

Chapter 1

The good news about the re-appearance of the awaited Mahdi (a.s.) mentioned in the Holy Verses of Qur'an, the Prophetic Traditions, the sermons of 'Ali (a.s.) and related by the scholars in works of prose and poetry.

The holy verses of the Qur'an about the Mahdi

In the *Nahj al-Balagha*, in the Wise Sayings of Ali (a.s.), no 205, he (a.s.) says:

“The world would bend towards us after having been refractory just as the biting she-camel bends towards its young.”

[A metaphoric remark that just as during the time of the Holy Prophet (S) the apparent and esoteric *Wilayat* (Mastership) were both found in his household, in the same way and at the time of the reappearance of the Mahdi (a.s.), the apparent Government and esoteric *Wilayat* will be made ready for that leader].

Thereafter, he recited this verse:

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. (28:5)

Ibn Abi al-Hadid al-Mu'tazali in his commentary on *Nahj al-Balagha* says on page 329, vol. 4: “Our companions say that in this verse, Allah has promised an Imam and leader who will have possession of the land and gain control over all the nations”.

In the seventh chapter of *Iqad al-Durar*, Abu 'Abd Allah Na'im ibn Hammad narrates as such:

“Imam Abu Ishaq al-Tha'labi in the *tafsir* (interpretation) of the Divine saying of

has quoted Bakr b. ‘Abd Allah al-Mazani as saying: ‘The ‘*ha*’ (ح) (refers to the battle (*harb*) between the Quraysh and the slaves in which the Quraysh would be the victors; the ‘*mim*’ (م) (refers to the kingdom (*mulk*) and government of Bani Umayyah; the ‘*ayn*’ (ع) is the sign of exaltation (*‘uluww*) and honor of Bani Abbas; the ‘*sin*’ (س) refers to the age (*sinn*) of Mahdi and the ‘*qaf*’ is a symbolic sign of the coming of ‘Isa at the time of the emergence of the Mahdi.

The author says that some have interpreted the ‘*sin*’ as the exaltedness (*sana’*) of the Mahdi and the ‘*qaf*’ as the power (*quwwah*) of ‘Isa ibn Maryam (i.e. Jesus Christ)

Ibn Hajar in his *al-Sawa’iq* (p. 16) interprets the Divine saying:

وَإِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ

“... indeed he is the portent of the Hour...” (43:61)

as such:

“Among the exegetes, Maqatil ibn Sulayman and his followers have said that this verse has been revealed in favor of the Mahdi. *Is’af al-Raghibin* too has written the same on page 156.’¹

The author of *Nur al-Absar* on page 228 has narrated from Abu ‘Abd Allah al-Kanji as such: “About the interpretation of Allah’s words:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“... that He may make it prevail over all religions, though the polytheist should be averse.” (9:33)

Sa’id ibn Jubayr says: “It refers to the Mahdi from the progeny of Fatimah – the one who, by decree of this verse shall dominate over all other religions.”

In *Yanabi’al-Mawadda* page 443 it is narrated from *al-Manaqib* of al-Khawarizmi from Jabir ibn ‘Abd Allah al-Ansari a lengthy incident wherein a Jew approaches the Holy Prophet (S) and asks him various questions which results in his converting to Islam. One of the questions which the convert had asked was about the successors to the Holy Prophet himself and the Prophet’s reply that they were twelve in number. He counted each one of them by name until he got to the name of Imam Muhammad al-Hasan al-Askari.

Thereafter he said: “After him shall come his son Muhammad who will be known as the Mahdi, Qa’im and al-Hujjah.² He will disappear temporarily, reappear again and when he does so he shall fill the earth

with equity and justice just as it had been filled with cruelty and oppression. Blessed are those who are patient during the period of his occultation and blessed are those who are steadfast in their love towards him. They are those whom Allah has praised in His Book with such words:

هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

...(the Qur'an is) a guide to those who guard (against evil), those who believe in the unseen (2:2-3) [i.e. Mahdi and his occultation.]

Also, Allah says:

أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

...They are those who belong to the Party of Allah; Know that the Party of Allah are the victorious ones. (58:22) (Tradition ends)

In the afore-said book, on page 448, he quoted from the book *Fara'id al-Simtayn* a tradition which al-Hasan ibn Khalid has narrated from Abu al-Hasan Ali ibn Musa al-Ridha (a.s.) about the Mahdi where he mentions that he would be the fourth from his descendants, until he said:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

(..when he reappears), **the earth will glow with the light of her Lord (39:69).**

Thereafter Imam continued as such: He is the one whose reappearance shall coincide with the call of a caller from the sky such that all the inhabitants of the land shall hear this cry: – “Know that the *Hujjah* (Proof) of Allah has appeared near the House of Allah. So follow him since the truth is in him and with him. The word of Allah too refers to the same:

إِن نَّشَاءُ نُنزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

If We wish, We will send down to them a sign from the sky before which their heads will remain bowed in humility. (26:4)

Al-Nisaburi in his *Tafsir* (Vol.1) in interpreting the verse of:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

says: Some of the Shias believe that the word **غيب** (i.e. unseen) in this verse refers to Mahdi, the Awaited one; the one who Allah has promised about him in His Book as such:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

Allah has promised to those of you who believe and do good deeds that He will most certainly make them successors in the earth... (24:55).

