realities and secrets, such as *al-Anwar al-Latifah*, *al-Dhakhira*, *Kanz al-Walad*, and their like?”

A day later he wrote at the top of the letter:

“Permission is granted to you for all the books present in the treasury through Hibat Allah, your son, for him and for his wife, up to the *Samt al-Haqaʾiq* poem itself.”

Meanwhile, the aforementioned son continued visiting him day after day with the answer concerning the hidden thought, while he would respond with one promise and excuse after another.

Eventually, when he feared that we would become weary because of the long days and repeated journeys, he sent through the aforementioned son, after the noon prayer, the letter in which I had presented the request for the extraction of the hidden thought.

Written at its top was:

“Your question concerns the spiritual world and what is within it. As for the unveiling and the answer, we shall write it from the books, God willing.”

When the writing on the letter was revealed to differ from what was in the hidden thought, and thereby his claim would be shown false, the son asked me what had been in the hidden thought.

I held back from telling him because the hidden thought contained matters of realities, and how could I speak of such things to one who was only beginning in knowledge?

Thus the affair proceeded exactly as he had said.

When the accursed man heard from my tongue what he heard, he summoned the son the following morning and said:

“O so-and-so, we have committed a wrong against you, so forgive us. We have caused you great fatigue through all these journeys back and forth throughout these days.

“The reason for this is what I am about to tell you.

“Know that I am not an Imam, as I told you, because of what I said during these days and because of the circumstances and expediency.

“But we are among the Proofs of the Imam and his dāʿīs. The Imam is several stages from this city.

“We came to you for a purpose.

“When your father presented the matter of the hidden thought, we wrote to him and requested his answer, because such an act belongs to the Imam, not to us.

“When his response was delayed for such a long period, and we feared that you and your father would become weary, we hastened your answer and thereby erred.

“And just now the letter has arrived from him through this person whom you see standing here. He rebukes us for hastening what we hastened.

“It contains the answer concerning the hidden thought and other reports.”

The son took the letter from his hand with much pleading and went to me, joyful and delighted by what he had heard.

When I heard this from his tongue, I was greatly pleased and thought that the man was indeed as he claimed.

For even if he were not, how could he possess the books of the guiding daʿwa and its established practices exactly as they were, and the names of the dāʿīs of concealment from the time of our master Dhuʾayb, as I had heard from his own tongue before and as was written in this paper and others?

The letter said:

“From the Commander of the Believers, Imam of the God-fearing, ʿAwf ibn Mansur al-Mastur.

“And may God bless his guiding forefathers, his grandfather, and his sons who occupy his position.

“Peace.

“Your letter, containing eloquence and fluency, has reached us. We have learned what it contains.

“You informed us that this place is good and worthy of residence. I have understood this, and I shall come, God willing.

“You said that ʿAbd Allah is of good character. Therefore I made him the head of the mufassuhin.

“You did well.

“You said that you made a covenant with Haydar, the brother of ʿAbd Allah’s wife. You did well.

“You said that Hibat Allah said: ‘He says: I presented a question—what is it?’

“Tell him:

‘Your question concerns the nasut of the Imam and the condition of his body being free from the occurrences of the worldly realm. How, then, does he defecate and urinate? Does he not suffer from its odor?’

“The answer to his question is in the fifth volume of *Jamiʿ al-ʿUlum*.

“I am the true Imam.

“Our father, Imam al-Tayyib Abu al-Qasim, Commander of the Believers—blessings be upon him—entered concealment after five hundred and twenty-six years, 526 AH, from the Hijra of the Prophet, peace and blessings be upon him and his family.

“The dāʿīs who have acted as his deputies up to this time are:

Dhuʾayb, Ibrahim, Hatim, ʿAli, ʿAli, Ahmad, Husayn, ʿAli, ʿAli, Ibrahim, Muhammad, ʿAli, Matlub, ʿAbbas, ʿAbd Allah, Hasan, ʿAli, Idris, Hasan, Husayn, ʿAli, Muhammad, Yusuf, Jalal, Dawud, Dawud, Adam, Tayyib, ʿAli, Qasim, Qutb, Firoz Khan, Ismaʿil, Tayyib, Musa, Nur Muhammad, Ismaʿil, Ibrahim, and at this time Hibat Allah.

“Whoever denies even one of them has committed unbelief.

“May God curse the Sulaymanis, the ʿAlis, the Jaʿfaris, the Nizaris, the Twelvers, all the opposing sects, the Zaydis, the Musawis, al-Shafiʿi and his brothers.

“If he refuses, then say: ‘Bring the Qur’an, and let it testify and be recited before us,’ because all the sects agree upon the Qur’an.

“Praise belongs to God, Lord of the worlds.

“As for your request that we come to you, it shall occur, God willing, when I write to you.

“And you asked that Hibat Allah come to us. When I write to you, [he shall come].”

The servant's belief in the truth of this entire matter therefore became extremely strong, and his joy and certainty concerning it increased when he reached the answer concerning the hidden thought:

“Your question concerns the nasut of the Imam...”

But when he continued reading the following:

“...and the condition of his body being free from the occurrences of the worldly realm. How, then, does he defecate and urinate? Does he not suffer from its odor?”

he threw the letter from his hand and cast it aside, just as he had originally taken it with reverence.

He said to his household, who were gathered around him:

“O you people, this accursed man has deceived you! By God, this is a tremendous trick and an established, elaborate stratagem. No one could have devised such a thing.”

They marveled at his words and at the transformation of his face after it had been radiant with joy.

They said:

“How can he utter such words when this is your hidden thought, as you told us yesterday?”

I said:

“Yes, but there is a difference in the matter, and I must tell you what I had concealed concerning its truth and accuracy.

“If his nasut cannot be seen, then what is it that is observed of the Imam in his actions and states?

“I deliberately made that my hidden thought when writing the letter and said:

‘If he answers, then he is truthful in his claim.’

“He was unable to do so and wrote what you see at the top of the letter.

“He should have said, if he had no ability to know the hidden thought:

‘This is something known only to God Most High.’

“In that case, the doubt that had entered our hearts would have disappeared.

“Whoever is capable of doing something once should be capable of doing it a second time.”

So I wrote to him:

“The noble letter of our master has arrived. In it I found the matter of doubt, for a reason that is not appropriate to mention.

“There is no means of removing it from the servant's heart except by one of two things:

“Either extract the hidden thought a second time, just as you extracted it the first time, for whoever is capable of something once is capable of it a second time—and the servant has determined and concealed that thought at the time of writing this letter;

“or kindly meet one of his hudud, so that the servant may ask him whatever he wishes concerning matters of religion. This will increase the certainty of our master's affair if that rank answers him in accordance with the books of the Household and the foundations of the sharia.

“Let our master, by his mercy and favor, do whatever is appropriate to him, whether one of these two things or both.

“Peace.”

The matter of this letter proceeded in the same manner as the previous one: the son repeatedly went to him, and each day he offered another excuse and another delay.

During those days he wrote to us:

“In the name of God, the Most Merciful, the Most Compassionate.

“I know that you regard my statement as incomplete, and by God's help it is indeed so.

“As for the answer to it—meaning the extraction of your hidden thought—we shall explain it to you.

“But at present we shall not answer you because of something you do not know. When we give you the books, you will understand our intention.

“For now, you reproach us for delaying the answer.

“You are as the Messenger of God, peace and blessings be upon him and his family, said:

‘A person is the enemy of what he does not know.’

“You speak according to an evil suspicion. You are therefore free in your words and actions.

“If I do not answer you on the seventh date of this month”—meaning Muharram—“then, by Almighty God, I am not an Imam.

“There is no power or strength except through God.”

Fifteen days passed after the letter had been written.

Then he returned it to the servant with the following written at its top:

“Your question concerns the rising of al-Qaʾim, the appearance of al-Qaʾim, and what will occur through him.”

And below it he wrote:

“And concerning Adam.”

The servant immediately wrote to him in response:

“Praise belongs to God in every circumstance, and blessings upon His Prophet Muhammad and his family.”

Then he wrote another letter to remove the doubt concerning the first extraction of the hidden thought.

This increased the doubt upon doubt and the bewilderment upon bewilderment, because the answer concerning the extraction was devoid of correctness.

He wrote:

“If the recipient of this letter sees fit to meet us, or to meet one of his hudud, so that the servant may ask him whatever he wishes concerning matters of religion, this will quench his thirst and cure his ailment.

“Otherwise, the choice remains with him.

“Peace.”

When Hibat Allah took it to him and he read it, he moved his head and said:

“There is a great difference between the style of this letter and those previous letters in matters of literary expression.”

The accursed man said:

“When the affair reached this point, it became clear that these people were neither the true Imam nor among his hudud.

“If they had been so, their excellence and intelligence would have prevented them from bringing upon themselves such foolishness and disgrace as was being attributed to them.

“What need would the possessor of truth have to resort to falsehood when the field of truth is vast?

“Only God knows the unseen.

“But one desire of the soul remained: we did not know which sect they belonged to, why their religious practices agreed with those of the Household, how their books contained the realities and subtleties, where they obtained the names of the Imams and the dāʿīs of concealment and manifestation up to the rising of al-Qaʾim, nor where the dāʿī of this time and his hudud were in relation to them, such that they could strengthen their affair and call people toward them.

“For this reason I instructed the son and told him never to abandon them, but to continue visiting them as before and maintain contact with them outwardly.

“Perhaps we would discover their true affair.”

Only a few days passed before God opened for us the door of deliverance and brought His friend in His land to provide an escape from the narrowness of that difficulty.

The son returned to me from their side and said:

“O father, today I saw something extraordinary.”

I said:

“What was it?”

He said:

“A person in the appearance of a traveler was standing before the Imam, according to their claim, abusing him with obscene language:

‘O accursed one, you did such-and-such!’

“And similar words, as though he were arguing with him concerning some matter.

“The Imam whispered to one of his companions, a man called Haymuʿ, and ordered him to answer the man's letter quickly.

“He replied:

‘With what shall I answer him? He has brought against us conclusive arguments, after which we have no argument.’

“When I saw that person abusing him in this manner, I asked him about it.

“He said:

‘He is a man from the secessionist faction.’

“When I heard this from the son, I sent him back to Haymuʿ, since his words indicated the purity of his intention, hoping that through his proof I might find a way out.

“I said:

‘I adjure you by God and by the Friend of the Age: Who are you? From where have you come? What do you claim? Is it truth or falsehood?

‘You know best what is within yourselves.

‘Who is this man who came to you? From where did he come? With what was he sent, and who sent him?’

“When he heard this, he admitted that he and his Imam were upon falsehood.

“He said:

‘The master of the age and Imam of this era is our master ʿAwf ibn Mansur ibn Ahmad.

‘As for our companion here, his name is Tamim ibn Ahmad.

‘When our master Mansur died, after having designated his son ʿAwf, our companion—being related to him and one of his principal associates in worldly affairs—claimed the matter for himself.

‘His wicked companion, called the Proof, whose name was Thabit ibn Sulayman, supported him in this.

‘They deceived us with their falsehood and stirred us up through their fitna.

‘They left the Imam after killing his Gate and his Proof, and seized his treasures and the treasury of his books by force.

‘He has merely taken the name of his master, who is ʿAwf ibn Mansur, among you in this land for an evil purpose that he intended for himself.

‘After hearing what this messenger has told us and the arguments he brought against us, I began to think of freeing myself from this sin through repentance and joining the presence of the Imam.

‘As for this man, he is a messenger sent by the Imam to this accursed man to establish the proof against him and admonish him. Yet I do not see that it has had any effect upon him.’

“When I heard this from him, my heart became tranquil and I felt at ease with him.

“I said:

‘This explains why they possess knowledge of the Household and know the established practices of the guiding daʿwa and why their books are present among them.

“We had almost fallen into misguidance had God not guided us.”

The following morning I sent the son to the messenger, approaching him from a place where the accursed man could not see.

He informed him of the matter just as Haymuʿ had done.

The messenger said:

“Your master has honored you with writings from him in which he mentions what has happened, but this renegade seized them so that he would not be exposed before you. He buried them with himself.”

The messenger then confronted him with proofs.

Among them he said:

“O accursed one, when you entered the city called Ujjain, you called out to the Shiʿa at night and asked them to give you food. This is falsehood, slander, and deception.

“Then you ordered Hibat Allah, his mother, and others to leave the city and go to the village. This contradicts the sharia.

“How is it permissible for a woman to leave without her husband's permission? And for her to leave her house and go to the neighbors without her husband's permission is likewise impermissible.”

He continued confronting him and refuting his claim without embarrassment or restraint, using harsh and humiliating words until his affair and his organization were scattered and his companions and servants became confused.

He wanted to send the messenger back to his place, but the messenger refused unless he wrote with his own hand to the Imam declaring his claim false.

When the accursed man became weary of the matter, he wrote:

“After this, O my master, you have exposed me.

“I acknowledge your excellence and the falsity of my claim.

“I was allotted this fire, and I clung to it.

“Will you not save one who is in the fire?”

The messenger's name was Yafiʿ ibn ʿAdi.

Then, when the messenger wanted to leave, the accursed man imprisoned him and said:

“You must tell us where the Imam is, and then you may leave.”

He refused.

He remained imprisoned against his will, his livelihood restricted and his circumstances made difficult, until he died.

After this terrible incident, the servant wrote to the Imam concerning the departure of ʿAbd Allah ibn Harith and his companions from the travelers, saying:

“Praise belongs to God alone, and blessings upon His Messenger Muhammad and all his family.

“The two humble servants have received the blessed letters through which our master has honored them, and they rejoiced in them with the greatest joy.

“Yet because doubt remains in their hearts concerning the loss of those books, we have relied upon the first matter: namely, the extraction of the hidden thought.

“Let our master make it known.

“If our master sees fit to answer this as quickly as possible, or to send one of his hudud to us so that he may be asked whatever is desired concerning matters of religion, then the doubt will disappear if he answers in accordance with the sharia and reason.

“His excellence toward us will thereby become as great as the favor he has already shown us.

“Otherwise, we shall blame only ourselves for having been deprived of his favor because of what our own hands have earned.

“Peace.

“Written on the first of Rabiʿ I.”

The servant wrote the following question on the back of the letter to increase his certainty, provided that the answer agreed with the books of the Household, peace and blessings be upon them:

“Although its detailed wording is not known to have occurred in their books, what does our master say concerning the report from the Household, peace and blessings be upon them, that they said:

‘Every year one thousand afflictions descend from heaven to earth: nine hundred and ninety-nine in the month of Safar and one during the remaining months.’

“Yet nothing apparently comes from this. How is it to be interpreted and affirmed?

“Answer us with an explanation that is sufficient and a rational proof that is adequate. You will be rewarded, God willing.”

He then answered in a manner appropriate to his station:

“After this, he praises God, gives thanks for His blessings, and sends the purest greeting to the noble brother and learned, distinguished Ismaʿil ibn ʿAbd al-Rasul, and to his noble son Hibat Allah—may God preserve them.

“Your letter has reached us, and through it the means of good have reached you.

“You mention what befell you from the renegade, the enemy of God, his deception and scheming, and how God's protection over you caused his scheme to recoil upon him:

‘They plotted, and God plotted, and God is the best of plotters.’

“His imprisonment of our letter is a clear and known matter to the people of religion.

“As for your question concerning the sign of what you had intended in your heart when you sent this letter—the same matter that you asked the renegade about a second time after he had erred in the first—the correct answer has become clear.

“People of sound understanding would not produce its like.

“Nor should you believe or establish through this matter that the possessor of the Imamate is the Imam merely because of such an act.

“It is not the belief of the people of the guiding daʿwa that he knows the unseen.

“What you intended is counted among the miracles, but the Imamate is not established through miracles.

“It is known among the believing knowers that the greatest of miracles is the unveiling of the veil before the eyes of human beings.

“The renegade performed this for your wife so that he might become an Imam.

“We seek refuge in God from such a belief.

“Then there are the extraordinary acts that occur in the world of generation and corruption, actions that violate customary patterns.

“He knew the science of talismans.

“He said:

‘Two men arose during the time of our master al-Mansur in the Yemeni island. Among their miraculous feats was that whatever was shot at them with a bow or anything else would rebound upon the one who shot it, while they themselves were unharmed.

“They claimed to be from the Imam, but they were nothing.

“Even so, you did not act as the dāʿīs and hudud acted.

“As for the renegade, God had blinded his heart.

“Otherwise, if he had spoken as we speak or practiced the science of talismans, it would have been possible for him.

“Even so, when he heard of your scheme against him, he wrote to you that your question concerned the nasut of the Imam and the condition of his body being free from the occurrences of the worldly realm, and so forth.

“If he had simply written: ‘Your question concerns the nasut of the Imam,’ it would have been possible for him.

“But God Most High blinded him, for He made falsehood narrow and constricted.

“As for the possessor of truth, why would he need to act as he did or confine himself?

“Truth is wider than the earth and the heavens.

“Know, O brother, that God saved you from the plot of the renegade because goodness had already been decreed for you by God.

“Otherwise you would not have escaped his scheme.

“The Imamate is not established by miracles, nor by knowledge of the unseen. Rather, it is established through knowledge alone.

“The Imam knows the unseen of God's religion through what God revealed to His Prophet, peace and blessings be upon him and his family, from the Book and the sharia.

“He also knows the unseen of what has been and what will be insofar as it is contained in the mention of it within the Noble Book.

“Nevertheless, a miracle is required of the Prophet, peace and blessings be upon him and his family, because he brought a sharia unlike that of those before him.

“Even so, the scholars did not accept him merely because of miracles, but because of knowledge.

“For this reason it was said that the Qur’an is the greatest miracle of the Prophet, peace and blessings be upon him and his family, because it abrogated the outward form of the sharia of those before him.

“As for the inward ranks of the hudud and knowledge of the Beginning and the Return, you will find no alteration in the practice of God.

“As for the other Imams of his cycle, they were established only through what he established and legislated, because his sharia serves as the fire that distinguishes between gold and dross. Through it, truth and falsehood are recognized.

“The Imam is therefore known through the mansos. When there is disagreement concerning him, it is through knowledge.

“If there is someone learned in the knowledge of taʾwil and tanzil, in agreement with the hudud, explaining what has been made concise, then it is established that he is the Imam. Otherwise, not.

“God has placed the keys to the secrets of knowledge in the hands of His friends, and they are not found with anyone else.

“As for the noble brother's request that one of our companions come to him, there is no benefit for us in doing so at present.

“God has decreed for you that you will attain your desire after some years, in a city other than the one in which you now reside.

“As for his question concerning the saying of our master ʿAli Zayn al-ʿAbidin (a.s.):

‘Every year one thousand afflictions descend: nine hundred and ninety-nine in Safar and the remainder in the other months’—

“It is known that the wickedness of enemies is according to the rank of the friend of God whom they oppose.

“The year represents the cycle in one respect, and Safar is like the enemy of the wasi, ʿAli ibn Abi Talib, who is the best of human beings.

“The daʿwa has four [degrees]: outward, inward, reality, and unveiling.

“ʿAli (a.s.) encompassed the rank of the outward, inward, and reality, and became one possessing partial unveiling; he is called the partial Qaʾim.

“Likewise, the ranks of numbers are ones, tens, hundreds, and thousands.

“His excellence reached nine hundred and ninety-nine, the limit of the numerical ranks, and nothing remained beyond it except the rank of thousands.

“According to his excellence was the enemy who opposed him, and God tested him through that enemy.

“So understand.

“Peace.”

“We have also received your elegy for the master Yafiʿ ibn ʿAdi.

“Peace be upon the believers, especially those who know our secret among them: the brother Yaʿla, the brother Ahmad, and all of them, surrounded by our noble peace.

“Peace.”

A second letter also arrived. It said:

“The noble brother Najm al-Din al-Satiʿ al-Sharif is greeted.

“May God preserve him from the schemes of the enemies.

“The humble servant of the family of Muhammad, Yaʿqub ibn Muhammad, has been commanded by the Imam to compose a treatise.

“By God, he intends that it reach you as soon as possible.

“But now, if he departs from the village of Aurangabad, he will not remain there for that purpose.

“Therefore we have sent you this note.

“Peace.”

A third letter also arrived:

“The servant of the Imam, Muqaddam ibn ʿAbd Allah, sends greetings to you and to your noble son.

“Send us quickly a paper written in your own hand.

“Wherever you may be, [send it].

“Peace.”

This is the statement of the Imam. For anyone who reflects upon it and understands it, it is the clearest proof; for anyone who verifies and uncovers its meaning, it is the greatest exposition.

There is no doubt that the benefit in establishing the Imamate of the Imam, after disagreement concerning the mansos, lies in knowledge.

We have written what we have written concerning what happened to us and what we experienced as a reminder for people of understanding, as an admonition for those like us whom God guided to the truth, and as glad tidings for acceptance of what he has undergone in such circumstances.

God is the one who guides the seeker of truth to his salvation and guides whom He wills to His pleasure.

There is no power or strength except through God and through His friends.

Among these letters was also a letter in which the accursed and contemptible Ismaʿil said:

“As for the Brahmin astrologers, they possess indications and signs recognized by those like them concerning this matter.

“One of the believers went to an astrologer in Ujjain accompanied by two upright believing men.

“He asked the astrologer about the Sultan of this age.

“The astrologer said:

‘He is hidden in India, and he has a son of tremendous importance who will rule over people and lands. He will abolish the rule of the Indians and others and remain in kingship for a period.

‘Then the son of the son of a man of tremendous importance will arise. He will rule the whole earth and rule over all the Indians.’

“The believer said to him:

‘In our doctrine, the possessor of the matter is absent, and Mulla Ji Hibat Allah is his deputy. Now another man, called Mulla Ismaʿil Ji ibn ʿAbd al-Rasul, claims that he is his deputy. Which of the two is established according to you?’

“The astrologer replied:

‘I know about this. I have examined it.

‘The first claims to be his deputy, but he is not his deputy. He was removed seven years ago.

‘The other man's deputyship is genuine.’

“Another man in Ramththor preached to his congregation and said:

‘The Sultan of the Bawahir will appear in the nearest period.’

“A believer heard him and told another. The two went to him and confirmed the matter.

“He said:

‘We have this same thing in our books.’

“There was also, in Khalaf Bahadarththor, a faqir named Zuhur Allah, a Shiʿi by doctrine, who practiced ascetic discipline and was skilled in the science of jafr.

“He had contact with Hafiz Diyaʾ al-Din.

“He asked him about the awaited Imam.

“He replied:

‘I have determined that he is in India, in the direction of Delhi, and that he has a son who is six years old.’

“A man asked him about Mulla Hibat Allah Ji and Mulla Ismaʿil Ji, both of whom claimed deputyship:

‘Which of them has the stronger claim to deputyship, and which has contact?’

“He replied:

‘Mulla Ismaʿil Ji has contact with the third rank from the Imam.’

“A letter also came from Yemen from the maternal uncle of Shaykh ʿAli in the year 1176 AH.

“It stated that the seven planets had gathered in the sign of Aries during Ramadan and that the astrologers agreed that this indicated the birth of a man of tremendous importance who would rule over people and lands.

“Know, O brother—may God guide you—that in this age God has bestowed upon us, after a long period during which beliefs and religions became confused, a mighty, compassionate, merciful Imam who says, as his grandfather ʿAli (a.s.) said:

‘Ask whatever you wish.’

“This is based upon the knowledge and principles of the Imams.

“When the time of their manifestation approaches, they appoint one of their Gates and dāʿīs before their manifestation to prepare the way and call people toward them with divine success and guidance.

“This is what our master al-Mahdi (a.s.) did: he sent Mansur of Yemen, and Mansur of Yemen sent Abu ʿAbd Allah to the Maghrib to call people to the hidden and manifest [daʿwa]. They remained there for approximately thirty years.

“There was also a letter concerning knowledge of the Imam.

“The accursed man said in it:

‘One of the sincere people of wilayah came into contact with the Imam of the Age and asked him:

“How much remains, my master, until the rising of the Qaʾim of the Resurrection, counting from this year, this month, and this day?”

‘That year was the year 1175 AH from the Hijra of the Prophet, peace and blessings be upon him and his family, and the day was the twenty-seventh of the blessed month of Shaʿban.

‘The Imam answered:

“What remains is two hundred years, one hundred and forty-two days, sixty-four [units], and eight hours.”’

“The accursed man also said in it:

‘It has been transmitted from the friends of God, Most High, in several prayer-books and at the end of *Jalaʾ al-ʿUqul*, something well known among the friends of God and others, such as the Sulaymanis, the ʿAlis, and the Hijumiyya:

‘The Imams of concealment after Imam al-Tayyib—blessings upon him and upon the Imams from his descendants—are twenty-one Imams, named individually.’

“And in some letters concerning the realities it is stated that the number of the Imams of concealment after Imam al-Tayyib (a.s.) corresponds to the number of letters in the noble verse:

‘And there is none of us except that he has a known station.’

“If this is established for us, then the period has become long and the fulfillment of the promise has drawn near.

“For the Imams from Imam al-Tayyib (a.s.) to our master Idris ibn al-Hasan are seven, each named individually.

“Our master Idris was in contact with our master Hashim ibn Nizar, and his correspondence with the aforementioned dāʿī is present among most of the believers.

“The total number of dāʿīs to our master Idris was eighteen.

“It has also been transmitted from the author of the letters in the interpretation of the noble verse:

‘He subjected it to them for seven nights and eight days consecutively.’

“He said:

‘The eight days are evidence that eight [figures] will appear with the sword before the rising of al-Qaʾim, and you will see the people fallen as corpses’—meaning through the proof.

“These eight, together with the seven from our master al-Tayyib (a.s.) to our master Idris, make fifteen Imams in total.

“We therefore have seven Imams remaining in order to complete the twenty-two, from our master Idris to this date, the year 1180 AH.

“Our master Idris died in the year 872 AH.

“From our master Idris, who was contemporary with our master Hashim, until now, the total period is three hundred and five years.

“The dāʿīs up to now number twenty-two.

“Our master al-Tayyib was born in 524 AH.

“From our master al-Tayyib to our master Hashim, who was connected with our master Idris, there are seven Imams, and their period is less than three hundred years.

“From our master Hashim to the present there are three hundred and five years.

“Thus the first signs of dawn have become ready to rise, and the darkness of the period is ready to retreat and depart.

“Every person of insight among the people of wilayah should therefore not sleep once the light of dawn has appeared and risen.

“This is as the Messenger of God, peace and blessings be upon him and his family, said:

‘The sleep of the accursed.’

“Nor should he be heedless out of fear of the people of violence and the rabble among mankind.”

Among the letters was also one in which the accursed man said:

“The leader—meaning our master al-Muʾayyad fi’l-Din, may God exalt his sacred station—has many deceptions and schemes that he displays among the people.

“When he knew that his claim was false and that he had no proof, he turned away from argument and stood against those who sought it through force and domination.

“He displayed deceptions through which he whispered into people's hearts.

“He would say in the gathering:

‘My grandfather ʿAbd al-Qadir told me such-and-such.’

‘The Imam said such-and-such.’

‘So-and-so among the people of his sect died before our eyes and became one of the jinn.’

“When this became excessive, and most intelligent people realized that he was lying, while he observed that people nevertheless had a desire to hear his words, he began traveling to distant lands where he was not present and arranging for similar things to be displayed there.

“He wanted people to believe that these occurrences were not coming from him, thereby allowing them to enter people's hearts.

“In every land he had people who displayed various superstitions through which they diverted the weak, seeking proximity to him. They had conspired together in falsehood.

“Some of them would appear before people claiming that the jinn had come to them. Then they would speak and say:

‘I am so-and-so,’ giving the name of one of the people of our doctrine.

“Others displayed the very statement I have mentioned.

“He had begun displaying such things during those days.

“Among the greatest of his fabrications was the following.

“Siyah Malik—meaning the virtuous Shaykh Shah Malik—was in Surat before his departure to us.

“The accursed man wrote in the name of a certain person that he had vowed one thousand rupees but had neglected to fulfill the vow.

“Then someone came to him in a dream and said:

‘Send it.’

“He asked:

‘To whom should I send it?’

“The figure replied:

‘To Ujjain.’

“He asked:

‘To whom in Ujjain?’

“The reply:

‘To Hibat Allah.’

“He asked:

‘Which Hibat Allah, since there is also a Hibat Allah who is the son of Ismaʿil?’

“The reply:

‘Hibat Allah ibn Ibrahim.’

“He also wrote this at the bottom.

“Then this liar awoke.

“The letter remains.

“He went to Siyah Malik with the rupees and what had been written at the bottom.

“Siyah Malik wrote this to the leader, congratulating him outwardly on the matter.

“Siyah Malik supported it with the handwriting of Sharafʿ Ali and Fayḍ Allah and sent it to the leader.

“A man from the Bawahir came to the gathering with it, just as he had been instructed.

“The people thought that his arrival was merely coincidental, not knowing that the entire affair had been secretly arranged beforehand.

“The messenger delivered the letter.

“The leader then ordered that this be written throughout the land of Malwa.

“Some believers became doubtful.

“But only a few days passed before the liar's deception became manifest.

“I think that the noble brother Bahai Miyaziz was among those present at that incident.

“All those who wrote the falsehood witnessed it, having dared to attribute it to God.

“When he found no proof with which to strengthen his falsehood, he began devising such schemes and relying upon force.

“Whoever investigated and exposed him, he subdued by force.

“The reason for this was that Sakina, daughter of Mulla Habib Allah ibn Ibrahim Ji, died during the month of Rabiʿ I.

“The leader was then in Ramththor.

“She was a believing woman who died during childbirth.

“Her relatives were present with her.

“She said:

‘This is the Messenger of God, and this is ʿAli ibn Abi Talib, and this is the radiant Imam bearing the signs of God, and a group whom I do not know—who are these? This is my sister.’

“Her sister had previously died in Muhammadththor.

“She continued:

‘Our religion is true, so do not abandon it.’

“News of this reached the leader after her death through the women who had been present with her.

“The leader understood that this was something that could affect people's hearts, and that some part of his affair had become attached to it.”

…with the women and their visions, while she is in torment, and that Habib Allah was a Kharijite out of transgression and aggression. So beware, O brother, and seek refuge in God from their evil.

