

Chapter Three: The Proofs About The Reappearance of The Mahdi,

Chapter Three: The Proofs About The Reappearance of The Mahdi, His Names, Attributes, Characteristics, Personality, And Glad-Tidings About Him

Comprised of fifty-one sections.

Section One

Verses from the Holy Quran which give glad-tidings about his reappearance, or can be interpreted to the signs of his reappearance, and what will happen before, during, and after his reappearance

In this section, we will mention the traditions that have been narrated which are interpretations of the Holy Quran or the opinions of commentators which are in harmony and accordance with these narrations.

Of course, some of these verses in their apparent form or according to their interpretations, exclusively refer to him. This will become clear for you by reading what has been mentioned. We will discuss or at least hint at twenty-eight verses from the Holy Quran and their interpretations (tafsīr) in this chapter. The number of traditions we will refer to, to explain these verses, are eighty-two.

The verses of the Quran which refer to his reappearance are many and exceed one hundred and thirteen in number—as some have enumerated. A few scholars have even compiled exclusive books on the subject. We will, God willing, mention a few of these verses only as examples and not as a complete study. They are as follows:

(1)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen and establish prayers and give away from what We have bestowed upon them [1](#)

310. Kamāl al-dīn²: Muḥammad b. Mūsā al-Mutawakkil, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-ʿAḥqar, from Aḥmad b. Muḥammad b. ʿIsā, from Muḥammad b. ʿAbd al-ʿAzīz, from a group of our companions, from Dāwūd b. Kathīr al-Riqq, from (Imam) Abū ʿAbd-Allah, peace be on him, regarding the saying of Allah, Mighty and Glorified be He, “Those who believe in the unseen,” means those who acknowledge [or believe]³ that the uprising of the Qʿim is true.

(2)

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

And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs⁴

311. Nahj al-balāgha⁵: Amr al-Muʿminīn, peace be on him, said: “The world will be kind to us after its defiance just like an ill-mannered she-camel which is kind towards its young [but bites those who want to milk it].” Then Amr al-Muʿminīn, peace be on him, recited the verse, “And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs.” Ibn Abī I-ʿad says in his commentary on Nahj al-balāgha: “Our companions believe that he has given a promise about an Imam who will rule the earth and dominate the nations.”

Al-ʿAskarī mentions in Shawḥid al-tanzīl from ʿAbd-al-Raḥmān b. al-ʿasan, from Muḥammad b. Ibrāhīm b. Salma, from Muḥammad b. ʿAbd-Allah b. Sulaimīn, from Yaḥyā b. ʿAbd al-ʿamīd al-ʿammīnī, from Sharḥ, from ʿUthmīn, from ibn ʿadīq, from Rabʿat b. Najīdh, from ʿAlī, peace be on him, who said: “The world will become kind to us like an ill-mannered she-camel towards her young.” He then recited: “And We intend to bestow a favor upon those who have been weakened . . .”

312. Tafsīr al-Furqān⁶: Al-ʿusayn b. Saʿād, through a chain of narrators from Amr al-Muʿminīn, peace be on him, who said:

Whoever wants to ask about our affairs and that of the people, then (he should know that) we and our followers were on the tradition (sunna) of Moses and his followers since the day Allah created the heavens and the earth, and surely our enemy and his followers were on the tradition of the Pharaoh (Firʿun) and his followers since the day Allah created the heavens and the earth. He [i.e. the one who

wants to know] should recite the verses from the beginning of *Sūrat al-Qaḥāḥ* to Allah's saying "they fear (yaḏharūn)." I swear by Allah Who split the seed, created the soul, and sent the Book to Muḥammad—Allah's blessings be on him and his family—with truth and justice, these [people] will become kind to you like an ill-mannered she-camel becomes kind towards its young.

313. *Shawḥid al-tanzīl*⁷: From Abū Bakr al-Ma'mar, from Abū Ja'far al-Qummī, from Muḥammad b. `Umar al-ḥafī in Baghdad, from Muḥammad b. al-ḥusayn, from Aḥmad b. `Uthm b. ḥakīm, from Shurayb b. Maslama, from Ibrāhīm b. Yūsuf, from `Abd al-Jabbār, from al-A'mash al-Thaqafī, from Abū ḥadiq, from Amr al-Mu'min, peace be on him, who either said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs' is about us" or "belongs to us."

314. *Tafsīr al-Furqān*⁸: From furqān b. Ibrāhīm al-Kāfī, through a chain of narrators from Abū I-Mughaira, from Amr al-Mu'min, peace be on him, who said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs,' was descended regarding us."

315. *Tafsīr al-Furqān*⁹: From `Alī b. Muḥammad b. `Alī al-Zuharī, through a chain of narrators from Thuwair b. Abū Fakhra, from Imam `Alī b. al-ḥusayn, peace be on him, who asked him, "Do you recite the Quran?" He replied in the affirmative. The Imam, peace be on him, said, "Then recite *Ḥā-Mīm* [*Sūrat al-Qaḥāḥ*], the Surah of Moses and the Pharaoh." Thuwair says, "I recited four of its initial verses until I reached His saying, 'and make them the Imams and make them the heirs.' He, peace be on him, said: "That's enough. By the One Who truly sent Muḥammad, Allah's blessings be on him and his family, as a giver of good news and warnings (*bashīran wa nadhīran*), the righteous (*al-abrār*) from us Ahl al-Bait and their followers are like Moses, peace be on him, and his followers."

316. *Tafsīr al-Furqān*¹⁰: From `Alī b. Muḥammad b. `Umar al-Zuharī, through a chain of narrators from Zaid b. Salīm al-Ju'fī who said:

I went to Abū-Ja'far [Imam Muḥammad al-Baqir], peace be on him, and said, "May Allah improve your condition! Al-Khaithama al-Ju'fī has reported to me that he asked you concerning the verse 'and make them the Imams and make them the heirs,' and that you told him that you are the Imams and you are the heirs." The Imam, peace be on him, replied, "By Allah, al-Khaithama has said the truth. I informed him exactly like this."

317. *Ghaybat al-Shaykh*¹¹: From Muḥammad b. `Alī, from al-ḥusayn b. Muḥammad al-Qiḥā`ī, from `Alī b. ḥatīm, from Muḥammad b. Marwān, from `Ubaid b. Ya'qub al-Thaurī, from Muḥammad b. al-ḥusayn, from his father, from his grandfather, from `Alī, peace be on him, who said regarding the saying of Allah, the Exalted 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs': "They are the progeny of Muḥammad, Allah's blessings be on him and his family. Allah will send their Mahdī after their struggles so that he may give

them honor and humiliate their enemies.”

318. Al-Anwār al-muḥḥa¹²: From Muḥammad b. Aḥmad al-Ayḍī, through a chain of narrators from Amr al-Mu'min, peace be on him, who said, “We Ahl al-Bait are those who have been mentioned in (Allah's) book as weakened in the earth and whom Allah will make the Imams. Allah will send their Mahdī so that he may give them honor and humiliate their enemies.”

319. Al-Anwār al-muḥḥa¹³: It has been narrated that the verse “And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs” was mentioned in the presence of Imam al-ḥadiq, peace be on him. Tears started flowing from his eyes and he said: “By Allah, we are those who have been weakened.”

(3)

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And indeed We have written in the Psalms after the Remembrance, that the earth will be inherited by my righteous servants [14](#)

320. Mā nazala min al-Qurʿān fī Ahl al-Bait `alayhim al-salām [15](#): Aḥmad b. Muḥammad, from Aḥmad b. al-ḥasan, from his father, from ḥusayn b. Muḥammad b. `Abd-Allah b. al-ḥasan, from his father, from (Imam) Abū Ja`far, peace be on him, who said: “The saying of Allah, Mighty and Glorified be He, ‘The earth will be inherited by My righteous servants’ refers to the companions of the Mahdī, peace be on him, in the end of times.”

321. Tafsīr al-tibyān [16](#): Imam al-Bḥqir, peace be on him, said: “Surely, this is a promise to the believers that they will inherit the entire earth.”

The author of Majma` al-bayān says:

It has been narrated from (Imam) Abū Ja`far, peace be on him, that “they are the companions of the Mahdī, peace be on him, in the end of times.” The proof for this can be found in the traditions narrated by the Shias and the Sunnis on the authority of the Holy Prophet, Allah's blessings be on him and his family, who said, “If only one day remains to the end of the world, Allah will prolong it until He sends a righteous person from my Ahl al-Bait. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice.” The renowned Sunni scholar, Abū Bakr Aḥmad b. al-ḥusayn al-Bayhaqī has recorded numerous traditions concerning this concept in his book al-Ba`th wa l-nushūr. His grandson, Abū l-ḥasan `Ubaid-Allah b. Muḥammad b. Aḥmad, narrated to us all these traditions in the year 518 AH . . . One of the things that Abū l-ḥasan narrated to us was that he said, “Narrated to us Abū `Alī al-Rḥḍī, from Abū Bakr b. Dḥsa, from Abū Dḥwād al-Sajistī, from many different people, from the book al-Sunan, that the Messenger of Allah, Allah's blessings be on him and his family,

said, 'If only one day remains to the end of the world, Allah will prolong it until He sends a person from me or from my Ahl al-Bait.' Some versions of the tradition also add, 'His name will be my name. He will fill the earth with fairness and justice just as it will be filled with unfairness and oppression.'"

322. Tafsīr al-Qummī¹⁷: (From Imam al-Baqir, peace be on him) who said:

In the saying of Allah, "And indeed We have written in the Psalms after the Remembrance (al-dhikr)," Remembrance (al-dhikr) refers to all the [Holy] books and "The earth will be inherited by my righteous servants,"¹⁸ refers to the Q'īm, peace be on him, and his companions; The Psalms consist of the story of fierce battles, praises, glorifications and supplications.

(4)

وَإِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ

And surely he is a sign of the Hour¹⁹

323. Al-ḥawā'iq al-muḥriqa²⁰: Ibn ʿajar records in al-ḥawā'iq in the chapter on the verses revealed about the Ahl al-Bait:

Regarding the twelfth verse, Allah's saying: "And surely he is a sign of the hour," Muqātil b. Sulaimān and other commentators who have followed him say, "Verily, this verse was revealed concerning the Mahdī." We will soon mention traditions that clearly show he is from the progeny of the Messenger of Allah. This verse shows the prosperity of the descendants of Fāḥima and `Alī—may Allah be satisfied with them—and that surely Allah will bring forth from them many pure people and that He will make their descendants the keys of wisdom and the mines of mercy . . ."

It has been recorded in Is`af al-rāghibān: "Muqātil b. Sulaimān and the commentators who followed him have said the verse 'And surely he is a sign of the hour,' was revealed concerning the Mahdī."

According to Nūr al-abḥār, "Muqātil b. Sulaimān and the commentators who followed him have said regarding the above verse, 'He is Mahdī. He will be in the end of times. The signs of the Hour and its establishment will occur after his reappearance.'"

(5)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though the polytheists detest it²¹

324. Tafsīr al-tibyān²²: Imam al-Baqir, peace be on him, says:

This will occur when the Q'īm, peace be on him, emerges. According to Majma` al-bay`n, Imam Al-B`qir, peace be on him, says, "This will take place when the Mahd from the progeny of Mu`ammad, Allah's blessings be on him and his family, reappears. No one will remain but that he will testify to [the prophethood] of Mu`ammad, Allah's blessings be on him and his family."

325. Al-Bay`n²³: Sa`d b. Jubair says regarding the saying of Allah, Mighty and Glorified be He, "to make it superior over all religions, even though the polytheists detest it" that "He is the Mahd from the progeny of F`ima, peace be on her."

326. Al-K`f²⁴: `Al b. Mu`ammad, from one of our companions, from ibn Ma`b, from Mu`ammad b. al-Fu`ail, from Ab l-`asan al-M` [i.e. the tenth Imam] who when asked about the verse: "to make it superior over all religions," had said, "He [Allah] will dominate it over all the religions at the time of the Q'īm's rising. Allah says, 'And Allah will complete His Light,' [means] the mastership (wil`ya) of the Q'īm. . ."

327. The Book of Fa`l b. Sh`dh²⁵: `afw`n b. Ya`y, from Mu`ammad b. `umr`n, from (Imam) Ja`far b. Mu`ammad al-``diq, peace be on him, who said:

Surely the Q'īm from us will be aided by fear and made powerful with assistance. The earth will twist for him [distances will be shortened for him], all the treasures will be exposed for him, and through him, Allah, the Exalted, will dominate His religion over all religions even if the polytheists detest it. His government will encompass the East and West of the earth. No ruined thing shall remain on the earth but that he will revive it. The Spirit of Allah, Jesus the son of Mary, peace be on him, will descend and pray behind him.

Ibn `umr`n narrates that someone asked him, "O son of Allah's Messenger! When will the Q'īm from you appear?" He, peace be on him, replied:

When the men will resemble women and the women will resemble men, men will suffice with men and women will suffice with women,²⁶ women will ride on saddles, false testimonies will be accepted while the true ones will be refuted, blood [murder] will be taken lightly, unlawful sex will be committed, loans will be given with interest and bribes will be taken, the evil shall govern the good, the Sufy`n will emerge from Syria and the Yam`n from Yemen.

The earth will sink at Bayd` and a young man from the progeny of Mu`ammad, Allah's blessings be on him and his family, will be killed between the Rukn and the Maq`m [at Ka`ba]. His name will be Mu`ammad b. Mu`ammad and his epithet will be al-Nafs al-Zakiyya (the pure soul). A cry will come from the skies that "salvation is for `Al and his followers."

It is then that our Q'īm will reappear. When he emerges, he will lean his back on the Ka`ba and three hundred and thirteen men will gather near him. The first thing that he will say will be the verse, "The remnant of Allah is better for you, if you are believers."²⁷

Then, he will say, “I am the remnant of Allah, His Proof, and His Caliph upon you.” No Muslim will salute him but through these words, “Peace be upon you, O remnant of Allah on His earth.” When the ten thousand men assembly meets for the covenant, he will emerge from Mecca. Then, besides Allah, Mighty and Glorified be He, nothing that is worshipped and no idol will remain on earth except that it will catch fire and burn. This will occur after a long occultation.

328. Tafsīr Furqān al-Kāfī²⁸: Narrated to us Ja`far b. Aḥmad, from Abū `Abd Allah (al-ḥadīdī), peace be on him, who said about the verse: “It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though the polytheists detest it” that “When the Qa’im reappears, there shall not remain a polytheist nor a disbeliever except that he will dislike the reappearance [of the Qa’im]. If [one of them hides] in a boulder, the boulder will call out, ‘O believer! Within me is an unbeliever. Break me and kill him.’”

329. Mashāriq anwār al-yaqīn²⁹: From Imam al-ḥadīdī, peace be on him, who said: “Surely, this affair will end in the one whom the horsemen will return to humbly from the horizons. He is the one who will make [Islam] prevail over all religions and he is the Mahdī.”

330. Majma` al-bayān³⁰: al-`Ayyūshī narrates through his chain from `Imrān b. Maitham, from `Ibāya that he heard Amr al-Mu`minīn, peace be on him, say: “‘It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions,’ Has this already occurred?” [Those present] replied, “Yes.” He, peace be on him, said, “No, by the One in Whose hand is my life. Not until there remains no village but that from which the testimony of there is no god but Allah will be called out every morning and evening.”

331. Tafsīr al-`Ayyūshī³¹: From Sam`a, from Abū Abd-Allah (al-ḥadīdī), peace be on him, (under the verse), “It is He Who has sent . . . even though the polytheists detest it”:

When the Qa’im, peace be on him, reappears, there shall remain no one who associates others with the Great Allah and no disbelievers, except that they will dislike his reappearance.

332. Mafḥūṭ al-ghayb (al-Tafsīr al-kabīr)³²: Under the interpretation of the saying of [Allah], the Exalted, “It is He Who has sent His Messenger . . .,” from al-Suddī: “This will occur when the Mahdī emerges.”

He also says in al-Sirj al-munīr under the interpretation of the same verse: “Al-Suddī said, ‘This will occur when the Mahdī, peace be on him, emerges.’” It has also been narrated from al-Suddī in Tafsīr abū l-futūḥ³³ that “This will occur when the Mahdī, peace be on him, emerges.”

(6)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ

Allah has promised those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me; and whoever is ungrateful after that, then those are the disobedient³⁴

333. Shawḥid al-tanzīl³⁵: Furṭ b. Ibrāhīm, from Ja`far b. Muḥammad b. Shḥrawayh al-Qaḥḥān, from ʿUraith b. Muḥammad, from Ibrāhīm b. ʿakam b. Abīn, from his father, from al-Sudd, from ibn `Abbās concerning the verse, “Allah has promised to those of you who believe . . .” He said: “It has been revealed about the family of Muḥammad, Allah's blessings be on him and his family.”

334. Shawḥid al-tanzīl³⁶: Furṭ, from Aḥmad b. Mūsā, from Mukhawwal, from `Abd al-Raḥmān, from al-Qḥsim b. `Uwf who said: “I heard `Abd-Allah b. Muḥammad say [concerning the verse], ‘Allah has promised to those of you who believe and do good deeds . . .’ that ‘It is for (about) us Ahl al-Bait.’”

335. Al-Durr al-manthūr³⁷: Aḥmad and ibn Mardawayh have both narrated and Bayhaqī has recorded in al-Dal`il from Ubay b. Ka`b who said: “When the verse ‘Allah has promised to those of you who believe and do good deeds . . .’ was revealed to the Prophet, he said, ‘Give good news to this nation about loftiness, elevation, religion, help, and establishment on earth. Whoever amongst them performs the deeds of the hereafter for this world [i.e. to reach worldly aims], he will have no share in the hereafter.’”

336. Tafṣīr al-Qumm³⁸: His saying: ‘Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me’ was descended concerning the Qḥim from the progeny of Muḥammad, peace be on him and his forefathers.

337. Al-Itijāj³⁹: In a lengthy tradition from Amr al-Mu`minīn, peace be on him, in which he mentions the shortcomings of some of the enemies of the Ahl al-Bait and those who had gained power and Allah's delay in punishing them. He says:

All these [delays] were [put in place] so that the respite would come to an end which Allah, Blessed and High be He, gave to His enemy Satan; until the Book reaches its time and the word is fulfilled against the disbelievers and the true promise which Allah has explained in His Book approaches: ‘Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them.’ This will occur when nothing will remain from Islam except its name and from the Quran save its text.

The owner of the affair (عقوب ال-امر) will go in occultation because he will have an [obvious] excuse to do so as mischief will cover the hearts to such an extent that the closest of people to him will have the most enmity against him. It is then that Allah will assist him with an army that you cannot see and He will make the religion of His Prophet, Allah's blessings be on him and his family, prevail at his hands over all other religions, even if the polytheists dislike it.

338. Miqb al-Shaykh⁴⁰: In the ziyara of Imam Husayn, peace be on him, which he has narrated from Abi (Imam) `Abd-Allah, peace be on him:

O Allah! multiply Your salutations, Your mercy, and Your blessings upon the progeny of Your Prophet—the progeny who were mistreated, terrified and belittled; the remnants of the clean, pure, and blessed tree. And O Allah! Elevate their word, make their arguments successful, free them from calamities, straits, the intense darkness of falsehood, and sorrows.

Make the hearts of their Shias and Your party steadfast upon their obedience, their mastership, their help, and their guardianship, and help them and bestow them with patience in the face of the tortures they receive in Your cause.

Make for them witnessed days and praised, fortunate times, in which their salvation will be near and which will be the cause of their establishment and them being assisted (by You), just as You have guaranteed for Your friends in Your revealed Book, for surely, You have said and Your word is the truth: 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me.'

339. Majma` al-bayn⁴¹: It has been narrated from the Ahl al-Bait, peace be on them, that this verse is about the Mahdi from the progeny of Muhammad, Allah's blessings be on him and his family. Al-Ayyashi has narrated through his chain of narrators from Imam `Ali ibn al-Husayn, peace be on him, that after reciting the verse, he, peace be on him, said:

By Allah! Those are the followers of us Ahl al-Bait. Allah will deal with them in this manner at the hands of a person from us and he is the Mahdi of this umma. He is the one about whom the Messenger of Allah, Allah's blessings be on him and his family, said, "Even if there remains one day from this world, Allah will prolong that day until a person from my progeny rules. His name will be my name. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice."

He narrates a similar tradition from (Imam) Abi Ja`far and (Imam) Abi `Abd-Allah, peace be on them, and then says: "Therefore, the term "those of you who believe and do good deeds" refers to the Holy Prophet and his Ahl al-Bait, may Allah's blessings be upon them. The verse also gives them glad-tidings about their governance and power in the cities and the removal of fear from them at the time of the rising of their Mahdi, peace be on him."

340. Majz'at al-th'r al-nabawiyya⁴²: The Holy Prophet, Allah's blessings be on him and his family, saw Fatima, peace be on her, hungry with a torn gown, so he wept and said: "Does it not satisfy you, O Fatima, that there shall not remain on the face of earth any house or tent except that respect or disgrace shall enter it because of your father?"⁴³

341. Majz'at al-th'r al-nabawiyya⁴⁴: He, Allah's blessings be on him and his family, said: "This religion will certainly enter everywhere that night enters."

I say: In this tradition as well as the previous one, there is no clear mention of the Mahd, peace be on him, or that he will make such things happen. But, just like the Holy Quran, some narrations explain other narrations. Whoever ponders about what we have mentioned from the verses of the Holy Quran and the traditions— and traditions similar to these—will know that the aim of all of these traditions is one and that is, giving news about Islam's domination over all other religions and the rule of the believers on earth during the government of the Divine Caliph, Imam Mahd, peace be on him, whom Allah will help to conquer the entire globe.

342. M' nazala min al-Qur'n f' Ahl al-Bait `alayhim al-sal'm⁴⁵: Narrated to us `Al b. `Abd-Allah, from Ibr'h'm b. Mu'ammad al-Thaqaf, from al-`asan b. al-usayn, from Sufy'n b. Ibr'h'm, from `Amr b. H'shim, from Is'q b. `Abd-Allah, from (Imam) `Al b. al-usayn, peace be on him, concerning the saying of Allah, Mighty and Glorified be He, "And by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak."⁴⁶ He, peace be on him, said:

"It is most surely the truth," refers to the rising of the Q'im, peace be on him. Concerning him, was revealed, "Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange."

343. Ghaybat al-Nu'm'n⁴⁷: Narrated to us Ahmad b. Mu'ammad b. Sa`d b. `Uqda, from Ab' l-`asan Ahmad b. Y'suf b. Ya`q'b al-Ju'f, from his book, from Ism'`l b. Mihr'n, from al-`asan b. `Al b. Ab' amza, from his father and Wuhaib, from Ab' Ba'r, from (Imam) Ab' Abd-Allah, peace be on him, regarding the meaning of His saying, Mighty and Glorified be He: "Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me." He, peace be on him, said: "It was revealed concerning the Q'im, peace be on him, and his companions."

(7)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome of all affairs belongs to Allah[48](#)

344. Shawḥid al-tanzīl[49](#): Furṭ (al-Kḥf), from Aḥmad b. al-Qḥsim b. `Ubaid, from Ja`far b. Muḥammad al-Jammīl, from Ya`yū b. Hḥshim, from Abū Manḥūr, from Abū Khalḥfa who said:

I and Abū `Ubaida al-`adhḥ` visited (Imam) Abū Ja`far, peace be on him. He asked his slave-girl to get a cushion for us. I said, “There is no need for it, we will sit.” He said, “O Abū Khalḥfa! Don’t reject respect. For surely, none turns down respect except a donkey.” I asked him, “How can we recognize the owner of this affair (ḥḥb al-amr)?” He replied, “The saying of Allah, the Exalted, ‘Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil.’ When you see this man from us, then follow him, for surely, he is its owner.”

345. Shawḥid al-tanzīl[50](#): Furṭ (al-Kḥf), from al-ḥusayn b. `Alī b. Zuray` and Ismḥīl b. Abūn, from Fuḥail b. al-Zubayr, from Zaid b. `Alī who said: “When the Qḥim from the progeny of Muḥammad, Allah’s blessings be on him and his family, rises, he will say, ‘O people! We are the ones about whom Allah has promised you in His Book: “Those, who if We give them power in the land . . .””

346. Mḥ nazala min al-Qurḥn fḥ Ahl al-Bait `alayhim al-salḥm[51](#): Narrated to us Muḥammad b. al-ḥusayn b. ḥamḥd, from Ja`far b. `Abd-Allah, from Kathḥr b. `Ayyḥsh, from Abū l-Jḥrḥd, from (Imam) Abū Ja`far, peace be on him, concerning His saying, Mighty and Glorified be He: “Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome of all affairs belongs to Allah.” He, peace be on him, said:

This (verse) is about the progeny of Muḥammad, the Mahḥd, and his companions. Allah, the Exalted, will make them rule all the earth. Through them, Allah, Mighty and Glorified be He, will destroy the innovations (al-bida`) and falsehood—the same way that the fools had caused the truth to die—until no sign of unfairness will be visible. They will enjoin good and forbid evil, and the outcome of all affairs belong to Allah.”

(8)

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those upon whom war is made, because they are oppressed, and most surely Allah is well able to assist them[52](#)

347. Ghaybat al-Nu`mḥnḥ[53](#): Informed us `Alī ibn al-ḥusayn al-Mas`ḥdḥ, from Muḥammad b. Ya`yū al-`Aḥḥr al-Qummḥ, from Muḥammad b. ḥasan al-Rḥzḥ, from Muḥammad b. `Alī al-Kḥf, from `Abd al-Raḥmḥn b. Abū Najrḥn, from al-Qḥsim, from Abū Baḥḥr, from (Imam) Abū `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: “Permission (to fight) is given to those

upon whom war is made because they are oppressed, and most surely Allah is well able to assist them.” He said: “It is about the Q’im, peace be on him, and his companions.”

348. M nazala min al-Qur’an f Ahl al-Bait `alayhim al-salam⁵⁴: Narrated to us al-usayn b. Ahmad al-Malik, from Muhammad b. `S, from Yunus, from al-Muthann al-ann, from `Abd-Allah b. `Ajl, from (Imam) Ab Ja`far, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: “Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them.” He said: “It is about the Q’im, peace be on him, and his companions.”

(9)

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

Wherever you are, Allah will bring you all together⁵⁵

349. Majma` al-bay⁵⁶: It has been narrated from the Ahl al-Bait, peace be on them, that this verse refers to the companions of the Mahd, peace be on him, in the end of times. Imam al-Ri, peace be on him, says: “By Allah, when our Q’im rises, Allah will gather towards him his Shias from all the lands.”

It has been narrated in Tafsir al-`Ayyash from Ab Sumayna, from one of the slaves of (Imam) Ab I-`asan, peace be on him, who said: “I asked (Imam) Ab I-`asan, peace be on him, about His saying, the Exalted, ‘wherever you are, Allah will bring you all together.’ He, peace be on him, replied, ‘By Allah, when our Q’im rises, Allah will gather (for him) our Shias from all the lands.’”

350. Tafsir al-`Ayyash⁵⁷ : In a lengthy tradition from (Imam) Ab Ja`far al-Baqir, peace be on him:

Then, the Q’im, peace be on him, will stand between the Rukn and the Maqam (beside Ka`ba) and will perform prayers. He will complete them while his minister is beside him. He will then say, “O People! Verily, we seek the help of Allah against those who oppressed us and withheld our rights. Whoever disputes us concerning Allah, then we are closer to Allah. Whoever disputes us concerning Adam, then we are the closest people to Adam.

Whoever disputes us concerning Noah, then we are the closest people to Noah. Whoever disputes us concerning Abraham, then we are the closest people to Abraham. Whoever disputes us concerning Muhammad, may God’s blessings be on him and his family, then we are the closest people to Muhammad, may God’s blessings be upon him and his family. Whoever disputes us concerning the Prophets, then we are the closest people to the Prophets.

Whoever disputes us concerning the Book of Allah, then we are the closest people to the Book of Allah.

Surely, we testify and so does every Muslim today, that we have been oppressed, driven away, and rebelled against. [We have been] removed from our houses, our wealth, and our families and we have been defeated. Beware! Surely, we seek the help of Allah today and so does every Muslim.” By Allah! A little more than Three Hundred and Ten people—which include fifty women—will gather at Mecca all of a sudden and unexpectedly, like the wind-driven, scattered clouds of autumn⁵⁸ while some of them are following the others. This is the [meaning of the] verse which Allah has stated: “Wherever you are, Allah will bring you all together, Allah has power over all things.”

351. Ghaybat al-Nu`m⁵⁹: Narrated to us Ahmad b. Muhammad b. Sa`ad, from Ahmad b. Yusuf, from Isma`il b. Mihran, from al-Hasan b. `Ali, from his father and Wuhaib, from Abi Baqr, from Imam Abi `Abd-Allah (al-Qadiq), peace be on him, concerning His saying: “Therefore, hasten to [do] good deeds; wherever you are, Allah will bring you all together.” He, peace be on him, said: “It was revealed concerning the Q’im and his companions. They will gather all of a sudden, without a previous appointment.”

(10)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ. فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

And in the sky is your sustenance and what you are promised. And by the Lord of the sky and the earth! It is most surely the truth just as you are speaking⁶⁰

352. Ghaybat al-Shaykh⁶¹: Informed us al-Sharif Abi Muhammad al-Muhammad, from Muhammad b. `Ali b. Tammam, from al-Hasan b. Muhammad al-Qa`a, from `Ali b. Ahmad b. `Atim al-Bazzaz, from Muhammad b. Marwan, from al-Kalb, from Abi `Ali, from `Abd-Allah b. al-`Abbas, concerning the saying of Allah, the Exalted, “And in the sky is your sustenance and what you are promised. And by the Lord of the sky and the earth! It is most surely the truth just as you are speaking.” He said: “[It is about] the rising of the Q’im.” It is similar to: “wherever you are, Allah will bring you all together” which he also said about: “They are the companions of the Q’im, Allah will gather them together in one day.”

I say: Regarding this subject, there are numerous traditions concerning the interpretation of this verse. The author of Tafsir al-burhan has recorded fourteen traditions from reliable and authentic books.

The traditions with the following numbers—which are interpretations for the verses of the Holy Quran—also establish the goals of this chapter: 905, 904, 903, 696, 695, 692, 596, 574, 994, 993, 992, 991, 962, 936, 907, 906, 1121, 1122, 1123, 1124, 1125, 1126, 1040, 1014, 1004, 1156, 1152, 1151, 1149, 1148, 1147, 1146, 1144, 1143, 1142, 1141, 1158, 1157, and 1175.

The verses are as follows:

“ . . . and made complete to you His favors (both) apparent and hidden,”⁶²no. 574

“And by the day when it shows it,”[63](#) no. 596

“Or, He who answers the distressed one when he calls upon Him and removes the hardship,”[64](#) no. 903–907

“And if We hold back from them the punishment until a certain time,”[65](#) no. 903, 1142, 1147, and 1149

“And if you were to see when they become terrified, but (then) there shall be no escape and they shall be seized from a near place,”[66](#) no. 903 and 1175

“The remnant of Allah is better for you if you are believers,”[67](#) No. 936 and 1105

“. . . and give good news to the patient ones; those, whom when a misfortune befalls them,”[68](#) no. 962

“If We want, We will send down upon them a sign from the heaven to which they would bend their necks in humility,”[69](#) no. 991, 992, 993, 1004, 1014, and 1040

“And listen on the day when the caller shall call from a near place. The day when they shall truly hear the loud voice,”[70](#) no. 994

“Say: ‘On the Day of victory, becoming faithful will not benefit those who disbelieved (before), nor will they be given respite,’[71](#) no. 1122

“. . . and to Him submits whoever is in the skies and the earth, willingly or unwillingly,”[72](#) no. 1123 and 1124

“The kingdom on that day shall rightly belong to the Beneficent,”[73](#) no. 1125

“And say: ‘truth has come and falsehood has perished, surely falsehood is bound to perish,’[74](#) no. 1126

“We have entrusted with it a people who are not disbelievers in it,”[75](#) no. 1146

“Then Allah will bring a people, He shall love them and they shall love Him, (they will be) humble before the believers, mighty against the unbelievers,”[76](#) no. 1146

“Know that Allah gives life to the earth after its death,”[77](#) no. 1156–1158

“On the day when some of the signs of your Lord shall come, becoming faithful shall not profit a soul, which did not believe before,”[78](#) no. 692

“And most certainly We will make them taste the nearer punishment before the greater punishment,”[79](#) no. 695

These are twenty-eight verses about him. Whoever wants to know all the verses in this regard must refer to books exclusively compiled on the subject like al-Baḥr al-Maḥajja fī mʿ nazala fī l-Qʿim al-ʿujja.

1. Quran 2:3.

2. Kamāl al-dīn, vol. 2, chap. 33, p. 340, no. 19; Biḥār al-anwār, vol. 51, chap. 5, p. 52, no. 28; al-Maḥajja fī mʿ nazala fī l-Qʿim al-ʿujja, p. 16; Nūr al-Thaqalain, vol. 1, p. 26; al-Burhān fī tafsīr al-Quran, vol. 1, p. 53.

The author of al-Tibyān writes: “Unseen in this verse encompasses what our companions have narrated about the period of occultation and the time of the reappearance of Imam Mahdī, peace be on him.” Al-ʿabarsī mentions a similar view in Majmaʿ al-bayān.

Al-Nāsībī—while explaining the saying of Allah, the exalted, “those who believe in the unseen”—writes in Gharīb al-Quran: “According to some Shias, unseen in this verse means the awaited Mahdī about whom Allah has promised in the Quran ‘Allah has promised those who believed and did good deeds that He will certainly make them the heirs like He has made heirs those before them’ (Quran 24:55) and it has been narrated, ‘Even if there only remains one day before the end of the world, Allah will prolong it until a man emerges from my nation whose name will be my name and whose epithet will be my epithet (kunyatuḥ kunyatī). He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.’”

Fakhr al-Rāzī mentions in his Tafsīr: “According to a Shia [scholar], unseen means the awaited Mahdī about whom Allah, the Exalted, has promised about in the Holy Quran and in a tradition.” Thereafter, he mentions the Quranic verse and the tradition and warns: “Know that assigning a single meaning (to the verse) without proof is incorrect.”

I say: From the statements of the two aforementioned scholars, it is apparent that they agree with the Shias concerning the usage of the word unseen (al-ghayb) for the awaited Mahdī, peace be on him, because this is an indisputable fact amongst the knowledgeable. The fact that they do not deny the Shia belief that Allah has made a promise about the awaited Mahdī in the Holy Quran, also shows their agreement with the Shias and with what has come in their traditions under the interpretation of this verse.

Now that this discussion has reached this particular topic, there is no harm in reporting the meaning of unseen (al-ghayb) and whether it refers to Imam Mahdī, peace be on him, in a general sense, or it is specifically about him.

An interpretative discussion

Anything that is hidden from a person and cannot be comprehended by any of his senses is regarded as ‘unseen with respect to him.’ Similarly, a thing that is concealed from everybody is regarded as ‘unseen with respect to all,’ regardless of: (a) The fact that intellect (ʿaql) guides towards this unseen or it is comprehended through reasoning, or its effects and signs; like the existence of Allah, the Exalted, His Attributes, and His Names. (b) The news and information given by the prophets and their successors which guide towards this unseen. Of course, these news’ are [the result of] extraordinary feats and include prophecies like the signs of Judgment day, punishment in the grave, the Bridge (al-ḥirḥī), the Weighing Scale (al-Mīzān), Heaven, Hell, and informing people about what they had done in private and their beliefs. (c) There being absolutely no way to verify this unseen—either through intellect (ʿaql) or any other media— like the Reality of Allah’s Being (Dhāt Allah).

It makes no difference whether this unseen cannot be perceived by the senses because it cannot be viewed, heard, etc., or, it can be seen or heard but knowing about it is not ordinarily possible except for a selected group of people as a part of their extraordinary acts, like the Prophets who informed the people about what they had eaten and stored in their houses. It also makes no difference whether this unseen involves believing in what currently exists, what existed in the past but was destroyed and rendered non-existent, or what may exist in the future.

Therefore, all the aforementioned are instances of the unseen, whether they are absolutely impossible to perceive, cannot be comprehended except through intellect and understanding, or cannot be understood by the senses for all or some people except by miracles and extraordinary feats. Allah, the Exalted, the Eternal, and the Everlasting, is unseen, for He can neither be indicated at—except through intellect and rational proofs—nor is it possible to perceive Him through the

senses. He is unseen because the recognition of His Essence and His Reality is impossible even through intellect and intelligence.

The signs of Judgment day, the descent of Jesus, the reappearance of Imam Mahd, peace be on him, the questioning by Munkar and Nakir, the punishment in the grave, the Bridge (al-Sir), the Weighing Scale (al-Mizn), Heaven, Hell, the beginning of creation, the creation of Adam and Jesus, rewards and punishments, angels and their kinds, Prophetic revelations and inspirations, life of the previous Prophets and their nations, future occurrences, miracles of the past Prophets like: converting a staff into a serpent, the she-camel (nqa) of the Prophet Ali, splitting of the ocean, curing the blind and the lepers, and all other such incidents that have been mentioned in the Holy Quran and reliable traditions, which cannot be known ordinarily except through the news of the Prophet or his successors, are all examples of the unseen, because our intellect has no access to such information and news except through he who has been informed by Holy Revelations.

Sometimes the word unseen (al-ghayb) is used to refer to things that cannot be comprehended by using rational arguments or by viewing their apparent effects and signs. Things like the existence of Allah, the Exalted, His Attributes, and His Names. It is also used for those things which are not known by all and whose existences are proved through mutawtir traditions. Things like the existence of remote and distant cities, famous people who are now part of history, our ancestors, structures built by past nations, etc. Thus, some have interpreted the unseen (al-ghayb) in this verse to anything which intellect has no clue about, like the signs of Judgment Day, punishment in the grave, the Gathering (al-ashr) and Scattering (al-Nashr), the Bridge (al-Sir), the Weighing Scale (al-Mizn), Heaven, and Hell.

Al-Rghib writes in al-Mufrad that “Unseen (al-ghayb) in the Quran . . . denotes anything hidden from the senses or from human knowledge. A thing is said to be unseen with respect to people, not Allah, the Exalted, because nothing is unseen for Him. The word unseen in the verse: ‘Those who believe in the unseen’ (Quran 2:3) means things which can neither be felt by the senses nor understood by the intellect (aql) at a first glance. They can be known only through the Prophets and those who deny them are regarded as disbelievers . . .”

Al-Sa writes about the aforementioned verse in Tafsir al-Tiby: “A group from the companions (raaba) like ibn Mas`d and others have said, ‘Verily, the unseen (al-ghayb) refers to all things whose knowledge is hidden from the people. [Things] like: Heaven, Hell, sustenance (al-rizq), actions, etc., and this interpretation is more preferred because it is more general and encompasses the view of our companions about the time of occultation and the reappearance of Imam Mahd, peace be on him.”

Perhaps, this interpretation can be justified by saying that the meaning of unseen— although it might point to all unseen things in general—includes the known facts which cannot be perceived except through intellect. It is also possible that in the interpretation, al-ghayb was viewed as a word which points to something specific while ibn Mas`d and some others viewed it as a word which points to all things that cannot be perceived. By using a group of narrations mentioned by the commentators (mufassirin), it can be implied that al-ghayb is a general term which refers to those things which people cannot see using their sight—although they have knowledge about them (see al-Durr al-manthir, vol. 1, p. 26–27). Allah knows the best.

It is worth mentioning that some commentators (see al-abars in Tafsir majma` al-bayn, vol. 1, p. 38, and al-Zamakhshar in Tafsir al-kashshif, vol. 1, p. 38) have interpreted unseen and have remarked, ‘They believe in a state that the people don’t see them.’ Such an interpretation and explanation, apart from being incompatible with the obvious and apparent [structure of the verse], is refuted by authentic narrations and the views of the companions. Such an explanation is acceptable in other verses like “And fears the Most Gracious (Allah) while he is unseen” (Quran 36:11), and “Those who fear their Lord while they are unseen” (Quran 21:49).

It should be known that there are numerous opinions about the explanation of the verse under discussion and the difference between the meaning of unseen (al-ghayb) and the absent (al-ghib) which we haven’t mentioned. Anyone who is interested should refer to the major tafsir books.

According to all interpretations—which are backed by traditions, views of the companions, and renowned commentators—there is no doubt that unseen does not refer to those things which are hidden from the senses only, because surely it is not obligatory to believe in them and no purpose or aim in connection with human perfection and the goals of the Prophets is achieved through believing in them. Thus, it is not compulsory to believe in the worlds which are

hidden from our senses, or the incidents of the past, or the occurrences of the future which have no place of importance in religion. So, unseen refers to all the things which should be believed in, either because they are [a part of] sharia or [are deduced through the reasoning of] intellect (‘aql), or because it is not permissible to deny them or have doubt about them because the Messenger of Allah or his successors have informed us about them and it is obligatory for us to accept these facts even if they are not a precondition of having true faith. A little pondering will make the difference between these absolutely clear; (in this regard, refer to my book, Ma`a l-khaṣṣa, the chapter of Ghalat al-khaṣṣa).

Undoubtedly, believing in the unseen, hidden, and non-material world, as opposed to the visible, apparent, and material world, is obligatory, whether it is what this verse refers to or not. Because the essence of the Prophets’ call was to make the people understand that existence is confined to the apparent, material creation and that there is an unseen world, which clearly dominates this universe. Believing in its unseen armies is like believing in the evident armies of this visible and material world and this material world is a sign of the unseen world and that the unseen world is prior to the visible world just as cause is prior to effect, Creator is to creature, writer is to what has been written, and speaker is to speech. The world of the unseen will neither exhaust nor terminate nor be annihilated nor be destroyed. In comparison to it, the material world is like a shadow and despite all its visible displays, it is merely a manifestation of the unseen world and its signs. O Allah! Make us believe in You and all that is not visible to us from Your Power and Your Manifestation! Make us taste the sweetness of belief (al-īmān) to the extent that we won’t love the delay of whatever You have advanced nor the hastening of whatever You have delayed.

Although it was beyond the scope of this book, but by now, it should have become apparent to you by what we have put forward in this lengthy discussion that believing in the Mahdī—whose news was foretold by the Messengers and the Seal of the Prophets and their Chief, and has been accepted by both the sects (Shias & Sunnis) via definite mutawāṭṭir traditions and all Muslims are unanimous about—is part of the belief in the unseen that Allah has attributed to the pious. The narrations from the Ahl al-Bait which mention Imam Mahdī and have related him to this matter, have done this as a reminder to show that he is an instance of al-ghayb. Even if these narrations had not interpreted this verse, we would have certainly believed that he is an instance of the unseen just like other things like the descent of Jesus, the Beast of the Earth (Dabbat al-Arḍ), the splitting of the sky, the tearing up of the earth, the successor-ship of the twelve Imams, the domination of Islam over all religions, etc., because these have either been proved in the sharia or have been mentioned in the Holy Quran or by the Holy Prophet, Allah's blessings be on him and his family.

The reason we claim Imam Mahdī, peace be on him, is just one of the many instances of the unseen, is what has been narrated by `Alī b. Ibrāhīm through his chain of narrators from Imam al-Qādiq, peace be on him, about the verse “Those who believe in the Unseen.” (The Imam says,) “They testify to the Resurrection (Ba`th), the Scattering (Nashr), the Promise (Wa`d), and the Threat (Wa`d).” Amazingly, Ḥāṣṣ has criticized the Shias in his Tafsīr: “People have differed on the meaning [of the unseen] and have various opinions, to an extent that Shias think that it refers to the Q’im, but they don’t bring any proof for it.” It seems that he has not understood what the Shias mean or he has distorted their view and thinks that Shias say that the unseen only refers to the Q’im and not the other unseen things that the Holy Prophet, peace be on him, has informed about. He says “but they don’t bring any proof for it” so that the readers may misunderstand and become confused. The practice of people like him, when they see the correctness of the Shia viewpoint, is to narrate their views in a distorted form. Here too, when he sees that the occultation and reappearance of the Mahdī—which has been proved by mutawāṭṭir traditions to be an instance of unseen—cannot be denied, he twists the Shia viewpoint and claims that the Shias have restricted the unseen only to the belief in the Q’im. Suppose we accept his claim and interpret the traditions of the Ahl al-Bait as restricting the unseen to the Mahdī, peace be on him, because of the high stature of his affair (as is apparent in the narration of Yaḥyā b. Abī I-Qāsim from Imam al-Qādiq, peace be on him), because the religion will end through him and Islam will dominate over all religions; he will fill the earth with fairness and justice and will destroy the forts of deviation. Which evidence is stronger than the interpretation of the Ahl al-Bait, peace be on them, who are one of the two weighty things that holding to prevents from going astray. We are amazed by those who learn their religion from the enemies of the Ahl al-Bait, the tyrants, and those who were known for their wrongdoings, lies, crimes and treacheries; and use their sayings as proofs and then they say about the beliefs of those who rely on the sayings of Amr al-Mu’minīn `Alī ibn Abī Ḥabīb, peace be on him, and hold onto the Ahl al-Bait, those who have the knowledge of the Quran: “but they don’t bring any proof for it” (Refer to our book Amr al-umma min al-ḥal wa l-ikhtilāf)

3. According to another manuscript—Ed.

4. Quran 28:5.

5. Nahj al-balaghah, vol. 3, p. 199–200, saying 209; Ibn Abi l-ʿAdad, Sharh nahj al-balaghah, vol. 19, p. 29, saying 205; Shawhid al-tanzil, vol. 1, p. 431, no. 590 and p. 432, no. 595.

The author of Majmaʿ al-bayʿin writes: “An authentic Tradition has been narrated from Amir al-Muʿminin `Alī ibn Abī-ḥabīb, peace be on him, who said, ‘I swear by the One Who split the seed and created the soul! The world will become kind after its defiance just like an ill-mannered she-camel which is kind towards its young.’ He then recited the verse: ‘And We intend to bestow a favor upon those who have been weakened in the earth’ (vol. 7, p. 239); Tafsīr nūr al-Thaqalain, vol. 4, p. 109, no. 10; Taʾwīl al-ʿayyāt al-bahira, pp. 406–407, nn. 1 & 2; Biḥār al-anwār, vol. 51, chap. 5, p. 64, no. 66.

I say: This tradition has been confirmed by what has been narrated in Shawhid al-tanzil, vol. 1, p. 430, no. 589, through his chain of narrators from al-Mufaḥḥal b. `Umar from Imam Jaʿfar al-ḥadiq, peace be on him, who said: “The Messenger of Allah, Allah’s blessings be on him and his family, looked at `Alī, al-ʿasan, and al-ʿusayn, peace be on them all, then started crying and said, ‘You are the weakened ones after me.’” Al-Mufaḥḥal asked, “What did he mean, O Son of Allah’s Messenger?” He answered, “It means, you are the Imams after me. Surely, Allah, the Exalted, says, ‘And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs.’ This verse applies to us until the Day of Judgment.” This has also been narrated in Maʿān al-akhbār, p. 79, Nūr al-Thaqalain, vol. 4, p. 10, no. 14. The same concept has also been narrated in al-Kāfi, vol. 1, The Book of Divine Proof, chap. 128, p. 306, no. 1; Majmaʿ al-bayʿin, vol. 7, p. 239, from al-ʿAyyūsh through his chain of narrators from Abū l-ḥabbāb al-Kinānī, from Imam Abū-Jaʿfar al-Baqir, peace be on him.

6. Tafsīr al-Furqān, p. 116; Shawhid al-tanzil, vol. 1, p. 431, no. 591, through his chain of narrators from Anash from `Alī, peace be on him; Biḥār al-anwār, vol. 24, chap. 49, p. 171, no. 9.

7. Shawhid al-tanzil, vol. 1, p. 432, no. 593; Nūr al-Thaqalain, vol. 4, p. 111, no. 15; al-Amḥad (al-ʿadāq), Session 72, p. 387, no. 26; Ithbāt al-hudūd, vol. 1, sect. 8, chap. 9, p. 532, no. 309.

8. Tafsīr al-Furqān, p. 116; Nūr al-Thaqalain, vol. 4, p. 109, no. 9; Biḥār al-anwār, vol. 24, p. 167–168; Shawhid al-tanzil, vol. 1, p. 432, no. 594.

9. Tafsīr al-Furqān, p. 116; Majmaʿ al-bayʿin, vol. 7, p. 239, which mentions “and surely our enemies and their followers are like the Pharaoh and his followers”; Biḥār al-anwār, vol. 24, chap. 49, p. 171, no. 8.

10. Tafsīr al-Furqān, p. 117.

11. Ghaybat al-Shaykh, p. 184, no. 143; Nūr al-Thaqalain, vol. 4, p. 110, no. 11; Biḥār al-anwār, vol. 51, p. 54, chap. 5, no. 35; Ithbāt al-hudūd, vol. 7, chap. 32, sect. 12, p. 10, no. 299.

12. Biḥār al-anwār, vol. 51, chap. 5, p. 63, no. 65; Muntakhab al-anwār al-muḥḥaditha, p. 17.

13. Biḥār al-anwār, vol. 51, chap. 5, p. 64, no. 65.

14. Quran 21:105.

15. Taʾwīl al-ʿayyāt al-bahira, under verse 21:105, pp. 326–327; al-Burhān fī tafsīr al-Qurʿān, vol. 3, p. 75, no. 5; Biḥār al-anwār, vol. 24, chap. 67, p. 358, no. 78; al-Maʿajja fī mḥ nazala fī l-Qurʿān al-ʿujja, p. 141; Ilzām al-nabī, vol. 1, p. 75, under verse 56; Ithbāt al-hudūd, vol. 7, chap. 32, sect. 21, p. 50, no. 419.

16. Tafsīr al-tibyʿin, vol. 7, p. 284; Majmaʿ al-bayʿin, vol. 7, p. 66–67; Jawāmiʿ al-jāmiʿ, p. 296; Nūr al-Thaqalain, vol. 3, p. 464; Ilzām al-nabī, p. 75–76; al-ʿayyāt al-bahira fī faḥl al-ʿlrat al-bahira, under the verse 21:105; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 9, p. 563, no. 639.

17. Tafsīr al-Qummī, vol. 2, p. 77; al-Maʿajja fī mḥ nazala fī l-Qurʿān al-ʿujja, p. 141, verse 51; Ilzām al-nabī, vol. 1, p. 75, verse 56, citing Imam al-ḥadiq, peace be on him, although, according to the context of Tafsīr al-Qummī, it has been narrated from Imam al-Baqir, peace be on him; Yanʿab al-mawadda, chap. 71, p. 425; Biḥār al-anwār, vol. 51, chap. 5, p. 75, no. 6.