Moreover, about him the Holy Prophet (S) has said the following:

If there remains not more than a day from the life of the earth, God Almighty will set the day so long, until a person from my progeny who carries the same name as mine, shall appear and fill the earth with justice to the same extent that it had been filled with injustice and oppression.³

Al-Nisaburi further says that according to the Ahl al-Sunnah, the afore-said verse gives indication to the Imamate of *Khulafa' al-Rashidin* (rightly-guided caliphs) because the word of (**منكم** i.e. those of you) in the holy verse indicates 'part' (of) and it is necessary for this 'part' (of) to be present at the time of addressing. Also, it is well-known that those four caliphs (Abu Bakr, 'Umar, 'Uthman and 'Ali) were men of faith and virtue and at that time were present. Consequently the matter of Caliphate and victory was certain for them. Therefore it becomes necessary to say that this verse refers to them.

Thereafter he says: A group has gone against them arguing why it is not permissible to say that the word (**من**) denotes exposition. They consider succession over the earth to mean possession and domination over it just as it was so in the case of Bani Isra'il.

Again he says: Let's accept that the term (**من**) denotes the meaning of 'part' but on what basis is it not permissible to consider that 'part' is to denote the caliphate of 'Ali and say that (**من**) has been used here in its plural form just to show the honor and great position of 'Ali or as a reference to him and his eleven offspring after him.⁴

The Sayings of the Holy Prophet about the Mahdi

Abu Dawud in his *Sahih* on page 87, Vol. 4 narrated from 'Abd Allah a tradition from the Holy Prophet (S) as follows: "If there remains not more than a day from the life of the earth, God Almighty will set the day so long until He appoints a person from my progeny."

Thereafter he says: Similarly it has come in the hadith of Sufyan that the Holy Prophet has said: "This world shall not end until the Arabs will be ruled over by a man from my Ahl al-Bayt."⁵

The same book on the afore-said page and volume mentions a tradition from 'Ali (a.s.) who narrates from the Holy Prophet (S) as follows: "If there remains not more than a day from the life of the earth,

surely God shall appoint a person from my progeny (Ahl al-Bayt).”

Tirmidhi in Vol. 2 of his *Sahih* on page 270 narrates a tradition from ‘Abd Allah who narrates from the Holy Prophet (S) that he said: “The life of this world shall not cease to exist until the Arabs will be ruled by a man from my progeny.”

Al-Tirmidhi says: This tradition is acceptable (حسن) and correct (صحيح) and the same has also been narrated from ‘Ali, Abu Sa’id, Umm Salama and Abu Hurayra.

Also, in the afore-said book on the same page of the same volume, a tradition has been narrated by Abu Hurayra from the Holy Prophet (S) as follows:

“If there remains not more than a day from the life of the earth, God Almighty will prolong the day until a person from my progeny (Ahl al-Bayt) shall come and rule.”

Then he says: This ‘hadith’ is acceptable (حسن) and correct (صحيح).⁶

Ibn Hajar in his *al-Sawa’iq* on page 97 says: Ahmad, Abu Dawud, al-Tirmidhi and Ibn Majah have narrated from the Holy Prophet (SA.W.A.) as saying:

“If there remains not more than a day from the life of the earth, surely God shall appoint on that day a person from my progeny (*itrati*).” *Is’af al-Raghibin* too has narrated the same on page 147.⁷

Ibn Hajar in the afore-mentioned book on page 97 writes: Abu Dawud and al-Tirmidhi narrate from the Holy Prophet (S) as such:

“If there remains not more than a day from the life of the earth, surely God prolong that day until He makes a person appear from my progeny (*ahl bayti*).”

Is’af al-Raghibin too has narrated the same on page 148.

Ibn Hajar, in the afore-mentioned book on page 97 says: Ahmad, Abu Dawud and Tirmidhi have narrated from the Holy Prophet (S) as such:

“The life of this world shall not cease to exist until a person from my progeny (*ahl bayti*) shall come and rule.”

Is’af al-Raghibin too has narrated the same on Page 148.

Ibn Hajar in *al-Sawa’iq*, page 97 writes: Abu Dawud and Tirmidhi have narrated from the Holy Prophet (S) as such:

“If there remains not more than a day from the life of the earth, God will set the day so long, until He appoints a person from my progeny (*ahl bayti*).”

Is'af al-Raghibin too has narrated the same on Page 148.[8](#)

In *Nur al-Absar*, page 229 a tradition has been narrated from 'Ali (a.s.) who narrates from the Holy Prophet (S) as such:

"If there remains not more than a day from the life of the earth, surely God will make a person from my progeny (*ahl-bayti*) to appear" (on that day).