Among them is *al-Risalah al-Nisfah al-Muʾayyidiyyah*. In it, the accursed one said:

“Miracles are of two kinds: one is general, and the other is particular, for the special people among the people of the daʿwa—those of the children of the daʿwa who know its principles and its command, who have been nourished from its secrets and realities, and who have drunk deeply from its essence. The general kind is for their common people, those ignorant of its prescribed forms and outside obedience to its master.

And the dāʿī of proclamation and the hujjat are concealed in Ujjain. No one sees either of them with a house, household, or mounts. Then they travel, accompanied by tents, horses, camels, mules, and all their equipment, and no one sees them except his son and his mother, because the two of them have become among the special people of the daʿwa.

And the one who departed from obedience to the Imam came to Ujjain, and there he set up tents on the bank of the Ujjain River, accompanied by a great treasury of books, money, household attendants, horses, camels, and mules. Yet no one saw them except his son and his wife.

And the purpose of the مقام, by establishing contact with him, is to prepare for the appearance of his affair and his emergence from the cave of his concealment. It is possible for any believer, whether of a higher or lower rank, to establish contact with the Imam, his door, and his hujjat.

And the Imam, his door, and his hujjat set up tents, yet people do not see them. They dwell in houses made of mud and stones, yet neither the houses nor their inhabitants are seen. They

travel with us wherever we travel. If we are in Ujjain, they are with us; and if we are in other cities, they are with us.

And the Imam's purpose in having us remain there is to remove innovations.

And the dāʿī Hibat Allah will die in the year 1177.

And the answers to questions concerning the realities come to him according to the question of the questioner, and he draws from a sea without shore."

So look, O brothers, at the fables of this accursed Ismaʿil, the Satan. He wrote this to his followers and helpers in order to mislead them and bring them into the Fire.

When a person of sound reason and knowledgeable understanding examines the fables of this ignoble pretender, it becomes clear to him that he is a rejected Satan.

For the accursed one said that the written message fell upon the prayer-place of the excellent Shaykh Khan Bahai, son of our master Wajih al-Din, after the morning prayer. He looked before him and behind him but saw no one who had placed it there, and he was astonished at how it had appeared. He found that it was written in Arabic:

"From the Commander of the Believers and Imam of the Muslims: We entered this place for a matter, and we shall depart after some days. If you have a need, send it to us at the river through the excellent Shaykh Hibat Allah ibn Ismaʿil, for he and his mother heard our voices."

He then sent the aforementioned person to the river.

Let the observer consider these fables! Either the message fell upon the prayer-place of the aforementioned, pure and excellent Shaykh and he did not inform his brother, the dāʿī al-Muʾayyad al-Munawwar, or he did not mention it to any of the hudud or believers, and it remained undisclosed.

And more astonishing is that the maʿdjud [the one whose nose had been cut] went to the river to meet his Imam every day and every month, while no one knew of this and it was never publicized. Did he not see his Imam, his horses, camels, mules, houses, and tents?

This is an astonishing thing. Children would not accept it—how then could a shaykh or young men accept it?

More astonishing still is that his Imam also named the dāʿīs who had repented up to this time:

Dhuʾayb, Ibrahim, Hatim, ʿAli, ʿAli, ʿAli, Ahmad, Husayn, ʿAli, ʿAli, Ibrahim, Muhammad, ʿAli, Mutallib, ʿAbbas, ʿAbd Allah, Hasan, ʿAli, Idris, Hasan, Husayn, ʿAli, Muhammad, Yusuf, Jalal, Dawud, Dawud, Adam, Tayyib, ʿAli, Qasim Ji, Qutb Fir Khan, Ismaʿil Tayyib, Musa, Nur, Ismaʿil, Ibrahim—and at this time, Hibat Allah.

Whoever rejects any one of them has disbelieved.

May God curse the Sulaymanis, the Alis, the Jaʿfaris, the Nizaris, the Twelvers, all the opposing sects, the Zaydis, the Musawis, the Shafiʿis, and their brethren.

So look, O Shiʿa of the purified Imams, at the statement of this vile accursed one. He has confessed his own disbelief, because he established these people through the statement of his Imam and then rejected these dāʿīs muṭlaq.

More astonishing still is that the accursed one said that one of the believers asked an astrologer about the Sultan, asking where he was. The astrologer replied:

“He is concealed in India, and he has a son of great significance who will rule the lands. Then the son of his son will rise and rule the entire earth and destroy all the Indians.”

That believer then said:

“In our doctrine, the Master of the Affair is absent, and this Mulla Ji Hibat Allah is his deputy. Now there is another man named Ismaʿil ibn ʿAbd al-Rasul who claims that he is the deputy. Which of the two do you regard as established?”

The astrologer replied:

“I found that the first is not the deputy, because he was removed seven years ago, whereas the deputyship of the other is true.”

A faqir named Zuhur Allah was also asked about the Imam. He said:

“He is in the direction of Delhi, and he has a son who is six years old.”

He was then asked about the two aforementioned deputies and which of them was established. He replied:

“Mulla Ismaʿil Ji has a connection with the three ranks from the Imam.”

A letter also came from Yemen, from the maternal uncle of Shaykh ʿAli, in the year 1176. It stated that the seven planets had gathered in the sign of Aries during Ramadan, and that this indicated the birth of a great man who would rule over peoples and lands.

Also, one of the sincere believers contacted the Imam of the Age and said:

“How much remains, O our master, until the rising of the Qaim of the Resurrection, from this year of ours, this month of ours, and this day of ours?”

The year was 1175.

He answered:

“There remain two hundred years and one hundred and forty-two days, sixty-four *thththur*, and eight hours.”

He also said that after Imam al-Tayyib (peace and blessings be upon him), there are twenty-one hidden Imams, named individually.

Let the fair-minded person reflect upon these fables and the immense slander of the accursed one against the earths and heavens. Where are the statements of his astrologers and those he mentioned? He composed them only for his servants and for treachery.

The accursed one also said that the President—meaning our master al-Muʾayyad fi'l-Din, may God raise his rank in the gardens—used fabrications and schemes that he displayed among the people.

God forbid that such things should be attributed to the dāʿī of the Merciful. Rather, he possessed many miracles and manifest signs, beyond what the tongue can count or enumerate.

Among the least of his miracles is that whenever one of his enemies, the accursed Kharijites, is destroyed, he becomes one of the *ghilan*, attaches himself to children and women, is beaten with sandals, and is burned by incantations and charms in the various lands, just as, during their lives, they are beaten with sandals in their own countries.

Among his signs is that whenever someone makes a vow in his manifest name, his need is fulfilled at every time.

A man in Surat vowed one thousand rupees but neglected to fulfill it. He then saw a vision in his sleep, and wrote it upon his garment. He paid it through the hands of the excellent Shaykh and the most perfect, noble Sayyid, Shah Malik ibn Jiwa. This is famous among the people, and none denies it except one who stubbornly opposes and goes astray.

Among his miracles is that he went in Ujjain to the garden and found there a large dried-up tree. Its owner was cutting it down to burn it. He stopped him, bought it from him for its value, and wiped his blessed hand over it. It became soft and filled with leaves.

He proclaimed the word of religion and brightened the faces of the believers. He departed to the mercy of God Most High in the year 1193.

So where is the truth of the accursed one's statement that he would die in 1177?

More astonishing still is that the accursed one said:

“Miracles are of two kinds: the general, for the common people, and the particular, for the special people among the people of the daʿwa—those of the children of the daʿwa who know its principles and its command, who have been nourished from its secrets and realities and drunk deeply from their essence. The general is for their common people, those ignorant of its prescribed forms and outside obedience to its master.

And the dāʿī of proclamation and the hujjat are concealed in Ujjain. No one sees their houses, household attendants, or mounts. Then they travel with tents, horses, camels, mules, and all their equipment, and no one sees them except his son and his mother, because the two have become among the special people of the daʿwa.”

Let the fair-minded person judge: the accursed one has thereby confessed that he himself was among the common people outside obedience to the master of the daʿwa, since he did not witness this great miracle and did not establish contact with the religion of the two aforementioned dāʿīs.

And how astonishing that the prophets, the awsiyaʾ, and the Imams of Manifestation were deprived of this miraculous knowledge, which this Imam and his dāʿīs alone possessed!

Even more astonishing is that this miracle supposedly continued for a number of years, whereas the majority of the miracles of the prophets, awsiyaʾ, and Imams—peace and blessings be upon them all—lasted only an hour or two.

And if it was possible for the sincere and absolute ones to disappear, how much more so their mounts, their substantial equipment, and their houses made of stone and mud?

There is a lesson in this for whoever takes heed.

More astonishing still is that the one who departed from obedience to the Imam came to Ujjain with all the things mentioned, yet no one saw him or his possessions except his son and wife.

If the Imam and his dāʿīs were singled out by God for this miraculous ability, how did God grant their opponents the same ability?

Indeed, this is an astonishing thing.

More astonishing still is that the accursed one said:

“The purpose of the مقام in my position is to prepare for the manifestation of his affair.”

I wonder, then, what preparation the accursed one actually accomplished, and what city he conquered.

A considerable period of time passed during this preparation that his Imam had supposedly appointed him to undertake, yet his affair resulted only in weakness and decline, and in his being driven away from his family and homeland, until he and his maʿdjud son ended up in the Fire.

Where, then, is the spiritual support of his Imam that he claimed was flowing to him? Why did he abandon him, allowing him to expose the people of the guided daʿwa?

If he was dear to him, why did he not support him as our master al-Mahdi billah—peace and blessings be upon him—supported his dāʿī Abu al-Qasim al-Hasan ibn al-Faraj ibn Hawshab and Abu ʿAbd Allah? They conquered lands and drew the people of opposition toward faith.

That is the true preparation—not what was done by this cowardly and trembling man, whose “preparation” consisted of misleading ten students of knowledge, making their reward the permission to access the realities of knowledge, while abandoning the established order and prescribed structure of the daʿwa.

More astonishing still is that the accursed one compared himself to Abu al-Qasim, whose sandal strap he was not equal to in knowledge, forbearance, perfection, virtue, spiritual discipline, asceticism, conduct, or insight.

More astonishing still is that the accursed one said that the Imam traveled about with the tents and stone houses, accompanied by his maʿdjud son.

This is an enormous impossibility, which no sound-minded person could accept.

It is like the claim of al-Mughira ibn Saʿid al-ʿAjali in the time of Imam al-Baqir (a.s.), when he claimed that Gabriel and Michael were with him. He claimed that he had seen God and fabricated the statement that the Creator, exalted is He, had wiped His hand over his head and said:

“My son, descend and convey from Me.”

Then He supposedly sent him down to earth.

The accursed one also said that the answers to questions concerning the realities came to him according to the question.

He lied.

Most of the answers he gave are found in the books of the daʿwa, and he answered nothing beyond them. Thus he did not provide what the questioner actually requested.

More astonishing still is that the accursed one said:

“The Imam’s purpose in having us remain there is to remove innovations.”

Far from it! Far from it!

He permitted forbidden things to his followers, to the extent that one of them would openly fornicate with another man's wife, and another with another's wife, until one of them would openly fornicate with his father's wife. He even married his own wife to his maʿdjud son while he was alive, just as Ibn al-Khattab Muhammad ibn Abi Zaynab al-Ajdaʿ permitted all prohibited things to his followers and allowed them in the time of Imam al-Sadiq (a.s.).

Thus, it was another faction that had emerged from the guided daʿwa that committed such acts—a filthy and adulterous faction.

More astonishing still is that the accursed one was asked in Surat Bandar:

“When will the Imam appear?”

He answered:

“After eleven years from today.”

The date at that time was 1176.

Then he was asked again and answered:

“After seven years from today.”

That date was 1179.

Then he renounced all of these statements and said:

“The appearance will not occur until after three Imams from this Imam with whom he claims to be connected, named ʿAwf ibn al-Mansur.”

He also said that his mazoon was ʿAqd Lala ibn Muhammad, and that his makasir was al-Daʿfar, the servant of Husayn ibn Jaʿfar.

Yet not a single thing corresponded to what they had claimed, said, or asserted. They were beaten with sandals for the falsehood, filth, and enormity that they had brought into the lands.

The excellent and noble Shaykh Hibat Allah ibn Mulla Wali Muhammad, who exerted himself in investigating the affair of the aforementioned accursed one and searched into it, was then guided by God Most High through the proof of the eminent dāʿī Zaki al-Din, the deputy of the family of Muhammad, peace be upon them and the blessings of the Eternal God without end.

In his epistle entitled *al-Sayf al-Qatiʿ wa'l-Burhan al-Lamiʿ fi'l-Raddʿala al-Laʿin al-Majduʿ wa-Butlan Daʿwahu* (“The Cutting Sword and the Shining Proof in Refutation of the Accursed Maʿdjud and the Falsity of His Claim”), he answered the ignoble and despicable pretender Hahandji and those whom he misled.

Have you not seen the treachery of the maʿdjud toward his vile father Ismaʿil in divorcing his first wife, and what the devil whispered to him concerning marrying the second?

When the poor man trusted his promise and became certain of the marriage, he gave his wife to another so that he could take that man's wife, like Muʿawiya—may God curse him—did with ʿAbd Allah ibn al-Zubayr in taking away his wife.

In his deed he was like the one who said:

I was once a young man among the soldiers of Satan,
Until circumstances turned upon you, and Satan became one of my soldiers.

And I saw that the accursed maʿdjud claimed that he was the Ayyub of his age, and that his Imam had promised him without doubt or uncertainty that his connection, and the connection of those who followed him, was destined to occur in this village—meaning Ujjain—and that there they would obtain whatever they sought, beyond their hopes, until *ththalkahi* would descend upon the doors and the means to everything would be made easy.

Then he went to Maidththor and made it the abode of migration, claiming that he had been promised victory there and the fulfillment of the promise. They went to him seeking fulfillment of his promise of connection, but none of his statements proved true. Rather, those who followed him fell into ruin.

The first thing the accursed one claimed, and upon which he built the foundation of his claim, was establishing the rank of our master al-Muʾayyad from the Imam, and that he and all his hudud had been appointed through the spiritual support flowing from the All-Knowing King.

He also claimed that all the dāʿīs, from our master al-Muʾayyad fi'l-Din to our mistress al-Hurra al-Malika—may God exalt their sanctity—were true dāʿīs and that their daʿwa was a true daʿwa. He said that most of them had been connected with the Imams of their time and established their ranks through clear proofs and manifest arguments.

Then he proceeded to erase what he had established and invalidate what he had verified.

He rejected the rank of our master al-Muʾayyad—may God exalt his sanctity—through a contrivance he invented and an argument he fabricated. He said that when al-Muʾayyad opposed the command of his Imam through denial, the Imam removed him.

He then rejected the ranks of the dāʿīs whom he had previously claimed were mostly connected with the Imams, since he had intended to use their connection as a proof establishing his own connection and as evidence for the impossibility he sought to assert.

He claimed that al-Hurra al-Malika had not received the command from Imam al-Tayyib or Imam al-Āmir (peace be upon them). Rather, he claimed that Imam al-Āmir had entrusted ʿAbd al-Majid with her affairs and the affairs of others, and that she remained under his authority until ʿAbd al-Majid claimed the office of Imamate for himself.

He then wrote to her as Commander of the Believers, whereas previously he had corresponded with her as Wali ʿAhd al-Muslimin.

She replied:

“I am the daughter of Ahmad. Yesterday I was Wali ʿAhd al-Muslimin, and today I am Commander of the Believers.”

She rejected him and prevented him from whatever she was able to prevent him from doing.

This, then, was the foundation of her affair.

Then he claimed that messengers of Imam al-Tayyib (a.s.) had been sent to India, and that the Imam wrote their affair to our master Ibrahim, asking him to see what should be done concerning them. He forbade him from affirming them.

Therefore, he claimed, they were not dāʿīs.

This was one of the foundations of his claims, and he contradicted himself in his own admission. He invalidated his beginning by his ending through his deception, and his ending by his beginning through his statements.

For he first established our master al-Muʾayyad and the dāʿīs—may God exalt their sanctity—and then invalidated them at the end.

If he was truthful and correct at the beginning, then he was a liar and false at the end. And if he was a liar and false at the beginning, then he was truthful and correct at the end.

Thus he could not escape falsehood and invalidity in either case, and what God imposes upon liars and accursed claimants became binding upon him.

The accursed claimant was tested for approximately thirty years, or more, yet nothing was found or manifested from him except what he claimed concerning answers to questions, most of which are found in the books of the daʿwa.

Instead, there were found in him matters that prevent one from holding the Imamate and the daʿwa.

Among them was his lack of purity, both of soul and body.

Among them was his lack of piety and chastity, because he took the books from the treasury of our master al-Muʾayyad—may God sanctify his spirit—through theft and betrayal, along with books belonging to others, money, property, household furnishings, and rent.

Muhammad Aduri stole in Ujjain and was seized, bound, and beaten in the mosque. He claimed that the Imam was present in Ujjain at that time. We informed the matter to him, and he said:

“Tell him not to confess to the theft and the taking of the money.”

Among them was injustice and oppression in judgments and cases, through which private parts and property were violated.

Along with his oppression, he incited enmity and hatred among them, doing what God Most High said:

“Satan only desires to cause enmity and hatred between you.”

Among them was his lack of respect for the trust of knowledge and his hostility toward the people of knowledge. Whenever he wanted to commit some wrongdoing or alter an affair of the sacred law, they would prevent him and restrain him. If they were unable to do so, they would denounce his wrongdoing and criticize it.

For this reason he would often say:

“They are an affliction upon me, and I cannot manifest what I wish to manifest because they are among those who oppose me.”

Among them was his treating the wealth of God as something circulating among a privileged few, the servants of God as slaves, and the religion of God as a game, like ʿUthman, whose actions eventually led to his killing.

He played with religion by appointing his father, the son of Mutaha, his wife Dusi, his brother Habib Allah, Muhammad Aduri, and other ignorant people as hudud of the religion of God—those who were supposed to guide and call people to knowledge of divine unity.

Yet they were not capable of understanding.

They said what some ignorant caliphs had said upon hearing the Qurʾan:

“What register is this from?”

For they did not know the knowledge and rulings contained within it.

Have you ever seen anyone more ignorant than one who appoints the blind to guide those who can see, wishes to educate the learned through ignorant people, and govern the perfect through the deficient?

“It is not the eyes that are blind, but the hearts within the breasts.”

Among them was his contempt for fasting and prayer. He said that they were acts of worship for the deficient among humanity, such as women and common people, and that his son was among the “nightly hujjats,” from whom the laws of Islam had been lifted.

This was the statement of one upon whom the successive curses of the noble Imams had fallen.

Among them was lying. From the beginning of his affair to its end, he never ceased lying.

At the beginning of his affair, he contradicted and disowned his own statements several times before our master al-Muʾayyad fi'l-Din—may God exalt his sanctity—and others. He never ceased lying in every matter.

He would establish a ruling concerning something, then after some time invalidate it and contradict himself.

He was also ill-mannered, greatly hypocritical, and intensely divisive. He remained envious, spiteful, arrogant, denying, without mercy, and ungrateful for blessings.

Among the indications of his falsehood were the signs appearing in dreams, such as the story of Habib ibn Ahmad Ji Bahai ibn Babuj.

He had received from him something that no one else had received. When no good became apparent to him in the man, he turned to God Most High, calling upon Him privately and imploring Him to show him truth as truth and falsehood as falsehood.

When he called upon God in desperation and supplication, God Most High granted his request.

He renounced the claimant after previously inclining toward him, and began telling people this entire story.

The aforementioned Shaykh said:

“When the proof that I have described became clear to me concerning the falsity of his claim, I hastened to follow the one of whom God Most High said:

‘Pass beyond it; you shall not pass beyond it except with authority.’

When I arrived and witnessed the beauty of his presence, the nobility of his character, and the perfection of his religion, I said:

‘God knows best where He places His message.’

I found him as though he were a noble angel, forgiving and merciful.”

So understand, O believing and God-fearing people, what the vile Ismaʿil and his accursed maʿdjud son claimed.

When their followers became certain of the fabrications and falsehoods they had produced, they renounced them and entered the circle of faith—especially when the two of their foremost hudud, Shaykh ʿAli and Shaykh Hibat Allah, became aware of the foulness of their actions and the falsity of their claims.

They renounced them and explained what they had observed concerning them in two poems.

The excellent Shaykh ʿAli ibn Saʿid al-Yamani said:

A light book for you to carry,
Yet its reward is great with the Creator of mankind and all secrets.

Do not burden the morning breeze with carrying it;
Its weight is only a third of a dirham.

Had I known the place
Where my desired one has settled, I would have sent my servant.

You know it and its inhabitants well,
And know the land with all its landmarks.

I ask you, O morning breeze, by Him who beholds existence
And created creation before Adam,

Especially by Salman the Prophet, to whom
You obeyed by the command of God, Lord of all worlds,

And by the prophets and awsiyaʾ, and by everyone
Who has a lofty station with the Creator of the worlds,

That you convey from me the message of one afflicted with love,
And the complaint of a lover, his heart wounded and wandering,

Bearing the purest prayers and finest greetings,
As long as the birds of the doves sing,

To the one whom God chose from among His servants
And favored among Arabs and non-Arabs,

To the mighty Master of the Age, whose virtues
Cannot be counted, however much they are recorded,

To the one who repels affliction, to the fountain of guidance,
To the one who hears complaint, to the best of those who show mercy,

To the possessor of beneficence, knowledge, and understanding,
To the master of masters from the family of Hashim,

To the possessor of exaltation, virtue, generosity, and radiance,
To the giver of benefit and lord of noble qualities,

To the possessor of justice, who does not oppress in his judgments
Between people, whether righteous or sinful.

When you reach his courtyard, then kiss for him
His soil, his hands, and the soles of his feet,

And say to him: O son of the Prophet Muhammad,
O best of those from whom the removal of great afflictions is hoped,

After a long age of your concealment,
With circumstances scattered and the organizer lost,

Does a young man come claiming connection with you,
Weak in understanding, abundant in error and crimes,

Foolish, despicable, ill-mannered, foolish,
Full of sins, obscenity, and insults?

His ear is deaf to hearing counsel,
And his heart resembles the deafness of solid, unyielding rocks.

He neglects his obligations and his prayer,
And fears neither sin nor the blame of any critic.

When a dispute arises among people,
He does not judge with justice and fairness.

He delights in slander, falsehood, and fornication,
While loved ones become divided and then quarrel.

He speaks at length about falsehoods, tiresome to his listener,
Having inherited nothing except weariness for the weary.

He sleeps until the sun rises,
Fearing neither shame nor the mark of reproach.

His father is bewildered by him, his mother distressed,
And his wife imprisoned in an oppressive imprisonment.

She calls upon the Lord of the Throne: Is there any relief,
To free a prisoner and remove the wrath of an angry one?

He has acquired the arrogance of ignorance and contented himself with it,
Along with vile, ruinous, and reprehensible character.

He brought knowledge, yet one does not know whether it came from you
With approval, or from an opposing enemy.

He has departed from the upright religion and abandoned
The obedience of those vested with authority and determination.

Although the roots of all knowledge are from you,
And every learned person obtained it from you and through you.

If he possesses some connection with you,
Then altering the religion would be the most necessary consequence.

God forbid—never could one like him be your messenger,
A man foolish in judgment and laden with crimes.

For a person's messenger is an indication of his intellect,
And you are the intellects of the earth, possessed of deep understanding.

Yet we all think well of you,
That you seek to reform the wali who remains with us,

Through a pious, disciplined, religious dāʿī,
Brave, cultured, fully rational, and resolute,

Forbearing, compassionate, virtuous, drawing people
Toward religion and faith while restraining his anger.

For your grandfather Jaʿfar, O my master, said
A wise saying to the noble dāʿīs:

“Be silent dāʿīs.”

So he said: “O Imam of creation,
How can there be a daʿwa from one who remains silent?”

He replied: “Through deeds that you perform,
With sincere intentions and avoidance of forbidden things.”

But this man came with the opposite of all of these,
Casting aside manners and rejecting the foundations.

We followed him in ignorance because of the deeds
That we attributed to him, and out of love for the Imam, son of Fatimah.

In our love for him, we separated from those who admonished us,
From relatives and family members close to us.

So show us kindness, O Master of the Age, for we are bewildered
By an affair that has arisen in your time.

Establish the truth of this matter for us and guide us
Through a noble guide, fine in character and uniquely suited.

And may God bless you, after Muhammad,
And his purified descendants, people of noble qualities.

And also:

O maʿdjud, take from us
The descriptions of praise.

You are from that region
Upon which calamities have poured.

Every possessor of manifest sins
Is struck by what comes through you.

How many minds, whenever
They were afflicted by calamities through you,

Saw nothing except one
Who admits to the broadest offenses.

No one is driven toward you
Except for the sake of those who came before.

He does not cease, when upon his heart
You are afflicted, while you possess misdeeds,

As you repay one who eats
His wealth with forbidden things.

And you punish with sandals
Whoever comes with foolish words.

May your mouth be silenced—this is the punishment
Of whoever comes with fabrications.

You usurped our wealth
In order to repay good deeds.

You seized the books unjustly,
Not fearing the darknesses.

And we forgot al-Thaqafi
Because of your injustice in judgments.

And Satan came to acquire
Forbidden things through you.

You are indeed a sign
Among the signs of the eras of interruption.

You deceived Ismaʿil,
Leaving the promises unfulfilled,

And removed the wife from him,
Being a worshipper of desires.

And you surpassed him,
Rising a rank in deception,

Taking Ibn ʿAbd Allah as a husband
Through the delusion of falsehoods.

Then through plotting and deceit
You became a brother to sorrows.

You took the wife away from him
With soft and beautiful eyes.

And the disgraces remain
Upon you after death.

You turned worshipping,
righteous women into fornicators.

You claim knowledge of the men
Of the infallible ones in their persons.

And shops and rent
You acquired through usurpation.

How many rulings of the religion
Of God do I see weeping because of you?

You cast aside the Book
Concerning the rights of chaste women.

And you took our books,
O pretender, through theft.

Whatever you have usurped
Will soon perish in this life.

How many times have you made fasting
And prayer weep?

You made the wives
Like suspended women.

So return the right, otherwise
I shall increase the descriptions of you.

And if you refuse,
You will be at war with the words.

They will take the right by force
From shameless faces.

And if you are granted success, O righteous one,
And cast aside your tribal zeal,

You would see the true Yusuf,
Possessor of exaltation and noble qualities.

And you would say of him what was said
Of the one bearing the calluses.

Declaring: God knows best
The proper place of these words.

And upon Ahmad and his family
May my prayers remain forever.

The account of the accursed Kharijites is complete, and praise belongs to God, Lord of the worlds.

Let us return to what we were discussing concerning our master al-Muʾayyad fi'l-Din—may God exalt his sanctity.

He then traveled from Dar al-Fath to the land of Udaiththor on the twenty-fifth of Shawwal in the year 1178. He took the road to the village of Ratlam, then from there to the village of Silana, and to Mandsaur and Ththartaththkar, calling to the guided daʿwa in the villages and lands, until he reached Udaiththor. He remained there for seven months, reviving the practices of the Prophetic religious community and strengthening its foundations.

He then proceeded to Dar al-Fath and entered it on the sixth of Rajab al-Asabb in the year 1179. He then sent his full brother and firm support, the mazoon of his daʿwa and trustee of his state, the excellent Shaykh Khan Bahai, to Shahjanththor, Sarwanj, and the surrounding villages.

Our master then resolved to go to Islamththor. While there, news came to him of the death of the excellent and capable makasir, ʿAbd Musa Kalim al-Din, son of our master Badr al-Din. His passing occurred on the twenty-fifth of Shawwal in the year 1189.

The painful calamity struck him, and he adhered to patience and sought his reward from God. Then his fortunate full brother, the mazoon Khan Bahai, arrived, and he was pleased by his meeting.

He then wished to circumcise his son, Mawla Qamar al-Din, and held a great banquet for the occasion. He then sent his noble brother, the mazoon Khan Bahai, to Ujjain, while our master remained in Islamththor.

He then resolved to travel toward the regions of the Deccan and departed on the fourteenth of Dhu al-Hijja of that year. He came to Mandsaur, Ratlam, Kachahrod, Ththtlaud, Amjhera, and Khairkunkar, until he reached Dar al-Surur, Burhanththor, on the ninth of Safar.

He remained there for six months and fifteen days, while the believers exerted themselves in serving and hosting him.

Our master purchased land in the Kharrad market and built remarkable structures upon it. He also purchased land beside the river, where he planted a garden containing various kinds of trees.

On the night of the seventeenth of Jumada I of that year, God Most High bestowed upon him a noble and excellent daughter. He named her Allah Rukhi. He rejoiced at her birth, praised God, and gave thanks to Him.

He then hastened to travel to the land of Aurangabad, because its people of loyalty had come to receive him, led by the president, Mulla Jiwanji ibn the excellent Shaykh Dawud Bahai.

He departed on the twentieth of Shaʿban al-Karim with his family, children, and relatives. On the way, he accepted the customary offerings of the people of the village of Qasuda, then departed from it, hastening onward, until he reached Aurangabad on a night of Ramadan.

The believers rejoiced by kissing his blessed feet. He then remained among them, reviving the practices of the religion, taking firm covenants from them, and collecting from them the rights of God, the obligatory charitable contribution, and the necessary fifth.

When the sacred month had ended, the ruler of that land, named Shurab Jang, wished to impose a levy upon our master, just as the English official of Surat had unjustly imposed one upon him.

When this news reached him, he secretly departed with his family and children on the night of the second of Shawwal, heading for the fortress of Daulatabad, which at that time belonged to Ghaniim.

When its governor heard of his arrival, he went out to receive our master with his horses and men. He gave him an excellent reception and personally undertook his service.

Our master remained there for two months. He developed the settlement and shops and built the noble mosque.

When the news of his departure to that place reached the unjust ruler, his anger intensified. He began reprimanding his officials and blaming his companions.

When God willed to raise the word of His dāʿī, the son of that misguided official fell gravely ill. A severe disease afflicted him that exhausted every physician and healer, until he came close to death.