I say: The interpreters (mufasssirin) differ on the interpretation of this verse. Some of them have interpreted it as the land which the souls of the believers will gather while others view it as the land of Syria. Nevertheless, the explanation of the interpreters cannot be relied upon when they differ on any verse except when the interpretation is based upon a certain logical argument which acts as a strong reason that shows the verse had a specific meaning, or upon another verse which has an obvious interpretation, or an authentic tradition. Preferring one probability over another, without any of the

aforementioned reasons, leads to an assumption which in the least should not be followed. Therefore, no commentary and Islamic knowledge should be accepted, and no saying from anyone from the Islamic nations should be used as proof, except those whose words are regarded as proof and errorless by divine decree. Evidently, no one from the Muslim nation qualifies for this status except the Imams from the Ahl al-Bait, peace be on them, and the progeny of the Messenger of Allah, Allah's blessings be on him and his family. Mutawattir traditions have made it clear that it is compulsory to hold onto and refer to them, that they are infallible and holding onto them protects from going astray, they and the Holy Quran will never separate from each other until they meet [the Prophet, Allah's blessings be on him and his family] at the Pond (of Kauthar), and that they are the Ship of Salvation (Safinat al-Najit). This is a fact that is approved by intellect ('aql), because intellect rules that it is necessary that there be somebody in the nation who has the last say and is the point of reference for all disputes concerning the divine laws. When Imam Zain al-'Abidin, peace be on him, recited the verse "O you who believe, fear Allah and be with the truthful ones" (Quran 9:119), he, peace be on him, used to say a lengthy supplication comprised of requests to reach the level of the truthful and high stature. He also described in it the calamities and what the innovators (al-mubtadi'a)—who separated themselves from the Imams of the religion and the tree of prophethood—attributed to themselves: "Others fell short of our affair and argued on the basis of the ambiguous (al-mutashabih) verses of the Quran, which they interpreted according to their desires. They discredited the reliable traditions . . ." Until he, peace be on him, said: "Then to whom will the latter of this nation take refuge, while the signs of this nation are being destroyed, and the nation is being defeated by divisions and disagreements, and people are calling each other infidels. Allah, the Almighty, says: 'And do not be like those who became divided and disagreed after clear arguments had come to them' (Quran 3:105). Who can be relied upon for conveying the proofs and interpreting the laws except the People of the Book [i.e. the Ahl al-Bait]? Surely, we are the Imams of guidance and the lights of darkness, those through whom Allah argues against His servants that he [Allah] did not leave the creatures to wander aimlessly without a proof (hujja) [to guide them]. Can you recognize or find them except from the branches of the Blessed Tree and the chosen progeny, those from whom Allah has removed all uncleanness, purified them a thorough purification, kept them away from all calamities, and made their love compulsory in the Holy Quran?" (Jawahir al-iqdain, part 2, discussion 4; al-'awqaf al-mu'riqa, chap. 11, part 1, p. 150, concerning the verses revealed about them under the fifth verse).

Therefore, it is not permitted to rely upon or argue using what the umma disagrees on concerning the interpretation of the Book or whatever is related to the religion, when there is no definite proof or clear document from the Book [of Allah] or the traditions, except what has emerged from the noble house of the Holy Prophet, Allah's blessings be on him and his family, and originated from the infallible progeny, peace be on them. It is not allowed to turn away from them and refer to other than them, whosoever they may be. Hence, while interpret any verse, only the traditions of the holy Ahl al-Bait, peace be on them, should be followed.

Additionally, interpreting earth in the above verse as the land of Syria is contradictory to the context of the verse and its apparent meaning. Propriety demands that the righteous shall inherit all cities and parts of earth. Similarly, there is no reason to confine earth to the land where the souls gather, as this too is against the context of the verse and its obvious meaning. Apparently, this verse is simply giving information and news about an affair that will occur in the future—in the end of times. That time will end this era which has been predominantly and mostly governed and ruled by the transgressors, the disbelievers, and the tyrants. Allah, the Exalted, has given glad tidings to His righteous servants about a virtuous era for this earth, which shall be inherited by them.

Al-'Allas says: "It means the land of this world. The believers shall inherit it and rule over it." He also says: "If we say that all this will occur in the lands of the believers during the reign of Mahd—may Allah be satisfied with him—and the descent of Jesus, then there is no need for what was mentioned" (Tafsir r al-ma'ni, under verse 21:105). In other words, according to him, the above verse speaks about the divine promise that the entire earth will become a territory of Islam and the believers, during the rule of Mahd and his universal government, peace be on him.

In R al-bayn under verse 21:105: "The earth will be inherited by my righteous servants," it has been mentioned: "It refers to all the believers, after they have driven out the disbelievers. Just as Allah has said, 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them' (Quran 24:55). This is a promise about the domination of religion and the honor of its followers."

There is no doubt that this verse is a glad tidings about the victory and domination of this umma over the entire earth. This is

supported by numerous prophecies in the Old and New Testaments about the twelve Imams from the progeny of Ismāʿīl, peace be on him, and about the Imam who will dominate the earth and the righteous who shall inherit it. These can be found in the Torah, in the Psalms, Joshua, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the Bibles of Luke, Matthew, John, etc. Also, refer to the books Man dhī, the writings of Fakhr al-Islām, especially his celebrated work Anʿs al-aʿlām, my book in Persian Iqṭāṭi Mahdawiyyat (The Originality of Mahdawiyya), and other authored books on this subject—which we cannot enumerate here.

[18.](#) Quran 21:105.

[19.](#) Quran 43:61.

[20.](#) Al-ʿawwāʿiq al-muʿriqa, p. 162; Isʿaf al-raghīb, p. 141, chap. 2; Nūr al-abṣār, p. 143, chap. 2; Yanʿabʿ al-mawadda, p. 301; al-Bayʿn, p. 109, chap. 25.

I say: There is no doubt that the reappearance of Imam Mahdī, peace be on him, and the descent of Jesus, peace be on him, and even the proclamation (biʿtha) of the last Prophet, the Messenger of Allah, Allah's blessings be on him and his family, and the descent of the Holy Quran, are signs of the Hour (i.e. Judgment Day), as has been narrated from the Messenger of Allah that he showed his index and middle fingers and said: “My proclamation (biʿtha) and the Hour are like these” (Refer to Sunan ibn Mʿja, vol. 2, chap. 25, p. 1341, no. 4040). Therefore, some have the view that the pronoun he in “surely he is a sign of the hour,” refers to the Quran, while others believe that it refers to Jesus, peace be on him (Refer to Tafsīr ibn Kathīr [Beirut: Dār Iḥyāʾ al-Turūth], vol. 4, p. 132; Tafsīr al-ʿīsā (Rḥīm al-bayʿn), vol. 25, p. 96; Tafsīr al-tibyʿn [Beirut: Dār Iḥyāʾ al-Turūth], vol. 9, p. 212).

It has been mentioned in Taʾwīl al-ʿyāt al-ḥira that “The Ahl al-Bait, peace be on them, have explained that the pronoun he refers to `Alī, peace be on him.” Then, a tradition has been mentioned to support it and it has been followed with a discussion to show harmony between the different interpretations and to remove the contradictions between them. He finally writes, “If the Qʿim, peace be on him, is a sign and symbol of the hour and he is the son of Amr al-Muʿmin, peace be on him, then it is correct to state that his father too is a sign of the Hour, and this is the purpose of the discussion.”

Anyway, in all the books authored by our Shia companions about the traditions of the Ahl al-Bait, peace be on them, that I have browsed through, I did not find any tradition which specifically mentions this interpretation. Perhaps, it did exist but it did not reach us, or perhaps, I have not discovered it. Allah knows the best.

[21.](#) Quran 9:33 and 61:9.

[22.](#) Tafsīr al-tibyʿn, vol. 5, p. 244; Tafsīr majmaʿ al-bayʿn, vol. 5, p. 25. He says, “It is the opinion of al-Suddī.” Al-Kalbī says, “No religion shall remain but that Islam will prevail over it. This will occur soon—not later—and the Hour will not occur until this happens. Al-Miqdād b. Aswad said, ‘I heard the Messenger of Allah say, “There shall not remain a house on the face of the earth belonging to the nomads or those in the cities, except that Allah will enter into it the word of Islam, whether with the honor of an honorable person or the disgrace of a disgraceful person. Either He will honor them and make them believe in [Islam], by which they will be respected, or He will disgrace them and only then they shall believe in Him”’”; Musnad of Aʿmad, vol. 6, p. 4; al-Jāmiʿ lil-aḥkām al-Qurʿn, vol. 12, p. 300; Jawāmiʿ al-jāmiʿ, p. 318; al-Mustadrak of ʿakīm al-Nʿsʿbʿr, vol. 4, p. 430.

[23.](#) Al-Bayʿn, chap. 35, p. 109; Nūr al-abṣār, chap. 2, p. 153.

I say: Apparently, this is Saʿd b. Jubair’s interpretation, but according to the scholars of hadith, if we are unsure that these are Saʿd b. Jubair’s own words, we can attribute these words to the Prophet, Allah's blessings be on him and his family.

[24.](#) Al-Kḥf, vol. 1, p. 432, no. 91.

[25.](#) Kifāyat al-muhtad (al-ʿArbaʿn), under tradition no. 39; Ithbāt al-hudʿt, vol. 7, chap. 32, sect. 44, p. 140, no. 686; Kashf al-ʿāq (al-ʿArbaʿn), no. 30. A tradition similar to this will be mentioned in chapter 36 under no. 669, from Muʿammad b. Muslim, from (Imam) Abī Jaʿfar Muʿammad al-Bḥqir, peace be on him, and it includes: “his name is Muʿammad b. al-ʿasan al-Nafs al-Zakiyya.”

[26.](#) This refers to homosexuality and lesbianism—Trans.

[27.](#) Quran 11:86.

[28.](#) Tafsīr Furṭ al-Kḥf, p. 184; Kamāl al-dīn, vol. 2, chap. 58, p. 670, no. 16, through his chain of narrators from Muʿammad b. Musa b. al-Mutawakkil, from `Alī b. al-ʿusayn al-Saʿdībʿdī, from Aʿmad b. Abī `Abd-Allah al-Barqī,

from his father, from Muḥammad b. Abī `Umair, from `Alī b. Abī Ḥamza, from Abī Baḥr, that Imam Abī `Abd-Allah (al-Ḥudaydī), peace be on him, said concerning the saying of Allah, Mighty and Glorified be He, “It is He Who has sent His Messenger with guidance . . . even though the polytheists detest it”:

By Allah, its meaning has not yet occurred nor will it occur in the future until the Qa'im reappears. When the Qa'im, peace be on him, reappears, there will not remain a disbeliever in Allah, the Great, nor anyone who associates others with the Imam except that they will dislike his reappearance. Even if an infidel (kāfir) or a polytheist (mushrik) hides in a rock, it will call out, “O believer! Within me is a disbeliever; break me and kill him.”

In Yanḥabī al-Mawadda, chap. 71, p. 423, a similar narration has been mentioned from Abī Baḥr and Sam'a, recorded by Muḥammad b. al-`Abbās in his book Mā nazala min al-Qur'ān fī Ahl al-Bait `alayhim al-salām from al-Ḥaythī al-bḥīra, p. 263, under the interpretation of sura 61; al-Ma'ajja, p. 85, verse 22; al-`Ayyashī, vol. 2, p. 87, no. 52; Biḥr al-anwār, vol. 51, chap. 5, p. 60, no.58.

29. Mashḥiq anwār al-yaqīn, p. 172; lthbāt al-hudūt, vol. 7, sect. 25, chap. 32, p. 61, no. 453.

30. Majma' al-bayān, vol. 9, p. 280, under sura 61; Mā nazala min al-Qur'ān fī Ahl al-Bait `alayhim al-salām, citing al-Ḥaythī al-bḥīra, p. 263, which says: “the testimony of there is no god but Allah and Muḥammad is the Messenger of Allah will be called out every morning and evening”; Jawāmi' al-jāmi', p. 492 (a short version).

31. Tafṣīr al-`Ayyashī, vol. 2, p. 87, no. 52; al-Ma'ajja, p. 85, verse 22.

32. Mafḥūṭ al-ghayb, vol. 16, p. 40, under verse 9:33; Rauḥ al-jin wa rḥīq al-jān, vol. 10, p. 233.

33. Tafṣīr abī l-futūḥ al-rḥīq, vol. 6, p. 16, under Verse 9:33.

34. Quran 24:55.

35. Shawḥid al-tanzīl, vol. 1, p. 413, no. 572. It is worth mentioning that although such traditions do not clearly mention the Mahdī, peace be on him, they do imply that this verse is a promise to the family of Muḥammad, Allah's blessings be on him and his family, to rule the earth, which will be fulfilled during the government of the Mahdī, peace be on him, in the end of times. This can be understood by using other traditions that clearly explain this concept. God willing, this will be explained later on. Anyhow, this tradition has been included amongst those that give glad tidings about his reappearance.

36. Shawḥid al-tanzīl, vol. 1, p. 413, no. 572.

37. Al-Durr al-manthar, vol. 5, p. 55. Al-Qurtubī writes in al-Jāmi' li aḥkām al-Qur'ān (vol. 12, p. 298): “Some people suggest that this promise is for the entire nation in ruling all of earth under the banner of Islam as he, peace be on him, has said, ‘The earth folded up for me and I saw its Easts and Wests. Soon, the rule of my nation will reach the places which have been folded up for me.’ This is the view of ibn `Aḥīyya in his tafṣīr where he says: ‘The correct interpretation of this verse is that it is talking about the rule of the entire nation [i.e. all the Muslims]. And making them rulers means they will control the cities and will make them part of [their nation] like what has happened in Syria, Iraq, Khurāsān (North-East Iran), and in the West.’”

An Interpretative Discussion

It is apparent from the verse that it is addressed to the entire umma and the promise of Allah mentioned in the verse is addressed to those who believed and did good deeds—regardless of these addressees being present or absent during the time in which the verse was revealed—because an address includes both the parties (present as well as absent), as has been demonstrated in the principles of jurisprudence. Apparently, the term earth refers to all of it, not only the lands of Mecca and Medina and those ruled by the Muslims during the era of the Prophet, Allah's blessings be on him and his family, or in the reign of the companions. Therefore, the verse implies that the believers and the believing nation, along with their tribes and groups are the addressees of this divine promise. Thus, in whichever time the aforementioned promise is fulfilled—for this nation in general—the promise of Allah, the Exalted, will be fulfilled.

Because of its improbability, it is incorrect to state that the verse implies the rule of the entire umma on the earth from those present during the time of the address to those that shall follow them until the Day of Judgment. For, such an event did not occur even for those who were present during the address or in the era of the Prophet and the companions, when Islam had conquered the Arabian Peninsula and because some of them died or were martyred before this. This does not imply that the verse is of the kind that is general (ʿām), but rather, that it has a specific (khāṣ) intention. This arises from the arrangement and the obvious meaning of the context. As we already mentioned, it is improper to interpret the verse as the victories achieved by the Muslims during the era of the companions, because they did not rule the entire earth nor did

religion acquire absolute power.

The context of the verse also rules out that the promise is only confined to the believers who lived during the time of the companions, and not those who were present during the revelation of the verse, or those who will follow later.

The promise to the faithful nation in this verse and its occurrence during the reign of the Mahdī, peace be on him, who will rule the entire earth and fill it with justice, equality, and safety, is the only interpretation that is in harmony with the verse just as it has been interpreted in the traditions. This can be implied even if the addressees are specifically the Ahl al-Bait and the twelve Imams, peace be on them. We have stated earlier that the word those in the verse is used to show an explanation and not to make a distinction, as has been mentioned in some commentaries. This means that while it is addressed to all of them, the fulfillment of the promise at the hands of one of them is equal to its occurrence for all of them. From what has been mentioned, the falsity of the interpretation of the verse to the conquests of the Muslims during the era of the companions has become clear, because such an interpretation changes the context of the verse from general to specific and changes the meaning of the word 'earth' to a specific piece of land. There is also no reason to apply it to a specific group of people after its generality has been proved and a number of verses in the Holy Quran and mutawātir traditions along with the prophecies of the past prophets, peace be on them, have informed about it.

Some of the traditions explaining the reason of the revelation of this verse, in addition to having weak links in the chain of narrators, cannot be cited as a cause for particularizing the generality of the verse—especially since the occurrence is a general event. One wonders at those who argue about the correctness of the rule of the first three caliphs (i.e. Abū Bakr, `Umar, and `Uthmān) on the basis of this verse, without paying attention to the fact that this requires the establishment of some premises and that proving—even one—of these premises is equal to achieving the impossible. Some of these premises are as follows:

- (a) The promise of Allah, the Exalted, was made specifically to the believers present in the time of the revelation of the verse who lived to see the rule of the companions, and [this promise was not made to] the believers who died prior to that time, came after that time, or Allah will bring forth in the future.
- (b) The term earth refers to the earth that was ruled by the Muslims in the era of the companions. It neither refers to the land which the Prophet, Allah's blessings be on him and his family, ruled over, nor the earth in its entirety that shall be in the control of the Mahdī, peace be on him, in the end of times.
- (c) One can use this verse to make this argument when they have proved that those people were indeed believers. This has not been proved and thus we cannot apply the verse generally to everyone. Allah has promised only those who believe and do good deeds. Whenever it is proved that someone qualifies for these two criteria, then the divine promise includes them.
- (d) Proving that religion has gained absolute power and the fear of the believers has been converted to security. This was definitely not accomplished for the believers during the reign of the three caliphs.
- (e) Proving the fact that the power the three caliphs equals to the power of religion, because when governance crosses the redlines of religion or even if there is doubt about it following the rules of religion, the promise of religion becoming powerful will not have been accomplished; even if, apparently all other affairs are in conformity with religion, thus, it is not permitted to use this verse to prove that their power was a power for religion.

[38.](#) Tafsīr `Alī b. Ibrāhīm, vol. 1, p. 14; Nūr al-Thaqalain, vol. 3, p. 619, no. 22; Tafsīr al-Ḥafīf, vol. 2, p. 178; al-Maʿajja, p. 148.

[39.](#) Al-Itijā, vol. 1, p. 382; Nūr al-Thaqalain, vol. 3, p. 619, no. 231.

[40.](#) Miʿbāt al-Shaykh, p. 727, in the second ziyāra in the Day of `Ashūrā; Nūr al-Thaqalain, vol. 3, p. 619, no. 223.

[41.](#) Majma` al-bayān, vol. 7, p. 152; Tafsīr al-`Ayyūsh, under the commentary of verse 55:55.

[42.](#) Al-Majzīʿat al-nabawiyya, p. 420, under no. 337.

[43.](#) That is, those who will follow and obey your father will be respected while others will be disgraced regardless of their place of dwelling—Trans.

[44.](#) Al-Majzīʿat al-nabawiyya, p. 419, no. 337.

[45.](#) Taʾwīl al-ʿayāt al-ḥira, p. 596, under the commentary of 51:23; Ghaybat al-Shaykh, pp. 176–177, no. 33, which mentions “Isḥāq b. `Abd-Allah b. `Alī b. al-ʿusayn, peace be on him,” instead of “Isḥāq b. `Abd-Allah from `Alī b. al-ʿusayn, peace be on him”; Biḥār al-anwār, vol. 51, chap. 5, pp. 53–54, no. 34; al-Maʿajja, p. 149, verse 57, no. 3; Ithbāt

al-hudḥ, vol. 3, chap. 32, pp. 501–502, no. 289; Tafsīr al-burhān, vol. 4, p. 232; Yanḥab` al-mawadda, chap. 71, pp. 426 & 429; Ilzām al-nḥīb, vol. 1, pp. 94–95, verse 109.

[46.](#) Quran 51:23.

[47.](#) Ghaybat al-Nu`mān, chap. 13, p. 240, no. 35; Yanḥab` al-mawadda, chap. 71, p. 426.

[48.](#) Quran 22:41.

[49.](#) Shawḥid al-tanzīl, vol. 1, pp. 400–401, no. 555; Tafsīr Furṭ al-Kḥf, p. 99, except that it includes “until he is recognized” and “He, peace be on him, said, ‘When you see this in a man from us, follow him; for surely, he is your master.’”

[50.](#) Shawḥid al-tanzīl, vol. 1, p. 401, no. 556; Tafsīr Furṭ al-Kḥf, p. 100, with the difference: “from al-ḥusayn b. Baz`” I say: The printed manuscript which we have, is from an original one in which the manuscript-writer has intentionally not mentioned the chain of narrators for the sake of conciseness. In this narration he says: “Narrated to us al-ḥusayn b. `Alī b. Baz`, through his chain of narrators from Zaid b. `Alī.” It is apparent from Shawḥid al-tanzīl that al-ḥakīm (al-ḥaskān—its author) had the complete manuscript and hence, he has narrated from Tafsīr Furṭ al-Kḥf using his chain of narrators.

[51.](#) Ta`wīl al-ḥyāt al-ḥira, p. 339; Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. 2, p. 87, from Abī l-Jarīd; Biḥār al-anwār, vol. 51, chap. 5, pp. 47–48, no. 9; al-Ma`ajja, p. 143, verse 53; Tafsīr nūr al-thaqalain, vol. 3, p. 506, no. 1611; Tafsīr majma` al-bayān, vol. 7, p. 88, from (Imam) Abī Ja`far, peace be on him, who said: “By Allah, we are them . . .”; Ilzām al-nḥīb, p. 76, verse 58; Tafsīr al-burhān, vol. 3, p. 95.

[52.](#) Quran 22:39.

[53.](#) Ghaybat al-Nu`mān, chap. 13, p. 241, no. 38; Apparently, a mistake has occurred while recording the name of the narrator who narrates from Abī Baḥr. It should be `ḥim b. ḥamīd, not Qḥsim. He is the one from whom `Abd al-Raḥmān b. Abī Najrān has narrated. As for Abī Baḥr, it is possible that he is Laith b. al-Bakhtar or Yaḥyā b. al-Qḥsim, because `ḥim b. ḥamīd has narrated from both of them. Allah knows the best; al-Ma`ajja, p. 142.

[54.](#) Ta`wīl al-ḥyāt al-ḥira, p. 334; al-Ma`ajja, p. 142, verse 52.

[55.](#) Quran 2:148.

[56.](#) Majma` al-bayān, vol. 1, p. 231; Tafsīr al-`Ayyūsh, vol. 1, p. 66, no. 117. Apparently the tradition no. is 118 because 117 is the previous tradition; Biḥār al-anwār, vol. 52, chap. 26, p. 291, no. 27.

[57.](#) Tafsīr al-`Ayyūsh, vol. 1, p. 64, no. 117.

[58.](#) The author of al-Nihāya says: “the saying of `Alī, peace be on him, ‘Then they will gather towards him, peace be on him, like the clouds of autumn,’ i.e. like the scattered clouds. Autumn has been specifically mentioned because it is the beginning of winter, in which the clouds are all scattered and tattered, then they gradually integrate” (vol. 4, p. 59, under the root Qa-Za-`A).

[59.](#) Ghaybat al-Nu`mān, chap. 13, p. 241, no. 37; Biḥār al-anwār, vol. 51, chap. 5, p. 58, no. 52.

[60.](#) Quran 51:22–23.

[61.](#) Ghaybat al-Shaykh, pp. 175–176, no. 132; Biḥār al-anwār, vol. 51, chap. 5, p. 53, no. 23 and p. 63, no. 65; Tafsīr al-burhān, vol. 4, p. 232; lḥb al-hudḥ, vol. 3, chap. 32, sect. 12, p. 501, no. 286; al-Ma`ajja, pp. 210–211, verse 91.

[62.](#) Quran 31:20.

[63.](#) Quran 91:3.

[64.](#) Quran 27:62.

[65.](#) Quran 11:8.

[66.](#) Quran 34:51.

[67.](#) Quran 11:86.

[68.](#) Quran 2:155–156.

[69.](#) Quran 26:4.

[70.](#) Quran 50:41–42.

[71.](#) Quran 32:29.

[72.](#) Quran 3:83.

[73.](#) Quran 25:26.

- [74.](#) Quran 17:81.
- [75.](#) Quran 6:89.
- [76.](#) Quran 5:54.
- [77.](#) Quran 57:17.
- [78.](#) Quran 6: 158.
- [79.](#) Quran 32:21.

Section Two

The traditions that give glad-tidings about him and his reappearance in the end of times.

Comprises of 1092 traditions that will either be mentioned (located in this chapter) or referred to (located in other chapters)

353. Musnad of Ahmad: [1](#) Narrated to us `Abd-Allah, from his father, from Hajj and Ab Nu`aim, from Fir, from al-Qasim b. Ab Bazza, from Ab I-ufail, from `Al, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "If there remains from the world but one day, Allah, Mighty and Glorified be He, will send a man who will fill it with justice just as it will be filled with injustice."

[The narrator says,] Ab-Nu`aim mentioned: "A man from us." I heard Murra narrating it from ab, from Ab I-ufail, from `Al, may, Allah be satisfied with him, from the Prophet, Allah's blessings be on him [and his family]."

354. Sunan al-Tirmidh (The Chapter on what has been narrated about the Mahd): [2](#) Narrated to us `Ubaid b. Asb b. Muhammad al-Qurash, from his father, from Sufyan al-Thaur, from `aim b. Bahdala, from Zirr, from `Abd-Allah, that the Messenger of Allah, Allah's blessings be on him and his family, said: "The world will not perish until a person from my Ahl al-Bait will rule the Arabs. His name will be my name." Ab `s says: "It has also been narrated from `Al, Ab Sa`d, Umm Salma, and Ab Huraira and this tradition is good (hasan) and authentic (sahih).

355. Sunan al-Tirmidh (The Chapter on what has been narrated about the Mahd): [3](#) Narrated to us Abd al-Jabb b. al-`al b. Abd al-Jabb al-A`r, from Sufyan b. `Uyayna, from `aim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "A person from my Ahl al-Bait will rule. His name will be my name."

356. Sunan al-Tirmidh (The Chapter on what has been narrated about the Mahd): [4](#) Through the aforementioned chain of narrators, `aim and Ab `li narrate from Ab Huraira that the Holy Prophet,

Allah's blessings be on him and his family, said: "If there remains only one day from the world, Allah will certainly prolong that day until he rules."

Abū-Sā'īd says: "This tradition is good (ḥasan) and correct (ṣaḥīḥ).

357. Musnad Aḥmad⁵: Narrated to us `Abd-Allah, from his father, from Sufyān b. `Uyayna, from `Uqaym, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "The Hour will not be established until a person from my Ahl al-Bait rules. His name will be my name."

[`Abd-Allah recounts] my father said: "He narrated this to us in his house in his room. I saw some of the sons of Ja'far b. Ya'qub or Ya'qub b. Khalid b. Ya'qub asking him about it."

358. Sunan al-Tirmidhī⁶: Narrated to us Muḥammad b. Bashshār, from Muḥammad b. Ja'far, from Shu'ba, from Zaid al-`Amrī, from Abū I-`Iddiq al-Najjī, from Abū Sa`d al-Khudrī who said:

We feared that misfortune would occur after our Prophet. So, we asked the Messenger of Allah, may Allah's blessings be upon him [and his family], who replied, "Surely the Mahdī is from my umma. He will emerge and live five or seven or nine."⁷ Zaid al-Shak said, "We asked, 'What are these?' He replied, 'Years. A man will come to him and say, "O Mahdī! Give me, give me." Then as much as he can carry will be put in his cloth."

[Al-Tirmidhī says]: "This tradition is good (ḥasan) and has been narrated from Abū Sa`d, from the Holy Prophet, may Allah's blessings be on him [and his family]. The name of Abu I-`Iddiq al-Najjī is Bakr b. `Amr. It has also been said Bakr b. Qays. Aḥmad has recorded it."

359. Sunan Abū Dāwūd and ibn Māja⁸: Narrated to us Aḥmad b. `Ibrāhīm from `Abd-Allah b. Ja'far al-Riqqī, from Abū I-Malīk al-ḥasan b. `Umar, from Ziyād b. Bayān, from `Alī ibn Nufayl, from Sa`d b. al-Musayyib, from Ummi Salma who recounts: "I heard the Messenger of Allah, Allah's blessings be on him [and his family], say: 'The Mahdī is from my progeny from the descendants of Fātima.'" "

`Abd-Allah b. Ja'far says: "I heard Abū I-Malīk praise `Alī b. Nufayl and mention him as a truthful person."

Ibn Māja has recorded this tradition through his chain of narrators from Abū I-Malīk, from Ziyād b. Bayān, from `Alī b. Nufayl, from Sa`d b. al-Musayyib, who said: "We were with Ummi Salma when we spoke of Mahdī. She said, 'I heard the Messenger of Allah, may Allah's blessings be on him [and his family], say: "Mahdī is from the children of Fātima.'" "

I say: This is a correct (ṣaḥīḥ) tradition. Al-Suyūṭī and al-Ḥakīm have clearly declared its correctness.

360. Sunan Abū Dāwūd⁹: Narrated to us Sahl b. Tamīm b. Baz, from `Imrān al-Qaṣṣī, from Qatāda, from Abū Na'ra, from Abū Sa`d al-Khudrī, from the Messenger of Allah, may Allah's blessings be upon him [and his family], who said: "The Mahdī is from me. (He has) a hairless forehead

and an aquiline nose. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. He will rule for seven years.”

Al-ḥakīm has narrated it through his chain of narrators with some differences and has said: “This tradition is correct (صحيح) according to the criteria of al-Muslim, but they [i.e. al-Bukhārī and al-Muslim] have not narrated it.”

361. صحيح al-Bukhārī 10: Narrated to us ibn Bukair, from al-Laith, from Yūnus, from ibn Shihāb, from Nafi' the slave of Abū Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, may Allah's blessings be on him and his family, who asked: “What will be your condition when the son of Mary descends amongst you and your Imam is from yourselves?”

Muslim has also recorded this: “Narrated to me Ḥarmala b. Ya'qub, from ibn Wahab, from Yūnus, from ibn Shihāb, from Nafi' the slave of Abū-Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, Allah's blessings be on him and his family, who asked: “What will be your condition when the son of Mary descends amongst you and your Imam is from yourselves?”

362. Musnad Aḥmad 11: Narrated to us Faḥl b. Dukain, from Yūsuf al-ʿIjlī, from Ibrāhīm b. Muḥammad b. al-ḥanafīyya, from his father, from `Alī, peace be on him, who said that the Messenger of Allah, Allah's blessings be on him and his family, said: “The Mahdī is from us Ahl al-Bait. Allah will straighten out his [affair] in one night.”

Ibn Maja has recorded this tradition in his Sunan: “Narrated to us `Uthmān b. Abū Shaiba, from Abū Dāwūd al-Khuṣrī, from Yūsuf, from Ibrāhīm b. Muḥammad b. al-ḥanafīyya, from his father, from `Alī, peace be on him, that the Messenger of Allah, Allah's blessings be on him and his family, said: “The Mahdī is from us Ahl al-Bait . . .”

363. Sunan ibn Maja 12: Narrated to us Hadiyyat b. `Abd al-Wahhāb, from Sa`d b. Abd al-ḥamīd b. Ja`far, from `Alī b. Ziyād al-Yamāmī, from `Akramat b. `Ammār, from Isḥāq b. `Abd-Allah b. Abū ḥalīfa, from Anas b. Malik, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “We children of `Abd al-Muḥalib are the masters (سادة) of the dwellers of Paradise: I, ḥamza, `Alī, Ja`far, al-ḥasan, al-ḥusayn and al-Mahdī.”

364. al-Mu`jam al-kabīr 13: Narrated to us Ya'qub b. `Abd al-Bāqī, from Yūsuf b. `Abd al-Raḥmān al-Marwazī, from Abū Taqī `Abd al-ḥamīd b. Ibrāhīm al-ḥimī, from Ma`dān b. Sulaim al-ḥāramī, from `Abd al-Raḥmān b. Najī, from Abū Zuhriyya, from Jubair b. Nufair, from `Auf b. Malik that the Messenger of Allah, Allah's blessings be on him and his family, said: “O `Auf! What will be your condition when this umma breaks up into seventy-three sects, one will be in Paradise and all the others will be in Hell?” I asked, “When will this happen, O Messenger of Allah?”

He replied, “When the dishonorable will be many, the slave-girls will rule, children (al-ḥamlān) will sit on the pulpits, [the Holy Quran will be (recited) with music, mosques will be decorated, the pulpits will be

raised]14, the wealth [belonging to the Prophet] (al-fay') will be passed between [those that it doesn't belong to], zakat will be taken by force, trust (al-amana) will be taken as booty, knowledge in religion will be learned with other than Allah in mind, man will obey his wife while leaving his mother and expelling his father, the last of this umma will curse its first ones, the sinners of a tribe will be their chiefs, the most degraded people of a nation will be their leaders, and people will be respected for the fear of their evil. When this happens, the people will take refuge in Syria [and the Mahd] will protect them from their enemies."

I asked, "Syria will be conquered?" He replied, "Yes, very quickly. After it is conquered, fitnas15 will occur. Then, a dark, hazy fitna will arise and fitnas will come after fitnas until a person from my Ahl al-Bait emerges. He will be called the Mahd. If you meet him, follow him and be one of the guided ones."

365. Musnad Ahmad16: Narrated to us `Abd-Allah, from his father, from `Abd al-`amad, from `amm b. Salama, from Mu`arrif al-Mu`all, from Ab I-`iddiq, from Ab Sa`d that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The earth will be filled with unfairness and injustice. Then, a man from my progeny will emerge and will rule for seven or nine [years]17. He will fill it with fairness and justice."

After mentioning this tradition, al-`akim says: "This tradition is correct (sahih) according to the criteria of al-Muslim, but they [i.e. al-Bukhari and al-Muslim] have not narrated it."

366. Dhikr akhbri I`bah18: Narrated to us Muhammad b. Ja`far, from Ahmad b. `usayn al-An`ari, from Ahmad b. Muhammad b. al-`usayn b. `af, from his grandfather al-`usayn, from `Akramat b. Ibr`him, from Ma`ar al-Warrq, from Ab I-`iddiq al-N`ji, from Ab Sa`d al-Khudr that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established (la taqam al-s`a) until a person from my Ahl al-Bait comes to power, [he will have a] reaping, and an aquiline [nose]. He will fill the earth with justice just as it will be filled earlier with unfairness. He will remain for seven years."

367. Al-Mustadrak `al al-`ain19: Al-`usayn b. `Al b. Muhammad b. Ya`y al-Tamm, from Ab Muhammad al-`asan b. Ibr`him b. `aidar al-`imyar at Kafa, from al-Q`sim b. Khalifa, from Ab Ya`y `Abd al-`amad b. `Abd al-Ramm al-`ammn, from Amr b. `Ubaid-Allah al-`Adw, from Mu`wiyat b. Qurra, from Ab I-`iddiq al-N`ji, from Ab Sa`d al-Khudr who informed that the Prophet of Allah, Allah's blessings be on him [and his family], said:

In the end of times, a severe disaster shall descend on my umma from their rulers; a disaster with unprecedented severity, to the extent that they will be under pressure in the vast expanse of the earth and it will be filled with injustice and unfairness. A believer will not find a place to take refuge from oppression. Then, Allah, Mighty and Glorified be He, will send a man from my progeny who will fill the earth with fairness and justice just as it was filled with unfairness and injustice. The inhabitants of the skies and the residents of the earth will be satisfied with him.

The earth will not have stored anything from its seeds but that it will make it grow. The sky will not have accumulated anything of its rain-drops but that Allah will pour it on to them. He will live amongst them for seven, eight, or nine years. The living shall long for the dead [i.e. wish the dead were alive] for what Allah, Mighty and Glorified be He, will do with the people of earth from His goodness.”

Al-Ḥakīm says: This tradition has a correct chain of narrators (ḥaḍīṣa al-ḥaṣṣa), but they [i.e. Bukhārī and Muslim] have not recorded it.

368. Musnad Aḥmad²⁰: Narrated to us `Abd-Allah, from his father, from `Abd al-Razzāq, from Ja`far, from al-Mu`allā b. Ziyād, from al-`Alī b. Bashīr, from Abū I-`īd al-Najjī, from Abū Sa`d al-Khudrī, who informed that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “I give you glad-tidings about the Mahdī who will be sent to my umma when the people will be in disputes and disasters. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. The inhabitants of the skies and the residents of the earth will be satisfied with him. He will distribute wealth correctly (ḥaḍīṣa).”

A person asked him: “What do you mean by correctly (ḥaḍīṣa)?” He replied: “He will distribute it equally amongst the people. Allah will fill the hearts of the umma of Muḥammad with needlessness and his justice will encompass them. He orders an announcer to call out, ‘Does anybody need wealth?’ No one from the people will respond except one man. He [i.e. the Mahdī] will ask him to go to the treasurer and say, ‘Mahdī orders you to give me wealth.’ He will respond, ‘Hold [your hands].’ After he takes [what has been given to him] to his house he will regret what he has done. He will say [to himself]: ‘Was I the greediest in the umma of Muḥammad or did I lack what they possessed?’ Thus, he will return what was given to him but they will not accept it. It will be said to him, ‘We don’t take back what we have given.’ This will continue for seven, eight, or nine years. Then, there will be no good in life after him.”

I say: He has narrated similar to this through another chain.

369. Firdaus al-akhbār²¹: From `Abd-Allah b. `Abbās, from the Holy Prophet, Allah’s blessings be on him [and his family], who said: “Mahdī is the peacock of the inhabitants of Paradise.”

370. Musnad Aḥmad²²: Narrated to us `Abd-Allah, from his father, from Abū I-Naḥr, from Abū Mu`āwiya Shaibān, from Ma`ār b. Ḥahmān, from Abū I-`īd al-Najjī, from Abū Sa`d al-Khudrī that the Messenger of Allah, Allah’s blessings be on him [and his family], said:

The Hour will not be established until a person from my Ahl al-Bait rules. He will have a wide [forehead] and an aquiline [nose]. He will fill the earth with justice just as it will have been filled before him with unfairness. He will remain for seven years.

371. Al-Mustadrak²³: Narrated to us both al-Shaykh Abū Bakr b. Isḥāq `Alī b. Hamshadh al-`Adl and Abū Bakr Muḥammad b. Aḥmad b. Bālawayh, from Bishr b. Mūsā al-Asadī, from Haudhat b. Khalīfa, from `Auf b. Abū Jamāla, from al-`usayn b. `Alī al-Darīmī, from Muḥammad b. Isḥāq al-Imam, from

Muḥammad b. Bashshir, from ibn `Ad, from `Auf, from Abū I-`iddiq al-Najjī, from Abū Sa`d al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Hour will not be established until the earth is filled with unfairness, injustice, and enmity. Then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will have been filled with unfairness and enmity."

He [i.e. the author of al-Mustadrak] has said: "This tradition is authentic (ḥaḍīṣ) based on the criteria set by Bukhārī and Muslim, but they have not recorded it . . ."

From al-Musnad: "Narrated to us `Abd-Allah, from his father, from Muḥammad b. Ja`far, from `Auf, from Abū I-`iddiq al-Najjī, from Abū Sa`d al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

The Hour will not be established until the earth is filled with unfairness and enmity. Then, a man will emerge from my progeny—or from my Ahl al-Bait—who will fill the earth with fairness and justice just as it will be filled with unfairness and enmity.

372. Sharḥ al-akhbār²⁴: From Abū Baḥr, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, peace be on him, who said: "Verily, Islam began with loneliness (gharīb) and will soon become lonely just as it had begun, and salvation is for the lonely ones." [This tradition is famous and has been narrated from the Messenger of Allah, Allah's blessings be on him and his family. Numerous Shias and Sunnis have narrated it. (Imam) Ja`far b. Muḥammad al-`adīq, peace be on him, has narrated it from him but I have not mentioned the chain of narrators which reach him.]²⁵ Abū Baḥr says: "I said to him, 'Elaborate this for me, may I be sacrificed for you, O son of Allah's Messenger!' He, peace be on him, replied: "The caller (al-dā`ī) from us will renew the call just as the Messenger of Allah [may Allah's blessings be upon him and his family] had made [a new] call."

The same applies to the Mahdī. He will give a renewed invitation to Allah when the [Islamic] customs are changed, innovations are increased, the imams of deviation will dominate, the imams of guidance—those whose obedience Allah has made obligatory upon the people—will seldom be mentioned.

Those whom He has appointed for calling towards Him and to point to Him through His signs. They will be forgotten and their news will be cut off [from the people] because the leaders of oppression will dominate the [Ahl al-Bait]. When Allah fulfills his promise to the Imams about the reappearance of their Mahdī, there will be a need [for the Mahdī] to give the [people] a renewed call just as the Messenger of Allah, Allah's blessings be on him and his family, had called them in the very beginning [of his messengership].²⁶

373. Ḥifāt al-Mahdī²⁷: From `Udhayfa, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "(May Allah have mercy) on this umma because of the oppressive rulers! It is amazing that they will kill and frighten those who obey them except those who excessively demonstrate

their obedience for them! The God-fearing believers will pretend with their tongues to be their friends but will flee from them with their hearts. When Allah, Mighty and Glorified be He, intends to return Islam to its might, He will destroy every tyrant; and He has the power to do what He wills and to reform the umma after its corruption.” Then, he said, “O ʿudhayfa! If there not remains but one day from the world, Allah will prolong that day until a person from my Ahl al-Bait rules. He will lead bloody battles and Islam will be victorious. He (Allah) does not violate His promise and He is quick in calculating.”

374. ʿUfat al-Mahdī wa kitāb al-ʿawāʾid²⁸: Through his chain of narrators from Abū-Salmat b. ʿAbd al-Raḥmān b. ʿAuf, from his father, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “Allah will certainly raise from my progeny a man whose front teeth are slightly apart from each other and who has a wide forehead. He will fill the earth with justice and bestow wealth generously.”

375. Sunan ibn Māja²⁹: Narrated to us Uthmān b. Abū Shaiba, from Muʿwīya b. Hishām, from ʿAlī ibn ʿĀli, from Yazīd b. Ziyād, from Ibrāhīm, from ʿAlqama, from ʿAbd-Allah who said: “We were with the Messenger of Allah, Allah’s blessings be on him [and his family], when some youths from Banū-Hāshim entered. When the Messenger of Allah, Allah’s blessings be on him [and his family], saw them, his eyes became full of tears and his color changed. I said to him, ‘We are seeing on your face something that we dislike.’ He replied, ‘Surely, Allah has chosen for us Ahl al-Bait the Hereafter instead of this world. After me, my Ahl al-Bait will most certainly witness calamities, expulsions, and banishments, until a group of people come from the East who will carry black flags. They will ask for goodness but it won’t be given to them. They will fight and be victorious and then they will be given what they had asked for. They will not accept it until they hand it over to a man from my Ahl al-Bait (who) will fill the earth with fairness just as they [i.e. the people] will have filled it with injustice. Whoever encounters them must go to them even if he has to crawl on ice.’”

376. Al-Fitan³⁰: Narrated to us al-Walīd, from ʿAlī ibn ʿAushab, from Makḥūl, from ʿAlī ibn Abū ʿĀlib, peace be on him, who said:

I asked the Messenger of Allah, “Is the Mahdī from us Imams of guidance or from others?” He replied, “He is from us. The religion will be sealed by us just as it began through us. By us, they will be freed from the deviations of mischief just as they were freed from the deviations of polytheism. Through us, Allah will unite their hearts in religion after the enmity of mischief, just as Allah united their hearts and their religion after the enmity of polytheism.”

377. Sunan ibn Māja³¹: Narrated to us Muḥammad b. Yaʿqūb, from Abū Dāwūd, and from Muḥammad b. ʿAbd al-Malik al-Wāsiṭī, from Yazīd b. Hārūn, and narrated to us ʿAlī ibn al-Mundhir, from Isḥāq b. Manḥūr, all of them from Qays, from Abū ʿAḥḥān, from Abū ʿĀli, from Abū Huraira, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “If there remains only one day from the world, Allah, Mighty and Glorified be He, will elongate it until a man from my Ahl al-Bait rules. He will conquer the mountain of Daylam and Constantinople (Istanbul).”

I say: In the marginal commentary of al-Sindī, his saying, “until a man will rule . . .” has been interpreted about the promised Mahdī.

378. `Iqd al-durar³²: From Abū Sa`d al-Khudrī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait. [He is] a man from my umma who has a high nose. He will fill the earth with justice just as it will be filled with injustice.”

أبو نعيم also mentioned it in أifat al-Mahdī.

379. Musnad Aḥmad³³: Narrated to us `Abd-Allah, from his father, from `Abd al-Ḥamad, from Abūn, from Sa`d b. Zaid, from Abū Naḥra, from Abū Sa`d al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: “After me, there will be a caliph who will distribute wealth generously and will not even count it [to see how much he is giving].”

380. Al-Bayḥan³⁴: Abū Ḥir Ismīl b. Ḥafar b. Aḥmad al-Nabli, from Abū I-Makrīm Aḥmad b. Muḥammad b. `Abd-Allah b. al-Mu`addil, from Abū `Alī al-Ḥasan b. Aḥmad b. al-Ḥasan al-Ḥaddād, from al-Ḥafī Abū Nu`aim Aḥmad b. `Abd-Allah, from Sa`d b. Muḥammad b. Isḥāq, from Muḥammad b. Yūsuf al-Turkī, from Kathīr b. Yaḥyā, from Abū `Awḥana, from al-A`mash, from `Aḥīyya, from Abū Sa`d al-Khudrī, from the Messenger of Allah, may Allah's blessings be on him and his family, who said: “After the passing of some time and the appearance of fitnas, a man will [come] who will be called the Mahdī. What he grants will be pleasant.”

[He said:] This tradition has been recorded by Abū Nu`aim al-Ḥafī like we have narrated it.

381. Mawaddat al-qurb³⁵: Ibn `Abbās, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Surely, Allah granted victory to this religion through `Alī. When he is killed, religion will become corrupted and no one can reform it but the Mahdī.”

382. Mawaddat al-qurb³⁶: `Alī, [peace be on him], from the Messenger of Allah, Allah's blessings be on him and his family, who said: “The world will not be destroyed until a man from my umma rises who is from the progeny of al-Ḥusayn; he will fill the earth with justice just as it will be filled with unfairness.”

383. Ḥaḥī Muslim³⁷: Narrated to us Zuhair b. Ḥarb, from `Abd al-Ḥamad b. `Abd al-Warīth, from his father, from Dāwūd, from Abū Naḥra, from Abū Sa`d and Jabir b. `Abd-Allah, both of them from the Messenger of Allah, Allah's blessings be on him and his family, who said: “In the end of times, there will be a caliph who will divide wealth but will not count it.”

And narrated the same tradition to us, Abū Bakr b. Abū Shaiba, from Abū Mu`āwiya, from Dāwūd b. Abū Hind, from Abū Naḥra, from Abū Sa`d, from the Messenger of Allah.

384. al-Fitan³⁸: Narrated to us Abū Mu`āwiya, from Dāwūd, from Abū Naḥra, from Abū Sa`d, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said:

“In the end of times, there will emerge a caliph who will grant wealth without counting it.”

385. Al-`Arf al-ward³⁹: Ibn Abī Shaiba has recorded from Abī Sa`d that the Messenger of Allah, Allah's blessings be on him and his family, said: “A person will emerge from my Ahl al-Bait after the passing of time and the appearance of fitnas; his grants will be abundant.”

386. Al-Musnad⁴⁰: Narrated to us `Abd-Allah, from his father, from `Affān, from Ḥammād b. Salma, from `Alī b. Zaid, from Abī Naṣra, from Abī Sa`d al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Verily, Allah, Mighty and Majestic be He, will send in this umma a caliph who will give away wealth generously and will not count it.”

387. Al-Musnad⁴¹: Narrated to us `Abd-Allah, from his father, from Khalaf b. al-Walīd, from `Abbād b. `Abbād, from Mujālid, from Abī I-Waddāk who said to Abī Sa`d al-Khudrī, “By Allah! No ruler rules over us but that he is more evil than the previous one, and not a year arrives but that it is more evil than the preceding year.” He replied, “If I had not heard something from the Messenger of Allah I too would have said like what you say. I heard the Messenger of Allah, Allah's blessings be on him and his family, say, ‘From your rulers there will be a ruler who will give away wealth abundantly but will not count it. A person will come to him and ask him (for money). He will say, “Take.” The person will spread his dress and he will fill it.’ The Messenger of Allah spread a thick blanket which was covering him to show the act of the person [who asked], then he gathered all its sides. He said, ‘He will take it and then depart.’”

388. Al-Musnad⁴²: [In a tradition from Abī Naṣra, from Jābir that] the Messenger of Allah, Allah's blessings be on him and his family, said: “There will be a caliph in the last of my nation. He will give away wealth abundantly but will not count it.”

389. Ḥaḥḥ Muslim⁴³: Narrated to us Naṣr b. `Alī al-Jahāmī, from Bishr (i.e. ibn al-Mufaḥḥal) and narrated to us `Alī ibn `Ajar al-Sa`dī, from Ismā`īl (i.e. b. `Ulayya), both of them from Sa`d b. Yazīd, from Abī Naṣra, from Abī Sa`d, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “From your caliphs there is a caliph who will give away wealth abundantly but will not count it.”

390. Ḥifat al-Mahdī⁴⁴: From Abī Sa`d al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Most certainly, the earth will be filled with enmity; then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will be filled with unfairness and enmity [injustice and unfairness].”

391. Musnad Abī Ya`lī⁴⁵: Narrated to us Sulaimān b. `Abd al-Jabbār Abī Ayyūb Sahl b. `Ḥmir, from Fuḥail b. Marzūq, from `Aḥīyya, from Abī Sa`d, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “In the end of times, after the advance of ages and passing of time, there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam] will put [wealth] in his dress. He will be concerned as to who will accept the charity of this wealth which is between him and his family as all the people will be flushed with goodness's (and riches).”

392. Tārīkh ibn `asākir⁴⁶: He has recorded through his chain of narrators, from ibn `Abbās that the Messenger of Allah, Allah's blessings be on him and his family, said: “How can a nation be destroyed when I am at its beginning, Jesus is at its end, and the Mahdī is in its middle?”

393. `Iqd al-durar⁴⁷: From Anas b. Mālik, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “A nation will never be destroyed which I am at its beginning, its Mahdī is in the middle, and Christ—the son of Mary—is at its end.”

394. `Iqd al-durar⁴⁸: From Abū Ja`far Muḥammad b. `Alī, from his father, from his grandfather, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

I give glad-tidings to you all! I give glad-tidings to you all! My nation is like rain. It is not clear whether its beginning is good or its end? Or like an orchard from which groups [of people] eat [fruit] for one year. Perhaps the last group [that eats from it] is the most widest and deepest⁴⁹ and is better than all the others. How can a nation perish when I am at its beginning, the Mahdī is in its middle, and Christ is at its end? [Beware!], between all these will be crooked leaders; they are not from me and I am not from them.

395. Faḥḥ'il al-ḥaḥba lil-Sam`ān⁵⁰: From Abū Sa`d al-Khudrī who said:

Fāḥima came to her father, Allah's blessings be on him [and his family], during his illness and said while crying, “O my father! I fear neglect/destruction (al-ḥay`a) after you!” He replied, “O Fāḥima! Verily Allah examined the earth thoroughly, then chose your father and sent him as a Messenger. He examined the earth a second time and chose your husband. He then ordered me to marry you to him and so, I married you to him. He was the greatest amongst Muslims in forbearance (ḥilm), the best of them in knowledge, and the first in [accepting] Islam.

Surely, Allah has granted seven characteristics to us Ahl al-Bait which He has not given to anyone from those [before us] and no one from those who will come [after us] will acquire them. Our Prophet is the best of prophets and he is your father; our successor (waḥīyyun) is the best of successors and he is your husband; our martyr is the best of martyrs and he is your father's uncle, ḥamza; from us is the one who has two wings with which he will fly in paradise wherever he wishes, and he is Ja`far [al-ḥayyīr]; from us are the two grandsons of this nation and they are your two sons; and from us is the Mahdī of this nation.”

Abū Ḥurayr al-`Abdī says:

I met Wahb b. Munabba during the Hajj season and mentioned this tradition to him. He said, “When the tribe of Moses was tested and took the calf as god, a bitter situation was created for Moses. Allah said, ‘O Moses! The nations of all the Prophets before you were tested, and a great fitna will befall upon the nation of Aḥmad to an extent that some will curse others. Then, Allah will make right their affairs through a man from the progeny of Aḥmad, and he is the Mahdī.’”

