

## 20. Some Commonly Misused Shi'i Ahadith On The Mahdi

In this chapter, we will be examining the *ahadith* that are often quoted from Shi'i books by some Sunni elements to "expose the Shi'i Mahdi". These reports are found in almost every anti-Shi'i article or book, as long as the topic is, or is related to, *al-mahdawiyyah*. What our noble reader will soon notice is that it is extremely rare to find a single reliable *hadith* among them. Unfortunately, this is the ugly tradition of the Ahl al-Sunnah concerning Shi'i *riwayat* generally. The chance that a Sunni will, in any situation, quote a reliable *hadith* from the Shi'i sources to prove any point against the Shi'ah is virtually nil. Even then, those *dha'if* reports are still often overstretched to "prove" what their texts clearly do not indicate! May Allah save our *Ummah* from ignorant and dishonest "callers".

So, we strongly advise our brothers and sisters from the Ahl al-Sunnah wa al-Jama'ah and the Shi'ah Imamiyyah: whenever anyone – whether Sunni, Shi'i or otherwise – claims to you that a certain *hadith* exists in the Shi'i sources, demand adamantly that he must produce:

- (i) its full Arabic text with its chain of narration;
- (ii) evidence of the reliability of its *sanad*;
- (iii) its primary source with the full citation;
- (iv) a declaration that it does not originate from a *dha'if* source book;
- (v) a declaration that it does not contradict the Qur'an as interpreted in authentic Shi'i *ahadith*; and
- (vi) a declaration that it does not contradict superior Shi'i *ahadith*.

When you do this, you have already won 2/3 of the battle to defeat deceit and trickery.

## Narration One

‘Allamah al-Majlisi (d. 1111 H) records:

الغيبية للنعماني: ابن عقدة، عن محمد بن المفضل بن إبراهيم عن محمد بن عبد الله ابن زرارة، عن الحارث بن المغيرة وذريح المحاربي قالاً: قال أبو عبد الله عليه السلام:

ما بقي بيننا وبين العرب إلا الذبح وأوماً بيده إلى حلقه.

***Al-Ghaybah of al-Nu'mani***: Ibn ‘Uqdah – Muhammad b. al-Mufadhhal b. Ibrahim – Muhammad b. ‘Abd Allah b. Zurarah – al-Harith b. al-Mughirah and Dhurayh al-Muharibi:

Abu ‘Abd Allah, peace be upon him, said: “Nothing remains between us and the Arabs except slaughter.” And he gestured with his hand to his throat. [1](#)

This *hadith* is ***dha’if***, according to Ayatullah al-Muhsini. [2](#) Therefore, it is not a proof; and it is not entirely honest of anyone to quote it against the Shi’ah.

NOTE: The report was copied by al-Majlisi from *al-Ghaybah of al-Nu'mani*. For a *hadith* to be authentic, it must be (i) from an authentic book, (ii) with an authentic chain. If either of these two conditions is missing, then the *riwayah* collapses. In the present case, the weakness of the report is glaring at the very first glance, even without further look into its *sanad*. It is from *al-Ghaybah of al-Nu'mani* – a *dha’if* book. The origin and genuineness of the book are not established through reliable means, and the preservation of its texts is in question too. [3](#) Other similarly *dha’if* books are *Basair al-Darajat* of al-Saffar, *Amali* of al-Mufid, *Amali* of al-Tusi, the *Tafsir* attributed to al-Qummi, *Kitab al-Mahasin* of al-Barqi, *al-Ikhtisas* attributed to al-Mufid, *Qurb al-Isnad* of ‘Abd Allah or his son Muhammad, and the *Tafsir* attributed to Imam al-Hasan al-Askari, *‘alaihi al-salam*. [4](#) There are also a few more others, for instance *Kitab Sulaym*. Therefore, when a *riwayah* is quoted from any of these and other *dha’if* books, it is thrown out to the dogs whatever its *sanad*, unless it is seen that it has been authentically transmitted in one of the established books.

## Narration Two

‘Allamah al-Majlisi records:

بصائر الدرجات: حمزة بن يعلى، عن محمد بن الفضيل، عن الربيعي، عن رفيد مولى ابن هبيرة قال: قلت لأبي عبد الله عليه السلام: جعلت فداك يا ابن رسول الله يسير القائم بسيرة علي بن أبي طالب في أهل السواد؟ فقال: لا، يا رفيد إن علي بن أبي طالب سار في أهل السواد بما في الجفر الأبيض، وإن القائم يسير في العرب بما في الجفر

الأحمر، قال: فقلت: جعلت فداك وما الجفر الأحمر؟ قال: فأمر أصبعه على خلقه فقال: هكذا يعني الذبح

**Basair al-Darajat:** Hamzah b. Ya'la – Muhammad b. al-Fudhayl – al-Rib'i – **Rufayd, freed slave of Ibn Hubayrah:**

I said to Abu 'Abd Allah, peace be upon him, "May I be sacrificed for you, O son of the Messenger of Allah. Will the Qaim follow the tradition of 'Ali b. Abi Talib concerning the people of the *sawad*?" He replied, "No, O Rufayd. Verily, 'Ali b. Abi Talib followed concerning the people of the *sawad* what is in the white scroll, and verily the Qaim will follow concerning the Arabs what is in the red scroll." So, I said, "May I be sacrificed for you, what is the red scroll?" He passed his finger over his throat and said, "It is like that", meaning slaughter.<sup>5</sup>

This same report is narrated through another chain, as quoted by al-Majlisi:

بصائر الدرجات: أحمد بن محمد، عن ابن سنان، عن رفيد مولى أبي هبيرة، عن أبي عبد الله عليه السلام

**Basair al-Darajat:** Ahmad b. Muhammad – **Ibn Sinan – Rufayd, freed slave of Abi Hubayrah – Abu 'Abd Allah, peace be upon him.**<sup>6</sup>

Again, this *hadith* – which is patently from a *dha'if* book – is ***dha'if***, according to Ayatullah Muhsini<sup>7</sup>.  
Shaykh 'Ali Al Muhsin also states about the *riwayah*:

وهو حديث ضعيف

It is a ***dha'if*** *hadith*.<sup>8</sup>

Meanwhile, Shaykh al-Najashi (d. 450 H) further submits about one of its narrators:

محمد بن سنان ... هو رجل ضعيف جدا لا يعول عليه ولا يلتفت إلى ما تفرد به

Muhammad b. Sinan ... **he is a man who is *dha'if jiddan* (very weak)**. He is not relied upon, and no attention is paid to whatever he narrated without corroboration.<sup>9</sup>

And, Shaykh al-Jawahiri also declares about another – who is variously identified as a freed slave of "Ibn Hubayrah", "Abu Hubayrah" and "Banu Hubayrah":

رفيد مولى بني هبيرة: مجهول

Rufayd, freed slave of Banu Hubayrah: ***Majhul***.[10](#)

So, it is a severely *dha'if* report. This implication of this, of course, is obvious.

## **Narration Three**

‘Allamah al-Majlisi records:

الغيبة للنعماني: علي بن الحسين، عن محمد العطار، عن محمد بن الحسن، عن محمد بن علي الكوفي، عن البيزنطي، عن العلا، عن محمد قال: سمعت أبا جعفر عليه السلام يقول: لو يعلم الناس ما يصنع القائم إذا خرج لأحب أكثرهم أن لا يروه مما يقتل من الناس، أما إنه لا يبدء إلا بقريش، فلا يأخذ منها إلا السيف ولا يعطيها إلا السيف حتى يقول كثير من الناس: ليس هذا من آل محمد، لو كان من آل محمد لرحم.

***Al-Ghaybah of al-Nu'mani***: ‘Ali b. al-Husayn – Muhammad al-‘A‘far – Muhammad b. al-Hasan – Muhammad b. ‘Ali al-Kufi – al-Bazan‘i – al-‘Ala – Muhammad – Abu Ja’far, peace be upon him:

If the people knew what the Qaim will do when he rises, most of them would love not to see him, due to those he will kill from the people. But, he will not start (the killings) except with Quraysh. He will not take from it except the sword, and will not give to it except the sword, until a lot of people will say, “This one is not from the family of Muhammad. If he were from the family of Muhammad, he would have been merciful.”[11](#)

It is from a *dha'if* book. It is equally a *dha'if* report according to Ayatullah Muhsini.[12](#) Meanwhile, Muhammad b. ‘Ali al-Kufi in the chain is *majhul*, as he has no valid *tawthiq*.

## **Narration Four**

‘Allamah al-Majlisi records:

الإرشاد: روى عبد الله بن المغيرة، عن أبي عبد الله عليه السلام قال: إذا قام القائم من آل محمد عليهم السلام أقام خمسمائة من قريش فضرب أعناقهم، ثم أقام خمسمائة أخرى حتى يفعل ذلك ست مرات قلت: ويبلغ عدد هؤلاء. هذا؟ قال: نعم منهم ومن مواليتهم.