His father became perplexed and realized that this was the recompense for his previous wrongdoing. He repented and hoped that our master would forgive his offense.

He continued sending letters to him, with solemn oaths, firm pledges, and repeated assurances, until our master answered his request and returned to Aurangabad, joyful, safe, and hopeful of success.

Through his blessing, the son of that ruler recovered from his fatal illness. He was cured, and his father and officials rejoiced in his companionship. They acknowledged the excellence of our master and recognized his miraculous favor.

Letters then came to him from Dar al-Fath, Ujjain, reporting the disputes and animosities that had arisen among its people.

He reflected upon this and became distressed. He consulted with his trusted companions and then resolved to travel there.

He departed on the fourteenth of Dhu al-Hijja, first heading toward Dongkam, where he visited the grave of Mawla Nur al-Din—may God exalt his sanctity.

He then traveled to Raks Bhon, Shahkakar, and Jalna, until he reached Burhaniththor on the seventh of Muharram al-Shahr Allah in the year 1183.

He departed from there on Monday, the twenty-second of that month, heading toward Ujjain, and arrived there on the second of Safar.

On the sixteenth of Rabiʿ I, the day of his blessed birth, he appointed the excellent Shaykh Shah Malik ibn Mulla Jiwa Bahai to the ranks of the hudud of the religion.

When the month of Rajab al-Asabb arrived, he sat on the twenty-seventh day of it to preach and publicly established the order of the five ranks of the hudud.

The first was the excellent Shaykh Fayz Allah Bahai ibn the excellent Shaykh Hamza Bahai, after Shaykh Rahmat Allah.

After him was the excellent Shaykh Sharafʿ Ali ibn Mulla Zayn al-ʿAbidin.

After him was the excellent Shaykh Jamal al-Din ʿAli ibn al-Husayn ibn Ahmad al-Wazir.

After him was Shaykh Tayyib Ji ibn Musa.

In Shawwal, he wished to marry his two sons, the elder Shams al-Din and the younger Qamar al-Din.

He arranged for his elder son to marry the daughter of his paternal cousin, the excellent Shaykh Yusuf Bahai ibn his cousin Fayz Allah Bahai.

He sent messengers to the villages and lands to summon the noble hudud and the people of faith.

He also sent for the noble and excellent Sayyid, possessing the rank of makasir, Shaykh ʿAbd al-Tayyib ibn our master Badr al-Din.

They all came to his noble presence. He held a great banquet and distributed fine garments among the people of loyalty according to each person's rank and honors.

After completing the banquet, he held the wedding feast for the bride and gave the guests the finest farewell. He also bid farewell to the excellent and noble Mawla, Shaykh ʿAbd al-Tayyib ibn our master Badr al-Din.

Then his esteemed mazoon and noble full brother, the excellent Shaykh Khan Bahai ibn our master Wajih al-Din, died.

The reason for his death was that our master had bid him farewell after marrying his son to his daughter, sending him to the city of Indore to revive the practices of the religion.

He departed on the eighth of Ramadan in the year 1185. He remained there for one month and four days, when he was suddenly afflicted by paralysis. His tongue became unable to speak.

They carried him toward Ujjain, and when they had come to within approximately four farsakhs of the city, his soul departed.

Our master was overcome with profound grief at this, then remained patient with God's decree and His predetermined destiny.

It is said that when our eminent master departed secretly from the port of Surat, concealing himself because of the oppression of the English, and when they had taken the rupees from him, such grief, sorrow, and humiliation afflicted the members of the daʿwa that they were overwhelmed by loss, disgrace, and abasement.

They therefore gathered together and devised a plan to approach our master, the one through whom God had granted them prosperity and success.

They exerted themselves in this matter, spent their money, sent messengers to him, and wrote letters to him.

He gave them excellent replies in his correspondence. However, he wrote to the excellent Shaykh Shah Malik ibn Jiwa Bahai, instructing him to travel to Surat and from there to Mumbai, and to meet with its governor, because he was of higher authority than the governor of Surat.

He told him to consult with him and request that he write the fortunate name of our master in his *kathini*, for whoever writes his name there is protected from the injustice of the governor and from all calamities.

He acted accordingly and wrote this to our eminent master. Our master was pleased by it and prepared himself for the journey.

He departed on the twenty-sixth of Dhu al-Hijja of that year. He passed through Indore, Barwani, and Asir, until he entered Burhanththor on the tenth of Muharram in the year 1186.

He departed from there on the second of Rabiʿ I of that year, traveling to Qasuda and Rannala, until he reached Surat on the night of the first of Rabiʿ II.

He then sent a messenger to Ujjain and summoned his deceased brother's son, the noble and vigilant Shams al-Din ibn the mazoon Khan Bahai.

He came to him on the night of the first of Ramadan of that year.

Our master then sent him to the city of Mumbai to raise the banners of the guided daʿwa.

He arrived on the sixteenth of Rabiʿ I, the day of our master's birth. Our master sat in the lofty, adorned assembly and appointed three hudud.

The first was the excellent Shaykh Shams al-Din, his nephew, son of the deceased mazoon Khan Bahai. He appointed him after Shaykh Rahmat Allah ibn Hasan Ji and wrote concerning this to the city of Mumbai.

He also appointed the excellent Shaykh Karam Allah ibn Shaykh Babuj and the excellent Shaykh Nur Bahai ibn Musa Ji, who had belonged to the exalted faction and had held among them the rank of makasir. He accepted the truth through the blessed hands of our master, who then appointed him to the noble rank of shaykhship.

He then intended to travel to his permanent residence and homeland. However, the governor of Surat, an Englishman named Mr. Breer, prevented him from traveling to his residence because he secretly harbored hostility toward him.

Our master therefore sent the excellent Shaykh Shah Malik to the city of Mumbai to approach its governor.

The governor sent a written order to the governor of the port of Surat, strongly emphasizing that he must not prevent our master from traveling wherever he wished.

When his letter reached him, the governor dropped the matter and was unable to carry out what he had intended.

Our master therefore departed on the sixth of Shawwal 1188, joyful and delighted, toward Ghogha Bandar and Bhavnagar.

From there he resolved to travel to Ahmedabad in order to visit the graves of the noble dāʿīs.

The excellent and most distinguished mazoon, Shaykh ʿAbd al-Tayyib, came from Navanagar to receive him and invited him to Navanagar.

He departed and reached it on the sixth of Dhu al-Hijja.

From there he departed on the twenty-fifth of Dhu al-Hijja for Morbi, then Wankaner, then Morbi again.

He then traveled to Navanagar on the eighteenth of Muharram in the year 1189.

He remained there for six months and fifteen days.

He then departed from there to Morbi Bandar, then to Mandvi, where he visited our master Nur al-Din—may God exalt his sanctity—then to Anjar, then Mundra, until he reached Navanagar.

He remained there for fourteen days, then departed on the first of Dhu al-Hijja, traveling swiftly until he reached Bhavnagar, then Khokha, then Bharuch, then Dohad, then Nawai, until he reached Ujjain on the twenty-seventh of Muharram in the year 1190.

Through his blessing, affairs were put right, and corruption and obstinacy disappeared.

In that year, a great dispute arose between some of the believers and a servant of Modi. The quarrelling became intense, and fighting and striking broke out.

Our master ordered the doors of the shops to be closed. He then sent his noble brother Ismaʿil to the Deccan, toward Madhavji Scindia.

He traveled until he reached him. Scindia honored him and became angry with Modi, his agent, and handed him over to the aforementioned Shaykh.

Thus God manifested the dazzling miracles of His dāʿī.

Our master then resolved to travel toward Dar al-Fath and its surroundings, and toward Islamththor and its surrounding regions.

He departed on the sixth of Shawwal in the year 1191. He came to the village of Kachahrod, then Ththartaththkar and Kankkarar, until he reached Islamththor, where he remained.

ʿAbd al-Karim ibn Mulla Khanji Bahai then came from Dar al-Fath to summon him, because he wished to marry his two sons.

Our master answered his invitation and departed on the eighteenth of Rabiʿ I in the year 1192. He hastened on his journey until he reached Ujjain on the night of the twenty-third of that month.

He remained there for some time, then rose, girding himself for the revival of the practices of the guided daʿwa.

He departed on the first of Jumada II for the village of Akkar, then Sunil and Bhanththor, until he reached Islamththor on the twenty-seventh of that month.

When the tenth of Rajab arrived, some of the believers invited him to go for recreation in the garden. He sat in the *iwan*.

After four hours had passed, he suddenly became ill with a painful illness caused by severe abdominal pain. He could not remain seated there comfortably.

He mounted and returned to his noble home.

His pain continued for three days. During that time he did not taste even a morsel of food and did not rest in sleep.

Then God Most High healed him of his abdominal pain and restored his health.

He bathed, sat in the noble assembly, and appointed seven hudud in gratitude to God Most High for what He had bestowed upon him and for healing him.

The first was the excellent Shaykh Tayyib ibn Jiwa al-Burhanththori.

After him was the excellent Shaykh Tayyib ibn Musa Kakkudri.

After him was the excellent Shaykh Jiwa Bahai ibn the excellent Shaykh Luqmanji.

After him was the excellent Shaykh Taj Khan ibn Qutb Khan.

After him was the excellent Shaykh Sulaymanji ibn Mulla Muhammad Husayn.

After him was the excellent Shaykh ʿAbd al-Qadir ibn Adamji.

After him was the excellent Shaykh Muhammad ibn Karim Bahai al-Sarwanji.

After him was the excellent Shaykh Ghulam Husayn ibn Dawud Bahai.

He wrote concerning these appointments to them wherever they were in their respective lands.

At that time, his hudud who had been appointed to the noble ranks were as follows.

First and foremost after him, in the rank of mazoon, was the excellent Mawla ʿAbd al-Tayyib ibn our master Badr al-Din.

After him, in the rank of makasir, was his younger brother, the excellent Shaykh Ismaʿil Ji ibn our master Wajih al-Din.

After him was the head of the shaykhs, the excellent Shaykh Miytha Bahai ibn the mazoon Shaykh Adam ibn our master Nur al-Din.

After him was the excellent Shaykh Yusuf Bahai ibn his cousin Fayz Allah Bahai.

After him was the excellent Shaykh Shah Malik ibn Mulla Jiwa Bahai.

After him was the excellent Shaykh Rahmat Allah ibn Mulla Hasan Ji.

After him was the excellent Shaykh Fayz Allah ibn the excellent Shaykh Hamza Bahai.

After him was the excellent Shaykh Sharafʿ Ali ibn Mulla Zayn al-ʿAbidin.

After him was the excellent Shaykh Jiwanji ibn the excellent Shaykh Dawud Bahai.

After him was the excellent Shaykh Tayyib ʿAli ibn Musa Kakkudri.

After these were the seven whom he had appointed to the ranks of the hudud.

He then departed from Islamththor to the villages of Ththardaha and Kahiri to revive the practices of the daʿwa.

He then returned to Islamththor.

Afterward he resolved to travel to his noble residence. He departed with his family, children, and servants on the fourteenth of Dhu al-Hijja, hastening until he reached the village of Kankkarar.

From there he continued swiftly until he entered Ujjain on the twenty-first of that month.

He then resolved to travel to Sarwanj on the second of Muharram, the month of God, in the year 1193, because the leading people of that place had come to invite him.

As they traveled, he went out through the city gate until he reached the great well. There he was struck by pain in his noble abdomen, the same illness from which he had suffered while in Islamththor.

He could not continue the journey, so he immediately returned to his city.

He entered his noble home sick, and five days passed in this condition. His pains and suffering increased, and he abandoned both drink and food.

When the night of the sixth of Muharram arrived, the pain increased and became severe.

The excellent hudud and the believers of loyalty gathered around him. Among them were his brother, the excellent Shaykh Ismaʿil Ji Bahai; the excellent Shaykh Yusuf Bahai; the excellent Shaykh ʿAbd al-Qadir ibn Adamji; and others.

In their presence he proclaimed the mansos upon the noble and most excellent Sayyid, Shaykh ʿAbd al-Tayyib ibn our master Badr al-Din, established him in his noble rank, and raised him to his lofty station.

When half the night had passed, his abdominal pain subsided somewhat. However, his noble body had become extremely thin from the intensity of the illness.

He knew that his departure had drawn near, and that his separation from this lowly worldly abode and his journey from it were imminent.

He therefore wished to marry his fortunate son Qamar al-Din and his noble daughter Allah Rukhi.

He had previously married his eldest son, Shams al-Din, in Surat Bandar to Sukayna, the daughter of the Mawla Shaykh ʿAbd Musa ibn our master Badr al-Din. His first wife, the daughter of his paternal cousin, the excellent mazoon Khan Bahai, had died before her father.

He therefore sent a messenger on the fourteenth of Muharram to Navanagar to summon the excellent and most distinguished mazoon, Shaykh ʿAbd al-Tayyib, and his household.

He also sent to the villages and lands summoning the excellent hudud and the people of loyalty.

They gathered in his noble presence.

The wedding banquet began on the twelfth of Rabiʿ II and continued until the end of that month. He then bid farewell to all those who had come to his lofty presence as guests.

Each day his pain increased and his body grew weaker.

During this time, some of the trusted hudud and believers, such as the excellent Shaykh Rahmat Allah and others, approached him and said:

“Our master, may God make us your ransom, the illness has become severe. How can the banquet and marriage proceed?”

He answered them:

“The decreed command of God will not come to me until He has allowed me to attain what I have intended.”

And so it happened.

On the first day of Jumada II, the banquet of the president, Mulla Dawud Bahai ibn Muhammad Husayn, took place. It was a circumcision banquet for his nephew.

He had come to invite our master, but our master excused himself and gave permission to the noble and most excellent Sayyid, Shaykh ʿAbd al-Tayyib, because his illness had grown increasingly severe.

When Mulla Dawud pressed him, Shaykh ʿAbd al-Tayyib accepted the invitation and mounted the *ththalkahi* until he reached his house.

He was too weak to enter it because of his extreme weakness.

The aforementioned president, Mulla Dawud Bahai ibn Muhammad Husayn, therefore brought him a meal. He ate a single morsel and gave permission to the noble Sayyid, Shaykh ʿAbd al-Tayyib ibn our master and master Badr al-Din—may God exalt his sanctity.

He then returned to his home.

When he reached the door, he fainted and could not rise from the *ththalkahi*.

They carried him inside his house while he was unconscious.

When news of this reached the aforementioned Sayyid, he came to him and sat before him. He called out to him, and he awoke from his faint.

He opened his eyes and answered.

He took his noble, tied turban and placed it upon the head of the aforementioned Sayyid.

He entrusted his charge to him, proclaimed the mansos upon him, placed the reins of granting and withholding in his hands, established him in his exalted rank, and entrusted him with the affairs of the Imami daʿwa.

He then bid him farewell on the fourth of Jumada II, and Shaykh ʿAbd al-Tayyib departed for his homeland.

Our eminent master continued to suffer from severe illness until he passed into the mercy and pleasure of God on the night of the first of Shaʿban al-Karim in the year 1193, after one hour had passed.

The ascetic Shaykh Rahmat Allah undertook his preparation for burial, and the excellent Shaykh Yusuf Bahai performed the funeral prayer over him.

The duration of his daʿwa was twenty-five years, six months, and thirteen days.

His blessed name was Shaykh Hibat Allah, and his title was al-Muʾayyad fi'l-Din.

On the day of his death, he was seventy-three years, four months, and fifteen days old.

His grave is in Dar al-Fath, Ujjain.

May God exalt his rank and sanctify him, Lord of the Two Easts.

41. Abduttayyeb Zakiuddin III

After him there arose the eminent, illustrious, and manifest dāʿī, our master and lord, Shaykh ʿAbd al-Tayyib Zaki al-Din, son of our master Badr al-Din Ismaʿil Ji, son of my lord Shaykh Adam Safi al-Din, in his position as deputy of the pure Imams from the descendants of the Messenger of the Lord of the worlds.

His blessed birth was on the seventeenth of Rabiʿ al-Awwal in the year 1147 AH. He was brought up, even before the amulets were removed from him, indeed before he had left the cradle, in purity, cleanliness, and piety, and he established himself upon the throne of acquiring knowledge, learning, and secrets.

He was an orphan, for his father, the father of all, our living master Badr al-Din—may God exalt his sacredness—died when he was less than two years old. Yet the grace of divine care was with him. Although he was surrounded at times and in places by the people of Malwa and Ujjain, whose inhabitants had become able to enjoy the world and its ornaments in all

their varieties and whose desires had captivated them, he did not look to them for an example. Though young in years and newly attached to the religion, he never inclined to play or amusement, neither under the direction of an instructor nor because of any restraint imposed upon him, nor because he was deprived of anything. Rather, it was through God's care and inspiration from Him, so that He might gather through him the scattered forces of guidance.

The learned men of the daʿwa rejoiced at the signs of his excellence that they witnessed. They gave him glad tidings and advanced with him in sincere hope, especially his elder brother, the eminent and radiant Shaykh ʿAbd Musa Kalim al-Din. On many occasions he would say to him, “Perhaps God Most High will keep me alive until the days of your daʿwa, so that my eyes may be gladdened by you and I may be blessed by serving you.”

He memorized the Qur’an, recited it beautifully, and mastered Arabic calligraphy. He was generous and abundant in giving, overwhelming whoever came to him with a gift or approached him with a request. He hastened toward good works and was foremost in them. Among the learned men of his age he was the most excellent, and in every virtue he surpassed others.

At the beginning of his life, he migrated to the eminent dāʿī Wajih al-Din, the master of his age. Thereafter, year after year, he continued to make the journey to his presence and to the presence of the dāʿī al-Muʾayyad fi’l-Din. He exerted himself greatly in honoring his daʿwa and perfecting his service to it, sparing no effort in seeking distinction. Indeed, on every migration he spent thousands in coin.

He was in Ujjain when that land suffered famine, and he spent thousands there until, through his generosity, many of the people recovered their strength.

His memorization of the Qur’an was in accordance with his father's testament, as is mentioned concerning him and his brother. He was humble and submissive before his master, and modest before his majesty and might. It is said that he would say, “When I look upon the dāʿī al-Muʾayyad fi’l-Din, I feel as though I am standing before the Imam, or the Prophet, or the Lord of the worlds.”

It is said that when the dāʿī al-Muʾayyad fi’l-Din arrived in Navanagar and began constructing some gardens, Zaki al-Din would work there with his own hands and encourage the believers to work alongside him.

In his lineage he descended from my lord Yaʿqub ibn Baharmal Sadrajishankk. My lord Yaʿqub, after my lord ʿAbd Allah by his designation, was a governor in India and Sindh and a guardian of the true daʿwa. His grave is known in Thattan, in a dome.

The eminent and compassionate Shaykh Luqman Ji ibn Habib Allah said in his *Risalat Idah al-Manaqib* that Baharmal, who was known by the title Sadrajishankk, was the ruler of the kingdom of Thattan. He accepted Islam at the hands of my lord ʿAbd Allah, who had come from the Imam al-Mustansir billah (a.s.) to India. His Islam became excellent, and he became a leader among the Muslims, just as he had previously been a leader among his people. Leadership in India belonged to him and his descendants during both the periods of manifestation and concealment.

This statement agrees with the statement of the eminent and noble mazoon, Shaykh Adam Safi al-Din, son of the dāʿī Zaki al-Din, son of the dāʿī Badr al-Din, son of Mulla Raj, who was descended from my lord Yaʿqub ibn Baharmal. Our dāʿī and master Zaki al-Din said in his *Ththahli Midu* that our ancestor Sadrajishankk Baharmal Ji accepted Islam at the hands of my lord ʿAbd Allah, who had come from the Imam al-Mustansir billah (a.s.) together with the eminent dāʿī Lamak ibn Malik to Yemen, and from there to India.

These two eminent men spoke truthfully, and their words are accepted as true, for their truthfulness, knowledge, and piety are well known. In particular, the eminent mazoon Shaykh Adam Safi al-Din was descended from Baharmal Ji Sadrajishankk.

Some of the hudud erred—and indeed obstinately persisted in their statement—claiming that Baharmal was a minister of Raja Sadrajishankk, and that his conversion to Islam occurred during the time of the dāʿī Ibrahim, may God exalt his station in the chambers of bliss, in the year 580 AH. According to the reckoning of the author of *Majalis al-Muʾminin*, which he composed in Baghdad in the year 900 AH, India is five thousand farsakhs from here. How, then, can the statement of the author of this book be accepted when it contradicts the people of the noble daʿwa, and how can any learned and excellent scholar believe it?

Leadership of India then continued among the descendants of my lord Yaʿqub ibn Baharmal Sadrajishankk until it reached his descendant, my lord ʿAli ibn my lord Ishaq ibn my lord Yaʿqub. He was an authority in the sciences of the outward and the inward. Multitudes of seekers of knowledge came to him, one group after another.

He taught the knowledge to his son, my lord Dawud, and to my lord Hasan Fir, and to my lord Adam ibn Sulayman. When he saw that God's command had arrived, he proclaimed the mansos upon my lord Hasan Fir. Then Hasan Fir proclaimed the mansos upon my lord Adam ibn Sulayman.

Adam ibn Sulayman then proclaimed the mansos upon his son, my lord Hasan Bahai. Hasan Bahai proclaimed the mansos upon his son, my lord Raj Bahai. Raj Bahai proclaimed the mansos upon his son, my lord Jaʿfar Ji.

The noble daʿwa then continued in Hindustan through the mansos of the eminent dāʿī Muhammad ibn the dāʿī Hasan upon the eminent dāʿī Yusuf ibn Sulayman. This dāʿī proclaimed the mansos upon the dāʿī Jalal ibn Hasan. Jalal proclaimed the mansos upon the dāʿī Dawud ibn ʿAjabshah. The dāʿī Dawud then proclaimed the mansos upon the dāʿī Dawud Ji ibn Qutb Shah.

This dāʿī proclaimed the mansos upon the dāʿī Shaykh Adam ibn Tayyib Shah. This dāʿī proclaimed the mansos upon the dāʿī Shaykh ʿAbd al-Tayyib ibn the dāʿī Dawud ibn Qutb Shah. This dāʿī proclaimed the mansos upon the dāʿī ʿAli ibn Hasan in Yemen.

The mansos of this dāʿī was upon the dāʿī Qasim Khan ibn Fir Bahai in India. He then proclaimed the mansos upon the dāʿī Qutb Khan ibn the dāʿī Dawud Ji ibn Qutb Shah. This dāʿī proclaimed the mansos upon the dāʿī Fir Khan ibn Ahmad. This dāʿī proclaimed the mansos upon the eminent dāʿī Ismaʿil Ji ibn Mulla Raj.

The authority, leadership, and rank of the dāʿī muṭlaq thus returned to the descendants of my lord ʿAli ibn my lord Ishaq ibn my lord Yaʿqub. The dāʿī Ismaʿil ibn Mulla Raj and his

forefathers served the great mawlas and noble dāʿīs and exerted themselves day and night in reviving the rites of the noble daʿwa. They spent dirhams and dinars in its public proclamation and secrecy until the aforementioned dāʿī attained the rank of dāʿī, and this noble rank continued among his illustrious descendants until the matter and the mansos reached the eminent dāʿī Shaykh ʿAbd al-Tayyib Zaki al-Din, son of the eminent dāʿī Shaykh Ismaʿil Ji Badr al-Din, son of the eminent mazoon Shaykh Adam Safi al-Din—may God exalt their sacredness.

In knowledge he was a blazing lamp, and in meanings and realities he was a surging sea. He possessed an eminent station in jihad and an unyielding determination to raise the pillars of guidance.

It is said that when the accursed Ismaʿil and his bastard son, the disfigured one, apostatized from the religion and unveiled their hostility toward manifest truth, they sent Zaki al-Din a poem in which they mentioned the virtues they possessed and praised his noble forefathers. They then stated their claim and disclosed their transgression.

Zaki al-Din refuted their claim and clarified to them what had led them astray. He said:

“What you have mentioned concerning the religion, virtue, and splendor that belong to us—praise be to God, Lord of the worlds, who has favored us over many of His servants, bestowed His religion upon us, and singled us out with guidance. But you two have exchanged God's blessing for disbelief and opened your hearts to disbelief. You are among those concerning whom God Most High said: ‘They shall surely bear their burdens, and on the Day of Resurrection they shall certainly be questioned about what they used to fabricate.’

Then God extinguished the fire of their fitna during his days, and most people returned, through his blessing, to manifest truth.

He was generous and abundant in giving. He would begin with gifts before being asked, and he loved secret charity. He would instruct those whom he favored with kindness to conceal its benefit. This alone is sufficient evidence of his piety.

He was an ascetic in the world even before having any desire for it. He avoided its passions and turned away from its amusements. He was continually seen sitting in gatherings of knowledge and wisdom. If he happened to pass a gathering in which he saw something he disliked, he passed it by with dignity.

This remained his way until he grew up and reached manhood, and was raised through the ranks of the hudud, for he was a source of blessings and perfection. His obedience to his dāʿī and his efforts to raise the banner of his daʿwa displayed the greatness of his endeavors. The learned and the ignorant, those near and those far, recognized him equally, and the believer and hypocrite alike acknowledged his excellence.

They became certain that he would erase from the people the darkness of ignorance completely, until the daʿwa to him itself came through the mansos of the one who had sacredly designated him.

He hastened to fulfill its affairs, distributed gifts, increased his charity, multiplied his grants, and abolished immoralities, intoxicants, and innovations. Raising the daʿwa was his concern

and purpose. He continued spreading its sciences and establishing its acts of worship morning and evening.

He shared the name of his Imam, peace be upon him, and was an orphan like him, and thus the meaning of his excellence was completed. Every wali through him attained his hope beyond what he had expected or intended.

After the prayers, there had been no practice of drawing near to God, so he brought this practice into existence in the mosques of the people of his daʿwa. By God, this is among the greatest good deeds that he established among righteous servants in their worship of the Worshipped One.

It is said that his great-grandfather, Mulla Raja ibn my lord Dawud, used to guard his prayers and fasts so carefully that he never missed a prayer time throughout his life.

One day, he drew water from a well in order to purify himself for prayer, while the day was approaching its end. He stood at its edge and lowered his bucket into it. When he pulled it out, he found it filled with precious jewels.

He said, ‘I am not one whom the world deceives with its ornaments and then crushes in the mill of its transformations.’

He returned the bucket to the well and drew water a second time. Again it came up filled with jewels and pearls. He returned them to the well and lowered his bucket a third time. The same thing occurred as before and the time before that.

His eyes filled with tears, and he supplicated God while weeping. His bucket then came up with water for the fourth time. He thanked God Most High for His abundant blessings, purified himself for the sunset prayer, and prayed it at its proper time, as he had been commanded.

How excellent was his judgment and how good his striving! In this is surely a sign for whoever has a heart or lends an ear while witnessing.

The word of God Most High was true concerning him: ‘Indeed, God does not allow the reward of those who do good to be lost.’ For He placed among his descendants, before all mankind, the dāʿīs of the family of Muhammad (a.s.), and exchanged for him those fleeting stones of worldly jewels the enduring spiritual jewels.

He was one who continually turned to God in repentance, frequently supplicating Him with humility and weeping. It is said that on most nights he would rise after two-thirds of the night had passed and continue praying and supplicating until the face of dawn became uncovered from its veil, at which point he would finish his supplication.

The thing he most frequently prayed for was that God would bless him with fortunate children. God did for them better than he had wished: among his excellent children He placed two complete dāʿīs, deputies of the Imam of the Age (a.s.), by God, the King, the Knower, the Bestower.

He left behind four sons, all blessed and fortunate:

- the eminent dāʿī Najm al-Din;
- the noble dāʿī Sayf al-Din;
- the excellent mazoon Safi al-Din; and
- the perfect makasir Hakim al-Din.

Their mother was the lady Ratan Ai, daughter of the eminent Shaykh Khan Bahai Sahib, son of the dāʿī Wajih al-Din, son of the eminent mazoon Hakim al-Din, son of Mulla Khan Bahai.

As for the two aforementioned dāʿīs, their lives will be explained later. As for the eminent Shaykh Safi al-Din, he possessed great virtue known to all, those present and those living in the countryside. The eminent Shaykh Hakim al-Din possessed an undeniable distinction and an unmatched superior station.

It is said that his great-great-grandfather, the dāʿī Badr al-Din ibn Mulla Raj, migrated at the beginning of his life to the presence of the dāʿī Burhan al-Din Dawud ibn Qutb Shah. He benefited from him and devoted his efforts to his service.

He continued migrating during the eras of the seven dāʿīs, from the dāʿī Burhan al-Din to the dāʿī Shujaʿ al-Din. Since he had served the seven dāʿīs, the deputies of the Imams (a.s.), how could the daʿwa not remain among his descendants until the Day of Resurrection?

It is said that when the news of the death of his master, the eminent dāʿī, our master al-Muʾayyad fi'l-Din—may God exalt his rank among those in the highest—arrived, he was in Mandvi. He established the radiant daʿwa there and at that time appointed his perfect vizier, the excellent Shaykh Wali Bahai ibn Mulla Luqman Ji, after his maternal uncle, the excellent and compassionate Shaykh Rahmat Allah ibn Mulla Hasan Ji.

He then migrated to the homeland of his noble forefathers, the established residence of Navanagar. There he resolved to arrange the marriage of his son, the illustrious and manifest Mulla Shaykh Muhammad Yusuf Najm al-Din, to the daughter of the distinguished makasir Shaykh Miyatha Bahai ibn the eminent mazoon Shaykh Adam Safi al-Din. He also arranged for his noble daughter Bai Fatima Bai to marry his nephew, the distinguished Ismaʿil Ji Bahai ibn the makasir Mulla ʿAbd Musa Kalim al-Din.

He summoned the people of his allegiance and the believers from all the villages and lands, and held a great banquet whose fame spread throughout the lands.

He then migrated to the port of Surat, where he remained for many days, and its people served him abundantly. There he appointed his eldest son, the illustrious and learned Shaykh Adam Safi al-Din, to the rank of mazoon, and after him appointed his son, the vigorous dāʿī, the eminent Mulla Muhammad Yusuf Najm al-Din, to the rank of makasir.