396. Al-Ist'isbān 51: [Jabir al-ʿAdafī] narrates from the Prophet, Allah's blessings be on him [and his family], who said: “After me, there will be caliphs. After the caliphs there will be rulers. After the rulers there will be kings. After the kings there will be tyrants and after the tyrants, a man will emerge from my Ahl al-Bait who will fill the earth with justice.”

This tradition has been narrated by Ibn Lahʿā, from ʿAbd al-Raḥmān b. Qays b. Jabir al-ʿAdafī, from his father, from his grandfather, from the Prophet, Allah's blessings be on him and his family.

397. Al-Bayʿān fī akhbār ʿAbī al-Zamʿān 52: ʿUfīʿ Abī I-ʿāsan Muḥammad b. Abī Jaʿfar al-Qurtubī and others in Damascus, and al-Muḥtār b. Yaʿyūb b. ʿAqr al-Shāfiʿī and others in (the city) of ʿAlab, all of them from Abī I-Faraj Yaʿyūb b. Maḥmūd al-Thaqafī and Abī ʿAlī al-ʿāsan b. Aḥmad b. al-ʿāsan, from al-ʿUfīʿ Abī Nuʿaim Aḥmad b. ʿAbd-Allah, from Muḥammad b. Zakariyyā al-Ghalībī, from ʿAbbās b. Bakkar, from ʿAbd-Allah, from al-Aʿmash, from Zirr b. ʿUbaish, from ʿUdhayfa that the Messenger of Allah, Allah's blessings be on him [and his family], said:

If there remains only one day from the world, Allah will definitely send in it a person whose name is my name and whose morals are my morals. He will be called Abī ʿAbd-Allah. The people will pledge allegiance to him between the Rukn and the Maqām. Through him, Allah will bring back the religion and He will grant him victories. [Then,] no one will remain on the face of earth but that he will acknowledge that there is no god but Allah.

Salmān, may Allah be satisfied with him, stood up and asked: “O Messenger of Allah! From which one of your sons will he be?” He answered: “He will be from the descendants of this son of mine,” then patted (Imam) al-ʿUsayn’s back.

398. Al-Sunan al-warīda fī I-fitan 53: Narrated to us ʿAmzat b. ʿAlī, from ʿAbd-Allah b. Muḥammad, from Abī Khalīfa, from Musaddad, from Ibn Shihāb, from ʿAḥim, from Abī ʿUliyy, from Abī Huraira that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there only remains one night from the world, Allah will make a person from my Ahl al-Bait rule in it.”

399. Firdaus al-akhbār 54: From Jabir b. ʿAbd-Allah that the Messenger of Allah, Allah's blessings be on him and his family, said: “The Paradise yearns for four people from my family. Allah loves [these four] and has ordered me to love them: ʿAlī ibn Abī ʿUliyy, al-ʿāsan, al-ʿUsayn, and the Mahdī—behind whom Jesus, the son of Maryam, will pray.”

400. Al-Muʿjam al-kabīr 55: Narrated to us al-ʿāsan b. ʿAlī al-Maʿmarī, from ʿAbd al-Ghaffār b. ʿAbd-Allah al-Mawḥilī, from ʿAlī b. Mus-hir, from Abī Isḥāq al-Shāibānī, from ʿAḥim b. Abī I-Najīd, from Zirr b. ʿUbaish, from Ibn Masʿūd who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said: “The days and the nights will not go away until a person from my Ahl al-Bait rules; his name will be my name.”

In another tradition, the following sentence has been added: “He will fill the earth with justice just as it

will be filled with injustice and unfairness.”

401. Al-Mu`jam al-kabir⁵⁶: Narrated to us Ma`adh b. al-Muthann, from Musaddad, from Abi Shihab Muhammad b. Ibrahim al-Kinani, from `Aim b. Bahdala, from Zirr, from `Abd-Allah that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there remains from the world but only one night, a person from the Ahl al-Bait of the Prophet, Allah's blessings be on him [and his family], will rule in it.”

402. Al-Mu`jam al-kabir⁵⁷: Narrated to us Ahmad b. Muhammad al-Jammal al-Irfahani, from Ibrahim b. `mir b. Ibrahim, from his father, from Ya`qub al-Qumm, from Sa`d b. al-Usayn, from Abi Bakr b. `Ayyash, from `Aim b. Abi l-Najid, from Zirr b. `ubaish, from `Abd-Allah b. Mas`ud, from the Holy Prophet, Allah's blessings be on him [and his family], who said: “The affairs of this nation—in the ends of its time—will be in the hands of a man from my Ahl al-Bait. His name will be my name.”

403. Al-`Arf al-ward⁵⁸: Abi Nu`aim and al-`akim have both narrated from Abi Sa`d that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Mahdi will emerge in my nation. Allah will send him as a helper (ghiyath) for the people. The nation will be blessed, livestock will feed, the earth will bring out its vegetation, and he will give away wealth correctly (iqtisad)⁵⁹.

404. Al-Fitan⁶⁰: Al-Walid narrates from Abi Rifi` Isma`il b. Rifi`, from someone who narrated to him from Abi Sa`d al-Khudri, from the Holy Prophet, Allah's blessings be on him [and his family], who said:

His nation will take refuge in him (i.e. the Mahdi) like the bees which take refuge in their king. He will fill the earth with justice just as it will be filled with injustice. [This will continue] until the people return to their initial state, that is, they will not wake up a sleeping person and will not shed blood.

405. Kanz al-`umm⁶¹: “The Mahdi will emerge in the ends of my nation. Allah will send rain for him and the earth will bring out its vegetation. He will give away wealth correctly, livestock will increase, and the nation will be glorified. He will live for seven or eight years [as has been narrated by ibn Mas`ud].

406. Dhikr akhbār Irbahani⁶²: Narrated to us Muhammad b. al-Faqih b. Qadid, from al-`asan b. Yusuf b. Sa`d al-Miqri, from Muhammad b. Ya`y b. Masar al-Makhram, from Dawud b. al-Mu`abbar, from Abi l-Mu`abbar b. Qadham, from his father Qadham b. Sulaiman, from Mu`awiyah b. Qurra, from his father that the Messenger of Allah, Allah's blessings be on him [and his family], said: “Most certainly, this earth will be filled with injustice and unfairness. When it is filled with injustice and unfairness, Allah will send a person from me whose name will be my name. He will fill it with fairness and justice just as it was filled with injustice and unfairness.”

407. Al-Rau`a min al-Kaf⁶³: Al-Usayn b. Muhammad al-Ash`ari, from Mu`alla b. Muhammad, from

al-Washsh, from Ab Ba, from Ahmad b. `Umar who narrates:

A person came to (Imam) Ab Ja`far, peace be on him, and said, "Surely you are the Ahl al-Bait of mercy. Allah, Blessed and High be He, has distinguished you with this [characteristic]." He, peace be on him, replied, "We are so, and all praise is for Allah. We don't make anyone go astray nor do we bring anyone out of guidance. Surely, the world will not end until Allah, Mighty and Majestic be He, sends a person from us Ahl al-Bait who will act in accordance with the Book of Allah. He will not see any evil in you but that he will denounce it."

408. Al-Mu`jam al-awsa64: From al at b. `Abd-Allah, from the Holy Prophet, Allah's blessings be on him [and his family] who said: "And soon, a fitna will occur. The unrest will not cease in one place except that it will start in another until an announcer from the sky will call out: 'Surely, your leader is so and so.'"

I say: The ambiguity of this tradition because of it not explicitly stating the name of the Mahd does not harm our purpose, because numerous traditions we quoted earlier and those that will be cited in the future explain this tradition and remove its ambiguity.

The author of Ibrz al-wahm al-makn writes:

I have found a support for his tradition (i.e. the tradition of al). Ibn Ab Shaiba states, "Narrated to us al-asan b. Mis, from amm d b. Salma, from Ab Muammad, from `Aim b. `Amr al-Bajal that Ab Umma said, 'The name of a person will surely be called out from the sky. It cannot be denied with any argument and no degraded person can prevent it.'"

(He then mentions another narration) as support, from `Al, peace be on him, which, God willing, we will mention in the future).

409. Al-Fitan by Nu`aim b. amm d65: Narrated to us `Abd-Allah b. Marwn, from al-`Al b. `Utba, from al-asan that "The Messenger of Allah, Allah's blessings be on him [and his family], mentioned the hardships that will be encountered by his Ahl al-Bait [which will continue] until Allah raises a black flag from the East. Whoever helps it, Allah will help him, and whoever deserts it, Allah will desert him, until they come to a person whose name is my name. He will take over their affairs and Allah will assist and help him."

410. Al-Fitan66: Narrated to us `Abd al-Razzq, from Mu`ammar, from Qatda that the Messenger of Allah, Allah's blessings be on him [and his family], said: "Soon, he will bring out the treasures, will distribute wealth, and will fully establish Islam."

411. Kanz al-`umm67: From Sa`d al-Iskf, from al-Abagh b. Nubta, who narrates: "`Al ibn Ab lib, peace be on him, delivered a lengthy sermon. He praised Allah and extolled Him then said:

Know that verily I and the good ones from my progeny and my Ahl al-Bait are the most knowledgeable

of the people in childhood and the most forbearing of them in old age. With us is the flag of truth. Whoever goes ahead of it will be degraded, whoever stays behind will be destroyed, and whoever stays with it will have reached it. Surely we are the people of mercy and through us the doors of wisdom are opened. Our judgment is based on Allah's Judgment and our knowledge is based on Allah's Knowledge and to the sayings of an honest person we have listened.

If you follow us, you will be saved and if you turn away, Allah will punish you at our hands. By us, Allah has opened the noose of disgrace from your necks. By us—and not by you—Allah will end (bin yukhtam la bikum). Through us the one who lags behind will reach and to us the one who has gone ahead will return . . . (He continued in another part,) by Allah! I was taught the interpretation of the messages, the fulfillment of the promises, and the completion of the words. Certainly, from those who succeed me from my Ahl al-Bait, there will be a person who will invite to Allah with strength and will judge with the laws of Allah. This will be after a hard and disgraceful era in which the hardships will be severe and hopes will be lost . . . (After mentioning some of the bloody battles, he continued,) know that surely from us is the one who will rise; his lineage will be pure and his companions will be leaders.

When the enemies of Allah are to be destroyed, he will be called out three times with his name and the name of his father in the month of Ramaḥan. This will be after turmoil, killings, miseries, lunacies, and the rise of calamities. I know that to whom the earth will extract its deposits and hand over its treasures.

If I wanted, I could have struck [the earth] with my foot and said, "Bring out from here helmets and armor" . . . Indeed, Allah will appoint a Caliph who will remain firm in guidance and will not accept bribes in his judgments. When he calls, he will be [heard] far and distant. [His calls] will be lethal for the hypocrites and will bring relief for the believers. Know that these will surely happen despite those who dislike them [happening]. All praise is for Allah the Lord of the worlds and His blessings be upon our master Muḥammad, the seal of the Prophets.

412. Al-Bayḥan wa l-tabyḥn⁶⁸: From Abū 'Ubaida Mu' ammar b. al-Muthann, from Ja'far b. Muḥammad, peace be on him, from his forefathers, peace be on them, from Amr al-Mu'min `Alī ibn Abū ḥlib, peace be on him, who said:

Know that the good ones (al-abr) from my progeny and the pure ones from my descendants, are the most forbearing of the people in childhood and the most knowledgeable of them in old age. Know that we Ahl al-Bait have learned knowledge from Allah's knowledge. Our judgment is from Allah's judgment and we have listened to the sayings of an honest person.

If you follow us, you will be guided with our insight but if you don't do so, Allah will destroy you at our hands. We hold the flag of truth. Whoever follows it will reach [salvation] and whoever lags behind will perish. Know that through us every believer is protected from bad fate (bin taraddu dabaratu kullu mu'min), through us the noose of disgrace is removed from your neck, and through us gains are made. Allah will commence through us—not through you—and He will end by us, not by you."

Ibn Abī I-ʿadīd says in his commentary: “His saying, ‘He will end by us, not by you,’ points towards the Mahdī who will appear in the end of times. Most narrators have the view that he will be from the progeny of Fātima, peace be on her. Our fellow Muʿtazilī companions do not deny this. They have clearly mentioned him in their books and their teachers have testified about him.”

413. [al-ishkīlī69](#): From Abī I-Zaʿrīʿ who narrates that ʿAlī ibn Abī Ḥabīb, peace be on him, used to say:

Verily I and the pure ones from my descendants and the good ones from my progeny are the most forbearing of people in childhood and the most knowledgeable of them in old age. By us Allah will invalidate falsehood; by us Allah will break the teeth of the rabid wolves; by us Allah will free you from disgrace and remove the noose of your necks. By us Allah will begin and He will end.

414. [Sharḥ nahj al-balīgha](#) by ibn Abī I-ʿadīd [70](#): The Chief of Justice (qāḍī al-quḍat), may Allah the Exalted have mercy on him, has narrated from Ismāʿīl b. ʿAbbād—may Allah have mercy on him—through his chain of narrators which end at ʿAlī, peace be on him, that he mentioned the Mahdī and said: “He is from the progeny of al-ʿusayn.” He then described his appearance: “A man with a wide forehead, aquiline nose, sturdy belly, long thighs, shining teeth, and on his left thigh is a mole.”

Ibn Abī I-ʿadīd writes: “ʿAbd-Allah b. Qutayba has mentioned this exact tradition in [Gharīb al-ʿadith](#).”

415. [Al-Fitan71](#): Narrated to us al-Walīd and Rushdān, from ibn Lahʿa, from Isrāʾīl b. ʿAbbād, from Maimūn al-Qaddāh, from Abī I-ʿufāil, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family. One of the two narrated from ʿAlī, peace be on him, from the Holy Prophet; Ibn Lahʿa narrated from Abī Zurʿa, from ʿUmar b. ʿAlī, from ʿAlī, peace be on him, from the Holy Prophet who said: “Religion will end through us just as it commenced with us and through us they will be freed from polytheism.”

One of the two narrated [it like this]: “. . . from deviation. And through us Allah will unite their hearts after the enmity of polytheism.”

Another narrated [it like this]: “. . . deviation and mischief . . .”

416. [Al-Fitan72](#): Narrated to us al-Walīd, from Abī Lahʿa and informed us ʿAyyūsh b. ʿAbbās, from ibn Zarʿr, from ʿAlī, peace be on him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: “He is a man from my Ahl al-Bait.”

He has recorded it through another chain of narrators: Narrated to us ibn Wahb, from ibn Lahʿa, from al-ʿarḥ b. Yazīd, from ibn Zarʿr al-Ghāfiqī who heard ʿAlī, peace be on him, say: “He is from the progeny of the Prophet, Allah's blessings be on him [and his family].”

417. [Al-Fitan73](#): Narrated to us Abī Ḥarīrīn, from ʿAmr b. Qays al-Mulʿī, from al-Minhāl b. ʿAmr, from

Zirr b. ʿUbaish, from `Alī, peace be on him, who said: “The Mahdī is a man from us from the descendants of Fāṭima, may Allah be satisfied with her.”

418. Al-Fitan⁷⁴: Narrated to us more than one person from ibn `Ayyūsh, from Sālim who said:

Najda wrote [a letter] to ibn `Abbās asking him about the Mahdī. He replied, “Surely, Allah the Exalted, has guided this umma through the first of this house and will free them through the last of them. During his [rule], goats which have horns and also those who don’t will not fight with each other.”

419. ʿAbū ibn ʿAbbān⁷⁵: From Umm Salma who recounts that the Messenger of Allah, Allah’s blessings be on him [and his family], said about the Mahdī: “He will distribute among the Muslims their booty and will treat them in accordance with the customs (sunna) of their Prophet, Allah’s blessings be on him [and his family]. He will fully establish Islam (yulq al-islām bi jirānih ilā al-ār) throughout the earth. He will live for seven years.”

420. Kanz al-`umm⁷⁶: (In a lengthy tradition from `Alī, peace be on him, from the Messenger of Allah, Allah’s blessings be on him and his family):

O `Alī! Allah has commenced [Islam] by us and He will end it by us. By us He will destroy the idols and whoever worships them. By us He will crush every oppressor and every hypocrite to an extent that we will kill for rightness like the people who killed for falseness. O `Alī, this nation is like an orchard that a group of people will eat from for a year and another group will eat from it in another year. Perhaps, the last group [is like a tree] who has the firmest root, the most beautiful branch, and the sweetest fruit. They are the best and the most just and will possess the longest kingdom.”

421. Murāj al-dhahab⁷⁷: It has been narrated that Amr al-Mu`minīn `Alī ibn Abī Ṭālib, peace be on him, said:

When Allah willed to destine creation and create the creatures and make the things [that He] made, He manifested the creatures in forms like dust particles, and this was before the spreading of the earth and the raising of the sky; while He was in the exclusivity of His Kingdom and Uniqueness of His Omnipotence (jabarūtiḥ). Thereafter, He made ready a light from His Light so it shone and took a part from His Brightness and it radiated. Then, He put the Light in the middle of these hidden forms, and the form of our Prophet Muḥammad, Allah’s blessings be on him and his family, approached it.

So, Allah the Almighty said, “You are the chosen one, the selected. With you is entrusted My light and the treasures of My guidance. Because of you, I level the desert, let the water flow, and raise the sky. [Because of you], I reward and punish and [created] the Heaven and Hell. I will appoint your Ahl al-Bait for guidance. I will bestow upon them from My unseen knowledge so that the most complex of issues will not be difficult for them and the hidden things will not make them incapable. I will appoint them as My proof upon My creation and as those who draw the attention [of the people] towards My Power and My Oneness.”

Then, Allah made them testify to [His] Lordship (al-rubūbiyya) and purely acknowledge [His] Oneness (al-waḥdāniyya). After this pledge, He blended the insight of his creations with the fact that he had selected Muḥammad and his family. He showed them that guidance is with him, the light belongs to him, and that leadership (al-imāma) is in his family . . . Then, His Throne (ʿarsh) became afloat on water, after which He spread the earth on the surface of water, and from the water, He extracted a smoke and made it the sky. Then, He summoned them both (i.e. the earth and the sky) towards His obedience and they submitted by responding [to His call].

Then, Allah made the angels with lights that He created and souls that he invented. Then, he accompanied with His Oneness (tauḥīd) the prophethood of Muḥammad, Allah's blessings be on him [and his family], whom became popular in the skies before he was sent to earth. When Allah created Adam, He clarified his excellence for the angels and showed them why He had distinguished him on account of His prior knowledge, when He had taught him by informing him alone of the names of things. Thus, Allah appointed Adam as a prayer-niche (miḥrab), a Kaʿba, a door (bāb), and a Qibla to whom the righteous (al-abrār) and the spiritual lights (al-rūḥānīn al-anwār) prostrated.

Then, He made Adam aware of what He had put in him for safekeeping and manifested for him what He had kept in him as trust. And this was after He had named him as a leader (imām) in the presence of the angels . . . He called the people, overtly and covertly, and invited them, secretly as well as openly. He, peace be on him, drew the attention of the people to the covenant which He had ordered the particles to, prior to creation.

Whoever agreed with him and took from the lamp of Light that was offered to them, was guided to His secret and His clear affair became apparent for him. But, whoever was deceived by negligence, became eligible for [divine] wrath. Thereafter, the Light was transferred inside us and shone in our Imāms. Thus, we are the Lights of the sky and the Lights of the earth. Salvation is achieved through us and from us [comes out] the hidden knowledge. All affairs are destined to us. The proofs (al-ḥujaj) will end at our Mahdī who is the seal of the Imams and the one who will save the umma. [He is] the peak of illumination and the source of all affairs. We are the most superior of the creatures, the noblest of the monotheists, and the proofs of the Lord of the worlds. So, let him enjoy the bounties, he who fastens to our mastership (wilaya) and holds on to our rope.

This is what has been narrated from Abū ʿAbd-Allah Jaʿfar b. Muḥammad, from his father Muḥammad b. ʿAlī, from his father ʿAlī ibn al-Ḥusayn, from his father al-Ḥusayn, from Amr al-Muʾminīn ʿAlī ibn Abī Ḥabīb, [peace be on them].

422. Nahj al-balāgha⁷⁸: Amr al-Muʾminīn, peace be on him, said in a sermon narrated by al-Sharīf al-Raḍī—may Allah be satisfied with him—on the authority of Nauf al-Bikī who stated: “Amr al-Muʾminīn ʿAlī, peace be on him, addressed to us this sermon at Kāfa while standing on a stone which Jaʿda b. Hubayra al-Makhzūmī had placed for him. He was wearing a woolen cloak, his sword-belt was made of date-tree leaves, the sandals on his feet too were made of date-tree leaves, and His

forehead was calloused [because of excess prostration].

Then, he, peace be on him, said⁷⁹: ‘. . . he will be wearing the armor of wisdom—which he will 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 then seeking, or a need which he was trying to fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a [tired] camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah’s Proofs and one of the vicegerents of His Prophets.’”

Ibn Abī al-ʿAdīd says in his commentary on Nahj al-balāgha:

Every sect has interpreted this speech in accordance with their own beliefs. The Imām Shias believe that it refers to the awaited Mahdī they believe in . . . In my view, it is not improbable that the one intended by this sermon is the Q’im from the progeny of Muḥammad, Allah’s blessings be on him and his family, in the end of times.

423. Yanīb al-mawadda⁸⁰: From Amr al-Mu’minīn `Alī, peace be on him, in a poem—that is not from his collection of poems:

Allah has a pearl, a brave Imam

Who will disgrace the polytheist warriors with his sword

He will manifest this religion in every region

And will defeat the polytheists

He will purify the earth from all corruption

And will disgrace every tyrant

He will spread justice in the East and the West

And will firmly establish Allah’s religion entrenched

. . .

I am not saying these out of pride

The chosen one from the Banī-Hāshim [i.e. the Prophet] has informed me.

424. Al-Dawān⁸¹:

O Ḥusayn! When you are a stranger in a city

Act in accordance with its etiquette

As if I am seeing myself and my progeny

And Karbala and its battleground

Our beards will be dyed with our bloods

Like a bride decorated with cosmetics

As if I am seeing it—but not with the eyes

And I have been given the keys to its doors

Calamities that don't want to be dispelled

So be prepared for them [before they befall you]

May Allah satisfy our Q'īm who [will suddenly emerge before] Judgment Day

Whilst the people are busy with their normal lives

He will Avenge my blood, O 'usayn

And your [blood], so be patient during the difficulties, O 'usayn

425. Al-D'wān⁸²:

O my son! When the enemies mobilize their troops

Await the Mahd's kingdom, his rise, and his justice

The time that the kings from the Ban-H'shim will be humiliated

And they will pledge allegiance to he who engages in revelry

He will be like a child with no opinion of his own

A fool who possess' no wisdom

It is then that the rightful Q'īm from amongst you [Ahl al-Bait] will rise

He will bring the truth and will act rightfully

He is the namesake of Allah's Prophet; may my soul be sacrificed for him

Help him, O my son, and hasten in assisting him

426. Al-Durr al-munawwar⁸³: It has been narrated from Amir al-Mu'minin `Ali ibn Abi Talib, peace be on him, that: "The bearer of the flag of Muhammad and the [owner] of the government of Aqdam will emerge. He will rise with the sword and destruction. [He will be] truthful in speech and will reform the earth and bring to life the customs and the duties."

427. Al-Mu'annaf⁸⁴: Narrated to us Abi Mu'awiyah, from al-A'mash, from Ibrahim al-Taym, from al-Qarith b. Suwayd, from `Ali, peace be on him, who said:

Islam will be degraded to the extent that even 'Allah Allah'⁸⁵ will not be uttered. When this happens, the leader of the religion (yas'ib al-din) will come out with his followers. Then, a group will be dispatched that will gather around him like the clouds in autumn. By Allah! I certainly know the name of their chief and the resting-places of their horsemen.

428. `Iqd al-durar⁸⁶: From Abi W'il who mentions that `Ali looked at al-Qusayn, peace be on them, and said:

This son of mine is a master (sayyid) just as the Messenger of Allah, Allah's blessings be on him [and his family], has named him. Soon, a person from his loin will emerge whose name will be the same as that of your Prophet. He will come when the people will be in a state of negligence, truth will be dead, and injustice will be evident. The inhabitants of the sky and its dwellers will rejoice at his reappearance. He will have a wide forehead, an aquiline nose, sturdy belly, and long thighs. There is a mole on his left thigh and his front teeth are slightly apart from each other. He will fill the earth with justice, just as it will be filled with unfairness and injustice.

429. Al-Mal'im wa l-fitan⁸⁷: He has narrated a lengthy tradition which is a debate between ibn `Abbas and Mu'awiyah, in which ibn `Abbas has refuted Mu'awiyah in the following manner:

As for what you said that "No one can possess both Caliphate and Prophethood [at the same time]," then what about the saying of Allah, Mighty and Glorified be He, "Indeed, We have given the family of Ibrahim the Book and Wisdom, and We have given them a Great Kingdom."⁸⁸ The Book refers to Prophethood and Wisdom refers to sunna and Kingdom refers to Caliphate. We are the family of Ibrahim. The Command of Allah concerning them and us is one and the sunna is implemented amongst us and them.

As for your saying, "Your proof is ambiguous," then I swear by Allah, it is brighter than the sun and more brilliant than the moon and you certainly know that yourself but you are a wretched person. We killed your brother, your grand-father, your paternal uncle, and your maternal uncle. So, don't cry over decayed bones and souls being wasted in hell fire. Don't be angry because of the blood that became legible for shedding because of polytheism and which has been degraded by Islam.

As for your saying, "We think that the government of the Mahd belongs to us," then know that the word 'think' is used to refer to 'doubt' in the book of Allah. Allah, Purified and High be He, says: "Those who

disbelieve think that they will never be resurrected. Say: Yes! By my Lord, you will most certainly be resurrected . . .”[89](#)

Everyone testifies that we have a King who will be appointed by Allah even if nothing remains from the world but one day. Surely, we have a Mahd^ق that if nothing remains but a single day, Allah will send him [to fulfill] His commands. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . (to the end of the tradition).

The tradition also speaks about the details of the descent of Jesus, peace be on him, and his praying behind Imam Mahd^ق, peace be on him.

430. Al-Mal^قim wa l-fitan^ق[90](#): In the twenty-eighth chapter in which he has discusses the book of Mu^قammad b. Jar^قr al-^قabar^ق called `Uy^قn akhb^قr ban^ق h^قshim. He mentions ibn `Abb^قs’ debate with Mu^قwiya about the Mahd^ق in which ibn `Abbas says to Mu^قwiya

There is not a single clan from [the tribe] of Quraish who can boast about an affair except that there are other [clans] who [also] have a claim in that affair, except for Ban^ق-H^قshim. For, they can take pride in Prophethood in which no one else was their partner nor was anyone equal with them in [their virtues].

This merit cannot be taken away from them. I swear that Allah, Blessed and High be He, did not appoint Mu^قammad from the Quraish but because the Quraish were the best of creatures, and He did not appoint him from the Ban^ق-H^قshim but because the Ban^ق-H^قshim were the best amongst the Quraish, and He did not appoint him, from the progeny of `Abd al-Mu^قsalib but that they were the best of Ban^ق-H^قshim.

We do not take pride over you except in what you take pride over the Arabs. This is the umma which is subject to Divine Mercy. To it belongs its Prophet and its Mahd^ق. The Mahd^ق is at its end because the affairs [of Islam] commenced with us and will end with us. Your kingdom is short and our kingdom will be long. Your kingdom is prior to our kingdom but there will be no kingdom after ours. We are the [pious] and the end is only for the pious.

431. Al-Sunan al-w^قrida f^ق l-fitan^ق[91](#): Narrated to us `Abd al-Ra^قm^قn b. Uthm^قn, from Q^قsim, from ibn Ab^ق Khaithama, from Muslim b. Ibr^قh^قm, from al-Q^قsim b. al-Fa^قl, from ibn `Umair al-Muhjar^ق, from Ab^ق l-^قidd^قq who said:

Ab^ق Sa^ق’d al-Khudr^ق was sitting on the pulpit of the Messenger of Allah, Allah’s blessings be on him [and his family], and crying and longing for him. I asked, “What has made you cry?” He replied, “I remembered the Prophet, Allah’s blessings be on him [and his family], and his sitting on this pulpit while he was saying, ‘Surely, from my Ahl al-Bait is the one with an aquiline [nose] and a wide [forehead]. He will come when the earth will be filled with unfairness and injustice, and he will fill it with fairness and justice. He will live for this period.’ And he indicated seven or nine with his fingers.

432. Al-I'tijāj⁹²: In a lengthy tradition which he has narrated through his chains of narrators from Saif b. `Umaira and ʿUqba, both from Qays b. Sam`n, from Alqamat b. Muḥammad al-ʿaḥram, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his family, in his lengthy sermon at the Ghadir of Khumm:

O People! The Light of Allah, Mighty and Majestic be He, is inside me, then in it will be in `Alī followed by his progeny until the Qa'im, the Mahdī, who will take back the rights of Allah and every right which belongs to us.

He then said many things about the Mastership (wilāya) of `Alī and the Imams after him, peace be on them, then continued:

O People! Verily, I am a Prophet and `Alī is my heir (waṣī). Know that the seal of the Imams, the Qa'im, the Mahdī, is from us. Know that surely he is the one who will dominate the religion. Know that surely he is the one who will take revenge from the oppressors. Know that surely he is the one who will conquer the forts and destroy them. Know that surely he is the one who will kill all polytheist tribes. Know that surely he is the one who will avenge the blood of all the friends of Allah (auliyā Allāh).

Know that surely he is the one who will help the religion of Allah. Know that surely he is the one who will take water from a deep ocean. Know that surely he is the one who will mark every person of merit with his merit and every person of ignorance with his ignorance. Know that surely he is the chosen and selected one by Allah. Know that surely he is the inheritor of all sciences and has full knowledge about them. Know that surely he informs about his Lord, Mighty and Majestic be He, and mentions the affair of His belief. Know that surely he is guided and firm.

Know that surely [the affairs] have been handed over to him. Know that surely he is the one about whom glad tidings have been given to those before him. Know that surely he is the surviving proof (ḥujja) and there is no proof (ḥujja) after him. There is no truth but that it is beside him and there is no light but that it is with him. Know that no one can overpower him and gain victory over him.

433. Al-Burhān fī `alāmāt Mahdī khir al-zamān⁹³: From Muḥammad b. al-ʿanafīyya, may Allah be satisfied with him, who said:

We were with `Alī, peace be on him, when a person asked him about the Mahdī. He replied, "It is far! It is far!" Then, he showed nine with his fingers and said, "This will happen in the end of times [in a time] that if it is said to a person, 'Allah, Allah,' [that person] will be killed. Then, Allah will gather a group for him like the gathering of clouds in autumn. He will unite their hearts and they will not fear anybody nor will they rejoice for anybody joining them. Their number will be equal to the warriors [of the battle] of Badr. The prior ones will not overtake them and the later ones will not reach them. Their number will be equal to the soldiers of ʿUṣayyid—those who crossed the river with him."

434. `Iqd al-durar⁹⁴: From Sulaym al-Ashall, from (Imam) Abū Ja`far Muḥammad b. `Alī al-Baqir, peace

be on him, who said:

Moses, peace be on him, looked in the first Exodus at what would be granted to the Qasim from the family of Muhammad, Allah's blessings be on him [and his family], and pleaded, "O Lord! Make me the Qasim from the family of Muhammad." It was said to him, "This [position] belongs to the seed of Adam." Then he looked in the second Exodus and saw the same things, and made the same request and got the same reply. Again, in the third Exodus, he saw the same things, made the same request and got the same reply.

435. Musnad Abi Ya'la [95](#): Narrated to us Abi Bakr b. Abi I-Na'ar, from Abi I-Na'ar, from al-Murj b. Raj' al-Yashkur, from 'as b. Hilal, from Bushair b. Nuhaik, from Abi Huraira who said: "Narrated to me my friend, Abi I-Qasim, Allah's blessings be on him [and his family], that 'the Hour will not be established until a person from my Ahl al-Bait rises against them. He will attack them until they return to the truth.'" I (i.e. Nuhaik) asked, "How many will they be?" He (i.e. Abi Huraira) replied, "five and two." I enquired, "And what is five and two?" He replied, "I don't know."

436. Kanz al-`umm [96](#): From `Ad b. 'atim, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Indeed, the Hour will not be established until the white castle which is in Mad'in will be conquered, and the Hour will not be established until a woman in a howdah travels safely from Hijaz to Iraq without fearing anything. And the Hour will not be established until an Imam rules over the people who will give away wealth freely."

437. Musnad Abi Ya'la [97](#): Narrated to us Sulaim b. `Abd al-Jabbir Abi Ayyub, from Sahl b. `amir, from Fu'ail b. Marz'iq, from `A'iyya, from Abi Sa'd, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times—after the advance of ages and passing of time—there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam] will put [the wealth] in his dress. He will be concerned as to who will accept the charity of this wealth—which is between him and his family—as all the people will be flushed with welfare."

438. Al-Fitan [98](#): Narrated to us ibn Wahb, from ibn Lah'a, from al-Qarth b. Yazid, from `Abd-Allah b. Zar' al-Ghafiq, from `Al, may Allah be satisfied with him, who said: "Trials are of four kinds: The trial of prosperity, the trial of distress, the trial of so and so . . . then, a person from the progeny of the Prophet, Allah's blessings be on him [and his family], will emerge. Allah will reform their affairs at his hands."

439. Al-Sunan al-warida fi l-fitan [99](#): Narrated to us `Abd al-Rahman, from Qasim, from Adam b. Zuhair, from `Ammar al-Duhn, from Sulim b. Abi I-Ja'd who said: "When we went for Hajj, I went to see `Abd-Allah b. `Amr al-`a. He asked me, 'Where are you from?' I replied, 'From Iraq.' He said, 'Then be from the people of Kufa.' I replied, 'I am from them.' To which he answered, 'They will be the most helpful to the Mahdi.'"

440. Al-Sunan al-warida fi l-fitan [100](#): Narrated to us `Abd-Allah b. Fu'ail, from `Abb b. Harir, from

al-Faḥl b. `Ubaid-Allah, from Yaḥyā b. Zakariyyā b. Yaḥyāwayh al-Nasībī, from Muḥammad b. Yaḥyā, from Muḥammad b. Salma, from Abū l-Wā'il b. `Ubaid, from Jābir b. `Abd-Allah, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

A group from my umma will always fight for the truth until Jesus, son of Mary, descends at the time of dawn at Bait al-Maqdas. He will come to the Mahdī and will be told, "Come forward O Prophet of Allah and lead our prayers." He will reply, "Verily, some from this umma are trustees for others due to their honorable position with Allah, Mighty and Majestic be He."

441. Al-Fitan [101](#): Narrated to us `Abd-Allah b. Marwān, from al-`Alī b. `Utba, from al-Ḥasan that "the Messenger of Allah, Allah's blessings be on him [and his family], mentioned a hardship that will be afflicted on his Ahl al-Bait until Allah sends a black flag from the East. Whoever helps it, Allah will help him and whoever abandons it, Allah will abandon him, until a person comes whose name will be my name. Allah will make him in charge of their affairs and will assist him with His help."

442. Al-Fitan [102](#): Narrated to us Sa`d Abū Uthmān, from Jābir, from (Imam) Abū Ja`far, peace be on him, that "Black Flags that will rise from Khurāsān and will descend at Kāfa. When the Mahdī appears at Mecca, they will go to him to pledge allegiance."

443. Al-Fitan [103](#): Narrated to us al-Walīd and Rushdān, from ibn Lah`a, from Abū Qubail, from Abū Rīmān, from `Alī, may Allah be satisfied with him, who said: "The Sufyān and the Black Flags will confront each other. Amongst the Black Flags there will be a youth from Banū-Hāshim who has a mole on his left hand. Guiding them will be a man from Banū Tamīm named Shu`ayb b. Ḥalī. There will be intense bloodshed between these two armies. The Black Flags will be victorious and the horsemen of Sufyān will take to their heels. It is then that the people will desire for the Mahdī and will seek him."

444. Al-Fitan [104](#): Narrated to us Muḥammad b. `Abd-Allah Abū `Abd-Allah al-Tayharti, from `Abd al-Raḥmān b. Ziyād b. An`um, from Muslim b. Yasīr, from Sa`d b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Black Flags belonging to the Banū `Abbās will emerge from the east. They will halt for a period that Allah wills. Then, smaller Black Flags will appear from the east who will fight against a man from the progeny of Abū Sufyān and his companions. They will advise [the people] to obey the Mahdī."

445. Nahj al-balīgha [105](#):

Until Allah brings out for you one who will gather you together and unite you after your separation. Do not place expectations in one who does not come forward and do not lose hope in one who has turned back [from you], because it is possible that one of the two feet of the one who has turned back may have slipped while the other has remained firm and both [his feet] might return, until both are firm.

Beware! The example of the family of Muḥammad, Allah's blessings be on them, is like that of the stars in the sky. When one star sets another one rises. Allah has completed his obligations upon you and He has shown [or will show] you what you used to wish for.

446. Sharḥ nahj al-balḡha (by ibn Maitham) [106](#):

O People! Be aware of a knowledge that is definite. What the Q'īm will encounter from your ignorance is like what the Messenger [of Allah] also encountered from your ignorance. That is, because on that day the entire umma will be engulfed in a state of ignorance except those upon whom Allah has mercy.

Do not hurry lest your demise hastens towards you; and know that lenience is a blessing and in forbearance is survival and comfort. The Imam is more knowledgeable regarding what they deny/don't know. I swear by my life! He will uproot the evil judges from amongst you, he will remove the diseased from you, he will dismiss the tyrant rulers, and he will purify the earth of every deceiver.

Certainly, he will act amongst you with justice and stand amongst you with the straight weighing scale. Those living from you will desire the return of their dead ones even for a very brief period. It is then that they will enjoy life and this will surely happen. For the sake of Allah have patience, control your tongues, and live [peacefully] because soon deprivation will reach you. If you exercise patience, act in a calculated manner, and live in harmony, he will certainly seek the blood-revenge of your killed ones, avenge the murdered ones, and get back your rights. I swear by Allah a true oath,

“Surely Allah is with those who restrain themselves and those who do good” (Quran Surah Nahl 16: 128).

447. Al-Durr al-manthūr [107](#): He has recorded from ibn Mardawayh, from ibn `Abbās, that the Messenger of Allah, Allah's blessings be on him [and his family], said: “The Companions of the Cave (aḥbāb al-kaḥf) will assist the Mahdī.”

It has been mentioned in Tafsīr al-tha`labī, in the story about the companions of the cave—which has also been narrated from him in 'Iqd al-durar, al-Burhān, al-`Umda, and al-ḥarīf—that: “They went to their sleeping places and will go to sleep until the end of times when the Mahdī, peace be on him, emerges.” He continues, “The Mahdī will salute them after which Allah, Mighty and Majestic be He, will bring them back to life for him. Then, they will go to sleep again and will not wake up until the Day of Rising (al-Qiyāma).”

448. `Iqd al-durar [108](#): Saif b. `Umair narrates:

I was with Abū Ja`far al-Manṣūr [the Abbasid caliph] when he initiated the conversation: “O Saif b. `Umair! It is inevitable that a caller will call out from the sky the name of a person from the progeny of Abū Ḥalīb.” I replied, “May I be given as ransom for you, O Amr al-Mu'minīn! Are you narrating this?” He answered, “I swear by the One in whose hand is my life, Yes—for the listener who has ears.”

I said, “O Amr al-Mu'minīn! I have never heard this tradition before.” He replied, “O Saif! This is the truth. And when this happens, we will be the ones who will be more worthy of responding to this call. The call will be to a person from the sons of our cousins.” I asked, “A person from the progeny of

Fāṭima, peace be on her?” He answered, “Yes, O Saif! Had I not heard it from Abū Jaʿfar Muḥammad b. ʿAlī, peace be on him, I would not have accepted it even if all the people on earth had narrated it to me, but, he is Muḥammad b. ʿAlī, peace be on him.”

449. Al-Amṣīḥ [109](#): Narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, from al-Ḥusayn b. al-Ḥasan b. Abūn, from al-Ḥusayn b. Saʿd, from Muḥammad b. al-Ḥusayn [al-Ḥasan] al-Kinānī, from his grandfather, from Imam Abū ʿAbd-Allah al-Ḥadiq, peace be on him, who said:

Allah, Mighty and Majestic be He, sent to His Prophet— Allah’s blessings be on him and his family—a manuscript before his death and said, “O Muḥammad! This manuscript is your will to the noble (al-najīb) one from your family.” He asked, “And who is the noble one from my progeny, O Jabraʿīl?” He replied, “ʿAlī ibn Abū Ḥabīb.” There were golden seals on the manuscript and the Prophet handed it over to ʿAlī, peace be on him, and advised him to break one of the seals and act according to what was in it. ʿAlī, peace be on him, broke a seal and acted upon its instructions.

Then he handed it over to his son al-Ḥasan, peace be on him, who broke a seal and acted upon its instructions. Then he handed it over to his son al-Ḥusayn, peace be on him, who broke a seal and found written in it that, “Go with a group of people towards martyrdom, for, there is no martyrdom for them except with you and sell yourself to Allah, Mighty and Majestic be He.” And he did, then handed it to ʿAlī ibn al-Ḥusayn, who broke a seal and found in it, “Maintain silence, be confined to your house, and worship your Lord until certainty [i.e. death] comes to you” and he did accordingly.

Then, he handed it over to Muḥammad b. ʿAlī, peace be on him, who broke a seal and found in it, “Narrate/speak to the people and give verdicts. Do not fear anyone except Allah because no one can harm you.” Then he handed these to me. I broke a seal and found, “Narrate/speak to the people and give verdicts. Spread the knowledge of your Ahl al-Bait and confirm your righteous forefathers. Do not fear anyone except Allah for you are in protection and safety.” I acted according [to the instructions]. Then, I will pass it on to Mūsā b. Jaʿfar who will hand it over to the one after him. This will continue until the rise of the Mahdī, peace be on him.

450. Al-Amṣīḥ [110](#): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, from Muḥammad b. ʿAbd-Allah al-Kāfi, from Mūsā b. ʿImrān al-Nakhaʿī, from his uncle al-Ḥusayn b. Yazīd al-Naufalī, from ʿAlī ibn Sūlim, from his father, from Abū Ḥamza al-Thumālī, from Saʿd al-Khaffīf, from al-ʿAḥbagh b. Nubṭa, from ʿAbd-Allah b. ʿAbbās, from the Messenger of Allah, Allah’s blessings be on him and his family, who said:

When I was taken to the seventh heaven and from there to the Lote Tree of the Boundary (sidrat al-muntahā) and from sidrat al-muntahā to the veils of light (rujub al-nūr), my Lord, majestic be His Majesty, called out to me, “O Muḥammad! You are my servant and I am your Lord. So, be humble before Me and only worship Me. Rely on Me and trust Me for I am satisfied with you as a servant, beloved, messenger, and prophet and [I am satisfied] with your brother, ʿAlī, as a successor and a door

(khalīfatan wa bābā). He is My proof (ʿujjāt) upon My servants and a leader (Imām) for My creation.

Through him, My friends will be known from My enemies and through him, Satan's party will be distinguished from My party. Through him, My religion will be established, My limits will be protected, and My regulations implemented. Through you, him, and the Imams from his progeny, I will have mercy on My male and female servants. And by the Q'īm from amongst you I will give life to My earth with My Tasbīḥ, Tahlīl, Taqdīs, Takbīr, and Tamjīd. Through him, I will clean the earth from My enemies and make My friends inherit it. Through him, I will degrade the word of the disbelievers and elevate My word.

Through him, I will enliven My servants and My cities with My knowledge. For him, I will reveal the treasures and the reserves with My will. I will disclose only to him the secrets and the hidden things by My intention (bi Irādāt). I will help him with My angels so that they may assist him in implementing My order and proclaiming My religion. He is surely My [appointed] guardian and truly the guided one from My servants.”

451. Al-Amrī of al-ʿaṣṣ 111: A group informed us from Abū I-Mufaḥḥal, from Aḥmad b. Muḥammad b. Yasīr b. Abū I-ʿAjz al-Simsīr, from Mujāhid b. Mūsā al-Khuttal, from ʿAbbād b. ʿAbbād, from Mujālid b. Saʿd, from Jabr [or Jubair] b. Nauf Abū I-Waddak who said:

I said to Abū Saʿd al-Khudrī, “By Allah! No year comes upon us but that it is worse than the previous one, and no ruler but that he is worse than the previous,” to which Abū Saʿd answered, “I heard the Messenger of Allah, Allah's blessings be on him and his family, say what you are saying, but, I also heard the Messenger of Allah, Allah's blessings be on him and his family, say, ‘This situation will not go away from you until amongst all the fitnas and injustices, someone is born who will not be recognized at that time. [This situation will continue] until The world becomes filled with injustice to the extent that no one will be able to utter: ‘Allah’.

Then, Allah, Mighty and Majestic be He, will send a person from me and from my progeny. He will fill the earth with justice just as those before him will have filled it with unfairness. [Allah] will bring out its treasures¹¹², and he will give away wealth freely and will not even count [what he is giving]. This will continue until Islam is fully established.”

452. Ghaybat al-Shaykh¹¹³: Informed me a group from Abū Muḥammad Ḥarīn b. Mūsā al-Tallaʿukbarī, from Abū ʿAlī al-Rīzī, from ibn Abū Darrīm, from ʿAlī ibn al-ʿAbbās al-Sindī al-Muqānī, from Muḥammad b. Ḥashim al-Qaysī, from Sahl b. Tamīm al-Baḥrī, from ʿImrān al-Qattān, from Qatāda, from Abū Naʿra, from Jābir b. ʿAbd-Allah al-Anḥarī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “The Mahdī will emerge in the end of times.”

453. Ghaybat al-Shaykh¹¹⁴: From Muḥammad b. Isḥāq, from al-Muqānī, from Bakkār b. Aḥmad, from al-ʿasan b. al-ʿusayn, from Talīd, from Abū I-Jaʿfar, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “I give you glad tidings about the Mahdī,” and he

repeated this statement three times. Then he said, “He will emerge when there will be disagreements amongst the people and intense hardships. He will fill the earth with fairness and justice as it will be filled with unfairness and injustice. He will fill the hearts of Allah’s servants with worship and they will benefit from his justice.”

454. Ghaybat al-Shaykh [115](#): Through the aforementioned chain of narrators, from al-ʿĀsan b. ʿUsayn, from Sufyān al-Jarḡrī, from ʿAbd al-Muʿmin, from al-ʿĀrith b. ʿAʿrā, from ʿUmāra b. Juwain al-ʿAbdī, from Abū Saʿd al-Khudrī who said:

I heard the Messenger of Allah, Allah’s blessings be on him and his family, say [while he was] on the pulpit, “Verily, the Mahdī is from my progeny from my Ahl al-Bait. He will emerge in the end of times. The sky will pour down its raindrops for him and the earth will bring out its seeds for him. He will fill the earth with justice and fairness just as the people will have filled it with unfairness and injustice.”

455. Ghaybat al-Shaykh [116](#): Muḥammad b. Isḥāq, from al-Muqāniʿī, from Jaʿfar b. Muḥammad al-Zuhrī, from Isḥāq b. Manḥūr, from Qays b. al-Rabʿ and others, from ʿĀṣim, from Zirr, from ʿAbd-Allah b. Masʿūd who recounts that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The world will not come to an end until a person from my Ahl al-Bait rules my nation. He will be called the Mahdī.”

456. Ghaybat al-Shaykh [117](#): Informed me a group from Abū Jaʿfar Muḥammad b. Sufyān al-Bazāfarī, from Aḥmad b. Idrīs, from ʿAlī ibn Muḥammad b. Qutayba al-Naishabūrī, from al-Faḥl b. Shādhān, from Naḥr b. Muzḥāim, from Abū Lahʿā, from Abū Qubail, from ʿAbd-Allah b. ʿAmr b. al-ʿĀṣī, from the Messenger of Allah, Allah’s blessings be on him and his family, who said in a lengthy narration: “It is then that the Mahdī will emerge. He is from the descendants of this [man]—and he pointed towards ʿAlī ibn Abū Ḥālib, peace be on him.

Through him, Allah will destroy falsehood (al-kadhib) and will conclude the era of hardship. Through him, the noose of disgrace will be removed from your necks.” Then, he declared, “I am the first of this nation, the Mahdī will be in the middle, and Jesus will be at the end. Between all this there will be a crooked old man.”

457. Al-Amḥī by al-ʿAdāq [118](#): Ibn al-Mutawakkil, from ʿAlī, from his father, from Ibn Abū ʿUmair, from someone who heard (Imam) Abū ʿAbd-Allah, peace be on him, say the following line [of poetry]:

For every nation is a government which they are on the lookout for,

And our government will appear in the end of times

458. Dalʿil al-imāma [119](#): Narrated to us Abū I-Mufaḥḥal Muḥammad b. ʿAbd-Allah, from Aḥmad b. Isḥāq b. al-Buhlī al-Qāṣī, from his father, from Samura b. ʿĀjar, from ʿAmza al-Naishabūrī, from Zaid b. Rafʿ, from Abū ʿUbaida, from ʿAbd-Allah b. Masʿūd who recounts:

I was with the Prophet, Allah's blessings be on him and his family, when a group of youth from Banu-Hashim passed by whose faces were [shining like] lamps. [On seeing them], the Prophet, Allah's blessings be on him and his family, started weeping. I said, "What has made you cry, O Messenger of Allah?"

He replied, "We are an Ahl al-Bait for whom, Allah has chosen the Hereafter over the world. Soon, my Ahl al-Bait will be killed, driven away, and displaced from the cities. [This will continue] until Allah makes ready for us a flag which will come from the East and whoever fights it will be defeated. Then, a person from my Ahl al-Bait will emerge whose name will be like my name and whose character will be like my character. My umma will go to him like birds returning to their nests. Then, he will fill the earth with justice just as it will be filled with injustice."

Similar traditions with various chains of narrators have also been reported on the authority of ibn Mas'ud.

459. Dal'il al-imama¹²⁰: Informed us Abu Dhir 'Abd-Allah b. Ahmad al-Khazin, from Abu Bakr Muhammad b. Umar b. Muhammad b. Muslim b. al-Bar' al-Ji'bi, from Abu I'asan 'Abd-Allah b. Muhammad b. al-'Abbas al-Razi al-Qumm, from his father, from (Imam) 'Ali ibn Mas' al-Ri, peace be on him, from his father (Imam) Mas' b. Ja'far, peace be on him, from his father (Imam) Ja'far b. Muhammad, peace be on him, from his father (Imam) Muhammad b. 'Ali, peace be on him, from his father (Imam) 'Ali ibn al-usayn, peace be on him, from his father (Imam) al-usayn, peace be on him, from his brother (Imam) al-asan, peace be on him, from his father (Imam) 'Ali ibn Abilib, peace be on him, who said: "The Messenger of Allah, Allah's blessings be on him and his family, said to me, 'The Hour will not be established until the true Q'im rises.

This will occur when Allah, Mighty and Glorified be, permits him to do so. Whoever follows him will be saved and whoever doesn't will perish. [Fear] Allah! [Fear] Allah! O servants of Allah! Go to him even if you have to crawl on ice because he is the Caliph of Allah (khalifat Allah) and my successor (khalifat).