***Al-Irshad***: ‘Abd Allah b. al-Mughirah narrated that Abu ‘Abd Allah, peace be upon him, said:

“When the Qaim from the family of Muhammad, peace be upon him, rises, he will raise up five hundred from Quraysh, and will hit their necks. Then, he will raise up another five hundred until he will do that six times.”

I said, “And the number of these people will be up to that?” He said, “Yes, from them and their

followers.”<sup>13</sup>

The *hadith* is **dha'if** according to Ayatullah Muhsini.<sup>14</sup> It is apparently a *mursal* report, with no chain of narration.

## Narration Five

‘Allamah al-Majlisi records:

غيبة الشيخ الطوسي: الفضل، عن علي بن أسباط، عن أبيه أسباط بن سالم، عن موسى الأبار، عن أبي عبد الله عليه السلام أنه قال: اتق العرب فإن لهم خير سوء أما إنه لم يخرج مع القائم منهم واحد.

*Ghaybah* of Shaykh al-Tusi: al-Fadhl – ‘Ali b. Asba<sup>ؓ</sup> – his father **Asba<sup>ؓ</sup> b. Salim – Musa al-Abar –** Abu ‘Abd Allah, peace be upon him:

Fear the Arabs, for there is evil news for them. Verily, not one of them will rise with the Qaim.<sup>15</sup>

This *hadith* is **dha'if**, according to Ayatullah Muhsini<sup>16</sup>. Shaykh ‘Ali Al Muhsin also says about it:

وهذه الرواية ضعيفة السند، فإن راوي الرواية موسى الأبار مجهول الحال، لم يثبت توثيقه في كتب الرجال، والراوي عنه أسباط بن سالم، وهو لم يُوثق.

This report has a **dha'if** chain, for the narrator of the report, **Musa al-Abar, is majhul in status**. His *tawthiq* is not established in the books of *al-rijal*. **The narrator from him, as well, Asba<sup>ؓ</sup> b. Salim, he has no tawthiq.**<sup>17</sup>

Of course, a lot of the helpers of the Mahdi, *‘alaihi al-salam*, will be from the Arabs.

## **NARRATION SIX**

‘Allamah al-Majlisi records:

وروى ابن عياش في المقتضب، عن الحسين بن علي بن سفيان البزوفري عن محمد بن علي بن الحسن البوشنجاني، عن أبيه، عن محمد بن سليمان، عن أبيه، عن النوشجان بن البيومردان، قال: لما جلى الفرس عن القادسية وبلغ يزدجرد بن شهريار ما كان من رستم وإدالة العرب عليه وظن أن رستم قد هلك والفرس جميعا وجاء مبادر وأخبره بيوم القادسية وانجلائها عن خمسين ألف قتيل، خرج يزدجرد هاربا في أهل بيته ووقف بباب الإيوان، وقال: السلام عليك أيها الإيوان! ها أنا ذا منصرف عنك وراجع إليك، أنا أو رجل من ولدي لم يدن زمانه ولا آن أواته. قال سليمان الديلمي: فدخلت على أبي عبد الله عليه السلام فسألته عن ذلك وقلت له: ما قوله: " أو رجل من ولدي " فقال: ذلك صاحبكم القائم بأمر الله عز وجل السادس من ولدي قد ولده يزدجرد فهو ولده.

Ibn ‘Ayyash in *al-Muqtadhab*: al-Husayn b. ‘Ali b. Sufyan al-Buzwafri – **Muhammad b. ‘Ali b. al-Hasan al-Bushanjani – his father – Muhammad b. Sulayman – his father – al-Nushjan b. al-Budmirdan:**

When the Persians were defeated at al-Qadisiyyah and Yazdgerd b. Shahriyar was informed of what happened to Rustum and the victory of the Arabs over him, he thought that Rustum had died and all of Persia had fallen. Then, a fleeing soldier came and informed him of the Day of al-Qadisiyyah and its conclusion with 50,000 death casualties. Yazdgerd went out, fleeing to his family, and he stayed at the gate of al-Iwan and said, “*As-Salamu ‘Alaika*, O you al-Iwan. This is where I am going to leave you, and I will return to you, I or a man from my offspring. His period has not approached and his time has not come.”

**Sulayman al-Daylami** said: So, I went to Abu ‘Abd Allah, peace be upon him, and asked him concerning that, saying to him, “What is his statement ‘Or a man from my offspring’?” He replied, “That is your master, the Qaim with the Command of Allah the Almighty, **the sixth in line from MY offspring**. Yazdgerd was his ancestor. So, he is his descendant.”<sup>18</sup>

Strangely, those who “use” this *hadith* quote it to “prove” that the “Shi’i Mahdi” is from the descendants of Yazdgerd III, the last Persian emperor of the Sassanid dynasty, and not from the Prophet’s offspring! Yet, the same report explicitly mentions that the Mahdi is the sixth in line from the offspring of Imam al-Sadiq, *‘alaihi al-salam*. Wasn’t al-Sadiq from the descendants of Imam al-Husayn, *‘alaihi al-salam*?

In any case, the above *hadith* is *mawduh*’ (fabricated). Al-Bushanjani and his father are *muhmal* (untraceable). They have no entries in the Shi’i *rijal* books. Due to this, it is impossible also to determine exactly whom the “Muhammad b. Sulayman” – from whom al-Bushanjani’s father narrated – was. This makes him *majhul* (unknown) too, along with his “unknown” father. In addition, al-Nushjan, the main narrator, is equally *muhmal* (untraceable), with zero entry in the Shi’i *rijal* sources! As for Sulayman al-Daylami, who narrated the last part of the *riwayah*, this is what the Shi’i *hadith* scientist, al-Jawahiri says about him:

سليمان بن عبد الله: الديلمي، أبو محمد ... غمز عليه، وقيل كان غاليا كذابا، وكذلك ابنه محمد، لا يعمل بما انفردا  
به

Sulayman b. ‘Abd Allah al-Daylami, Abu Muhammad ... **He is condemned, and it is said, “He was a ghali, A LIAR”** and so was his son Muhammad. Their uncorroborated reports are not acted upon.<sup>19</sup>

Why then exactly do these Sunnis quote the *hadith* of such people?

## **Narration Seven**

‘Allamah al-Majlisi records:

غيبة الشيخ الطوسي: الفضل، عن عبد الرحمان، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: القائم يهدم المسجد الحرام حتى يرده إلى أساسه، ومسجد الرسول صلى الله عليه وآله إلى أساسه ويرد البيت إلى موضعه، وأقامه على أساسه، وقطع أيدي بني شيبه السراق، وعلقها على الكعبة.

*Ghaybah* of Shaykh al-Tusi: al-Fadhli – ‘Abd al-Rahman – **Ibn Abi Hamzah** – Abu Basir – Abu ‘Abd Allah, peace be upon him:

The Qaim will demolish the Masjid al-Haram in order to return it to its original foundations, and will demolish the Mosque of the Messenger, peace be upon him and his family, in order to return it to its original foundations; and he will return the House to its correct place and will erect it on its original foundations. He will also cut off the hands of Banu Shaybah The Thieves and will hang them on the Ka’bah.[20](#)

Of course, this *riwayah* too is **dha’if** according to Ayatullah Muhsini<sup>21</sup>. Shaykh ‘Ali Al Muhsin also declares:

والحاصل أن أسانيد هذا الخبر كلها لا تقوم بها الحجة، فلا يصح الاحتجاج به ولا التعويل عليه.

The conclusion is that **all the chains of this report are not reliable**. Therefore, it is not correct to use it as evidence or to rely upon it.[22](#)

And, al-Jawahiri has some information concerning ‘Ali in the chain:

علي بن أبي حمزة: البطائني ... كذاب متهم كما قاله ابن فضال

‘Ali b. Abi Hamzah al-Baṭṭāni: ... **A LIAR, accused (of fabricating *ahadith*)**, as said by Ibn Fadhdhal.[23](#)

Alas, some of our brothers from the Ahl al-Sunnah mischievously or ignorantly quote this *dha’if hadith* as a “shock” tactic. The aim to make the unsuspecting Sunni scream in disbelief at the “evil” beliefs of the Shi’ah. However, decency requires that reliable *riwayat* be quoted from the authentic books of any sect, at the least, in establishing any claim against them.