He appointed Mulla Shaykh Qamar al-Din, son of the eminent dāʿī al-Muʾayyad fi'l-Din, after the excellent Shaykh Shams al-Din, son of the eminent mazoon Shaykh Khan Bahai. During the time of our master al-Muʾayyad fi'l-Din, he had originally been ranked after the excellent and righteous Shaykh Rahmat Allah ibn Mulla Hasan Ji. The eminent dāʿī elevated him when he assumed the noble daʿwa, after the excellent Shaykh Miyatha Bahai ibn the eminent mazoon Shaykh Adam Safi al-Din.

When the radiant dāʿī migrated to the port of Surat, he sent him to the Abode of Joy, Burhanththor, to collect the obligatory dues from its believing men and women. He collected the rights of God from them and remained there until he departed to the Abode of God's Honor on the sixteenth of Muharram in the year 1196 AH.

The compassionate dāʿī grieved over him, then patiently endured, seeking the reward of God. He then sent the learned and excellent Mulla Habib Allah ibn Mulla Luqman Ji to the Abode of Joy, Burhanththor. He remained there and then undertook the construction of a residence. The righteous believers worked with him and exerted themselves until he built it with the finest construction in a very short time.

Then our master, the master of affairs, set out from the port of Surat toward the Abode of Joy. He traveled until he reached the village of Barnoli, but a fitna arose there involving highway robbers, so he returned from there to the port of Surat. He then departed and reached his homeland, Navanagar.

The people of Burhanththor then sent to summon him: the alert and distinguished Mulla Khan Bahai ibn Nur Khan, Mulla Jaʿfar Ji Miyatha Bahai, Mulla Haydar Ali Muhammad Husayn, Mulla ʿAli Bahai ʿAbd al-Rasul, and the servant of the two brothers, Qutb ibn Sulayman.

They reached Rannala. From there, the noble and distinguished Mulla Tayyib Bahai ibn Ibrahim and Mulla Tayyib Bahai Nur Bahai, both from among its people, traveled with them until they reached Surat. From Surat, Mulla Muhammad Husayn Shahjaththori traveled with them until they reached Navanagar.

From Ujjain came the precious pearl, Shams al-Din, son of our master al-Muʾayyad fi'l-Din, carrying a letter of safe conduct for the road. From Aurangabad came the excellent Shaykh Jiwan Ji, accompanied by the great leader Mulla Nur Bahai Natha Bahai from Ththuna, who also carried a letter from the Peshwa because of the dangers of the road.

Our master honored them and gave them an excellent welcome.

Our lord then departed from Navanagar in Rabiʿ al-Thani of the year 1199 AH and reached Burhanththor amid joy and happiness. He remained there, preached to its people, received their covenants in the sacred month, and collected the rights of God from them. Its people served him with sincere devotion to God.

When Eid al-Adha arrived, he indicated his son, the vigorous dāʿī Shaykh Muhammad Yusuf Najm al-Din wa'l-Huda, through the noble mansos in the noble assembly. He also appointed his nephew, the noble and eminent Shaykh Ismaʿil, son of the illustrious and manifest Shaykh ʿAbd Musa Kalim al-Din.

At that time, the order of the blessed hudud was as follows:

1. His son, the eminent mazoon Shaykh Adam Safi al-Din.
2. His son, the illustrious and manifest makasir Shaykh Muhammad Yusuf Najm al-Din, who, after his father, possessed the rank of the dāʿīs muṭlaq.
3. Shaykh Miyatha Bahai ibn the eminent mazoon Shaykh Adam Safi al-Din.
4. The perfect Mulla Shaykh Qamar al-Din, son of the eminent dāʿī al-Muʾayyad fi'l-Din.

5. The eminent Shaykh Ismaʿil Ji ibn the noble Mulla ʿAbd Musa Kalim al-Din.
6. Shaykh Sultan Bahai ibn Mulla Muhammad Bahai.
7. The excellent Shaykh Rahmat Allah ibn Mulla Hasan Ji.
8. The excellent Shaykh Wali Bahai ibn Mulla Luqman Ji.
9. The excellent Shaykh Fayd Allah Bahai ibn the excellent Shaykh Hamza Bahai.
10. The excellent Shaykh Sharafʿ Ali ibn Mulla Zayn al-ʿAbidin.
11. The excellent Shaykh ʿAli ibn Saʿid.
12. The excellent Shaykh Jiwan Ji ibn the excellent Shaykh Dawud Bahai.
13. The excellent Shaykh Tayyib Bahai ibn Musa Bahai Kakudri.
14. The excellent Shaykh Jiwa Bahai ibn the noble Mulla Luqman Ji.
15. The excellent Shaykh ʿAbd al-Qadir ibn Adam Ji.
16. The excellent Shaykh Ghulam Husayn ibn the excellent Shaykh Dawud Bahai.

The eminent and pure dāʿī then proclaimed the mansos upon his son, the noble dāʿī, the gracious master concerning whom it was said, “This is no human being; this is none but a noble angel”: Shaykh Muhammad Yusuf Najm al-Din.

This took place on the second of Safar. Then he departed to the Abode of the Greater Pleasure of God on the fourth of that month, at the time of ʿAsr, in the year 1200 AH.

His period of daʿwa was six years, six months, and three days. His title was Zaki al-Din. His grave is in the city of Burhanththor, in a great dome.

May God grant us his intercession on the Day of Resurrection.

42. Yusuf Najmuddin II

After him there arose his son, the eminent, illustrious, and manifest dāʿī, our master and lord Shaykh Muhammad Yusuf Najm al-Din, son of our master and lord Zaki al-Din—may God exalt their ranks among those in the highest.

He was born in the town of Navanagar on the twenty-third of Dhu al-Hijja in the year 1177 AH. He was raised in purity and the qualities of righteousness even before his amulets were removed, and before reaching puberty he had attained the furthest limits of noble character.

His father personally undertook his upbringing, refinement, education, and instruction. When he reached manhood and had acquired the finest qualities of character, his father perceived in him excellence and generosity. He selected him as his vizier and wali, made him the inheritor of his position after him and his trustee, entrusted him with the secrets of the pure Imams, placed the affairs of the daʿwa in his hands, and handed over to him the reins of the religion.

When the time of his father's departure approached, he publicly proclaimed the mansos upon him in his rank and informed all the people of his daʿwa of his position.

The eminent dāʿī therefore assumed the Tayyibi daʿwa at the very moment his father departed, at the age of twenty-three. He was vigorous, noble, pious, ascetic, generous, munificent, learned, and wise. His virtues filled the two horizons with their mention, and his beneficence was like a sea overflowing in the East and the West.

He would give thousands without allowing the one who asked him to turn away disappointed. No petitioner ever left him unsuccessful, nor did he ever complain of being unable to give. He overwhelmed his visitors with robes of honor and clothing and continually inquired into their circumstances, evening and morning.

He honored guests and fed thousands upon thousands. Those striving in the daʿwa came to him in groups and witnessed from his favors more than what they had heard described.

You have already learned how he spent vast sums during the famines that occurred in his days, until he revived thousands from among the people of every religion who had been drinking the cup of death.

He possessed an intense concern and longing for charitable expenditures. His heart would not rest until he had fulfilled his generosity from his stores and carried out what God had commanded him concerning acts of beneficence during severe famine—protecting the lives of the hungry from their hunger, striving to satisfy them, and relieving their distress.

As for the greatness of his ambition, it was famous among both the elite and the common people. They acknowledged his excellence in every place and station.

You saw him during the days when the Kharijites stirred up trouble against the believers in Ujjain, directing every form of oppression against them and attacking them with everything they possessed. You saw how he strengthened the foundations of the religion, defended the domain of the people of certainty, stood in the stations of men of courage, and bore burdens that even firmly rooted mountains would have been too weak to bear as much of. Until God brought him His victory and supported him with His mercy.

Among the things he desired most were the sciences, and the people of virtue and understanding held the highest station in his esteem.

He was passionately devoted to collecting books, until he had thousands of them in his libraries. Most of his gatherings were private sessions devoted to acquiring knowledge or managing the affairs of the daʿwa. He would appear publicly only for his preaching, his mosques, the religious festivals, and its ceremonies.

His days were radiant and renowned for their distinction. Through him the daʿwa of truth became firmly established, its banners flew high, and its dwellings became inhabited.

His immense excellence made him worthy of what the eminent qadi al-Nuʿman ibn Muhammad—may God be pleased with him—related in *Daʿaʾim al-Islam* from Abu ʿAbd Allah (peace and blessings be upon him and his family), who said:

“Among me and my followers there will be a man who, while in his house reading the Qur’an, will shine for the people of heaven as the brilliant stars shine for the people of the earth.”

This eminent dāʿī was the one whom Abu ʿAbd Allah (a.s.) alluded to by “the man who shines for the people of heaven.”

He left no honor, glory, splendor, beauty, excellence, or virtue without gathering all its scattered parts and attaining both its particulars and its entirety.

His father, the father of all, the sanctified and pure one, raised him himself, and brought him forth as light comes forth from light. His father was exceedingly concerned that he should persist in seeking knowledge from him. Though young in age, he was not distracted by games or amusements, nor did the impulses of pleasure call him as they call every ordinary child.

His father had the greatest joy and inclination toward him because he was a center for the outpourings of divine care, and his father found him the most trustworthy repository for its trusts. He therefore prepared him for the position of the daʿwa and entrusted him with its authority.

He rose to its affairs like a strong and trustworthy man, supported by divine aid, standing as though upon the luminous pillar of its confirmations.

He had turned his gaze, accompanied by divine assistance and inspiration, toward choosing the most suitable place on earth for his *dar al-hijra*. He found the city of Surat to be the most deserving and suitable, and therefore chose it because the groups of believing men and women were concentrated there.

He built blessed houses there, sufficient for his blessed self and his family, and made it possible for the blessings to be manifested there to their utmost extent.

Regarding this, a poet composed the following verses, intending them as a chronogram:

Your buildings, Yusuf, rise high,
At the gate of blessings, smiling.

As though upon their lofty heights
The jewels of your exaltedness move.

So it is fitting for you to say in its year:
“This dwelling of mine is blessed.”

1208 AH

In all that he established, he sought the face of God and intended none other than Him in its joys and public manifestations. Therefore he was praised for what he accomplished there, increasing and expanding its blessings.

He was the most learned of all the learned, the wisest of all the wise, the bravest of all the brave, the most forbearing of all the forbearing, the foremost of those who came before, and the most complete of those who came later, in distinguishing what was sound from what was unsound.

The world was more insignificant to him than the chaff scattered by the winds. He looked upon the servants of God and the people of his land with the gaze of a compassionate and merciful father. No listener ever heard harshness or anger from his speech, and no one who

presented his need to him ever returned disappointed, whether he was a noble and exalted person or a lowly and contemptible one.

How many signs and effects of his appeared among the people in reviving the marks of guidance and truth, reviving them as though the bones had been brought back to life after becoming dust!

How many blessings and brilliant manifestations were known by those who possessed knowledge, and from which they drank as though they were hastening toward a cup whose mixture was from Tasnim.

He was perfected by the outpourings and gifts that spread among the people. His light was illumination for whoever possessed a pure heart and sound determination.

He was the Yusuf of his age among later generations, resembling Yusuf among the earlier generations in beauty, radiance, and handsome excellence. He was the one to whom the words truly applied, not metaphorically:

“This is no human being; this is none but a noble angel.”

He attained the rank of oneness in the virtues of his radiant perfections.

In the sciences of religion particularly, and in all other branches of knowledge generally, he was an overflowing sea and a rain-bearing cloud. Brilliant openings in knowledge and learning were granted to him, and remarkable success attended him in comprehending their subtleties and realities.

It is said that when the eminent dāʿī migrated from Burhanththor to his old homeland, Navanagar, which was his illuminated birthplace, he appointed nine blessed hudud on his blessed and manifest birthday in the year 1201 AH.

The first was the excellent Shaykh Adam ibn the excellent Shaykh Sultan Bahai, whom he appointed after Shaykh Mulla Tayyib Kakudri. After him was the excellent Fayd Allah Bahai ibn the excellent Karam Allah, known as Ththathariya. After him was the excellent Hibat Allah ibn the excellent Wali Bahai. After him was the excellent Hibat Allah ibn Mulla Wali Muhammad ibn Sayyid Mulla Luqman Ji. After him was the excellent Mota Bahai al-Isanduri, whom he appointed after the excellent Ghulam Husayn ibn the excellent Dawud Bahai al-Ahmadabadi. After him was the excellent Khanji Bahai ibn Nur Khan. After him was the excellent Jiwa Bahai ibn Mulla Muhammad Husayn. After him was the excellent Habib Allah ibn Ibrahim Ji.

When the eminent dāʿī returned from Navanagar to Burhanththor, he first went to Ahmedabad to visit the noble dāʿīs. Its people served him with great honor, held an immense banquet, and sought blessings by kissing his noble foot and auspicious sandal.

His extraordinary miracles became manifest, to such an extent that the dark Jaʿfari sect became like servants. Whenever they saw his blessed countenance, they greeted him with salutations and said:

“This is no human being; this is none but a noble angel.”

Our eminent master then went from there to the port of Surat, where he remained for one year. That year was a year of severe famine. The people of allegiance and faith from all the villages and lands gathered around him. He fed them and gave them clothing until they became prosperous, and after the famine they returned safely to their homelands.

Our eminent master then went to Burhanththor, the Abode of Joy, and resolved to marry his brother, the vigorous dāʿī Sayf al-Din—may God prolong his life forever—to the noble and blessed daughter of the excellent Shaykh Jiwan Ji ibn the excellent Shaykh Dawud Bahai, named Umm Allah Bai.

He also arranged the marriages of his noble sisters, Bai Buji Bai, Bai Wazira, and Bai Khadija.

He wrote to the villages and lands, and believers from every direction gathered around him.

During those days Mahadji Scindia arrived. He came to the house of our eminent and vigorous master with a great army and became before him like a servant and attendant.

Our master held a great banquet and spent vast sums upon feeding the believing men and women and giving them fine clothing and gifts.

When it was over, he bade farewell to the people of allegiance and faith, sending them back to their places and homelands.

He remained thereafter in the Abode of Joy, Burhanththor, for one year. Then he bade farewell to his brother, the vigorous dāʿī Sayf al-Din—may God preserve him until the Day of Judgment—and sent him toward the lands of Malwa.

His brother, the illustrious and manifest makasir, the excellent Shaykh ʿAbd al-Qadir Hakim al-Din, took charge of Burhanththor. From there he traveled to the village of Rauththor, seven farsakhs away, and remained there for two or three days.

He appointed six hudud in the ranks of the religion:

First was his brother, the illustrious and manifest Shaykh ʿAbd al-Qadir Hakim al-Din, whom he appointed to the rank of makasir.

Second was his brother, the eminent and vigorous dāʿī, the established Shaykh ʿAbd ʿAli Sayf al-Huda wa'l-Din—may the Worshipped Lord preserve him among us—whom he appointed among the Raʾs al-Hudud.

Third was the excellent Shaykh Adam Bahai ibn the excellent Shaykh Miyatha Bahai, whom he appointed after the excellent Jiwan Ji ibn the excellent Shaykh Dawud Bahai.

Fourth was the excellent Shaykh Ilah Bakhsh ibn Musa Bahai, whom he appointed after the excellent Hibat Allah ibn Mulla Wali Muhammad.

Fifth was the excellent Tayyib Bahai ibn Nur Khan, whom he appointed after the excellent Habib Allah ibn Ibrahim Ji.

Sixth was the excellent ʿIsa Bahai ibn Habib Bahai, whom he appointed after the excellent Tayyib Bahai ibn Nur Khan.

Our eminent master then traveled from Rauththor to Kasudha. The people of Aurangabad received him and requested that he honor their city with his presence. He accepted their invitation because of the purity and nobility of their intentions and blessed them with his auspicious arrival. Its people served him with great devotion and offered themselves and their considerable wealth in his service.

From Aurangabad he traveled to visit Sayyid Mulla Nur al-Din—may God exalt his sacredness—in the village of Dongkam. From there he traveled to Ththuna, whose people received him and served him with great devotion.

He then departed for the port of Surat, where he remained for some time. There he appointed five hudud in the ranks of the religion after those previously mentioned:

First, the excellent Shaykh Husayn ibn Shaykh ʿAli Yamani.

After him, the excellent Habib Allah ibn Mulla Luqman Ji.

After him, the excellent Ibrahim Ji ibn Dawud Bahai.

After him, the excellent Ghulam Husayn ibn Mulla Ismaʿil Ji.

After him, the excellent Musa Bahai ibn the excellent Habib Allah.

At the end of his days, the order of the hudud was as follows:

First, the mazoon Shaykh Adam Safi al-Din.

After him, the makasir Shaykh ʿAbd al-Qadir Hakim al-Din.

After him, the Raʾs al-Hudud, the most excellent and highest among them, the mansos-upon dāʿī, the most noble Shaykh ʿAbd ʿAli Sayf al-Din.

After him, the eminent Shaykh Qamar al-Din ibn our master al-Muʾayyad fi'l-Din.

After him, the eminent Shaykh Rahmat Allah ibn Mulla Hasan Ji.

After him, the eminent Shaykh Sharaf ʿAli ibn Zayn al-ʿAbidin.

After him, the excellent Shaykh Adam ibn the excellent Shaykh Miyatha Bahai.

After him, the excellent Shaykh Adam ibn the excellent Shaykh Sultan Bahai.

After him, the eminent Shaykh Hibat Allah ibn the excellent Shaykh Wali Bahai.

After him, the excellent Hibat Allah ibn Mulla Wali Muhammad.

After him, the excellent Ilah Bakhsh ibn Musa Bahai.

After him, the excellent Ghulam Husayn ibn the excellent Shaykh Dawud Bahai.

After him, the excellent Khanji Bahai ibn Mulla Malik.

After him, the excellent Jiwa Bahai ibn Mulla Muhammad Husayn.

After him, the excellent Tayyib Bahai ibn Nur Khan.

After him, the excellent ʿIsa Bahai ibn Habib Bahai.

After him, the excellent Shaykh Husayn ibn the excellent ʿAli Yamani.

After him, the excellent Habib Allah ibn Mulla Luqman Ji.

After him, the excellent Ibrahim Ji ibn Dawud Bahai.

After him, the excellent Ghulam Husayn ibn Mulla Ismaʿil Ji.

After him, the excellent Musa Bahai ibn the excellent Habib Allah.

The dāʿī of our time and master of our affairs, Shaykh ʿAbd ʿAli Sayf al-Din—may God prolong his life and make us his ransom at all times—said that among the greatest signs of our master Najm al-Din—may God exalt his sacredness and rank among those in the highest—and of his connection with the luminous pillar was what he did in choosing the servant of the family of Muhammad (a.s.) for his noble rank and selecting him as his Wali ʿAhd after him in his daʿwa.

After the noble daʿwa had been entrusted to him, the matter that concerned him most among all the affairs was to scrutinize and carefully determine whom he should make his Wali ʿAhd and who should succeed him after him.

His attention, through the inspiration of the wali of God, fell upon the servant of the family of Muhammad, and his thought and consideration continually returned to him.

I was then a small child. I had not yet reached physical maturity nor entered the second degree of the people of perfection. He personally undertook my education and read with me, taking the utmost care to benefit me, eager that I should become purified for carrying out the trust with which he had been burdened and become worthy of it through its virtue.

When I reached maturity and could distinguish my right hand from my left, while we were all together in protected Navanagar, the homeland and established residence of the forefathers of the dāʿīs, he immediately proclaimed the mansos upon entrusting the matter to me.

He prepared a written document concerning this, treating it as a draft, and had it written by one skilled in writing.

Among the subtle aspects of his method was that he left blanks in the draft wherever the name “the servant of the family of Muhammad” was to appear. He instructed the scribe to leave the blank at every section and point of the document, and he himself would write it with

his luminous fingertips. This was to strengthen the matter of the mansos and conceal it from the scribe and everyone else, both generally and specifically.

He then migrated from protected Navanagar to the various lands and cities, in order to manifest there what God had granted him of knowledge and light and raise high the banner of the daʿwa of his mawlas.

He took me with him in his blessed company and singled me out for a lofty closeness. In every place, time, and circumstance, he continually manifested his favors toward me and singled me out with varieties of his gracious kindness.

When his blessed residence was finally established in the protected city, the Abode of Joy, he made extraordinary arrangements for my marriage and wedding and expended such vast sums that the overflowing seas seemed to diminish beside them.

He then sent me to the lands of Malwa, which are the greatest lands of the daʿwa, while I was still young and had only recently become acquainted with the affairs of governing those near and far.

Through the blessings of my benefactor, God made easy for me what had been difficult and arduous. Darkness became light, and hatred became love.

From there he then went to protected Surat, which is the greatest land of the daʿwa because it is a gathering and assembly point for the people of allegiance. He ordered that I follow him to his luminous residence, and the written order emphatically commanded me to hasten to his radiant station. He singled me out with many forms of closeness.

Then, for a second time, he sent me to the lands of Malwa. He gave me authority over religious affairs and placed in my hands the reins of the believers residing in those lands.

He continually praised every book and letter and singled me out with various forms of nobility.

Then illness came upon his Yusuf-like person. The matter of my assuming the position of his successor became urgent, but I was necessarily delayed because of the severe illness from which I was suffering—praise be to God.

News of my condition reached his noble hearing and the matter became very serious for him. At that point he ordered another document to be written concerning the radiant mansos, thereby preserving the order of the truth of certainty and maintaining the bond of the religion.

I immediately began traveling toward his presence, and he rejoiced greatly when I arrived at his exalted station. He began discussing with me the books of the secrets and studying the pages of the lights.

In the document he prepared concerning the mansos, he had the testimony of those trustworthy hudud of his daʿwa who were present recorded, after binding them with covenants and imposing solemn oaths upon them that they would not utter even the slightest word concerning it.

After this he began preparing for the affairs of death. He ordered the writing of the *Kitab al-Haykal* and all the names of the divine stations.

He had previously sent some trustworthy men to the martyrs of Karbala and requested from them soil from that blessed land. He also sent cloth to the site of the Kaʿba, had it purified with Zamzam water, and stored it for his shrouds. He stored Zamzam water for his washing when his soul would depart his body and ascend toward the chambers of Paradise.

He carried these things with him wherever he traveled.

He ordered that his grave be dug beside the most pious and compassionate Shaykh Luqman Ji ibn Habib Allah—may God sanctify his soul and honor his resting place.

He frequently expressed his longing to be freed from the prison of bodies into the expanse of the world of holiness, the place of sanctity and the abode of honor.

He alluded to this in the verses he composed for his festivals and ceremonies. He was not satisfied with this alone, but also ordered the construction of the lofty dome.

All of this demonstrated that preparing for death was dearer to him than anything else, and that occupying himself with preparing provisions for it was more pleasing and sweeter to him than the most delicious foods.

He slaughtered sacrificial animals according to the prescribed custom. To him, occupying one's thoughts with medicine was foolishness and madness, because he had knowledge of the unseen from which mankind is veiled.

At the beginning of this illness, he gave many houses and properties for the sake of the pleasure of his Lord, to relatives, jurists, and the poor. He made his testament concerning his wealth, leaving nothing, wet or dry, without assigning it to some needy or distressed person, seeking the reward of his Lord and desiring to attain the station of nearness to Him.

Throughout this grievous illness I remained constantly at his exalted side. I forbade my side from turning upon the beds, and prevented my eyes from closing their lids and abandoning their tears.

For he had been more compassionate toward me than a father: he had raised me when I was young, both in knowledge and in body, and had bestowed upon me great honor and distinction.

His illnesses continued to grow and increase, and his pains became such that nothing further could be added to them. Yet—may God exalt his sacredness—he continued until then to allude to the mansos without publicly proclaiming it.

The learned and excellent peer, the eminent and complete scholar Shaykh ʿAbd al-Qadir Hakim al-Din, summoned some of the hudud and suggested that he openly proclaim the mansos upon the one nominated for the exalted rank, so that he might be the first to kiss his feet and thereby gain the blessing of being first.

He praised the purity of his belief and the firmness of his religious character, but indicated that the matter should be delayed, saying, “Through this I am alerting those who are attentive.”

Then, on the second night of Jumada al-Thani, his illness became more severe, more grievous, and more difficult.

At that point he disclosed the matter of the mansos to some extent, after it had previously been only hinted at.

Those gathered around him assembled, and those who hastened to hear of the severity of his pain came quickly. He advised and admonished them, awakening them from the sleep of heedlessness with words surpassing jewels in value and containing profound meanings of wisdom.

He then emphatically forbade them from weeping over him, lamenting, striking their faces, or raising cries.

He instructed that nothing should be done at his funeral beyond what is done for people, whether rich or poor, according to the requirements of the noble Sharia.

He required some of those responsible for his service to prevent women and men, relatives and strangers alike, from introducing innovations into his funeral, saying that he would seize that person's garment on the Day of Resurrection if he failed to fulfill his testament.

All of this arose from the intensity of his piety and fear of God.

He then began bearing witness to the oneness of God and seeking intercession through His near angels and chosen messengers, especially Muhammad, the master of the messengers, and his wasi ʿAli, the master of the awsiyaʾ, and Fatima al-Zahra, and the Imams from her descendants, the intercessors, up to our master Imam al-Tayyib Abu al-Qasim, Commander of the Believers, and his descendants who remain in the cave of concealment until the Day of Judgment.

He then sought intercession through the noble dāʿīs, invoking them one by one, until he reached the sanctified father of all in the most exalted chambers.

He prayed for him, asking God to reward him with beautiful recompense for the abundant outpourings of His grace that he had bestowed upon him.

Then he lost consciousness, and we turned his luminous body toward the qibla.

After an hour he regained consciousness and reproached us for our haste, saying that he still had a period of days and nights remaining.

Thereafter, every day, during most of his time, he would instruct me and my eminent peer Hakim al-Din to converse, discuss, deliberate, and review matters together. We did so while he listened to our words and responded with words that enchanted dreams and healed ailments.

This continued until the twelfth night, when his illness became more severe and grievous.

He took my hand in his luminous hand and took the hand of my eminent peer, the learned and exemplary Hakim al-Din. He gave me his counsel and entrusted me with it, commanding me to honor his position and fulfill my obligations toward him. He instructed him to assist me in the affairs of the noble daʿwa and to maintain sincerity in both its public and hidden aspects.

He then advised those present who had continually attended to the affairs of his service. He instructed me to treat them with kindness and excellence, and instructed them to obey me sincerely, making their outward conduct conform to their inward state.

Then he began bearing witness and seeking intercession as he had done at the first, indeed more fully than before.

He began bidding farewell to his family and brothers, saying, with words made auspicious by his blessed tongue:

“Peace be upon you, my brothers. I entrust you to God, and He is the best of guardians. I seek your protection from the evils of the devils.”

Then the severity of his suffering eased somewhat. He spent every period of time discussing knowledge, encouraging inquiry, and engaging in remembrance.

On the sixteenth day, he summoned the hudud and took from them their acknowledgment of the well-known mansos. He then explicitly proclaimed and clarified the mansos, naming the servant of the family of Muhammad, entrusting him with the affairs of his daʿwa and appointing him over it.

He said:

“My peer, Sayf al-Din, is the master of the matter and the daʿwa after me, and the protection of the believers. Hold fast to his garment and cling to his bond. Obedience to him is obligatory upon you, and it is a trust entrusted to you.”

Then overwhelming weakness and overpowering unconsciousness overcame his noble person. Yet even then he moved his tongue with the testimony of the oneness of the Self-Sufficient and Judging God.

We repeatedly heard him say, “Yes, this is the world and its form.” There is no doubt that he was witnessing the state of the spiritual beings.

During this vision he was among the most longing of those who long, in accordance with what the Qur’an bears witness to in its pure verse:

“For them are glad tidings in the life of this world and in the Hereafter.”

He remained unconscious until two hours had passed of the eighteenth night. Then his pure soul was taken in the easiest manner of death possible for a virtuous man who had fully received the blessings of noble deeds.

The heavens of sorrow descended upon the servant of the family of Muhammad, and the resurrection of grief arose within his heart. Necessity hardened the heart and compelled it to patience.

I undertook the preparations for death that he had made: the shrouds, the Zamzam water, and the soil of Karbala. I washed him together with a group of the hudud and jurists.

I carried his noble bier upon my neck, while the believers crowded around it, seeking to gain blessings from carrying it. They cried out, shouted, wept, and lamented.

It was as though the Resurrection had arisen, the earth had trembled, and the mountains had been crushed.

I carried him until we reached the mosque of Nawaththura. I prayed over him, with tears like overflowing seas.

I intended to descend into his noble grave, but those watching saw the tremendous tenderness that overcame me and prevented me from doing so. They continued pleading and weeping.

I therefore ordered my eminent peer Hakim al-Din, the lamp of those who kindle the fire, to descend. He spread beneath his blessed body the soil of Karbala that had been prepared for him and covered him with it according to the prescribed custom.

The sun of his countenance disappeared beneath layers of earth, and the lights of his forehead became concealed behind closed doors.

There is no good in the world after the disappearance of this luminous form and radiant essence.

News of his death reached the rulers and merchants, Muslims and non-Muslims alike, in the protected city and land of Surat. They were united in the length of their grief and regret because of the fame of his excellence and perfection and the universality of his generosity and beneficence.

Assemblies of Qur’an recitation were then held in the mornings, and a complete recitation was held at night, illuminated by shining lamps, together with various beautifully decorated gatherings. The people of allegiance and others hastened toward them like scattered locusts, rushing forward in haste.

Among them, one of the opposing hypocrites spoke when he saw the lamps burning. He said, “If there was a flame in this world at his grave, what will his condition be in the Hereafter at the place of gathering?”

When this accursed man uttered these words, his house was burned, while none of the surrounding houses or places was burned.

He was overcome with intense regret, came to the noble grave prostrating himself, and died.

The eminent dāʿī and vigorous, most noble master died on the aforementioned night of the aforementioned month, in the year 1213 AH. He was then thirty-six years old.

His period of daʿwa was thirteen years, four months, and thirteen days.