Then the author continues: "This hadith has also been narrated by Abu Dawud in his *Sunan*.

In the same book on page 231, it is narrated from Abu Hurayra who narrates from the Holy Prophet (S) that:

"*Qiyamah* shall not be established until a person from my progeny (*ahl bayti*) comes and rules".[9](#)

On Page 151 of *Is'af al-Raghibin* it is mentioned that Ahmad and Mawardi have narrated from the Holy Prophet (S) who said: "Glad tidings to you (all) about the Mahdi." The same has come in *Nur al-Absar*, pg. 151.

The author of *Nur al-Absar* writes on page 230 as such: Ahmad narrates from Abu Sa'id al-Khudri that the Holy Prophet (S) has said: "I give you glad tidings about the Mahdi."

In *Yanabi' al-Mawadda* (page 432) it is narrated from Qatada who said: "I asked Sa'id ibn al-Musayyib: "Is there any truth in the Mahdi?" He replied, 'Yes, he is the truth and he is from the progeny of Fatimah.'" [10](#)

In the same book, on the afore-said page it is narrated from Ali (a.s.) who has narrated from the Holy Prophet (S) that: "If there remains not more than a day from the life of the earth, indeed God shall make a person from my progeny to appear."

Thereafter he writes: "This hadith has also been narrated by Abu Dawud, Ahmad, Tirmidhi and Ibn Majah."

Also, in the same book on pg. 432, a tradition is narrated from *Musnad* of Ahmad who has narrated from the Holy Prophet (S) as such:

"*Qiyamah* shall not be established until the earth is filled with cruelty and oppression. Then a person from my progeny (*'itrati*) shall appear and fill it with equity and justice."[11](#)

Again, in the afore-mentioned book on page 440 he writes: Mufiq ibn Ahmad Akhtab narrates a sermon of Khawarazm who takes reference from Abd al-Rahman ibn Abi Laili who narrates from his father who said: "In the battle of Khaybar, the Holy Prophet (S) handed over the banner to Ali (a.s.). Then Allah ordained victory by his hands. Later, at Ghadir Khumm he reminded the people that 'Ali was the '*Mawla*' (Master) of all believing men and women and continued until he expressed few sentences about the

virtues of ‘Ali, Fatimah, Hasan and Husayn.

Thereafter he (S) said: “Gabriel has informed me that after my departure they shall be subject to injustice and oppression and this oppression shall continue until a movement is brought about by their *Qa’im* and at that time their creed will be raised high, people shall turn towards their friendship, ill-speaking towards them shall diminish, those having unpleasantness for them shall be degraded and those eulogizing them shall increase.

Such events will occur when cities shall collide with each other and people become weak and helpless of respite. At that time shall appear the *Qa’im* (Mahdi) from my progeny and God will manifest the truth through him and extinguish the falsehood by his sword.”

Thereafter he said: ‘O people, glad tidings to you of relief and respite. Surely the promise of Allah is true and He never breaks it and His decree never gets refuted. He is All-Aware and All-seeing and the victory of Allah is near. [12](#)

In the same book on Page 447 he narrates from the book of *Fara’id al-Simtayn* from Shaykh Abu Ishaq Ibrahim ibn Ya’qub who narrates from Jabir ibn ‘Abd Allah al-Ansari that the Holy Prophet (S) said:

“The one who denies the emergence of the Mahdi has surely disbelieved in whatever God has revealed upon Muhammad and the one who denies the coming of ‘Isa’ (Jesus) has surely become a disbeliever and the one who denies the revolt of Dajjal has surely become a disbeliever.” [13](#)

[The sayings of ‘Ali \(a.s.\) about the Mahdi](#)

Nahj al-Balagha – Sermon No.91 – At the end of one of the sermons he (a.s.) delivered, he mentioned the Bani Umayyya and their mischief towards the people until he reached to the point where he said: “Thereafter, Allah shall unpleasantly widen difficulties and other occurrences upon you and (only) when the skin is cut off and the flesh is peeled off, the calamities will be obviated.” Then he continued: ‘Allah shall bring this freedom and salvation through a person whose behaviour with that tribe will be harsh and severe and he shall make them suffer and he will quench them with bitter cups (of hardships) and not extend them anything but sword.” [14](#)

Al-Mu’tazili, in his commentary on the *Nahj al-Balagha*, in the second volume of his book (Page 178), under the afore-mentioned sermon says: ‘This sermon has been reported by a group of historians and it is common, recounted and has reached the level of superabundance (*mustafidah*).