Meanwhile, such matters should be of no “shock” to Sunni Muslims at all. In fact, according to *sahih* Sunni *ahadith*, the Ka’bah actually needs demolition and reconstruction. Imam Muslim (d. 261 H) records why:

وحدثني محمد بن حاتم حدثني ابن مهدي حدثنا سليم بن حيان عن سعيد (يعني ابن ميناء) قال سمعت عبد الله بن الزبير يقول حدثتني خالتي ( يعني عائشة ) قالت قال رسول الله صلى الله عليه و سلم يا عائشة لولا أن قومك

حديثو عهد بشرك لهدمت الكعبة فألزقتها بالأرض وجعلت لها بابين بابا شرقيا وبابا غربيا وزدت فيها ستة أذرع من الحجر فإن قريشا اقتصرتها حيث بنت الكعبة

Muhammad b. Hatim – Ibn Mahdi – Sulaym b. Hayyan – Sa’id b. Mayna – ‘Abd Allah b. al-Zubayr – ‘Aishah:

The Messenger of Allah, peace be upon him, said, “O ‘Aishah, if your people had not been recently polytheists, **I would have demolished the Ka’bah, and would have razed it to the ground**, and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from al-Hijr, **for the Quraysh had reduced it when they rebuilt it.**”[24](#)

We read again from the same *Sahih Muslim*:

حدثنا يحيى بن يحيى أخبرنا أبو معاوية عن هشام بن عروة عن أبيه عن عائشة قالت قال لي رسول الله صلى الله عليه و سلم لولا حداثة عهد قومك بالكفر لنقضت الكعبة ولجعلتها على أساس إبراهيم فإن قريشا حين بنت البيت استقصرت ولجعلت لها خلف

Yahya b. Yahya – Abu Mu’awiyah – Hisham b. ‘Urwah – his father – ‘Aishah:

The Messenger of Allah, peace be upon him, said to me, “Had your people not been disbelievers until recently, **I would have demolished the Ka’bah and would have rebuilt it upon the foundation laid by Ibrahim for when the Quraysh built the House, they reduced (it)**, and I would have built for it in the rear.”[25](#)

Imam al-Bukhari (d. 256 H) documents further:

حدثنا عبد الله بن مسلمة عن مالك عن ابن شهاب عن سالم بن عبد الله أن عبد الله بن محمد بن أبي بكر أخبر عبد الله بن عمر عن عائشة رضي الله عنهم زوج النبي صلى الله عليه و سلم : أن رسول الله صلى الله عليه و سلم قال لها ألم تري أن قومك لما بنوا الكعبة اقتصروا عن قواعد إبراهيم. فقلت يا رسول الله ألا تردها على قواعد إبراهيم قال لولا حدثان قومك بالكفر لفعلت.

‘Abd Allah b. Maslamah – Malik – Ibn Shihab – Salim b. ‘Abd Allah – ‘Abd Allah b. Muhammad b. Abi Bakr informed ‘Abd Allah b. ‘Umar that ‘Aishah, may Allah be pleased with them, the wife of the Prophet, peace be upon him, said:

The Messenger of Allah, peace be upon him, said to her, “**Don’t you see that when your people rebuilt the Ka’bah, they decreased from the original foundation laid by Ibrahim?**” I said, “O Messenger of Allah, why don’t you rebuild it on its original foundation laid by Ibrahim?” He replied, “If not that your people had only recently given up *kufr* (disbelief), I would have done so.”[26](#)

The tribe of Quraysh had built the Ka'bah on the *wrong* foundations. So, it was the desire of the Messenger of Allah, *sallallahu 'alaihi wa alihi*, to demolish it completely and reconstruct it upon the correct Ibrahimic foundations. However, he feared that his Sahabah – who had been Muslims for more than thirteen years already – could revolt and possibly apostatize from Islam if he did! That reveals the level of the *iman* of the Qurayshis among the Sahabah generally.

Interestingly, one of the important Sunni caliphs created a rare opportunity to correct this anomaly when he burnt the Ka'bah in a military onslaught on Makkah. But then, that was quickly reversed soon afterwards. Imam Muslim has the story for us:

حدثنا هناد بن السري حدثنا ابن أبي زائدة أخبرني ابن أبي سليمان عن عطاء قال

لما احترق البيت زمن زيد بن معاوية حين غزاها أهل الشام فكان من أمره ما كان تركه ابن الزبير حتى قدم الناس الموسم ... فقال ابن الزبير لو كان أحدكم احترق بيته ما رضي حتى يجده فكيف بيت ربكم؟ إني مستخير ربي ثلاثا ثم عازم على أمري فلما مضى الثلاث أجمع رأيته على أن ينقضها فتحاماه الناس أن ينزل بأول الناس يصعد فيه أمر من السماء حتى صعد رجل فألقى منه حجارة فلما لم يره الناس أصابه شيء تتابعوه فنقضوه حتى بلغوا به الأرض

فجعل ابن الزبير أعمدة فستر عليها الستور حتى ارتفع بناؤه وقال ابن الزبير إني سمعت عائشة تقول إن النبي صلى الله عليه و سلم قال لولا أن الناس حديث عهدهم بكفر وليس عندي من النفقة ما يقوى على بنائه لكنت أدخلت فيه من الحجر خمس أذرع ولجعلت لها بابا يدخل الناس منه وبابا يخرجون منه قال فأنا اليوم أجد ما أنفق ولست أخاف الناس قال فزاد فيه خمس أذرع من الحجر حتى أبدى أسا نظر الناس إليه فبنى عليه البناء وكان طول الكعبة ثماني عشرة ذراعا فلما زاد فيه استقصره فزاد في طوله عشر أذرع وجعل له بابين أحدهما يدخل منه والآخر يخرج منه

فلما قتل ابن الزبير كتب الحجاج إلى عبد الملك بن مروان يخبره بذلك ويخبره أن ابن الزبير قد وضع البناء على أس نظر إليه العدول من أهل مكة فكتب إليه عبد الملك إنا لسنا من تلطيخ ابن الزبير في شيء أما ما زاد في طوله فأقره وأما ما زاد فيه من الحجر فرده إلى بنائه وسد الباب الذي فتحه فنقضه وأعادته إلى بنائه

Hanad b. al-Sarri – Ibn Abi Zaidah – Ibn Abi Sulayman – 'A:

**When the House was BURNT during the time of Yazid b. Mu'awiyah when the people of Syria attacked it (i.e. Makkah), what occurred was from his (i.e. Yazid's) command.** Ibn al-Zubayr abandoned it (i.e. the burnt Ka'bah) until the people arrived (in Makkah) during the *Hajj* season ... So, Ibn al-Zubayr said: "If the house of any of you were burnt, he would not be contented until he had reconstructed it. How then about the House of your Lord? I will seek guidance from my Lord for three

(days). Then, I will make up my mind on my command.” After the passing of the three, **he decided to demolish it**. The people apprehended that heavenly calamity would befall the first person to climb it, till a man climbed and threw down one of its stones. **When the people saw that no calamity befell him, they followed him and demolished it and razed it to the ground.**

So, Ibn al-Zubayr erected pillars and hanged curtains on them till the walls were raised. Then Ibn al-Zubayr said: I heard ‘Aishah saying that the Prophet, peace be upon him, said: “If the people had not only recently abandoned disbelief and I had the financial means to reconstruct it, I would have included in it five cubits of area from al-Hijr, and would have also constructed an entry door and an exit door.” He (Ibn al-Zubayr) said: “Today, I have the financial means and I do not fear the people.” So, he added five cubits of area from al-Hijr until the (ancient) foundation (of Ibrahim) appeared, and the people saw it and the wall was raised upon it. The length of the Ka’bah was eighteen cubits. When addition was made to it, it appeared small. Then, he added ten cubits to its length and constructed two doors for it – one for entry and the other for exit.

When Ibn al-Zubayr was killed, al-Hajjaj wrote to ‘Abd al-Malik b. Marwan informing him of that and telling him that Ibn al-Zubayr had made the construction upon the foundation which the reliable people from the Makkans saw. So, ‘Abd al-Malik wrote to him, “We are not concerned with the censuring of Ibn al-Zubayr in anything. As for what he added to its length, preserve it. But, whatever he added to it from al-Hijr, revert it to its (previous) construction, and close the door which he opened.” **So, he (al-Hajjaj) demolished it and REVERTED it to its (previous) construction.**[27](#)

As such, Ibn al-Zubayr demolished the Ka’bah and reconstructed it upon the Ibrahimic foundations. However, that was reversed after his death, and the Ka’bah has ever since remained upon the *incorrect* construction of the pre-Islamic pagans. Muhammad had wished to correct this, but was unable to do so. If one of his pure sons and successors fulfils his wish, what blame then should there be in that?

In any case, the Shi’i *hadith* which they quote in this matter is *dha’if*. So, the “shock” attempt is only a wild goose chase.