His title was Najm al-Din.

His noble grave is in the port of Surat, in the great dome whose construction he had begun during his lifetime beside the grave of Sayyid Mulla, the compassionate Shaykh Luqman Ji ibn Habib Allah.

May God exalt their sacredness, grant us their intercession, and raise their ranks.

The Seventh Week

43 and 44. Abde Ali Saifuddin and Mohammed Izzuddin

After him, his brother, the eminent, illustrious, manifest dāʿī, the energetic, noble, understanding, mighty and distinguished guide, our master, our support, the one who holds authority over our affairs, and the dāʿī of our time, Shaykh ʿAbd ʿAli Sayf al-Huda wa'l-Din, the quintessence of our master and lord, the father of all, Shaykh ʿAbd al-Tayyib Zaki al-Din—may God prolong his life among us, make us a ransom for him through our fathers and mothers, grant us his goodness and pleasure, by the right of our master Muhammad and his pure family, blessings of God upon them all—rose as the deputy of the Imam of our age and time, upon whom and his family be the finest blessings and divine pleasure.

He became the guardian of the affairs of the daʿwa and its order, carrying out its rulings, strengthening the foundations of its sciences and works, and bringing together the means of righteousness and benevolence for those who were deficient and those who were perfected, both its women and its men.

The first ruling of the daʿwa of faith that he examined, and the first matter upon which he deeply reflected concerning the practices of piety and certainty, was to turn his attention toward supervising the ranks of the hudud and those entrusted to them, and to investigate the conditions of those of higher and lower rank, those near and those far. For the hudud are the basis upon which the rulings of piety and worship rest, and through them its affairs proceed upon the axis of felicity.

His pure birth was on the ninth day of Safar al-Muzaffar in the year 1189 AH.

He built the wondrous noble Yusufiyya dome, the like of which is not found in the lands—the dome which our master Najm al-Din, may God raise his rank in Paradise, had built.

Then, may God prolong his life, he migrated from Surat Bandar to Morbi, the homeland of his noble forefathers and the place of their settlement.

In the year 1214 AH, the fitna of the accursed Kharijites arose in Aurangabad. This occurred when the accursed Hahandji came from Sidethor to Aurangabad for the daʿwa of the vile Kharijites. He was seized there and beaten with sandals. Then the accursed Jiwa Khan rescued him by giving a guarantee for him, and the two of them fled, with the knowledge of

Shah Murad, known for his obstinacy, to the place of Shah Musafir, who was hostile to the truth.

When our master, may God prolong his life until the Day of Judgment, was informed of this, he sent a messenger to his servant and slave, Qutb ibn Sulayman, who at that time was his governor over the believers in Mumbai. He wrote to him:

"Go to Aurangabad, and proceed in this matter according to the inspiration of God, exalted is He, and the support of His knowing wali, for there will be a great opening in this affair and the hypocritical enemies will be disgraced."

He went there, and the affair developed into a great case, lasting until the following year. The sincere agents worked toward it, and matters proceeded as had been foretold. Our noble master advanced the matter in his noble letter until the enemy of God, Hahandji, was seized, shackled and fettered, and sent to the High Presence at Nawankkar. He perished within a few days and went to the Fire of Saqar.

His wicked followers were brought low, especially Jiwa Khan ibn ʿAbd al-Rasul—upon both of them be the unceasing curse of God, the Most Merciful—who had supported and aided the wicked, accursed Hahandji.

In this affair, extraordinary miracles and overwhelming signs of our master, the Proof of the Merciful, appeared. May God make us his ransom at every moment.

Our master, may God prolong his life until the Day of Judgment, said concerning this manifest victory to the most distinguished of his daʿwa, the luminous and mighty vizier:

Hibat Allah, you have attained the utmost hopes
When you acted in my satisfaction.

God opened through you the victory
Which has become a model throughout the two horizons.

May God reward you on my behalf with the finest reward,
The finest that you could hope to receive from me in return.

And may He reward those who strove in it with the utmost excellence,
Seeking nothing in exchange for it.

The Lord of the Throne has guaranteed you victory;
There is none other than Him for you to rely upon.

In this victory there are favors for you,
And in this account there are signs of exalted rank.

The Proof of the Creator has manifested to His Proof
The greatest of favors, openly and continuously.

Raising your rank among the proofs,
Among those who have gone before and those who remain.

And I have accepted the efforts you made on behalf of our community,
Your complete kindness embracing them.

Through it they performed their efforts
And brought humiliation upon your enemies.

They bound them with the bonds of disgrace,
And with iron they fettered their feet.

Thus I praised your kindness, for I find
Nothing but kindness in what you have bestowed.

Is there anything besides your favor that can disgrace an adversary?
Is there anything besides your bounty that can bring down the mountain,

After his decrees had been effective,
After his power had become established?

His possessions became an example in the heavens,
A sufficient lesson like the open wilderness.

They took him as a protection to protect them,
Yet their efforts were lost and their hopes failed.

A second sign followed a sign,
Like the sign concerning the people of Lot before it.

Wherever he sought refuge,
Wherever he displayed his devices, he was answered in full.

It is fitting for this مقام of victory
That your exalted patrons should congratulate you.

It is glad tidings of the victories
That God will hasten to open through you.

So give thanks to God for His favors,
O people of religion and finest of mankind.

The sword of God's religion is a cutting sword,
Against whoever hates your masters or rebels.

Bear witness to his signs, through which
God uncovers a darkness as black as night.

Our master, may God prolong his life, travelled from Morbi during those days to Nawankkar, the homeland of his noble dāʿī forefathers.

On the twenty-third night—the Night of Power, which is better than a thousand months—of that year, he arranged four hudud in the ranks of religion, making them sacrifices and those set free, seeking the reward and pleasure of God Most High.

The first was the virtuous Shaykh ʿAbd al-Qadir, son of Mawla al-Hajj al-Haramayn Shaykh Yusuf Bahai, whom he placed after Shaykh Hibat Allah ibn Mulla Wali Muhammad.

The second was the virtuous Shaykh ʿAbd al-Husayn ibn Mulla Adamji, whom he placed after the virtuous Shaykh Ibrahim … [the manuscript text is incomplete here].

The fourth was the virtuous Fayz Allah Bahai ibn Mulla Musa Bahai, whom he placed after Shaykh Musa Bahai ibn Shaykh Habib Allah.

Then Hibat Allah, peace be upon him, was blessed with a son, and he named him ʿAbd al-Husayn. He rejoiced greatly at him.

Then his noble wife, Umm al-Muʾminin Amah Allah Bai, daughter of the virtuous Shaykh Jiwanji, died during childbirth. He was overcome with profound grief for her, but then remained patient, seeking the reward of God, the Glorious.

He subsequently married the daughter of the great vizier, the virtuous Shaykh Hibat Allah Bahai ibn Shaykh Wali Bahai, the noble Sukayna Bai.

Then the aforementioned noble son passed into the Abode of Bliss, and he was overcome with tremendous grief.

Our master, may God prolong his life, then travelled from Nawankkar to Surat Bandar and stayed there.

The aforementioned Umm al-Muʾminin then passed into the Abode of God's Pleasure, may God raise her rank in Paradise, on the twenty-sixth of the sacred month of Muharram.

Then, in the year 1217 AH, occurred the calamity and catastrophe at which pens trembled when recording it and fingers shook when writing of it: the death of the most exalted Shaykh in rank, Shaykh ʿAbd al-Qadir Hakim al-Din, son of our master, the father of all, ʿAbd al-Tayyib Zaki al-Din—may God sanctify both their spirits in the highest ranks.

The glad tidings concerning him had preceded this, and the indication toward him had proven true.

This is what our master said, may God prolong his life, regarding the matter:

When the eminent dāʿī Najm al-Din, may God sanctify his spirit, sent me for the second time to the lands of Malwa, to fulfill the needs for which he had sent me and the hopes he had for manifesting the banners of my excellence, perfection and distinction, an illness suddenly afflicted his noble person. A similar affliction came upon me while we were both far apart.

The news of each of our illnesses reached the other. My breast became constricted and I was thrown into confusion. The other therefore took firm measures concerning the matter of the mansos, and had his strongest book written, in which he proclaimed the mansos upon the

virtuous, learned, complete and sanctified Shaykh Hakim al-Din. He recorded that if destiny decreed the unavoidable fate upon him and upon me, he would be the one entrusted with the matter.

The same thing occurred from me toward him, in that I likewise preferred him for this position.

When we met, each of us recognized in the other this same decision. We rejoiced with the glad tidings of inspiration from the wali of God, the Veil of the Possessor of Might and Power.

When our master Najm al-Din departed and ascended to the barzakh of the people of sanctity and the abode of honor, I assumed the affairs of the daʿwa by virtue of his mansos, according to the obligation laid upon me.

The sanctified Shaykh Hakim al-Din fulfilled his duty of supporting me. He stood beside me as a partner and vizier in raising the daʿwa upon its beacon and foundation. I returned to him and relied upon him.

He was obedient, submissive and humble, despite his noble lineage, lofty rank and greatness in knowledge, excellence and perfection. He preferred my pleasure and shared with me in the rulings governing both my prosperity and adversity.

I was therefore delighted with him to the utmost and had complete confidence in his rank of excellence and the proof of his knowledge and works upon the clearest path.

I consulted him concerning the great affairs of the daʿwa and the weighty policies involving the hudud, the jurists, the people of religious law and those possessing wealth and influence. He would advise me according to what religious policy required and what would ultimately result in blessed benefits.

He displayed humility, observed the virtue of proper conduct, and excused himself with sincere apologies for what he advised, while indicating what was most obligatory.

When the preparations for departure from my homeland, Nawankkar, were completed, I composed a document appointing him as my wali ʿahd, placing him in charge of my daʿwa and making him my successor therein after me.

My mansos upon him was firm, and my decision concerning him was complete, for he possessed all the virtues required for the daʿwa with all their conditions and divisions.

When I arrived in Surat, which is a gathering place for the children of faith, his support of me there in the affairs of religion, the governance of the guided, and the struggle against the aggressors was stronger than any support he had previously provided in the lands before it.

He carried my burdens and spared me the affairs and works that I entrusted to him.

Then, after several months and days, illness arose in his noble person. He began treatment with the utmost care. Whenever an illness appeared and was driven away with medicine,

another would arise. Thus his condition continued, and he was compelled to remain in convalescence.

His noble limbs gradually became still, one after another, with respect to movement. Anxiety intensified, comfort disappeared, and infirmity increased. Yet his senses of hearing, sight and heart remained sound. He received his visitors with a beautiful welcome and turned toward the servant of the family of Muhammad with obedience and proper conduct, speaking with him openly and pleasantly.

He concealed his illnesses because of the reward contained in concealing illness and because it demonstrated sincere reliance upon the One in whose hand lies the removal of affliction.

From the beginning of his illness, he expressed his intention to fulfill the obligatory testament and carry it out. On the fifth day of Dhu al-Qaʿda, he made a sound testament according to the strongest requirements of the sacred law.

He paid the zakat due from him completely and designated portions of his one-third, over which he possessed full authority, for various acts of goodness, charitable works, acts of drawing near to God, and for the hudud, the people of knowledge and service, both young and old.

On the sixth day, after the noon prayer, he sensed signs that the appointed hour was approaching. He went toward his dāʿī, fulfilling the obligation of seeking forgiveness and seeking his intercession in entering the luminous horizon among the company of the righteous.

His mother and sisters came to him. He sought forgiveness from them, and they forgave him, as did every had and chief and learned person who was present.

Throughout this, he remained calm and dignified, without agitation or outward distress. Despite his cheerful appearance, he seemed neither frightened nor sorrowful, as though he were merely moving from one abode to another.

This was because of the perfection of his intellectual strength, the illumination of his form with the secrets of wisdom, and the dominance of his certainty concerning the stations of holiness and the abode of everlasting joy and intimacy.

He then began seeking intercession through the means of the sanctified intellects and luminous forms, through the messengers, wasis, Imams of the divine stations, and the divine forms.

He persisted in this while remaining firm in understanding and in making others understand, with sound speech and language.

Then, on the seventh night, leading into Monday, the decree came upon him at the time of the evening prayer, with the easiest of deaths. His pure spirit was freed from the prison of the body and joined the expanse of the world of light.

The great Resurrection of grief arose at the death of this purest person and the extinguishing of this brightest light.

Free women were incapable of giving birth to his like, and the kingdom of the spiritual world was unable to produce his equal, the quintessence of the celestial realm and the turning point of its circles.

When his death descended, I restrained myself with the reins of patience. I began washing him, preparing him and shrouding him with a heart harder and firmer than stones.

He was washed with Zamzam water, and his shroud was purified with this purest and greatest water.

I placed him in his bier and carried it upon my shoulders, while the believers followed in bearing it, crying out in grief and sorrow, until I brought him to the great mosque, the mosque of the exalted Yusufiyya shrine.

I prayed over his bier and buried him in the Yusufiyya dome.

I regarded this calamity as a second calamity added to my first, and I said:

I complain to the Most Merciful, exalted is He, of my affliction;
And I have no one but You to whom I may complain.

O protection of the afflicted, O one who comes to his aid,
I have no refuge or support but You.

“O God, we are content with Your pleasure and submit to Your decree. Our Lord, pour patience upon us and increase for us the reward in this calamity of ours. Do not burden us with what we cannot bear, and grant us pardon and forgiveness.”

For a long time I had remained troubled in mind by the succession of calamities, the continual approach of appointed deaths, and the intensification of distress. At no time was I free from a complaint brought from some land concerning the arrival of misfortunes, the universality of calamities and the affliction encompassing believing men and women.

No sooner had I devoted myself, as far as possible, to remedying one place than news of an even greater calamity from another place would strike my ears.

Finally, the catastrophe of the fires descended upon protected Mumbai, one of the most famous cities. They broke out among the houses and dwellings, consuming them and their shops—thousands of them—in less than half a day.

The believers there possessed the greatest share of the commerce and the greatest stores of wealth. These fires seized them with their blazing flames and left their homes and merchandise as ruined ashes. They became impoverished and destitute after having been wealthy and prosperous.

The matter weighed heavily upon me because of the losses they suffered. I was still recovering from this fire when an even greater calamity, more dreadful in its consequences and more difficult in its hardship, descended: the disappearance of the person of Qadiriyya and the departure of the Hakimiyya figure.

I was shaken, weakened, bewildered and devastated.

“O my father! O Zaki! O Tayyib! O my brother! O my master! O my lord! O Yusuf! O my Najm!

You have ascended to the chambers of Paradise and settled in the abode of divine pleasure. You have been freed from enduring bewilderment and from dealing with the people of your age—those consumed by greed, covetousness, pride, envy and aggression.

I remain after you to wrestle with calamities and encounter afflictions among people in whose eyes this world has become everything, so they devote themselves to gathering its vanishing debris while the Hereafter and its everlasting blessings have become hidden from them.

They have neglected to prepare themselves and to perform acts of piety and right guidance. No good can be expected from them, nor can one turn to them for assistance in managing any matter of the world or religion.

O my brother! O Hakim! O Qadir! O my support! O my aid! How fortunate you are in ascending to the abode of permanence!

O God, have mercy upon my loneliness, show kindness to my estrangement, and free me from my distress. To You I cry for help and protection; how excellent a Helper and Protector You are for me.

This sanctified brother of mine is now in the Abode of Permanence. Although the decrees of destiny have come between me and the attainment of my purpose, I have fulfilled my duty in what I did in appointing him through my covenant, and I exerted every effort in it.

He is my accepted sacrifice and the righteous work that has ascended and reached its destination.

Nor am I the first in what has occurred to me with him. The same thing happened to many dāʿīs before me. They attained the reward of drawing near through the righteous sacrifice, and God joined the bond of their affairs and replaced for them what had been taken away with something like it, as He, exalted is He, says:

‘Whatever verse We abrogate or cause to be forgotten, We bring one better than it or similar to it.’

Do you not know that God has power over all things?

I am certain of my affair and confident in my judgment that God will join the bond of my daʿwa and bring me the righteous work and the accepted, peaceful, safe and excellent sacrifice. He will settle me in the most comfortable and easiest abode of His pleasure and mercy.

He will perfect His light, even though the unbelievers dislike it, and He will join the bond of His religion, even if the wicked claim otherwise.

I entrust my affair to God, who sees His servants, and I rely upon my Lord in attaining the desired end.

Know, O believers, that our eminent master, may God prolong his life, has opened his age upon the two signs mentioned earlier.

The first is the prohibition against despair during a period of temporal calamities, which is now at its conclusion, together with the manifest blessings of knowledge and religion that have reached their completion.

In this is an indication of the nearness of relief, for every period, when it reaches its end, becomes more severe and difficult.

It was inspired in him by God Most High that he strengthen the daʿwa of guidance, whose structure had become weakened. This depended upon expanding the commerce of knowledge and righteous works until they became fully manifest and luminous.

He therefore rose to its cause with sincere purpose for the face of God, striving and seeking support through the means of his guides and their resources.

He explains obscure questions and clarifies difficult meanings that none of the hudud or dāʿīs had previously brought forth.

He says that God Most High has raised the rank of knowledge, magnified its excellence and honored its people. He singled out Muhammad and his family for it and made them its treasurers. This is the knowledge with which God has specially endowed this guiding daʿwa.

Our master Lamak ibn Malik had acquired most of his knowledge from al-Muʾayyad fi'l-Din, may God sanctify his spirit. He returned to Yemen and remained there teaching its dāʿīs. His son, the eminent dāʿī Yahya ibn Lamak, learned from him, as did the eminent dāʿī Dhuʾayb ibn Musa and other dāʿīs, may God sanctify their spirits.

The knowledge, excellence and mansos eventually reached the dāʿī Muhammad ibn the dāʿī al-Hasan ibn the dāʿī Idris. He was a deeply learned scholar.

During his time, there was severe disagreement among the people of the daʿwa in Yemen. He therefore said, “The good has now passed to India.”

He then wrote to the head of the daʿwa in India, asking him to send to the High Presence from among the people of India those who were eager to seek knowledge and desirous of acquiring it.

Four men from families of lineage and excellence rose to this task.

The first was the eminent dāʿī Yusuf ibn Sulayman.

The second was the eminent dāʿī Jalal ibn Hasan.

The third was the eminent dāʿī Dawud ibn ʿAjabshah.

The fourth was the eminent dāʿī Dawud ibn Qutbshah.

Dāʿī Yusuf was from Sidethathor, while the other three were from Ahmadabad.

They migrated to Yemen, remained in the noble presence, acquired the true sciences, and then returned to India.

Dāʿī Muhammad then sent the mansos of the guiding daʿwa to India through Dāʿī Yusuf, until the mansos and knowledge reached the eminent dāʿī Qutb al-Din ibn the dāʿī Dawud ibn Qutbshah. He was a deeply learned scholar.

His student, the eminent Shaykh Najm Khan ibn the dāʿī Firoz Khan Shujaʿ al-Din, acquired knowledge from him and was likewise deeply learned.

His student, the eminent Shaykh Khanji Bahai ibn Fir Ji, then acquired knowledge from him and was likewise deeply learned and connected to the scholars of the daʿwa who came after him.

Two branches descended from him.

The first was the eminent Shaykh Safi al-Din ibn the dāʿī Zaki al-Din ibn the dāʿī Badr al-Din ibn Mulla Raj.

The second was the eminent Shaykh Luqmanji ibn Habib Allah.

As for Shaykh Safi al-Din, he was a learned, virtuous and deeply knowledgeable man, possessing eloquence and clear explanation.

The learned Shaykh ʿAbd al-Qadir Hakim al-Din ibn Mulla Khan acquired knowledge from him. He was learned, forbearing and deeply knowledgeable.

His nephew, the eminent Shaykh Habib Allah ibn Adam Bahai ibn Mulla Khan, then acquired knowledge from him. He was learned, pious and deeply knowledgeable.

The virtuous Shaykh Rahmat Allah ibn Mulla Hasan Ji then acquired knowledge from him. He was learned, devout and deeply knowledgeable.

This was the first branch.

The second branch was Shaykh Luqmanji ibn Habib Allah, who acquired knowledge from Shaykh Khanji Bahai ibn Fir Ji.

Shaykh Luqmanji was renowned for the realities of knowledge and famous for wisdom, gnosis, religion and piety.

His grandson, Shaykh Hibat Allah ibn Mulla Wali Muhammad, acquired knowledge from him and became an exceptional scholar.

As for me, God gathered the two branches for me and returned both lines to me.

At the beginning of my life, I acquired knowledge from the virtuous Shaykh Rahmat Allah ibn Mulla Hasan Ji. When I had understood what I understood and attained what I attained, I chose Shaykh Hibat Allah ibn Mulla Wali Muhammad.

I continued acquiring knowledge from him until I had exhausted everything he possessed and reached all that he had.

Thus God gathered for me what had branched from the eminent Shaykh Khanji Bahai ibn Fir Ji. Praise be to God for that.

Then God added to me, beyond the two branches, a rank which they had not possessed: the rank of the daʿwa. He singled me out with divine support and inspiration.

This is the scholarly lineage.

I initially acquired knowledge of jurisprudence from two learned shaykhs who preceded the two aforementioned shaykhs. I found disagreement in their statements and conceptions. Each of them cited statements from the books of the guiding daʿwa.

I reflected upon this and thought: there cannot be disagreement in the words of the pure Imams, peace be upon them. If there were, then their words and the words of their opponents—Abu Hanifa, al-Shafiʿi, Maliki and Hanbali—would be the same.

God forbid! How could there be disagreement among the sayings of the awliya of God and His chosen ones?

I mentioned this to our master Najm al-Din, may God sanctify his spirit, who had established me in his noble position.

He said:

“Verify the knowledge of jurisprudence and the sacred law with the virtuous and vigilant Shaykh Hibat Allah ibn Mulla Wali Muhammad ibn the eminent Shaykh Luqmanji, for he was the student of his grandfather, the second Qadi al-Nuʿman.”

I therefore learned and verified the questions of jurisprudence from him and wrote them down. I found no discrepancy or disagreement in them.

Our master—may God make us his ransom—said:

“The foundations of knowledge in the guiding daʿwa are four books.

The first and greatest are the *Epistles of the Brethren of Purity*.

The second is the *Book of the Comfort of the Intellect*.

The third is the *Interpretation of the Daʿaʾim*.

The fourth is the *Majalis of al-Muʾayyad*.

Whoever knows what is contained in these four books and masters it has reached the rank of the scholars and deserves to be learned from and trusted in his statements.

All knowledge is present in the *Epistles of the Brethren of Purity*. Whoever desires knowledge should adhere to them with sincerity and loyalty.

Piety toward God is the sum of all good things and the loftiest of blessings.

The one most deserving of the name ‘had’ is he who makes piety his foundation and knowledge his beacon.

And the believer most deserving of the name ‘believer’ is he who fulfills the conditions of faith and deals with the hudud of his time according to the conduct of divine pleasure.

Whoever acts contrary to this has entrusted himself to his own opinion and belief, and the door is closed between him and his desired end.”

Then our eminent master, may God grant him the fulfillment of his hopes and aspirations, saw that generosity for the sake of God was the most obligatory of obligations and the strongest and most binding duty: to follow the example of the one who established him, the mansos, and the practice of giving charity and support.

Beyond that, he multiplied his generosity beyond anything that could be counted toward those afflicted by severe and successive droughts that had exceeded all limits.

He did not concern himself with the interruption of the sources of revenue. Rather, he relied upon entrusting the matter to God.

Those who had suffered plunder, drought and financial burdens fled their homes from hunger and starvation and came from distant lands to his noble presence, complaining of destruction and exhaustion.

He overwhelmed them with generosity, fed them, clothed them and established regular stipends for them, showing compassion for their poverty and undertaking their care.

His generosity was therefore magnificent, and his conduct in it was exalted.

Then God increased his inspiration so that he built a great mosque, extensive in length, width and height, near the Yusufiyya dome, for which no equal had been built upon the face of the earth.

It became so spacious that it could accommodate all the people of the daʿwa, in addition to those in protected Surat.

This was necessary because the believing men and women had an intense desire to follow their dāʿī in prayer and to multiply their prayers with him, since he was the Proof of the wali of God among them and a gate to him.

Thus God made ease from hardship in a time of difficulty. He spent thousands upon it in generosity, and none of the earlier dāʿīs of religion had preceded him in anything like it, despite the breadth of their excellence and means.

One of the hudud composed a chronogram for it:

“For God’s sake, Sayf al-Din, your purpose was great when you undertook it…”

[The following chronogrammatic wording is difficult in the manuscript and is preserved only approximately in the source.]

He asked God, through the intercession of His wali, to make what he had prepared in constructing it an anticipation of the great day when the dawn of his appearance would rise.

He wished its mihrab and mosque to be filled with sermons proclaiming his remembrance and the remembrance of the Imams among his pure forefathers, making this public and explicit.

Then, may God prolong his life, he built a spacious place for holding noble scholarly assemblies and for students of knowledge to reside and read the noble books. He endowed it to God, exalted is He, and named it the *madrasa*. Nothing like it had previously been built as a place or gathering.

Also, may God prolong his life and make us his ransom, when the water overflowed in that town and rose until most of the houses were submerged, he sent food by boat to the Muslims, Hindus and people of allegiance.

When the water receded and most of the houses had been destroyed, he sent them dirhams and dinars so that they could rebuild places in which to live.

This is something only the pure Imams and their rightly guided dāʿīs do, those whom God Most High described:

“Those who spend their wealth by night and by day, secretly and openly, shall have their reward with their Lord. No fear shall be upon them, nor shall they grieve.”

Our eminent master, may God prolong his life, has no attachment to the world nor to anything within it. Rather, he looks upon it with disdain, prepares for the Hereafter, administers the sciences of the daʿwa, and establishes the best path.

Praise be to God, who has raised among us our dāʿī and clarified for us through his lights paths and ways.

Our master, may God preserve his authority, married the noble and blessed Aʾi Jiuna, daughter of Dusa Bahai Nakkriya, in the year 1220 AH, on the Friday of Eid al-Adha.

He arranged four hudud, making them accepted sacrifices.

The first was the virtuous Shaykh Sultan Ali ibn Mulla Tayyib, whom he placed after ʿAtiq, whose excellence and benevolence, Qutb ibn Sulayman.

The second was the virtuous Shaykh Sadiq Ali ibn Mulla Sultan Ali, whom he placed after the virtuous Fayz Allah Bahai ibn Musa.

The third was the virtuous Ilah Bakhsh ibn Mulla Adamji, whom he placed after him.

The fourth was the virtuous Shaykh Hibat Allah ibn Mulla Tayyib, whom he placed after him.

Then the noble Aʾi Hayuna, Umm al-Muʾminin, may God raise her rank among the highest, died. He grieved for her and then remained patient with the firm decree and destiny of God.

Then, in the year 1223 AH, on Ghadir, he appointed the virtuous Jaʿfarji ibn Shaykh ʿAbd al-Husayn after the virtuous Ilah Bakhsh ibn Mulla Adamji.

Then, may his authority be exalted, in the year 1225 AH he married the blessed and radiant lady Aʾi Waziri, daughter of Mulla Yusuf Ji of Islamththor.

God granted him through her a blessed and auspicious son on the twenty-seventh of Rabiʿ II, 1226 AH. He named him Muhammad Bahai. May God prolong his life and preserve him, make us his ransom, and grant him his desires, by the right of our master Muhammad and his pure family, blessings of God upon them all.

Then he arranged nine hudud on Friday, Eid al-Fitr, of that year, so that the reward and recompense might be greater, through the inspiration God had produced and the inspiration of His wali who guided him.

He intended by what he did to give thanks for God's blessing, strengthen His daʿwa, and increase the offspring of His wali.

The first was the virtuous and illustrious vizier ʿAbd al-Qayyum ibn the virtuous vizier Shaykh Sharaf Ali, whom he placed after the virtuous and illustrious Hibat Allah ibn Shaykh Wali Bahai.

The second was the virtuous and pleasing Tayyib Ali ibn Shaykh Jiwanji, whom he placed after the virtuous Habib Allah ibn Mulla Luqmanji.

The third was Qasim Udaiththori, whom he placed after the virtuous and illustrious Sadiq Ali ibn Mulla Sultan Ali.

After him was the virtuous ʿAbd Ali ibn the virtuous Shaykh Jiwa ibn Mulla Muhammad Husayn of Shahjanththor, and he was the fourth.

After him was the virtuous and exalted Muhammad Ali ibn Shaykh Jiwanji, and he was the fifth.

The sixth was the virtuous Hibat Allah ibn Shaykh Shah Malik, whom he placed after the virtuous Jaʿfar Ji ibn Shaykh ʿAbd al-Husayn.

After him was the virtuous Sulaymanji ibn Mulla Ali, and he was the seventh.

After him was the virtuous ʿAbd Allah ibn the virtuous Shaykh Sultan, and he was the eighth.

After him was the virtuous Ahmad Ji ibn ʿAbd al-Qadir, and he was the ninth.

Then, in Dhu al-Qaʿda of that year, our master, may God prolong his life until the Day of Judgment, intended to arrange the marriage of the precious pearl, Hibat Allah, and the marriage of his sister's daughter, Sukayna, daughter of Khadija, to her cousin, the mufassuh ʿAbd ʿAli ibn Shaykh ʿAbd al-Qadir.

He wrote to the towns and villages, and people of allegiance gathered before him from every direction.

He held a great banquet and served countless varieties of delicious food, spending enormous sums upon it. Extraordinary signs and miracles appeared during it.

Then he bade farewell to the believers, sending them back to their homelands.

In the year 1228 AH, severe famine struck the lands of Halar and Jhalar. From there, fourteen thousand men and women of allegiance came.

He fed them and gave them drink day and night, clothed them according to their needs, and gave them whatever furnishings and household necessities they required.

For this purpose he sold houses and jewelry and left himself with nothing, out of his desire to preserve the lives of the believers and seek the pleasure of the Lord of the worlds.

In one of his assemblies of wisdom he admonished the people of Surat concerning this, saying:

“Behold, this is the time for mutual assistance for whoever possesses means and wealth. All those afflicted are your brothers. Time has struck them, their homelands have abandoned them, and they were almost among those cast down into destruction had the kindness of their Lord and Master not overtaken them.