‘Ali (a.s.) gave this sermon after the battle of Nahrawan. There are words in it which al-Razi, may Allah have mercy on him, did not mention, among them his statement: “No one except me had the courage for it” (i.e. to remain steadfast and withstand those seditions and turbulence. Perhaps steadfastness at that time is referred to the Khawarij because, when the companions of Mu’awiya by the tricks of Amr ibn al-‘Aas fixed the Qur’an on top of spears and by this way wanted to save themselves from the blow of

Hazrat's sword, the soldiers of Ali (a.s.) by witnessing such scene hesitated in obeying his commands and in fact opposed him stating: We should not dare draw our swords on these people. Or perhaps it refers to the battle against the people of Jamal where those participating in it were such personalities like 'Ayesha, Talha and Zubayr who enjoyed an esteemed status and position in the eyes of the Muslims. For this reason they did not have the courage to fight them except Ali (a.s.) who fought and defeated them.)

Then Ibn Abi al-Hadid says: A statement which al-Razi has not mentioned is an address which he delivered about Bani Umayya, the contents of which are as follows:

"Then surely Allah will liberate the people by the hands of a person from our chaste family. May my father be sacrificed for him, whose mother is the best amongst the ladies." Thereafter he confesses to this point that Ali (a.s.) in this statement is referring to Mahdi, the Awaited one.

Nahj al-Balagha – Sermon No. 148 – Amongst the statements which Hazrat has spoken about the news of the unseen is the following sentence: – "O people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Know that whoever from among us (Ahl al-Bayt – the family of the Holy Prophet) in the future will continue in our way with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slaves and to unite the divided. He would be in concealment from the people such that a track-finder would not find his footprints even though he may pursue him."

Al-Mu'tazili in the second volume of his book on Page 436 under this sermon says: "Hazrat here is referring to Mahdi, the Awaited one and his concealment."

Nahj al-Balagha – Sermon No. 180: Amongst the sermons which Ali (a.s.) pointed out to the people of Kufa is the following sermon: – However, before narrating the sermon it is good to mention that Nawf al-Bakali relates that Ali (a.s.) delivered this sermon standing on a stone which Ja'dah ibn Hubayra al-Makhzumi had erected for him. Ali (a.s.) had a woolen apparel on his body, the belt of his sword was made of leaves and the sandals on his feet too were of palm leaves. His forehead had a hardened spot like the knees of a camel. He spoke as such: –

"He would be wearing the armor of wisdom, which he would have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing, which he had lost and which he was now seeking, or his need, which he was trying to meet. If Islam is in trouble he would feel forlorn like a traveler and like a (tired) camel beating the end of its tail and flattening its neck on the ground. He is the last of Allah's proofs and one of the vicegerents of His Prophets."

Ibn Abi al-Hadid who has written a commentary on *Nahj al-Balagha* writes on Page 535 of his second volume as such:

"Each group has interpreted these sayings according to their own expedient beliefs and the twelve

Imamiyah Shi'a reckon that the person who has been referred in his speech is none other than the Mahdi.”

Thereafter he writes: “As I see it, it does not appear difficult to believe that reference over here has been made to al-Qa'im from the progeny of Muhammad (S).”

The author of *Yanabi' al-Mawadda* on page 46 narrates from the book *al-Durr al-Munazzam* as such: Amongst the sayings of Amir al-Mu'minin (a.s.) about the Mahdi and/or Qa'im from the progeny of Muhammad is the following sermon: –

“The standard-bearer of Muhammad and the ruler of the government of Ahmad shall be manifested. He is someone who will revolt with his sword, straighten the crooked, conquer the earth and revive the forsaken aspects of religious obligations and Sunnah...”

The author of *Yanabi' al-Mawadda* on Page 467 writes: Some of the men of intuition and vision have narrated from Amir al-Mu'minin as having said: “Soon God shall bring forth a group whom He loves and they too are His lovers and the one who is like a stranger amongst them shall take over the government. Verily, he shall be the Mahdi; his face rosy and hair golden in color. He will fill the earth with justice without any difficulty.

In his very childhood, he shall get separated from his mother and father and from the viewpoint of training he shall be rare and matchless. He shall rule over the Muslim countries with utmost calm and security and time shall be favorable and friendly towards him. His words will be accepted; the young and old shall humbly obey him.

He shall fill the earth with justice just as it had been filled with oppression. Then, at that moment his Imamate shall reach its perfection and vicegerency will be established for him. Moreover, Allah will make the dead to rise from their graves, those who had ***'become such that nothing could be seen except their dwellings'*** (46:25). The land will flourish and by blessing of his (i.e. Mahdi's) existence, it shall become fresh and fruitful. Seditions and disturbances shall vanish and blessings and welfare will increase manifold. [15](#)

[The sayings of scholars about the Mahdi](#)

Muhyi al-din al-'Arabi, in the 3rd volume of his *al-Futuh al-Makkiya* (Chapter No. 366) says:

“Certainly Allah possesses a vicegerent who shall appear when the earth will be filled with cruelty and oppression and then he shall fill it with equity and justice. If there remains no more than a day from the life of the earth, Allah will prolong the day until this vicegerent from the progeny of the Holy Prophet (S) and offspring of Fatimah (a.s.) appears.”