460. Dal'il al-imama¹²¹: Through his chain of narrators [i.e. Abu I'asan Muhammad b. Harn b. Mas' from his father], from Abu 'Ali al-Nahwand, from Is'q, from Ya'y b. Sulaim, from Hisham b. asan, from al-Mu'all b. Abu I-Mu'all, from Abu I-'iddiq al-Naj, from Abu Sa'd al-Khudri, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Rejoice at the good news of the Mahd. Surely, he will come in the end of times amidst difficulties and hardships. Allah will make the earth prosperous for him with justice and fairness."

461. Dal'il al-imama¹²²: From him [i.e. Muhammad b. Harn b. Mas'], from his father Abu Muhammad Harn b. Mas', from Abu 'Ali al-asan b. Muhammad al-Nahwand, from Ahmad b. Zuhair, from 'Abd-Allah b. Dhir al-Razi, from 'Abd-Allah b. 'Abd al-Quddis, from al-A'mash, from 'im b. Abu al-Najid, from Zirr b. ubaish, from 'Abd-Allah b. Mas'ud, from the Messenger of Allah,

Allah's blessings be on him and his family, who said: "The Hour will not be established until a person from my progeny rules. His name will be like my name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice."

462. Dal'īl al-imāma¹²³: Informed us Abū I-sayn Muḥammad b. Ḥarīn, from Abū Ḥarīn b. Mūsā, from Muḥammad b. Jarīr al-ḥabarī, from `aṣṣ b. `Abd al-Raḥmān, from al-ḥasan b. al-ḥusayn al-`Uranī, from Ya'qūb b. Ya'lib al-Aslamī, `Alī ibn al-Qasim al-Kindī, and Ya'qūb b. al-Muḥwir, from `Alī ibn al-Muḥwir, from `Alī ibn al-ḥazawwar, from al-Aḥbagh b. al-Nubṭa, (in a tradition from Imam `Alī ibn Abī ḥlib, which he said at the end): "And the Mahdī will be from us in the end of times. In all the nations, there will be no other awaited Mahdī other than him."

463. Ghaybat al-Shaykh¹²⁴: Aḥmad b. Idrīs, from `Alī ibn al-Faḥrī, from Aḥmad b. Uthmān, from Aḥmad b. Razzāq, from Ya'qūb b. al-`Alī al-Rīzī, from (Imam) Abū `Abd-Allah (al-ḥadīq), peace be on him, who said:

Allah, the Exalted, will bring forth in this nation a person who is from me and I am from him. Through him, Allah, the Exalted, will bring forth the blessings of the skies and the earth. The sky will pour its raindrops, the earth will bring out its seeds, and its beasts and wild animals will be protected. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will kill to the extent that the ignorant will say, 'Had he been from the seed of Muḥammad, Allah's blessings be on him and his family, he would have been merciful.'

464. Al-Kāfī¹²⁵: Muḥammad b. Ya'qūb, from Aḥmad b. Muḥammad, from Muḥammad b. Sīnī, from Abūn, from (Imam) Abū `Abd-Allah (al-ḥadīq), peace be on him, who said: "The world will not come to an end until a person from me appears. He will judge using the judgment of the family of [the prophet] David, peace be on him, and will not ask for any testimony. He will give everybody their rights."

465. Al-Irshād¹²⁶: Abū I-Qasim; Ja`far b. Muḥammad, from Muḥammad b. Ya`qūb, from `Alī ibn Ibrāhīm b. Ḥashim, from his father; and `Alī ibn Muḥammad al-Qasīnī, all of them from Zakariyyā b. Ya'qūb b. al-Nu`mān al-Baḥrī who said: "I heard `Alī ibn Ja`far b. Muḥammad say to al-ḥasan b. al-ḥusayn b. `Alī ibn ḥusayn, 'Allah helped Abū I-ḥasan al-Rīzī, peace be on him, when his brothers and uncles rebelled against him.'" (He then mentions a lengthy tradition which ends with his saying:) 'And I stood up and held Abū Ja`far Muḥammad b. `Alī al-Rīzī's hand and said to him, "I testify that you are my Imam [when I stand] before Allah, Mighty and Glorified be He."

On witnessing this, (Imam) al-Rīzī, peace be on him, wept and said, "O uncle! Didn't you hear my father say, 'The Messenger of Allah, Allah's blessings be on him and his family, declared, "May my father be sacrificed for the son of the pure, the best lady from the city of Nābiyya¹²⁷! From his [i.e. Imam Rīzī's] descendants will be the driven-away (al-ḥarīd), the wanderer (al-sharīd), whose father and grandfather have been killed but not avenged. He will go in occultation until it is said, 'He has died or he has perished or which valley has he entered?'"'" I replied, "You are speaking the truth, may I be

sacrificed for you!”

466. Nafas al-mahmūm [128](#): From al-Kamil by Shaykh al-Bahā’ī, from (Imam) `Alī ibn al-ʿUsayn Zayn al-`Abidin, peace be on him, in his famous sermon delivered at Damascus:

Allah, the Exalted, bestowed upon us forbearance, knowledge, bravery, and generosity and [put our] love in the hearts of the believers. From us is the Messenger of Allah, his successor, the Master of the Martyrs, and Ja`far al-ʿAyyār (the flying one) in Paradise, the two grandsons of this umma [i.e. ʿAsan and ʿUsayn], and the Mahdī, who will kill the Dajjīl.

467. Maqātil al-ʿArabīn [129](#): (While mentioning the martyrdom of Zaid b. `Alī and its reason, he writes): Informed us `Alī ibn al-ʿUsayn, from al-ʿAsan b. `Alī al-ʿAdamī, from Abū Bakr al-Jabalī, from `Abd-Allah b. `Abd al-Raḥmān al-`Anbarī, from Mūsā b. Muḥammad, from al-Walīd b. Muḥammad al-Muqirī who said:

I was with al-Zuhrī at al-Ruḥfa when he heard the sound of people making fun. He said to me, “O Walīd! See what it is?” I peeped out a window of his house and said, “It is the head of Zaid b. `Alī!!” He sat up and said, “The people of this house who hurried have been killed.” I asked him, “Will they not rule?” He answered, “Narrated to me `Alī ibn al-ʿUsayn, from his father, from Fāḥima, that the Messenger of Allah, Allah’s blessings be on him and his family, informed her, ‘The Mahdī is from your descendants.’”

468. Al-Amḥī (known as al-Amḥī al-khamṣiyya) [130](#): In a tradition that he has recorded through his chain of narrators from `Alī, peace be on him:

By the One Who split the grain and created the wind! If only one day remains from the world, Allah will prolong that day until a man from me rules the earth. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . I swear by the One Who split the grain and created the wind, if no one remains from them (i.e. the Banū Umayya) except one man, he will indeed rebel with evil against the religion of Allah, Mighty and Majestic be He.

469. Qurb al-isnād [131](#): Muḥammad b. `Ḥsī, from `Abd-Allah b. Maimūn al-Qaddī, from Ja`far, from his father, from (Imam) `Alī ibn Abū ʿAbīl, peace be on him, who said:

From us are seven people whom Allah, Mighty and Glorified be He, has created and has not created like them on earth. From us is the Messenger of Allah, Allah’s blessings be on him and his family, the master of the first and the last and the seal of the Prophets. His heir (waḥī) is the best of heirs, his grandsons are the best of grandsons—ʿAsan and ʿUsayn. The Master of the Martyrs (sayyid al-shuhadā), ʿAmza, is his uncle. [And the two others are] Ja`far, the one who turns [or flies] with the angels, and the Qaʿīm.

470. Kamil al-ziyārat [132](#): Through his previous chains of narrators, from Abū l-Qāsim Ja`far b. Muḥammad b. Qilawayh, from a group of his teachers which include: his father, Muḥammad b. al-

ʿAsan, and ʿAlī ibn al-ʿUsayn, [all of them] from Saʿd b. ʿAbd-Allah b. Abī Khalaf, from Muḥammad b. ʿIsḥāq b. ʿUbaid al-Yaʿqūbī, from Abī ʿAbd-Allah Zakariyyā al-Muʾmin, from ibn Muskayn, from Zaid—the slave of ibn Hubayra—from (Imam) Abī Jaʿfar, peace be on him, from the Messenger of Allah, Allah’s blessings be on him and his family, who said:

Fasten to the waist-belt of this anzaʾ [133](#), for surely, he is the greatest truthful person (al-ʿiddiq al-akbar) and the guide for those who follow him. Whoever precedes him has gone ahead of religion. Whoever deserts him, Allah will destroy him. Whoever holds fast to him has held fast to the rope of Allah. Whoever accepts his guardianship (wilaya) will be guided by Allah, and whoever rejects his guardianship (wilaya), will be misled by Allah.

From him are the two grandsons of this nation, who are my two sons al-ʿAsan and al-ʿUsayn. From the descendants of al-ʿUsayn are the guiding Imams and the Qaʾim, the Mahdī. Love them and accept their guardianship. Don’t take their enemy as an ally instead of them, in that case you will be worthy of the wrath of your Lord and a disgrace in this world, and indeed, whoever has forged a lie will be disappointed.

471. Mukhtaṣar baʿṣiʿir al-darajāt [134](#): Muḥammad b. al-ʿUsayn b. Abī l-Khaṣīb and Yaʿqūb b. Yazīd, from Aḥmad b. al-ʿUsayn al-Maithamī, from Muḥammad b. al-ʿUsayn, from Abūn b. Uthmān, from Mūsā al-ʿAnnānī, from (Imam) Abī ʿAbd-Allah (al-ʿIddiq), peace be on him, who said: “The Days of Allah (ayyam Allāh) are three: the day when the Qaʾim rises, the Day of Returning (yaum al-karra) [135](#) and the Day of Judgment (qiyāma).”

472. Al-Mustarshid [136](#): Narrated to us Abū ʿUmar b. ʿAlī ibn Yaʿyā, from Qays b. ʿAḥaf, from Yūnus, from ʿAlī ibn ʿAzawwar, from Aḥbagh b. Nubʿata, from ʿAlī, peace be on him, who said:

When Allah gathers the first and the last [i.e. all the people], the best of the people will be seven and all of them will be from the descendants of ʿAbd al-Muḥalib. Your Prophet will be called the best of the Prophets, [and he is] from the descendants of ʿAbd al-Muḥalib. The heir (waṣī) of your Prophet, is the master of the heirs (sayyid al-auḥiyā) [and he is] from the descendants of ʿAbd al-Muḥalib. Al-ʿAsan and al-ʿUsayn, the two masters of the youth of paradise, are from the descendants of ʿAbd al-Muḥalib. ʿAmza, the Master of the Martyrs, is from the descendants of ʿAbd al-Muḥalib. Jaʿfar, who has two wings, is from the descendants of ʿAbd al-Muḥalib. And the Mahdī who will emerge in the end of times, is from the descendants of ʿAbd al-Muḥalib. This is a generosity from Allah, the like of which has not been granted to anyone from the first ones and the last ones.”

473. Sunan Abī Dāwūd [137](#): Ḥarīrīn narrates from ʿAmr b. Abī Qays, from Muḥarrif b. ʿArīf, from al-ʿAsan, from Hilāl b. ʿAmr, from ʿAlī, may Allah be satisfied with him, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “A person from Mī Warʿ al-Nahr will emerge who will be called al-ʿArīth b. ʿArīth. His army will be led by a person called Manḥār. He will strengthen the family of Muḥammad, just like the Quraish who strengthened the Messenger of Allah. It

will be obligatory upon every believer to help him.”

474. Uyayn akhbār al-Riḥān [138](#): Narrated to us Muḥammad b. Aḥmad b. al-Ḥusayn b. Yūsuf al-Baghdādī, from al-Ḥusayn b. Aḥmad b. al-Faḥr—the Imam of the Jamīʿ Mosque of Ahwāz—from Bakr b. Aḥmad b. Muḥammad b. Ibrāhīm al-Qaḥrī, the slave of al-Khalīl al-Maḥlamī, from al-Ḥasan b. ʿAlī ibn Muḥammad b. ʿAlī ibn Mūsā, from ʿAlī ibn Mūsā, from his father (Imam) Mūsā b. Jaʿfar b. Muḥammad who said: “The Qaʿim will not be but an Imam, the son of an Imam, and a heir (waḥīd), the son of a heir (waḥīd).”

475. Al-Khiṣṣī [139](#): Through his chain of narrators from ʿAlī, peace be on him, in the tradition mentioning seventy of his excellences in which none of the companions of the Messenger of Allah, Allah’s blessings be on him and his family, matched him, he said:

As for the fifty third [excellence], then surely Allah will not end the world until the Qaʿim from us rises. He will kill those who hate us, he will not accept the non-Muslim tax (jizya), he will break the cross and the idols. War will end and he will invite [people to come and] take wealth and he will distribute it equally, and will deal justly with the people.

476. Sharḥ al-akhbār [140](#): From Mujāhid (without mentioning the chain of narrators): “. . . then the Qaʿim from the family of Muḥammad will be sent to punish them. The people will regard him weak [but] Allah will grant him victory over the easts and the wests of the world. Be aware! They are the true believers. Be aware! The finest jihad is at the end of times.”

477. Sharḥ al-akhbār [141](#): From the narration of Ibn Salām, through his chain of narrators from Amr al-Muʾminīn (ʿAlī ibn Abī Ḥabīb), peace be on him, who said:

Tests are of three kinds: The test during a good and enjoyable life, the test during hardships, and the test in which the people will be cleaned like the cleaning of the gold extracted from the mines. This will continue until a man emerges from us—the progeny of the Prophet, Allah’s blessings be on him and his family—and then Allah will set right their affairs.

478. Sharḥ al-akhbār [142](#): ʿAbd-Allah b. Jabala, narrates through his chain of narrators from ʿAlī, peace be on him, that: “Islam will depart from the people like a camel which runs away from rain. Allah will not return it except by a person from us.”

479. Sharḥ al-akhbār [143](#): In another tradition from ʿAlī, peace be on him, who said: “As if I am seeing your religion fleeing from you. Nothing from it will remain with you until Allah returns it to you by a person from us.”

480. Sharḥ al-akhbār [144](#): From the Messenger of Allah, Allah’s blessings be on him and his family, whom mentioned the Mahdī and said: “Whoever sees him, should obey/follow him even if he has to crawl on ice—or fire—for surely he is Allah’s Caliph on earth.”

The traditions with the following numbers are either in harmony with the topic of this section, or result in it, or based on the interpretation of other narrations conform to it: 1–352, 481–715, 719–807, 864–870, 872, 876, 878, 881–912, 918, 928, 932, 933, 936, 941, 943, 951, 956969, 971–973, 975–1029, 1039–1041, 1043, 1049, 1055, 1059–1062, 1083, 1086–1118, 1123–1169, 1173, 1175–1177, 1179–1186, 1195–1206, 1211–1223, 1228–1238, 1240, 1241, 1243, 1244, 1246–1249, 1251–1256, 1258–1261, 1266, 1267, 1270, 1271–1274, 1276, and 1277.

1. Al-Musnad (al-Maʿbaʿat al-Maymaniyya, 1313 AH), vol. 1, p. 99, and (Egypt: Dir al-Maʿrif), vol. 2, pp. 117–118. Aʿmad Muʿammad Shʿkir says: “Both its chains are correct”; Sunan Abi Dawud (Egypt: Al-Maʿbaʿat al-Tajziyya), vol. 2, p. 207, in the Book of al-Mahd: “Narrated to us ʿUthmān b. Abi Shaiba, from al-Faḥl b. Dukain, from Fīr, from al-Qasim b. Abi Bazza, from Abi Iʿufail, from ʿAlī, may Allah be satisfied with him,” with the difference that he said, “If there remains from time (al-dahr)” and “from my Ahl al-Bait.” Also, Dir al-ʿIyāʾ al-Sunnat al-Nabawiyya edition, vol. 4, p. 107, no. 4283; Al-Muʿannaf, vol. 5, “Kitāb al-Fitan,” p. 198, no. 19494, similar to what has been narrated in Abi Dawud; Jamīʿ al-uḥūd (1370 AH), vol. 11, book 9, chap. 1, sec. 1, no. 7811; Maʿlib al-suʿ (Maktabat Dir al-Kutub al-Tijriyya) vol. 2, chap. 12; Tadhkirat al-khawṣ (Najaf), p. 364; Mukhtaṣar sunan Abi Dawud (Dir al-Maʿrif), vol. 6, p. 159, no. 4114; al-Nihya or al-Fitan wa l-malʿim, (Egypt: 1388 AH), vol. 1, sect. “mentioning the Mahd who will be in the end of times,” p. 25; al-ʿArf al-ward, vol. 2, p. 125; al-ʿawʿiq al-muʿriqa (Cairo: Dir al-ʿabʿat al-Muʿammadiyya), p. 161; Kanz al-ʿumm, vol. 14, p. 267, no. 38675; Mirqāt al-mafṭīḥ, vol. 5, p. 179; al-Ishʿa, 1st ed., p. 113; al-Bayʿ (1399 AH), chap. 1, p. 93; ʿIqd al-durar (1399 AH), vol. 1, p. 18; Nir al-abḥār (al-Maʿbaʿat al-Maymaniyya), p. 154; Ibriz al-wahm al-maknūn (Damascus: 1347 AH). He writes: “The tradition of ʿAlī b. Abi ʿlib has been narrated from him through various chains which exceed twenty. Aʿmad and Abi Dawud have recorded it from Fīr b. Khalifa, from al-Qasim b. Abi Bazza from Abi Iʿufail, from him [i.e. Alī b. Abi ʿlib]. Abi Dawud has recorded it from Shuʿayb b. Abi Khlid, from Abi Isḥāq al-Sabʿī, from him. Al-ʿabarān has mentioned it in al-Ausaʿ from ʿAbd-Allah b. Lahʿa from ʿUmar b. Jʿbir al-ʿaʿram, from ʿUmar, from his father. Al-ʿkim has recorded it in al-Mustadrak from the narration of al-ʿrith b. Yazīd, from ʿAbd-Allah b. Zarʿ al-Ghāfiq, from him. Again, al-ʿkim has recorded it from ʿAmmār b. Muʿwiya al-Duhn, from Abi Iʿufail, from Muʿammad b. al-ʿanafiyya, and has stopped at him. Nuʿaim b. ʿammūd—one of al-Bukhārī’s teachers—has recorded it in Kitāb al-fitan. Similarly, ibn al-Munʿid in al-Malʿim, Abi Nuʿaim in Akhbār al-Mahd, Abi Ghanam al-Kafī in Kitāb al-fitan, ibn Abi Shaiba, and many others from numerous chains and varying wordings, who have stopped at him [i.e. Alī ibn Abi ʿlib]”; Nihyat al-bidya wa l-nihya, 1st ed., vol. 1, p. 37; al-Jamīʿ al-ʿaghār (Egypt: 1373 AH), under the letter al-Lām, vol. 2, p. 131; al-ʿUmda, chap. “Mʿ jʿa fī l-Mahd, ʿalayhi salām,” p. 225; Jawahir al-ʿiqdain (manuscript), part 2, 8th discussion; Yanʿbʿ al-mawadda, p. 432; al-Dur al-manthar, vol. 6, p. 58, under the exegesis of His saying, ‘Its conditions came’; ʿAlmāt al-qiyāmat al-kubr, p. 74; Sunan al-Dīn, vol. 5, chap. “Mʿ jʿa fī l-Mahd,” no. 15; Bayna yaday al-sʿa, p. 111; ʿAun al-maʿbūd (The Commentary on Sunan Abi Dawud), vol. 11, p. 373. He says: “The chain of narrators of this tradition is good (ḥasan) and strong (qawī).” Thereafter, he refutes the view of those who regard Fīr b. Khalifa as weak (ḍaʿif), saying: “Aʿmad and Yaʿyū have indeed regarded him as reliable.”

2. Sunan al-Tirmidh, vol. 4, chap. 52, no. 2230; al-Musnad, vol. 1, p. 376 and vol. 5 of Dir al-Maʿrif edition, p. 99, no. 3572, with the difference that he, Allah’s blessings be on him and his family, said: “The days will not finish and time will not perish until a person from my Ahl al-Bait, peace be on him, will rule the Arabs; his name will be my name.” Aʿmad Muʿammad Shʿkir says: “Its chain of narrators is correct (ḥaḥ),” also, vol. 1, p. 377; ʿIqd al-durar, chap. 2, p. 29; al-Sunan al-warida fi l-fitan, vol. 5, chap. “Mʿ jʿa fī l-Mahd,” no. 22; Sunan Abi Dawud, vol. 4, p. 107, no. 4282, with the difference that he, Allah’s blessings be on him and his family, said: “or it will not end”; al-Muʿjam al-kabir (Maʿbaʿat al-Waʿan al-ʿArab), vol. 10, no. 10233/10218, which says: “the world will not come to an end”; Maʿlib al-Sunna (Egypt: Muʿammad ʿAlī ʿab), vol. 1, chap. “Ashr al-sʿa,” p. 193; Jamīʿ al-uḥūd, 2nd Ed., chap. 1, vol. 11, p. 48, no. 7810; Farʿid al-simʿain, chap. 6, vol. 2, no. 577; Mishkāt al-mafṭīḥ, vol. 2, chap. “Ashr al-sʿa,” sect. 2, no. 5452/16; al-Nihya or al-Fitan wa l-malʿim, vol. 1, p. 26; al-Fuḥl al-muhimma, sect. 12, p. 293, citing Musnad Abi Dawud; al-ʿArf al-ward, p. 125; al-ʿawʿiq al-muʿriqa, p. 169; Mirqāt al-mafṭīḥ, p. 179, no. 5; al-Malʿim wa l-fitan, chap. 17, p. 162,

citing the chapters which he has recorded from Abū Yaʿqūb Zakariyyā b. Yaʿqūb's Kitāb al-fitan; al-Qanʿa fī mā yuʿsin al-ʿiṣṣā biḥ min ashraf al-sʿa, p. 57; ʿaṣṣā al-jamī, no. 7152; Nihāyat al-bidʿiya wa l-nihāya, vol. 1, p. 39; Bayna yaday al-sʿa, p. 111; Lawʿiq al-anwār al-bahiyya, vol. 2, under the explanation of this line of poetry:

From it is the last Imam, the eloquent

Muḥammad the Mahdī and the Christ

3. Sunan al-Tirmidhī, vol. 4, Kitāb al-Fitan, chap. 52, no. 2231, p. 505; Kanz al-ʿummī, vol. 14, p. 264, no. 38662; Nihāyat al-bidʿiya wa l-nihāya, vol. 1, p. 39; al-ʿArf al-wardī (al-ʿawwā lil-fatḥ), p. 126; al-Idhāʿa, p. 115; Jamīʿ al-uṣūl, vol. 11, chap. 1, p. 49, no. 7810; Muntakhab kanz al-ʿummī (printed within the margins of Musnad of Aḥmad), p. 3, vol. 6; Mahdī al-Rasūl, p. 19; Dhikru akhbār Iḥfāḥ, vol. 1, p. 329. He, Allah's blessings be on him and his family, said: "The affairs of this Umma—in the ends of its era—will be in the hands of a man from my Ahl al-Bait. His name will be my name"; Bayna yaday al-sʿa, p. 111.

4. Sunan al-Tirmidhī, vol. 4, p. 505, Kitāb al-fitan, chap. 52, no. 2231; Tuḥfat al-awwādh, vol. 5, p. 179; al-ʿArf al-wardī, p. 126; al-Idhāʿa, p. 115; Jamīʿ al-uṣūl, chap. 1, vol. 11, p. 49, no. 7810; Iqd al-durar, pp. 2 & 28; Mahdī al-Rasūl, p. 19. Aḥmad b. Muḥammad al-ʿiddīq says in his book Ibrāz al-wahm al-maknūn: "As for the tradition of Abū-Huraira, indeed it has been narrated from him through various chains . . . He mentions the names of those as follows: Aḥmad, ibn Abū Shaiba, ibn Mʿja, al-ʿabarān, al-Bazzār, Abū Yaʿlū, al-ʿakim, Abū-Nuʿaim in al-ʿilya, al-Dʿraqutnī in al-Ifrad, al-Daylamī in Musnad al-firdaus, Abd al-Jabbār al-Khaulānī in Tārīkh dʿriy, ibn ʿAsʿkir in Tārīkh dimashq, al-Bayhaqī in Shuʿab al-ʿamān, al-Khaṣṣb in al-Muttafiq wa l-muftariq, etc.; Bayna yaday al-Sʿa, p. 114.

I say: Apparently, this tradition has a second part, perhaps something like his saying: "A person from my Ahl al-Bait, his name will be my name," or something similar. He has not mentioned it completely because he has mentioned the tradition after that of ʿim from Zirr from ʿAbd-Allah, and has thought both of them are the same tradition. Surely, his saying: "If there remains only one day from the world, Allah will prolong that day until . . ." was at the beginning of the first tradition or under it. Its contents are not unknown due to the repetition of these two traditions. The chain of one of them ends at ibn Masʿūd and the other at Abū Huraira.

5. Al-Musnad, vol. 1, p. 376 and from the Dʿr al-Maʿrif ed., vol. 5, pp. 196–197, no. 3571. Aḥmad Muḥammad Shʿkir says: "Its chains of narrators are correct (ʿaṣṣā); Iqd al-durar, chap. 2, p. 29.

6. Sunan al-Tirmidhī, vol. 4, p. 506, Kitāb al-fitan, chap. 53, p. 34, no. 2232; al-Tʿj al-jamī lil-uṣūl (Egypt: 1354 AH), vol. 5, p. 364; Musnad aḥmad, vol. 3, pp. 21–22, through his chains of narrators from Abū Saʿūd with minor variations. He has narrated, "So we asked the Messenger of Allah, Allah's blessings be on him and his family, who replied, 'The Mahdī will rise in my Umma for five or seven or nine (the doubt is from Zaid).' I asked, 'What are these?' He said, 'Years.' Then he said, 'The sky will pour rain on them [by Gods order]. The earth will not conceal anything from its vegetation and wealth will be amassed. A person will come to him and say, 'O Mahdī! Give me, give me.' Then, as much as he can carry will be put in his cloth"; Al-Tadhkira, p. 616; Mishkāt al-maʿbūb, vol. 3, chap. "Ashraf al-sʿa," sec. 2, p. 19, no. 5454; al-ʿArf al-wardī (al-ʿawwā lil-fatḥ), vol. 2, p. 126; al-ʿawwāʿiq al-muʿriqa, p. 163; Kanz al-ʿummī, vol. 14, p. 273, no. 38701; Mirqāt al-mafṭūḥ, vol. 5, p. 118; Nihāyat al-bidʿiya wa l-nihāya, vol. 1, p. 43; Iqd al-durar, chap. 11, p. 237.

7. In the tenth chapter, we have brought a section about the length of his rule and the stability of the affairs at his hands. For more on this, refer to volume 3.

8. Sunan Abū Dʿwād, vol. 4, Kitāb al-Mahdī, no. 4284, p. 107; Sunan ibn Mʿja, vol. 2, p. 34, Kitāb al-Fitan, no. 4086; Maʿlīm al-sunan, p. 344; Maʿbūb al-sunna, vol. 1, chap. "Ashraf al-sʿa," p. 193; Jamīʿ al-uṣūl, vol. 11, p. 49, no. 7812; Maʿlib al-suʿī, vol. 2, chap. 12, p. 127; Mukhtaṣar sunan Abū Dʿwād, vol. 6, p. 149, no. 4115; Mishkāt al-maʿbūb, vol. 3, chap. "Ashraf al-sʿa," sec. 2, no. 5453/17; al-Munʿr al-munʿf, p. 146, sec. 50, no. 334; al-Sunan al-warida fī l-fitan, chap. "Mā jʿa fī l-Mahdī," no. 29, 34, and 19, with the difference: "Mahdī is from the children of Fʿima"; al-ʿArf al-wardī (al-ʿawwā lil-fatḥ), vol. 2, p. 124; al-ʿawwāʿiq al-muʿriqa, p. 161. He says: "Similar to this is what has been recorded by Muslim, Abū Dʿwād, al-Nisʿī, ibn Mʿja, al-Bayhaqī, and others: "Mahdī is from my progeny from the children of Fʿima"; Firdaus al-akhbār, vol. 4, no. 4943, with the wordings: "Mahdī is from the children of Fʿima." The researcher of Firdaus al-akhbār writes: "The scholars have declared the traditions about al-Mahdī as correct (ʿaṣṣā) and have compiled exclusive books about it. Most of the scholars have put these traditions under the category of conceptual tawṣīr (al-mutawṣīr al-maʿnawī)." Kanz al-ʿummī, vol. 14, p. 264, no. 38662; Mirqāt al-

mafṣṣṭ, vol. 5, pp. 179–180; Isʿaf al-rḡhibīn with the marginal notes of Nḡr al-abḡḡr, chap. 2, p. 145; Nḡr al-abḡḡr, p. 186; al-ʿIdhḡʿa, p. 117; Nihḡyat al-bidḡya wa l-nihḡya, vol. 1, p. 40; al-Jḡmīʿ al-ḡaghḡr, vol. 2, p. 187, no. 9241; Kunḡz al-ḡaqḡʿiq, vol. 2, p. 128; Tadhkirat al-ḡuffḡḡ, vol. 2, pp. 463–464; al-Tḡj al-jḡmīʿ lil-uḡḡl, vol. 5, p. 364 and vol. 2, p. 187; Yanḡbbḡʿ al-mawadda, pp. 430 & 432; al-Bayḡn (Muʿassisat al-Hḡdḡ), chap. 2, p. 89; Muntakhab kanz al-ʿummḡl, vol. 6, p. 30; al-Burhḡn fī ʿalḡmḡt Mahdḡ ḡkhir al-zamḡn, p. 89, no. 2; ʿlqd al-durar, chap. 1, p. 15, which says: “Abḡ Dḡwḡd, al-Nisḡḡḡ, al-Bayhaḡḡ, Abḡ ʿAmr al-Dḡnḡ, ibn Mḡja, and Abḡ Amr al-Muqrḡ have recorded it in their Sunan and ibn al-Munḡdḡ in Kitḡb al-malḡḡim; Ghaybat al-Shaykh, p. 114, through two chains of narrators from Ummi Salma; Majmaʿ al-bayḡn, vol. 7, p. 67, under the interpretation of the verse: “And indeed We have written in the Psalms . . .” (Quran 21: 105), from Abḡ I-ḡasan ʿUbaid-Allah b. Muḡammad b. Aḡmad, from Abḡ Bakr Aḡmad al-Bayhaḡḡ, from Abḡ ʿAlḡ al-Rḡdbḡrḡ, from Abḡ Bakr b. Dḡssa, from Abḡ Dḡwḡd, through his chains of narrators from Saʿḡd, from Ummi Salma; Mahdḡ ḡl al-Rasḡl, p. 4; Tadhkirat al-ḡuffḡḡ, 8th ed., vol. 2, p. 464; the author of lbrḡz al-wahm al-maknḡn writes: “The tradition from Ummi Salma has been recorded by Abḡ Dḡwḡd from the tradition of Abḡ I-Khalḡl . . .”; al-Fuḡḡl al-muhimma, sec. 12, p. 294; Kashf al-ḡhumma, vol. 2, p. 438.

9. Sunan Abḡ Dḡwḡd, vol. 4, p. 101, Kitḡb al-Mahdḡ, no. 4285; al-Mustadrak (India: Haydarḡbḡd, 1334 AH), vol. 4, p. 557; al-Tḡj, vol. 5, p. 364, from Abḡ Dḡwḡd and al-Tirmidhḡ; Nḡr al-abḡḡr, chap. 2, p. 154, from al-Tirmidhḡ, until his saying: “and oppression.” He says: “Tirmidhḡ states that this tradition is established (thḡbit) and correct (ḡaḡḡḡ)”; Jḡmīʿ al-uḡḡl, vol. 11, chap. 1, p. 49, no. 7813; Mukhtaḡar sunan Abḡ Dḡwḡd, vol. 6, p. 160, no. 4116; Mukhtaḡar tadhkirat al-Qurtubḡ, p. 615; Mishkḡt al-maḡḡḡbḡḡ, vol. 3, chap. 2, sec. 2, no. 5454. Al-Albḡnḡ—the researcher of this book—says: “Its chain of narrators is good (ḡasan)”; al-Munḡr al-munḡf, sec. 50, p. 144, no. 330. He writes: “Abḡ Dḡwḡd has narrated it with really good (jayyid) chains of narrators.”; al-Nihḡya or al-Fitan wa l-malḡḡim, vol. 1, pp. 298–299; Sharḡ al-maqḡḡid, p. 307; al-Fuḡḡl al-muhimma, sec. 12, p. 293; Kanz al-ʿummḡl, vol. 14, p. 264, no. 38665; Mirḡḡt al-mafṣṣṭ, vol. 5, p. 180. Muntakhab kanz al-ʿummḡl, vol. 6, p. 30; ʿlqd al-durar, chap. 3, p. 33, no. 1; Kashf al-ḡhumma, vol. 2, p. 437; al-Jḡmīʿ al-ḡaghḡr, no. 9244; al-ḡarḡʿif ʿani l-jamʿ bayn al-ḡḡḡḡ al-sitta, p. 177, no. 278; Nihḡyat al-bidḡya wa l-nihḡya, p. 39; Lawḡʿīf al-anwḡr al-ilḡhiyya, vol. 2, under “His appearance and character”; Maḡḡlib al-suʿḡl, vol. 2, chap. 12, p. 127; al-Idhḡʿa, p. 120; ʿAwn al-maʿbḡd, no. 4265; lbrḡz al-wahm al-maknḡn, p. 506; al-Bayḡn, chap. 8, p. 117, no. 1; ʿAlḡmḡt al-qiyḡmat al-kubrḡ, p. 74; Bayna yaday al-sḡʿa, pp. 111–112; Ashrḡḡ al-sḡʿa, p. 254, Mahdḡ ḡl al-Rasḡl, p. 9; al-Durr al-manthḡr, vol. 6, p. 57.

10. ḡaḡḡḡ al-Bukhḡrḡ, vol. 2, Kitḡb badʿ al-khalq, chap. “Nuzḡl ʿḡsḡ b. Maryam”; ḡaḡḡḡ Muslim, vol. 1, chap. “Nuzḡl ʿḡsḡ”; al-Sunan al-wḡrida fī l-fitan, vol. 6, chap. “Mḡ jḡʿa fī nuzḡl ʿḡsḡ,” no. 2; Firdaus al-akhbḡr, vol. 3, no. 4916; Nḡr al-abḡḡr, chap. 2, p. 154; al-Bayḡn (Syria: Manshḡrḡt Muʿassisat al-Hḡdḡ), chap. 7, p. 112, through his chain of narrators from Nḡfiʿ and he said: “This tradition is correct (ḡaḡḡḡ) with a consensus on its correctness from the tradition of Muḡammad b. Shihḡb al-Zuhrḡ; Yanḡbbḡʿ al-mawadda, p. 432; Kashf al-ḡhumma, vol. 2, p. 438; Maḡḡlib al-suʿḡl, vol. 2, chap. 12, citing al-Baghawḡʿs Sharḡ al-sunna; Sharḡ al-maqḡḡid, vol. 1, p. 308; al-Fuḡḡl al-muhimma, sec. 12, p. 294; al-Burhḡn, chap. 9, p. 158, no. 4; al-ʿUmda, sect. on “What has been narrated about the Mahdḡ from the texts of the ḡḡḡḡ al-sitta, citing al-Jamʿ bayn al-ḡaḡḡḡain and al-Jamʿ bayn al-ḡḡḡḡ al-sitta; Jḡmīʿ al-uḡḡl, vol. 11, chap. 1, no. 7808.

I say: There is no doubt that the Imam mentioned in this tradition is the Mahdḡ—the caliph of Allah. Therefore, it has been mentioned in Jḡmīʿ al-uḡḡl in the chapter of “al-Masḡḡ wa l-Mahdḡ,” in Ibn ḡalḡa al-Shḡfiʿʿs Maḡḡlib al-Suʿḡl, ibn ḡabbḡḡh al-Mḡlikḡʿs al-Fuḡḡl al-muhimma under “The Traditions About the Mahdḡ,” al-Muttaḡḡ al-Hindḡʿs al-Burhḡn in the ninth chapter about “The gathering of the Mahdḡ With Jesus,” and al-Muqaddisḡ al-Shḡfiʿʿs ʿlqd al-durar in the tenth chapter. It has been written in Ghḡyat al-maʿmḡl sharḡ al-tḡj al-jḡmīʿ lil-uḡḡl: “It has already been mentioned that the Caliph in whose era Jesus, peace be on him, will descend, is the Mahdḡ, may Allah be satisfied with him.”

Some traditions explain others, therefore, no attention must be paid to the opinion of those who follow their internal desires and view themselves knowledgeable and civilized by rejecting the traditions about the Mahdḡ, al-Dajḡl, the life of Jesus and his descent in the end of times, and also by refuting the miracles mentioned in the Holy Quran with the help of absurd and false justifications. They say: “The traditions about the Mahdḡ, peace be on him, have not been recorded in the two ḡaḡḡḡs (of Bukhḡrḡ and Muslim).” As a result, those who have no experience and knowledge about traditions, think that the traditions that have reached us which are about the Mahdḡ, peace be on him—the person who will rise in the end of

times and will rule the earth, and whom Jesus, peace be on him, will pray behind him, etc.—are merely speaking of a title (that can be given to anybody). Thus, they think that the belief of Mahdawiyya—on which the umma has consensus—revolves only around granting a name or bestowing a title on this promised person as the Mahdī. Hence, they say that: “this subject has not been mentioned in the *ḥaḍīṣ*.” They did not understand that the belief about this promised person, who will rise in the end of times to give life to religion, destroy falsehood, establish justice, and eradicate oppression, is a belief based on a consensus (amongst the Muslims).

As for his titles, attributes, reformatory actions, etc., although there is no source for these except narrations, there is no need for each narration to comprise of all of these. Such is the case in everything explained by the sharia, whether it be the principles of religion or the divine laws. The belief that whatever is not recorded in the *ḥaḍīṣ* should not be relied upon is another act of defiance that has been unanimously rejected by the scholars of *ḥadīth* (*muḥaddithīn*). The doors of legal interpretation (*al-ijtihād*) are still vast open. No verse in the Holy Quran and no tradition states that what has not been recorded in the *ḥaḍīṣ* is incorrect, just as no verse in the Holy Quran or tradition exists that testifies that whatever has been recorded in them is absolutely correct and reliable.

We will soon reject such beliefs by quoting what the author of *Ibrāz al-wahm al-maknūn* has said under the tradition: “In the end of times there will be a caliph who will distribute wealth without counting it.” Refer to tradition no. 383.

11. Musnad aḥmad (Egypt: Dār al-Maʿrif), vol. 2, p. 58, no. 645 Its chains of narrators are correct (*ḥaḍīṣ*) as has been testified by Aḥmad Muḥammad Shukr in *Sharḥ al-musnad*, vol. 3, p. 58, no. 654; Sunan ibn Māja, vol. 2, chap. 34, p. 23, no. 4085; al-Sunan al-warīda fī l-fitan, vol. 5, chap. “Mā jūʿa fī l-Mahdī,” no. 32; Firdaus al-akhbar, vol. 4, no. 6942; Kanz al-ʿummī, vol. 14, p. 264, no. 38664; al-ʿArf al-wardī (*al-ḥawwā lil-fatḥ*), vol. 2, p. 124; al-Maqḥid, p. 435; ibn Kathīr, al-Nihāya, vol. 1, p. 52; Faiḥ al-qadīr, vol. 5, p. 278; al-Taysīr, vol. 2, p. 258; Jamʿ al-fawāʿid, vol. 2, p. 734; al-Fatḥ al-rabbānī, 24/51, No. 146; ibn Kathīr, al-Fitan wa l-malʿim, vol. 1, p. 25, section “dhikr al-Mahdī”; al-ʿIdhāʿa, p. 117; Muntakhab kanz al-ummī in the marginal notes of al-Musnad, vol. 6, p. 30, also in Kanz al-ʿummī; al-Jāmiʿ al-ḥaḍīṣ, vol. 2, p. 187, no. 9243; Yanʿabʿ al-mawadda, pp. 432 & 488; al-ḥawwāʿiq al-muḥriqa under the 12th verse, p. 163; al-Bayʿn, chap. 2, p. 100. He says: “Abū-Nuʿaim has recorded it in *Manʿiqib al-Mahdī* and *al-ḥabarānī* in *al-Muʿjam al-kabīr*.” The latter says: “These narrations are certainly true because (a) the chain of narrators of some of these complement the others and (b) the great memorizers of traditions have mentioned them in their books.”; al-Burhān, chap. 2, p. 89, no. 1, from Aḥmad, ibn Abī Shaiba, ibn Māja, and Nuʿaim b. ḥammād in *al-Fitan*; al-Tadhkira, p. 240. He says: “In a tradition narrated by Abū I-Qāsim, the Messenger of Allah, Allah’s blessings be on him and his family, said: ‘The Mahdī is from us Ahl al-Bait. Allah, Mighty and Glorified be He, will straighten out his [affairs] in one night’ or he, Allah’s blessings be on him and his family, said, ‘in two days.’”; *ʿIqd al-durar*, chap. 6, p. 135 and chap. 7, p. 158, with the difference that he, Allah’s blessings be on him and his family, said: “in a single night.” He (author of *ʿIqd al-durar*) says: “A group of narrators have recorded it in their books.” He goes on to mention them as Aḥmad, ibn Māja, al-Bayhaqī, al-Dīnī, Nuʿaim b. ḥammād, Abū-Nuʿaim al-Aḥbahānī, and al-ḥabarānī; *Dhikru akhbārī l-bahānī*, vol. 1, p. 170; al-Durr al-manthūr, vol. 6, p. 58; *Tahdhīb al-tahdhīb*, vol. 11, pp. 172–173; al-Fitan, vol. 5, chap. 11, p. 201, through his chain of narrators from ʿAlī, peace be on him, with the addition of: “Al-Mahdī is from us Ahl al-Bait.”

I say: From what can be judged from other traditions, perhaps his saying: “Allah will straighten out his [affairs] in one night,” points to the unknown time of his reappearance. Thus, Allah will prepare the grounds of his government and rule in only one night after which he will reappear.

12. Sunan ibn Māja, vol. 2, p. 24; al-Fitan, chap. 34: “*Khurūj al-Mahdī*,” no. 4087; *Dhakhīr al-ʿuqbā*, p. 15, with the difference that he said: “the sons’ of Abd al-Muḥḥalib” and “Jaʿfar b. Abū ḥalib.” He mentions that “ibn al-Sarī has recorded it”; al-Fuḥḥ al-muhimma, sec. 12, p. 294; al-ʿArf al-wardī (*al-ḥawwā lil-fatḥ*), p. 124, with the difference that he said: “We seven from . . .” He cites al-ḥakīm, ibn Māja, and Abū-Nuʿaim; *ʿIqd al-durar*, chap. 7, p. 144, with the difference that he said: “We seven children of ʿAbd al-Muḥḥalib are the masters (*sīdēt*) of the dwellers of Paradise: I, my brother ʿAlī, my uncle ḥamza, Jaʿfar, al-ḥasan, al-ḥusayn, and al-Mahdī.” He says: “A group from the leaders of narrators have recorded it in their books”; *Al-ḥawwāʿiq al-muḥriqa*, p. 158, under the 10th verse citing al-Daylamī and others. It is the same as *ʿIqd al-durar* with the difference that he said: “I, ḥamza, ʿAlī . . .”; *Yanʿabʿ al-mawadda*, pp. 309 and 435; al-Bayʿn, chap. 3, p. 101; *Maqtal al-ḥusayn*, vol. 1, sec. 6, p. 108; *Ghaybat al-Shaykh*, p. 113; al-ʿUmda, vol. 1,

sec. 9, through his chain of narrators from al-Tha'labī. It can also be found in its second volume; Ḥimīsh al-jāmi' al-aghār, vol. 2, p. 129, no. 5; Tahdhīb al-tahdhīb, vol. 7, p. 321, no. 543; Lisān al-ma'zīn, vol. 3, p. 271; Dhikr akhbārī l'bahān, vol. 2, p. 130, the same as what has been mentioned in 'Iqd al-durar; Tārīkh baghdād, vol. 9, pp. 434 & 550; Kashf al-ghumma, vol. 2, p. 438 and vol. 1, p. 52, he says: "I saw in another tradition: 'We sons of 'Abd al-Mu'ālib are the masters (sūdāt) of the people.'"

13. Al-Mu'jam al-kabīr, vol. 18, p. 51, no. 91; Kanz al-'ummī, vol. 11, pp. 183–184, no. 31144; Majma' al-zawā'id, vol. 7, pp. 323–324; Muntakhab kanz al-'ummī, vol. 5, p. 404; al-'Arf al-wardī (al-'awwā lil-fatāwā), which starts from his saying: "a fitna will occur . . ." pp. 137–138.

14. The words in the square brackets are mentioned in Majma' al-zawā'id and Kanz al-'ummī.

15. Fitna usually refers to social unrest or rebellion, especially against a ruler—Ed.

16. Al-Musnad, vol. 3, p. 328; al-Mustadrak, vol. 4, p. 558; 'Iqd al-durar, chap. 1, p. 16, which mentions: "Then a person from my progeny will emerge. He will fill the earth with fairness and justice. He will rule for seven or nine years." (The author of 'Iqd al-durar) says: "Al-'afī Abū-Nu'aim has recorded it like this in Sifat al-Mahdī. Al-'afī Abū Bakr al-Bayhaqī has also recorded it but with a little difference: "A person from my progeny will rule for nine or seven years, then, he will fill it with fairness and justice."

17. The words sab' (seven) and tis' (nine) in the ancient Arabic Kufī handwriting were displayed using the same word. When the scribes copied these narrations and wrote them down in Arabic, they used both words 'nine' and 'seven' because they didn't know to what number the original word referred to. The uncertainty in the numbers originated from the scribes' stringent attitude in correctly transmitting the narrations from one book to another—Ed.

18. Dhikr akhbārī l'bahān, vol. 1, p. 84; Farā'id al-simāin, vol. 2, p. 324, no. 574.

19. Al-Mustadrak, vol. 4, p. 465; 'Iqd al-durar, chap. 4, sect. 1, p. 43 and chap. 7, p. 141; Al-'awwā'iq al-mu'arīqa, p. 161, under the twelfth verse; Is'af al-raghībīn, p. 134; al-Bayān, chap. 6, p. 108; Yanāb' al-mawadda, p. 341.

20. Al-Musnad, vol. 3, p. 37 and similar to it in p. 52; Kanz al-'ummī, vol. 14, pp. 261 and 262, no. 38653. It starts like this: "I give you glad tidings about the Mahdī; a man from the Quraish from my progeny"; Muntakhab kanz al-'ummī in the marginal notes of al-Musnad, vol. 6, p. 29, citing A'ḥmad and al-Bayhaqī; Is'af al-raghībīn, chap. 2, p. 137; Nūr al-ab'ār, chap. 2, p. 155; Al-'awwā'iq al-mu'arīqa, p. 164; Yanāb' al-mawadda, p. 469; al-'Ilm bi'dukmi' 'alayhi al-salām, p. 162 (8); 'Iqd al-durar, chap. 4, 7, 8 and 11, pp. 62, 156, 164, 166 and 237; al-Burhān, pp. 79–80, chap. 1, no. 21; al-Dur al-manthūr, vol. 6, p. 57; Farā'id al-simāin, vol. 2, chap. 61, p. 310, no. 561; al-'Arf al-wardī (al-'awwā lil-fatāwā), vol. 2, p. 124; Ibrāz al-wahm al-maknūn, p. 562, no. 31; Kashf al-ghumma fī ma'rifat al-'Imma, vol. 2, p. 471.

21. Firdaus al-akhbār, vol. 4, no. 6941; 'Iqd al-durar, chap. 7, p. 148, citing al-Daylamī; Kunūz al-'awwā'iq under the section of Alif and Lām; Dalā'il al-'imma, p. 258; Yanāb' al-mawadda, chap. 94, p. 488; Al-Bayān, in the chapter of Alif and Lām through his chain of narrators from ibn Abbās; Nūr al-ab'ār, chap. 2, p. 154; Kashf al-ghumma, vol. 2, p. 481.

22. Al-Musnad, vol. 3, p. 17; 'Iqd al-durar, chap. 3, p. 35. He says: "It has been recorded by al-Imam A'ḥmad in his Musnad and by al-'afī Abū 'Abd-Allah Nu'aim b. 'ammād in Kitāb al-fitan.

I say: I did not find it in al-Fitan, although, he has narrated it in a scattered form in the chapter of Sīrat al-Mahdī wa Sifatih wa nasabih wa qadr mā yamlik; Kanz al-'ummī, vol. 14, p. 270, no. 38690, with the difference: "He will rule the earth" and "it will be filled with unfairness"; al-Dur al-manthūr, vol. 6, p. 57

23. Al-Mustadrak, vol. 4, Kitāb al-fitan wa l-mal'ūm, p. 557; al-Musnad, vol. 3, p. 36; 'Iqd al-durar, chap. 3, pp. 36–37.

24. Sharḥ al-akhbār, vol. 15, p. 372, no. 1241.

25. The statement between the square brackets belongs to the author of Sharḥ al-akhbār.

26. This paragraph probably belongs to the author of Sharḥ al-akhbār.

27. 'Iqd al-durar, chap. 4, pp. 62–63; al-Burhān fī 'alimāt Mahdī khīr al-zamān, chap. 2, p. 92, no. 12; Bi'ār al-anwār, vol. 51, chap. 1, p. 74, under: "What has been narrated from the Holy Prophet, Allah's blessings be on him and his family, about the Q'īm, peace be on him," no. 23; Yanāb' al-mawadda, p. 448, al-'Arf al-wardī (al-'awwā lil-fatāwā), vol. 2, p. 133.

28. 'Iqd al-durar, chap. 1, p. 16. He says: "al-'afī Abū-Nu'aim has recorded it in Aw'ā'iq and in Sifat al-Mahdī." Also chap. 3, p. 34 and chap. 8, p. 170; al-Bayān fī akhbār 'alīb al-Zamān, chap. 19, p. 139, no. 1, with the difference: "he will fill the earth with fairness and justice." He says: "al-'afī Abū-Nu'aim has recorded it in al-'Aw'ā'iq exclusively from

28. b. Abbād, who is famous with us for his narrations; Yanābiʿ al-mawadda, p. 423 from Jawāhir al-ʿiqdāin; Isʿaf al-rāghibīn, sect. 2, p. 135.

29. Sunan ibn Mājā, vol. 2, book 36, chap. 34, p. 22, no. 4082; al-Sunan al-warīda fī l-fitan, vol. 5, chap. “Mā jīʿa fi l-Mahdī,” no. 1 & 2; al-Fitan, vol. 4, chap. 13, p. 166; al-Bayʿn, chap. 5, p. 106; al-Mustadrak, vol. 4, p. 464; Talkhīṣ al-mustadrak, vol. 4, p. 464; Al-ʿawāʾiq al-muʿrīqa, p. 162. The twelfth verse is similar to this and he says at the end of it: “Then, he should go towards them even if he has to crawl on ice because in it is Allah’s Caliph, the Mahdī”; ʿIqd al-durar, chap. 5, p. 124; al-Munʿir al-munʿif, sect. 50, p. 149, no. 341; al-Nihāya or al-Fitan wa l-malʿim, vol. 1, p. 28; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 127.