Where is the resolve of the intelligent person to seize the opportunity for good and assist those afflicted by hardship?

The discerning and vigilant person is he who seizes the opportunity and knows that in giving assistance and bearing the burden lies the attainment of your hoped-for reward: that you deal with one another in goodness and protect one another without delay.

Behold, the practice of honoring guests is not customary here among your people. It is as though it were not known to you.

Yet among the communities of faith outside your lands, in the other countries, none is more upright in this matter than you have been at times.

The eminent dāʿī, the father of all, our master Zaki al-Din, had previously written reproachfully to those among you who were living in his time, when he learned that they did not honor guests entering their city.

They did not ask where the guests had stayed, when they had arrived, or when they had departed.

He denounced this conduct and wrote to them as he did.

And you, people of this place, have abandoned this noble practice.

The earlier generations among you in Ahmadabad used to hasten to seize the excellence contained in honoring guests, fulfilling its practice with energy and care, seeking through it the face of the Generous God.

But now its practice no longer stands, and none of you rises to honor a visiting guest. It is as though it were no longer obligatory.

Alas! Where are the clear traces? Where is the righteous conduct?

What is this heedlessness, O listeners? You are in a valley and do not follow a guide, despite his presence among those of you who are present and those who are distant.

You do not command one another to justice and benevolence, even though God has commanded you to them in His decisive Qur'an."

He also reproached them greatly, but his illuminating words did not benefit them.

Then there occurred a tremendous calamity, how grievous it was, and a great catastrophe, how terrible it was: the death of the Umm al-Muʾminin, our lady and mistress Aʾi, the companion of Ratan Aʾi, daughter of Sayyid Mawla Khan Bahai.

Our master, may God make us his ransom, said concerning her:

"The death of the noble and rightly guided mother occurred at a time when harm had become severe and the calamity terrible, with affliction encompassing the servants and famine prevailing throughout the lands.

A great gathering of the people of faith had assembled in the presence, having left their homes and homelands. Her departure therefore occurred at such a time.

It also came immediately after the illness of the servant of the family of Muhammad, which had become severe, weakened him, exhausted him and emaciated him.

When she became aware of what had happened, she was struck by shock and bewilderment. She fell ill, and only a few days passed before the angel of death decreed her departure.

Her death occurred on the first day of Shaʿban of the aforementioned year.

May God sanctify her purified spirit.

The servant of the family of Muhammad went out to accompany her bier and followed it on foot, honoring her sanctity despite the weakness in his body and his great physical frailty, amid a huge crowd of people.

He continued until he reached the great mosque, prayed over her, and buried her in the honored Yusufiyya dome.

He arranged the recitation of the Qur'an and the feeding of the people of faith, despite limited means and the great multitude of the people of the place and the guests who had gathered in the presence from various lands.

All of this was done in fulfillment of her rights and in recognition of her greatness."

Our master spoke in praise of his blessed, precious son on the day of his birth in the fifth year, and prayed for him, may God prolong the lives of both of them and make us their ransom at every moment.

In it, he alluded to the mansos upon him, through the inspiration of the Lord of the worlds and the Imam, His guiding wali, Imam of the pious, upon whom be blessings until the Day of Judgment:

Praise be to the Generous, bountiful God,
Who granted you to the least of fathers as a newborn.

Glory be to Him who bestowed upon you from His favors
What no one who praises Him could fully enumerate.

I ask your God to lengthen his life
And complete the purpose of the one who seeks his continuance.

May He protect his soul and increase his honor,
And protect him from the schemes of every schemer.

May He attach his resolve to obedience to his Lord,
Until he assumes the station of the worshipper.

May he be the most desirous of seekers in the Hereafter,
And the most ascetic of ascetics in this world.

May he be the first to bow before the One
Who chose him, and the first to prostrate.

May he never refuse prostration in drawing near to Him,
Even if He were among distant strangers.

He is the foremost of the distinguished, wherever you count them,
So I established him among them in the station of the one.

Did I not promise you that my choice from among you
Would be the one most worthy of you? So accept the fulfillment of the promise.

I chose him only through the inspiration of the guiding,
Guiding, directing and leading Imam.

O my Lord, I have delivered my trust to him;
Bear witness over me, for You are the best of witnesses.

At the time of completion of this book, entitled *Muntazaʿ al-Akhbar*, the arrangement of the noble and righteous hudud was as follows:

First and foremost was the eminent, illustrious mazoon, Shaykh Adam Safi al-Din ibn the eminent dāʿī, the father of all, Shaykh ʿAbd al-Tayyib Zaki al-Din.

After him was the radiant mazoon, Shaykh Adam ibn Shaykh Miṭha.

After him was the secretive Shaykh Adam ibn the virtuous Shaykh Sultan.

After him was the virtuous and illustrious vizier ʿAbd al-Qayyum ibn the vizier Shaykh Sharaf Ali of Surat.

After him was the astute Shaykh ʿAbd al-Qadir ibn Shaykh Yusuf of Ramththori.

After him was Shaykh ʿIsa ibn Habib of Rinalawi.

After him was the vigilant Shaykh Habib Allah ibn Mulla Luqmanji of Ramththori.

After him was the virtuous and pleasing Tayyib Ali ibn Shaykh Jiwanji of Aurangabad.

After him was the least of servants to his Generous Master, Qutb ibn Sulayman of Burhanththori.

After him was the virtuous Sultan Ali ibn Mulla Tayyib of Rinalawi.

After him was the virtuous Fayz Allah ibn Mulla Musa of Surat.

After him was the virtuous Sadiq Ali ibn Mulla Sultan Ali of Surat.

After him was the jurist Ibrahim Ji ibn the mawla Jiwa of Udaiththori.

After him was the virtuous and learned ʿAbd Ali ibn Shaykh Jiwa of Shahjanththori.

After him was the noble, mansos dāʿī Muhammad Ali ibn Shaykh Jiwanji of Aurangabad.

After him was the virtuous Jaʿfarji ibn Shaykh ʿAbd al-Husayn of Shahjanththori.

After him was the virtuous Hibat Allah ibn Shah Malik of Burhanththori.

After him was Shaykh Sulaymanji ibn Mulla Ali of Radnaththori.

After him was the virtuous ʿAbd Allah ibn the virtuous Shaykh Sultan of Ramththori.

After him was the virtuous Ahmad Ji ibn ʿAbd al-Qadir of Rinalawi.

Thus the book entitled *Muntazaʿ al-Akhbar* was completed, with the help of God, the Sovereign, the Compelling, through the support of His wali, the master of the righteous, and through the blessings of the Proof of God, the dāʿī of our time and the one who holds authority over our affairs, our master Shaykh ʿAbd ʿAli Sayf al-Din, the quintessence of our master and lord, the father of all, Shaykh ʿAbd al-Tayyib Zaki al-Din.

May God prolong his life, make us a ransom for him through our fathers and mothers, grant him his desire through his blessed and auspicious son, and perpetuate the noble daʿwa through his descendants until the Day of Calling, by the right of our master Muhammad and his noble family.

May the Lord of creation bless them.

Praise be to the Generous Benefactor. There is no god but Him, the Most Merciful, the Compassionate.

May God bless the finest of the prophets, Muhammad, the master of the messengers; and his wasi, ʿAli ibn Abi Talib, the victorious Lion of God; and the Imams from their descendants, from whom God has removed impurity and purified them completely; and our master and lord, Imam al-Tayyib Abu al-Qasim, Commander of the Believers; and his pure forefathers and noble descendants, whose obedience He has made obligatory, for whoever obeys them has achieved a mighty success.

The completion of this book took place on the tenth of Rabiʿ II, 1231 AH, from the Hijra of the Chosen Prophet, upon whom and his family be the blessings of the Mighty, the Forgiving.

In the name of God, the Most Merciful, the Most Compassionate. In Him we seek assistance.

When I had finished composing this book on the tenth day of Rabiʿ al-Akhir in the year 1231 AH, and one year, seven months, and three days had passed after that, the great calamity and tremendous disaster occurred—such that if part of it had descended upon the earth, it would have split apart, and if it had fallen upon the mountains, they would have crumbled. This was the death of our eminent master, the valiant one, our noble master, the mighty one, described in the Noble Qur'an with the words, **"This is no human being; this is none but a noble angel"**: ʿAbd ʿAli Sayf al-Huda wa'l-Din, son of the holy living master, our lord and master Zaki al-Din—may God exalt the sanctity of them both and grant us their goodness and companionship.

He died on Monday, the twelfth day of Dhu al-Qaʿda, in the year 1232 AH, four Arabian hours after midday.

May God exalt his sanctity. He had assumed the seat of the noble daʿwa on Monday, the twenty-fifth of Jumada al-Akhira, in the year 1213 AH. The dāʿī who had established him in it, our lord and master Najm al-Din—may God exalt his rank—had passed away on Monday, the eighteenth of that same month. His period of daʿwa had lasted nineteen years, four months, and twenty-four days.

Thus, Monday corresponded to the day of the Messenger's mission, peace and blessings be upon him and his family, and also to the day on which he departed to the Abode of God's Pleasure.

Our master Sayf al-Din—may God exalt his rank—had, before his departure from the abode of this world to the Abode of Honor and Pleasure, been inspired through the agency of the Imam of the Age, peace be upon him and his family, to appoint a deputy in his place and to make him his companion in the noble daʿwa.

He therefore chose the foremost of his noble hudud and the most excellent of his honored awliya, the one blessed with the illustrious name Muhammad ʿAli, son of the living master, the noble and honored Shaykh Miyaẓẓ, companion of Jiwanji—may God prolong his life among us and make us a sacrifice for him from every evil. He named him Muhammad and gave him the title ʿIzz al-Din.

He roseʿ to his position as dāʿī and became a guide for the people of loyalty. He took his seat upon the divine throne and beneath the Sulaymani [authority] on the blessed Friday, the twenty-third of that month. That day was the famous Greater Eid.

On that day he appointed his peer, the illustrious and manifest master, Shaykh Tayyib ʿAli Zayn al-Din, to the rank of **makasir**, in accordance with the command of the living, holy one who had established him, may God exalt his station in the highest ranks.

This is what our master—may God prolong his life and make us a sacrifice for him—said in his blessed epistle:

Our master Sayf al-Din—may God exalt his sanctity and grant us his intercession and companionship—was among us a blazing lamp and a pouring cloud. His good deeds had reached completion, his blessings had become widespread, his benefactions had multiplied, his acts of generosity had become manifest, his manners had reached perfection, his lineage had become noble, and the ocean of his gifts had overflowed.

His speech distinguished truth from falsehood. He was an Imam among the learned, a system among the sages, one of praised qualities and without equal. He was the greatest proof of God and His greatest sign, the foremost of the dāʿīs who had passed and the noblest of the disciplined guides.

How many acts of charity he performed in secret, and how many gifts he gave openly! How much of his wealth he spent in supporting the believers, raising the word of truth and certainty, and strengthening the law of guidance and religion.

Who could be like him? Who could do what he did?

By my life, which of his virtues could I describe? Which of his stations could I comprehend? His knowledge? His forbearance? His intellect? His justice? His worship? His asceticism? His almsgiving? His generosity? His manners? His lineage? His insight? His statesmanship? His awe-inspiring presence? His nobility? His intelligence? His eloquence? His chivalry? His courage? His understanding? His prose? His poetry? His memorization? His preaching? His character? His exposition?

His heart shone for God, and God caused it to shine.

How excellent was his father! Three months before his death, he had cast into his heart the knowledge that his departure from the abode of delusion was near and that he was proceeding

to the abode of purity and joy. This was among the signs of the purity of his heart and the indications of his nearness to his Lord.

Besides this, he possessed other clear signs and manifest proofs that appeared, prevailed, and astonished.

He frequently remembered death and wished for it, yet it never occurred to us that what he said and related would actually happen.

At times, because of the severity of the illness he was suffering, he would say to some of his attendants and servants:

“By God, the departure has drawn near for me, and I do not think that I shall live except a little longer.”

The statements of the astrologers concerning him were completely contrary to this. They all judged that he would have health and complete safety, and that the stars gave no indication whatsoever of what he feared—the onset of death and the severing of his hopes.

He would laugh at them and say:

“I regard their words as nothing but falsehood, and I have not been deceived by what they say.”

Then he would say:

“By God, I rejoice at death. And how could I not rejoice in it when it contains a great victory for me?”

We said: “Glory be to God! How noble a wali he was, to whom God had unveiled some of the veils of His unseen secrets.”

We reflected upon his condition and found it resembling that of Imam al-Mansur billah, peace and blessings be upon him and his family, when he announced his own death, as related by the eminent and unique Qadi, al-Nuʿman ibn Muhammad—may God sanctify his spirit.

He said:

“Imam al-Mansur billah, peace be upon him, returned from the prayer-place and stood in the courtyard of the palace, his hand upon the shoulder of the Commander of the Believers, al-Muʿizz li-Din Allah, peace and blessings be upon him and his family. He was advising him concerning his awliya and the people of his kingdom. The people surrounded him, while he was weeping and uttering the counsel of one who was certain that his appointed time was near.

“By God, on that day his words nearly split the hearts. It was an extraordinary matter that appeared from him that day, although few people understood it until after he had died, peace be upon him.”

Since God—glorious and exalted is He—had entrusted him with the matter of the noble and guiding daʿwa, he had occupied himself with nothing except that which brought him nearer to God and drew him close to Him.

He was constantly considering his family and relatives in particular, and the sons of the daʿwa generally. He looked among them for one whom he could educate and raise through the ranks of virtue and perfection, so that he might become like him and inherit his position and excellence.

This was after the death of his noble peer and exemplary champion, my master ʿAbd al-Qadir Hakim al-Din—may God exalt his sanctity. While he was alive, he had been comforted by the existence of such a person who could inherit his station and excellence. When God caused him to die—and his death was for him a tremendous matter and a terrible calamity—his attention turned to someone else whom he could educate and guide.

I, the **servant of the family of Muhammad**, peace and blessings be upon them, was your trustee, Muhammad ʿIzz al-Din, whom your departed master—may God exalt his sanctity—had left among you to fill his place, and whom he raised among your senior and junior members at the beginning of my affair as one who had responded to his daʿwa and taken upon himself the bonds of his allegiance.

From the very first time I entered his presence, God placed love for me in his heart. He loved me, brought me close, refined and educated me, favored me with his excellence, and guided me. At times he would summon me to him and call for me.

My position continued to rise, and my standing in his eyes continued to increase.

One day he ordered me to go out to some of the lands of the believers to collect the obligatory dues from the obedient people of his wilayah. At that time I was among the ranks of the mustajibin. He wished to test me through carrying out the task in his presence as the experienced ones did.

It was raining heavily, continuously and without stopping. He tested me by commanding me to go despite it. I obeyed his command, followed his instruction, and went out without hesitation.

Then I returned and remained in his presence, taking from his knowledge and wisdom and moving within his excellence and favor.

When the time for my marriage came, he ordered that its preparations and arrangements be made. He married me with the marriage of a father to his sons.

I continued to seek his favor, and my closeness to him became ever more firmly established, until he clothed me with the robe of existence and placed me among the ranks of the hudud.

Not long afterward, he ordered me to travel to some of the lands of the believers—namely, the city of Mumbai—to call people to the paths of the pleasing religion.

He also tested me by requiring that I travel in complete concealment, so that I would not reveal my affair to anyone in my household.

I did so. I left the people of the house while they were asleep and departed in concealment until I reached the intended place.

When I arrived safely, I resolved to undertake the task assigned to me. This was received by him with approval.

Then his subsequent command came to me to return, so I returned.

I remained in his presence at the beginning of his illness. His illness continued to intensify and spread over him. During the severity of his illness, he favored me with the epistle entitled **al-Wahidah**.

Then his illness intensified further. He was in another place, namely Darya, and returned to his noble palace on the seventeenth day of Jumada al-Akhira in the year 1228 AH, from the Hijra of the Chosen Prophet, peace and blessings be upon him and upon the Imams from his purified household.

On the eighteenth day, he summoned three men from his presence and those attached to his service: the noble Shaykh ʿAbd al-Qayyum, the noble Shaykh ʿIsa, and the noble Shaykh ʿAbd al-ʿAli.

He proclaimed the mansos upon the **servant of the family of Muhammad**, had them bear witness to it, and commanded them to keep it concealed until the proper time required its disclosure and proclamation.

Then he summoned me and seated me before him. He informed me of the illness that had afflicted him and said:

“I raised you, Muhammad, as a father raises a son. I proclaimed the call among those who responded to my daʿwa, urging them to undertake the condition by which one who fulfills it deserves to become my successor in my rank. Yet none of them answered me except you.

“So I have chosen you for my position, attained through you my goal, entrusted my trust to you, and made the mansos upon you.”

When I heard these words, I could not restrain myself. I wept and sobbed, prayed for him, and said:

“My master, do not fear for yourself. God will heal you, and soon He will restore you to health.

“As for this position to which you have raised me and whose excellence you have granted me, by God I am exceedingly deficient and unable to bear its burdens. I am not even worthy or capable of it.

“You may find among your own family in particular, and among the hudud of your daʿwa generally, someone who is above me and greater than I.”

He—may God exalt his sanctity—said:

“Do not say this.

“When God—glorious and exalted is He—revealed the Torah, the mountains rose up in pride before Him, while Mount Sinai humbled itself. He manifested Himself upon the mountain with light and singled out Mount Sinai for the revelation of the Torah upon it with abundant favor.

“In the same way, you have been singled out for the descent of the wasiyyat. God and His wali inspired me to establish you in my position when my death overtakes me.”

Then he taught me what the one making the mansos must teach the mansos, and instructed me in what the successor must know concerning his successor and chosen one. He commanded me to keep his secret concealed, and I fulfilled his command.

Then his illness ended in recovery and brought him to complete health. Hearts rejoiced, what was sought was accomplished, troubles were lifted, ceremonies resumed, and the seasons came alive.

Our master—may God exalt his sanctity—favored me with some of the books of truth and taʾwil, then included me among some of the special hudud of his presence, through whom he benefited me with books of learning.

Successive aids surrounded me, and benefits were arranged for me time after time.

He remained healthy and at ease for more than two years.

Then he became ill again with the illness during which he did not witness the Eid al-Adha. He ordered me to sacrifice the offerings on his behalf, and I did so according to his command.

Then he summoned me. I entered upon him and, together with presenting the gift of peace, kissed his hands and feet. All of this was his way of singling me out and elevating my position.

Then God bestowed health upon him and brought the favor of recovery to him.

He—may God exalt his sanctity—would frequently command me, during both his illness and his health, to place his noble seal upon his noble papers.

His health then continued according to its usual course until this year, when illnesses accumulated upon him and his pains became severe. He had already lost most of his strength from what he had endured during his illness.

The beginning of this illness was at the end of Rajab.

On the seventh day of Shaʿban, the day on which the father of his father had died—may God exalt the sanctity of them both in the highest ranks—he attended the gathering in the great mosque for the recitation of the Qur’an and ordered that an elegy for him be composed. It was recited before those present from among the people of faith.

It was an Indian composition:

I have learned of my death;
I have heard the news of my departure.
The time has come for me to go—
Kika Bahai, depart quickly.

The mulla has announced it to us;
the matter has been made known.
Kika Bahai, depart quickly.

Bawaji Kikalda has come;
the days have passed and gone.
What can Husayn do now, my lord?
Kika Bahai, depart quickly.

Day and night have become empty;
the heart is restless and broken.
Ah, the burning of heedlessness!
Kika Bahai, depart quickly.

My master, my Imam,
holds the reins in his hands.
Speak carefully;
heed his words.
Kika Bahai, depart quickly.

The lowly is made exalted;
the poor is made a king.
The ocean of goodness has appeared.
Kika Bahai, depart quickly.

Remain firmly attached to knowledge;
remain constantly devoted to excellence.
Remain established upon the mansos.
Kika Bahai, depart quickly.

Know what you have been taught;
understand the words that have been given to you.
Understand the hidden رمز, the secret.
Kika Bahai, depart quickly.

Do not become proud of wealth;
do not boast of your honor.
Do not regard anyone as insignificant.
Kika Bahai, depart quickly.

Do not cling to the world;
do not turn your face away from the qibla.

Do not abandon your exalted rank.
Kika Bahai, depart quickly.

Make your condition beautiful;
follow the path of religion.
Turn away from the road of disbelief.
Kika Bahai, depart quickly.

O father, who can speak?
Only the one who lives within God knows.
No one remains forever.
Kika Bahai, depart quickly.

When you desire it, hurry;
perform the deed immediately.
Let no one remain heedless.
Kika Bahai, depart quickly.

Remain upon asceticism and taqwa;
endure the trials.
Speak the truth, speak what is true.
Kika Bahai, depart quickly.

Remain upon the straight path;
become like a prince.
Bow before the Lord and worship Him.
Kika Bahai, depart quickly.

Remain a servant, even if you are lowly;
do not utter words without gratitude.
Prostrate yourself and offer salutations.
Kika Bahai, depart quickly.

My father Zaki
has gone to Ujjain.
He has taken the majesty of kingship.
Kika Bahai, depart quickly.

Do not do what is harmful;
do not engage in useless play.
Do not waste your opportunity.
Kika Bahai, depart quickly.

Where is security in this world?
Who can know what time will bring?
Day and night your work continues.
Kika Bahai, depart quickly.

Shah Zaki has gone from here;
Najm al-Din is no longer here either.

Why, O master, remain attached to this world?
Kika Bahai, depart quickly.

He has gone to dwell in Paradise;
he has gone where there is no sorrow.
He has gone to the abode of the Lord's pleasure.
Kika Bahai, depart quickly.

The earth passes away;
day becomes night.
What remains is the word among the people.
Live in such a way that you leave a good name.
Kika Bahai, depart quickly.

The storms may come;
remain firm and do not fall into fitna.
Hold fast to what is right.
Kika Bahai, depart quickly.

Wherever you go, go well;
from hardship, let good come.
May you find the road to Paradise.
Kika Bahai, depart quickly.

Whatever you see, understand it;
let every experience become a lesson.
May every path lead toward Paradise.
Kika Bahai, depart quickly.

Speak clearly and make things clear;
open what is hidden and make it known.
Do not conceal the secret unnecessarily.
Kika Bahai, depart quickly.

If you have books,
make your address in Arabic;
but do not act with haste in every matter.
Kika Bahai, depart quickly.

They wept and wailed with such lamentation that it was as though they had been shaken by a mighty earthquake. He—may God exalt his sanctity and be pleased with him—heard it and wept until the composition was completed.

Before this Indian composition, he had composed an Arabic poem in which he thanked God for the blessings He had bestowed upon him by granting him the existence of his son. In it he explicitly stated that he had completed the establishment of a successor like himself, and that this successor was from outside his household, not from among his close relatives.

He had ordered that it be recited before the day of his son's birth to those of his household and townspeople who were present in his assembly on that day, as has already been mentioned.

He then confirmed this in the Indian composition so that knowledge of it would be equally established among the learned and ignorant among the sons of his daʿwa, and so that he could spread this knowledge among them, preventing them from being confronted by something of which no prior part of his knowledge and understanding had been conveyed to them.

His illness continued to increase, and his body grew weaker.

When the month of Ramadan arrived, he permitted the special members, but not the general public, to enter. They came to him and were honored by kissing his noble hands and feet.

He remained heavily burdened by illness.

When Eid al-Fitr approached, he experienced a little relief and exerted himself to go out to the believers so that they might take blessing from seeing his face.

Yet he did not go out except carried upon the shoulders of men.

Ah! Ah! Then ah again! Alas for my soul, and how my heart burned at the loss of the wali of God, the worshipper who sighed in devotion, whose every movement and stillness had been for God and in the cause of God.

When he rose from the assembly, he returned to his place according to his custom. Then he went to the garden of one of the believers—namely, the garden of Miyath Khan Khanji—and remained there for a month.

He returned on the night of the sixth of Dhu al-Qaʿda.

On the seventh day, the day of the death of his noble peer, my master ʿAbd al-Qadir Hakim al-Din, he summoned four of the hudud of his presence: the noble Shaykh ʿAbd al-Qayyum, the noble Shaykh ʿIsa, the noble Shaykh Sadiq ʿAli, and the noble Shaykh ʿAbd al-ʿAli.

They were eating at his table. They rose from it, and I was the fifth among them. We hastened until we entered his presence.

When we reached the door, he called me first and seated me before him. Then he summoned them. They entered, kissed his hands and feet, and he ordered them to sit beside me.

They sat, and he spoke to them, saying:

"I examined all the mustajibin among the people of my daʿwa in order to choose from among them one who deserved to be my successor and inheritor of my neck [i.e. responsibility].

"I found none upon whom my gaze settled except this one."

He named me and continued:

“This is because his knowledge is from my knowledge and his character is like my character. His father also rendered excellent service to the guiding daʿwa in former days, and therefore it was necessary that he reap the fruit of his efforts in his pure essence.

“I have chosen him for my rank, delivered my trust to him, and entrusted to him all my wealth and all the wealth of the daʿwa. I have placed in his hands the bonds of all matters—their tying and their loosening.

“He is my successor if God decrees my death and takes me away.

“Whoever obeys him has obeyed me, and whoever disobeys him has disobeyed me.”

Then he said:

“Have you heard, accepted, and obeyed?”

They said:

“We have heard, accepted, and obeyed.”

He then gave them permission to depart, and they all left. I too returned to my place.

I remained with him until death broke its tooth upon him. His condition continued to change and his state to deteriorate until he fell unconscious. He remained in that state until God took him to Himself.

On the ninth day, I ordered food to be given to a group of believers according to the customary Indian practice. He had instructed me to do this, and I carried it out according to his command.

His condition continued until Monday arrived, the twelfth day of this month. Four Arabian hours had passed after midday when he fulfilled his appointed purpose.

On that day—may God raise his rank—he met his Lord.

May He reward him with the finest reward on behalf of the sons of the daʿwa, whom he had devoted himself to guiding and to raising the banner of their word. May He cause him to meet spirit and fragrance, holiness and pleasure.

When God took his soul, I turned to those present whom he had made witnesses to the transfer of the matter. I asked them to give me their testimony, and they gave it.

Then I undertook his washing and shrouding.

When I had finished, I brought out his bier with a great gathering of believers who had come to accompany him, all of them wishing to perform the funeral procession.

The condition was as al-Mutanabbi said:

I never expected, before your bier, to see
Mount Riḍwā carried upon the hands of men.

They carried him forth, and around him every mourner
cried out like the cries of Moses on the day the mountain was shattered.

The voices rose with weeping and lamentation, and they crowded around the funeral procession until they narrowed the way. They continued in this manner until they reached the Great Mosque. I then performed the funeral prayer over him, the prayer of one afflicted and grieving. Then I buried him beside the grave of his noble and illustrious brother, my master ʿAbd al-Qadir Hakim al-Din, in the dome of the exalted dāʿī, our master Najm al-Din—may God exalt and sanctify them all.

Alas for my soul at his separation! O grief of my heart at the beauty of his character! The night of sorrow became dark when the sun of his countenance disappeared behind its veil. O burning of hearts at the separation from the beloved! O my calamity, my distress, my regret, my bewilderment! The calamity has become immense and the affliction tremendous. Religion has been torn apart and certainty shaken. The heavens nearly split asunder and the stars nearly scattered. It was a calamity that encompassed those near and far and made both human beings and jinn weep. A calamity that darkened the day and caused the rivers to recede.

There is no patience that can truly bear it, nor any refuge to whom complaint may be made. By God, how could such a calamity not descend, when the one who was afflicted by it was such that even those who denied his excellence could not deny it, and those who praised him could never praise him enough? His presence among us was only like the passing of a milkmaid's moment, or the brief stay of a rider. Then the hand of time was extended against him and the armies of death were sent toward him.

When he had gone on his way, tribulation descended, suffering became universal, breasts were torn open with grief, the full moons were eclipsed, the clouds of hardship accumulated, and the bonds of patience were broken. How could one have patience with this calamity, which, if it had confronted the mountains, would have weakened them by the severity of its horror?

I removed my tears by taking consolation in the purified friends of God, His chosen ones, those who are grateful and patient, saying:

"Our Lord, pour upon us patience, make our feet firm, and grant us victory over the unbelieving people."

I consoled his family and closest relatives, so they endured patiently, seeking their reward from God.

By God, how could I not be exhausted by grief, when throughout the length of my days he had bestowed upon me the utmost limits of favor? He distinguished me from the beasts, taught me, raised me, disciplined me, guided me, and continued to overwhelm me with his favor and encompass me with his grace. His greatest favor to me was that he made me the mansos after him. His blessings upon me cannot be counted, and gratitude for them can never be adequately fulfilled.

I established for him the customary recitations of the Qur’an, the feeding of the children of the believers, and the prayers normally performed for such noble dāʿīs and exalted mawlas.

I then undertook the affair after him, despite my own inadequacy compared with his station, certain in God, relying upon Him, and turning to Him in all my affairs. Perhaps God will assist me in serving the daʿwa, strengthen me, grant me success in its interests, and discipline me, so that through me the foundations of religion may be strengthened and the courtyards of certainty flourish.

My greatest hope is that God will cause the son of my benefactor to grow with a good growth, guide him throughout the course of his life, and enable me to fulfill the right of his guardianship, striving to discipline and educate him until I can prepare him for the station of his noble father. This would be my gratitude for his abundant favor and blessing.

Our master—may God exalt and sanctify him—had ordered me that, when I first assumed the affair, I should preserve the established ordering of the hudud according to the rank of those given precedence, leaving it as it stood in its place. I did so: I confirmed every person in his rank and established everyone possessing a degree in his degree.

Except for my noble and illustrious brother, Shaykh Tayyib Ali. My master—may God exalt and sanctify him—had given me an emphatic command that I place him in the order of the makasir when I assumed the affair after him, and that I attribute this arrangement to him so that it might be counted among his favors and benefactions. I therefore did so, arranging him as he had arranged him and installing him in the office of the makasir as he had installed him.