## **Narration Eight**

Shaykh al-Saduq (d. 381 H) states:

وروي عن الأصبغ بن نباتة أنه قال: " بينا نحن ذات يوم حول أمير المؤمنين عليه السلام في مسجد الكوفة إذا قال: يا أهل الكوفة لقد حباكم الله عز وجل بما لم يحب به أحدا من فضل مصالكم بيت آدم، وبيت نوح، وبيت إدريس، ومصلى إبراهيم الخليل، ومصلى أخي الخضر عليهم السلام، ومصلاي ... ولا تذهب الأيام والليالي حتى ينصب الحجر الأسود فيه، وليأتين عليه زمان يكون مصلى المهدي من ولدي، ومصلى كل مؤمن

It is narrated from al-Asbagh b. Nubatah that he said:

While we were around Amir al-Muminin, peace be upon him, one day, in the mosque of Kufa, he said, “O people of Kufa! Verily, Allah the Almighty has loved you with a superiority with which He has never loved anyone else. Your mosque was the house of Adam, and the house of Nuh, and the house of Idris, and the prayer-ground of Ibrahim the Khalil, and the prayer-ground of my brother al-Khidhr, peace be upon them, and my prayer-ground ... The days and nights will not end before the Black Stone (*al-hajar al-aswad*) will be installed in it; and there will be a time when it will be the prayer-ground of the Mahdi from my offspring, and the mosque of every believer.[28](#)

Those anti-Shi'i elements who quote this *hadith* seek to prove through it that the “Shi'i Mahdi” will demolish the Ka'bah and then transfer the Black Stone there to the mosque of Kufa. Some of them go as far as suggesting that he will also make that Kufa mosque the new Qiblah of Islam! But, the *riwayat* mentions nothing about the demolition of the Ka'bah or the change of Qiblah to Kufa. Moreover, it does not mention the one who will fix the Black Stone in the mosque of Kufa. So, it is only a wild guess to suggest that he or she will be the Mahdi.

In any case, the *hadith* is *dha'if*. Shaykh 'Ali Al Muhsin submits:

هذه الرواية ضعيفة السند، فإن الشيخ الصدوق رواها بسنده إلى الأصبغ بن نباتة وطريق الصدوق إلى الأصبغ بن نباتة ضعيف.

This report has a *dha'if* chain, for Shaykh al-Saduq narrated it with his chain up to al-Asbagh b. Nubata and the chain of al-Saduq to al-Asbagh b. Nubata is *dha'if*.[29](#)

Then, he concludes:

فالرواية ضعيفة السند، لا يصح الاحتجاج بها في شيء.

So, the report has a *dha'if* chain. **It is not correct to use it as evidence for anything.**[30](#)

The Shaykh is absolutely right.

## Narration Nine

'Allamah al-Majlisi records:

إكمال الدين: بهذا الاسناد، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: سيأتي في مسجدكم ثلاثمائة وثلاثة عشر رجلا - يعني مسجد مكة - يعلم أهل مكة أنه لم يلد لهم أبائهم ولا أجدادهم، عليهم السيوف، مكتوب على كل سيف كلمة تفتح ألف كلمة، فيبعث الله تبارك وتعالى ريحا فتنادي بكل واد: هذا المهدي يقضي بقضاء داود وسليمان عليهما السلام لا يريد عليه بينة.

*Ikmal al-Din*: Through this chain, from Aban b. Taghlib:

Abu ‘Abd Allah, peace be upon him, said: “There will be in your mosque, that is the mosque of Kufa, 313 men. The people of Makkah will know that they (i.e. the 313 men) are not descended from their (i.e. the Makkans’) fathers and ancestors. They (i.e. the 313 men) will have swords; on each sword will be inscribed a statement which will open one thousand (other) statements. Then, Allah the Most Blessed and the Most High will send a wind which will call in every valley: ‘This is the Mahdi.’ **He will judge with the judgment of Dawud and Sulayman, peace be upon them both: he will not demand for evidence on it.**”[31](#)

Al-Haj Muhammad Zakariya says about it:

إسناده صحيح

Its chain is *sahih*.[32](#)

A similar *hadith* is documented by Shaykh al-Kulayni (d. 329 H):

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن منصور، عن فضل الأعور، عن أبي عبيدة الحذاء قال ... فقلت لأبي عبد الله عليه السلام: إن سالما قال لي كذا وكذا، قال: فقال: يا أبا عبيدة إنه لا يموت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير بسيرته ويدعو إلى ما دعا إليه، يا أبا عبيدة إنه لم يمنع ما أعطي داود أن أعطي سليمان، ثم قال: يا أبا عبيدة إذا قام قائم آل محمد عليه السلام حكم بحكم داود وسليمان لا يسأل بينة

‘Ali b. Ibrahim – his father – Ibn Abi ‘Umayr – Mansur – Fadhl al-A’war – Abu ‘Ubaydah al-Hadha:

... I said to Abu ‘Abd Allah, peace be upon him, “Verily, Salim said such-and-such to me.” He said, “O Abu ‘Ubaydah. Verily, none of us dies before appointing a *khalifah* who acts and behaves just as he did, and who calls to what he called to. O Abu ‘Ubaydah, verily, what was given to Dawud did not prevent that Sulayman be given too. **O Abu ‘Ubaydah, when the Qaim of the family of Muhammad, peace be upon him, rises, he will judge with the judgment of Dawud and Sulayman: he will not ask for evidence.**”[33](#)

Al-Majlisi comments:

حسن أو موثق

*Hasan or Muwaththaq*[34](#)

Al-Kulayni also reports:

محمد، عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن عمار الساباطي قال: قلت لأبي عبد الله عليه السلام: بما تحكمون إذا حكمتم؟ قال: بحكم الله وحكم داود فإذا ورد علينا الشيء الذي ليس عندنا، تلقانا به روح القدس.

Muhammad – Ahmad b. Muhammad – Ibn Mahbub – Hisham b. Salim – ‘Ammar al- Saba<sup>35</sup>:

I said to Abu ‘Abd Allah, peace be upon him, “With what do you judge when you judge?” He said, “**With the Judgment of Allah and the judgment of Dawud, for whenever something is presented to us which is not with us, the Holy Spirit bestows it to us.**”<sup>35</sup>

Al-Majlisi says:

موثق

*Muwaththaq*<sup>36</sup>

Those who quote these *ahadith* seek to prove through them that the “Shi’i Mahdi” will be a Jewish leader since – in their understanding – he will follow the “Shari’ah” of Dawud and Sulayman, ‘*alaihima al-salam*. So, in that case, following the *Shari’ah* of both prophets makes one a Jew in the eyes of these opponents of ours.

This is indeed a very dangerous game on their part for several reasons. One, it suggests that the Jews as we know them are truly upon the *Shari’ah* of Dawud and Sulayman! But, is that really the case? They do not even have possession of the original *Zabur* any longer. How then are they able to derive rulings and laws from it?! Secondly, the *ahadith* above do NOT mention the “Shari’ah” of Dawud and Sulayman: they only mention their “judgment”. These are two *different* things, especially since the reports make sure to explain exactly what “the judgment of Dawud and Sulayman” means: he will not ask for evidence in cases before him, but instead rely only upon inspiration from the Holy Spirit in passing judgments. Therefore, anyone who judges in that manner is said to be judging with the judgment of Dawud and Sulayman in the terminologies of the Ahl al-Bayt, ‘*alaihim al-salam*. Al-Majlisi confirms this:

واعلم أن الظاهر من هذه الأخبار أن القائم عليه السلام إذا ظهر يحكم بما يعلم في الواقعة لا بالبينة ، وأما من تقدمه من الأئمة عليهم السلام فقد كانوا يحكمون بالظاهر

Know that what is apparent from these reports is that the Qaim, peace be upon him, when he reappears, will judge based upon what he will know of the actual truth, and not with evidence. As for the Imams before him, peace be upon them, they used to give judgments based upon what was apparent.<sup>37</sup>

Meanwhile, even though this style of adjudication has been named after Dawud and Sulayman, there is

evidence that they both in really only applied it occasionally. Al-Majlisi again:

وَحَكَمَ دَاوُدُ ( أَيِ الْحَكْمِ بِالْوَقَائِعِ )

والذي يظهر من الأخبار هو أن داود عليه السلام لم يستمر على هذا بل حكم به في بعض الوقائع

### **(the judgment of Dawud) MEANING, judgment based the upon actual truth.**

What is apparent from the (other) reports is that Dawud, peace be upon him, did NOT always do this. Rather, he (only) judged with it on some occasions.[38](#)

This, obviously, was like the case of Prophet Muhammad too. For instance, Imam Muslim has recorded one of those few occasions when he also judged with the judgment of Dawud and Sulayman:

حدثني علي بن حجر السعدي حدثنا علي بن مسهر عن هشام بن عروة عن أبيه عن عائشة قالت دخلت هند بنت عتبة امرأة أبي سفيان على رسول الله صلى الله عليه و سلم فقالت يا رسول الله إن أبا سفيان رجل شحيح لا يعطيني من النفقة ما يكفيني ويكفي بني إلا ما أخذت من ماله بغير علمه فهل علي في ذلك من جناح ؟ فقال رسول الله صلى الله عليه و سلم خذي من ماله بالمعروف ما يكفيك ويكفي بنيك

‘Ali b. Hajar al-Sa’di – ‘Ali b. Mushir – Hisham b. ‘Urwah – his father – ‘Aishah:

Hind bint ‘Utba, the wife of Abu Sufyan, came to the Messenger of Allah, peace be upon him, and said, “O Messenger of Allah, verily, Abu Sufyan is a miser, and he does not give me money that is sufficient for me and my children, except whatever I took from his wealth without his knowledge. Is there a sin upon me in that?” The Messenger of Allah, peace be upon him, said, “Take reasonably from his wealth what is sufficient for you and your children.”[39](#)

He gave his judgment straightaway, without bothering at all to ask for any evidence or witnesses, and without calling for any investigation. Like Dawud and Sulayman, he too did not always use this style. However, since those two prophets had adopted it before him, it has been named after them. The *hadith* of ‘Ammar al-Saba’i also suggests that the Messenger and the eleven Imams after him had it as one of their tools of adjudication. The tone of the report of Aban b. Taghlib and Abu ‘Ubaydah al-Hadha, however, seem to establish that Imam al-Mahdi will be different. He will use “the judgment of Dawud and Sulayman” as his primary, or perhaps his only, style of justice dispensation. This, of course, is based upon the teachings of Muhammad himself, as transmitted by his pure offspring. Therefore, it is part of his *Sunnah*, and it is a special exception made for the last Imam of mankind by Allah.

Our opponents might ask: how can the Holy Spirit reveal things to your Imam despite that he is not a prophet? Well, it is an established Qur’anic fact that Allah does sometimes send *wahy* – yes, *wahy* – to

some non-prophets. For instance, we read:

واذكر في الكتاب مريم إذ انتبذت من أهلها مكانا شرقيا فاتخذت من دونهم حجابا فأرسلنا إليها روحنا فتمثل لها  
بشرا سويا قالت إني أعوذ بالرحمن منك إن كنت تقيا قال إنما أنا رسول ربك لأهب لك غلاما زكيا قالت أنى يكون  
لي غلام ولم يمسنني بشر ولم أك بغيا قال كذلك قال ربك هو علي هين ولنجعله آية للناس ورحمة منا وكان أمرا  
مقضيا

And mention in the Book, Maryam, when she withdrew in seclusion from her family to an eastern place. So, she took a veil from them; then **We sent to her Our Spirit, and he appeared to her in the form of a perfect man.** She said, “Verily! I seek refuge with al-Rahman from you, if you are pious.” He said, “I am only a messenger of your Lord, that I may bestow on you a pure boy.” She said, “How can I have a boy, when no man has touched me, nor have I been unchaste?” He said, “Even so, **your Lord said: ‘It is easy for Me, and that We may make him a sign to mankind and a mercy from Us, and it is a matter which has been decreed.’**”[40](#)

Sayyidah Maryam, *‘alaiha al-salam*, was NOT a prophetess. There is no doubt about that. Yet, Allah sent His Spirit to her, to convey His *wahy* to her literally.

Another example is here:

وأوحينا إلى أم موسى أن أرضعيه فإذا خفت عليه فألقيه في اليم ولا تخافي ولا تحزني إنا رادوه إليك وجاعلوه من  
المرسلين

**And We sent *wahy* to the mother of Musa:** “Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of the messengers.”[41](#)

There is absolutely no dispute about it either: the mother of Prophet Musa, *‘alaihima al-salam*, was also NOT a prophetess. Yet, she received literal *wahy* from her Lord.

Yet another example is this:

وإذ أوحيت إلى الحواريين أن آمنوا بي وبرسولي قالوا آمنا واشهد بأننا مسلمون

**And when I sent *wahy* to the Hawariyun** that: “Believe in Me and in My messenger”. They said, “We believe and bear witness that we are Muslims.”[42](#)

These were the disciples of al-Masih, *‘alaihi al-salam*, and none of them was a prophet. They too received literal *wahy* from Allah.

Finally, apart from prophets, messengers, and some other righteous people, our Creator also sends *wahy* to Imams:

وجعلناهم أئمة يهدون بأمرنا وأوحينا إليهم فعل الخيرات وإقام الصلاة وإيتاء الزكاة وكانوا لنا عابدين

**And We appointed them Imams**, guiding by Our Command, **and We sent *wahy* to them** to do good deeds, and to keep up *al-salat*, and to pay *al-zakat*. And, they were worshippers of Us.[43](#)

It is indeed notable that the receipt of the *wahy* has been explicitly linked with their office of *Imamah* in this instance. This establishes absolutely that a true Imam too receives some *wahy* from Allah. Of course, al-Mahdi is an Imam “sent” by Him from the offspring of Ibrahim, Isma’il, Muhammad and ‘Ali, *‘alaihim al-salam*.

The mission of al-Mahdi will be to virtually eradicate injustice, inequity and aggression upon the face of the earth; and it will commence after our world has become unbearably soaked up in these vices. We believe that Allah will declare an emergency upon them, and will therefore allow the Imam to extensively use the “judgment of Dawud and Sulayman” style in serving justice across the globe. The Mahdi only needs to hear the charges against an accused, and he will pronounce his guilt or acquittal instantly, based upon *wahy* from Allah, without going into any trial. He will also sentence him appropriately right away in the case of a guilty verdict. So, judicial trials that usually last months, or even years, will only take a few minutes to conclude, and the judgments will be absolutely correct and fair in absolutely all cases. It will be absolutely impossible for anyone to escape full justice during the Mahdi’s kingdom. There will be no lawyers to manipulate the law, and there will be no false testimonies to mislead the judge.

In civil matters, the Mahdi listens to the complaint of the plaintiff and immediately delivers judgment without listening to the defendant, and without requesting for any witnesses or evidences – just as the Prophet did in the case of Hind and Abu Sufyan. Similarly, civil proceedings that normally take months or years will be settled within minutes, and absolutely all judgments will be absolutely accurate. As in criminal trials, there will also be no lawyers, false witnesses, or fake evidences to obscure the course of justice.

## Narration Ten

‘Allamah al-Majlisi records:

الغيبة للنعماني: بهذا الاسناد عن البزنطي، عن عاصم بن حميد الحنات، عن أبي بصير قال: قال أبو جعفر عليه السلام: يقوم القائم بأمر جديد، وكتاب جديد، وقضاء جديد على العرب شديد، ليس شأنه إلا بالسيف لا يستتیب أحدا ولا يأخذه في الله لومة لائم.

**Al-Ghaybah of al-Nu'mani:** Through this chain from al-Bazan<sup>41</sup> – ‘Asim b. Humayd al-Hana<sup>42</sup> – Abu Basir:

Abu Ja'far, peace be upon him, said: "The Qaim will rise with a new command, a new book, new judgments. He will be harsh towards the Arabs. His affair will be nothing but the sword. He will not ask anyone to repent and he, for the sake of Allah, will not be moved by the criticisms of critics."<sup>44</sup>

It is **dha'if** according to Ayatullah Muhsini<sup>45</sup>.

It has also been copied with a different chain:

الغيبة للنعماني: ابن عقدة، عن أحمد بن يوسف، عن ابن مهران، عن ابن البطائني عن أبيه، وهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام أنه قال: قال لي أبي عليه السلام ... لكأني أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد، على العرب شديد. وقال: ويل لطغاة العرب من شر قد اقترب

**Al-Ghaybah of al-Nu'mani:** Ibn ‘Uqdah – Ahmad b. Yusuf – Ibn Mahran – **Ibn al-Ba<sup>46</sup>aini** – his father and Wuhayb b. Hafs – Abu Basir – Abu ‘Abd Allah, peace be upon him:

My father, peace be upon him, said to me: "... It is like I am looking at him between *al-Rukn* and *al-Makam*, receiving the pledge of allegiance of the people upon a new book. He will be harsh against the Arabs. Woe unto the transgressors among the Arabs from an evil that has become imminent."<sup>46</sup>

This one also is **dha'if** according to Ayatullah Muhsini.<sup>47</sup> The most obvious determining defect in this *sanad* is Ibn al-Ba<sup>48</sup>aini. Al-Jawahiri says about him:

الحسن بن علي بن أبي حمزة ... البطائني ... كذاب ملعون

Al-Hasan b. ‘Ali b. Abi Hamzah ... al-Ba<sup>49</sup>aini ... **an accursed liar.**<sup>48</sup>

So, it is *mawdu'* (fabricated). With this same *mawduhu* chain, al-Majlisi has copied it from the same *Ghaybah* of al-Nu'mani in Chapter 25, # 96<sup>49</sup> and # 103<sup>50</sup> and in Chapter 26, # 42<sup>51</sup>. As such, it is a really worthless *riwayat*.