Author of *'Iqd al-Durar* in the preface of the afore-said book, after reproaching about the situation at that time and the excessiveness in seditions and disturbances says: Some reckon that these circumstances

will always continue whereas such kind of people have followed the superficial or external aspect of (only) some of the traditions. So I said to them:

“These traditions are worthy of our acceptance and we are bound to accept and follow them. However, there is nothing in these traditions which give indication of the continuity of those circumstances until the Day of Qiyamah (the Last Day).

“It seems that the obviation of seditions and appearance of comforts will occur at the time when Imam Mahdi shall manifest himself because, many traditions which the ‘*ulama*’ and scholars have mentioned in their books have given glad tidings of his manifestation and the fact that God shall appoint a person who will be provided for his kingdom such means which could shake the mountains and his kingdom will spread far and wide. So he shall rule the entire earth and fill it with equity and justice. At that time the hidden treasures will be revealed and the earth will be filled with wealth and bestowal (of that wealth)...”

Author of *Yanabi’ al-Mawadda* on page 410 writes: Shaykh Kamal al-din ibn Talha in his book *al-Durr al-Munazzam* says as such: ‘As per research, Allah has a vicegerent who shall appear at the end of time when the earth will become filled with cruelty and oppression and indeed he shall fill it with equity and justice. Even if there remains not more than a day from the life of the earth, He shall make this vicegerent to appear and he will be from the offspring of Fatimah al-Zahra’. Men of disposition shall recognize him by his aquiline nose, black eyelashes and a mole on his right cheek. His name shall be Muhammad; his height above medium, his face handsome and his hair beautiful in appearance.

‘Through him, Allah shall soon destroy the innovations (in religion), revive every Prophetic practice (*sunnah*) and satiate his troops from the land of San’a and Aden. The most prosperous before him will be the people of Kufa. He shall distribute the booties equally and deal with people righteously and during his time altercations shall vanish. The clouds shall not allow but rains to descend and the land except to flourish. This Imam is the same Mahdi, the Upholder of the Commands of Allah to such extent that he will banish all the false religions. Then there shall remain no religion but the pure one...’.

Author of *Yanabi’ al-Mawadda* on page 432 has narrated from al-Sharif al-‘Allamah al-Samhudi al-Misri from his book *Jawahir al-‘Aqdayn* the following:

‘As per research, blessing of the Holy Prophet’s prayers at the time of Ali’s marriage with Fatimah has been manifested in the offspring of al-Hasan and al-Husayn because, from their progeny were those who have passed away and are those who shall come (in future). And if nobody comes in the future except Imam Mahdi it will be sufficient (i.e. for fulfillment of the promises and bringing into order the chaotic conditions)’.

Ibn al-Athir al-Jazari in his book *al-Nihaya* while explaining the word *jala* (جلى) writes: “About the qualities of Mahdi it has been said that he is *ajla al-jibha* (clear and radiant forehead) and that is the delicate hair between the eyes and ears from above and he will be the one who shall put up his hair

from his face.”

Also, in explaining the word of *huda* (guidance), he says: The Mahdi is the one who has been guided by Allah towards the truth. This quality has been utilized in names to such extent that it has become like the names which out of prevalence, have found nominal meaning and for this reason has been named as the Mahdi, the one whom the Holy Prophet has given glad tidings about his coming at the end of time. [16](#)

In the second volume of *Futuhat al-Islamiyah*, on page 322 the author after specifying this point that traditions about the Mahdi are to such extent that takes one to the level of certitude, says: “What is sure in this regard is that his manifestation is certain. Surely, he shall be from the offspring of Fatimah and he will fill the earth with justice.” Thereafter he says: “Sayyid Muhammad ibn Rasul al-Barzanji has referred to this very matter in his book *al-Isha’at*.”

Ibn Abi al-Hadid in his commentary of *Nahj al-Balagha* in the second volume on Page 535, while mentioning some of ‘Ali’s (a.s.) speeches (which was previously narrated and we hinted in them the subject of the Mahdi) he says: As per research, all the Muslim sects are unanimous in their opinion that the world and obligation shall not end but after the advent of the Mahdi who shall come at the end of time.

[Poetry and Prose about the Mahdi](#)

The author of *Yanabi’ al-Mawadda’*, on page 438 has attributed a poem to Amir al-Mu’minin Ali (a.s.) where he says (to Imam Husayn):

“O Husayn! When you shall find yourself alien in some place, associate yourself with its habit and custom! As if I see my soul and my children in Karbala and its battle scene. Our beards will be dyed with blood just as the dress of a bride gets dyed. I see that calamity but not with my naked eye. The key of its worth has been given to me. May Allah grant a good reward to our Qa’im who is the upholder of justice.

O Husayn! Qa’im shall seek revenge for my blood. Rather he shall seek revenge for your blood too. So be patient upon your hardship and suffering!”