30. Al-Fitan, vol. 5, p. 198; al-Bayʿn, sect. 11, p. 125 with the difference: “I asked, ‘O Messenger of Allah! Is the Mahdī from us—the progeny of Muḥammad—or from other than us?’ The Messenger of Allah, Allah’s blessings be on him [and his family], replied, ‘No, he is from us. Through us Allah will end the religion just as He began it through us. Through us they will be freed from the fitnas.’” He also said, “Like He has united by us,” and “in their religion” has not been mentioned. He also said: “I say, ‘This is indeed a good (ḥasan) and great (ʿilīn) tradition which has been recorded by the narrators in their books. Al-ʿabarānī has recorded it in al-Muʿjam al-ʿausā, Abū Nuʿaim has narrated it in ʿilyat al-aulyā, and Abd al-Raḥmān b. Abū ʿʿtim has mentioned it in ʿAwāḥid just as we too have recorded it.

Majmaʿ al-zawāʾid, vol. 7, p. 316; Al-ʿawāʾiq al-muʿrīqa, p. 161, under the twelfth verse. He says: “Mahdī is from us; through us Allah will seal the religion just as He has commenced it through us”; ʿIqd al-durar, chap. 1, pp. 24 & 142; Al-Muʿjam al-ʿaḡḡir, vol. 1 p. 137; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 129; Kanz al-ʿummī, vol. 14, p. 598, no. 38682; ʿAbaqāt al-anwār, vol. 2, p. 68, no. 12, who cites Nuʿaim in al-Fitan; al-ʿabarānī in al-Muʿjam al-ʿausā, Abū-Nuʿaim in Kitāb al-Mahdī, and al-Khaṣṣb in al-Talkhīṣ; Yanābiʿ al-mawadda, p. 491; Nūr al-abḡir, chap. 2, p. 155; al-Burhān, p. 91, no. 7.

31. Sunan ibn Mājā, vol. 2, chap. 11, pp. 928–929, no. 2779; al-Bayʿn, chap. 1, p. 92 with the difference: “Allah will prolong that day until he rules . . .”; Lawʿmī al-ʿuqū, vol. 4, p. 3, from Aḡmad; Sharḡ sunan al-Tirmidhī by ibn al-Aʿrābī, vol. 9, p. 74; al-Tadhkira, p. 619, and he says: “Its chains of narrators are authentic (ḥaḡḡ)”; Kanz al-ʿummī, vol. 14, p. 266, no. 3874; Farʿīd al-simʿāin, vol. 2, p. 318, who has narrated it through his chain of narrators from Abū Huraira like this: “The Hour will not be established until a person from my house rules. He will conquer Constantinople (Istanbul) and the mountain of Daylam. If only one day remains, Allah will prolong that day until he conquers it”; al-Munʿir al-munʿif, sect. 50, p. 147, no. 336, similar to Farʿīd al-simʿāin; Kashf al-ghumma, vol. 2, p. 474, no. 36, from al-Arbaʿna ʿadath (Forty Traditions) by al-ʿʿfi Abū Nuʿaim.

32. ʿIqd al-durar, chap. 3, p. 33; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 124; Yanābiʿ al-mawadda, p. 448; Farʿīd al-simʿāin (Beirut: Muʿassisat al-Maʿmūdī li l-Nashr), vol. 2, p. 330; Kashf al-ghumma, vol. 2, pp. 469–470.

33. Musnad aḡmad, vol. 3, p. 49, and similar to it on p. 60; Kanz al-ʿummī, vol. 14, p. 263, no. 38659; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 131.

34. Al-Bayʿn fī akhbār ʿʿib al-Zamʿn, chap. 10, p. 124; ʿIqd al-durar, chap. 4, p. 62, and chap. 8, p. 167, with a minor difference; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 133; al-Burhān, chap. 1, p. 84, no. 33, with a minor difference, and p. 83, no. 28.

35. Yanābiʿ al-mawadda, pp. 259 & 445, with the difference: “and when ʿAlī dies.”

36. Yanābiʿ al-mawadda, pp. 258 & 445.

37. ʿaḡḡ Muslim, vol. 8, p. 185; Tʿrḡkh ibn ʿAsḡkir, vol. 1, p. 186; al-Sunan al-warīda fī l-fitan, vol. 5, chap. “What has been narrated about the Mahdī,” no. 23, through his chain of narrators which are connected until they reach Jʿbir and its wordings are: “In the last of my umma, there will be a caliph; he will give away wealth profusely and will not even count it”; Kanz al-ʿummī, vol. 14, p. 264, no. 38660; Maʿbūb al-sunna, vol. 2, p. 192, chap. “Ashrḡ al-sʿa”; al-Bayʿn, chap. 10, pp. 122–123, no. 3; Yanābiʿ al-mawadda, pp. 182 & 230, from Jʿbir; ʿIqd al-durar, chap. 8, p. 161; Isʿaf al-rāghibīn, chap. 2, p. 135; al-ʿArf al-wardī (al-ʿawāʾiq lil-fatāwā), vol. 2, p. 131; Mishkāt al-maʿbūb, vol. 3, book 27, no. (5) 5441. The author of Ibrīz al-wahm al-maknʿn (pp. 513–514)—in reply to those who criticize this tradition on the bases that there is no mention of the Mahdī in it and there is no argument to show that it refers to him—writes: “The text of these traditions are ambiguous whilst the method for recognizing [the Mahdī] is obvious and established . . .”

I say: There is no doubt that some traditions explain other traditions. Also, there is no doubt that the person about whom

glad-tidings have been given in the traditions, who will fill the earth with justice and fairness, will give away wealth profusely, and he who has signs, symbols, attributes and titles that are known in the traditions that have been narrated in numerous chapters, is only one person, not many. Hence, no one has thought it to be anyone other than the Mahdī or thought that Jesus, peace be on him, will perform prayers behind someone else. All these quotes point to his magnificent character.

38. Al-Fitan, vol. 5, chap. 8, p. 194; Ṣaḥīḥ Muslim, vol. 8, p. 158; al-ʿArf al-wardī (al-ḥawāṣṣ lil-fatāwā), vol. 2, p. 134, with a slight difference; Ibrīz al-wahm al-maknūn, p. 581, no. 98, the same as al-ʿArf al-wardī.

39. al-ʿArf al-wardī (al-ḥawāṣṣ lil-fatāwā), vol. 2, p. 134; Ibrīz al-wahm al-maknūn, p. 581, no. 99.

40. Musnad aḥmad, vol. 3, p. 96; ʿIqd al-durar, chap 8, p. 168, citing Musnad aḥmad and Sunan al-dīnī.

41. Musnad aḥmad, vol. 3, p. 98; al-Burhān, chap. 1, p. 81, no. 24; al-ʿArf al-wardī, p. 128; al-Nihāya or al-Fitan wa l-malʿim, vol. 1, p. 31.

42. Musnad aḥmad, vol. 3, p. 317; al-Sunan al-warīda fī l-fitan, vol. 5, chap. “Mā jīʿa fī l-Mahdī,” no. 23; al-ʿArf al-wardī (al-ḥawāṣṣ lil-fatāwā), vol.2, p. 128. He has narrated a similar tradition from al-Bazzār, from Jābir; Kanz al-ʿummī, vol. 14, p. 26, no. 38659; Ṣaḥīḥ Muslim, vol. 8, p. 185, with a slight difference; Maʿārib al-sunna, vol. 2, chap. “Ashr al-sʿa,” p. 192; al-Taj al-jamīʿ lil-uṣūl, vol. 5, p. 342; Muntakhab kanz al-ʿummī, vol. 6, p. 31; Yanʿab al-mawadda, p. 230; Mishkāt al-maʿārib, vol. 3, book 27, no. 5441 (5).

43. Ṣaḥīḥ Muslim, vol. 8, p. 185; Kanz al-ʿummī, vol. 14, p. 266, no. 38672; ʿIqd al-durar, chap. 8, p. 161; al-Taj al-jamīʿ lil-uṣūl, vol. 5, p. 341 (The Seventh chapter about the caliph, al-Mahdī).

The author of Ghayāt al-maʿmūl (a commentary on al-Taj al-jamīʿ), says: “According to the traditions that will be mentioned, this is the Mahdī, may Allah be pleased with him. This act of his is because of the abundance of war booties and victories along with his generosity and his giving away goodness to all the people.”

44. ʿIqd al-durar, chap. 1, p. 19, from Abū Nuʿaim in ʿIḥfāt al-Mahdī; al-Jamīʿ al-ḥaghīr, under the letter Līm, vol. 2, p. 123; Kashf al-ghumma, vol. 2, p. 471, no. 22, citing al-Arbāʿn by al-ʿafī Abū Nuʿaim, with a little difference; Yanʿab al-mawadda, p. 186.

45. Musnad Abū Yaʿlū, vol. 2, p. 356–357, no. 131 (1105).

46. Tārīkh ibn ʿAsqir (1329 H.), vol. 2, p. 62; Kanz al-ʿummī, vol. 14, p. 269, no. 38682, with a slight difference and p. 266, no. 38671; Muntakhab kanz al-ʿummī, vol. 6, pp. 30–31; al-Sīrat al-ḥalabiyya (Egypt: Maʿbaʿatu Muḥammad Muḥammad), vol. 1, p. 227; al-ʿArf al-wardī (al-ḥawāṣṣ lil-fatāwā), vol. 2, p. 134; al-Taʿrīb bi mawṭūʿat al-Masʿūdī, p. 181, no. 27. He says: “Al-Nisʿī has narrated it and so has Abū Nuʿaim in Akhbār al-Mahdī. Al-ḥakīm and ibn ʿAsqir have narrated it in their Tārīkh with the following wordings: “How can a nation that I am at its beginning be destroyed . . .,” which is like [what has been narrated] in Kanz al-ʿummī. This is a good (ḥasan) tradition as has been stated in al-ʿAzīz’s al-Sīraj al-munīr.

He writes under it: “‘middle’ means ‘before the last’ because Jesus will descend to kill the Dajjī during the era of the Mahdī. Our master Jesus will pray behind him just as it has been mentioned in the traditions.”

Al-Taysīr bi sharḥ al-jamīʿ al-ḥaghīr, vol. 2, p. 302; Faiḥ al-qadīr, vol. 5, p. 301; al-Sīraj al-munīr, vol. 3, p. 196; al-ʿArayīs (Maʿbaʿatu ʿUḥayf Wa Wuldih), p. 227, through his chain of narrators from ibn ʿAbbās with the difference: “Al-Mahdī from my Ahl al-Bait is in the middle”; al-Jamīʿ al-ḥaghīr, vol. 2, p. 128 (under the letter Līm); ʿIqd al-durar, chap. 7, p. 146. He says: “Imam Aḥmad b. Ḥanbal has also recorded it in his Musnad and ʿafī Abū Nuʿaim has narrated it in his ʿAwāḥī.

I say: I did not find it in the published edition of Musnad Aḥmad although it is apparent that the tradition was recorded in the copy he possessed. We can only rely on a copy in which the tradition has been recorded; Tafsīr Rūḥ al-jīnī, vol. 3, p. 158. He has narrated it from al-Manḥūr, from his ancestors, from ibn ʿAbbās, who said: “The Mahdī from my Ahl al-Bait is in its middle.” Abū l-Futūḥ—the author of Rūḥ al-jīnī—has used this tradition to prove the existence of the Mahdī, peace be on him, because it will not be correct if it is said that “The Mahdī will exist in the end of times prior to the descent of Jesus. Such an interpretation would make it necessary for the Mahdī not to exist in the long period of time between the Messenger of Allah, Allah’s blessings be on him and his family, and the descent of Jesus, whilst glad-tidings have been given that he will be in the middle of these two.

I say: Yes, the umma is unanimous that Jesus, peace be on him, will descend at the time of the reappearance of the

Mahdī, peace be on him, and during his universal government. Jesus will pray behind him and assist him in achieving reformist goals, spreading justice, and destroying unfairness, which has been clearly elaborated in mutawātir traditions. Therefore, the belief that the Mahdī will be between them will not hold true for anyone except the one who has been mentioned in the Shia belief. Because the Mahdī was born in 255 AH and continues to live and is sustained by Allah until he reappears by the command of Allah, the Exalted, for the announcement of His Word.

The middle is understood by some commentators to show that the appearance of the Mahdī, peace be on him, will be before the descent of Jesus. This is definitely not the meaning of the tradition and here the middle and end have the same meaning.

Some sycophants—who were the servants and on the pay-roll of the arrogant and devilish rulers—thought that this tradition referred to the Mahdī who was one of the Abbasid caliphs. No explanation is needed to show the wrongness of this view. Such innovations are actually an insult to the lofty stature of the Seal of the Prophets, Muḥammad, Allah's blessings be on him and his family, and the great personality of the Prophet Jesus, and the divine successor-ship of Imam Mahdī, peace be on him. Moreover, the mutawātir traditions which describe the Mahdī, his attributes, and his signs, clearly reject such misguided interpretations.

There is no proof in the tradition that Jesus will live after the Mahdī, peace be on him, in addition to the fact that such an idea has also been contradicted by a number of traditions about the Mahdī and other traditions like those about security (al-amn), etc.

It is possible to interpret the tradition like this: His saying: “I am its first (awwaluh)” means that he is its founder, chief, and source. Thus, this umma will not be destroyed, because its founder and the caller towards it is “a mercy for all the worlds” (raḥmatan lil-ʿālamīn). A nation will not be destroyed if its founder possesses such traits and this was the purpose of his dispatching? How can a nation be destroyed that has the Mahdī in its middle? As long as he exists and is alive, this nation will not be destroyed. Amongst the greatest benefits of his existence—even though he is in occultation—is the survival of the nation because of his existence. And how can a nation be destroyed that has Jesus at its end, who will descend in the end of times? This means that this religion will remain and last until the descent of Jesus from the sky. He will descend in the last nation and acknowledge this religion in this very world.

We can conclude that this narration serves to give glad-tidings about the lasting of this religion, the continuous survival of this nation because of the blessings of the Prophet of Islam, who is a mercy for the worlds, and the existence of the Mahdī, peace be on him. This nation will not be destroyed and will remain until the end of times because the descent of Jesus—which is one of the conditions of the Hour—will occur in the last nation. Hence, this nation will survive and remain, as long as humanity exists on the face of earth. Allah, His Messenger, Allah's blessings be on him and his family, and the possessors of knowledge—those from his Ahl al-Bait who are steadfast in it—have more knowledge about the meanings of the Book and the Sunna.

[47.](#) Iqḍ al-durar, chap. 7, p. 148. He says: Imam Abū ʿAbd al-Raḥmān al-Nisābūrī has recorded it in his Sunan. I say: I could not locate it in al-Mujtabā min Sunan al-Nisābūrī but this does not mean it does not exist in his Sunan. In fact, there is no doubt about it being present there.

[48.](#) Iqḍ al-durar, chap. 7, p. 146. He says: Imam Abū ʿAbd al-Raḥmān al-Nisābūrī has recorded it in his Sunan; Bahjat al-naḥār, sect. 6, has recorded it from Sunan al-Nisābūrī in the chapter: “What has been narrated about the Arabs and the non-Arabs” and this is its last chapter; al-Taḥrīr bi maʿ tawātir al-nuzūl al-Masʿūdī, pp. 247–250, no. 66, with a slight difference in the wordings and that he said: “But between this will be a crooked group; they will not be from me nor will I be from them.” He says in his commentary: “The Holy Prophet has described them as a group, then distanced himself from them because of their deviation from the way and path that he had brought.”

I say: This tradition praises the beginning of the nation and its end. The latter, being the time when the universal government of the Mahdī appears, in which Jesus will descend, stay amongst them, and pray behind Imam Mahdī, peace be on him. Also, both versions condemn the majority of the nation between these two eras. This is because of the domination of the kings or those who call themselves the Caliphs. They will come to power and rule without the permission and satisfaction of Allah. Apart from this vast majority, there will be some who will wait for the reappearance of Allah's command and the establishment of the rightful government of Allah's Caliph, the Mahdī, peace be on him. They will not approve the atrocities committed by these tyrant kings upon the people, will not assist them in their tyrannies and sins, and

will not gain closeness to them or try to satisfy them, because of Allah's wrath towards them. These are none but the followers of the Imams from the Ahl al-Bait, peace be on them. The same Imams that the tyrants tried to conceal their virtues and what Allah had specially given to them and to destroy their guidance and that of their followers. The crooked groups are the majority which have left the clear path of the Ahl al-Bait and have not held on to them. They have opposed the mutawattir traditions like *ʿadath thaqalain*, *ʿadath safina*, *ʿadath amn*, etc.

Al-Qurr writes in *al-Mirqat*, vol. 5, p. 658: "Traditions with chains of narrators like this are called golden chained (*silsilat al-dhahab*)."

Al-Mishkat, vol. 3, p. 293; *Yanabʿ al-mawadda*, p. 489; *al-Umda*, vol. 2, sect. "What has been narrated about the Mahdī in the texts of *ʿiṣṣat al-Sitta* from *al-Jamʿ bain al-ʿiṣṣat al-sitta* of *Razʿn al-ʿAbdar*," p. 224.

49. 'the most widest and deepest' probably means they will have the biggest population and will live the longest on earth—Ed.

50. *Yanabʿ al-mawadda*, p. 490.

51. *Al-Istʿṣb*, vol. 1, p. 223; *al-ʿIṣṣba*, vol. 1, p. 216, no. 1037 (short version); *Usd al-gḥba*, vol. 1, p. 260: "After me, there will be caliphs, after the caliphs there will be rulers, after the rulers there will be oppressive kings; then, a person from my Ahl al-Bait will emerge who will fill the earth with justice just as it will be filled with injustice . . ."; *ʿIqd al-durar*, sect. 1, p. 19, which is the same as *Usd al-gḥba*, with the difference: "Then, the Mahdī from my Ahl al-Bait will emerge" and "Then he will rule." He says: "*ʿaḥfi Abū Nuʿaim* has narrated it in *al-Fawʿid* and *al-ʿabār* has recorded it in *al-Muʿjam*."

I say: The beginning of the tradition of *Al-Istʿṣb* and *Usd al-gḥba* is strange. Closer to it in strangeness is the note beneath the tradition of *Usd al-gḥba*. Thus they cannot be relied upon. One can only rely on his saying: "The Mahdī—who is from my Ahl al-Bait—will emerge," or, "a man from my Ahl al-Bait will emerge who will fill the earth with justice as it will be filled with injustice." These can be found in many mutawattir narrations.

Kanz al-ʿumm, vol. 14, p. 265, no. 38667

52. *Al-Bayʿn fī akhbār ʿiṣṣib al-Zamʿn*, sect. 13, p. 129. He writes: "This tradition is good (*ḥasan*). Praise be to Allah for bestowing this upon us. The meaning of his saying "his morals will be my morals," is one of the best indications that the Mahdī, peace be on him, will take revenge on those who do not believe in the religion of Allah— just as the Holy Prophet, Allah's blessings be on him and his family, did. And indeed, Allah—the Exalted—has said to His Prophet: "And surely, you are on the greatest morals" (Quran 68:4).

Al-Irbil writes in *Kashf al-ghumma*, vol. 2, p. 486: "His comment, 'is one of the best indications . . . (to the end)' is truly amazing! How can he confine the moral attributes of the holy Prophet and only limit them to revenge?! While he possesses all the attributes of the Prophet, Allah's blessings be on him and his family, like his nobility, honor, knowledge, forbearance, bravery, and other morals that we have mentioned at the beginning of this book. Even more shocking, is the endorsement of his view by using the aforementioned verse!"

Farʿid al-simʿain, vol. 2, pp. 325–326; *ʿIqd al-durar*, sect. 2, pp. 31–32, from *Abū I-ḥasan al-Rabaʿ al-Malik*, with a little difference; *al-Ghadir*, vol. 7, p. 126, citing *Zakḥr al-ʿuqb*, p. 126, with the following wording: "If there remains only one day from the world, Allah will prolong that day until He sends a person from my progeny; his name will be my name." *Salmʿn* asked, 'From which of your sons, O Messenger of Allah?' He replied, 'From this son of mine,' then patted (Imam) *al-ḥusayn*'s back, peace be on him."

53. *Al-Sunan al-warida fī l-fitan*, vol. 5, chap. "Mā jʿa fī l-Mahdī," no. 26; *ʿIqd al-durar*, sect. 1, p. 18. He writes: "*ʿaḥfi Abū Nuʿaim* has recorded it in *ʿifat al-Mahdī*." On p. 20, he writes: "Al-Imam *Abū ʿAmr al-Muqriʿ* has recorded it in his *Sunan*"; *Mawrid al-ḥamʿn*, chap. "Mā jʿa fī l-Mahdī," p. 463, no. 1876; *Kanz al-ʿumm*, vol. 14, p. 269, no. 38684, with a little difference; *Muntakhab kanz al-ʿumm*, vol. 6, p. 31; *al-ʿArf al-ward* (*al-ḥaww lil-faṭw*), vol. 2, p. 123. He has recorded it from *al-ḥasan b. Sufyʿn* and *Abū Nuʿaim*.

Al-ḥasan b. Sufyʿn is *al-ḥasan b. Sufyʿn b. ʿmir al-Nasaw*, the author of *al-Musnad al-kabir* and *al-ʿArbaʿn*—who passed away in 303 AH—as has been mentioned in *Tadhkirat al-ʿuff*. Or (he could be) *al-Fasaw* who also expired in 303 AH—as has been mentioned in *al-Lisʿn*. Apparently, it is *al-Nasaw* and *al-Fasaw* is an error made by the writer of the manuscript.

Al-Burhʿn fī ʿal-maṭ Mahdī khir al-zamʿn, chap. 2, p. 92, no. 13, from *al-ḥasan b. Sufyʿn* and *Abū Nuʿaim*.

54. Kashf al-yaqīn, p. 117; Kashf al-ghumma, vol. 1, p. 2, from Kitāb al-ʿil of ibn Khallawayh; Ithbāt al-hudūd, vol. 7, chap. 32, sect. 2, p. 182, no. 7.

55. Al-Muʿjam al-kabīr, vol. 10, no. 10215 and 10219; al-Sunan al-warīda fī l-fitan, vol. 5, chap. “Mā jīʿa fī l-Mahdī,” p. 96, no. 16; Tadhkirat al-ʿuffī, vol. 2, p. 487, with the difference: “The days and the nights will not pass until the Arabs are ruled by a person from my Ahl al-Bait; his name will be my name.”

56. Al-Muʿjam al-kabīr, vol. 10, no. 10216; Mawrid al-ʿamīn ilī zawʿid ibn ʿibbān, chap. “Mā jīʿa fī l-Mahdī,” p. 464, no. 1877; al-ʿArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 125; Kanz al-ʿummī, vol. 14, p. 269, no. 38683 with a minor difference.

57. Al-Muʿjam al-kabīr, vol. 10, no. 10227; Dhikr akhbār l-ʿabahān, vol. 1, p. 329.

I say: al-ʿabarānī has recorded numerous traditions through his chain of narrators from ibn Masʿūd from the Holy Prophet, Allah's blessings be on him and his family. You can refer to these traditions which are numbered from 10213 to 10230.

58. Al-ʿArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 132; Farʿid al-simʿān, vol. 2, chap. 61, p. 317, with the difference: “Allah will send him in a clear manner and the nation will be blessed by him.”

59. ‘correctly’ probably means ‘justly’—ed.

60. Al-Fitan, pp. 192–193; al-ʿArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 153, from Nuʿaim, with a little difference; al-Burhān, chap. 1, p. 78, no. 10, with a slight difference. He will fill the earth with justice just as it will be filled with injustice. This will continue until the people will no longer have their initial state; the sleeping one will not be awakened and no blood will be shed.”

61. Kanz al-ʿummī, vol. 14, p. 273, no. 38700.

62. Dhikr akhbār l-ʿabahān, vol. 2, p. 165.

63. Al-Rauʿa min al-Kāfī, p. 396, no. 597; al-Wafī, vol. 2, chap. 52, p. 459, no. 977–9.

64. Ibrāz al-wahm al-maknūn, p. 561.

65. Al-Fitan, vol. 4, chap. 13, p. 167.

I say: This flag which Allah will send is not from the Abbasid flags, as has been clearly explained by Nuʿaim in the title of the chapter: “The Black Flags of Mahdī [That Will Come] After the Abbasid and Other Flags”

66. Al-Fitan, vol. 5, p. 195.

67. Kanz al-ʿummī, vol. 14, pp. 592–595, no. 39679. Ibn al-Atharī writes in al-Nihāya: “In the tradition of `Alī: ‘Surely after you there is a fitna and calamity that is tedious and frowning’, frowning means people will frown from its intensity.”

Muntakhab kanz al-ʿummī, vol. 6, p. 34.

68. Al-Bayʿn wa l-tabyʿn, vol. 2, p. 58; Sharḥ nahj al-balāgha, vol. 1, pp. 276 & 281, sermon 16; al-Mustarshid, p. 160.

69. Kanz al-ʿummī, vol. 13, p. 130, no. 36413; `Abaqāt al-anwār, vol. 2, p. 68, no. 12. He writes: “ʿAbd al-Ghanī b. Saʿd has recorded it in al-ishkāl.”

70. Sharḥ nahj al-balāgha, vol. 1, pp. 281–282; Yanʿabʿ al-mawadda, pp. 497–498.

71. Al-Fitan by Nuʿaim, vol. 5, chap. 11, pp. 198–199.

72. Al-Fitan by Nuʿaim, vol. 5, chap. 11, pp. 199–200.

73. Al-Fitan by Nuʿaim, vol. 5, chap. 11, p. 201; al-ʿArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 155.

74. Al-Fitan by Nuʿaim, vol. 5, chap. 11, p. 201.

75. Al-Ilm bi ʿukm `alayhi al-salām by al-Suyūṭī, published in the collection of books titled: al-ʿawwā lil-fatāwā, vol. 2, p. 289.

He says in Maʿālim al-sunan, vol. 4, p. 344: “Al-Shaykh says, al-jirān is the beginning of the neck (the front part of the camel's back); it's mainly referred to the camel when it stretches its neck on the earth. Hence, it is said: The camel has stretched its neck. It does so when it rests in a place for a long time.’ The stretching of the neck of the camel is used as an example for Islam to indicate its establishment and that there will neither be a fitna nor turmoil. Islamic laws will be implemented justly and steadfastly.”

76. Kanz al-ʿummī, vol. 16, p. 196, under no. 44216.

77. Murāj al-dhahab, vol. 1, pp. 42–44; Also, refer to Tadhkirat al-khawāṭir, pp. 128–130, the 6th chapter about the selected sayings of Amr al-Muʿminīn `Alī ibn Abī Ḥabīb, peace be on him. He has recorded similar to this—with minor differences in wording and meaning—through his chain of narrators from Aḥmad b. `Abd-Allah al-Hāshimī, from Imam Ḥasan al-

`Askar, from Imam al-`Usayn b. `Al, from his father Amr al-Mu`minin `Al ibn Ab lib, peace be on them.

78. Nahj al-balgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon 181; Sharh nahj al-balgha by ibn Ab I-`ad, vol. 10, sermon 183, p. 96.

79. The sermon is a long one, the likes of which is not found except in his speech or the speech of his cousin, the Messenger of Allah, Allah's blessings be on him and his family. Al-Ra has mentioned it with all its length in Nahj al-balgha.

80. Yanb al-mawadda, chap. 74, pp. 438–439.

81. Yanb al-mawadda, chap. 74, p. 438; Sharh al-dawn, under the letter al-B, p. 166

I say: al-Dawn is a name given to a collection of poems attributed to Amr al-Mu`minin `Al ibn Ab lib, peace be on him. It has been published several times and one of its commentaries is the commentary by al-`usayn b. Mu`n al-Dn al-Maybud al-`akm al-`f (d. 870 AH) who was a Sunni. He writes in his commentary: “Our Q'im' means the one from us who will stand up for the affairs of religion and he is the promised Mahd who was mentioned in the seventh preface.” He says in Persian what translates to: “The term ‘Master of Judgment Day’ (ib al-qiyama) has been used to refer to the Mahd because Judgment Day (al-qiyama) will be established after his rule comes to an end.” He then discusses a second reason for referring to him by this title by saying that in the time of his rising and reappearance, hidden things will become apparent and the realities will become manifest; hence, it will be: “The day when the hidden things become manifest” (Quran 86:9).

I say: It is clear that qiyama refers to the day of his rising because of the following reasons: domination of the word of Islam, manifestation of truth, and the filling of earth with justice and fairness.

82. Al-Dawn under the letter al-Lm, p. 371.

83. Yanb al-mawadda, chap. 68, p. 406.

84. Al-Mu`annaf by ibn Ab Shaiba, vol. 15, p. 23, no. 19000; al-Fitan, vol. 5, p. 210, with some variations; Kanz al-`umm, vol. 14, p. 557, no. 39591, with a little difference; Muntakhab kanz al-`umm, vol. 6, pp. 19–20; refer to al-Malim wa l-fitan, chap. 37, sect. 3, p. 176 and chap. 181, sect. 1, p. 80; Nahj al-balgha, sermon 258. Ibn Ab I-`ad writes in Sharh nahj al-balgha: “This narration is from the narrations about bloody battles which he, peace be on him, has informed of and has mentioned the Mahd.” Ibn al-Athr says in al-Nihya: “And from it is what `Al, [peace be on him], said: ‘They will gather around him like the gathering of the scattered clouds of autumn.’ Here, autumn is specifically mentioned because it is the beginning of winter and the clouds are scattered in it, neither piled up nor in layers. After that, some of them integrate with others.”

85. This might refer to the testimony of ‘there is no God but Allah,’ as can be inferred from the previous footnote—Ed.

86. `lqd al-durar, chap. 3, p. 38 and chap. 1, p. 23–24 (short version).

I say: In the published edition of `lqd al-durar, p. 23, it is mentioned, “`Al looked at al-`asan.” The researcher of the book says: “In the original [narration] it was ‘al-`asan’ and ‘al-`usayn’ has been mentioned by mistake.” You should know that what the researcher has said is wrong and it is up to him to prove what has been mentioned in the original narration. The oldest manuscript that we have access to and have seen is present in al-Ra`awiyya Library (Kitabkhaniyi `stn Quds, no. 1752), dated 942 AH, and it is not the manuscript that the researcher has relied on. The one used by the researcher is also available in al-Ra`awiyya Library with the Serial no. 1751, dated 953 AH. We saw that ‘al-`usayn’ was mentioned in the tradition of Ab W'il and in the tradition of Ab Isq which he has been mentioned on p. 39 after the current tradition. Anyhow, the oldest manuscripts of this book are two: The first is the manuscript that bears the year 910 AH and belongs to the Berlin Library, with serial no. 2723. This is the manuscript which the researcher has regarded as the original. Yet, he uses other manuscripts when this manuscript is not in conformity with his opinions. The second manuscript is the one in the al-Ra`awiyya Library with the serial no. 1752/185, which is probably older than the Berlin manuscript and al-`usayn has been clearly mentioned in it. Moreover, it is apparent from the book al-Mahd that in the manuscript which al-`adr possessed, the term ‘al-`usayn’ has been used.

The correctness of the view about al-`usayn is further endorsed by the many mutawtir traditions recorded by us in this book and other books—some of which we have narrated from Sunni sources. For example, in the narration which speaks about al-`asan handing the affairs over to the Mahd, peace be on him, he says: “O paternal cousin (yabn al-`am)! This belongs to you.” It is also mentioned in this tradition that “he is from the descendants of Fima and the progeny of al-

ʿusayn, peace be on them. Beware! Whoever accepts other than him as his master, will be cursed by Allah.” Refer to ʿIqd al-durar, chap. 4, sect. 2, pp. 90, 99, 137, and 138; and al-Burhān, chap. 1, pp. 76,77, no. 15

87. Al-Malʿim wa l-fitan, chap. 17, pp. 116–117. He has recorded it from the book Uyūn akhbār Banī-Hāshim, by Muḥammad b. Jarīr al-Ṭabarī, the famous historian.

88. Quran 4:54.

89. Quran 64:7.

90. Al-Malʿim wa l-fitan, sect. 2, pp. 117–118.

91. Al-Sunan al-warida fī l-fitan, vol. 5, chap. “Maʿjāʾa fī l-Mahdī,” no. 4.

92. Al-Itijāj, “The Arguments of the Prophet on the Day of Ghadr,” pp. 66–84.

93. Al-Burhān fī ʿalāmāt Mahdī ʿakhr al-zamān, chap. 6, p. 144, no.8, from the published version that was copied from the manuscript of ʿaram al-Makkī that was finished by its writer Aḥmad b. al-Ḥasan al-Rashīdī in 1272 AH and from the hand-written manuscript that was copied by al-Sharīf al-Sayyid Muḥammad Bāqir al-Sabziwārī from the hand-written script preserved in the Library of the Holy Shrine of the Messenger of Allah, Allah’s blessings be on him and his family, in Medina and the third manuscript is in the al-Jamīʿ Library (Aḥam Mosque) that was established and built by our master Ayatullah al-Burjirdī, may Allah reward him with the best of rewards on behalf of Islam and the Muslims.

It has been recorded in Kashf al-astar, sect. 2, p. 164, with the difference: “When a person says ‘Allah,’ he will be killed. Then, Allah will gather for him like the gathering of clouds in autumn; Allah will unite their hearts. They will neither submit to anybody nor will they be recognized by anybody. They will be equal to the number of the soldiers of [the battle of] Badr.”

He says: “Al-ʿaḥfi Abū ʿAbd-Allah al-ʿakim has recorded it in al-Mustadrak and has said: “This tradition is correct (ṣaḥīḥ) based on the criteria set by of al-Bukhārī and Muslim, but they have not recorded it [in their ṣaḥīḥs].”

The author of Kashf al-astar continues: “It is worth mentioning that his saying, ‘He will emerge in the end of times (ʿakhr al-zamān),’ then counted with his hand to nine, shows the nine names from the progeny of al-ʿusayn, peace be on him.

When he reached ʿujjat b. al-Ḥasan, peace be on him, he said, ‘He will emerge in the end of times,’ and this is a clear comment from him that the Mahdī is the ninth descendant from the progeny of Imam al-ʿusayn, peace be on him. Thus, they should be aware.”

I say: This is an acceptable interpretation and there is no harm in it. In the published copy of al-Mustadrak and its summary (vol. 4, p. 554) and similarly in ʿIqd al-durar (chap. 4, sect. 1 p. 59, and chap. 5, p. 131) it has been written ‘seven’ instead of ‘nine’ and you will not find a proper interpretation for this. Hence, it is better to leave the interpretation to those who have knowledge about it. In these manuscripts, it is difficult to understand the meaning of the tradition unless we assume that ‘seven’ refers to the years of his kingdom and rule. Of course it is more probable that the three available handwritten manuscripts of al-Burhān and the handwritten manuscript of al-Mustadrak, from which the author of Kashf al-astar has recorded the tradition, are correct. Allah knows the best.

This idea is supported by what some Sunni scholars have mentioned. Muḥammad b. Pīyandi al-Sawwī, in his treatise—which is a manuscript, dated 979 AH, and is an appendix to the book al-Burhān—writes: “I have seen in history books that one day Muḥammad b. ʿanafīyya came to ʿAlī, peace be on him, and asked, ‘When will the Mahdī appear?’ He replied, ‘It is far!’ then he counted nine with his hand and said, ‘In the end of times.’”

94. ʿIqd al-durar, chap. 1, p. 26.

95. Musnad Abū Yaʿlī, vol. 12, p. 19, no. 825 (6665); Majmaʿ al-zawāʿid, vol. 7, chap. “Maʿjāʾa fī l-Mahdī,” p. 315; al-Maʿlib al-ʿaliya, vol. 4, p. 343, no. 4554; Ibn Khaldūn’s al-Muqaddama, p. 379; Ibrāz al-wahm al-maknūn, p. 577; al-ʿArf al-wardī, (al-ʿawwā lil-fatwā), vol. 2, p. 131, to his saying: “five and two”.

I say: Apparently, his saying “And what is five and two?” is the question of the narrator from Abū Huraira or other than him from one of the other narrators. It is not unlikely that his saying “to the truth,” marks the end of the narration and the two questions were in fact from the narrators who were asking each other. Allah knows the best.

96. Kanz al-ʿummī, vol. 14, p. 572, no. 39635.

97. Musnad Abū Yaʿlī, vol. 2, pp. 356–357, no. 131 (1105); Similar to it can be found in Kanz al-ʿummī, vol. 14, no. 38703, from Abū Yaʿlī and ibn ʿAsqir.

98. Al-Fitan, vol. 1, pp. 19–20; al-ʿArf al-wardī (al-ʿawwā lil-fatwā), vol. 2, p. 138, He says: “Nuʿaim b. Ḥammād has recorded it in his book al-Fitan through a reliable chain of narrators in accordance with the criteria set by Muslim.

99. Al-Sunan al-warida fi l-fitan, vol. 5, chap. "Ma j'a fi l-Mahd," p. 99, no. 3; Al-'Arf al-ward (al-aw lil-fatw), vol. 2, p. 138, from ibn Sa'd and ibn Ab Shaiba.
100. Al-Sunan al-warida fi l-fitan, vol. 6, chap. "Ma j'a fi nuzl 's," p. 142, no. 5; Al-'Arf al-Ward (al-aw lil-fatw), vol. 2, p. 162; al-Ta'ribi m taw'atara fi nuzl al-Mas', p. 274, no. 5. Tradition no. 4 and 6 which have been narrated from J'bir are similar to it.
101. Al-Fitan, vol. 4, p. 167, which we mentioned it under no. 409.
102. Al-Fitan, vol. 4, p. 168.
103. Al-Fitan, vol. 5, p. 172, and similar to it p. 168, no. 1.
104. Al-Fitan, vol. 4, p. 168; al-Mal'im wa l-fitan, chap. 102, p. 55.
105. Nahj al-bal'gha, sermon 100, ibn Ab al-'adid writes while explaining this sermon (vol. 7, p. 93): "Know that Am' al-Mu'min, peace be on him, delivered this sermon on the third Friday after he became the caliph." While explaining his saying, "Until Allah brings out for you one who will gather you together and unite you after your separation," he writes, "that person [who will unite them] is from the Ahl al-Bait, and refers to the Mahd who will emerge in the end of times" (vol. 7, p. 94). Under his saying: "Allah has completed his obligations upon you . . .," he writes: "He then informs them about the closeness of relief (faraj) and says, 'Allah perfects his obligations upon you and what you hope for is near—as if it has already occurred.' This is like the divine promise about the establishment of the Hour. All the Holy Books have explicitly declared that it is near even though it is far from us and in Allah's knowledge, all far things are near. He, Glory be to Him, declares, 'Surely, they deem it to be far while We consider it to be near' (Quran 70:6–7)."
106. Shar' nahj al-bal'gha by ibn Maitham, vol. 3, p. 9. He has mentioned this tradition while explaining his saying: "Allah has completed his obligations upon you," and says: "What he has said is an indication of Allah's bestowal upon them by the appearance of the Awaited Imam and the reformation of their condition by his presence." He then writes, "I have seen in the course of some of his sermons a section in which he foretells the events that will occur after him—in addition to explaining this promise. This is what he said, 'O people! Be aware . . .,'" which is what we mentioned in the text.
107. Al-Durr al-manthir, vol. 4, p. 215; 'Iqd al-durar, chap. 7, pp. 141–142; al-'Umda, pp. 223–224; al-Burh'n, chap. 1, p. 87, no. 44; al-'ar'if, p. 84; Bi'r al-anw'r, vol. 51, chap. 1, p. 105, no. 40 and vol. 39, chap. 17, p. 150, no. 14.
108. 'Iqd al-durar, chap. 4, sect. 3, pp. 110–111; Al-Irsh'd, p. 385, through his chain of narrators from Saif b. 'Umaira; Ghaybat al-Shaykh, pp. 265–266; Rau'at al-K'f, p. 178, no. 255, from Saif.
109. Al-'adq, al-Am', session 63, p. 328, no. 2.
110. Al-'adq, al-Am', session 92, p. 504, no. 4; Al-Fai', al-Naw'dir, the book of al-Nubuwwa wa l-im'ma, chap. 41, p. 70; Bi'r al-anw'r, vol. 51, chap. 1, pp. 65–66, no. 3.
111. Al-'s, al-Am', vol. 2, p. 126; Bi'r al-anw'r, vol. 51, chap. 1, p. 68, no. 9; al-Naw'dir, chap. 46, with some differences.
112. In the narration, the term 'pieces of liver' has been used instead of 'treasures.' Treasures have been likened to 'pieces of the liver' and this is indeed an amazing metaphor. For, the liver is one of the most vital organs of the body and so are the treasures of the earth. This is what Sayyid al-Ra' has mentioned in his book Maj'z' al-'th' al-nabawiyya, no. 231.
113. Ghaybat al-Shaykh, p. 178, no. 135; Bi'r al-anw'r, vol. 51, chap. 1, pp. 72 and 74, no. 22; lthb't al-hud't, vol. 3, chap. 32, p. 502, no. 291.
114. Ghaybat al-Shaykh, p. 179, no. 137; Bi'r al-anw'r, vol. 51, chap. 1, p. 74, no. 24; lthb't al-hud't, vol. 3, chap. 32, p. 502, no. 293.
115. Ghaybat al-Shaykh, p. 180, no. 138; Bi'r al-anw'r, vol. 51, chap. 1, p. 74, no. 25; lthb't al-hud't, vol. 3, chap. 32, p. 502, no. 294.
116. Ghaybat al-Shaykh, p. 182, no. 141; Bi'r al-anw'r, vol. 51, chap. 1, p. 75, no. 28; lthb't al-hud't, vol. 3, chap. 32, p. 503, no. 297.
117. Ghaybat al-Shaykh, p. 185, no. 144; Bi'r al-anw'r, vol. 51, chap. 1, p. 75, no. 29; lthb't al-hud't, vol. 3, chap. 32, p. 503, no. 300.
118. Al-'adq, al-Am', session 74, p. 396; Bi'r al-anw'r, vol. 51, chap. 6, p. 143, no. 3; al-'s, Al-Am', vol. 1, part 7, p. 182, no. 1: "Through his chain of narrators from al-'asan b. Ma'bb, from Ab'n, from Ism' al-Ju'f who recounts, 'A person came to (Imam) Ab' Ja'far Mu'ammad b. 'Al, peace be on him, and with him was a page of

questions which were like [arguments for use in] a dispute. (Imam) Abū Jaʿfar, peace be on him, said to him, ‘This is a page which disputes the religion by which Allah accepts the deeds.’ He replied, ‘May Allah have mercy on you! This is what I intend!’ (Imam) Abū Jaʿfar, peace be on him, said, ‘Testify that there is no god except Allah, He is Alone and has no partner, and that Muḥammad is His servant and Messenger. Acknowledge what he has brought from Allah and the Mastership (wilaya) of us Ahl al-Bait and express hatred toward our enemies and submit to us with humility and contentment and await our rule, because surely for us is a government that will come if Allah wills.’”

[119.](#) Dalʿil al-imāma, p. 235, sect. “Maʿrifat wujūb al-Qaʿim,” no. 6. Traditions with the same meaning have also been narrated in pp. 223, 224, and 226.

[120.](#) Dalʿil al-imāma, sect. “Maʿrifat wujūb al-Qaʿim,” pp. 239–240, no. 15; ʿUyūn akhbār al-Riḥā, vol. 2, p. 60, no. 230.

[121.](#) Dalʿil al-imāma, sect. “Maʿrifat wujūb al-Qaʿim,” pp. 249–250, no. 41.

[122.](#) Dalʿil al-imāma, sect. “Maʿrifat wujūb al-Qaʿim,” p. 255, no. 54.

[123.](#) Dalʿil al-imāma, sect. “Maʿrifat wujūb al-Qaʿim,” pp. 256–257, no. 57.

[124.](#) Ghaybat al-Shaykh, p. 188, no. 149; Biḥār al-anwār, vol. 51, chap. 6, p. 146, no. 16; Ithbāt al-hudūd, vol. 3, chap. 32, p. 504, no. 305.

[125.](#) Al-Kāfī, vol. 1, pp. 397–398, no. 2; Biḥār al-anwār, vol. 52, chap. 27, p. 230, no. 22.

[126.](#) Al-Mufīd, al-Irshād, p. 340, no. 1; Iḥṣām al-warā, chap. 8, sect. 2, p. 330; Biḥār al-anwār, vol. 50, chap. 2, p. 21, no. 7.

[127.](#) This refers to the mother of Imam Muḥammad b. ʿAlī al-Riḥā, peace be on him. She was from the city of Nābiyya and was called Sabka. “The son of the best lady from the city of Nābiyya” does not refer to our master Imam al-Mahdī, peace be on him, as is suggested by the author of al-Wafā, who writes, “It refers to the Mahdī, the Master of Time, Allah’s blessings be on him. It seems he has been attributed to his grand-mother, the mother of Imam Abū Jaʿfar al-Thānī, peace be on him . . .” He has reached this conclusion by relying on the manuscript of al-Kāfī. Apparently, the following statement has been deleted from it: “From his progeny will be the driven-away (al-ḡarād), the wanderer (al-sharād)”. The manuscript of al-Irshād clarifies the meaning.

[128.](#) Nafas al-mahmūd, pp. 242–243. It is worth mentioning that the book al-Kāmil, has been written in Persian and it mentions the translation of the Imam’s sermon, Al-Kāmil, vol. 2, pp. 299–302.

[129.](#) Maqātil al-ḡalibīn, p. 143; Dalʿil al-imāma, sect. “Maʿrifat wujūb al-Qaʿim,” p. 234, no. 5.

[130.](#) Al-Amḥī (known as al-Amḥī al-khamṣiyya), vol. 2, p. 83.

[131.](#) Qurb al-isnād, pp. 13–14.

[132.](#) Kāmil al-ziyārāt, chap. 14, p. 52, no. 10.

[133.](#) This word is used to refer to someone who has no hair on the sides of his forehead.

[134.](#) Mukhtaṣar baḥār al-darajāt, p. 18; Ḥaqāiq al-ḡajʿa, chap. 9, p. 282, no. 100.

[135.](#) The ‘Day of Returning’ is the Day of Rajʿa and it is the day about which Allah, the Exalted, says: “And on the day when We will gather from every nation a group from among those who reject Our signs, then they will be held in ranks” (Quran 27:83). On this day, only a group from the deniers and a group from the believers will be gathered. This has been mentioned in detail in mutawātir traditions. As for the Day of Judgment, then on that Great Day, all the people will be raised without exception as has been announced by Allah, the Exalted: “and We will gather them and leave not any one of them behind” (Quran 18:47), and His saying: “On that day people will come in scattered groups to be shown their deeds” (Quran 99:6), “The day in which people will be like scattered moths” (Quran 101:4), “On the day that you will see every breast-feeder forgetting about what she was breast-feeding, and every pregnant female will drop her fetus, and people will be drunk but (in fact) they are not drunk, and the punishment of Allah will be severe” (Quran 22: 2). The clear verses that describe the Day of Judgment are indeed numerous and so are the verses that refer to the ‘Day of Returning.’ These two groups of verses can be separated by pondering in their style and wordings. Indeed, traditions narrated from the infallible Imams, peace be on them, have also distinguished between these two groups of Quranic verses.

One must never consider the return of the dead to this world as improbable, because such things have already happened by the miracles of the divine Prophets and Allah, the Exalted, has informed us about them in the following verses: “Or like the person [ʿUzair] who passed by a town and its [walls] had fallen down upon its roofs . . . So Allah caused him to die for a hundred years then raised him to life” (Quran 2:259), and: “Did you not see those who deserted their homes for fear of

death, and they were thousands, then Allah said to them, ‘Die’ and then He gave them life [again]” (Quran 2:243), and in the story of Ayyūb: “Then We responded to him and removed what was harming him, and We gave him his family and the like of them with them” (Quran 21:84). Moreover, prominent Sunni scholars like ibn Mardawayh and others have narrated from the Messenger of Allah, Allah’s blessings be on him and his family, that the Companions of the Cave (aṣṣab al-kaḥf) will return to this world when the Mahdī rises.

We must always remember that surely Allah is powerful over all things. The belief in Mahdawiyya and the faith in Raj`a are not two things that are inseparable. The importance of believing in Raj`a is not like the importance of believing in Mahdawiyya about which the entire Muslim nation has consensus about, and which has reliable traditions from both the sects to support it. In this book, we intend to establish the belief in the Awaited Mahdī, peace be on him, and explain it and elaborate on it. The matter of Raj`a—in addition to the fact that its position is unlike that of Mahdawiyya—has no role in proving the belief in Mahdawiyya. Discussions about Raj`a, investigations concerning it, and its details must be debated elsewhere.

[136.](#) Al-Mustarshid, pp. 186–187.

[137.](#) Sunan Abū Dāwūd, vol. 2, “Kitāb al-Mahdī,” pp. 208–209; al-Taj al-jamī` lil-ūṣūl, “Kitāb al-fitan wa `alḥimāt al-sā`a,” vol. 5, chap. 7, p. 344. The author of Ghayyat al-ma`mūl (printed in the marginal notes of al-Taj) writes: “In the end of times a righteous person will emerge from Mī War al-Nahr. His name will be Ḥarith. He will have a great army that will be led by a great person whose name will be Manḥūr. This man will prepare the ground for the seed of Muḥammad. He will prepare the army, the reserves, and the wealth to help the caliph who will appear and he will be the Mahdī. Just like the companions who prepared the ground for the Holy Prophet, Allah’s blessings be on him [and his family]. It is compulsory for every believer to help this army and this caliph because both are [on the path] of truth.”

[138.](#) `Uyūn akhbār al-Riḍā, vol. 2, chap. 35, p. 131, no. 13.

[139.](#) Al-Khiṣl, chap. “Seventy and Beyond,” pp. 578–579, no. 1. The entire tradition with the chain of narrators and text has been mentioned on pp. 572–581.

[140.](#) Sharḥ al-akhbār, vol. 14, p. 360, no. 1227.

[141.](#) Sharḥ al-akhbār, vol. 15, p. 388, no. 1265.

[142.](#) Sharḥ al-akhbār, vol. 15, p. 390, no. 1267.

[143.](#) Sharḥ al-akhbār, vol. 15, p. 393, no. 1270.

[144.](#) Sharḥ al-akhbār, vol. 14, p. 359, no. 1224.

Section Three

The traditions that prove he is from the progeny of the Messenger of Allah, Allah's blessings be on him and his family, from his Ahl al-Bait, and from his seed

Comprised of 407 traditions

481. Al-Fitan¹: Narrated to us al-Walīd, from al-Shaykh, from al-Zuhrī, from `Urwa, from `Ṣ'isha, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “He is a man from my progeny. He will fight in accordance with my customs (sunnat) just as I fought in accordance with the revelations.”

482. Al-Fitan²: Narrated to us al-Walīd from ibn Lah`a and informed me `Ayyūsh b. `Abbās from ibn Zarq, from `Alī, may Allah be satisfied with him, from the Holy Prophet, Allah’s blessings be on him and

his family, who said: “He is a man from my Ahl al-Bait.”

And narrated to us ibn Wahb, from ibn Lah`a, from al-ḥarith b. Yazīd, from ibn Zarīr al-Ghāfiqī, from `Alī, peace be on him, who said: “He is from the progeny of the Prophet, may Allah’s blessings be upon him and his family.”

483. Jawāhir al-`iqdain³: Aḥmad, ibn Mājā, and others have narrated from `Alī, may Allah be satisfied with him, without a chains of narrators, that: “The Mahdī is from us. Religion will be sealed through us just as it by through us.”