## Narration Eleven

‘Allamah al-Majlisi records:

إعلام الوري، الإرشاد: روى المفضل بن عمر، عن أبي عبد الله عليه السلام قال: يخرج مع القائم عليه السلام من ظهر الكوفة سبع وعشرون رجلا خمسة عشر من قوم موسى عليه السلام الذين كانوا يهدون بالحق وبه يعدلون وسبعة من أهل الكهف، ويوشع بن نون، وسلمان، وأبو دجاجة الأنصاري، والمقداد، ومالك الأشتر، فيكونون بين

يديه أنصارا وحكاما.

*I'lam al-Wara, al-Irshad*: al-Mufadhhal b. 'Umar narrated from Abu 'Abd Allah, peace be upon him:

The Qaim, peace be upon him, will come out from the back of Kufah with twenty seven men: fifteen from the people of Musa, peace be upon him – those who used to guide with the truth and through it they established justice – and seven from the Ahl al-Kahf, and Yusha' b. Nun, Salman, Abu Dujanah al-Ansari, al-Miqdad, and Malik al-Ashtari. They will be his helpers and judges.[52](#)

This *hadith* has no known *sanad*. This is also why al-Majlisi is unable to quote any. This makes it *mursal* by default, and therefore *dha'if*.

Those who quote it seek to prove that the main officials and inner circle of the “Shi'i Mahdi” will be Jews. Apparently, they are equating the fifteen men from the people of Musa who used to guide and do justice with the truth – referred to in Qur'an 7: 159 – and the Ahl al-Kahf and Yusha' b. Nun, with Judaism. That, clearly, is quite unfortunate on their part. All of those people were Muslims, true believers in Allah and His Books!

## Narration Twelve

Al-Kulayni records:

عدة من أصحابنا، عن أحمد بن محمد، عن عبد الله بن الحجال، عن أحمد بن عمر الحلبي، عن أبي بصير قال: دخلت على أبي عبد الله عليه السلام ... ثم قال: وإن عندنا الجفر وما يدريهم ما الجفر؟ قال قلت: وما الجفر؟ قال: وعاء من آدم فيه علم النبيين والوصيين، وعلم العلماء الذين مضوا من بني إسرائيل، قال قلت: إن هذا هو العلم، قال: إنه لعلم وليس بذاك.

A number of our companions – Ahmad b. Muhammad – 'Abd Allah b. al-Hijal – Ahmad b. 'Umar al-Halabi – Abu Basir:

I went to Abu 'Abd Allah, peace be upon him ... then he said, “Verily, there is *al-Jafr* with us. Do they know what *al-Jafr* is?” I said, “What is *al-Jafr*?” He said, “It is a container made of skin. **It contains the knowledge of the prophets and the heirs, and the knowledge of the 'ulama in the past from the offspring of Israil.**” I said, “Verily, this is knowledge.” He said, “Indeed, it certainly is knowledge. But it is not that (knowledge).”[53](#)

Al-Majlisi says:

صحيح

## Sahih<sup>54</sup>

This *hadith* is quoted by anti-Shi'i elements to demonstrate that the "Shi'i Mahdi" has *al-Jafr* with him, which allegedly contains knowledge of the "Jews". So, they claim, this makes him a Jewish rabbi. Meanwhile, in order to understand what the "knowledge" in *al-Jafr* is, we must take into consideration this further report of al-Kulayni:

عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين ابن أبي العلاء قال: سمعت أبا عبد الله عليه السلام يقول: إن عندي الجفر الأبيض، قال: قلت: فأى شئ فيه؟ قال: زبور داود، وتوراة موسى، وإنجيل عيسى، وصحف إبراهيم عليهم السلام والحلال والحرام، ومصحف فاطمة، ما أزعج أن فيه قرآنا، وفيه ما يحتاج الناس إلينا. ولا نحتاج إلى أحد حتى فيه الجلدة، ونصف الجلدة، وربع الجلدة وأرش الخدش.

A number of our companions – Ahmad b. Muhammad – ‘Ali b. al-Hakam – al-Husayn b. Abi al-‘Ala:

I heard Abu ‘Abd Allah, peace be upon him, saying: "Verily, there is with me the white *Jafr*." I said, "And what is in it?" He said, "**The *Zabur* of Dawud, the *Tawrat* of Musa, the *Injil* of ‘Isa, and the *Suhuf* of Ibrahim, peace be upon them, and (knowledge of) the *halal* and the *haram*, and the book of Faḥimāh.** I do not claim that there is anything of the Qur’an in it. In it is that for which humanity need us, while we do not need anyone, such that in it is the ruling of lashing, half of lashing, one-fourth of lashing and the amount of compensation."<sup>55</sup>

On this, al-Majlisi proclaims:

حسن

## Hasan<sup>56</sup>

So, *al-Jafr* is only a compilation of the original copies of the divine scriptures revealed before the Qur’an, the rules of *halal* and *haram* in our *Shari’ah*, and a book containing the knowledge of Faḥimāh, *‘alaiha al-salam*, the daughter of the Messenger. But, are those really what the Jewish rabbis quote in their works and rulings? Moreover, has the Qur’an itself not come to confirm most of those same scriptures?<sup>57</sup> Does this make it a Jewish book?

## Narration Thirteen

Al-Majlisi records:

الغيبة للنعماني: ابن عقدة، عن علي بن الحسن التيملي، عن الحسن ومحمد ابني علي بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إذا أذن الامام دعا الله باسمه العبراني

فَأْتِيَتْ لَهُ صَحَابَتُهُ الثَّلَاثُمِائَةَ وَثَلَاثَةَ عَشَرَ

**Al-Ghaybah of al-Nu'mani:** Ibn 'Uqdah – 'Ali b. al-Hasan al-Taymali – al-Hasan and Muhammad, sons of 'Ali b. Yusuf – **Sa'dan b. Muslim – a man** – al-Mufadhhal b. 'Umar:

Abu 'Abd Allah, peace be upon him, said, "When the Imam makes the *adhan*, he will call Allah with His Hebrew name. So, his three hundred and thirteen companions will rush to him."<sup>58</sup>

The report is **dha'if** according to Ayatullah Muhsini<sup>59</sup>. Its weakness is very obvious anyway. For instance, it is from *al-Ghaybah* of al-Nu'mani, a **dha'if** book. That alone is sufficient to establish the *hadith's* unreliability. Secondly, there is an unknown "man" in its *sanad*, which makes it *mursal* – another sufficient reason for its inauthenticity! Meanwhile, Sa'dan b. Muslim is *majhul* as well, as he has no valid *tawthiq* in the Shi'i books. So, apparently, the *hadith* is **dha'if jiddan**.

The purpose of those who cite this *riwayah* is to prove that the Shi'i Mahdi will be a Jew, calling Allah through His Hebrew name. However, this, in reality, does not establish any link at all to the Jewish faith. Many Muslims across the world today invoke Allah with His names in their native languages. Does this somehow eradicate their Islamic identities? Or, does Allah have only Arabic names?!

## Narration Fourteen

'Allamah al-Majlisi records:

علل الشرائع: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن محمد بن سليمان عن داود بن النعمان، عن عبد الرحيم القصير، قال: قال لي أبو جعفر عليه السلام: أما لو قام قائمنا لقد ردت إليه الحميراء حتى يجلدها الحد وحتى ينتقم لابنة محمد فاطمة عليها السلام منها.

قلت: جعلت فداك ولم يجلدها الحد؟ قال: لفريتها على أم إبراهيم صلى الله عليه قلت: فكيف أخره الله للقائم عليه السلام؟ فقال له: إن الله تبارك وتعالى بعث . محمدا صلى الله عليه وآله رحمة وبعث القائم عليه السلام نقمة

**'Ilal al-Sharai'i:** Majiluyah – his uncle – al-Barqi – his father – Muhammad b. Sulayman – Dawud b. al-Nu'man – **Abd al-Rahim al-Qusayr:**

Abu Ja'far, peace be upon him, said to me, "When our Qaim rises, al-Humayra will be brought to him so that he may punish her with flogging and so that he may exert revenge upon her on behalf of the daughter of Muhammad, Fa'imah, peace be upon him.

