

History of Masjid Jamkaran

Publisher(s):

The Holy Mosque of Jamkaran Publications [3]

History of the mosque and its picture, recommended prayers to be recited at Jamkaran, and a prayer for the safety of the 12th Imam.

Translator(s):

Sayyid Hussein Alamdar [4]

Category:

Imam al-Mahdi [5]

Topic Tags:

jamkaran [6]

Miscellaneous information:

Book published by The Holy Mosque of Jamkaran Publications, Qum, Iran. 1996. Tel. (256 12) 33740
Translated from Persian by Sayyid Hussein Alamdar

Person Tags:

Imam Mahdi (a) [7]

History of Masjid Jamkaran

The learned Shi'ite research scholars and historians in their books have narrated from Hasan b. Mathleh Jamakarani – a righteous man of upright conduct and noble character, and a lover of the family of the revelation and Prophethood (i.e. the Ahlul Bayt, the holy progeny of the Prophet [s]) – regarding the construction of the Holy Jamkaran Mosque in the outskirts of Qum as follows:

“I was sleeping at my home in the village of Jamkaran on Tuesday night, the 17th day of the blessed and holy month of Ramadhan of 393 A.H. (Lunar Calendar). It was after midnight that a group of people came to my home and awakened me up and said:

'O Hasan! Wake up and arise, and obey the command of your Lord and Master of the Age – Imam al-Mahdi [a] who has summoned you.' After hearing this command, I woke up immediately to get ready and said:

'Please permit me to put on my clothes', and being amazed and confused in total darkness, I picked up a shirt to put on then I heard a voice saying:

'Hasan don't put it on, because it does not belong to you.' After removing it and putting on my own shirt, I picked up a trouser, then again I heard the voice saying: 'Hasan. This is not your trouser don't put it on', and finally I was able to dress up wearing my own shirt and trouser in the darkness. Then I started looking for the key to open the door, when again I was told not to search for the key as the door had already been opened.

When finally I came out of the door I saw a group of pious personalities and offered them salutations. They reciprocated my salutations and spoke to me kindly and with appreciation. Then they directed me to a place – the present location of the Holy Jamkaran Mosque – and after looking carefully I saw a couch covered with fine carpets and pillows.

A young man of approximately thirty years with grandeur and special dignity was sitting on that couch resting his back against those pillows and besides him an old man was holding a book in his hand reading for the young man. There were more than sixty people, some of them dressed in white, while others dressed in green who had surrounded the couch, and were busy in offering prayers and praises of God Almighty.

Suddenly it occurred to me that this young man is the Lord and Master of the age, Wali al-Asr [a] (may our soul be sacrificed for him) and the old man with beautiful features sitting besides him was Prophet Khizr [a], who asked me to be seated; and then the Lord of the Age, Wali al-Asr [a] commanded me as follows:

'Oh Hasan! You must go to see Hasan bin Muslim – the farmer of this land – and tell him that for five continuous years he has been farming on this Holy Land, in spite of my warning signals during all these years. This is a blessed holy land and God–Almighty has distinguished it over other lands by bestowing it distinction and dignity; even this year he is intending to cultivate this land, while he has neither any rights over this land nor is authorized to do so.

Therefore, till now whatever financial earnings he has earned and all relevant benefits achieved because of commissioning this land must be returned by him for the building of a Holy Mosque at this sacred land.

Also, emphasize upon him that because of his transgressions for annexing this Holy Land into his own estate, God Almighty had taken away his two young sons as punishment for his offense. But it seems that even this severe punishment has not awakened him. You must warn him that if he still persists and does not change his course, he must be ready for a horrible catastrophic punishment beyond his imagination, from God Almighty.

After carefully listening to these heart–appealing words of my Master I replied:

'Oh my Master and Lord! I must have some unique convincing signs for delivering your message, because otherwise people will not believe my words, and it will be quite difficult to convince them.'

The Imam [a] replied:

'We will mark some special signs showing the boundaries of the Holy Mosque, which will prove the truthfulness of your statement. Go and convey my message to the people.'

The Imam [a] further added: 'Go and see Sayyid Abul Hasan and ask him to accompany you to visit Hasan bin Muslim, and together you both collect from him the earnings of that farm land for past couple of years; and use this money for laying the foundation of the mosque structure. For the remaining expenditure, you may collect it form the village of Rehaq in the Ardhaal region (near the city of Kashan), which belongs to me; and in this manner, complete the remaining super structure of the Holy Mosque. Also, half of the estate of the village of Rehaq has been made as an endowment for the maintenance of the Holy Mosque, and the yearly income of the said endowment should be spent for its improvement and habitation.'"



Picture of Masjid Jamkaran

Image:



How to Pray at Masjid Jamkaran

Imam al-Mahdi [a] said to Hasan b. Mathleh: “Call the people to visit this place and should adore (Allah) by offering four units (*rakats*) of prayer as follows:

(1) Salutation Prayer of the Holy Mosque

The first two units (*rakats*) should be offered with the intention (*niyat*) of paying one's respects to the mosque and should be offered in the following manner:

In each unit (*rakat*), after recital of Surah al-Hamd, Surah al-Ikhlās should be recited seven times. Also, during the genuflection (*rukoo*) and prostration (*sujud*) the invocation (*dhikr*) “subahana rabbi al-adhimi

wa bihamdih” (Glorified is my Lord, the Cherisher, the Highest with Glory) or “subhana Allah” (Glory be to Allah); and “subhana rabbi al-a'ala wa bihamdih” (Glorified is my Lord the Cherisher, the Highest with Glory) or “subhana Allah” (Glory to Allah), should be repeated seven times respectively.