The first of the hudud of this time and age is the noble and trustworthy mazoon of the daʿwa, the illustrious Shaykh Adam Safi al-Din. After him, in the rank of the makasir, is my righteous and trustworthy brother, the noble Shaykh Tayyib Ali Zayn al-Din, son of the living, righteous master, the illustrious Jiwanji.

After him is the head of the shaykhs, the noble Shaykh Adam, son of the noble Miyatha Bahai.

Then come the remaining hudud according to the order of the covenants.

I have unrestricted authority: I raise whom I wish among them and lower whom I wish. Each of the hudud and those under the hudud proceeded according to what their speed or slowness in obedience required.

O believers, turn toward your Mawla with the turning of those who submit, for he looks upon all the believers who respond to his daʿwa with the gaze of fathers toward their children, with the eye of mercy.

The order of the noble hudud after those mawlas mentioned above was as follows:

- My master and refuge, Miyan Sahib Shaykh Adam, son of my master Miyatha Sahib Sultan.
- After him, my master the learned vizier, Miyatha Sahib ʿAbd Qayum, son of my master the vizier, Mawla Miyatha Sahib Sharaf Ali.

- After him, my illustrious master Miyatha Sahib ʿAbd al-Qadir, son of my master Miyatha Sahib Yusuf Bahai.
- After him, my master Miyatha Sahib ʿIsa Bahai, son of Mulla Habib [Allah].
- After him, my righteous master Miyatha Sahib Habib Allah, son of Mulla Luqman Ji.
- After him, the servant of the brothers, Qutb [—], son of Mulla Sulayman Ji.
- After him, the noble Shaykh Mulla Sultan Ali, son of Mulla Tayyib [—].
- After him, the noble Shaykh Mulla Fayd Allah [—], son of Musa [—].
- After him, the noble Shaykh Mulla Sadiq Ali, son of Mulla Sultan Ali.
- After him, the noble jurist Shaykh Mulla Ibrahim Ji, son of my master Miyatha Sahib Jiwa [—].
- After him, the noble Shaykh ʿAbd Ali, son of Shaykh Jiwa.
- After him, the noble Shaykh Mulla Jaʿfar [—], son of my master Miyatha Sahib ʿAbd al-Husayn.
- After him, the noble Shaykh Mulla Hibat Allah, son of my master Miyatha Sahib Shah Malik.
- After him, the noble Shaykh ʿAbd Allah [—], son of my master Miyatha Sahib Sultan Ali.
- After him, the noble Shaykh Ahmad Ji, son of ʿAbd al-Qadir.

Then my vigilant master Miyatha Sahib Habib Allah, son of Luqman Ji, departed to the Abode of Honor and Divine Pleasure on the twenty-first day of the sacred month of Muharram in the year 1233 AH.

Then occurred the great calamity and tremendous misfortune: the death of the precious newborn, my master ʿAbd al-Karim, son of our great sovereign master—may God make us his ransom—on the fourth of Jumada I of the aforementioned year. He was eight months old. He grieved over him very deeply and remained patient with the decree of God.

Then the noble Shaykh Sadiq Ali, son of Mulla Sultan Ali, departed to the Abode of the Divine Pleasure on the twenty-second of Dhu al-Qaʿda of that same year.

Then our master—may God make us his ransom—resolved to hold the circumcision ceremony for the two radiant sons, Muhammad and ʿAbd al-Tayyib, sons of our master and Mawla Sayf al-Din—may God prolong their lives until the Day of Judgment—on the seventeenth of Rabiʿ II in the year 1234 AH.

He sent messengers to the villages and towns to summon the learned hudud and the people of faith. They came to his noble and generous presence, and he prepared a banquet. He served every variety of delicious food, innumerable in quantity, and spent generously upon it. He distributed expensive garments among the believing men and women according to their status and ranks.

Then, on the birthday of Muhammad, on the twenty-seventh of that month, he held a great banquet.

Then, on the twenty-eighth day of that month, the tremendous calamity occurred: the death of the more excellent [son], ʿAbd al-Tayyib.

This is what our master, the possessor of the mighty station, recorded in his noble register:

“The benefactor, the lamp of wisdom, the most excellent and perfect dāʿī, the unique Mawla, the most noble, our master Sayf al-Din—may God exalt and sanctify him—had left behind him two young sons. Their existence was for me an abundant blessing and immense happiness. I had hoped that both of them would grow up under my care in the lap of blessing, until they became grown and mature and attained the fullness of excellence and perfection.

“But the passage of time refused anything except to separate the two of them. O how my heart burns at the loss of the younger and purer of them! O how long is my sorrow at the disappearance of the brighter of the two moons!

“The servant of the family of Muhammad had purified both of them this year and spent greatly upon that. When he had finished doing so, on the twenty-eighth day, what happened to the younger of them, ʿAbd al-Tayyib, happened.

“Thus the calamity was immense and the misfortune tremendous: sorrow immediately after joy, and tears following happiness. By God, his calamity broke me, and his loss embittered my life.

“If time possesses wonders, this is among the most wondrous of them. If all calamities are difficult, this is the most difficult.

“The servant of the family of Muhammad, peace and blessings be upon him and his family, carried his bier and buried him in the great dome.

“I pray to God that He bind firmness upon the heart of his honored mother, grant her patience through his sole brother Muhammad, and preserve him for me and for her until we see him fully grown, by the praise and grace of God. He is the possessor of favor and beneficence.”

Then, on the ninth day of Safar al-Muzaffar in the year 1235 AH, I arranged four hudud.

This is what was made clear in his noble document. He said:

“When God bestowed upon me the blessing of the great and mighty daʿwa and honored me by arranging its exalted and momentous ranks, I considered that giving thanks for the blessing was among the commands of God in the Book.

“There was no greater form of giving thanks than freeing necks, and there was no greater freeing than raising the believers who respond to the daʿwa through the means of advancement.

“I therefore saw that I should seize this opportunity, hoping for favor and reward.

“By the praise of God, I deliberated in my affair and, through the inspiration of God and the inspiration of His Wali, I saw that the time for my thanks should be delayed until this day, Friday, the ninth of Safar, so that I might make it a season for me among the seasons of the inward, spiritual emancipation, and the first appointed time among the appointed times of the next, believing creation.

“I made this day a blessed and noble day because it was the day on which my benefactor and the possessor of my person, my Mawla who brought me into existence and singled me out

with his beneficence, the noble, most excellent, learned and unique dāʿī, our master ʿAbd Ali Sayf al-Din—may God exalt and sanctify him—was born.

“I therefore decided that my act on this day should be done as a means of seeking blessing through him, honoring his rank, and making mention of him.

“I selected from among those who responded to the daʿwa four men whom I found to possess righteousness and sincerity.

“The first was my illustrious and manifest peer, the precious pearl, the noble Shaykh Hibat Allah, son of the most noble peer and greatest mazoon, Shaykh Adam Safi al-Din. I found him possessed of righteousness, soundness, obedience, and submission, turning toward the acquisition of knowledge and adorned with the adornment of forbearance.

“I therefore established him in the highest station and installed him as head of the noble shaykhs.

“Then I joined to him the remaining three and raised them upon the ladder of those advancing among the hudud.

“The first of these was the noble Shaykh Mulla Dawud Khan, son of my righteous cousin Mulla Salih Ji. I placed him among the hudud after the noble Shaykh Mulla ʿAbd Allah, son of the noble Shaykh Mulla Sultan.

“The second was the noble Shaykh Mulla Hibat Allah, son of the noble Shaykh Yusuf. I placed him after the noble Shaykh Mulla Dawud Khan.

“The third was the noble Shaykh Mulla ʿAbd al-Rasul ibn Ibrahim Ji. I placed him after the noble Shaykh Mulla Ahmad Ji, son of Mulla ʿAbd al-Qadir.

“This is the work I have done through the inspiration of God and the inspiration of His Wali, as thanks for God's blessing upon me and upon my son. I have made it sincerely for His sake, perhaps He will be pleased with it.

“And here I command these men in particular, and all the hudud in general, to fear God, besides Whom there is no god, and to fulfill the right of obedience and service to the daʿwa, as God enables them to perform good works and seize noble opportunities.

“And you, community of believers, must be pleased with what the Wali over your affairs and the dāʿī of your age has done, saying, ‘We hear and we obey,’ without objection or denial, just as He took your covenant in the covenant of God and the covenant of His purified awliyaʾ.

“May God make you among those who remain firm upon the path of faith and among those who fulfill covenants and oaths. May God protect you, turn away from you the vicissitudes of time, and extend over you the canopy of blessing and security.”

Then God, exalted is He, bestowed upon him a blessed son on the tenth night of this aforementioned month. He named him Dawud and granted him through him his desire, by the right of our master Muhammad and his purified family, blessings of God upon them.

Then the noble Shaykh Mulla Fayd Allah, son of Musa [—], departed to the Abode of God's Honor and Divine Pleasure on the twenty-fifth of that same month and year.

Then our master married his second righteous wife, the free, blessed, luminous ʿAi Khanda Bai, daughter of ʿIsa [—], from Burhanththor, the Abode of Joy, on the Friday night of the twenty-second of Rabiʿ I of that year. He named her Fatima.

Then came the grievous calamity: the death of the blessed, beloved and radiant newborn named Dawud, on the [unclear] day of the [unclear] month of that year. He remained patient with this.

Then the noble Shaykh Mulla Dawud Khan, son of the righteous cousin Mulla Salih Ji, departed to the Abode of Divine Pleasure on the thirteenth day of the noble month of Shaʿban of that year.

Then the noble, learned and brilliant Shaykh Mulla Ibrahim, son of the noble Shaykh Jiwa [—], departed to the mercy of the Most High on the sixth night of Jumada I in the year 1236 AH.

Our master was a vast and surging ocean of knowledge, complete and skilled in every branch of it. He possessed righteousness and compassion toward the believers, generosity and mercy toward the believers. No one came to him seeking something except that he returned from him praising him. His outward and inward generosity was as God, exalted is He, said:

“Those who spend their wealth by night and by day, secretly and openly…”

I shall mention something of his lofty lineage and exalted ancestry.

He was at the summit of nobility of lineage, at the height of elevation and distinction, and at the utmost degree of honor and eminence. His forefathers were noble forefathers and exalted hudud who, through spending their wealth and their lives in the service of the dāʿīs and guides, attained the highest portion.

God, exalted is He, praised them by saying:

“Those who believed, emigrated, and strove in the way of God with their wealth and their lives are of a greater degree with God, and they are the successful.”

His grandfather, the praised in character and commended in speech and deed, the exalted Mawla, my master Dawud Bahai, was a noble and unique shaykh. He served three guiding dāʿīs.

The first was the noble dāʿī, our master al-Muʾayyad fi'l-Din—may God exalt and sanctify them. He appointed him among the hudud and raised him upon the ladder of ascent. He died—may God exalt and sanctify him, and may he abound in the blessings of his companionship—in the time of the dāʿī al-Muʾayyad fi'l-Din, in the year 1276 AH.

His son, the noble Shaykh and most excellent Mawla, my master Jiwanji, was like his father in his qualities and possessed of the finest distinctions in his characteristics and virtues. The dāʿī al-Muʾayyad appointed him among the hudud of the religion when he saw him marked

by sincerity and certainty, and approved of his efforts in serving him and his father before him, the dāʿī, our master Wajih al-Din.

Mawla Jiwanji was known for intelligence and forbearance and was renowned for generosity and munificence. Among his characteristics were forgiving whoever wronged him, overlooking whoever brought harm to him, maintaining ties with whoever severed them, and giving to whoever withheld from him.

His habit was that whenever two disputants brought their case before him and he saw that one had a claim against the other, he would pay the creditor from his own wealth and relieve the debtor from his pursuer. Thus both would depart satisfied and grateful for his excellence.

When the fitna of the accursed mutilated one occurred, and most of the eminent men of religion were tested by it, with only a few people of religion and certainty remaining safe, he was among those who remained safe from that fitna. He exerted every effort to extinguish its fires and suppress its power until its structure collapsed and its army was scattered.

The noble Mawla, my master Jiwanji, had emigrated to the presence of the noble dāʿī, our master al-Muʾayyad fi'l-Din. His wife, whom he had married at the beginning of his youth, had died. The noble dāʿī therefore married him to his cousin, the noble and righteous lady Buji [Bai].

She was a righteous woman, beautiful in character, noble in origin, possessing a life of uprightness, chastity, piety, and religious devotion. The noble dāʿī loved her greatly and gave her the status of his own children.

When he married her, he said to her:

“I have married you to the best man I have chosen.”

And he prayed for her with blessings, prosperity, and happiness.

Through the blessing of that prayer, God granted Mawla Jiwanji two pure sons and two radiant moons from her.

The first was the dāʿī of the Merciful, the deputy of the Imam of human beings and jinn, the chosen one of the people of his age, the ornament of the people of faith, the lamp of those who are guided, the crown of the most excellent dāʿīs: our master Muhammad ʿIzz al-Din. He was born on the radiant eleventh day of Safar in the year 1203 AH.

The other was his blessed and noble peer, the mighty mountain of ancient excellence, the makasir of the daʿwa and its firm pillar, Zayn al-Din. His birth was on the sixteenth of Dhu al-Hijja in the year 1198 AH.

God also granted Mawla Jiwanji two blessed daughters from her: the noble and righteous lady, the virtuous and pious Ama Allah Bai, wife of the noble dāʿī and most excellent Mawla, our master and Mawla Sayf al-Din; and the noble, righteous and virtuous Kulthum [—].

Mawla Jiwanji had previously had two distinguished sons from the wife he had married before: one was the virtuous and praiseworthy master, the noble martyr, Mulla Wali [—]; the other was the noble and eminent ʿAbd al-Rahim.

My noble master Jiwanji rendered outstanding service to the noble daʿwa under the two noble dāʿīs, our masters Zaki al-Din and Najm al-Din—may God exalt and sanctify them.

When the noble dāʿī, Mawla Zaki al-Din—may God exalt and sanctify him—died on the fourth of Safar in the year 1200 AH, his son, the noble dāʿī Najm al-Din, traveled in Jumada II of that same year from Burhanththor to his famous homeland, Navanagar.

Mawla Jiwanji accompanied him until the noble dāʿī reached that homeland. Jiwanji then remained in his exalted presence until, after the completion of the sacred month, he bade him farewell and sent him to some region to serve the guiding daʿwa.

The dāʿī was pleased with him and grateful for his service and efforts, and at his departure he prayed for him with comprehensive prayers for goodness and happiness.

Thus he departed from the presence and devoted himself to service in those villages.

During this time, his noble and righteous son, Mulla Wali Bahai, suffered the murder that befell him.

Mawla Wali was a man of excellence, religion, sincerity, and certainty. The signs of goodness were apparent in him and the indications of excellence were clear. He assisted and supported his father in his affairs.

The enemies of religion, the faction of the accursed mutilated one, [text unclear], began seeking opportunities to harm him and waiting for their chance from time to time, until one night they wounded him through treachery and deceit. He was treated and recovered within a few days.

After some time had passed, while his father—as we have mentioned—was engaged in serving the daʿwa in some of the towns, his companions took him one day outside his town of Aurangabad to a garden.

Among his companions was a follower of the accursed mutilated one.

There was a narrow passage among trees whose branches were densely intertwined. Three vile men had concealed themselves there.

When he was returning to the town, as darkness was beginning to mingle, they emerged against him and killed him—may God have mercy upon him—through transgression, oppression, injustice, and wrongdoing.

His only crime was obedience to God and obedience to his mawlas, striving for the religion of truth and raising its foundations.

He was therefore martyred in the way of God and in His obedience. He attained the virtue of martyrdom and won everlasting victory and eternal happiness.

His martyrdom occurred on the night of the twentieth of Dhu al-Qaʿda in the year 1200 AH.

His loss was grievous to all the believers, especially to his immediate family and relatives.

When news of his death reached his father while he was in one of the villages, he chose beautiful patience and held firmly to its strongest bond, submitting to the decree of the Creator and His decisive destiny.

After some time, his Mawla permitted him to return to his homeland. He returned with his family and relatives. They gathered and urged him to seek vengeance, but he refused and prevented them from doing so.

When the treachery of those wicked men became widely known, and they saw the disgrace and dishonor that had overtaken them because of their retaliation, in addition to the punishment of Hell that God had prepared for them in the Hereafter, they began approaching the rulers and great princes and arguing their case.

Many events and troubles occurred in connection with this, whose telling would be lengthy.

Eventually Nizam Ali Khan, the Sultan of Hyderabad, ordered the noble Mawla, my master Jiwanji, to come before him.

He went to him, relying upon God his Lord and seeking His assistance. God opened for him a manifest opening with the Sultan.

God rewarded him for his patience over this grievous calamity with an abundant and weighty reward in the Hereafter, for from his loins He brought forth a dāʿī whom God appointed in the daʿwa of truth as a sovereign and through whom He established a proof for the religion of guidance.

The word of God, exalted is He, was fulfilled in him:

“Whoever is killed unjustly, We have granted his heir authority.”

What authority is greater than this authority? And what proof is clearer than the Qur’an?

Reflect upon this, O people of understanding, so that you may attain the pure meanings and the essence of the matter.

Know that our dāʿī is a mine of honor and excellence, the fruit of that patience, the essence of manifest nobility, and the purest result of those illustrious efforts.

What an exalted dāʿī he is! How noble, excellent, lofty, and complete! The revelation and taʾwil shine through the lights of his eloquence. Description is unable to encompass him, except that it risks falling into comparison and representation.

May God prolong the thread of his life and make us among those who attain happiness through his pleasure in his life and after his death. He is Hearing and Near, and He answers prayer.

When the noble dāʿī, our master Najm al-Din, traveled from Navanagar to Burhanththor in the year 1204 AH and wished to marry the chosen one of the most excellent dāʿī, the most perfect Mawla, the learned one among the most excellent dāʿīs, our master ʿAbd Ali Sayf al-Din, he contracted his marriage to the daughter of the noble Mawla Jiwanji, the virtuous lady Ama Allah [Bai].

After caravans of believers arrived from various regions, he held banquets of numerous kinds of food and drink and carried out the ceremonies and requirements of the marriage in the finest manner and most beautiful fashion. He spent an enormous amount upon it, beyond reckoning.

That marriage was conducted according to an extraordinary manner and unusual arrangement. No such thing had been seen before in earlier times, either with the eyes or heard of with the ears.

The righteous lady Ama Allah, also known as ʿAi, was the possessor of a guarded jewel and a concealed pearl. She had acquired the finest garments of chastity and modesty, and was adorned with the most precious qualities of good conduct and beautiful character. She was elevated in piety and religious devotion.

She followed the pleasure of her Mawla, the noble dāʿī, and listened and obeyed his command in both minor and major matters.

When God had seen the sincerity of her inner disposition, He desired happiness for her and placed in the heart of her husband, the noble dāʿī, an extraordinary degree of love and compassion for her.

God had granted her two distinguished sons from the noble dāʿī, two rare pearls. Both died while young: one during her lifetime and the other after her death.

She died—may God's mercy be upon her—from postpartum illness on the twenty-sixth of Jumada II in the year 1205 AH.

Her husband, the noble dāʿī, mourned her with an eloquent elegy in which he described the pain of the bereavement caused by her death and enumerated some of her beautiful qualities and extraordinary characteristics. That alone was sufficient honor for her among those who came after and distinction for those who remembered her.

The noble Mawla, my master Jiwanji, continued throughout his life to serve the noble dāʿī, our master Najm al-Din, with his person and wealth, obeying his exalted command, and striving in the guiding daʿwa before him with efforts that were praiseworthy and pleasing to him.

This continued until his appointed death overtook him in Burhanththor. He departed to God's pleasure, mercy, forgiveness, and honor on the twenty-ninth of the noble month of Shaʿban in the year 1209 AH.

When news of his death reached the noble dāʿī, our master Najm al-Din, he was saddened by his loss and pained by his death. He honored him by mourning him, approving of his praiseworthy efforts, and bearing witness to the character and sincerity contained within him.

He composed an Arabic elegy in which he mentioned his virtue and beautiful qualities, including these verses:

So may Ibn Dawud forever remain mourned,
Departed from this world, concealed and gone.

A man excellent among humanity in nature and inward worth—
Rare indeed to find another like him among them.

Who possesses such noble resolve,
Giving his spirit and wealth as he did?

Sufficient proof of this shaykh's excellence is the knowledge
That goodness was gathered within him and would never depart.

He strove in obedience and obeyed with utmost effort,
Giving his life and sacrificing for his family.

The most excellent of the virtuous, exalted in honor and excellence,
The most generous giver, granting whatever was requested.

Rarely do we find one comparable to him in purity,
Whether we look to the right or to the left.

This virtue, by which he surpassed his peers, was sufficient for him, and it was the culmination of the book of his perfection.

May God have mercy upon the noble shaykh, the generous and compassionate one, in a Garden of bliss.

This is his lineage through his father, which we have mentioned briefly.

As for his lineage through his mother, through her father it reaches the exemplar of the virtuous and summit of the excellent, my master and Mawla ʿAbd al-Qadir Hakim al-Din. His station of perfection is not hidden, nor can his virtues be counted or concealed.

Through his mother it reaches the two most noble and perfect mawlas, Mawla Shams Khan and his son Mawla Hasan Ji—may God exalt and sanctify them both. Their perfection is well known, and people like them are rarely found.

The service of Mawla Hasan Ji to the two noble dāʿīs, our masters Qutb al-Din and Shujaʿ al-Din, when they were confined in prison and he conveyed food, drink, and all their other necessities to them, is well known, as is their gratitude for his praiseworthy efforts and their prayers for him—prayers that were neither disappointed nor rejected. It is known, famous, written, and recorded.

It is therefore no wonder that God brought forth from his loins the noble men of excellence whom we have mentioned, gathering within him all that they possessed, making him the delight of their eyes and the repository of their qualities, causing the fruit of their efforts to

emerge in the world, making him an upholder of their foundations, a possessor of all their meanings, and an heir to their honors and exalted qualities.

It has been mentioned among the conditions of the noble dāʿīs that the dāʿī must possess noble lineage.

Is there any lineage higher than this? Is there any ancestry more honorable?

A lineage worthy of pride, a radiant lineage, bright like the stars; a lineage upon which shone the light of the midday sun and the radiance of the full moon in the darkness.

The learned mufassuh, the jurist Mulla Shaykh Bahai ibn Mulla Ibrahim, described his illustrious lineage and radiant ancestry in the genealogical tree and branch that he composed. It reads:

ʿInzz al-Huda, forbearing and rightly guided,
His pride in the heights is ancient and certain.

ʿInzz al-Taqwa, his root is like the palm tree,
Its lofty branches bearing clustered fruit.

ʿInzz al-Huda—his shaykh is Jiwanji,
His father, the noble and fortunate grandfather.

ʿInzz al-Huda, forbearing and valiant,
His unique grandfather, possessor of lofty rank, is Dawud.

ʿInzz al-Huda, forbearing and rightly guided,
His peer, bearing the same name, was Wali the martyr.

ʿInzz al-Huda, forbearing and rightly guided,
His pride has never reached a distant limit.

ʿInzz al-Huda, forbearing and rightly guided,
His pride in the heights is long and extended.

ʿInzz al-Huda, forbearing and rightly guided,
His pride in the heights is ancient and everlasting.

The guide of humanity, bearing the name of the Prophet,
Allah's Taha, Muhammad, the praised one.

ʿInzz al-Rashad—Hakim al-Din was his grandfather,
The unique noble one.

ʿInzz al-Huda's grandfathers through the mother are
Hasan Ji and Shams Khan, the pillar.

ʿInzz al-Huda, forbearing and generous,
Neither recent wealth nor ancient possessions distract him.

ʿInzz al-Huda, forbearing and rightly guided,
His valiant brother is Zayn al-Din.

ʿInzz al-Huda, forbearing and rightly guided,
His pride is a difficult and lofty ascent.

ʿInzz al-Huda, forbearing and rightly guided,
His pride in the heights has reached its utmost—nothing more.

ʿInzz al-Huda, forbearing and rightly guided,
His pride in the heights is ancient and venerable.

Thus this tree became firmly rooted,
And its branch became a namesake whose fruit sways in heaven.

At this time, the arrangement of the hudud who were dispersed throughout the various lands was as follows:

First and foremost among them was the noble and trustworthy mazoon, my master Shaykh Adam Safi al-Din, son of our master and Mawla Zaki al-Din.

After him was the makasir, the manifest youth, the vigorous dāʿī, Tayyib Ali Zayn al-Din, son of my master Miyatha Sahib Jiwanji.

After him was the head of the shaykhs and lofty mountain, Hibat Allah, known as "the Precious Pearl," son of my master Miyatha Sahib Miyatha [—].

After him was my master Miyatha Sahib Shaykh Adam, son of the noble Shaykh Miyatha Sahib Sultan [—].

After him was the greatest vizier, Miyatha Sahib ʿAbd al-Qayum, son of Miyatha Sahib Sharaf Ali.

After him was my master Miyatha Sahib ʿIsa [—], son of Mulla Habib Allah.

After him was the servant of the brothers, Qutb, son of Sulayman.

After him was the noble Shaykh Mulla Sultan Ali, son of Mulla Tayyib [—].

After him was the noble and learned Miyan Sahib ʿAbd al-Ali, son of my master Miyatha Sahib Jiwa.

After him was the noble Shaykh Jaʿfar Ji, son of Miyatha Sahib ʿAbd al-Husayn.

After him was the noble Shaykh Mulla Hibat Allah, son of my master Miyatha Sahib Shah Malik.

After him was the noble Shaykh Mulla Sulayman Ji, son of Mulla Ali [—].

After him was the noble Shaykh Mulla Hibat Allah, son of my master Yusuf [—].

After him was the noble Shaykh Mulla Ahmad Ji, son of Mulla ʿAbd al-Qadir.

After him was the noble Shaykh Mulla ʿAbd al-Rasul, son of the righteous cousin Mulla Ibrahim.

Then occurred the immense calamity and tremendous misfortune which, if it had descended upon the sun, would have eclipsed it; upon the stars, would have extinguished them; upon the sky, would have caused it to fall; upon the mountains, would have split them apart; and upon the earth, would have caused it to collapse.

How then could the hearts of men not be torn apart?

This was the death of the pride of the dāʿīs muṭlaq, the sun of the noble guides, our master and Mawla ʿIzz al-Din—may God exalt his rank in the highest realms.

He died on Tuesday, the nineteenth of the sacred month, four hours after midday, in the year 1236 AH.

His days of daʿwa were three years, ten months, and six days.

He was thirty-three years, seven months, and nine days old.

45. Tayyib Zainuddin

After him arose his full elder brother, the most glorious and pure dāʿī, our master and lord and our support, **Tayyib Zayn al-Din**, son of the noble, pious, righteous Mawla Miyaziz Sahib Jiwanji—may God sanctify their spirits—as a deputy in the divine stations, upholding the signs of the noble Law, preserving its obligations and its noble Sunnas. In knowledge, he was a distinguished scholar among the eminent scholars; in generosity, generous and open-handed; in asceticism, the most ascetic of ascetics; and in worship, the most devoted of worshippers.

He sat upon the divine throne and the Sulaymani throne on the sixth day of the blessed and radiant month of Shawwal. That day was the Greater Eid.

On that day, my master and lord, **Hibat Allah**, known as *al-Durr al-Thamin* (“the Precious Pearl”), son of the eminent mazoon, my master Shaykh Adam Safi al-Din, was placed in the rank of the makasir.

Our most noble master—may God prolong his life—gave an account of the death of his predecessor, the eminent dāʿī, our master Muhammad ʿIzz al-Din—may God exalt his sanctity—and mentioned his mansos in his blessed epistle. I have abbreviated that account because of the length of this book, but he wrote what is sufficient for those possessed of understanding.

After praising and thanking God, the Creator of the earths and heavens, and invoking blessings upon His Messenger and his family, the Imams who guide, he said:

“This guiding daʿwa, which has two ends: one is in the hand of the Imam, who occupies the station of the One ... possessing majesty and honor; and the other is in your hands, O you who hold fast to its secure bond that cannot be severed.

It is the daʿwa that began in the land of Yemen in ancient times, and its treasures have continued to preserve it with every knowledgeable guardian, until they entrusted its reins to the learned dāʿī who arose from a noble stock, bearing the name of the Messenger of God, whom God described when He said:

‘And indeed, you possess a magnificent character.’

He was my master and your master, the guardian of my affair and your affair, possessor of manifest virtues and radiant qualities; indeed, the virtuous man and complete wali, the beacon of those who are guided: our master **Muhammad ʿIzz al-Din**—may God exalt his sanctity and grant us his intercession and companionship.

Consider, may God have mercy upon you, how he preserved the daʿwa, shouldered its burdens, and took responsibility for all its children. He gave it beautiful care, even though the period of his stay was short.

Alas for my soul because of the brevity of his stay and the shortness of his life, despite the abundance of his noble qualities and the length of his glory: a vigorous dāʿī, a towering scholar, possessing noble roots, pleasing character, a kingly appearance, and a royal conduct.

By God, whose good alone is hoped for, no one was more fitting for the station of his predecessor, the eminent dāʿī our master Sayf al-Din—may God exalt his sanctity—than him. He resembled him in his actions and words, as though he were Sayf al-Din himself in all his states:

His knowledge was like his knowledge,
his forbearance like his forbearance,
his character like his character,
his speech like his speech,
his virtue like his virtue,
his intellect like his intellect,
his generosity like his generosity,
his asceticism like his asceticism,
his understanding like his understanding,
his manner of expression like his manner of expression,
his memorization like his memorization,
his admonition like his admonition,
his discipline like his discipline,
his expansiveness like his expansiveness,
his concern like his concern,
and his understanding like his understanding.

May God be pleased with him and may His Prophet be pleased with him: pure, noble, merciful, compassionate, tender, God-fearing, purified, swift of thought, clear in discrimination, kindling the essence of men, penetrating in his understanding of things, and encompassing of circumstances.

If it were said of him and of his predecessor what our master al-Muʾayyad—may God exalt his sanctity—said concerning ʿAli, Commander of the Believers, and Muhammad, the Messenger of God—peace and blessings be upon them both:

O Abu Hasan, you are the likeness of the warner;
Had you not been present, the likeness would have been lost.