On page 439 of the same book, he narrates from ‘Ali ibn Abi Talib (a.s.) the following poem:

“May Allah shower his mercy and divine grace upon that valiant Imam who shall make the army divisions of the polytheists the object of his victorious sword! He shall manifest this religion on every part of land and will disgrace the polytheist oppressors. I have not spoken these words out of pride and vaunt. Rather it has been given to me by the chosen one of Al e-Hashim (i.e. Holy Prophet).”

Again, in the same book, on page 454 he narrates the famous ode from Di’bal al-Khuza’i who recited it before Imam Rida (a.s.). He quotes Di’bal as saying: I recited my ode till I came upon this part: “The emergence of the Imam who shall rise in the name of Allah and His blessings is inevitable. He shall

distinguish the truth and falsehood for us and reward the virtuous and punish the evil.”

Imam Ridha (a.s.) shed tears and then said: ‘O Di’bal, the Trusted Spirit has spoken through your tongue...

In vol. 3, chapter 366 of *al-Futuh al-Makkiyah* we see the following poem: ‘Know that the last of the saints shall be martyred and the light of universe shall become extinguished. He is the Mahdi, ﷺ-i Muhammad. He is like the Hindi sword, a destroyer. He is the sun’s rays which brightens every cloud and the darkness. He is the first drop of rain, which bestows munificence and bounty.’

The author of *Yanabi’ al-Mawadda* narrates on page 416 a poem from the book *Al-durr al-maknun* of Muhiy al-din al-‘Arabi. It is as follows:

“When time shall move ahead by means of the letters of ‘*Bismillah*’, Mahdi shall emerge. After keeping fast, he shall emerge from the Ka’bah. Send greetings to him on my behalf.”

The author of *Iqd al-durar*, in Section 4, writes:

“We end this chapter with a few lines of the valuable ode recited by ‘Allamah al-Adab ‘Abd Allah ibn Bashar wherein he has mentioned about Al-i-Muhammad and the killing of al-Nafs al-Zakkiyah:

‘On the occasion of killing of al-Nafs al-Zakkiyah there are true signs for the one who remembers it. Another ‘Nafs’ which is at work and who shall be killed near Ka’aba, will emerge and invite (the people) towards Imam and he shall inform that at sun-rise when a part of the day has passed, a fire shall be kindled in Kufa along with a flow of blood. Consequently Kufa shall burn.

‘The people of Syria shall dispatch towards al-Bayda’ an army against them and they shall be swallowed in the land. Horsemen with valiant men (like the wind, which moves dust and smog) shall move forward. Shu’ayb ibn Saleh who is the herald and vanguard shall take them towards a Sayyid who shall emerge from amongst Al Hashim – that Sayyid who on the right of his face i.e. between eyes and ears, has a mole.’

Also, in the preface of the same book its author has mentioned a poem in praise of Mahdi but has not mentioned whether the poem belongs to himself or someone else. The poem is as follows:

“It is by blessings of Mahdi that the goodness of religions shall be put in order. It is by blessings of Mahdi that degradation of religions shall be put to an end.

It is through his help that the deserts too will become void (of cruelty and oppression).

It is through Mahdi’s goodness that the darkness of cruelty and oppression shall be obviated.

Greetings and salutations of Allah be upon Mahdi on each day.”

The author of *Yanabi’ al-Mawadda* on page 466 writes: This poem is from Shaykh ‘Abd al-Karim al-Yamani:

“Its people are living in prosperity and tranquility and you shall see the light of guidance who is from the progeny of Haydar and Ahl al-Bayt appears by means of ‘*mim*’ (ميم). He shall be called Mahdi and will emerge for the truth. First and foremost, he shall give commands based on the Sunnah of the best of creatures, Hazrat Muhammad (S)”.

In the same book, on page 461 he narrates the following poem from Shaykh Abd al-Rahman Bisḥami, author of *Durrah al-Ma’arif*:

“The eminent ‘*mim*’ (ميم) and the great one from the progeny of Ahmad shall emerge. First of all he shall manifest the divine justice amongst the people just as the same has been narrated by Hazrat Abu al-Hasan Rida (a.s.) and has also been recorded in the Treasure of Knowledge.”

The following poem too has been narrated by Bisḥami on the afore-said page:

“The letter of ‘*mim*’ (ميم) after its ‘*shin*’ (شين) shall triumphantly emerge in Mecca from the Holy Ka’aba. This is the same Mahdi who shall emerge with truth and soon he shall be sent by Allah for the truth. He shall fill the entire earth with equity and justice. First of all, he shall erase and destroy the darkness of cruelty and oppression. His custodianship for the Divine affairs is from Allah’s side. He has been chosen by Allah to be the Caliph and the successor of the best Prophet.”