484. Al-Mu`jam al-kabīr⁴: Narrated to us al-ḥusayn b. Isḥāq al-Tustarī, from Wāḥil b. `Abd al-A`lī, from Muḥammad b. Fuḥayl, from Uthmān b. `Abd-Allah b. Shubrama, from `Ḥāsim b. Abī l-Najīd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, may Allah be satisfied with him, who recounts that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “A man from my Ahl al-Bait will emerge. His name will be my name and his character will be my character. He will fill [the earth] with justice and fairness just as it will be filled with unfairness and injustice.”

485. Ḥifāt al-Mahdī⁵: From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Hour will not be established until a person from my Ahl al-Bait rules. His name will be my name. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice.”

486. Al-Fitan⁶: Narrated to us al-Walīd, from Abī Rūfi`, from Abī Sa`ūd al-Khudrī, from the Holy Prophet, Allah’s blessings be on him [and his family], who said: “He is from my progeny.”

487. Al-Fitan⁷: Narrated to us al-Qasim b. Malak al-Muzanī, from Yūsuf b. Sayyūr, from Ibrāhīm b. Muḥammad b. al-ḥanafīyya, from his father, from `Alī b. Abī Ḥalīb, may Allah be satisfied with him, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait.”

488. Al-Fitan (by Abī Yaḥyā Zakariyyā b. Yaḥyā b. al-ḥarith al-Bazzāz)⁸: Narrated to us `Abd al-Quddīs al-`Aḥḥārī, from `Amr b. `Ḥāsim, from `Imrān al-Qattānī, from Qatāda, from Abī Naḥra, from Abī Sa`ūd, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait.”

489. Al-Mu`jam al-awsaḥ⁹: Narrated to us Aḥmad b. Yaḥyā b. Khalid b. Ḥabbān, from Muḥammad b. Sufyān al-ḥaḥramī, from ibn Lah`a, from Abī Zur`a `Amr b. Jabbir, from `Umar b. `Alī, from his father `Alī b. Abī Ḥalīb, peace be on him, who said:

I asked the Prophet, Allah's blessings be on him and his family, “Is the Mahdī from us or other than us, O Messenger of Allah?” He replied, “He is from us. [Through us] Allah will seal just as He commenced through us. Through us they will be liberated from polytheism. Through us Allah will unite their hearts

after clear enmity just as He united their hearts after the enmity of polytheism.” I asked, “Will they be believers or non-believers?” He replied, “[They will be] astray (maftūn) and non-believers.”

490. Al-Mu`jam al-Maghrib¹⁰: Narrated to us Ahmad b. Muhammad b. al-`Abbās al-Qantarī, from `Abd al-Rabbī b. al-`Asan al-`Asqarī, from `Ubayn b. al-`Asan al-Ashqarī, from Qays b. al-Rabbī, from al-A`mash, from `Abū Ya`qub i.e. Ibn Rabbān, from Abū Ayyūb al-Anṣarī, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said to Fatima, [peace be on her]:

Our Prophet is the best of Prophets and he is your father. Our martyr is the best of martyrs and he is your uncle. From us is the one who has two wings by which he flies in Paradise where he wishes, and he is your father’s cousin, Ja`far [al-`Ayyār]. From us are the two grandsons of this nation, al-`Asan and al-`Ubayn, and they are your sons. And from us is the Mahdī.

I say: Ibn al-Maghazilī has recorded the entire tradition with its chain of narrators—which ends at `Abū Ya`qub—who narrates from Abū Ayyūb al-Anṣarī:

Once the Messenger of Allah, Allah’s blessings be on him [and his family], became ill and Fatima, Allah’s blessings be on her, visited him while he was recovering from his illness. When she saw the affliction and weakness of the Messenger of Allah, she started gasping until her tears rolled down from her eyes.

He said to her, “O Fatima! Allah, Mighty and Glorified be He, searched the earth thoroughly, then chose from it your father and sent him as a Prophet. He searched it a second time and chose your husband. Thereafter, He revealed [some matters] to me and I gave your hand in marriage to him and made him the executor of my will. Are you not aware, O Fatima, that because Allah holds you in such high esteem, He has married you to a person who is the greatest in forbearance, the foremost amongst them in Islam, and the most knowledgeable amongst them?”

On hearing this, Fatima became happy and rejoiced. Then, the Messenger of Allah, Allah’s blessings be on him [and his family], said to her, “O Fatima! `Alī has eight obvious qualities: His belief in Allah and His Messenger, his wisdom, his marriage to Fatima, his sons al-`Asan and al-`Ubayn, his enjoyment of good and forbiddance from evil, his judgment by [using] the Book of Allah, Mighty and Majestic be He. O Fatima! We Ahl al-Bait have been given seven characteristics that have not been given to anybody from the first ones and the last ones [or he said: no one from the last ones except us].

Our Prophet is the most superior of the Prophets and he is your father. Our heir (waṣī) is the best of the heirs, and he is your husband. Our martyr is the best of martyrs and he is your father’s uncle. From us is the one who has two wings by which he flies in Paradise where he wishes and he is your cousin Ja`far [al-`Ayyār]. From us are the two grandsons of this nation, al-`Asan and al-`Ubayn, and they are your sons. And I swear by the One in Whose hands is my life, from us is the Mahdī of this nation.”

The traditions with the following numbers are either in harmony with the topic of this section, or result in

it, or based on the interpretation of other narrations conform to it: 65, 70, 72, 80, 81, 83, 91, 95, 113, 118, 120, 125, 126, 127, 129, 132, 134, 136, 143, 149, 153, 158, 159, 160, 167, 168, 169, 170, 173, 175, 176, 177, 178, 181, 183, 191, 193, 194, 196, 205–309, 317, 318, 321, 323, 324, 325, 327, 336, 339, 345, 346, 349, 350, 353–357, 359, 360, 362–367, 370, 371, 373–378, 382, 385, 390, 395, 396, 398, 400, 401, 402, 406, 407, 411, 414, 416, 417, 418, 434, 435, 438, 450, 451, 456, 458, 461, 463–470, 475, 478–480, 492, 494, 496–499, 500, 502–509, 516–572, 575, 578, 580, 581, 586, 588, 590, 591, 595, 597, 603, 608, 609, 610, 613, 624, 625, 641, 645, 653, 654, 670, 685, 726, 757, 771, 780, 786, 787, 789–807, 859, 902, 903, 904, 918, 928, 932, 939, 942, 956, 958, 960, 973, 974, 1105, 1113, 1116, 1130, 1139, 1140, 1158, 1159, 1160, 1162, 1164, 1165, 1168, 1169, 1175, 1178, 1179, 1180, 1184, 1191, 1198, 1205, 1212, 1216–1219, 1223, 1230, 1235, 1237, 1240, 1243, 1246, 1251, 1252–1256, 1260, 1264, 1272, and 1274.

1. Al-Fitan, vol. 5, p. 199; al-ḥawāʾiq al-muʿriqa, under the twelfth verse, p. 162; Jawāhir al-ʾiqdain, vol. 2, p. 8; Yanʿabīʾ al-mawadda, chap. 73, p. 433; al-Malʿim wa l-fitan, chap. 192; al-Burhān fī ʾal-mat Mahdī khir al-zamān, chap. 2, p. 95, no. 21; ʾlqd al-durar, chap. 1, pp. 16–17.

2. Al-Fitan, vol. 5, pp. 199–200; Al-Burhān fī ʾal-mat Mahdī khir al-zamān, chap. 2, p. 5, no. 21.

3. Jawāhir al-ʾiqdain, vol. 2, p. 8; al-ḥawāʾiq al-muʿriqa, under the twelfth verse from the verses that have been revealed about them, citing al-ʿabarān, p. 161; Isʿaf al-rughibān (printed in the marginal notes of Nūr al-abḥār), chap. 2, p. 134; Yanʿabīʾ al-mawadda, chap. 73, p. 433; ʾlqd al-durar, chap. 7, p. 145. He says: “Al-ʿafi Abī Bakr al-Bayhaqī has recorded it”; Kashf al-khafī wa muzīl al-albās, vol. 2, pp. 288–289.

4. Al-Muʿjam al-kabīr, vol. 10, no. 10229; Kanz al-ʾummī, vol. 14, p. 273, no. 38702; Muntakhab kanz al-ʾummī, vol. 6, p. 32, with a little difference; al-Burhān fī ʾal-mat Mahdī khir al-zamān, chap. 2, p. 92, no. 11. He has recorded it from al-ʿabarān and Abī Nuʾaim; Kashf al-ghumma, vol. 2, p. 471, no. 23, citing al-ʾArbaʿīn by Abī Nuʾaim with the difference that he has mentioned the narration to: “. . . he will fill [the earth] with justice and fairness”; al-ʾArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 132, citing al-ʿabarān and Abī Nuʾaim.

5. ʾlqd al-durar, chap. 2, pp. 29–30. He says: “Al-ʿafi Abī Nuʾaim has recorded it in ʿifat al-Mahdī likewise”; Kashf al-ghumma, vol. 2, p. 471, no. 9, citing Abī Nuʾaim in al-Aḥdīth al-ʾarbaʿīn, through his chains of narrators from ibn ʾUmar.

6. Al-Fitan (manuscript), vol. 5, p. 199; al-Malʿim wa l-fitan, chap. 194, p. 85, citing al-Fitan, with a slight difference in the wording of the chain.

7. Al-Fitan (manuscript), vol. 5, p. 201; al-Malʿim wa l-fitan, chap. 198, p. 86, citing al-Fitan.

8. Al-Malʿim wa l-fitan, sect. 3, chap. 19, pp. 163–164, citing al-Fitan by Abī Yaʿyī Zakariyyī b. Yaʿyī b. al-ʿarīth al-Bazzāz, dated: Wednesday, end of Rabīʾ al-Awwal, 391 AH from al-Nizāmiyya Waqf; ʾlqd al-durar, chap. 1, p. 21.

9. Al-Muʿjam al-ʾausā, vol. 1, p. 136, no. 757; Al-Fitan, chap. “Nisbat al-Mahdī,” p. 198; Kanz al-ʾummī, vol. 14, pp. 598–599, no. 39682; al-Burhān fī ʾal-mat Mahdī khir al-zamān, chap. 2, p. 91, no. 7; al-ʾArf al-wardī (al-ʿawwā lil-fatāwā), vol. 2, p. 129; ʾlqd al-durar, chap. 1, p. 25, and chap. 7, p. 142; Mahdī ʾal-rasūl, p. 5.

10. Al-Muʿjam al-ʾaghār, vol. 1, chap. “Min ismih Aḥmad,” p. 37; Jawāhir al-ʾiqdain, vol. 2, p. 8. He says: “Al-ʿabarān has recorded it in al-Ausā”; Yanʿabīʾ al-mawadda, chap. 73, p. 434, with the difference: “From us is the Mahdī and he is from your descendants”; al-Bayʿn, chap. ½, p. 98; Dhakhīr al-uqbā, p. 44; ʾlqd al-durar, chap. 1, p. 25; Majmaʾ al-zawāʾid, vol. 9, p. 166; al-ḥawāʾiq, p. 163; al-Manʿiqib by ibn al-Maghẓzil, pp. 101–102, no. 144; Yanʿabīʾ al-mawadda, chap. 73, p. 436, with the difference: “I swear by the One in whose hand is my life! From us is the Mahdī of this nation and he is from your descendants”; al-ʿisā, al-Amḥā, vol. 1, p. 154, like what has been recorded in al-Manʿiqib; Biḥār al-anwār, vol. 37, chap. 50 / 16, pp. 41–42, and pp. 65–66, no. 37, and vol. 51, chap. 1/6, p. 67; al-ʾUmda, p. 267, no. 423; al-ʿarʾif, p. 134, no. 212; Sharḥ al-akhbār, vol. 2, pp. 509–510, no. 900.

Section Four

The traditions that show that his name and epithet (al-kunya) are the same as the Messenger of Allah, Allah's blessings be on him and his family, and that his appearance, speaking, and actions are more similar to him than any other person, and that he will act according to his traditions (sunna)

Comprised of forty-five traditions

491. Al-Fitan¹: Narrated to us al-Walīd, from Abū Ruffī, from someone who narrated to him, from Abū Sa'īd al-Khudrī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The name of the Mahdī is [the same as] my name."

492. `Iqd al-durar²: From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times a person will emerge from my descendants. His name is like my name and his epithet is my epithet (kunyatuḥ kunyatī). He will fill the earth with justice just as it will be filled with injustice."

493. Al-Burhān fī `alāmāt Mahdī khir al-zamān³: Nu`aim b. Hammād has also recorded from `Alī, peace be on him, that he said: "The name of the Mahdī is Muḥammad."

494. Sunan al-Darī⁴: From Abū Sa'īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

A man from my Ahl al-Bait will emerge. He will act according to my customs (sunna). Allah will send down blessings for him from the sky. The earth will throw out its treasures for him and it [i.e. the earth] will be filled by him with justice just as it will have been filled with unfairness and injustice. He will rule over this nation for seven years and will dismount at Bait al-Maqdas.

495. Al-`Arf al-ward⁵: Nu`aim has also recorded from ibn Mas'ūd from the Holy Prophet, Allah's blessings be on him and his family, who said: "The Mahdī's name is Muḥammad."

496. `Iqd al-durar⁶: From `Abd-Allah b. Mas'ūd, may Allah be satisfied with him, that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The Hour will not be established until a person from my Ahl al-Bait rules the earth. His name is like my name."

This tradition has been recorded by al-ʿAḍfi Abū Bakr al-Bayhaqī.

497. Kamāl al-dīn⁷: Narrated to us Ja`far b. Muḥammad b. Masrūr, may Allah be satisfied with him, from al-ʿusayn b. Muḥammad b. `Āmir, from Muḥammad b. Abū `Umair, from Abū Jamāla al-Mufaḍḍal b. ʿAlī, from Jābir b. Yazīd al-Juʿfī, from Jābir b. `Abd-Allah al-Anḍarī, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

The Mahdī is from my progeny. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and character. He will go in an occultation in which the nations will be deviated. Then, he will emerge like a shining meteor. He will fill it [i.e. the earth] with justice and fairness just as it will be filled with injustice and unfairness.

498. Kamāl al-dīn⁸: Narrated to us my father, Muḥammad b. al-Ḥasan, and Muḥammad b. Mūsā al-Mutawakkil, may Allah be pleased with all of them, from all of the following: Sa`d b. `Abd-Allah, `Abd-Allah b. Ja`far, and Muḥammad b. Ya`qub al-`Aḥḥar, from all of the following: Aḥmad b. Muḥammad b. `Ḥsā, Ibrāhīm b. Hāshim, Aḥmad b. Abū `Abd-Allah al-Barqī, and Muḥammad b. al-Ḥusayn b. Abū I-Khaḥḥab, from Abū `Alī al-Ḥasan b. Maḥbūb al-Sarrīd, from Dāwūd b. al-Ḥaḥḥīn, from Abū Baḥḥr, from (Imam) al-Ḥadiq, Ja`far b. Muḥammad, peace be on him, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, said:

The Mahdī is from my descendants. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and characteristics. He will have an occultation and a bewilderment. It will be [so severe] that the people will deviate from their religions. When this happens, he will emerge like a shining meteor and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.

499. Kamāl al-dīn⁹: Narrated to us `Abd al-Wāhid b. Muḥammad b. `Ubdūs al-Nāsībī al-`Aḥḥar, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nāsībī, from Ḥamdān b. Sulaimān, from Aḥmad b. `Abd-Allah b. Ja`far al-Hamdānī, from `Abd-Allah b. al-Faḥl al-Hāshimī, from Hishām b. Sūlim, from al-Ḥadiq Ja`far b. Muḥammad, from his father, from his grandfather, peace be on them, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

The Q'īm is from my descendants. His name is my name, his epithet is my epithet, his features are my features, and his customs (sunnā) are my customs. His will make the people establish my religion and my nation (yuq'imu al-nas `alā millatī wa shar`atī) and he will call the people to the Book of my Lord, Mighty and Majestic be He. Whoever obeys him has indeed obeyed me and whoever disobeys him has indeed disobeyed me. Whoever denies him in his occultation, then indeed he has denied me and whoever refutes him, has indeed refuted me. Whoever acknowledges him has acknowledged me. I will complain to Allah against those who reject what I say about him, those who deny my word about his status and those who deviated my religion from his path,

“And soon those who act unjustly will know to what final place of returning they will go to” (Quran Surah Shuaraa 26:227).

The traditions with the following numbers also show the aforementioned concept: 245, 255, 265, 272, 279, 288, 289, 321, 339, 354, 355, 357, 397, 400, 402, 406, 409, 428, 441, 461, 484, 485, 506 (which says: “he has two names, one that is concealed and one that is apparent”), 525, 529 (which says: “his epithet will be Abū `Abd-Allah”), 535, 544 (it comprises of what shows that one of his agnomens will be

that of Imam Muḥammad al-Buqir, peace be on him), 546 (which says: “he will have two names: Khalaf and Muḥammad”), 562, 563, 564, 569, 597, 653 (which says: “it is prohibited for them to say his name”), 693, 726, 784, 791, 792, 797, 799, 800 (which says: “his epithet will be Ja`far,” 804, 806, and 810 (which say: “no one is permitted to address him by his name or by his epithet”).

1. Al-Fitan, vol. 5, under “Fi ism al-Mahdī,” p. 197.

I say: The sentence “his father’s name is my father’s name,” which has been recorded by Zirr, from ibn Mas`ūd, from Maimūn al-Qaddī, from ibn al-ʿufail, has not been issued by the Holy Prophet. For, it has been narrated like this: “Zirr from ibn Mas`ūd” or “someone from the narrators from whom he has narrated. I have heard [this tradition] numerous times without the aforementioned sentence. Another thing that denotes the weakness of this addition (i.e. “his father’s name is my father’s name”) is its absence in Musnad of Aḥmad in what he has narrated from ibn Mas`ūd, along with the fact that the chains of narrators of some of his traditions are exactly like the chains in al-Fitan. See Aḥmad’s al-Musnad, vol. 1, pp. 376, 377, 430, and 448. Soon, more evidence will be mentioned to prove this, Inshā`Allah.

Al-Malḥim wa l-fitan, under the first section in which he has dedicated to the book of Fitan by Nu`aim b. Ḥammīd, chap. 162, p. 74; al-Burhān fī `alāmāt Mahdī khīr al-zamān, chap. 3, p. 101, no. 9; al-`Arf al-wardī (al-ḥawā līl-fatḥ), vol. 2, p. 148

2. `Iqd al-durar, chap. 2, p. 32; Tadhkirat al-khawā, p. 377, with the addition of “This is the Mahdī” at its end.

3. Al-Burhān fī `alāmāt Mahdī khīr al-zamān, chap. 3, p. 101, no. 8.

4. Sunan al-Dīnī, pp. 100–101; `Iqd al-durar (citing al-Dīnī’s Sunan and Abū Nu`aim’s ʿĪfat al-Mahdī), chap. 1, p. 20, and chap. 7, p. 156; Similar to this has been narrated in al-`Arf al-wardī (al-ḥawā līl-fatḥ), vol. 2, p. 131, citing al-Ḥabārī’s al-Aṣā and Abū Nu`aim; Kashf al-ghumma, vol. 2, p. 472, no. 25, citing Abū Nu`aim’s al-Aḥdāth al-arba`n.

I say: There is no contradiction between this tradition and those that indicate that the capital of his government is other than Bait al-Maqdas, because it has not been mentioned that he will stay there as a place of permanent residence.

5. Al-`Arf al-wardī, no. 648.

6. `Iqd al-durar, chap. 2, pp. 30–31.

7. Kamāl al-dīn, vol. 1, chap. 25, p. 286, no. 1; l-ʿIm al-warī, chap. 2, sect. 2, p. 243; Kifāyat al-athar, chap. 7, pp. 66–67, no. 6; Yanābī` al-mawadda, chap. 94, pp. 488 & 493; Kashf al-ghumma, vol. 2, p. 521; Farīd al-simāin, vol. 2, pp. 334–335, no. 585; lthbāt al-hudūt, vol. 3, chap. 32, p. 460, no. 103; Biḥār al-anwār, vol. 51, chap. 1, pp. 71–72, no. 13.

8. Kamāl al-dīn, vol. 1, chap. 25, p. 287, no. 4; Yanābī` al-mawadda, chap. 94, p. 493; Biḥār al-anwār, vol. 51, chap. 1, p. 72, no. 16.

9. Kamāl al-dīn, vol. 2, chap. 39, p. 411, no. 6; Biḥār al-anwār, vol. 51, chap. 1, p. 73, no. 19.

Section Five

The traditions that mention his facial appearance (shamīluh)

Comprised of twenty-nine traditions

500. ʿĪfat al-Mahdī 1: From Abū Sa`ūd al-Khudrī, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “The Mahdī is from us Ahl al-Bait and a man from my umma. He will have a aquiline nose. He will fill the earth with justice just as it will be filled with injustice.”

501. Al-Muʿannaf²: Informed us `Abd al-Razzāq, from Mu`ammar, from Maʿar, from a man, from Abū Sa`d al-Khudrī, that the Mahdī will have a aquiline nose and a wide forehead.

502. Musnad al-Rʿaynī, Mu`jam al-ʿabarīn, and Manʿiqib al-Mahdī³: ʿudhayfat b. al-Yamīn, may Allah be satisfied with him, narrates that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The Mahdī is a man from my progeny. His face is like a glittering star. His complexion will be Arabian while his physique will be similar to the Israelites. He will fill the earth with justice just as it will be filled with injustice. The inhabitants of the earth and the sky and the birds in the air will be satisfied during his government. He will rule for twenty years.”

503. Al-ʿAwāli⁴: From Abū Salmat b. `Abd al-Raḥmān b. `Auf, from his father, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “Certainly, Allah will raise a person from my progeny. His front teeth will be slightly apart and he will have a wide forehead. He will fill the earth with justice and will bestow wealth abundantly.”

504. Al-Fitan⁵: Narrated to us al-Walīd, from Sa`d, from Qatāda, from Abū Naʿra, from Abū I-ʿiddīq, from Abū Sa`d al-Khudrī, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī will have a wide forehead and a aquiline nose.”

And through another chain of narrator from Abū Sa`d al-Khudrī, from the Holy Prophet, Allah’s blessings be on him [and his family], who said: “The Mahdī will have an aquiline nose and a wide forehead.”

505. Musnad Abū Ya`lī⁶: Narrated to us Qaḥan b. Bushair, from `Adī b. Abū `Umra, from Maʿar al-Warrāq, from Abū I-ʿiddīq, from Abū Sa`d, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

Certainly, a man from my Ahl al-Bait will rise upon my umma. He will have an aquiline [nose] and a wide [forehead]. He will fill the earth with justice just as it will be filled with unfairness and injustice. He will rule for seven years.

506. Kamāl al-dīn⁷: Narrated to us `Alī b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Abū `Abd-Allah al-Kāfī, from Muḥammad b. Ismāʿīl al-Barmakī, from Ismāʿīl b. Mālik, from Muḥammad b. Sīnīn, from Abū I-Jarīd Ziyād b. al-Mundhir, from (Imam) Abū Ja`far al-Baqir, from his father, from his grandfather, from Amr al-Mu`minīn `Alī b. Abū Ḥabīb—peace be on them all—who said while he was on the pulpit:

A man from my descendants will emerge in the end of times. His color will be white with a reddish complexion and he will have a wide stomach, sturdy thighs, and large shoulders. On his back are two moles: One the color of his skin and the other will be similar to the mole of the Messenger of Allah, Allah's blessings be on him and his family.

He will have two names: One name will be hidden and the other will be apparent. The one which will be hidden will be Aḥmad and the one that will be apparent will be Muḥammad. When he moves, you will see everything between the east and west being illuminated for him. He will place his hands on the heads of the people, then, no believer will remain but that his heart will be stronger than plates of steel. Allah, the Exalted, will give him the strength of forty men. There will not be a dead person [from the believers] in the grave but that happiness will enter his [heart] while he is in his grave, and the [dead] will be visiting each other in their graves and giving glad-tidings to each other about the rise of the Qa'im, may Allah's blessings be upon him.

507. Al-Mustadrak⁸: Narrated to us Abū I-ʿAbbās Muḥammad b. Yaʿqūb, from Muḥammad b. Isḥāq al-ʿānānī, from ʿAmr b. ʿĀṣim al-Kilābī, from ʿImrān al-Qaṣṣīnī, from Qatāda, from Abū Naṣra, from Abū Saʿd, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī is from us Ahl al-Bait. He will have an aquiline nose and a wide [forehead]. He will fill the earth with fairness and justice as it will be filled with injustice and unfairness. He will live for this many years," and he showed seven with his fingers by showing the five fingers of his left hand and the thumb and the index finger of his right hand.

Al-ʿĀṣimī says, "This tradition is correct (ḥaḍīṣ) according to the criteria set by Muslim but neither of them [i.e. al-Bukhārī and Muslim] have recorded it.

508. Dhikr akhbār Iḥbāhīn⁹: Narrated to us Muḥammad b. Jaʿfar, from Aḥmad b. al-ʿUsayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-ʿUsayn b. ʿAḥḍ, from his grandfather al-ʿUsayn, from ʿAkramat b. Ibrāhīm, from Maʿar al-Warrāq, from Abū I-ʿĀṣim al-Najī, from Abū Saʿd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

The Hour will not be established until a man from my Ahl al-Bait rules. He will have a wide forehead and an aquiline nose. He will fill the earth with justice just as it would have been filled before him with unfairness. He will live for seven years.

509. Al-Fitan¹⁰: Narrated to us ibn Wahb, from Isḥāq b. Yaʿyā, from ʿAlī al-Taymī, from ʿĀṣim, from ʿAlī b. Abū ʿĀṣim, peace be on him, who said: "He will be a youth from the Quraish with a tanned (asmar) complexion and lean [in figure]."

The traditions with the following numbers also show the aforementioned concept: 360, 366, 374, 378, 414, 428, 431, 484, 518, 577, 691, 812-814, 835, 836, 1198, 1217 and 1246

1. ʿIqd al-durar, chap. 3, p. 33. He says: "Al-ʿĀṣimī Abū Nuʿaim has recorded it in ʿĀṣimī al-Mahdī; Kashf al-ghumma, citing al-ʿĀṣimī al-arbaʿīn, vol. 2, p. 469, no. 11; Farḥīd al-simʿānī, vol. 2, chap. 61, p. 330, no. 58; Yanʿabī al-mawadda, chap. 94, p. 488; Bishr al-Islām, vol. 2, chap. 3, p. 271, from al-ʿĀṣimī Abū Nuʿaim; Biḥār al-anwār, vol. 51, p. 80.

2. ʿAbd al-Razzāq, al-Muʿannaf, vol. 11, chap. "Al-Mahdī," no. 20773; al-Fitan, vol. 5, p. 95, from Abū Saʿd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family.

3. ʿIqd al-durar, chap. 3, p. 34. He said: "Al-ʿĀṣimī Abū Nuʿaim has recorded it in Manḥiqb al-Mahdī and al-ʿĀṣimī Abū I-ʿĀṣim al-ʿĀṣimī in his Muʿjam; Jawāhir al-ʿiqdānī, vol. 2, p. 8; al-ʿĀṣimī al-muʿriqā, p. 162, from al-Raʿyānī, al-

ʿabārūn, and others; Gh̄yat al-maʿmūl, vol. 5, p. 343, from al-R̄ȳn, Abū Nuʿaim, al-Daylam, and al-ʿabārūn; Firdaus al-akhbār, vol. 4, p. 6940, which says: “his face is like a glittering moon”; al-Bayʿn, through his chain of narrators from ʿudhayfa, chap. 17. He writes: “This is a good (ʿasan) tradition. We have narrated it from a large number of people from the companions of al-Thaqaf and his chain of narrators is acceptable to us, and All Praise is for Allah.” He then mentions that Abū Nuʿaim, al-ʿabārūn, and al-Daylam have recorded this tradition. Nūr al-abʿr, chap. 2, p. 154, citing Firdaus al-akhbār; Isʿaf al-r̄ghibn, chap. 2, p. 135; Yanʿbʿ al-mawadda, chap. 73, p. 433; Al-Burh̄n fī al-ʿam̄t Mahd̄ ʿakhr al-zam̄n, chap. 2, pp. 93–94, no. 16, citing al-R̄ȳn in his Musnad and Abū Nuʿaim; Kashf al-ghumma, vol. 2, p. 469, no.9, citing al-Aʿdith al-arbaʿn; al-ʿArf al-ward, p. 137, with the following wording: “The Mahd̄ is a man from my descendants. His complexion is an Arabian complexion, his physique is like the Israelites, and on his right cheek is a mole like a glittering star . . . and the birds in the air.” He has narrated it from al-R̄ȳn’s Musnad and Abū Nuʿaim; al-J̄mī al-ʿagh̄r, vol. 2, p. 187, under the letter ‘al-M̄m,’ no. 45; Mahd̄ ʿal Ras̄l, p. 4; Ibr̄z al-wahm al-makn̄n, p. 572, no. 66; Lawʿī al-anw̄r al-bahiyya under the commentary on the line of poetry: minh̄ al-im̄m al-kh̄tam al-faʿʿ / Muʿammad al-Mahd̄ wa l-Mas̄, from the collection of poems called al-Durrat al-muʿa; Faiʿ al-qad̄r, vol. 6, p. 279; Mash̄riq al-anw̄r, sect. 2, p. 112; al-ʿIdh̄ʿa, p. 188; al-Qaʿr al-Shahd̄, p. 48; Gh̄liyat al-mawʿī, vol. 1, p. 77; al-ʿawʿiq, p. 162, under the Twelfth Verse; al-Fat̄w̄ l-ʿad̄thiyya, p. 39, which says: “there is a mole like a glittering star on his right cheek”; Nūr al-abʿr, p. 154; Kanz al-ʿumm̄l, vol. 14, no. 38666; Dhakh̄r al-ʿuqb̄, p. 136; Shar̄ al-akhb̄r, vol. 3, p. 378, no. 1251, and many other books and writings which will not be mentioned for the sake of conciseness. In some of these sources, only mentioning the beginning of the tradition will suffice.

I say: Some of them have said ‘Israelite physique’ means that his body–shape is like that of the Israelites, who are tall and well–built.

4. ʿIqd al-durar, chap. 3, p. 34, he writes: “Al-ʿafī Abū Nuʿaim al-ʿbah̄n has recorded it in al-ʿAw̄l; Farʿid al-sim̄ain, vol. 2, chap. 61, p. 331, no. 582, with the difference that he said: “Allah, the Exalted, will send from my progeny a man with slightly separated front teeth, a wide forehead . . . (to the end of the tradition).” Al-ʿArf al-ward (al-ʿw̄w̄ lil-fat̄w̄), vol. 2, p. 132, with a slight difference; al-Mun̄r al-mun̄f, sect. 50, pp. 187–188, no. 335, with a little difference; Lawʿī al-anw̄r, vol. 2, under the commentary on his saying “minh̄ al-im̄m al-kh̄tam al-faʿʿ”; Isʿaf al-r̄ghibn, p. 135; Jaw̄hir al-ʿiqdain, vol. 2, p. 8.

5. Al-Fitan, vol. 5, “ʿifat al-Mahd̄ wa niʿatih,” pp. 195–196; Farʿid al-sim̄ain, vol. 2, chap. 61, p. 330, no. 581, with the difference that he said: “The Mahd̄ is from us.”

6. Musnad Abū Yaʿlī, vol. 2, p. 367, no. 154 (1128); Dal̄ʿil al-im̄ma, chap. “Maʿrifat wuj̄b al-q̄ʿim wa annah̄ lʿbudda an yak̄n,” p. 251.

7. Kam̄l al-d̄n, vol. 2, chap. 57, p. 653, no. 17; Biʿr al-anw̄r, vol. 51, chap. 4, p. 35, no. 4, from al-ʿs̄s̄’s Ghayba—although I did not find it there.

8. Al-Mustadrak, vol. 4, p. 557; al-ʿIdh̄ʿa, p. 138.

9. Dhikr akhb̄r lʿbah̄n, vol. 1, p. 84.

10. Al-Fitan, vol. 5, chap. “ʿifat al-Mahd̄,” p. 197; al-ʿArf al-ward (al-ʿw̄w̄ lil-fat̄w̄), vol. 2, p. 147, with the following wording: “The Mahd̄ is from me, from the Quraish.”

There is no contradiction between such a tradition and those that mention his long life, for surely, when he is described as a youth and a young person and other similar attributes, it refers to his chivalry and this is in addition to what has been narrated about him that he will not become old with the passing of the days and that he will emerge with the body of a strong man.

Section Six

The traditions that mention he is from the descendants of Am̄r al-Muʿmin̄n `Alī b. Abū ʿlib, peace

be on him

Comprised of 225 traditions

510. Al-Fitan¹: Narrated to us Ya'qub b. al-Yamān, from Sufyān, from Abū Isḥāq, from `Adīm, from `Alī, peace be on him, who said: “He [i.e. the Mahdī] is a man from me.”

511. Far'īd al-simāin²: Through his chain of narrators from Thābit b. Dānīr, from Sa`d b. Jubair, from ibn `Abbās, from The Messenger of Allah, Allah's blessings be on him [and his family], who said:

`Alī b. Abū Ḥabīb is the leader (Imām) of my nation and my successor upon them after me. From his descendants is the Q'īm—the awaited one—through whom Allah will fill the earth with justice and fairness just as it will be filled with unfairness and injustice. I swear by the One Who rightly sent me as a giver of good news! Surely those who will remain steadfast in believing in him during his occultation will be scarcer than red phosphorus (kibrīt al-aḥmar).

Jabir b. `Abd-Allah al-Anṣārī stood up and said, “O Messenger of Allah! Will the Q'īm from your descendants have an occultation?” He answered:

Yes, by my Lord! Through him Allah will certainly sift (layumaḥṣiḥu) the believers and destroy the disbelievers. O Jabir! Surely, this is an affair from the affair of Allah and a secret from the secret[s] of Allah. Its knowledge is concealed from His servants. Have no doubt about him because indeed, having doubt about the affairs of Allah is disbelief (kufr).

512. Dal'īl al-imāma³: Narrated to us Abū I-Mufaḥḥal Muḥammad b. `Abd-Allah, from Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Malik al-Kāfi, from Sufyān b. al-Mahdī, from Abūn, from Anas b. Malik who said:

One day, the Messenger of Allah, Allah's blessings be on him and his family, came to see us and saw `Alī. He placed his hand on `Alī's shoulder and said, “O `Alī! If nothing remains from the world but one day, Allah will prolong that day until a person from your descendants rules. He will be called Mahdī and will guide towards Allah, Mighty and Majestic be He. The Arabs will be guided by him just like you guided the unbelievers and the polytheists from deviation.” Then, he said, “It is written on both his palms: ‘Pledge allegiance to him because indeed, allegiance is for Allah, Mighty and Majestic be He.’”

513. Ghaybat al-Shaykh⁴: From Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḥl b. Shādhān, from Muḥabbī, from Abū `Abd al-Rāḥmān, from whom he had heard from, from Wahb b. Munabbā, from ibn `Abbās (in a lengthy narration) in which he said, “O Wahb! Thereafter, the Mahdī will appear.” I asked, “[Is he] from your descendants?” He replied, “No, by Allah! He is not from my descendants but from the descendants of `Alī, peace be on him. Salvation is for the one who lives in his era. Through him, Allah will grant relief to this umma until he fills it with fairness and justice . . . (to the end of the narration).

514. Ma`ḥnīn I-akhbār⁵: Narrated to us Abū I-`Abbās Muḥammad b. Ibrāhīm b. Isḥāq al-ḥaliqīnī, may Allah have mercy on him, from `Abd al-Aziz b. Yaḥyā al-`Alawī in Basra, from al-Mughairat b. Muḥammad, from Rajā' b. Salma, from `Amr b. Shimr, from Jābir al-Ju'fī, from (Imam) Abū Ja'far Muḥammad b. `Alī, peace be on him, who said:

Amr al-Mu'mīn `Alī b. Abū ḥalīb, peace be on him, delivered a sermon in Kufa after returning from the Battle of Nahrawān because he had heard Mu`ḥwiya was abusing and cursing him and killing his companions. He stood up and said . . . (He then narrates the sermon in which `Alī, peace be on him, mentions the virtues bestowed by Allah upon his Prophet and himself . . . until he says) and from my descendants is the Mahdī of this nation.

515. Ghaybat al-Shaykh⁶: Narrated to me a group from Abū Ja'far Muḥammad b. Sufyān al-Bazafarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba al-Naishābūrī, from al-Faḥl b. Shādhān, from Naḥr b. Muzā'im, from Abū Lah'a, from Abū Qubail, from `Abd-Allah b. `Amr b. al-ḥafī, from the Messenger of Allah, Allah's blessings be on him and his family, who said (in a lengthy tradition):

Then, the Mahdī will emerge who he is a man from his descendants. (Then the Prophet, Allah's blessings be on him and his family, pointed towards `Alī b. Abū ḥalīb.) Through him, Allah will destroy falsehood and will conclude the era of hardships. Through him, Allah will remove the disgrace of slavery from your necks. I am the first of this nation, the Mahdī is its middle, and Jesus is its end and between these is a crooked old man.

The traditions with the following numbers also show the aforementioned concept: 80, 81, 113, 118, 120, 126, 127, 129, 149, 153, 158, 159, 160, 168, 170, 173, 176, 178, 181, 191, 193, 196, 205–308, 323, 325, 359, 382, 397, 411, 417, 428, 450, 458, 463, 464, 467, 469, 472, 492, 497–499, 502, 506, 516–543, 546–548, 550–572, 588, 589, 597, 600, 608, 612, 623–626, 641, 670, 685, 757, 761, 765, 770, 775, 786–807, 859, 918, 973, 1104, and 1230.

1. Al-Fitan, vol. 5, p. 197; al-Maḥḥim wa l-fitan, chap. 189, p. 84.

2. Farḥīd al-simḥain, vol. 2, chap. 61, pp. 335–336, no. 589; Yanābī' al-mawadda, chap. 94, p. 424, citing al-manḥiqib. The same has been narrated in the book Kashf al-yaqīn, pp. 191–192, from al-ḥafī Muḥammad b. Aḥmad b. `Alī al-Naḥanzī—known as Nādirat al-Falak—in his book from Abū I-ḥasan Aḥmad b. al-ḥusayn al-Muqri', from `Alī b. Shujā' b. `Alī al-ḥaiqalī, from al-Sharḥ Abū I-Qāsim `Alī b. Muḥammad b. `Alī ibn al-Qāsim b. Muḥammad b. `Abd-Allah b. al-`Abbās b. `Alī ibn Abū ḥalīb, peace be on him, from al-ḥasan b. Ibrāhīm b. Muḥammad b. Hishām, from Muḥammad b. Ja'far al-Kāfī, from Muḥammad b. Ismā'īl al-Barmakī, from Muḥammad b. al-Furḥī, from Thābit b. Dānīr, from Sa`d b. Jubair, from ibn `Abbās. The same has been narrated by Al-ḥadīq in Kamāl al-dīn, vol. 1, p. 287, no. 7, from Muḥammad b. Mūsā al-Mutawakkil, from Muḥammad b. Abū Abd-Allah al-Kāfī, from Muḥammad b. Ismā'īl al-Barmakī, from `Alī b. Uthmān, from Muḥammad b. al-Furḥī, from Thābit b. Dānīr, from ibn Jubair, from ibn Abbās. Sayyid b.

ḥafī says:

Whoever ponders over this great tradition which is a proof upon whoever it reaches—and also ponders on the many other narrations that we have mentioned in this book—will know that the Holy Prophet, Allah's blessings be on him and his family, has left no place for any arguments for anybody concerning `Alī, peace be on him and his son Mahdī and his long-life, peace be on him. This is from the signs of Allah, Majestic be His Majesty, and from the proofs of Muḥammad, the Messenger of Allah, Allah's blessings be on him and his family. He has informed about the birth of the Mahdī's forefathers,

then he has informed about his long life before anybody knew what would be the condition of the Mahdī during his occultation. So, for Allah and His Messenger, Allah's blessings be on him and his family, is the clear proof for whomsoever he was sent to in this perishable world and on the Day of Rewarding and Punishing (yum al-jazā'ī)" (Kitāb al-yaqīn bi ikhtisā' al-bi-`imrat al-mu`minīn); Biṣṣir al-anwār, vol. 38, chap. 61, pp. 126–127, no. 76, citing Kashf al-yaqīn by al-ʿaḍī Muḥammad b. Aḥmad al-Naḥāzī; Ithbāt al-hudūd, vol. 3, chap. 32, p. 618, no. 177.

3. Dalā'il al-imāma, p. 250, no. 44; Ithbāt al-hudūd, vol. 3, chap. 32, p. 574, no. 716, which mentions the first part of the tradition.

4. Ghaybat al-Shaykh, p. 187, no. 146; Biṣṣir al-anwār, vol. 51 chap. 1, , p. 76, no. 31; Ithbāt al-hudūd, vol. 3, chap. 32, p. 504, no. 302.

5. Ma`ānī l-akhbār, chap. 27, pp. 58–60, no. 9; Ithbāt al-hudūd, vol. 1, chap. 9, p. 488, no. 162.

6. Ghaybat al-Shaykh, p. 185, no. 144; Biṣṣir al-anwār, vol. 51, chap. 1, p. 75, no. 29; Ithbāt al-hudūd, vol. 3, chap. 32, p. 503, no. 300.

Section Seven

The traditions that indicate he is from the descendants of the Master of the Women of the world, Fāṭima al-Zahrā, peace be on her

Comprised of 220 traditions

516. Al-Mustadrak `alā l-ḥaḍīṣain¹: In the book al-Fitan wa l-malā'im, it has been recorded that Abū l-Naḥr al-Faqīh informed me, from Uthmān b. Sa`d al-Darīmī, from `Abd-Allah b. ʿAlī, from Abū l-Malā' al-Riqqī, from Ziyād b. Bayḥān (and he mentions his virtues), from `Alī ibn Nufayl, from Sa`d b. al-Musayyib, from Umm Salma, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "Yes, he is a reality and he is from the descendants of Fāṭima."

[And narrated to us] Abū Aḥmad Bakr b. Muḥammad al-ḥairafī at Marv, from Abū l-Aḥwāḍ Muḥammad b. al-Haytham al-Qaḍī, from `Amr b. Khalid al-ḥarrānī, from Abū l-Malā', from Ziyād b. Bayḥān, from `Alī ibn Nufayl, from Sa`d b. Musayyib, from Umm Salma, may Allah be satisfied with her, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "He is from the progeny of Fāṭima."

517. Al-Burhān fī `alāmāt Mahdī ʿakhr al-zamān²: Abū Nu`aim has recorded from al-ḥusayn, peace be on him, that the Holy Prophet, Allah's blessings be on him [and his family], said to Fāṭima, "O my daughter! The Mahdī is from your descendants."

518. Ghaybat al-Shaykh³: From Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḥl b. Shādhān, from Muḥammad b. Sinān, from `Ammār b. Marwān, from al-Munakhkhal b. Jamāl, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said: "The Mahdī is from the descendants of Fāṭima. He will have a tanned complexion."

519. Al-Fitan⁴: Narrated to us Abū Hurayrah, from `Amr b. Qays al-Muladhī, from al-Minhāl b. `Amr, from Zirr b. Rūbaish, who heard `Alī, peace be on him, say: “The Mahdī is a man from us, from the descendants of Fātima, may Allah be satisfied with her.”

520. Al-Am⁵: Informed us a group from Abū l-Mufādhāl, from Muḥammad b. Farīz b. Ghiyāth al-Jallīb at the suburb Bīb al-Abwāb, from Muḥammad b. al-Faḥl b. al-Mukhtār al-Bānī—who is also known as Faḥl al-Jar—from Abū l-Faḥl b. al-Mukhtār, from al-Ḥakam b. Ḥuḥayr al-Fazārī al-Kāfī, from Thābit b. Abū `afiyya Abū Ḥamza, from Abū `Ḥmir al-Qasim b. `Auf, from Abū l-Ḥufail `Ḥmir b. Wathīla, from Salmān al-Farsī, may Allah be satisfied with him, (in a lengthy tradition) from the Messenger of Allah, Allah’s blessings be on him and his family, who said to Fātima:

Surely Allah, the Exalted, chose me from my family. He also chose `Alī, al-Ḥasan, al-Ḥusayn, and you. I am the master (sayyid) of the sons of Adam, `Alī is the master (sayyid) of the Arabs, you are the master of all the women, and al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise. From the descendants of you two is the Mahdī. Allah, Mighty and Majestic be He, will fill the earth by him with justice just as it will be filled before him with injustice.

521. Tafsīr Furqān al-Kāfī⁶: From Muḥammad b. al-Qasim b. `Ubaid, from various narrators, from `Abd-Allah b. `Abbās, from Salmān al-Farsī, from the Messenger of Allah, Allah’s blessings be on him and his family (in a lengthy tradition in which he mentioned the virtues of `Alī, peace be on him), where he said to Fātima, peace be on her: “The Mahdī—the one behind whom `īsā—will pray, is from you and from him [i.e. `Alī].”

522. Al-Manḥiqib⁷: `Abd al-Malik asked al-Zuhrī, “Do you know anything about him whose name will be called out from the sky?” Zuhrī answered, “(Imam) `Alī b. al-Ḥusayn informed me that he is the Mahdī from the descendants of Fātima.”

523. Al-Sīrat al-Ḥalabiyya⁸: He said: “It has been narrated that the Mahdī is from the progeny of the Holy Prophet, Allah’s blessings be on him [and his family], from the descendants of Fātima.”

524. Sharḥ al-akhbār⁹: From the narration of Mikhnaf b. `Abd-Allah, through his chain of narrators from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

The Mahdī is from the generation of Fātima, the Master of the Women of the World. He will emerge and will fill the earth with fairness and justice just as it will be filled with injustice and unfairness, regardless of the days being prolonged or shortened. In his era, life will become pleasant. A caller will call out and will curse the Umayyads and their followers and send salutations on Muḥammad and will send blessings on `Alī and his followers. On that day, all the people will be safe.

525. Biḥār al-anwār¹⁰: Citing al-Am¹¹, From al-Ḥaffār, from Uthmān b. Aḥmad, from Abū Qilāba, from Bishr b. `Umar, from Malik b. Anas, from Zaid b. Aslam, from Ismā`īl b. Abūn, from Abū Maryam, from Thuwair b. Abū Fakhra, from `Abd al-Raḥmān b. Abū Laylā, from his father who said:

On the day of [the Battle of] Khaibar, the Holy Prophet, Allah's blessings be on him and his family, gave the standard to `Alī b. Abī Ṭālib, peace be on him, and Allah granted him victory. Then, he mentioned him being appointed on the day of Ghadir and some of his virtues that were mentioned there . . . (until he said), the Holy Prophet, Allah's blessings be on him and his family, started crying.

He was asked, "What has made you cry, O Messenger of Allah?" He replied, "Jabra'īl, peace be on him, informed me that the people will oppress him, deprive him of his right, fight against him, kill his children, and oppress them after him. Jabra'īl, peace be on him, also informed me from his Lord, Mighty and Majestic be He, that this will continue until the Q'īm rises. [When he does], their word will become high, the nation will gather on their love, those having hatred towards them will be a minority, those who dislike them will be disgraced, and those who will praise them will be the majority.

This will happen only after the cities have changed, the people have been weakened, and there will be no hope for relief (faraj). It is then that the Q'īm will appear amongst them. His name is my name and his father's name is like the name of my son. He is from the descendants of my daughter. Through them, Allah will manifest the truth and through their swords He will destroy falsehood. People will follow them either because they fear them or are inclined towards them."

Then, the Holy Prophet, Allah's blessings be on him and his family, stopped crying and he continued, "O group of believers, know that there will be relief, because surely, Allah's promise will not be violated and his decision cannot be countered, and He is the Most Wise and the Most Informed.

Verily, Allah's victory is near. O Allah! They are my family. So, keep away from them all uncleanness and purify them a thorough purification. O Allah, guard them, protect them, take care of them, be there for them, assist them, help them, make them mighty, don't degrade them, and make them my successors. You are Powerful over all things."

The traditions with the following numbers also show the aforementioned concept: 80, 118, 120, 126, 127, 129, 158, 168, 170, 171, 173, 176, 178, 181, 191, 193, 196, 205–308, 323, 359, 382, 397, 414, 417, 428, 450, 463, 467, 470, 492, 497–499, 526–543, 546–548, 550–572, 588, 589, 600, 608, 612, 624, 641, 670, 765, 770, 771, 786–807, 859, 918, 973, 1104, and 1230.

1. Al-Mustadrak `alā I-ḥaḥāiqain, vol. 4, p. 557; al-Talkhīṭ, vol. 4, p. 557; Sunan Abī Dāwūd, vol. 4, p. 107, no. 4284, which says: "The Mahdī is from my progeny from the descendants of Fāṭima"; al-Bayḥaqī akhbār al-Zamān, p. 99, which says: "from my progeny from the descendants of Fāṭima"; Nihāyat al-bid'ya wa l-nihāya, vol. 1, p. 40, which says: "from my progeny, from the descendants of Fāṭima"; al-ḥawā'iq al-muḥriqa, chap. "khuṣṣiyatihim al-dīlat `alā `alī `aḥīdīn karīmahim," p. 236, which he has recorded from Abī Dāwūd, al-Nisā'ī, ibn Māja, and others. It's wording is: "from my progeny, from the descendants of Fāṭima"; Sharḥ al-akhbār, vol. 3, part 15, p. 395, no. 1274, with the following wording: "The Mahdī is from my progeny, from the descendants of Fāṭima, my daughter"; Ghaybat al-Shaykh, pp. 185–186, no. 145, and pp. 187–188, no. 148.

I say: This tradition is famous and well-known. Refer to the collection of traditions and books compiled concerning the Mahdī, peace be on him, and the conditions of the Hour. Thus, we have not added any sources to those that we have already mentioned.

It has been recorded in al-Fitan, vol. 5, chap. "Nisbat al-Mahd," pp. 197–198, through his chain of narrators from Qat'ida who said: "I asked Sa`d b. al-Musayyib, 'Is the Mahd real?' He replied, 'He is the truth.' I asked, 'From whom will he be?' He responded, 'From the Quraish.' I asked, 'From which clan of the Quraish?' He said, 'From the Banu-Hashim.' I asked, 'From which [family] of Banu-Hashim?' He said, 'From Banu `Abd al-Mu`alib.' I asked, 'From which [family] of Banu `Abd al-Mu`alib?' He said, 'From the children of Fatima.'"