I said, "May I be sacrificed for you, why will he flog her?" He replied, "Due to her false allegation against the mother of Ibrahim, peace be upon him." I said, "How is it that Allah has postponed it till the Qaim,

peace be upon him?” He said to him, “Verily, Allah the Most Blessed, the Most High sent Muhammad, peace be upon him, as a mercy and will send the Qaim, peace be upon him, as a wrath.”<sup>60</sup>

“Al-Humayra” here is thought to be a reference to ‘Aishah. So, our opponents quote this *riwayat* to “shock” their Sunni readers, to make Sunnis hate the “Shi’i Mahdi”. Anyway, the report is ***dha’if*** according to Ayatullah Muhsini<sup>61</sup>. In particular, ‘Abd al-Rahim al-Qusayr is *majhul*, as he has no valid *tawthiq* in the Shi’i books.

## Narration Fifteen

Al-Majlisi records:

تفسير فرات بن إبراهيم: القاسم بن عبيد معنعا، عن أبي عبد الله عليه السلام قوله تعالى الذين يمشون على الأرض هونا إلى قوله: حسنت مستقرا ومقاما ثلاث عشر آيات قال: هم الأوصياء يمشون على الأرض هونا فإذا قام القائم عرضوا كل ناصب عليه فان أقر بالاسلام وهي الولاية وإلا ضربت عنقه أو أقر بالجزية فأداها كما يؤدي أهل الذمة

***Tafsir Furat b. Ibrahim:*** al-Qasim b. ‘Ubayd in an ‘*an-an* manner, from Abu ‘Abd Allah, peace be upon him:

His Statement, the Most High: {And the slaves of al-Rahman are those who walk on the earth in humility}<sup>62</sup> till His Statement {excellent it is as an abode; and as a place to dwell}<sup>63</sup>. They are the *awsiya*. They walk on the earth in humility. So, when the Qaim rises, every Nasibi will be presented before him. If he accepts Islam, and that is *al-wilayah*; otherwise, he will be executed. Or, alternatively, if he agrees to pay the *jizyah*, he will (be required to) pay it as the Dhimmis pay it.”<sup>64</sup>

The *hadith* is ***dha’if*** according to Ayatullah Muhsini<sup>65</sup>. In particular, the author of that *tafsir* book, Furat b. Ibrahim (d. 352 H) himself, is *majhul*. So, by default, everything in it is *dha’if*. Moreover, the *sanad* of the report is unknown, and its main narrator – this al-Qasim b. ‘Ubayd – is *muhmal* (untraceable).

The aim of those who quote this worthless *riwayah* is to “prove” that the “Shi’i Mahdi” will massacre “Sunnis”. To them, the “Nasibis” in the *hadith* are the Ahi al-Sunnah since they are those who reject the *wilayah* (authority and guidance) of the Twelve Imams. However, this interpretation is far-fetched. When Imam al-Mahdi rises, there is a very strong possibility that a lot of Muslims will rise in armed war against him. These traitors will be chiefly those who feel uncomfortable with his huge efforts to completely restore Islam to its original self. No doubt, in the process of carrying out his missions, the Imam will be stepping upon countless toes – some of which will be very influential and powerful – from *all* sects and movements of the *Ummah* ! Of course, every single Muslim who hates the Mahdi – whether in his heart or through his actions – is a Nasibi; and it is perfectly possible – in fact, extremely likely – that many people who will profess Shi’ism will turn *against* him upon his reappearance, some even “in the name of Shi’ism”<sup>66</sup>! So, this is NOT about any sect in particular.

## Narration Sixteen

Al-Majlisi records:

الغيبية للنعماني: علي بن الحسين، عن محمد العطار، عن محمد بن الحسن الرازي عن محمد بن علي الكوفي، عن البزنطي، عن ابن بكير، عن أبيه، عن زرارة، عن أبي جعفر عليه السلام قال: ... إن رسول الله صلى الله عليه وآله سار في أمته باللين كان يتألف الناس، والقائم عليه السلام يسير بالقتل، بذلك امر، في الكتاب الذي معه: أن يسير بالقتل ولا يستتيب أحدا، ويل لمن ناواه.

**Ghaybah of al-Nu'mani:** 'Ali b. al-Husayn – Muhammad al-'A'war – **Muhammad b. al-Hasan al-Razi** – **Muhammad b. 'Ali al-Kufi** – al-Bazanī – Ibn Bukayr – his father – Zurarah – Abu Ja'far, peace be upon him, ...:

Verily, the Messenger of Allah, peace be upon him and his family, treated his *Ummah* gently. He used to get along with the people. However, the Qaim, peace be upon him, will treat with killing. That is the what he has been commanded to do, in the book which is with him: to treat with killing, and not to request repentance from anyone. Woe unto whosoever will oppose him.”<sup>67</sup>

Considering that the *hadith* is from *al-Ghaybah* of al-Nu'mani, a *dha'if* book, then its unreliability is quite obvious. In any case, it is *dha'if* according to Ayatullah Muhsini<sup>68</sup>. Al-Jawahiri also states about one of the narrators:

محمد بن الحسن الرازي: مجهول

Muhammad b. al-Hasan al-Razi: **Majhul**.<sup>69</sup>

And, Muhammad b. 'Ali al-Kufi is also *majhul*. He has no valid *tawthiq* in the Shi'i books.

This *hadith* is quoted by our opponents to highlight the callousness of the “Shi'i Mahdi”, who allegedly will kill people without even giving them the option of repentance. However, since it is *dha'if*, any claims made upon its basis is either ignorant or dishonest.

## Narration Seventeen

Al-Majlisi quotes:

الغيبية للنعماني: محمد بن علي الكوفي عن عبد الرحمان بن [ أبي ] هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام أنه قال: إن عليا عليه السلام قال: كان لي أن أقتل المولي وأجهز على الجريح، ولكن تركت ذلك للعاقبة من أصحابي إن جرحوا لم يقتلوا، والقائم له أن يقتل المولي ويجهز على الجريح.

**Al-Ghaybah of Nu'man: Muhammad b. 'Ali al-Kufi** – 'Abd al-Rahman b. [Abi] Hashim – Abu Khadijah – Abu 'Abd Allah, peace be upon him, who said:

Verily, 'Ali, peace be upon him, said: "I have the right to kill the slave and to finish off the wounded. However, I abandon that in favour of the last from my companions. If they rise, they will not kill. But, the Qaim, he will have the right to kill the slave and to finish off the wounded.[70](#)

The status of this report is like that of the immediately previous one. It is also from *al-Ghaybah* of al-Nu'mani, a *dha'if* source book. Besides, it has equally been declared **dha'if** by Ayatullah Muhsini<sup>71</sup>. Moreover, there is the infamous Muhammad b. 'Ali al-Kufi in the chain, and he is *majhul*, with no valid *tawthiq* in the Shi'i sources.

Those who quote it seek to "prove" through it that the "Shi'i Mahdi" will be a heartless *amir* who will kill slaves and wounded enemy combatants. But, what if these slaves – whether literal or metaphorical – had taken up arms against him? Is he supposed to allow them to kill his soldiers without response, simply because they are "slaves"? Moreover, what if wounded enemy combatants refuse to surrender and fire shots at the Mahdi's army? Is he to leave them on account of their injuries?

In the past, there were real slaves who usually followed the wishes of their lords, without any will or choice of their own. But, in our times, there are mostly only metaphorical slaves – free men who blindly and voluntarily obey others for material gains. Also, in the past, wounded combatants were usually unable to inflict any more (serious) harm, since swords and arrows were their primary weapons. However, in our times, automatic weapons are used, and a wounded combatant is still able to kill hundreds with his guns and bombs.

## [Narration Eighteen](#)

And al-Majlisi documents this final one:

الغيبة للنعماني: أحمد بن محمد بن سعيد، عن يحيى بن زكريا، عن يوسف ابن كليب، عن ابن البطائني، عن ابن حميد، عن الثمالي قال: سمعت أبا جعفر [محمد بن علي] يقول: لو قد خرج قائم آل محمد عليهم السلام لنصره الله بالملائكة المسومين والمردفين والمنزلين والكروبيين يكون جبرائيل أمامه وميكائيل عن يمينه وإسرافيل عن يساره والرعب مسيرة شهر أمامه وخلفه وعن يمينه وعن شماله، والملائكة المقربون حذاه، أول من يتبعه محمد صلى الله عليه وآله وعلي عليه السلام الثاني

**Al-Ghaybah of al-Nu'mani: Ahmad b. Muhammad b. Sa'id** – Yahya b. Zakariya – **Yusuf b. Kulayb** – **Ibn al-Baqaini** – Ibn Humayd – Thumali – Abu Ja'far [Muhammad b. 'Ali], who said:

When the Qaim of the family of Muhammad has come out, Allah will help him with angels. Jibrail will be in front of him, Mikail on the right and Israfil on the left. Awe will precede him about a month's travel

before him, behind him, on his right side and on his left side. The close angels will be beside him. **The first one who will follow him will be Muhammad, peace be upon him and his family, and 'Ali, peace be upon him, will be the second.**[72](#)