Again, in the afore-mentioned book, on page 468 he narrates the following poem in praise of the Mahdi from Shaykh Sadr al-din Qunawi:

“The Mahdi shall emerge and rise on the earth for the sake of Divine affair. Besides, he will destroy all the infidel satans. The destruction of all mean persons shall occur by his hands; by the mighty sword which if you would know its true worth it would make you fall sick. The reality of this sword and this Qa’im, who has been appointed for the establishment of religion on the true path, is a Divine affair.

Once again, in the book of *Yanabi’ al-Mawadda* on page 474, Qanduzi has narrated (قصيدة الدالية) [an ode in which each line ends with the letter ‘*dal*’ (دال)] from which is as follows:

“How often they ask me about love of the Ahl al-Bayt – should I now conceal or deny them? I swear by Allah that love of Ahl al-Bayt has been mingled with my flesh and blood. They are the torches of guidance. After Hazrat (i.e. Holy Prophet) came Haider and Hasnain. After them, came ‘Ali and his son Muhammad, then Ja’far al-Sadiq and ibn Ja’far Musa. After Musa came ‘Ali who is the place of refuge for the people i.e. Rida. After him came his son Muhammad and after him came his virtuous son ‘Ali and then al-Hasan and Muhammad ibn al-Hasan. They are my Imams and my masters although a group has rebuked and reproached me (for having this belief).

“They are the Imams whose names we often hear. They are the *hujaj* (proofs) of Allah upon His slaves. They are at the path of guidance towards Allah. They are Imams who keep fast during the day for the sake of Allah and pass their nights by bowing and prostrating before Allah. They are a group to whom

belongs Mecca, Abtah, Khayf, Jama' and the graveyard of Baq'ah. They are a group to whom belongs Mina, the two sacred monuments, the two 'Marwa' and the mosque. They are a group who possesses a tomb in every place. Nay, rather they have a tomb situated in every heart."

Muhammad ibn Talha al-Shafi'i says in *Ma'arib al-Su'ul* as such: [In the twelfth Chapter while giving account of Abu al-Qasim Muhammad ibn al-Hasan ibn 'Ali ibn Muhammad ibn 'Ali ibn Musa ibn Ja'far ibn Muhammad ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib that he is the Mahdi, al-Hujjah (the proof), al-Khalaf al-Salih (the righteous descendant) and al-Muntazar (the awaited one)]:

"He is the successor and *Hujjah* (proof) who has been approved by Allah. Moreover, Allah has guided him on the true path and given him His temperament and raised his status. Allah has bestowed upon him the ornament of His Grace and he too has put on the dress of virtue. The Holy Prophet (S) has said something, which has been narrated for us and the one who becomes aware of the Prophet's saying will comprehend its meaning.

"A learned person knows that news about the signs of Mahdi (a.s.) has come and the Holy Prophet (S) has revealed the same, lineage and qualities of Mahdi. Suffice it is to mention the saying of the Holy Prophet (S) who said: 'The light on Mahdi's face will be from my light. The one whose place of care is Zahra' (a part of his own self), none shall receive a position similar to the position which I have bestowed upon Mahdi. Then, the one who says that he is the Mahdi has spoken the truth."

Apart from what we have written, there are yet other poems in Persian and Arabic, which anyone investigating into them will become enlightened. The author of *Yanabi' al-Mawadda* has narrated many such poems like the poems of Shaykh Ahmad al-Jamali, Shaykh 'Attar al-Nisaburi, Shaykh Jalal al-din al-Rumi and others. However what we have narrated is adequate.

1. Tafsir Ruh al-Ma'ani, vol.25, pg.95, interprets the aforesaid verse as follows: What is well-known is that he ('Isa) will descend in Damascus when the people will be busy in their morning prayers. The Imam will hold back (from leading the prayer) and he is the Mahdi. Thereafter he ('Isa) will give priority to him and will pray while standing behind him. He will say: 'It is for you that the prayer has been called'. Tafsir al-Siraj al-Munir, vol. 3, pg. 462 too has interpreted the verse in this same manner but has not specified the name of the Mahdi. Nur al-Absar too (on page 146) has narrated from the book of Ganji the same as Ibn Hajar.

2. Hamawayni in Fara'id al-Simtayn, chapter 31 has mentioned in this regard a tradition narrated by Ibn 'Abbas from the Holy Prophet. Nasa'ih al-Kafiya, pg.24.

3. In Tafsir al-Razi, vol.1, pg. 166 too, the verse of (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) has been interpreted in a similar manner.

4. It is narrated in 'Arf al-Wardi, pg.57, from the Tafsir (exegesis) of Ibn Jarir from Sadi that in interpreting the verse:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Who is a greater wrongdoer than him who denies access to the mosques of Allah lest His Name be celebrated therein, and tries to ruin them? Such ones may not enter them, except in fear. There is disgrace for them in this world and there is for them a great punishment in the Hereafter. (2:114)

he says: By unjust people and those who disallowed the taking of the name of Allah in the mosques and those who strove to ruin them is meant the Romans. And by the decree of the verse, they are those who would not enter Bayt al-Maqdis but

with fear and anxiety of being killed or paying the Jizya (tribute). Thereafter he says: However their disgrace (خزي) which is referred to in this verse will be at that time when the Mahdi shall reappear and gain victory over Constantinople. Then they will kill him and this very act will be their disgrace.