It has been recorded in `Iqd al-durar, chap. 1, p. 23, with the difference that he said: "From which descendants of Banu `Abd al-Mu`alib?" and "I said, 'From which children of Fatima?'" He replied, "For now, this is enough for you." He says, "Imam Abu I-usayn Ahmad b. Ja`far b. al-Mun`id has recorded it. He has also recorded a similar tradition on p. 22, to his saying, 'From the children of Fatima,' citing al-Muqri' or al-D`n"; al-`Arf al-ward, vol. 2, p. 48, which is a short version; Jawahir al-`iqdain, vol. 2, p. 8; Sharh al-akhb, vol. 3, part 15, pp. 394–395, no. 1273

2. Al-Burhān fī `al-mat Mahd khir al-zamān, chap. 2, p. 94, no. 17; al-`Arf al-ward (al-`aw lil-fatwā), vol. 2, p. 137, with the wording: "Mahd is from your descendants," citing Abu Nu`aim; `Iqd al-durar, chap. 1, pp. 21–22, from (Imam) `Ali b. al-usayn, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said to Fatima, "The Mahd is from your descendants." He has recorded it from Abu Nu`aim in Rifat al-Mahd; Kashf al-ghumma, vol. 2, p. 468, no. 4, from Abu Nu`aim in al-Arba`in from al-Zuhr, from (Imam) `Ali b. al-usayn, peace be on him, like what has been narrated in `Iqd al-durar; Dal`il al-imāma, "Ma`rifat wujub al-Q`im wa annah l`budda an yakn," p. 234; Dhakhir al-`uqb, p. 136

3. Ghaybat al-Shaykh, p. 187, no. 147; Bi`r al-anw, vol. 51, chap. 4, p. 43, no. 32; lthbt al-hud, vol. 3, chap. 32, p. 504, no. 303.

4. Al-Fitan, vol.5, p. 201; Kanz al-`umm, vol. 14, p. 591, no. 39675; Muntakhab kanz al-`umm, vol. 6, p. 34; al-Malim wa l-fitan, chap. 162, p. 75, citing Nu`aim.

5. Amm l-Shaykh, vol. 2, session 10, p. 219; Bi`r al-anw, vol. 22, chap. 1, pp. 502–503, no. 48, and vol. 40, chap. 91, pp. 66–67, no. 100. In both these places it has been recorded: "and from your progeny is the Mahd." Apparently, the manuscript that al-Majlis possessed was more accurate than the one that is presently available to us. Therefore, we have mentioned the tradition in this section. According to both manuscripts, the tradition proves that he is from her descendants, peace be on her.

6. Tafsir Furat al-Kf, under the exegesis of Sura al-W`iq`a, p. 179.

7. Al-Man`iqib, vol. 1, p. 288.

8. Al-Sirat al-`alabiyya, vol. 1, p. 227.

I say: All the great Sunni memorizers (al-`uff) and traditionists are unanimous that the Mahd is from the descendants of Fatima, peace be on her. The opinion of anybody who suggests otherwise from the Umayyads, the Abbasids, and their supporters is baseless. Indeed, they have rejected such opinion with the contempt it deserves. Mutawtir traditions and narrations recorded in the `i`s, Musnads, and Jawami`—which must be followed by and believed in by the Muslim nation—repel such an opinion.

It has been mentioned in `Iqd al-durar, chap. 7, pp. 153–154, that al-`fif `Abd al-Ramān al-Nakha` al-Suhail has recorded in the book Sharh srat al-ras, the superiority of Fatima over the women of the worlds. He has mentioned the saying of the Holy Prophet, Allah's blessings be on him and his family, "Fatima is a part of me" and "She is the best of my daughters," and other similar traditions. Later, he proceeds to establish her mastership and superiority over other women and cites numerous reasons for this fact. Amongst these is the fact that the Mahd—about whose reappearance in the end of times glad-tidings have been given—is from her progeny. This merit exclusively belongs to her, peace be on her, and is shared by no one else.

I say: In the old hand-written manuscript (the name) has been mentioned as al-`fif `Abd al-Ramān al-`anaf but perhaps the correct name is al-Khath`am, as has been recorded in his biography in sources like Tadhkirat al-`uff and Wafiyat al-a`yn.

9. Sharh al-akhb, vol. 3, part 15, p. 394, no. 1272.

10. Bi`r al-anw, vol. 28, chap. 2, pp. 45–46, no. 8 and vol. 51, chap. 1, p. 68, no. 7, citing al-Am.

The wording of the tradition varies according to the manuscripts we have referred to. It is apparent from Bi`r al-anw that the copy of al-Am which al-Majlis possessed had the following wording: "His name is like my name and his father's

name is like my son's name." He has recorded the tradition in two places in *Biḥār al-anwār* citing al-Amḥī with the aforementioned wording, just as the renowned traditionist al-ḥurr al-ʿimlī has recorded it in *lthbāt al-hudūt*, vol. 3, sect. 12, chap. 32, p. 518, no. 379, also citing al-Amḥī. It has been recorded in *Biḥār al-Anwār*, vol. 37, chap. 52, pp. 191–193, no. 75, citing al-ḥarʿif. The phrase, "his father's name is like the name . . ." is not found in it. This is the same as the published copy of al-ḥarʿif, p. 522, with the wording, "his name is like my name and he is from the descendants of my daughter." It is also the same as al-Qunduzī al-ḥanafī's *Yanʿab* al-mawadda, chap. 145, pp. 135–136, citing Manḥiqib al-Khḥwrazmī. In the new editions of al-Amḥī, al-Manḥiqib al-Khḥwrazmī, *Kashf al-ghumma*, and al-ḥarʿif, the following wording is found: "and his father's name is my father's name". Undoubtedly, even with all these copies, the veracity of neither phrase can be established. Based on strong conjecture, it can be said that the phrase "and his father's name . . ." either did not exist at all in the tradition or it was originally: "and his father's name is like my son's name." Some of the copy-writers have corrected it, considering it as an addition to the original tradition. This will be discussed in the twenty-second section under no. 568. Moreover, the sentence "and his father's name is like my father's name," is rejected by a number of traditions which announce that the name of his father was al-ḥasan. Thus, one cannot rely on this statement—regardless of its original wording—especially after the seeing the differences between the manuscripts.

Section Eight

The traditions that indicate he is from the descendants of the two grandsons, al-ḥasan and al-ḥusayn, peace be on them

Comprised of 125 traditions

526. *Zakhḥir al-ʿuqb*¹: The Messenger of Allah, Allah's blessings be on him [and his family], said: "From these two—meaning al-ḥasan and al-ḥusayn—is the Mahdī of this nation."

527. *Al-Muʿjam al-kabīr*²: Narrated to us Muḥammad b. Ruzaiq b. Jami` al-Miḥrī, from al-Haytham b. ʿabb, from Sufyān b. ʿUyayna, from `Alī b. `Alī al-Makkī al-Hilī, from his father who recounts:

I went to the Messenger of Allah, Allah's blessings be on him [and his family], during his sufferings in which he passed away. Fāḥima [peace be on her] was sitting near his head. She began crying until her voice rose. The Holy Prophet, Allah's blessings be on him and his family, looked up to her and asked, "My beloved Fāḥima! Why are you crying?" She replied, "I fear neglect after you." He replied, "My beloved Fāḥima! Do you not know that Allah, Mighty and Glorified be He, searched the earth thoroughly, then chose from it your father and sent him with His message.

Then, He searched the earth thoroughly and chose from it your husband. Then he revealed to me that I should marry you to him. O Fāḥima! Indeed Allah has granted us Ahl al-Bait seven characteristics that have not been given to anyone before us nor to anyone after us: I am the seal of the Prophets, the noblest of Prophets in front of Allah, the most beloved of the creatures to of Allah, Mighty and Majestic be He, and I am your father. My heir (waḥīd) is the best of heirs and the most beloved of them to Allah and he is your husband. Our martyr is the best of martyrs and the most beloved of them to Allah and he

is ʿAmzat b. ʿAbd al-Muʿalib, the (paternal) uncle of your father and the (paternal) uncle of your husband.

From us is the one who has two green wings by which he flies where he wishes in Paradise along with the angels and he is the cousin of your father and the brother of your husband. From us are the two grandsons of this nation and they are your two sons—al-ʿasan and al-ʿusayn—and they are the masters of the youths of Paradise. I swear by the One Who truly sent me, their father is better than both of them. O Fatima! I swear by the One Who sent me with truth, surely from these two is the Mahdi of this nation.

When the world becomes engulfed in chaos and turmoil, fitnas appear, the paths are cut-off, and people will loot each other. And when there will be no elder who will have mercy on the young and there will be no young who will respect the elders. Then, Allah, Mighty and Majestic be He, will send from the two of them [i.e. al-ʿasan and al-ʿusayn] a man who will conquer the forts of deviation and the shrouded hearts. He will rise with religion in the end of times just as I rose with it in the first era. He will fill the earth with justice just as it will be filled with injustice.

O Fatima, Don't grieve and don't cry, for surely, Allah, Mighty and Majestic be He, is more merciful and kinder to you than me. This is because of your position to me and your [close] place to my heart. Allah has married you to your husband while he possesses the most noble lineage amongst [the members] of your family, is the most honorable of them in position, the most merciful of them with the people, the most just of them in being fair, and the most insightful of them in judgment. I asked my Lord, Mighty and Majestic be He, that you be the first to join me from my Ahl al-Bait [after my death]." ʿAlī, [peace be on him,] said, "When the Holy Prophet, Allah's blessings be on him [and his family], passed away, Fatima, peace be on her, did not live after him for more than seventy-five days, and Allah, the Exalted, took her to him."

528. Al-Amīn al-Shaykh³: In a lengthy tradition through his chains of narrators from Imam ʿAlī b. al-ʿusayn, peace be on him, which includes Jabir honoring Imam al-ʿasan and Imam al-ʿusayn, peace be on them . . . to where Jabir said:

One day, the Messenger of Allah, Allah's blessings be on him and his family, was with us in the mosque and was surrounded by the people, when he said to me, "O Jabir! Call ʿasan and ʿusayn for me," and he was extremely fond of both of them. I went and called them and carried them in my arms—in turns—until I we reached him. He asked me—and I could see the joy in his face on seeing me being so affectionate towards both of them and my respect for them—"Do you love them, O Jabir?" I replied, "And what would prevent me from that while I know their stature with you, may my father and my mother be sacrificed for you?"

He said, "Should I not inform you about their virtues?" I replied, "Yes! May my parents be sacrificed for you!" He said, "When Allah, the Exalted, intended to create me, He created me as a pure white liquid

(nutfa) which He placed in the loin of my father Adam, peace be on him. This liquid was continuously transferred from one pure loin to another pure womb until [it reached] Noah and Abraham, peace be on them. This continued to `Abd al-Muḥalib, thus, nothing from the filth of ignorance (jūhiliyya) touched me.

Then, this liquid was split into two halves: One went to `Abd-Allah and the other to Abū Ḥalib. I was born to my father [`Abd-Allah] and Allah sealed prophethood through me. `Alī was born to Abū Ḥalib and waḥīyya⁴ became terminated through him. These two halves—from me and `Alī—came together and resulted in the birth of al-Jahr and al-Jahūr (i.e. al-ḥasan and al-ḥusayn) and through them,

He sealed the grandsons of prophethood. He placed my seed (al-dhurriya) in both of them and ordered me to conquer the city—or cities—of disbelief. From his seed—pointing to al-ḥusayn, peace be on him—a person will emerge in the end of times. He will fill the earth with justice just as it will be filled with unfairness and injustice. These two are the pure and purified ones. They are the masters of the youths of Paradise. Salvation is for those who love them, their father, and their mother, and woe to those who fight them and have hatred towards them.”

The traditions with the following numbers also show the aforementioned concept: 94–160, 463, 464, 465, 543, 546–548, 550–571, 590, 608, 641, 770, and 786–807.

1. Dhakhir al-uqb, “Fi dhikr mī jās’a anna l-Mahdī fī khir al-zamān,” p. 136.

I say: The mother of Imam Abū Ja`far Muḥammad b. `Alī ibn al-ḥusayn, peace be on them, was Fāṭima, the daughter of Imam (ḥasan) al-Mujtabā, the older grandson. Thus, our master Imam al-Baqir and all the seven Imams who succeeded him to Imam al-Mahdī, peace be on them, are from the generation of Imam al-ḥasan as well as Imam al-ḥusayn as has been mentioned by the Holy Prophet, Allah’s blessings be on him and his family. This news is knowledge of the unseen and one of the signs of his prophethood.

2. Al-Mu`jam al-kabīr, vol. 3, pp. 57–58, no. 2675; ifat al-Mahdī by ḥafīz Abū Nu`aim who has recorded it from him in `Iqd al-durar, chap. 7, pp. 151–153, and chap. 9, pp. 217–218, sect. 3; Majma` al-zawā`id, vol. 9, pp. 165–166; al-Bayān fī akhbār ḥalīb al-Zamān, chap. 1, p. 55, no. 1; Dhakhir al-`uqb, pp. 135–136. He writes, “al-ḥafīz Abū l-`Alī al-Hamdānī has recorded it in Arba`īna`adithān fī l-Mahdī; Kashf al-ghumma, citing al-ḥafīz Abū Nu`aim in al-Aḥdāth al-arba`īn, vol. 2, p. 84, no. 403; al-Burhān fī `alāmāt Mahdī khir al-zamān, chap. 2, pp. 94–95, no. 19; `Abaqāt al-anwār (India), Under `adith al-`air (The Tradition of the Bird), vol. 4, second minhāj, p. 86; al-`Arf al-ward (al-`awwā līl-fatāwā), vol. 2, p. 137, shortened version citing al-ḥabarānī in al-Mu`jam al-kabīr; al-`Idhā`a, p. 136; Usd al-ghāba, vol. 4, p. 42, has recorded a shortened version from Abū Nu`aim and Abū Mūsā and also al-`Idhā`a; al-Qaul al-mukhtaḥar, p. 27, he has recorded that the Messenger of Allah, Allah’s blessings be on him [and his family], said to Fāṭima, [peace be on her], “I swear by the One Who truly sent me as a Prophet, surely, from these two (meaning al-ḥasan and al-ḥusayn) is Mahdī of this umma.”

Al-Dhahabī’s rejection of this tradition in his book Mawzūn al-`itidāl is not the least surprising because he is notorious for rejecting authentic and famous traditions that glorify the Ahl al-Bait and criticize their enemies. Since this tradition is in conflict with his desires, he has judged it to be false and has accused al-Haytham but has not put forward any evidence for his accusation against al-Haytham or for his rendering it to be false; except for the fact that he cannot tolerate the merits of the Ahl al-Bait, peace be on them, which have been mentioned in it. Had this tradition been in accordance with his desires—that is, against the Ahl al-Bait and in favor of their enemies like Mu`āwiya—he would have announced it to be correct in content as well as chain of narrators and would have declared its narrators as Sunnis. Surely, we have come from Allah and to Him we will return. There is no power and strength save that of Allah, the Exalted, the Great.

As far as we are concerned, this tradition is absolutely reliable in content. There is nothing amazing in it and there are numerous traditions which support it like the narration of `Abū Ayyūb al-Anṣārī and the tradition of Abū Sa`d al-Khudrī that has been recorded in Yan`abī` al-mawadda, p. 490, citing al-Sam`ānī's Fa`īl al-`a`ba from Abū Sa`d. Moreover, this view is reinforced by the fact that this al-Haytham is the same al-Haytham b. `Abū al-`airaf al-Kafī—the brother of `Abd al-Khaliq b. `Abū— about whom Aḥmad [b. `anbal] has said: “His traditions are the best and his steadfastness is the greatest.” It has not been proven that these two are two different people, even if Ibn `ajar claims so. I think that when people see that they have no rational reason regarding their claims against this tradition—because it has been narrated by someone like al-Haytham, who has been praised by Aḥmad b. `anbal using the words mentioned above—then they claim that there are many al-Haythams!

3. Amīn al-Shaykh, vol. 2, pp. 113–114, no. 2; Biḥār al-anwār, vol. 37, pp. 44–47, chap. 50, no. 22.

I say: Perhaps, it would have been better if had I mentioned this tradition in the forthcoming chapter. Anyhow, I have recorded it here by considering the version in Biḥār al-anwār which seems to be more accurate, and Allah knows the best. It is like this: “He made my progeny in these two, and the one who will capture the city—or cities—of disbelief. He will fill the earth . . .”

4. The state of being the heir of a prophet—Ed.

Section Nine

The traditions that indicate he is from the descendants of Imam al-`usayn, peace be on him

Comprised of 208 traditions

529. `īfat al-Mahdī¹: From `udhayfa, may Allah be satisfied with him, who recounts:

The Messenger of Allah, Allah's blessings be on him [and his family], delivered a sermon about the events that will occur in the future. Then he said, “Even if one day remains from the world, Allah, Mighty and Majestic be He, will prolong that day until He sends in it a person from my descendants whose name is my name.” Salmān al-Farsī, may Allah be satisfied with him, stood up and enquired, “O Messenger of Allah! From which one of your sons?” He answered, “He is from his descendants,” and patted al-`usayn, peace be on him.”

In `lqā al-durar², the same tradition has been recorded from `udhayfa using another wording: “The Messenger of Allah, Allah's blessings be on him [and his family], said, ‘If there remains only one day from the world, Allah will certainly send in it a person whose name is my name and whose character is my character. His epithet will be Abū `Abd-Allah.’”

[He says]: Al-`āfi Abū Nu`aim has recorded it in `īfat al-Mahdī. He has narrated a more complete version from Abū I-`asan al-Rabā` al-Malikī, from `udhayfa, who said:

The Messenger of Allah, Allah's blessings be on him [and his family] said, “If there remains only one day from the world, Allah will raise in it a person whose name is my name and whose character is my

character. His epithet will be Abū `Abd-Allah. People will pledge allegiance to him between the Rukn and the Maqām. Allah will return religion through him and will grant him victories. There will remain no one on the face of earth but that he will declare, 'There is no god but Allah.'" Salmān stood up and asked, "O Messenger of Allah! From which of your sons is he?" He replied, "From the descendants of this son of mine," and he patted al-`Usayn.

530. Al-Bayḥaqīn fī akhbār al-Ḥayib al-Zamḥarī: Through his chains of narrators from al-Daraqutnī, through his chain (sanad) from Sahl b. Sulaimān, from Abū Ḥarrīr al-`Abdī who recounts:

I came to Abū Sa`d al-Khudrī and asked, "Were you present during the Battle of Badr?" He replied in the affirmative. I enquired again, "Can you narrate to me something that you heard from the Messenger of Allah, Allah's blessings be on him and his family, concerning `Alī, peace be on him, and his excellences?" He replied, "Yes, I will inform you. Surely the Messenger of Allah, Allah's blessings be on him and his family, became ill and was recovering. Fāṭima, peace be on her, came to visit him and I was sitting on the right side of the Messenger of Allah, Allah's blessings be on him and his family.

When she saw how weak the Messenger of Allah, Allah's blessings be on him and his family, had become, she started gasping until her tears rolled down her cheeks. The Messenger of Allah, Allah's blessings be on him and his family, asked, 'Why are you crying, O Fāṭima? Do you not know that Allah, the Exalted, searched the earth thoroughly and chose from it your father, whom He sent as a prophet? He searched it thoroughly a second time and chose your husband.

Then, He revealed to me and I married you to him and made him the executor of my will (waṣī). Did you not know that because of the respect that Allah, the Exalted, has for you, He married you to the most knowledgeable, the most patient, and the foremost from them in accepting Islam?' [On hearing this] she smiled and rejoiced.

So, the Messenger of Allah, Allah's blessings be on him and his family, decided to increase her joy greatly by informing her about what Allah had destined for Muḥammad and his family. He continued, 'O Fāṭima! `Alī has eight virtues: Belief in Allah and His Messenger, his wisdom, his wife, his sons al-`Asan and al-`Usayn, peace be on them, and his enjoyment of good and forbidding from evil.

O Fāṭima! We Ahl al-Bait have been granted six characteristics that have been granted to no one before us and no one after us. Our prophet is the best of prophets and he is your father; our heir (waṣī) is the best of heirs and he is your husband; our martyr is the best of martyrs and he is `Amza, your father's uncle; from us are the two grandsons of this nation and they are your two sons; from us is the Mahdī of this nation—behind whom Jesus, peace be on him, will pray.' Then, he patted al-`Usayn on the shoulder and said, 'From him is the Mahdī of this nation.'"

I say: This is how al-Daraqutnī, the author of al-Jarī wa l-ta`dīl has recorded it.

531. Al-Fitan: Narrated to us al-Walīd and Rushdāin, from Abū Lah`a, from Abū Qubail, from `Abd-

Allah b. `Amr who said: “A person from the descendants of al-`usayn, peace be on him, will emerge from the East. If mountains come in his way, he will destroy them and create paths through them.”

The traditions with the following numbers—directly and indirectly—show the aforementioned concept: 80, 113, 126, 127, 129, 167, 168, 170, 171, 173, 176, 178, 181, 191, 193, 196, 205–308, 382, 397, 414, 428, 465, 466, 526, 527, 528, 532–543, 546, 547, 548, 550–571, 588, 600, 608, 612, 641, 770, 786–807, 859, 918, 973, 1104, 1116, 1139, 1140, 1159, 1168, 1216, and 1230.

1. `Iqd al-durar, chap. 1, pp. 24–25. He says: “al-`afi Ab Nu`aim has recorded it in ifat al-Mahd”; Dhakh`ir al-`uqb, pp. 136–137. He says the traditions that mention he is from the descendants of the Messenger of Allah, Allah’s blessings be on him and his family, and from the descendants of F`ima, refer to the fact that he is from the descendants of Imam al-`usayn, peace be on him. Yan`b` al-mawadda, chap. 94, pp. 488 & 490; Kashf al-ghumma, citing Ab Nu`aim’s al-A`dith al-arba`n, vol. 2, p. 469, no. 6; Far`id al-sim`ain, vol. 2, pp. 325–326, no. 575; Lis`n al-m`zin, vol. 3, p. 238, from ibn `ibb`n, from al-Abb` b. Bakk`r al-`abb` al-Ba`r` who said: “Narrated to us `Abd-Allah b. Ziy`d al-Kalb`, from al-A`mash, from Zirr, from `udhayfa, may Allah be satisfied with him, who said about the Mahd . . . Salm`n asked, ‘O Messenger of Allah! From which of your sons will he be?’ He replied, ‘From this son of mine,’ and he patted al-`usayn, [peace be on him], with his hand.” Dhahab` has narrated this from ibn `ibb`n in M`zin al-`tid`, no. 4160.

I say: People like al-Abb` b. Bakk`r have committed no crime except narrating some traditions about the virtues of the Ahl al-Bait, peace be on them. He has not concealed these traditions because of greed for this world or the rewards of the kings and politicians. He did not fear imprisonment, whips, and getting killed, whilst, the courtier scholars and narrators had the habit of concealing the merits and excellences of the Ahl al-Bait and not narrating them. As for ibn `ibb`n, he is criticized by the Sunnis for denying prophethood because he believed that prophethood “is naught but knowledge and action.” They deemed him to be an atheist and denounced him. They complained against him to the Caliph who ordered him to be killed. Such prophetic information about the unseen cannot be accepted from a person like him who holds such beliefs!

2. `Iqd al-durar, chap. 2, pp. 31–32; al-Bay`n, chap. 13, p. 129, through his chain of narrators from `udhayfa.

3. Al-Bay`n fi akhb`r `ib al-Zam`n, chap. 9: “The Prophet’s declaration that the Mahd is from progeny of al-`usayn, peace be on him,” pp. 121–122; al-Fu`l al-muhimma, pp. 195–196; Bi`r al-anw`r, vol. 38, chap. 56, pp. 10–11, no. 17, and vol. 51, p. 91; Kashf al-ghumma, vol. 2, pp. 481–482; Dal`il al-im`ma, p. 234.

4. Al-Fitan, “Nisbat al-Mahd,” vol. 5, p. 199; al-Bay`n, chap. 16, p. 93. He writes: “al-`abar`n and Ab Nu`aim have narrated it from him”; al-Mal`im wa -Fitan, pp. 85–86, chap. 195, citing al-Fitan, with the difference that he has narrated from `Abd-Allah b. `Umar and he has said “he will break them up.” ; `Iqd al-durar, chap. 5, p. 127, citing al-`abar`n in his Mu`jam and Ab Nu`aim and Nu`aim. He has also recorded it on chap. 9, sect. 3, p. 223, with the wording: “The Mahd will. [He will be] from the descendants of al-`usayn.”

Section Ten

The traditions that mention he is from the nine Imams from the descendants of (Imam) al-`usayn, peace be on them

Comprised of 165 traditions

532. Kif`yat al-athar¹: Mu`ammad b. `Abd-Allah b. al-Mu`alib, from Ibr`h`m b. `Abd al-`amad b.

Mūsā b. Isḥāq al-Haṣḥimī, from his father, from `Abd-Allah b. Bukair [or Bakr] al-`Anawī [or al-Ghanawī], from Ḥakīm b. Jubair, from Abū l-ʿUfayl `Umir b. Wathila, from Zaid b. Thabit, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

`Alī b. Abī Ḥalīb is the leader of the righteous and the annihilator of the transgressors. Whoever helps him will be helped and whoever deserts him will be deserted. One who has doubts about `Alī, peace be on him, has doubts about Islam. He is the best [person] that can succeed me after me. The best of my companions is `Alī; his flesh is my flesh and his blood is my blood. He is the father of my two grandsons. From the loins of al-ʿUsayn, peace be on him, will emerge nine Imams and from them is the Mahdī of this nation.

The traditions with the following numbers also show the aforementioned concept: 127, 129, 168, 170, 173, 181, 191, 193, 205–308, 533–541, 543, 545, 550, 551, 558, 560–571, 590, 786–807, 859, 902, and 973.

1. Kifāyat al-athar, “What has been narrated from Zaid b. Thabit from the Messenger of Allah, Allah's blessings be on him and his family, concerning the reports about the twelve Imams, Allah's blessings be on them”, chap. 12, pp. 96–97, no. 2; Biḥār al-anwār, vol. 36, chap. 41, p. 318, no. 168.

I say: `Abd-Allah b. Bukair is al-Ghanawī al-Kufī; it has been mentioned in al-Lisān that Ibn Ḥibbān has mentioned him amongst the reliable ones (al-thiqat) narrators. He has narrated from Ḥakīm b. Jubair.

Section Eleven

The traditions that indicate he is the ninth descendant of (Imam) al-ʿUsayn, peace be on him

Comprised of 160 traditions

533. Kifāyat al-athar¹: Abū Ḥalīb Muḥammad b. [Faiḥ b.] Fayyāz al-`Ijlī al-Sawwī, from Muḥammad b. Aḥmad b. `Umir, from `Abd-Allah, from Rukain, from al-Qasim b. Ḥasan, from Zaid b. Thabit who recounts:

I heard the Messenger of Allah, Allah's blessings be on him and his family, say, “The world will not come to an end until a person from the loin (ʿulb) of al-ʿUsayn, peace be on him, will rise with the affairs of my nation. He will fill it with justice just as it will be filled with injustice.” We asked, “Who is he, O Messenger of Allah?” He replied, ‘He is the ninth Imam from the loin of al-ʿUsayn, peace be on him.’”

534. Kifāyat al-athar²: Muḥammad b. Wahbīn b. Muḥammad al-Nahbānī al-Baḥrī, from al-ʿUsayn b. `Alī al-Bazafarī, from `Alī b. al-`Abbās, from `Abd b. Ya`qub, from Mismar b. Nuwayra, from Abū Bakr b. `Ayyūsh, from Abū Sulaymān al-ʿAbbāsī, from Abū Umāma who said:

The Messenger of Allah, Allah's blessings be on him and his family, said, "The Hour will not be established until the Q'um from us rises with the truth. This will occur only when Allah, Mighty and Majestic be He, permits. Whoever follows him will be saved and whoever remains behind will be destroyed. O servants of Allah! Be aware O servants of Allah! Go to him even if [you have to trek over] ice, for he is Allah's caliph." We asked, "O Messenger of Allah! When will the Q'um from you rise?" He replied, "When the world falls into chaos and confusion. He will be the ninth from the loins of al-Usayn, peace be on him."

535. Kifayat al-athar³: Muhammad b. `Abd-Allah al-Shaibani, from Muhammad b. al-Usayn b. `Afa al-Khath'am al-Kafi, from `Abd b. Ya'qub, from `Ali b. Hushim, from Muhammad b. `Abd-Allah, from `Ab `Ubaidat b. Muhammad b. `Ammar, from his father, from his grandfather `Ammar who recounts:

I was with the Messenger of Allah, Allah's blessings be on him and his family, during one of the battles in which `Ali, peace be on him, had killed the standard-bearers and scattered them. He had killed `Amr b. `Abd-Allah al-Jumahi and Shaibat b. Nafi. I came to the Messenger of Allah, Allah's blessings be on him and his family, and said to him, "O Messenger of Allah! `Ali has fought for Allah a worthy fight."

He replied, "That is because he is from me and I am from him. He will inherit my knowledge, repay my debts, fulfill my promises, and will be my successor after me. If it was not for him, the pure believer would not be recognized after me. His war is my war and my war is Allah's war. His peace is my peace and my peace is Allah's peace. Know that he is the father of my two grandsons and the Imams after me. Allah, the Exalted, will bring out from his loins the rightly guided Imams. From them is the Mahd of this nation."

I said, "May my father and my mother be sacrificed for you, O Messenger of Allah! Who is this Mahd?" He replied, "O `Ammar! Know that surely Allah, Blessed and High be He, has promised me that nine Imams will emerge from the loins of al-Usayn. The ninth of his descendants will become concealed from the people. This is [the meaning of] the saying of Allah, Mighty and Majestic be He, 'Say: Have you considered if your water sinks in the ground, who is it then that will bring you flowing water?'⁴

He will have a lengthy occultation in which some people will stop believing in him while others will remain steadfast about him. Then, he will emerge in the end of times and will fill the world with fairness and justice. He will fight in accordance with the interpretation [of the Holy Quran] like I fought in accordance with its revelation. His name will be my name and he is the most similar of people to me . . ."

536. Muqtab al-athar⁵: Narrated to us `Ab `Ali Ahmad b. Ziyad al-Hamdani, from `Ali b. Ibrahim b. Hushim, from his father, from `Abd al-Salam b. `Ali al-Harawi, from Wak b. al-Jarrah and al-Rab b. Sa'd, from `Abd al-Ramadan b. Salam, from Usayn b. `Ali, peace be on him, who said:

From us are twelve Mahds (guided ones). The first one is `Ammar al-Mu'min `Ali ibn `Ab `Ali, peace be on him, and the last one is my ninth descendant. He is the one who will rise with the truth. Through

him, Allah will give life to the earth after its death. Through him, Allah will dominate religion [i.e. Islam] over all religions even if the polytheists detest it. He will have an occultation in which some people will apostate and others will remain steadfast in religion. They [i.e. the steadfast] will be harassed and will be asked [tauntingly], “If you are truthful, [then tell us] when will this promise happen?”⁶ He who is patient during his occultation—with all the tortures and denials—is like those who fight with their swords before [i.e. alongside] the Messenger of Allah, Allah’s blessings be on him and his family.”

537. *Kashf al-astar*⁷: Abū Muḥammad al-Faḥl b. Shādhān al-Nasībī— who passed away during the lifetime of (Imam) Abū Muḥammad al-ʿAskarī, peace be on him—has recorded in his book *al-Ghayba*: Narrated to us al-ʿasan b. Maḥbūb, from ʿAlī b. Riʿb, from Abū ʿAbd-Allah, peace be on him, a lengthy tradition from Amr al-Muʿminīn ʿAlī, at the end of which he said:

Then, there will be enmity between the Arab and non-Arab rulers because of their differences. It will be like this until the affair reaches a person from the descendants of Abū Sufyān . . . thereafter the king of the kings, the slayer of the unbelievers, the desired ruler, and the one during whose occultation intellects (*uqūl*) will be baffled, will appear. He is the ninth from your descendants, O ʿusayn. He will emerge from between the two rukns [of Kaʿba] and he will be victorious over the humans and the Jinn . . . Salvation is for the believers who realize his time, reach his era, witness his days, and meet his followers.

538. *Kamāl al-dīn*⁸: Narrated to us Aḥmad b. Ziyād b. Jaʿfar al-Hamdānī, may Allah be satisfied with him, from ʿAlī b. Ibrāhīm b. Hāshim, from his father, from ʿAlī b. Maʿbad, from al-ʿusayn b. Khālid, from Imam ʿAlī b. Mūsā al-Riʿā, from (Imam) Mūsā b. Jaʿfar, from his father (Imam) Muḥammad b. ʿAlī, from his father (Imam) ʿAlī b. ʿusayn, from his father (Imam) al-ʿusayn b. ʿAlī, who said:

My father Amr al-Muʿminīn ʿAlī b. Abū ḥabīb said to me, “O ʿusayn! The ninth from your descendants is the one who will rise with the truth, manifest religion, and spread justice.” I asked him, “O Amr al-Muʿminīn! Will this [really] happen?” He replied, “Yes, I swear by the One Who sent Muḥammad with prophethood and selected him from all the creatures; but [this will happen] only after an occultation and bewilderment in which no one will remain steadfast in his religion except the sincere ones—those who are inseparable from the spirit of certainty. They are the ones from whom Allah, Mighty and Majestic be He, has taken the covenant of our mastership (*wilāya*), has written faith in their hearts, and has assisted them with a Holy Spirit from Himself.”

539. *Kamāl al-dīn*⁹: Narrated to us al-Muʿaffar b. Jaʿfar b. al-Muʿaffar al-ʿAlawī al-Samarqandī, may Allah be satisfied with him, from Jaʿfar b. Muḥammad b. Masʿūd, from his father, from Jabraʿīl b. Aḥmad, from Mūsā b. Jaʿfar al-Baghdādī, from al-ʿasan b. Muḥammad al-ʿairafī, from ʿan b. Sadīr, from his father Sadīr b. ʿakīm, from his father, from Abū Saʿd ʿAqīl who said:

When (Imam) al-ʿasan b. ʿAlī signed the peace treaty with Muʿwiyat b. Abū Sufyān, people came to meet him and some of them criticized him [for signing] the treaty. He replied, “Woe to you! You do not know what I know [or what I have done]. By Allah, what I did was best for our followers—whether they

be where the sun rises or it sets.

Don't you know that I am your Imam whose obedience is obligatory upon you and that I am one of the [two] masters of the youths of Paradise—just as the Messenger of Allah, Allah's blessings be on him and his family, has said about me?" They all replied in the affirmative. He then said, "Do you know that when [the Prophet] Khir, peace be on him, drilled a hole in the boat, erected the wall, and killed a child, all these actions angered Moses because the wisdom behind these acts were hidden from him? These three acts were regarded by Allah, High be His Remembrance, as nothing but wise and right?"

Do you not know that there is no one from us but that on his neck is the allegiance of the tyrants of his time, except the Q'im behind whom Jesus, son of Mary, Allah's Spirit, will pray? Allah, Mighty and Majestic be He, has concealed him and his birth so that he will not have an allegiance on his neck when he emerges. He is the ninth descendant of my brother al-usayn, the son of the Master of the Women of the Universe. Allah will prolong his age during his occultation, then, He will manifest him with His power in the form of a young man of less than forty years of age. And this is because it should be known that Allah is Powerful over all things."

540. Kamal al-din¹⁰: Narrated to us `Abd al-Walid b. Muhammad b. `Abd al-A`r, from Ab `Amr al-Kashsh (or al-Laith), from Muhammad b. Mas`d, from `Al b. Muhammad b. Shuj, from Muhammad b. `s, from Muhammad b. Ab `Umair, from `Abd al-Ram b. al-ajj, from al-diq Ja`far b. Muhammad, from his father (Imam) Muhammad b. `Al, from his father (Imam) `Al b. al-usayn, from (Imam) al-usayn b. `Al—peace be upon them— who said: "My ninth descendant will have a similarity with Yusuf and a similarity with Moses, son of `Imr, peace be on them both. He is the one who will rise from us Ahl al-Bait. Allah, Blessed and High be He, will set right his affairs in one night."

541. Kamal al-din¹¹: Narrated to us Ahmad b. Muhammad b. Isq al-Mu`dh (or al-Mu`r), may Allah be satisfied with him, from Ahmad b. Muhammad al-Hamd al-Kf, from Ahmad b. M b. al-fur, from `Abd al-Walid b. Muhammad, from Sufyan, from `Abd-Allah b. al-Zubayr, from `Abd-Allah b. Sharq, from a person, from amd, from al-usayn b. `Al ibn Ab lib, peace be on him, who said: "The Q'im of this nation is the ninth from my descendants who will have an occultation. He is the one whose inheritance will be divided while he is [still] alive."

The traditions with the following numbers also show the aforementioned concept: 205–308, 543, 550, 551, 558–571, 608, 612, 641, 786–807, 859, 918, 973, 1104, and 1230.

1. Kifayat al-athar, chap. 12, p. 97, no. 3; Bihar al-anwar, vol. 36, chap. 41, p. 318, no. 169; al-ir al-mustaqim, vol. 2, chap. 10, pp. 115–116, sect. 3. He writes: "Al-usayn b. `Al al-Rz has narrated the same concept which ends like this: 'From the Loin of al-usayn will emerge righteous infallible Imams. From them will be the Mahd of this nation behind whom Jesus, son of Mary, will pray. He is the ninth from the loin of al-usayn, peace be on him.'"

2. Kifayat al-athar, chap. 12, p. 106; Bihar al-anwar, vol. 36, chap. 41, p. 322, no. 172; al-ir al-mustaqim, vol. 2, chap. 10, p. 116, sect. 3, which is a short version.

I say: In Bihar al-anwar, it is 'Maim b. Ab Nuwayra' and in some copies, it is 'Mismarat b. Ab Nuwayra'. In the source,

al-Hunayn has been mentioned but al-Nahbani is correct.

3. Kifayyat al-athar, p. 120, no. 1; Biḥār al-anwār, vol. 36, chap. 41, pp. 326–328, no. 183; al-Ḥayr al-mustaqim, vol. 2, chap. 10, p. 118, sect. 3, which is a short version.

4. Quran 67:30.

5. Muqtaḍab al-athar, p. 23; Kifayyat al-athar, pp. 231–232, chap. 31, no. 2; Kamāl al-dīn, vol. 1, chap. 30, p. 317, no. 2; Biḥār al-anwār, vol. 36, p. 385, chap. 43, no. 6 and vol. 51, chap. 3, p. 133, no. 4; Ithbāt al-hudūd, vol. 2, chap. 9, p. 133, no. 134.

6. Quran 36:48.

7. Kashf al-astar, p. 180 (1318 AH) and p. 221 (in the new edition); al-Arbaʿīn (Kifayyat al-Muḥtad), p. 31, under no. 1.

8. Kamāl al-dīn, vol. 1 chap. 26, , p. 304, no. 16; Biḥār al-anwār, vol. 51, chap. 2, p. 110, no. 2; Iʿlām al-warāʾ, pp. 400–401.

9. Kamāl al-dīn, vol. 1, chap. 29, p. 315–316, no. 2; Kifayyat al-athar, chap. 30, pp. 224–226, no. 4. He has mentioned: “the ninth descendant of my brother—al-ʿusayn—the son of the Master of the Maids”; Iʿlām al-warāʾ, p. 401; al-Itijāj, vol. 2, p. 288.

10. Kamāl al-dīn, vol. 1, chap. 30, pp. 316–317, no. 1; Biḥār al-anwār, vol. 51, chap. 3, p. 132–133, no. 2; Iʿlām al-warāʾ, p. 401.

11. Kamāl al-dīn, vol. 1, chap. 30, p. 317, no. 2; Biḥār al-anwār, vol. 51, chap. 3, p. 133, no. 3; Iʿlām al-warāʾ, p. 401.

Section Twelve

The traditions that indicate he is from the descendants of (Imam) `Alī b. al-ʿusayn Zayn al-ʿabīdīn, peace be on him

Comprised of 197 traditions

542. Amīn al-Shaykh¹: A group informed us from Abū I-Mufaḥḥal, from Abū `Abd-Allah Ja`far b. Muḥammad b. al-ʿasan al-`Alawī al-ʿusaynī, from Abū Naḥr Aḥmad b. `Abd al-Mun`im b. Naḥr al-ʿaidawī, from ʿusayn b. Shaddād al-Ju`fī, from his father Shaddād b. Rushaid, from `Amr b. `Abd-Allah b. Hind al-Jamalī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who said:

When Fāḥima—the daughter of `Alī b. Abū Ḥālib, peace be on him—observed her nephew, Imam `Alī b. al-ʿusayn, peace be on him, constantly worshipping, she approached Jubayr b. `Abd-Allah b. `Amr b. ʿizām al-Anḥarī and said to him, “O companion of Allah’s Messenger! Surely, we have some rights which you are obliged to fulfill for us. One of our rights is that when you see one of [the Imams] from us straining himself while striving [in the way of Allah], then you should remind him of Allah and invite him to save his soul. Such is the present state of `Alī b. al-ʿusayn, the remnant of his father al-ʿusayn. His nose has become wounded and the skin of his forehead, palms, and knees have become coarse and thick because of constant worship.”

So, Jubayr b. `Abd-Allah went to (Imam) `Alī b. al-ʿusayn’s house and [saw Imam] Abū Ja`far Muḥammad b. `Alī standing there with some other boys from the Banū-Hāshim. Jubayr stared at him and

said, “The way you walk is like that of the Messenger of Allah, Allah’s blessings be on him and his family, [and your features] resemble his features. Who are you, son?” He replied, “I am Muḥammad b. `Alī b. al-Ḥusayn.”

On hearing this, Jābir cried and said, “By Allah! You are truly the splitter (bāqir) of knowledge. Come near me, may my father be sacrificed for you!” So, [Imam Abū Ja`far] went near him and Jābir opened the front of [Abū Ja`far’s] shirt, placed his hand on his chest and kissed it then put his own cheek and his face on [his chest] and said, “I bring you greetings (salām) from your great-grandfather, the Messenger of Allah, Allah's blessings be on him and his family, who ordered me to do what I just did.

He said to me, ‘You will live [a long life] and will continue to survive until you meet from my descendants the one whose name is [Abū Ja`far] Muḥammad. He will truly split knowledge.’ He further informed me, ‘You will live until you become blind and he will be the one who will give you back your sight.’”

Then, Jābir said to him, “Seek permission from your father for me.” (Imam) Abū Ja`far, peace be on him, went to his father and informed him about what had happened and said, “There is an old man at the door whom behaved with me in such and such manner.” [Imam al-Sajjīd], replied, “O son! He is Jābir b. `Abd-Allah al-Anṣārī. Amongst all the children, did he only say these things to you and behave with you in this particular manner?” [Imam Abū Ja`far, peace be on him], replied, “Yes.” He said, “We are from Allah. Surely, he did not intend anything bad for you . . .”

Then, he allowed Jābir to enter. [When Jābir entered], he found the Imam in his prayer-niche whilst excessive worship had worn him out. The Imam stood up and asked Jābir about his conditions then made him sit next to him. Jābir turned to him and said, “O Son of Allah’s Messenger! Do you not know that indeed Allah, the Exalted, has created Paradise for you and for those who love you and He has created Hell for those who have hatred towards you and enmity against you? Why have you obliged yourself to perform such [a straining worship]? (Imam) `Alī b. al-Ḥusayn, peace be on him, said, ‘O Companion of the Messenger of Allah! Don’t you know that Allah had forgiven the past and future faults of my grandfather—the Messenger of Allah—and yet he did not stop striving (for Allah)? And he, may my father and my mother be sacrificed for him, continued worshipping until his shinbone and feet became swollen? He was asked, ‘Why do you do this whilst Allah has forgiven your past and future sins?’ He had replied, ‘Should I not be a thankful servant?’”

Jābir looked at Imam `Alī b. al-Ḥusayn, peace be on him, and saw that he could not convince him to ease his efforts and fatigue, so he said, “O Son of Allah’s Messenger! Please save yourself. Surely, you belong to a family through whom calamities are warded off, hardships are removed, and the sky pours its rain.” The (Imam) replied, “O Jābir! I will continue to be on the path of my parents—Allah’s blessings be on them—and mourn them until I meet them.” Jābir turned to those who were present and said, “By Allah, none from the children of the Prophets can be found who are like `Alī b. al-Ḥusayn except Yūsuf b. Ya`qub. By Allah, the seed (dhurriyya) of `Alī b. al-Ḥusayn, peace be on him, are superior to the seed of Yūsuf b. Ya`qub. From them is the one who will fill the earth with justice just as it will be filled

with injustice.”

The traditions with the following numbers also show the aforementioned concept: 113, 125, 126, 127, 129, 134, 136, 167, 168, 170, 173, 175–178, 181, 183, 191, 193, 194, 196, 205–308, 465, 466, 533–541, 543–571, 590, 608, 612, 641, 770, 786–807, 973, 974, 1216, and 1230.

1. Amḥad al-Shaykh, vol. 2, session 13, pp. 249–251, no. 16; Bishrat al-Muḥaf, pp. 66–67, which is the same as the previous reference with slight differences in the wording and chain of narrators. It ends like this, “From him is the one who will fill the earth with justice just as it will be filled with injustice”; Bishrat al-anwar, vol. 46, chap. 5, pp. 60–61, no. 18.

Section Thirteen

The traditions that indicate he is the seventh descendant of (Imam) Muḥammad b. `Alī al-Bḥqir, peace be on him

Comprised of 121 traditions

543. Kifāyat al-athar¹: Narrated to us Abū I-Mufaḥḥal, may God have mercy on him, from Muḥammad b. `Alī b. Shadhān b. ḥabbāb al-Azdī al-Khallī in Kufa, from al-ḥasan b. Muḥammad b. `Abd al-Wḥīd, from al-ḥasan b. al-ḥusayn al-`Arabī [or al-`Arafī or al-`Uranī] al-ḥafī, from Yaḥyā b. Ya`lī al-Aslamī, from `Amr b. Mās al-Wajḥī, from Zaid b. `Alī, peace be on him, who recounts:

I was with my father, (Imam) `Alī b. al-ḥusayn, peace be on him, when Jḥbir b. `Abd-Allah al-Anḥrī entered. While he was talking with him my brother Muḥammad came from one of the rooms. Jḥbir fixed his gaze at him, then stood up and went towards him and said, “O boy, come!” He obliged. Jḥbir requested again, “Go back,” and he went back. Jḥbir remarked, “Characteristics like the characteristics of the Messenger of Allah, Allah’s blessings be on him and his family! What is your name, son?” He replied, “Muḥammad.” Jḥbir said, “Whose son are you?” He replied, “I am the son of `Alī b. al-ḥusayn b. `Alī b. Abū ḥlib.”

Jḥbir said, “Then, you must be al-Bḥqir!” Then, Jḥbir bent over him and began kissing his forehead and hands. Then he said, “O Muḥammad! The Messenger of Allah, Allah’s blessings be on him and his family, has conveyed salutations to you.” He replied, “May the best of salutations be upon the Messenger of Allah, Allah’s blessings be on him and his family, and also upon you, O Jḥbir, for conveying the salutations.”

Jḥbir then returned to his prayer-mat and started talking to my father, saying, “One day, the Messenger of Allah, Allah’s blessings be on him and his family, said to me, ‘O Jḥbir! When you meet my son, al-Bḥqir, convey my salutations to him because his name is like mine and he is the most similar of people

to me. His knowledge is my knowledge and his judgment is my judgment. Seven of his descendants are infallible trustees and righteous Imams and the seventh is their Mahdī, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.’ Then, the Messenger of Allah, Allah’s blessings be on him and his family, recited, ‘And We made them Imams who guide with Our Command and We revealed to them good deeds, establishment of prayers, and paying the poor-rate (zakāt) and they worshipped Us.’”

544. Ghaybat al-Nu`mān : Informed me `Alī b. al-Usayn, from

Muhammad b. Hasan al-Razi, from Muhammad b. `Alī al-Kafi, from Ibrahim b. Muhammad b. Yusuf, from Muhammad b. `Isa, from `Abd al-Razzāq, from Muhammad b. Sinan, from Fu`ail al-Rassan, from Abū `Amza al-Thumali who narrates:

One day, I was with (Imam) Abū Ja`far Muhammad b. `Alī al-Baqir. When the people around him dispersed, he said to me, “O Abū `Amza! From the inevitable things that Allah will not change is the rising of our Q’im. Whoever has doubts about what I am saying will meet Allah while he does not believe in Him and denies Him.” He continued, “My father and my mother be sacrificed for him whose name will be my name and his epithet will be my epithet and he will be my seventh descendant. My father be sacrificed for the one who will fill the earth with justice and fairness just as it will be filled with unfairness and injustice.

O Abū `Amza! Whoever reaches [his era] but does not submit to him, then, it is as if he has not submitted to Muhammad and `Alī, Allah’s blessings be on them. Allah will prohibit him from entering Paradise and his dwelling place will be in fire and how bad is the abode of the oppressors!”

A matter which is clearer, more illuminating, more lucid and brighter than this—for those who Allah has guided and is beneficent to—thank God, is His saying which is an unambiguous verse from His Book: “Verily, the number of months (al-shuhūr) with Allah are twelve months in the Book of Allah, the day He created the skies and the earth; from these, four are sacred. This is the established religion, so do not be unjust to yourselves during these [months].” Having knowledge about these months like Muarram, `afar, Rab` al-Awwal, etc. and the sacred ones from them like Rajab, Dhu l-Qa`da, Dhu l-`ijja, and Muarram, cannot be called “an established religion.” Because the Jews, the Christians, the Zoroastrians, and all the other nations and people—whether those in favor and the opponents [of Islam]—were aware of these months and they counted them with their names.

[In this verse,] months (shuhūr) refers to the infallible Imams, peace be on them, who will establish the religion of Allah. The sacred ones from these are Amr al-Mu`minin, whose name Allah, the Exalted, has derived from His Name al-`Alī, just as He has derived for the Messenger of Allah, Allah’s blessings be on him and his family, a name from His Name, al-Ma`mūd. Three others from his descendants bear the name `Alī: `Alī b. al-Usayn, `Alī b. Mūsā, and `Alī b. Muhammad. These names have become sacred because they have been derived from the Name of Allah, the Exalted. And Allah’s blessings be

on Muḥammad and his noble family who are sacred because of him.

545. *Ithbāt al-waḥīyya*²: Al-ḥimyarī, from Muḥammad b. `Ṣs, from al-Naḥr b. Suwayd, from Yaḥyā al-ḥalabī, from `Alī b. Abī Ḥamza who said:

I was with Abī Baḥr and with us was a slave of (Imam) Abī Ja`far. He narrated to us that he heard, (Imam) Abī Ja`far, peace be on him, say, “From us are twelve muḥaddaths³. The Q`im is the seventh after me.” Abī Baḥr stood up and declared, “I testify that I have been hearing Abī Ja`far, peace be on him, saying this since forty years ago.”

The traditions with the following numbers also show the aforementioned concept: 235, 242–308, 550, 551, 554–571, 608, 612, 641, 786–807, 859, 973, 974, 1216, and 1230.

¹. *Kifāyat al-athar*, chap. 40, pp. 301–303, no. 3; *Biḥār al-anwār*, vol. 36, chap. 41, p. 360, no. 230, with the following chain of narrators: “Abī I-Mufaḥḥal al-Shaibānī, from Muḥammad b. `Alī b. Shādhān, from al-ḥasan b. Muḥammad b. `Abd al-Wāḥid, from al-ḥasan b. al-ḥusayn al-`Uranī, from Yaḥyā b. Ya`lī, from `Umar b. Mūsā, from Zaid.”

². *Ithbāt al-waḥīyya*, p. 204; *Ghaybat al-Nu`mān*, chap. 4, pp. 96–97; *Biḥār al-anwār*, vol. 36, chap. 45, p. 395, no. 11.

³. A muḥaddath is a person whom the angels speak with. This does not mean that the person whom the angels speak with is a prophet. This can be inferred from verses 19:17–19 of the Holy Quran that mention the story of Mary, peace be on her, speaking with one of God’s angels—Ed.