It is *dha'if* according to Ayatullah al-Muhsini.[73](#) This is readily obvious, anyway. It is from *al-Ghaybah* of al-Nu'mani, a *dha'if* book; and that is sufficient to establish its unreliability. Meanwhile, Yusuf b. Kulayb in the *sanad* is also *muhmal* (untraceable), while al-Jawahiri says about Ibn al-Ba'aini:

الحسن بن علي بن أبي حمزة ... البطائني ... كذاب ملعون

Al-Hasan b. 'Ali b. Abi Hamzah ... al-Ba'aini ... **an accursed liar.**[74](#)

So, it is a *mawduh*' (fabricated) *hadith*. Yet, our opponents quote it to "prove" that Prophet Muhammad and Imam 'Ali will be the top followers of the "Shi'i Mahdi" according to Shi'i doctrine! Well, it is completely obvious that this is NOT, and was NEVER, part of Shi'i *'aqidah*. The relevant *riwayah* is even *mawduh*', to begin with! How can it be representative of what the Shi'ah believe?! Moreover, the apparent meaning of the *hadith* is that the Messenger of Allah will return to rule the world immediately after the death of Imam al-Mahdi, and Imam 'Ali will also return to immediately succeed the Prophet. This interpretation is in line with some other *dha'if* reports on this matter. Whatever the case, the *hadith* is a fabrication, and therefore constitutes no *hujjah*, whether for or against the Shi'is.

1. Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 349, Ch. 27, # 101
2. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
3. See Muhammad 'Asif al-Muhsini, Buhuth fi 'Ilm al-Rijal (Markaz al-Mustafa al-'Alami li Tarjamah wa al-Nashr), p. 431, # 10; Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 1, p. 405
4. See Muhammad 'Asif al-Muhsini, Buhuth fi 'Ilm al-Rijal (Markaz al-Mustafa al-'Alami li Tarjamah wa al-Nashr), pp. 416-437, # 4, 5, 6, 7, 10 and 13; Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 1, p. 14, 405 and 478
5. Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 313, Ch. 27, # 7
6. Ibid, vol. 52, p. 318, Ch. 27, # 18
7. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
8. 'Ali Al Muhsin, Lillah wa li al-Haqiqah (2nd edition, 1425 H), vol. 2, p. 597
9. Abu al-'Abbas Ahmad b. 'Ali b. Ahmad b. al-'Abbas al-Najashi al-Asadi al-Kufi, Fihrist Asma Musannafay al-Shi'ah (Qum: Muasassat al-Nashr al-Islami; 5th edition, 1416 H) [annotator: Sayyid Musa al-Shubayri al-Zanjani], p. 328, # 888
10. Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat Maktabah al-Mahalati; 2nd edition, 1424 H), p. 225, # 4613
11. Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 354, Ch. 27, # 113
12. Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H),

vol. 2, p. 233

- [13.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 338, Ch. 27, # 79
- [14.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [15.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 333, Ch. 27, # 62
- [16.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [17.](#) 'Ali Al Muhsin, Lillah wa li al-Haqiqah (2nd edition, 1425 H), vol. 2, p. 599
- [18.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 51, pp. 163–164, Ch. 11
- [19.](#) Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Manshurat Maktabah al-Mahalati; 2nd edition, 1424 H), p. 266, # 5472
- [20.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 332, Ch. 27, # 57
- [21.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [22.](#) 'Ali Al Muhsin, Lillah wa li al-Haqiqah (2nd edition, 1425 H), vol. 2, p. 602
- [23.](#) Ibid, p. 381, # 7834
- [24.](#) Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. 2, p. 968, # 1333 (401)
- [25.](#) Ibid, vol. 2, p. 968, # 1333 (398)
- [26.](#) Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-Sahih al-Mukhtasar (Beirut: Dar Ibn Kathir; 3rd edition, 1407 H) [annotator: Dr. Mus'afa Dib al-Bagha], vol. 2, p. 573, # 1506
- [27.](#) Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. 2, p. 968, # 1333 (402)
- [28.](#) Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Babuyah al-Qummi, Man La Yahdhuruh al-Faqih (Qum: Manshurat Jama'at al-Mudarisin fi al-Hawzah al-'Ilmiyyah; 2nd edition) [annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 231, # 696
- [29.](#) 'Ali Al Muhsin, Lillah wa li al-Haqiqah (2nd edition, 1425 H), vol. 2, p. 619
- [30.](#) Ibid
- [31.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 286, Ch. 26, # 19
- [32.](#) Muhammad Zakariya, al-Sahih wa al-Mu'tabar min Akhbar al-Hujjah al-Muntazar (Majmu'at al-Rasid; 1st edition, 1434 H), p. 39, # 34
- [33.](#) Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulayni al-Razi, al-Usul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah; 3rd edition) [annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 397, # 1
- [34.](#) Muhammad Baqir al-Majlisi, Mir-at al-'Uqul fi Sharh Akhbar Al al-Rasul (Tehran: Dar al-Kutub al-Islamiyyah) [annotator: Sayyid Muhsin al-Husayni al-Amini], vol. 4, p. 298
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- [38.](#) Ibid, vol. 4, p. 303
- [39.](#) Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, Sahih Muslim (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Fuad 'Abd al-Baqi], vol. 3, p. 1338, # 1714 (7)
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- [41.](#) Qur'an 28:7
- [42.](#) Qur'an 5:111
- [43.](#) Qur'an 21:73
- [44.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 354, Ch. 27, # 114
- [45.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [46.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 135, Ch. 22, # 40
- [47.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 227
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- [50.](#) Ibid, vol. 52, p. 235, Ch. 25, # 103
- [51.](#) Ibid, vol. 52, pp. 293–294, Ch. 26, # 42
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- [57.](#) Qur'an 5:48, 2:41, 2:89, 2:91, 2:97, 3:3, 4:47, 6:92, 10:37, 12:111, 35:31, 46:12 and 46:30.
- [58.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 368, Ch. 27, # 153
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- [60.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, pp. 314–315, Ch. 27, # 9
- [61.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [62.](#) Qur'an 25:63
- [63.](#) Qur'an 25:76
- [64.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 373, Ch. 27, # 167
- [65.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233
- [66.](#) There are some cultural doctrines and practices that have been “incorporated” into modern Shi'ism. They are very easy to identify, however. They always lack explicit evidence in the Qur'an and authentic ahadith of the Ahl al-Bayt. In fact, on most – if not on all – occasions, these cultural beliefs and rituals directly contradict the clear texts of the Book of Allah and the reliably transmitted teachings of His Messenger and his purified offspring, 'alahim al-salam. Sadly, we have seen certain people declaring some of these cultural doctrines and practices to be wajib (obligatory) upon all Muslims! Imagine what such people will do when the Imam contradicts them in their fatwas! A likely scenario would be that they would call the

Mahdi an impostor, and then would rise up violently against him.

Some other Shi'i Muslims may rebel also on account of the physical looks of the Imam. They had been expecting someone of certain ethnic looks. Then, he comes and looks differently. This is why it is terribly ill-advised to speculate on the physical appearance of the Mahdi, especially in the absence of explicit mu'tabar reports.

However, Sunnis are the most likely to wage war against the Imam. First, their 'ulama have misled them for more than a millennium till these days of ours, that the name of the Mahdi will be Muhammad b. 'Abd Allah – despite the complete lack of authentic Sunni or Shi'i evidence to back such a claim! So, unless things change, whenever he reappears, a lot of them may call him an impostor, and may launch armed opposition against him. Moreover, in his restoration efforts, he will certainly outlaw huge parts of strictly Sunni doctrines and rituals. They are people who generally do not follow the authentic ahadith of the Ahl al-Bayt in their religion. As a result, their errors are countless. Unfortunately, these errors are what they consider the "original" Islam! So, when the final Imam comes to remove and correct the Sunni errors, he may face violent resistance from many of them.

[67.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 353, Ch. 27, # 109

[68.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233

[69.](#) Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Mansurat Maktabah al-Mahalati; 2nd edition, 1424 H), p. 516, # 10525

[70.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 353, Ch. 27, # 110

[71.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233

[72.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar al-Jami'ah li Durar Akhbar al-Aimah al-A'har (Beirut: Dar Ihya al-Turath al-'Arabi; 3rd edition, 1403 H), vol. 52, p. 348, Ch. 27, # 99

[73.](#) Muhammad Asif al-Muhsini, Mashra'ah Bihar al-Anwar (Beirut: Muasassat al-'Arif li al-Ma'bu'at; 2nd edition, 1426 H), vol. 2, p. 233

[74.](#) Muhammad al-Jawahiri, al-Mufid min Mu'jam al-Rijal al-Hadith (Qum: Mansurat Maktabah al-Mahalati; 2nd edition, 1424 H), p. 145, # 2929

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