The eminent dāʿī, our master Sayf al-Din—may God exalt his sanctity—was a critic who tested the jewels of men, and he selected for himself the finest jewel, possessing radiance and perfection. Concerning him he indicated in the opening of his *baʾiyya*:

By my life, my affair is wondrous, wondrous,
And what I hope for is near, near.

He was the one whom he had promised to the people of his daʿwa in the elegy he composed for his peer, the makasir, my master Hakim al-Din ʿAbd al-Qadir. He had chosen him for his own station, but death came to him and prevented him from attaining what he sought.

At that time someone said:

"He has departed. Who can be his equal, or become his likeness?"

He replied:

O community of the Pure Ones, people of my daʿwa,
Have you not polished your thoughts with guidance until they shine?

You imagined, when he departed on his way,
That among you there was none who could be his likeness.

One of you, ignorant, said:
"He has departed—then who is this?" I said to him: "Wait!"

What have you to do with the question of absolute authority? Leave me
To my affair; speak seriously and abandon jest.

For my Imam is not heedless of me;
He will inspire me with what He sees to be right.

And I said: I am truthful in what I say,
And whoever is truthful with God and the Messengers will believe me.

Awake! For I shall fill your place,
The most truthful of you in speech and the most correct of you in action,

The most learned among you, the strongest in piety,
The greatest in forbearance, and the most abundant in intellect.

Then he mentioned the fulfillment of his promise in a poem he composed for the birthday of his blessed son Muhammad:

Did I not promise you that I would choose from among you
The foremost of you? So take the fulfillment of the promise-maker.

He remained his designated and specially chosen one, receiving every nearness and honor. I was the last of those upon whom he had made the mansos, and he bestowed his favor upon me and established me in his station.

At that time I alone was in his presence. He loved me and summoned me frequently. He treated me as one of his sons and looked upon me with the gaze of one testing and nurturing.

Then he wrote to my brother, the eminent dāʿī, our master Muhammad ʿIzz al-Din, summoning him to his presence. He came in response to his summons, and we gathered around him and remained attached to his presence.

Every day we found his excellence within ourselves and witnessed his bounty. We were two honored brothers in his presence, blessed by the beauty of his regard. We held fast to his means, adopted his manners, followed his guidance, and moved within his generosity.

Indeed, we were orphans and he sheltered us and honored our dwelling; we were ignorant and he taught and guided us; we were poor and he enriched us.

He never ceased—may God exalt his sanctity—from concerning himself with our affairs and raising our rank, until he joined us together in the chain of the hudud and bestowed upon us the robe of existence.

Nor did he stop there. He mentioned us as befitted us in one of his Yemeni letters, making our affair known among those present and preserving our memory among those who would come after.

This is what he said after mentioning the arrangement of the hudud whom he had appointed, among whom we were:

“These two brothers, named the eminent Shaykh Tayyib Ali and the eminent Shaykh Muhammad Ali, are the sons of the eminent shaykh and noble, generous *hadd*, Jiwanji.

He is one for whom the good promise preceded him and who attained the highest honor. He was among the shaykhs who exerted themselves in the service of the religion. He possessed excellent care and contentment toward the most glorious of mawlas, sincerity of intention in obeying them, and acceptance of their command at all times.

He was deeply attached to the bond of their love and utterly sincere in his allegiance to them, serving them with truthful efforts and excellent conduct.

He had a proven record of treating people gently. His insight was pure and his conduct virtuous. He wore the garment of religion and adorned himself with the ornament of trustworthiness.

God would never allow the reward of one who does good to be lost, nor disappoint the hope of one who places his hope in Him.

He therefore reaped the fruits of his efforts in these two sons of his. They were raised in his presence and advanced through the degrees of virtue until they attained the rank of the hudud and reached the utmost degree of good fortune.

Such are the consequences of those who do good: as they plant, so do they harvest."

This is what he said—may God exalt his sanctity.

During his lifetime, he then took me as one of his most trusted workers and singled me out for particular duties. My brother had preceded me and was higher in rank, and was more complete in the requirements of the daʿwa. He therefore looked upon him with his highest regard and gave him his fullest attention.

He benefited him, refined him, taught him, and disciplined him. He remained favored in his presence, pleasing to him, devoted to him, and honored by him, until he brought him to the utmost extent of his favor: he established him in the highest station, made him after him the guardian of his crown and throne, the master of the people of his daʿwa, and the trustee of his household.

He then instructed him to place me after him in the rank of the makasir, so that he might prepare me for that position through his abundant favor and bring me into the encompassing order of his grace.

When he assumed his station, our master, the eminent dāʿī of manifest perfection, Muhammad ʿIzz al-Din, became master of our affairs. Through him and the beauty of his countenance we were in joy, happiness, blessing, and delight.

Then fate appeared before us and shot us with calamities, taking from us our life, the Kaʿba of our souls, the crown of our heads, the sun of blessings, and the source of good things: our master Muhammad ʿIzz al-Din, the light of those who are guided.

Ah! Ah! What distress! What separation! What regret! What burning grief! What loneliness! What disappointment! What affliction! What sorrow!

This mighty mountain fell, and the heavens fell upon my head, at the loss of the dāʿī, the wali of God, His friend and beloved, His chosen one, the veil of the Imam of the God-fearing and the order of the virtuous who have been granted success.

If it is right for one person to die because another has died, then let me die from grief at the death of this vigorous man, whom death carried away in the freshness of his youth and whose calamity made us drink the cup of sorrow.

How immense was what descended upon us! It was as though he were a star that rose at dawn and then set.

May God exalt his sanctity.

He labored greatly in the daʿwa from the moment it was entrusted to him at his predecessor's death. He devoted himself for a long time to laying its foundations and strengthening its institutions, during a period that was nevertheless short.

Nothing distracted him from this—not wife nor child. Nor did any passing affliction, illness, or hardship turn him away from it. Then death came, and calamities descended upon his household: men and women weeping, crying out, “Alas, my brother!” Others cried out, “Alas for the young man!” Another wept for the youth, saying, “Ah!”

Indeed, we belong to God and to Him we return.

What was this blow that struck us? What was this calamity that descended upon us?

The world became utterly dark.

Today the Resurrection has arisen.

Today Najm al-Din has fallen.

Today Sayf al-Din has died.

Today piety has been widowed.

Today loftiness has been orphaned.

Today guidance has been broken.

Today generosity has been severed.

And how could it be otherwise? The death of the eminent dāʿī, our master Sayf al-Din, had already been a tremendous calamity. Yet scarcely four years had passed before another calamity like it—and indeed greater than it—befell us.

We had not seen any cause for concern in our master during this illness of his. We did not fear that it would harm him, nor did we think that this pain in his stomach would fail to pass.

Sometimes, when his pain became severe, he would say:

“Now my soul is leaving me, and I am departing from you.”

We would say:

“There is no harm upon you, our master. It is only a stomachache that has occurred and then subsided.”

He would reply:

“What God wills shall be.”

And he would say that such pain could not be relied upon as a sign of continued life, for the eminent dāʿī, our master Fir Khan—may God exalt his sanctity—had likewise suffered such a pain: it became severe and his soul departed through it.

Thus what he had said came to pass, as though he had been inspired to utter those words. And how could it be otherwise, when he was the foremost of those worthy to receive divine inspiration?

Because of his complete turning toward God, he complained to no one. He bore the pain and illness within himself.

What a perfect man he was! Patience and gratitude were among his qualities.

He had even inspected the place of his grave and the arrangements for his death. So let the world be forsaken after his death, and let the thorns of hardship pierce the living throughout his lifetime.

The explanation of this is that when this illness of stomach pain first began—the very illness from which he died, which had begun two years before—he summoned two trustworthy and pious men from among those of his presence. He made a mansos before them and said:

"If death overtakes me in this illness, my brother shall be the master of the affair after me. I have entrusted the affairs of the daʿwa to him."

I did not know of this and he had not informed me of it.

He recovered during those days and took charge of the affairs of the daʿwa in the finest manner, conducting them according to the established order.

Nevertheless, from that day onward he remained watchful and did not trust in the length of his life. The pain would sometimes return, making him ill, then he would recover and remain healthy again. He continued in this condition until his death.

When he saw me turning toward him with my whole being, sincere in my obedience both secretly and openly, exerting all my ability in supporting him, humble before the majesty of his station, and recognizing his virtue and perfection, he increased me in nearness and distinction. He placed me in the position of one possessing insight and sincerity.

When I myself became ill on one occasion, his concern for me was extraordinarily great. Every day he would honor my house with his entrance and sit with me for a long time. He would calm my mind, urge the physician concerning my treatment, personally oversee my care, and pray to God to hasten my recovery and eradicate the root of my illness.

Through his answered prayer, I recovered and was cured of the sickness that had afflicted me.

Then, during the previous month of God, Muharram, he described me at the gathering of Ashura in terms befitting me.

He mentioned the virtues of the earlier dāʿīs and spoke of the blessings and goodness that they had brought to the children of the daʿwa, until he reached his predecessor, the eminent dāʿī our master Sayf al-Din—may God exalt his sanctity.

He elaborated greatly on his qualities and mentioned much of his virtue. Then he said:

“By God, I found the blessings of God crowded upon one another, following one another, and His favors toward me joined together in succession.

The greatest of them is what came to me through the hands of my predecessor, my master, and my benefactor, who bestowed favor upon me and treated me well.

Among the favors of his hands that I possess is my son.

Among God's favors upon me is that He gave me a virtuous brother, named me, and proclaimed my praise before those assembled.

He continually assists me; he is the support of my foundations. He raises my banners and strengthens my structure.

I never see his occupation and concern to be anything other than serving the daʿwa and seeking knowledge, together with the virtues of generosity, manliness, and forbearance with which God has adorned him.”

Then he said:

“I therefore speak of him as Moses spoke concerning his brother Aaron:

‘My brother Aaron; strengthen my back through him and associate him with me in my affair.’

All of this was in order to honor my station and exalt my rank.

Then he overwhelmed me with his abundant favor, and through my hands he entrusted many affairs.

One night his condition changed, and something happened to him whose severity prevented him from sleeping throughout the night.

In the morning he returned to some of his companions and summoned me to his presence. He told me of his illness and related something of what had happened during the night. Then he said:

“A lifespan is nothing more than breaths, and the prudent man should not rely upon them.

I see only what the Messenger of God—peace and blessings be upon him and his family—said:

‘It is not fitting for a Muslim to spend two nights without having his testament written and placed at his head.’

I have done this myself, as a precaution for myself. I have written your name in it and placed it in this box.”

He pointed toward it and said:

“If something happens to me and the document is needed, here it is.”

Then he began speaking of something else.

This document was in his own noble handwriting.

During the days when an epidemic had struck the people and death and affliction had spread, he took precautions during some of those days and thought to himself:

“How can I be safe from such an occurrence? Why should I not have fulfilled everything required of me, so that I might be at peace and free of concern?”

Thus he wrote this paper and left it in his box. Some of his close attendants knew of it.

All of this demonstrated the completeness of his vigilance concerning affairs and his careful preparation for what might come and go.

He never ceased, whenever I entered his presence, discussing with me the secrets of the daʿwa, acquainting me with its institutions, teaching me its signs, and imparting to me its sciences.

Then, when the sacred month of Ramadan arrived—the Ramadan whose crescent appeared heavy upon us—our master and benefactor was struck again by the pain in his stomach, and he became ill once more.

On the fifteenth day, he ordered me to sit, and I sat while he was suffering.

He took a book that was before him and looked at it for a long time. Then he moved his lips and read something. He gave me the book and said:

“By the inspiration of God, exalted is He, and the inspiration of His wali, I have given you this book. Read it.”

I took it and read it. It was the book of the testament, in which he had bequeathed the matter to me and made the mansos upon me.

I wept and apologized, saying:

“My master, I am in a tremendous blessing through you and in immense joy. The greatest of my hopes is to die while you are alive, so that I might be blessed by burying you and performing the prayer over you.

I have no hope of receiving your support beyond what I already possess. Your favor upon me is great.

As for this station in which you intend to place me, my master, I am below its threshold. I am extremely inadequate for it.

I hope that God will prolong your life, so that you may live a pleasant life and attain all your hopes.”

He replied:

“God has made you worthy of it. So give thanks for His favor.”

The conversation continued, and he taught me what the one who makes the mansos must make known to the one upon whom the mansos has been made. He acquainted me with what the specially chosen one must be acquainted with.

He entrusted to me all of the testaments of the eminent dāʿī, our master Sayf al-Din—may God exalt his sanctity—some of which had already been carried out and most of which remained.

Then he gave me permission to leave, and I departed.

On the middle night of the nineteenth, his illness exceeded its limit, and he feared for his life because of the severity of the pain. He summoned two of the hudud of his presence and made the mansos upon me in their presence, taking them as witnesses to it.

The pain continued, consuming him and diminishing him, until, four hours after noon, death came to him.

He departed to a bliss beyond the reach of description.

May God exalt his sanctity.

A burden fell upon us whose weight could move mountains, and whose terror could make children grow old.

His death occurred as God had willed, honoring him and exalting his station, on the nineteenth day—the day on whose night the Commander of the Believers, ʿAli ibn Abi Talib—peace and the finest blessings upon him—was struck.

When what happened had happened and death had done what it did, the servant of the family of Muhammad had no choice but to undertake patience. I restrained myself and endured.

I asked the two witnesses to testify to the mansos, and they testified publicly before the assembled hudud of the presence.

Then I took an acknowledgment from all of them concerning hearing and obedience.

They said:

“We hear and we obey, and to our remaining master we return.”

Then I undertook the washing of the noble, pure, blessed body, its shrouding and preparation.

When I had finished, I carried his bier as one whose heart had been torn away.

I followed it and carried him out, with the believers around him weeping and crowding together, supporting one another and pressing against one another.

They abandoned restraint and raised their lamentations. They proceeded with the bier amid an enormous crowd until they reached the great mosque.

I performed the prayer over him—the prayer of one afflicted with pain.

Then I carried him to the grave and buried him there.

I did not know what it was that I had buried:

Was it something I had purchased?

Was it a moon that I had hidden?

Was it my benefactor whom I had concealed?

Or was it the qibla of my soul that I had buried?

After this, since it was obligatory to serve the master of the affair when he employs one, I undertook the service of the daʿwa whose authority my departed master—may God exalt his sanctity—had entrusted to me and whose great burden he had placed upon me.

I seek God's help in carrying it out and turn to Him in all my decisions. Perhaps He will assist me, enable me to fulfill it, and grant me success in what pleases Him.

My success is only through Him. Upon Him I rely, and to Him I return.

I have been asked, and I have desired His favor.

Thereafter, I confirm every worker in his work and place every person of rank in his rank.

The most glorious peer and fortunate *hadd*, **Hibat Allah**, son of the most noble peer and greatest mazoon, **Shaykh Adam Safi al-Din**, I have raised to the rank of the makasir and appointed him to this noble and exalted position.

The arrangement of those below him, down to the last of the hudud, remains as it has customarily been.

After this, I possess unrestricted authority: I may raise whichever of them I wish and lower whichever I wish.

Let all the people of my daʿwa know that I shall follow the path of my predecessor, the master, benefactor, and generous lord, in laying the foundations of religion and guidance, strengthening the institutions of goodness and righteousness, encouraging the believers, and treating those who do good well.

I look upon all of you as a father looks upon his sons.

May God make you among those granted success, grant you the happiness of the God-fearing, and gather for you the good of this world.

He is the most generous of givers.

The Birth of the Dāʿī and the Poetic Chronograms

The author of this book extracted the date of birth of our master, the essence and pole of the poles—may God preserve his authority until the Day of Judgment—from a Qur'anic verse indicating the excellence of his luminous birth. It is:

“Indeed, God chose him and increased him abundantly in knowledge and stature.”

Some of the students arranged this into a poem:

The date of the birth of Zayn al-Maʿali—reflect upon it and you will find its share:
“Indeed, God chose him and increased him abundantly in knowledge and stature.”

And concerning the date of birth of the most excellent, most eminent, resplendent one, my master and lord ʿAbd al-Qadir—may God sanctify him, the Mighty One—this is what was given:

“O Zayn Allah, my exemplar,
A glad tiding concerning your son of noble fortune.
His birth indicates his virtue;
Its date is: ‘He is the heir of the daʿwa.’”

The Miracle of the Dome of Hatim

Among his manifest signs is what we heard from those arriving from Yemen—Indian merchants and pilgrims from among its people—that the noble dome of our master, the dāʿī Hatim, son of the dāʿī our master Ibrahim—may God exalt their sanctity and grant us their intercession and companionship—had collapsed and fallen.

The Sulaymanis of Banu al-Yam and Banu al-Mukarram hastened to it in order to seek blessing through rebuilding it and to draw near to God by repairing its sides. Others from different factions also came.

But their relatives did not accept their assistance.

When this report reached the noble presence of our master, the dāʿī of truth and pole of the oceans of truthfulness, he ordered his deputy in Yemen to rebuild the blessed Hatimi dome and the noble shrine visited by the angels.

Its construction was restored and completed, and the matter became widely known among both the elite and the common people. Some of Banu al-Karam and al-Yam believed in it.

The Flood of Surat in 1237 AH

As for the report of the flood that entered the blessed port of Surat on the twenty-ninth day of Dhu al-Hijja, the last month of the year 1237 AH:

A flood would come once or several times every year, and the people paid little attention to it.

A flood of this kind had also come during the time of our master, the dāʿī Yusuf Najm al-Din—may God exalt his sanctity. The people had regarded it lightly and said:

“We have never seen such a flood, nor have we heard of anything like it from the long-lived people among our fathers and grandfathers.”

Then another flood came during the days of our master, the dāʿī ʿAbd ʿAli Sayf al-Din, similar to it but somewhat less severe.

Both dāʿīs sent out ships and loaded them with food, both raw and cooked, fruits, and sweets, so that those whom they could not otherwise reach would not perish for lack of provisions.

Many houses and shops collapsed, and many poor and needy people were among those affected. They delivered food to them and provided what was necessary for their survival.

But the flood that occurred later was a tremendous calamity. People will be terrified when it is mentioned and frightened by its severity.

It remained in the city for five days.

During those days, many houses collapsed, neighborhoods and markets were torn apart, the flood carried away many animals and houses, and it destroyed the villages along the seashore.

The people despaired of life and thought that no one would remain alive. Most of them were overcome by despair.

It was as though this would indeed happen.

But our master, the mighty lord, the knowledgeable ruler, caused ships to be sent out and loaded them with food, fruits, sweets, and everything necessary to sustain the people.

He delivered these supplies to whoever could be reached, whether rich, poor, or needy. He transported those who could not move themselves from one place to another and brought many of them into the great mosque in the quarter of Nawaththor.

He supplied them with food throughout those days and poured forth his bounty upon them.

Most of the houses and shops collapsed, buildings were destroyed, and animals perished.

Had he not been in that city, the calamity would have overwhelmed it and its people would have perished.

This is only a small portion of the miracles of our master.

How could he fail to rescue those drowning in the seas when he rescues souls that have fallen into the sea of primordial matter?

The Imam (a.s.) established him for the rescue of souls and bodies.

The Birth of ʿAbd al-Husayn

Then, in the year 1239 AH, God, exalted is He, bestowed a blessed and auspicious son on him on the tenth day of the sacred month of God, Muharram.

He named him ʿ**Abd al-Husayn**.

May the Lord of the Two Easts bless him and bring joy to his two eyes.

Journey from Surat to Islamththor

Then our master, the Abode of Light—may God sanctify his spirit—resolved to travel to Islamththor.

The reason was that he had undertaken, on behalf of the noble master, the Precious Pearl, **Muhammad**, son of our master and lord Sayf al-Din—may God sanctify his spirit—the visitation of the repentant and sighing master, Mawla Khan ibn Mawla Habib Allah—may God exalt his sanctity.

He had come at the invitation of the people of that village, led by the eminent Shaykh Adam ibn Shaykh Sultan and the chiefs.

Our master—may God sanctify his spirit—departed from the port of Surat on the fourth night of Shaʿban 1239 AH, accompanied by his family, brothers, noble sons, generous shaykhs, students of knowledge, and jurists.

Among them were especially his great vizier, the noble Mawla ʿAbd al-Qayyum ibn the noble Mawla Sharaf Ali, and the eminent Shaykh ʿIsa ibn Habib, together with those who had come from Islamththor to summon him.

He reached Bharuch and was served by its people.

Then the people of Khambhat came to invite him, so he traveled there—may God preserve him in bliss.

The people of Khambhat served him and rejoiced greatly at his arrival.

While there, he visited the noble graves of Mawla ʿAbd Allah, Mawla Ahmad, and Mawla Kaka Akila—may God exalt their sanctity.

Then he departed for Ahmedabad to visit the glorious dāʿīs—may God exalt their degrees in the Hereafter.

He arrived there, and the believing men and women rejoiced. They served him according to their ability and performed acts of worship.

He visited there the graves of the dāʿīs muṭlaq and revived the institutions of religion.

Then he proceeded from there—may God preserve his life—to the village of Kaththoranj.

Its people had previously come to the protected port of Surat to invite him.

He left Ahmedabad on the fifteenth day of Ramadan after noon in order to fulfill this journey, reaching the village on the night of the sixteenth.

The believing men and women rejoiced greatly and served him there with great devotion.

He remained there for four months and twelve days.

Then he departed on the twenty-eighth of Muharram 1240 AH and reached the village of Dohad on the eleventh of Rabiʿ al-Awwal.

He stayed there for one month and eleven days.

Then he departed on the twenty-second of Rabiʿ al-Thani for the village of Ratlam. Its people served him, as did the people of the villages along the road.

He reached Mandsaur—may God prolong his life—on the twenty-fifth of that month.

He held a banquet there on the twenty-seventh, which was the blessed birthday of the Precious Pearl, **Muhammad**.

He remained there for two months and sixteen days, and its people served him with great devotion.

During this time, a fitna arose there.

The enemies of religion were numerous in that place. When they saw the believers serving their lord, the manifest King—may God prolong his life—they realized his prominence.

All the emigrants from among the people of allegiance and faith who had gathered there came into his presence, as did students of knowledge from the farthest lands.

The enemies became filled with rage, just as had happened in Ahmedabad during the time of our masters Qutb al-Din and Fir Khan Shujaʿ al-Din—may God exalt their sanctity.

Thus the fitna erupted on the twenty-ninth of Jumada al-Awwal.

A poor and wretched man arrived there, their misguided and accursed leader, from the people of Yazid—may the curse of the Glorious Lord be upon him.

He spoke with obscene words.

Some of the believers heard him and answered him. The argument escalated, and one man drew a sword and wounded him.

The believers and opponents then gathered there, and it became a tremendous affair until the accursed and contemptible man was killed.

This happened because of the great shortcoming [in judgment/action].

Seven men from the people of allegiance were killed, and thirty were wounded.

The accursed enemies gathered from every direction and agreed upon an assault against the quarters of the believers. They prevented them from obtaining water, just as the second adversary had done, and acted like the Banu Umayya—may the eternal curse be upon them.

Our master then wrote to the people of Ujjain.

The eminent Jaʿfar Ji ibn the eminent Shaykh ʿAbd al-Husayn went to Ankleshwar Port, where the governor was, and proceeded with his army toward Mandsaur.

On the eleventh night of the exalted month of Rajab, he brought our master out by prudent measures to the village of Rawda.

Then everyone with him came there.

He intended to proceed to Ujjain, and the eminent Shaykh ʿAbd al-Qadir ibn the eminent Shaykh Yusuf Bahai, together with the people of allegiance, came from there to receive him.

Since the accursed enemies had also arrived there, he resolved instead to go to Indore.

The leader of Indore, Tatya Juk, who was the leader of the Holkar, came to receive him with an army and with the people of allegiance from that place.

He reached Indore on the nineteenth of that month and remained there.

God bestowed upon him an auspicious woman on the night of the twentieth [date unclear in the manuscript], and he named her after the blessed woman, Buji Bai.

May God bless her.

Then he selected four people from among the people of his daʿwa and raised them in the rank of the hudud.

This is what our master explained in his book and issued to the people of allegiance in the various lands:

“Now is the time to speak of the blessings of the Giver of blessings and to fulfill the gratitude that is incumbent upon us.

This concerns the blessing God bestowed upon me in my safe deliverance from the predicament in which we had fallen at Mandsaur, through no fault of ours, but only by celestial decree and heavenly determination.

When God delivered us from it, our deliverance was nothing other than the greatest blessing from the Bestower and the greatest mercy from the Merciful.

The predicament was like a difficult birth, while our deliverance from it was like childbirth.

This childbirth is followed by a second birth: the birth of religion through the precious and noble child, like the Precious Pearl, named Muhammad, the son of the eminent and unique dāʿī, our master Sayf al-Din.

It is a birth through which the covenant is taken from him, by which a point of luminous light has reached the substance of his noble, radiant, subtle soul.

May God make it enduring, growing, and ever-expanding in knowledge and action, a bride protected from every fault, through the help of God, Mighty and Exalted.

“These two births are blessings from God that have been poured out upon me and completed for me. Each one deserves that I show gratitude for it, so that God, the Bestower, may be pleased with me.

Gratitude may be by word or by deed, and there is no deed better than charity to the needy for the sake of God, Lord of the worlds.

Charity is of two kinds: outward and inward.

The inward is superior to the outward, just as the needy of the inward realm are better than the needy of the outward realm.

Therefore I chose for this an inward charity for inward needy people.

I compelled them to still their animal movement and made them, in truth, needy insofar as they have become settled in the blessings bestowed upon them by the exalted and everlasting blessing.

I selected from among the needy of my daʿwa in the inward realm those whom I deemed worthy to be the wali, the chosen one, and the son of His Prophet, through whose inspiration movements proceed and blessings flow through souls.

By God's permission, I brought them from non-existence into existence and entered them into the circle of the hudud.

They are four persons:

First: the eminent Shaykh Ibrahim Ji, son of the eminent and complete scholar Mulla Hibat Allah. I placed him after the eminent Mulla ʿAbd al-Rasul.

Second: the eminent Mulla ʿIsa ibn Ibrahim Ji. He follows the first in rank.

Third: the eminent Mulla Shaykh Bahai Ibrahim Ji. He follows the second.

Fourth: the eminent Mulla Hibat Allah ibn Muhammad Ali. He follows the third in rank.

I hope for good from them. Let them prove my hope through the sincerity of their efforts and let them act according to what the rank of a *hadd* requires of righteous deeds.

Let the fear of God be what they rely upon in everything they do and everything they undertake.

I take from them a solemn and emphatic covenant with God concerning this. Let them raise it within themselves and place it around their necks.

May He join the means of His pleasure to their means.

My charity was performed immediately after the birth of the blessed child—the preserved pearl—which God made easy on the night of the day of the Prophetic mission of the Chosen One.

The night is a noble and excellent night, equal in nobility to its noble day, which dawned on Wednesday, on which I renewed the covenant in my presence with those assembled from the people of faith who had gathered from various lands.

May God maintain it despite every hateful enemy."

Our radiant master—may God preserve him from the afflictions of time—remained in the village of Indore for three months.

Then, on the nineteenth of the blessed month of Shawwal, our master proceeded to the city of Ujjain, the home of the two noble dāʿīs: our master and lord Ibrahim Wajih al-Din, son of my master ʿAbd al-Qadir Hakim al-Din, and our master Hibat Allah al-Muʾayyad fi'l-Din, son of our master Wajih al-Din.

He reached it on the twenty-first with a large gathering of believers and opponents.

He remained there for ten months and eighteen days.

During that time, the fervent fitna and the Umayyad fitna arose.

The reason was that a poor Hanafi man—upon whom is an eternal curse—rose up and gathered a large multitude of the rabble, vile, foolish, and accursed people in the month of Dhu al-Qaʿda.

They intended to avenge the poor man who had risen at Mandsaur and been killed because of his wicked and false actions, just as Talha, al-Zubayr ibn al-ʿAwwam, ʿAʾisha, and Muʿawiya—may God's everlasting curse be upon them—had done with ʿUthman ibn ʿAffan—upon whom is the curse of the Merciful—by killing him.

They claimed revenge against the Commander of the Believers, ʿAli ibn Abi Talib, for the act of the one who had forbidden it, and fought him for this for some time.

Then the European governor, Portek Sahib, came after a few days from Ratlam and seized the aforementioned poor man, shackled him, and took him out to his famous army.

The fitna did not remain long before the deputy of the Wali of the Age, from the household of the Messenger of God—peace and blessings be upon him and his family—those from whom God has removed impurity and purified completely, arrived.

Then a second fitna arose, more severe and bitter than the first, in the month of Safar.

The reason was that the principal man, Ibrahim Ji Karim, slaughtered a sheep without the permission of our master—may we be his ransom—at a time when the days were boiling with the doctrine of the unbelieving polytheists.

This became a great flood of calamity upon the people of allegiance and a grievous trial.

Our master therefore remained in Ujjain deeply saddened and distressed.

He reached it on the fourteenth of that month and visited the noble grave of the repentant, sighing Mawla Khan ibn Mulla Habib Allah.

This was the purpose and desire of his journey.

He remained there for one month and eleven days.

Then he proceeded toward the city of the port of Surat.

He departed Islamththor on the twenty-fifth of Shawwal and reached the village of Ratlam on the second of Dhu al-Qaʿda.

He remained there for twelve days, and its people served him with great devotion.

Then, on the fourteenth of that month, he proceeded from place to place until he reached the port of Surat on the eleventh of Dhu al-Hijja.

The copying of this book was completed, by the help of God, the Bestower of blessings, on the twenty-seventh day of Jumada al-Thani, the day of the wedding of the eminent, learned, martyred, grievously wronged dāʿī, slain by the sword of the vile and accursed rabble, our master Qutb Khan Qutb al-Din—may God exalt his sanctity in the highest of the high—in the year 1424 AH, on Monday, at Karahi, during the time of the trustworthy dāʿī of God, the sun of the dāʿīs muṭlaq, our master and lord Abu al-Qaʾid Jawhar Muhammad Burhan al-Din—may God prolong his noble life and perpetuate his exalted authority until the Day of Judgment.