[5.](#) The same has been narrated in 'Arf al-wardi, page 58, from Ahmad, Abu Dawud and al-Tirmidhi.

[6.](#) Suyuti in 'Arf al-wardi, page 64, and Ja'mi'al-Saghir, vol. 2, page 277, tradition No 7491, too has narrated the same and adds that this person (i.e. Mahdi) shall become a master of the hills of Daylam and Constantinople. The same can be found in Nur al-Absar, page 148. Thereafter he writes: "These are the words of Hafiz Abu Na'im and he says that the person mentioned in the tradition is none other than 'Mahdi'."

[7.](#) 'Arf al-wardi, page 59 – narrated from Ibn Abu Shayba and the afore-said names and Ja'mi' al-Saghir, vol. 2, page 377 – Tradition No. 1489.

[8.](#) The same has been narrated in 'Arf al-wardi, page 59. Also on page 62 it is narrated from Tabarani and Abu Na'im Isfahani and they from Abu Sa'id al-Khudri who said: 'I heard the Holy Prophet (S) saying: "There shall come a man from my progeny who will speak in accordance with my 'Sunnah'. God shall send rain for him and the earth will throw out its bounties. He will fill the earth with equity and justice just as it had been filled with cruelty and oppression. Also, on page 63 it is narrated from Ahmad and Abu Na'im who narrate from Abu Sa'eed al-Khudri that the Holy Prophet (S) has said: 'The world shall not cease to exist until a person from my progeny shall come and rule and he will fill the earth with equity and justice just as it had been filled with cruelty and oppression.

[9.](#) 'Arf al-wardi, pg.62.

[10.](#) 'Arf al-wardi, pg. 74.

[11.](#) On page 65 of 'Arf al-wardi it is narrated from Hakim who narrates from Abu Sa'id that the Holy Prophet (S) said: "A severe calamity shall befall my nation at the end of the Appointed Time, by the hands of the rulers of their time such that life shall become difficult for them. Then God Almighty shall manifest a person from my progeny who shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression.

[12.](#) Ibn Abi Shayba, Na'im ibn Hammad, Ibn Majah and Abu Na'im have narrated from Ibn Masood who said: I was in the presence of the Holy Prophet (S). Suddenly a group of youngsters from Bani Hashim appeared before us. When the Holy Prophet (S) saw them his eyes became full of tears and the colour of his face changed. I said: "O Prophet, I see that you are sad". He replied: "We are a family which God preferred for us the next world over this world. After me, my Ahl al-bayt shall be subjected to persecution by the people until a group from the East will appear with black flags. Then they shall wish to reign but others will stand in their way. Later, they will fight and win and will receive what they desired. But they will refuse to accept and entrust it to a person from my progeny who shall fill the earth with justice just as it had been filled with oppression. So any one who perceives the situation of that time should join them over though he may haul himself over ice".

[13.](#) In 'Arf al-wardi (page 83) a narration has come from Fawa'id al-Akhbar – Abi Bakr Is'aa'f that the Holy Prophet has said: "The one who reckons Dajjal to be false has surely become a disbeliever and the one who thinks Mahdi to be false has surely become a disbeliever.

[14.](#) The author of 'Arf al-wardi on page 73 has also narrated almost the same contents.

[15.](#) Ibn Abi al-Hadid in the first volume on Page 93 writes: (At the end of his Sermon he said: – "It shall end in us, not you people" reference is made to the Mahdi, the Awaited one who shall appear at the end of time and most of the scholars of hadith are of the opinion that he is from the offspring of Fatimah (a.s.). Mu'tazilites do not deny his existence. They have mentioned him in their books and their shaykhs too have acknowledged him. Then, after a few more words he says – Qadi al-Qudat (supreme judge) narrates from Kafi al-Kufat, Abu al-Qasim Isma'il ibn 'Abbad whose reference is connected to Ali, that Hazrat himself said: He is from the offspring of Husayn. He shall possess a broad forehead, a protracted nose, a broad stomach and broad thighs. His front teeth will be separated from each other and on his right cheek will appear a spot. Ibn Abi al-Hadid continues: This tradition has also been narrated by 'Abd Allah ibn Qutaybah in his book al-Gharib.

[16.](#) al-Nihaya, vol.4 pg. 359. Also Taj al-'Urus, vol. 10, pg. 408 and Lisan al-'Arab, vol. 20, pg. 229, have narrated the same. Abu 'Umrani has narrated in his Sunan from Ibn Shudab as such: – The reason that he has been named as the Mahdi is that he is being guided. He shall bring out the pages of Torah from the hills of Syria and by means of that he shall argue with the Jews. Then a few amongst them will become Muslims. 'Arf al-wardi, pg. 81.

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