(2) Prayer of the Lord of the Age (Wali al-Asr [a])

After offering the first two unit (*rakats*) salutation prayer of the Holy Mosque, another two units with the intention (*niyat*) of “the prayer of Wali al-Asr [a]” should be recited in the following manner:

In each unit (*rakat*), whilst reciting Surah al-Hamd, when you reach at the verse: “iyyaka na 'budu wa iyyaka nasta'in” (You alone we worship and You alone we ask for help), repeat it one hundred times (you can count using a rosary) and then finish the rest of Surah al-Hamd. Then recite Surah al-Ikhlās only one time, but during the genuflection (*rukoo*) and the prostration (*sujud*), the invocation (*dhikr*) should be recited seven times (like the Prayer of the Salutation of Mosque).

After completing the prayer, the words “la ilaha illallah” (there is no god but Allah) should be recited once. Later on recite the Tasbeeh of Sayyida Zahra [a] (the daughter of the Holy Prophet [s]) which is as follows:

Allahu Akbar (Allah is Great): 34 times

Alhamdu lillah (All praise to Allah): 33 times

Subhanallah (Glory be to Allah): 33 times

Finally, prostrate and recite one hundred times: “Allahumma salli 'ala Muhammad wa aali Muhammad” (Oh Allah! bless Muhammad and his progeny).

After prescribing the above acts of worship to Hasan b. Mathleh (see History of the Mosque), Imam al-Mahdi [a] said: “O Hasan! Anyone who has offered these prayers in this Holy Mosque is tantamount to having offered prayers in the Holy Kaba.”

Hasan b. Mathleh says: “As soon as I started to convey this message and having taken only a few steps, again I was commanded by the Lord of the Age (Wali al-Asr [a]) as follows:

“O Hasan! There is a goat in the herd of the shepherd Jaffer Kashani – a goat partly colored and hairy, having seven black and white spots altogether, three being on the right side, and the remaining four on the left side – you must purchase this goat with your own personal money, and with the help of other people bring this goat to this place the next night for sacrifice. After sacrificing the goat distribute the meat of sacrifice on Wednesday the 18th day of the blessed month of Ramadhan among the sick people. God Almighty will cure them through this meat of sacrifice (insha Allah).”

Hasan says: “After receiving these signs I returned home, and remained restless thinking about this

episode throughout the night, and after offering the morning prayer I started off to complete my assignment.”

Because, our aim is to present only a brief summary of the above story, therefore it would not be appropriate to continue the remaining story as narrated by Hasan-bin-Mathleh, but in summary:

Hasan b. Mathleh described the previous night's episode to one of his close friends Ali b. Mandar, and together they went to visit the sacred place, which was shown to Hasan by the Imam [a]. As promised, they encountered the signs in the form of nails and chains marking the boundaries of the Holy Mosque; immediately they returned to Qum to see Sayyid Abul Hasan, who was eagerly awaiting for their arrival, because of his having seen the same whole episode in a dream the previous night.

Together, they started towards Jamkaran and encountered the herd of Jaffer Kashani. As soon as Hasan b. Mathleh approached this flock he saw a goat with the exact signs as described by Imam [a] coming behind the herd towards him. He approached the shepherd Jaffer Kashani for the payment of the goat, who in turn was completely surprised and swore that he had never before noticed this particular goat in his flock.

Finally, they brought the said animal towards the sacred place as directed by the Imam [a] for sacrifice and distributed the meat among the sick people who were cured. Then they started laying the foundation of the Holy Mosque of Jamkaran, and with the earnings of the real estates of Ardhaal, completed the roof of the mosque. The nails and chains left by the Imam [a] were taken by Sayyid Abul Hasan to his house and every time sick people, with sincerity and belief, neared themselves to these things, they became cured.

After Sayyid Abul Hasan's demise, one of his children became sick and seeking to get cured, he opened the box containing these chains and nails, only to find them missing; his search for finding these missing items produced no positive result. The story of Hasan b. Mathleh Jamkarani and his being assigned by the Imam [a] for the building of the Holy Jamkaran Mosque has been narrated in the following books:

1. Bihar-ul- Anwar, Vol. 53, p. 230.
2. Ambaqari al-Ahsan Vol. 2, p. 143.
3. Najam ath-Thaqib, p.294.
4. Alzam an-Nasib, Vol.2, p.55.

A Prayer for the Safety of Imam al-Mahdi [a]

دُعَاءِ الْفَرَجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Beneficent, the Merciful

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

O Allah! Protect Your vicegerent Hujjat (the Proof) b. al-Hasan

صَلِّوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ

and send salutations upon him and his ancestors,

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ

now as well as at all the times,

وَلِيًّا وَحَافِظًا، وَقَائِدًا وَنَاصِرًا، وَدَلِيلًا وَعَيْنًا

(as our) Imam, Guardian, Supporter, and Guide until such time when you bestow upon him the honor of heading the (Divine) Government.

حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا، وَتُمَتِّعَهُ فِيهَا طَوِيلًا.

And let the people be delighted in his reign, by bestowing success, and by extending his reign.

URL di origine: <https://www.al-islam.org/it/node/21467>

Links

- [1] <https://www.al-islam.org/it/user/login?destination=node/21467%23comment-form>
- [2] <https://www.al-islam.org/it/user/register?destination=node/21467%23comment-form>
- [3] <https://www.al-islam.org/it/organization/holy-mosque-jamkaran-publications>
- [4] <https://www.al-islam.org/it/person/sayyid-hussein-alamdar>
- [5] <https://www.al-islam.org/it/library/imam-al-mahdi>
- [6] <https://www.al-islam.org/it/tags/jamkaran>
- [7] <https://www.al-islam.org/it/taxonomy/term/1423>