Section Fourteen

The traditions that mention he is from the descendants of (Imam) Ja`far b. Muḥammad al-ḥadiq, peace be on him

Comprised of 120 traditions

546. *Kashf al-Ghumma*¹: Ibn al-Khashshab, may Allah have mercy on him, from Abī I-Qāsim ḥāhir b. Ḥarīn b. Mūsā al-`Alawī, from his father Ḥarīn, from his father Mūsā, who said:

My master (Imam) Ja`far b. Muḥammad said, “The righteous successor (al-khalaf al-ḥalī) from my descendants is the Mahdī. His name is Muḥammad and his epithet is Abī I-Qāsim. He will emerge in the end of times and his mother will be called ḥāqīl . . . He will have two names: Khalaf and Muḥammad. He will emerge in the end of times. There will be a cloud above his head which will shade him from the sun and will follow him wherever he goes. It will call out in a fluent voice, ‘This is the Mahdī.’”

The traditions with the following numbers also show the aforementioned concept: 235, 242–308, 550, 551, 554–571, 608, 612, 641, 770, 786–807, 859, 973, 974, 1216, and 1230

1. Kashf al-ghumma, vol. 2, p. 475, citing al-Tarikh of ibn al-Khashshab. Apparently, it is the book he (authored) about the births and biographies of the Imams. His saying, “He will have two names . . .” is probably a complement to this tradition. It is also probable that they are ibn al-Khashshab’s words which he has derived from hadith books; Yanab’ al-mawadda, chap. 94, p. 491.

Section Fifteen

The traditions that indicate he is the sixth descendant of (Imam) Ja`far b. Muhammad al-Qadiq, peace be on him

Comprised of 112 traditions

547. Kamal al-din¹: Narrated to us `Abd al-Wadid b. Muhammad al-A`r al-Nasabir, may Allah be satisfied with him, from `Al b. Muhammad b. Qutayba al-Nasabir, from `Amadin b. Sulaim, from Muhammad b. Isma`il b. Baz, from Sayyid al-Sarrj who said:

I heard al-Sayyid ibn Muhammad al-Imyar say, “I used to say things which were exaggerations (al-ghuluw) and I used to believe in the occultation of Muhammad b. `Al— ibn al-anafiyya—and I was deviated like this for a period of time. Then, Allah granted me a great favor through (Imam) al-Qadiq Ja`far b. Muhammad, peace be on him, and saved me from the [hell]fire and guided me to the straight path.

After it was proved to me through the evidence that I saw from him that he is Allah’s proof upon me and upon all the people of his time and that he is the Imam whose obedience is obligatory and who must necessarily be used as a role-model, I asked him, ‘O Son of Allah’s Messenger! Things have been narrated to us from your forefathers, peace be on them, about the occultation and its correctness. Please inform me for whom will it occur?’

He responded, ‘The occultation will occur for my sixth descendant. He is the twelfth of the guiding Imams after the Messenger of Allah, Allah’s blessings be on him and his family. The first of them is Amir al-Mu`minin `Al b. Abi Talib and the last of them is the one who will rise with the truth. He is the remnant of Allah (baqiyyat Allah) on earth and the master of time (`Abd al-Zaman). By Allah! If he remains occult for the period that Noah remained amongst his people [or on earth], he will not pass away until he appears. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.’”

Al-Sayyid says, “When I heard this from my master, al-Qadiq Ja`far b. Muhammad, peace be on him, I repented to Allah, High be His Remembrance, at his hands and wrote a poem which starts like this:

When I saw the people being deviated in religion

By Allah's [mercy] I followed [Imam] Ja`far, amongst those who were his followers²

The traditions with the following numbers also show the aforementioned concept: 235, 242–308, 558–571, 608, 612, 641, 786–807, 859, 973, 1216, and 1230.

¹. Kamāl al-dīn, vol. 1, pp. 33–34 (Author's preface); Bishrat al-Mustafa, p. 278, no. 10, and in it is an evident mistake; Bihar al-anwar, vol. 51, chap. 6, p. 145, no. 16.

². Refer to Kamāl al-dīn, Bishrat al-Mustafa, or al-Ghadir, vol. 2, p. 246, for the entire poem.

Section Sixteen

The traditions that indicate he is from the descendants (ʿulb) of Imam Abū Ibrāhīm Mūsā b. Ja`far, peace be on him

Comprised of 121 traditions

548. Ghaybat al-Shaykh¹: Imam Abū `Abd-Allah al-ʿAdīq, peace be on him, said in a lengthy tradition:

Our master (ʿabb) who is from the descendants (ʿulb) of this boy—and he pointed towards Mūsā b. Ja`far, peace be on them both—will appear and will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will take over the world.

The traditions with the following numbers also show the aforementioned concept: 113, 242–308, 550–571, 608, 612, 641, 770, 786–807, 859, 973, 1216, and 1230.

¹. Ghaybat al-Shaykh, p. 42, no. 23; Bihar al-anwar, vol. 49, chap. 2, p. 26, no. 44; Ithbat al-hudat, vol. 3, chap. 24, p. 241, no. 53.

Section Seventeen

The traditions that indicate he is the fifth descendant of the seventh Imam, Mūsā b. Ja`far, peace be on him

Comprised of 115 traditions

549. Al-Kaf¹: `Alī b. Muḥammad, from al-ʿasan b. `Isā b. Muḥammad b. `Alī b. Ja`far, from his father, from his grandfather, from `Alī b. Ja`far, from his brother (Imam) Mūsā b. Ja`far, peace be on him, who said:

When the fifth from the descendants of the seventh disappears, fear Allah, fear Allah, concerning your religion. [Take care] that no one takes it away from you. O my son! Inevitably, the master of this affair will have an occultation to the extent that even those who believed in this affair will no longer believe in it. Indeed, it is a test from Allah, Mighty and Majestic be He, by which He will test His creation. Had your fathers and ancestors known a religion more correct than this, they would have certainly followed it.

I asked, “Who is the fifth from the descendants of the seventh?” He replied, ‘O my son! Your intellects (uqūl) become small regarding this and you will not be able to bear it. But if you live [to see him], you will find him soon enough.”

550. Kamāl al-dīn³: Narrated to us al-ʿusayn b. Aʿmad b. Idrīs, may Allah be satisfied with him, from his father, from Ayyūb b. Nuʿmān, from Muḥammad b. Sinān, from ʿafwān b. Mihrān, from (Imam) al-ʿadīq Jaʿfar b. Muḥammad, peace be on him, who said: “He who believes in all the Imams but denies the Mahdī is like he who believes in all the prophets but denies the prophethood of Muḥammad, Allah’s blessings be on him and his family.” He was asked, “O Son of the Messenger of Allah! Who is the Mahdī from your descendants?” He replied, “The fifth from the descendants of the seventh. His body will be hidden from you and will not have permission to say his name.”

He has recorded the same tradition from al-ʿusayn b. Aʿmad in another chapter.

He has narrated the same from `Alī b. Aʿmad b. Muḥammad al-Daqqīq, from Muḥammad b. Abū `Abd-Allah al-Kāfī, from Sahl b. Ziyād al-ḥadāthī, from al-ʿasan b. Maʿbūb, from `Abd al-`Azīz al-`Abdī, from `Abd-Allah b. Abū Yaʿfūr, from (Imam) al-ʿadīq, peace be on him, but with the difference: “Whoever acknowledges all the Imams from my forefathers and my descendants but denies the Mahdī from my descendants, is like the one who believes in all the prophets but denies the prophethood of Muḥammad, Allah’s blessings be upon him and his family.’ I asked, ‘My master! who is the Mahdī?’ . . . (to the end of the tradition).”

He has also recorded it from `Alī b. Aʿmad b. Muḥammad through his chain of narrators from ibn Abū Yaʿfūr.

551. Kamāl al-dīn⁴: Narrated to us Aʿmad b. Ziyād b. Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from ʿalī b. al-Sindī, from Yūnus b. `Abd al-Raḥmān who narrates:

I went to Imam Mūsā b. Jaʿfar, peace be on him, and asked, “O son of Allah’s Messenger! Are you the one who will rise with the truth (al-qʿim bi-l-ḥaq)?” He replied, “I am the riser with the truth (al-qʿim bi-l-ḥaq) but the Qʿim who will purify the earth from the enemies of Allah, Mighty and Majestic be He, and fill it with justice just as it will be filled with injustice and unfairness is the fifth from my descendants. He will have an occultation that will be prolonged because of fear for his life. During this period [of occultation], some people will apostate from religion while others will remain steadfast.”

He continued, “Salvation is for our followers; those who grasp our rope during the occultation of our Qa’im; those who are steadfast in loving us and dissociating from our enemies. They are from us and we are from them. They are satisfied with us as [their] Imams and we are satisfied with them as our Shias. Salvation is for them, salvation is for them. By Allah, they will be with us in our degree on the Day of Judgment.”

552. Muqtab al-athar⁵: Muammad b. Ja`far al-dam, from his own handwriting—and ibn Ghlib al-fifi has praised him—from Ahmad b. `Ubaid b. Nafi, from al-usayn b. `Ulw al-Kalb, from Hamm b. al-arth, from Wahb b. Munabba, who said:

Moses—in the night of Divine Conversation (laylat al-khib)—looked at all the trees at r, while each and every stone and plant was speaking about the Prophet Muammad, Allah’s blessings be upon him and his family, and the twelve heirs (was) after him. Moses said, “My Lord! I do not see any creature that you have created but that it is speaking about Prophet Muammad, Allah’s blessings be on him and his family, and his twelve heirs (was). What is their position before You?”

He replied, “O son of `Imr! I created them before the creation of the lights. I placed them in My Store of Sanctity (khaznat quds), whilst they enjoy the gardens of My Will (yarta`na fi riya mash`at) and inhale the fragrance of My Greatness (yatanassamna r jabaritat) and witness the realms of my kingdom, until I desired with My Will to implement My decree and destiny (qad` wa qadar). O son of `Imr! . . . I have decorated My Heavens with them. O son of `Imr! Fasten to their remembrance because surely, they are the store of My Knowledge, the chest of My Wisdom, and the mine of My Light.”

Al-usayn b. `Ulw says, “I mentioned this (narration) to (Imam) Ja`far b. Muammad, peace be on him, who said, ‘It is the truth. They are twelve from the family of Muammad, Allah’s blessings be on him and his family: `Al, al-asan, al-usayn, `Al b. al-usayn, Muammad b. `Al, and whoever Allah wills.’ I said, ‘May I be sacrificed for you! I am asking you so that you may make the truth clear for me.’ He replied, ‘[After them], myself, then followed by this son of mine—and he pointed towards his son Ms—the fifth from his descendants will be hidden and it will not be permitted to mention him by his name.’”

553. Kam al-dn⁶: Narrated to us `Al b. Ahmad b. Muammad b. `Imr, may Allah be satisfied with him, from Muammad b. Ab `Abd-Allah al-Kfi, from Ms b. `Imr al-Nakha`, from his paternal uncle al-usayn b. Yazid al-Naufal, from al-asan b. `Al b. Ab amza, from his father, from Ab Ba, who heard [Imam] Ab `Abd-Allah, peace be on him, say: “The customs of the prophets (sunan al-anbiy) by which they went into occultation, will exactly occur for the Qa’im from us Ahl al-Bait.”

Ab Ba says: “I asked, ‘O son Allah’s Messenger! Who is the Qa’im from you Ahl al-Bait?’ He replied, ‘O Ab Ba! He is the fifth from the descendant of my son Ms. He is the son of the Master of the Maids. He will have an occultation in which the people of falsehood will become skeptical. Then,

Allah, Mighty and Majestic be He, will make him appear and Allah will conquer by his hand the Easts and the Wests. The Spirit of Allah, Jesus son of Mary, will descend and pray behind him. The earth will be illuminated with the light of its Lord. There will not remain a single spot on earth where anyone other than Allah, Mighty and Majestic be He, had been worshipped except that Allah will be worshipped there. The religion, in its entirety, will be only for Allah even if the polytheists detest it.”

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–571, 608, 612, 786–807, 859, 973, 1216, and 1230.

1. Al-Kḥfī, vol. 1, chap. 138, p. 336, no. 2; Ghaybat al-Nu`mānī, chap. 10, p. 154, no. 11; Kamāl al-dīn, vol. 2, chap. 34, pp. 359–360, no. 1; `llal al-sharḥī, pp. 166–167, no. 128; Ghaybat al-Shaykh, p. 104, Kifāyat al-athar, chap. 35, pp. 268–269, no. 1; Biḥār al-anwār, vol. 51, chap. 7, p. 150, no. 1; Ithbāt al-hudūt, vol. 3, chap. 32, p. 476, no. 164; l`līm al-warḥ, chap. 2, sect. 1; Bishrat al-Islām, chap. 8, pp. 149–150, no. 1; Ithbāt al-waḥīyya, p. 205.

2. Apparently, ‘son’ is used by the Imam to refer to all those people who were present there—Ed.

3. Kamāl al-dīn, vol. 2, chap. 33, p. 333, no. 1; chap. 33, p. 338, no. 12; chap. 39, pp. 410–411, no. 4; and chap. 39, p. 411, no. 5; l`līm al-warḥ, chap. 2, sect. 2; Biḥār al-anwār, vol. 51, chap. 6, p. 145, no. 10; Ithbāt al-hudūt, vol. 3, chap. 32, pp. 469–470, no. 138.

4. Kamāl al-dīn, vol. 2, chap. 34, p. 361, no. 5; Kifāyat al-athar, chap. 35, pp. 269–270, no. 2; l`līm al-warḥ, chap. 2, sect. 2; Biḥār al-anwār, vol. 51, chap. 7, p. 151, no. 6, with the difference that it says, “grasp our love” instead of “grasp our rope”; Ithbāt al-hudūt, vol. 3, chap. 32, p. 477, sect. 5, no. 168.

5. Muqtaḥab al-athar, p. 41, no. 24; Biḥār al-anwār, vol. 51, chap. 26, p. 149, no. 24; Ithbāt al-hudūt, vol. 1, chap. 9, p. 712, sect. 18, no. 161.

I say: We have not mentioned this tradition because Wahb has narrated it, rather, we have relied on it because it has been confirmed by Imam al-ḥadiq, peace be on him.

6. Kamāl al-dīn, vol. 2, chap. 33, pp. 345–346, no. 31; Biḥār al-anwār, vol. 51, chap. 6, p. 146, no. 14, with a slight difference; Ithbāt al-hudūt, vol. 3, chap. 32, p. 473, sect. 5, no. 152, with a slight difference.

Section Eighteen

The traditions that indicate he is the fourth descendant of Imam Abū I-ḥasan `Alī b. Mūsā al-Riḥā, peace be on him

Comprised of 111 traditions

554. Kamāl al-dīn¹: Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from `Alī b. Ma`bad, from al-ḥusayn b. Khālid, that (Imam) `Alī b. Mūsā al-Riḥā, peace be on him, said: “He who does not restrain from sins (man lā warā`a lah), has no religion. He who does not practice dissimulation (al-taqiyya) does not have faith. Surely, the most honorable of you before Allah is the one who practices dissimulation (taqiyya) the most.”

He was asked, “O Son of Allah’s Messenger! Until when [should one practice dissimulation]?” He

replied, “Until the appointed time and that is the day of the emergence of the Q’im from us Ahl al-Bait. Whoever abandons dissimulation before the emergence of our Q’im is not from us.” He was asked, “O Son of Allah’s Messenger! Who is the Q’im from you Ahl al-Bait?” He answered: “The fourth from my descendants; the son of the Master of the Maids. Through him, Allah will purify the earth from every injustice and sanctify it from all unfairness. He is the one about whose birth people will have doubts. He will have an occultation before his appearance. When he reappears, the earth will radiate with his light [or with the light of its Lord] and the scales of justice will be set up amongst the people.

Then no one will oppress another. He is the one whom the earth will be in his possession (yuḥawḥ lah al-arḥ). He will not have a shadow. He is the one for whom an announcer will call out from the skies—that will be heard by all the inhabitants of the earth—‘Know that Allah’s Proof (ḥujjat Allah) has reappeared at the House of Allah, so follow him because truth is with him and in him.’ This is [the meaning of] the saying of Allah, Mighty and Majestic be He, ‘If We want, We will send upon them a sign from the sky, then their necks will bend before it in humility.’²”

555. Kamāl al-dīn³: Narrated to us Aḥmad b. Ziyād Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from al-Rayyān b. al-ʿalt who said:

I asked (Imam) al-Riḍā, peace be on him, “Are you the master (ḥākim) of this affair?” He replied, “I am the master of this affair but I am certainly not the one who will fill it [i.e. the earth] with justice just as it will be filled with injustice. How can I be he while you are seeing the weakness of my body and the Q’im is the one who reappears and he will be old in age but young in appearance. His body will be so strong that if he stretches his hand towards the greatest tree on earth, he will uproot it and if he shouts between the mountains, their boulders will fall down. He will have with him the staff of Moses and the ring of Solomon. He is the fourth from my descendants. Allah will hide him in His veils as long as He wishes. Then, He will make him appear and [through him] he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.”

556. Kamāl al-dīn⁴: Narrated to us Aḥmad b. Ziyād b. Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. ʿAlī al-Harawī, from Diʿbil b. `Alī al-Khuzʿī who said:

I recited the poem I had composed for my master, (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, which starts with the following line:

The schools for learning [Quranic] verses have become empty of recitations

The places of revelation have been abandoned

When I reached to the following section:

The reappearance of an Imam is inevitable

He will rise in the Name of Allah and with His blessings

He will separate for us the truth from the falsehood

And he will reward as well as punish

(Imam) al-Riḍā, peace be on him, started crying violently, then raised his head towards me and said, “O Khuzʿī! The Holy Spirit (Rūḥ al-Qudus) spoke these two lines through your tongue. Do you know who this Imam is and when he will rise?” I replied, “No, my master, but I have heard of the emergence of an Imam from amongst you who will purify the earth from corruption and fill it with justice [just as it will be filled with injustice].”

He answered, “O Diʿbil! The Imam after me is my son Muḥammad, after Muḥammad, his son `Alī, after `Alī his son al-Ḥasan, and after al-Ḥasan, his son al-Ḥujjat al-Qʿim. He is the awaited one during his occultation and the obeyed one when he appears. If only one day remains from the [end of the] world, Allah, Mighty and Majestic be He, will prolong that day until he emerges and fills it with justice, just as it will be filled with injustice. As for the [question of] when?

Then, [answering this question] is determining the time [of his question]. My father has narrated to me from his father, from his forefathers, peace be on them, that the Messenger of Allah, Allah’s blessings be on him and his family, was asked, ‘O Messenger of Allah! When will the Qʿim from your seed (al-dhurriya) emerge?’ He replied, ‘His example is like that of the Hour [i.e. Judgment day] about which [the Holy Quran says], “No one can reveal its time except Him. It is heavy in the skies and the earth. It will not come to you but suddenly.” [5](#)’”

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–571, 608, 641, 786–807, 859, 973, and 1230

[1.](#) Kamāl al-dīn, vol. 2, chap. 35, pp. 371–372, no. 5; Kifāyat al-athar, chap. 36, pp. 274–275, no. 1; Farḥid al-simāin, chap. 61, pp. 336–337, no. 590; Yanḥabʿ al-mawadda, chap. 78, p. 448, and chap. 94, p. 489; Biḥār al-anwār, vol. 52, chap. 28, pp. 322–325, no. 29; Ithbāt al-hudūt, vol. 3, chap. 32, pp. 477–478, sect. 5, no. 172; lʿlām al-warā, chap. 2, sect. 2.

[2.](#) Quran 26:4.

[3.](#) Kamāl al-dīn, vol. 2, chap. 35, p. 376, no. 7; lʿlām al-warā, chap. 2, sect. 2; Kashf al-ghumma, vol. 2, p. 542, with the difference that he has added this to its end: “As if I am seeing them while they are extremely hopeless. Then, a call will be heard which will be heard from far like it is heard from near. It will be a mercy for the worlds and a punishment for the unbelievers.” Apparently, this is a part of another tradition altogether— that being the third tradition from the aforementioned chapter of Kamāl al-dīn; Ithbāt al-hudūt, vol. 3, chap. 32, p. 478, no. 173.

[4.](#) Kamāl al-dīn, vol. 2, chap. 35, pp. 372–373, no. 6; Kifāyat al-athar, chap. 36, pp. 275–277, no. 2; Farḥid al-simāin, vol. 2, pp. 337–338, no. 191; al-Itḥāf bi ḥubb al-ashraf, chap. 5, p. 62; Yanḥabʿ al-mawadda, chap. 80, p. 454; `Uyūn akhbār al-Riḍā, vol. 2, pp. 269–270, no. 35; lʿlām al-warā, chap. 7, sect. 4; Biḥār al-anwār, vol. 51, chap. 8, p. 154, no. 4.

[5.](#) Quran 7:187.

Section Nineteen

The traditions that indicate he is from the descendants of Imam Muḥammad b. `Alī, al-Riḍā, peace be on him

Comprised of 109 traditions

557. Kamāl al-dīn¹: Narrated to us Aḥmad b. Mūsā al-Daqqīq, may Allah be satisfied with him, from Muḥammad b. Ḥurrīn al-Ḥafīf, from Abū Turāb `Abd-Allah b. Mūsā al-Rāyḥānī, from `Abd al-`Aḥm b. `Abd-Allah b. `Alī b. al-Ḥasan b. Zaid b. al-Ḥasan b. `Alī b. Abū Ḥabīb, peace be on him, who said:

I went to see my master (Imam) Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥabīb, peace be upon them, with the intention of asking him about the Qa'im [and to see] if he is the Mahdī or not? He initiated the conversation [before I asked the question] and said, “O Abū I-Qasim! Surely the Qa'im from us is the Mahdī who must be awaited during his occultation and obeyed when he reappears.

He is my third descendant. I swear by the One Who sent Muḥammad with prophethood and distinguished us with leadership (imāma), if nothing remains from this world except one day, Allah will certainly prolong that day until he emerges in it and fills the earth with fairness and justice just as it will be filled with injustice and unfairness. Surely Allah, Blessed and High be He, will set right his affairs in one night just as He set right the affairs of Moses—the one he spoke with (kalāmuh) —when he went to bring fire for his family but returned while he was a Prophet.” Then he said, “The best deed of our Shias is to wait for relief (intiḥār al-faraj).”

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–571, 608, 641, 786–807, 859, 973, and 1230.

¹ Kamāl al-dīn, vol. 2, p. 377, no. 1; Kifāyat al-athar, chap. 37, pp. 280–281, no. 1; l'Ilm al-warā, sect. 2, chap. 2; Ithbāt al-hudūt, vol. 3, chap. 27, sect. 2, p. 386, no. 19; Biḥār al-anwār, vol. 51, chap. 9, p. 156, no. 1.

Section Twenty

The traditions that indicate he is from the descendants of Imam Abū I-Ḥasan `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of 107 traditions

558. Kamāl al-dīn¹: Narrated to us Aḥmad b. Ziyād Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from `Abd-Allah b. Aḥmad al-Mawḥilī, from al-ʿAqr b. Abū Dulaf, from (Imam) `Alī b. Muḥammad b. `Alī al-Riḍā, peace be on him, who said: “The Imam after me is al-ʿasan, my son, and after al-ʿasan will be his son, the Qaʿim, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.”

559. Kamāl al-dīn²: Narrated to us `Abd al-Wahid b. Muḥammad b. al-ʿAbdīs al-ʿAḥḥār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Naysābūrī, from Ḥamdān b. Sulaimān, from al-ʿAqr b. Abū Dulaf, who said:

I heard (Imam) Abū Jaʿfar Muḥammad b. `Alī al-Riḍā, peace be on him, say, “The Imam after me is my son `Alī. His affair is my affair (amruḥī amrī), his speech is my speech, and his obedience is my obedience. The Imam after him will be his son al-ʿasan. His affair is the affair of his father, his speech is the speech of his father, and his obedience is the obedience of his father.”

Then, he became silent. I asked him, “O Son of Allah’s Messenger! Who is the Imam after al-ʿasan?” [On hearing this], he started weeping violently and said, “Verily, after al-ʿasan will be his son who will rise with the truth; the awaited one (al-muntaḥar).” I asked, “O Son of Allah’s Messenger! Why is he called the one who will rise (al-Qaʿim)?” He answered, “Because he will rise after he is no longer remembered and after most of those who had believed in his Imamate will no longer believe in him.”

I enquired, “Why is he called the awaited one (al-muntaḥar)?” He replied, “Because he will be in an occultation which will continue for many days and long periods. The purified ones (al-mukhlīḥīn) will wait for his reappearance, the skeptics will renounce him, and the deniers will make fun when he is mentioned. Those who determine the time [of his reappearance] will be liars, those who hasten concerning his reappearance will perish, and only those who submit will be saved.”

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–571, 608, 641, 786–807, 859, and 1230.

¹. Kamāl al-dīn, vol. 2, chap. 37, p. 383, no. 10; Kifāyat al-āthar, chap. 38, pp. 292, no. 4; ʿIlm al-warḥ, chap. 2, sect. 2; Ithbāt al-hudūt, vol. 3, chap. 30, sect. 1, p. 394, no. 17; Biḥār al-anwār, vol. 50, sect. 2, p. 239, no. 4.

². Kamāl al-dīn, vol. 2, chap. 36, p. 378, no. 3; Kifāyat al-āthar, chap. 37, pp. 283–284, no. 3; ʿIlm al-warḥ, chap. 2, sect. 2; Biḥār al-anwār, vol. 51, chap. 2, p. 30, no. 4.

Section Twenty-One

The traditions that indicate he is the Successor of the Successor of (Imam) Abū l-ʿasan and the son of (Imam) Abū Muḥammad al-ʿasan, peace be on them

Comprised of 107 traditions

560. Al-Kāfī 1: `Alī b. Muḥammad, from the one whom he mentioned, from Muḥammad b. Aḥmad al-`Alawī, from Dāwūd b. al-Qāsim who said:

I heard Imam Abū I-ḥasan, peace be on him, say, “My successor will be al-ḥasan. What will be your condition regarding the successor of my successor?” I enquired, “May I be sacrificed for you! Why?” He replied, “Because you cannot see him and you are not allowed to mention his name.” I asked again, “Then how will we mention him?” He replied, “Say: The proof from the family of Muḥammad (al-ḥujja min ʿI Muḥammad), peace be on them.”

561. Kamāl al-dīn 2: Narrated to us Aḥmad b. Muḥammad b. Yaḥyā al-`Aḥḥār, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Mūsā b. Ja`far b. Wahb al-Baghdadi, from (Imam) Abū Muḥammad al-ḥasan b. `Alī, peace be on him, who said:

[I am seeing the time] that you are disputing about my successor after me. Surely, the one who acknowledges the Imams after the Messenger of Allah, Allah’s blessings be on him and his family, but denies my son, is like he who acknowledges all the Prophets of Allah and His Messengers but denies the prophethood of the Messenger of Allah, Allah’s blessings be upon him and his family.

He who denies the Messenger of Allah, Allah’s blessings be on him and his family, is like he who denies all the Prophets of Allah; because the obedience of the last of us is like the obedience of the first of us and the denier of the last of us is like the denier of the first of us. My son will surely have an occultation in which the people will become doubtful except the ones whom Allah, Mighty and Majestic be He, has protected.

562. Kamāl al-dīn 3: Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him, from Abū `Alī b. Hammām, from Muḥammad b. Uthmān al-`Amrī, may Allah sanctify his soul, from his father who said:

Imam Abū Muḥammad al-ḥasan b. `Alī, peace be on him, was questioned—while I was there—about a tradition narrated from his forefathers, peace be on them, that: The earth cannot be empty of Allah’s Proof (ḥujja) upon His creatures until the Day of Judgment and that he who dies without knowing the Imam of his time, has died the death of ignorance (al-jāhiliyya). The (Imam) replied, “Surely, this tradition is true just as daylight which is true.”

He was asked, “O Son of Allah’s Messenger! Who is the Proof and Imam after you?” He replied, “My son Muḥammad. He is the Imam and the Proof after me. Whoever dies without knowing him, will die the death of ignorance. Know that he will have an occultation in which the ignorant will be baffled, the skeptics will perish, and those who determine the time of his appearance will be liars. Then, he will emerge; as if I am seeing white flags waving over his head in the city of Najaf, near Kāfa.”

563. Yanḥab al-mawadda⁴: In al-Manḥiqib from Wathila b. al-Asqa` b. Qarkhḥb, from Jubair b. `Abd-Allah al-Anḥarī (in a tradition wherein he has mentioned the coming of Jandal b. Junḍat b. Jubair—the Jew—to the Messenger of Allah, and him believing in Allah and His Messenger and the questions he asked the Messenger of Allah, Allah’s blessings be on him and his family, and the answers he gave):

Jandal said, “Last night, I dreamt of Moses, son of `Imrān, peace be on him, who said, ‘O Jandal! Accept Islam at the hands of Muḥammad, the seal of the prophets and fasten to the heirs after him.’ I said, ‘I accepted Islam, all praise is for Allah. I have accepted Islam and He has guided me through you.’” Jandal continued, “O Messenger of Allah! Inform me of the heirs after you so that I can fasten to them.” He replied, “My successors are twelve.”

Jandal said, “This is exactly what we saw in the Torah. O Messenger of Allah! Name them for me.” He said, “The first of them is `Alī who is the master of the heirs and the father of the Imams. Then, his two sons, al-ḥasan and al-ḥusayn. Fasten to them and do not allow the ignorance of the ignorant to deceive you. When `Alī b. al-ḥusayn—the Ornament of Worshippers (Zain al-`abidin)—is born, Allah will bring your life to an end. Your last provision from this world will be some milk that you will drink.” Jandal replied, “We found in the Torah and in the books of the prophets, peace be upon them, (the names of) ḥāa, Shabbar, and Shabḥr. These are the names of `Alī, al-ḥasan, and al-ḥusayn. Who are [the heirs] after al-ḥusayn and what are their names?”

He said, “When the time of al-ḥusayn comes to an end, the Imam will be his son `Alī. He will have the title Zain al-`abidin. After him will be his son, Muḥammad, who will bear the title of al-Bḥqir (the Splitter), followed by his son, al-Ja`far, who will be called al-ḥadiq (the Truthful). He will be followed by his son Mḥsḥ, who will be addressed as al-Kḥḥim (the Restrainer of Anger). After him will be his son al-Riḥḥ (the Satisfied) followed by his son Muḥammad who will be called al-Taḥḥ (the Pious) and al-Zakḥ (the Pure). After him will be his son `Alī who will bear the titles of al-Naḥḥ and al-Hḥḥḥ (the guide) followed by his son al-ḥasan who will be called al-`Askarḥ.

Then, his son Muḥammad, who will be called al-Mahḥḥ, al-Qḥ`im, and al-ḥujja. He will go in occultation then he will emerge. When he emerges, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Salvation is for those who have patience during his occultation. Salvation is for those who are steadfast on their love. They are those whom Allah has described in His Book and said, ‘A guide for the pious; those who believe in the unseen.’⁵

He has also said, ‘They are the party of Allah; surely the party of Allah are the victorious.’⁶ Jandal said, “All praise is for Allah Who has made me successful in knowing them.” [Jandal] lived on until Imam `Alī b. al-ḥusayn was born. He went to ḥḥ`if where he fell ill. He drank some milk and said, “The Messenger of Allah, Allah’s blessings be upon him and his family, informed me that my last provision in this world would be a drink of milk.” He then passed away and was buried at ḥḥ`if in a place known as al-Kḥzḥra.

564. Kamḥl al-dḥn⁷: Narrated to us `Alī b. `Abd-Allah al-Warrḥḥ, from Sa`d b. `Abd-Allah, from

Aḥmad b. Isḥāq b. Sa'd al-Ash'arī who said:

I went to see (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, with the intention of asking him about his successor. Before I could ask he said, “O Aḥmad b. Isḥāq! Surely Allah, Blessed and High be He, has not left the earth empty of His Proof upon His creatures ever since He created Adam, peace be on him, and [He will not leave it empty of a proof] until the Hour is established. Through him, He repels the calamities from the inhabitants of the earth, through him He causes the rains to fall, and through him He brings out the blessings of the earth.”

I asked him, “O Son of Allah’s Messenger! Who is the Imam and the Caliph after you?” [On hearing this], the Imam stood up quickly and went inside the house. He returned, while on his shoulder was a boy whose face was [shining] like the full moon, and whose age was about three years. He said, “O Aḥmad b. Isḥāq! Was it not for your reverence before Allah, Mighty and Majestic be He, and his proofs, I would not have shown my son to you. His name and epithet are the same as that of the Messenger of Allah, Allah’s blessings be on him and his family. He is the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. His example in this nation is like that of Khidr, peace be on him; and his example is like that of Dhul-Qarnain.

By Allah! He will certainly go in an occultation in which no one will be saved from destruction except for those whom Allah, Mighty and Majestic be He, has made steadfast in the belief of his Imamate and made them successful in praying for the hastening of his relief (bi-ta`jīl farajih).” I asked, “O Master! Is there a sign by which my heart will be assured?” Suddenly the young boy spoke in fluent Arabic: “I am the remnant of Allah on His earth and the one who will take revenge on His enemies. Don’t seek further evidence after you have witnessed with your eyes, O Aḥmad b. Isḥāq.”

I came out happily and gleefully. The next day I returned to him and said, “O Son of Allah’s Messenger! Indeed, I have become greatly joyful because of the great favor you bestowed upon me. What is the custom in him from Khidr and Dhul-Qarnain?” He replied, “Prolonged occultation, O Aḥmad.” I asked, “O Son of Allah’s Messenger! Will his occultation really be prolonged?”

He replied, “Yes, by my Lord! His occultation will be prolonged to such an extent that most of those who believe in this affair will reject it. No one will remain [on this affair] except those from whom Allah, Mighty and Majestic be He, has taken the covenant of our Guardianship, written belief in their heart, and assisted them with a Spirit from Himself. O Aḥmad b. Isḥāq! This is an affair from the affairs of Allah, a secret from His secrets, and a concealed [news] from His concealed [news]. Take what I have given you and conceal it. Be grateful and tomorrow, you will be with us in the highest positions (‘illiyūn).”

565. Ṭarīkh mawḥūd Ahl al-Bait (by Ibn al-Khashshab)8: Narrated to us ʿAḍaqt b. Mūsā, from his father, from (Imam) al-Riḍā, peace be on him, that, “The Righteous Successor (al-khalaf al-ḥalī) is the son of Abū Muḥammad al-Ḥasan b. `Alī. He is the Master of the Time and he is the Mahdī.”

566. Al-Kāfī9: `Alī b. Muḥammad, from Muḥammad b. `Alī b. Bilāl: “A messenger from (Imam) Abū

Muḥammad, peace be on him, came to me—two years before he passed away—to inform me about his successor after him; then, again, a messenger came to me three days before his death to inform me about his successor after him.”

567. Al-Kharḍij¹⁰: `Alī b. Ibrāhīm b. Hāshim, from his father, from `Uṣayyid b. Masʿūd who said: “(Imam) al-Ḥasan al-`Askari, peace be on him, came to see us while we were imprisoned—and I was aware of his position [of Imamate]. He said to me, ‘You are sixty-five years one month and two days old.’ I had a prayer book with me in which my birth-date was recorded. I looked at it and it was exactly as he had said. He asked, ‘Do you have a son?’ I replied in the negative. He invoked Allah, ‘O Allah! Grant him a son who will be a support for him. How good a support is a son!’ Then, he recited:

Whoever has a support will achieve his rights

Humble is he who does not have any support

I asked, ‘Do you have a son?’ He replied, ‘Yes, by Allah! Soon I will have a son who will fill the earth with fairness and justice, but as of now, no.’

The traditions with the following numbers also show the aforementioned concept: 242–308, 558, 559, 568–571, 608, 641, 786–807, 859, and 1230.

¹. Al-Kaḥfī, vol. 1, chap. 133, p. 328, no. 13, and chap. 136, pp. 332–33, no. 1; Kamāl al-dīn, vol. 2, chap. 37, p. 381, no. 5. He said: “Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Saʿd b. `Abd-Allah, from Abū Jaʿfar Muḥammad b. Aḥmad al-`Alawī, from Abū Hāshim Dāwūd b. al-Qāsim al-Jaʿfarī, from Abū I-Ḥasan al-`Askari, peace be on him, who said, ‘My successor after me will be my son al-Ḥasan . . . (to the end)’” with a minor difference; `Ilal al-sharḥī, chap. 179, p. 254, no. 5; Ghaybat al-Shaykh, p. 202, no. 169, the same as Kamāl al-dīn; Kifāyat al-athar, chap. 38, pp. 288–289, no. 2; al-Irshād, p. 376; l-Imam al-warī, chap. 2, sect. 2; lthbāt al-hudūt, vol. 3, chap. 30, sect. 1, p. 393, no. 15; al-Ḥirāq al-mustaqīm, vol. 2, chap. 10, p. 170, and chap. 11, sect. 3, p. 231; Biḥār al-anwār, vol. 50, chap. 2, p. 240, no. 5, and vol. 51, chap. 3, p. 31, no. 2, and chap. 9, pp. 158–159, no. 1; lthbāt al-waḥīyya, p. 186; Taqrīb al-ma`rif, pp. 184 & 192; Mir`āt al-`uqūl, vol. 3, p. 393; Rauḥat al-wa`iḥīn, p. 262; al-Wafī, vol. 2, chap. 45, p. 403, no. 903–1; Mustadrak al-was`il, vol. 12, p. 281, no. 5; `Uyūn al-mu`jizāt, p. 141; Kashf al-ghumma, p. 406; al-Was`il, vol. 16, chap. 33, p. 239, no. 21458.

². Kamāl al-dīn, vol. 2, chap. 38, p. 409, no. 8; Kifāyat al-athar, chap. 39, pp. 295–296, no. 5; Biḥār al-anwār, vol. 51, chap. 9, p. 160, no. 6; al-Ḥirāq al-mustaqīm, vol. 2, chap. 11, sect. 2, p. 232; lthbāt al-hudūt, vol. 3, chap. 32, p. 482, no. 188.

³. Kamāl al-dīn, vol. 2, chap. 38, p. 409, no. 9; Kifāyat al-athar, chap. 39, p. 296, no. 6; Biḥār al-anwār, vol. 51, chap. 9, p. 160, no. 7; al-Ḥirāq al-mustaqīm, vol. 2, chap. 11, sect. 2, p. 232; lthbāt al-hudūt, vol. 3, chap. 32, p. 482, no. 189.

⁴. Yanḥab` al-mawadda, chap. 76, pp. 442–443. Ibn Qarkhāb which has been mentioned in it is probably incorrect and was originally Abū Qarḥāfa which is the epithet of Wāthila; Biḥār al-anwār, vol. 36, chap. 41, pp. 304–306, no. 144; Kifāyat al-athar, chap. 7, pp. 56–61, no. 2.

I say: In the copy of Kifāyat al-athar that is available to us, there are some parts missing in the tradition although they don't affect the overall concept. Al-Majlisī has explained it as a mistake made by the scribe. This justification does not seem appropriate because the version in Yanḥab` does not have this problem.

Tabyḥn al-ma`ajja ilā ta`yḥn al-`ujja, pp. 261–264;

In al-Ma`ajja, he has recorded a part under the tradition on p. 17, but he has narrated it from ibn Bābawayh. I could not find it in any of ibn Bābawayh's books that are available to us. Maybe, he had thought that Kifāyat al-athar was authored

by al-ʿadāq.

There is an error in Yanʿabʿ regarding the verse, “They are the party of Allah, know that surely the party of Allah are the successful ones.” It has been recorded correctly in Kifāyat al-athar—which is one of the primary references of this tradition that is available to us—and also in Biʿr al-anwār and other sources. Thus, the tradition should be corrected in accordance with these sources. In Kifāyat al-athar, Biʿr al-anwār, and all other books that we referred to except Yanʿabʿ, it has been recorded as Jundab (not Jandal) b. Junʿda who was a Jew from Khaibar. Also in al-Kifāya and the other books— except al-Yanʿabʿ— it has been explicitly mentioned that it is prohibited to say his name: “Then, their Imam will become concealed from them. He asked, ‘O Messenger of Allah! Is he al-ʿasan?’ He replied, ‘No, it is his son, al-ʿujja.’ He questioned, ‘O Messenger of Allah! What is his name?’ He answered, ‘His name should not be mentioned until Allah makes him appear . . .’” It also has other additions.

5. Quran 2:4–5.

6. Quran 5:56.

7. Kamāl al-dīn, vol. 2, chap. 38, pp. 384–385, no. 1; Kashf al-ghumma, vol. 2, chap. 2, sect. 3, p. 526, no. 1; Yanʿabʿ al-mawadda, chap. 81, p. 458; Biʿr al-anwār, vol. 52, chap. 18, pp. 23–24, no. 16; lʿīm al-warʿ, chap. 2, sect. 3; al-ʿirʿ al-mustaqīm, vol. 2, sect. 3, chap. 11, pp. 231–232; lthbʿt al-hudʿt, vol. 3, chap. 32, pp. 479–480, no. 180.

8. Kashf al-ghumma, vol. 2, p. 475; Yanʿabʿ al-mawadda, p. 491, chap. 94.

9. Al-Kʿf, vol. 1, chap. 134, p. 328, no. 1; al-Wʿf, vol. 2, chap. 42, pp. 391–392, no. 880–1; Mirʿt al-ʿuqʿl, vol. 4, chap. 134, p. 1, no. 1; al-Irshād, p. 375; lʿīm al-warʿ, chap. 2, sect. 3.

10. Al-Kharʿij, chap. 13, p. 72, no. 17; Kashf al-ghumma, vol. 2, p. 503; Biʿr al-anwār, vol. 50, chap. 37, pp. 275–276, no. 48, and vol. 51, chap. 10, p. 162, no. 15; Wasʿil al-Shʿa, vol. 21, chap. 3, pp. 360–361, no. 27302; lthbʿt al-hudʿt, vol. 2, chap. 31, p. 422, no. 78. In all references except Kashf al-ghumma, “ʿs b. ʿabʿ” has been recorded instead of “ʿs b. Masʿ”. In Kashf al-ghumma, “ʿs b. Shaj” has been used.

Section Twenty-Two

The traditions that indicate his father’s name is al-ʿasan, peace be on him

Comprised of 108 traditions

568. Muqtaʿab al-athar¹: Narrated to me the reliable Shaykh Abū l-ʿusayn ʿAbd al-ʿamad b.

ʿAlī—and he showed it to me from his own book and his history in 285 AH—what he had heard from ʿUbaid b. Kathʿr Abū l-Saʿd al-ʿmir, from Nʿ b. Darrʿij, from Yaʿy, from al-Aʿmash, from Zaid b. Wahb, from b. Abū Juʿaifa al-Siwʿ, from Sawʿat b. ʿmir and al-ʿarth b. ʿAbd-Allah al-Hʿrith al-Hamdʿn and al-ʿarth b. Sharib, whom all informed us that “they were with Imam ʿAlī b. Abū ʿlib, peace be on him, and whenever his son, al-ʿasan, peace be on him, entered, he would say, ‘Welcome, O Son of Allah’s Messenger!’ And whenever Imam al-ʿusayn, peace be on him, entered, he would say, ‘May my father and my mother be sacrificed for you, O father of the son of the best of the maids!’”

He was asked, ‘O Amʿr al-Muʿminʿn! Why do you address al-ʿasan and al-ʿusayn in this manner? And who is the son of the best of the maids?’ He replied, ‘He is the one who will be absent, driven away, and the wanderer. He is Muʿammad b. al-ʿasan b. ʿAlī b. Muʿammad b. ʿAlī b. Mʿs b. Jaʿfar b. Muʿammad b. ʿAlī, the son of this ʿusayn.’ He then placed his hand on (Imam) al-ʿusayn’s head.”

569. Kamāl al-dīn²: Narrated to us `Alī b. Aḥmad b. Muḥammad al-Daqqīq, may Allah be satisfied with him, from Muḥammad b. Abī `Abd-Allah al-Kāfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Mufaḥḥal b. `Umar who said:

I went to see my master (Imam) Ja`far b. Muḥammad, peace be on him, and asked, “Master! I wish you would inform us about your successor!” He replied, “O Mufaḥḥal! The Imam after me is my son Mūsā and the successor (al-khalaf)—who is wished for and awaited—is M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī b. Muḥammad b. Muḥammad b. `Alī b. Mūsā, peace be on them.”

570. Al-Manḥiqib³: (Imam) Abī Muḥammad al-Ḥasan al-`Askarī, peace be on him, wrote to Abī I-Ḥasan `Alī b. al-Ḥusayn b. Bābawayh al-Qummī:

I have fastened to the rope of Allah. In the Name of Allah the Beneficent the Merciful and all Praise is for Allah the Lord of the worlds. The end belongs to the pious, the Paradise is for the monotheists, and the fire is for the atheists. There is no enmity except against the oppressors. There is no god except Allah, the Best of Creators. Blessings be on the best of His creatures, Muḥammad, and his pure progeny. (He said in another part,) Have patience and await the relief (al-faraj).

Our Shias will always be in a state of grief until my son reappears about whom the Holy Prophet has given glad-tidings about. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Be patient, O my Shaykh, O Abī I-Ḥasan `Alī, and order all my followers to have patience. Surely the earth is for Allah and He will make whomsoever He wishes from amongst His servants to inherit it and the end belongs to the pious. Peace be on you and on all our Shias, and the Mercy of Allah and His blessings and may Allah’s blessings be on Muḥammad and his family.

571. Ithbāt al-waḥīyya⁴: Abī I-Ḥasan Muḥammad b. Ja`far al-Asadī from Aḥmad b. Ibrāhīm who said:

I went to see Khadīja, the daughter of Imam Muḥammad b. `Alī al-Riḍī, peace be on him, and the sister of Imam `Alī b. Muḥammad al-`Askarī, peace be on him, in the year 265 AH at Medina. I spoke to her from behind a curtain and asked her about her religion. She named her Imams then said, “The pure (al-zakī) successor the son of al-Ḥasan b. `Alī, my brother.”

I said, “May I be sacrificed for you! Have you actually seen him or is your belief based merely on narration?” She replied, “A narration from my nephew [the son of my brother, Abī Muḥammad] who wrote to his mother about him.” I asked again, “Where is the son?” She replied, “He is concealed.” I said, “In whom should the Shias seek refuge?” She answered, “In his grandmother, the mother of Abī Muḥammad.” I asked, “Whose example has he followed that he has made a woman the executor of his will!?”

She responded, “He has followed (Imam) al-Ḥusayn b. `Alī, peace be on him, who had apparently willed to his sister Zainab bint `Alī. Thus, in those times, whatever knowledge (Imam) `Alī b. al-Ḥusayn spoke of was attributed to his aunt, Zainab bint `Alī, peace be on her, in order to conceal (Imam) `Alī b.

al-ʿusayn and as a protection to ensure his survival.” She then said, “Surely you are a group who are companions of traditions, narrators, and reliable persons. Has it not been narrated to you that the inheritance of the ninth descendant of (Imam) al-ʿusayn will be divided while he will still be alive and surviving . . .”

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–567, 608, 641, 786–807, 859, 1166, and 123

1. Muqtaḍab al-athar, p. 31; Biḍāʿ al-anwār, vol. 51, p. 110, no. 4

It will become apparent in this chapter and others from this book that one should not pay attention to what has been narrated by Abū Dāwūd from Zayʿida, from ʿAḍim, from Zirr, from ʿAbd-Allah, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “If there remains only one day to the end of the world, Allah will prolong that day until Allah sends a person from me, or from my Ahl al-Bait; his name will be my name and his father’s name will be my father’s name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.” Because abundant and mutawattir traditions prove that his father’s name is al-ʿasan. Al-Kanji has stated in al-Bayʿn that al-Tirmidhī has recorded the tradition without the sentence, “his father’s name is my father’s name” and that Imam Aḥmad, with all his mastery and skill, has recorded this tradition in al-Musnad and numerous places with only the phrase, “his name is my name.” He continues, “Al-ʿaḍī Abū Nuʿaim has collected the various chains of this tradition from a large number of people in Manḡiqb al-Mahdī, all of them reporting from ʿAḍim b. Abū I-Najīd, from Zirr, from ʿAbd-Allah, from the Holy Prophet, Allah’s blessings be on him and his family. Amongst these are: Sufyān b. ʿUyayna through different chains of narrators; Fīr b. Khalīfa through different chains of narrators; al-ʿAʿmash through different chains of narrators; Abū Isḥāq Sulaymān b. Fīrīz al-Shaibānī through different chains of narrators; ʿafī b. ʿUmar; Sufyān al-Thaurī through different chains of narrators; Shuʿba through different chains of narrators; Wasi b. al-ʿarīth; Yazīd b. Muʿwiya Abū Shaiba from two different chains; Sulaymān b. Qarm through different chains of narrators; Jaʿfar al-ʿAḥmar, Qays b. Rabʿ, Sulaymān b. Qarm, and Asbāb whom he has put in a single chain; Salīm b. Abū I-Mundhir; Abū Shihāb Muḥammad b. Ibrāhīm al-Kinānī through different chains of narrators; ʿAmr b. ʿUbaid al-Tanfūsī through different chains of narrators; Abū Bakr b. ʿAyyūsh through different chains of narrators; Abū I-ʿajjīf Dāwūd b. Abū al-ʿAuf through different chains of narrators; Uthmān b. Shubruma through different chains of narrators; ʿAbd al-Malik b. Abū I-Uyayna; Muḥammad b. ʿAyyūsh from ʿAmr al-ʿamīrī through different chains of narrators; He has mentioned a chain: “Narrated to us Abū Ghassān from Qays”; ʿAmr b. Qays al-Mulīḡī; ʿAmmār b. Zurāiq; ʿAbd-Allah b. ʿakīm b. Jubair al-ʿAsadī; ʿAmr b. ʿAbd-Allah b. Bashīr; Abū I-Aʿwā; Saʿd b. ʿasan, the son of Thaʿlaba’s sister; Maʿdh b. Hishām, who says: “Narrated to me my father from ʿAḍim”; Yūsuf b. Yūnus; Ghālib b. Uthmān; ʿamzat al-Zayyī; Shaibān; al-ʿakam b. Hishām; It has been narrated from others than ʿAḍim from Zirr like from ʿAmr b. Murra, from Zirr. All of the above have narrated ‘his name is my name’ except ʿUbaid-Allah b. Mūsā, from Zayʿida, from ʿAḍim who said: ‘his father’s name is my father’s name.’ No intelligent and wise person will have doubts that the addition: ‘his father’s name is my father’s name’ has no basis because of the consensus of the aforementioned leaders (of traditions) on its contrary.

The author of Kashf al-ghumma writes: “Our Shia companions deem this tradition to be incorrect because of what has been proved to them about his name and his father’s name. The majority [i.e. the Sunnis] have recorded that Zayʿida [the narrator of this tradition] used to add parts to narrations, thus, we have to conclude that this part was one of his additions. This [point] reconciles all the opinions and traditions.”

This was a brief discussion about the chain of narrators. With this said, there remains no reason for relying on Zayʿida’s narrations for he is unquestionably unreliable. In fact, one can become sure that Zayʿida or other narrators of this tradition have deliberately added this sentence to it. It is very likely that this addition was the work of politicians and rulers, because narrations played an extremely important role in political success and the formation of governments in the early (Islamic) era. Hence, they ordered [scholars] to fabricate traditions and used these as a medium to attract the hearts of the people for strengthening their government. Proof of this lies in the actions of Muʿwiya and his punishments on those who narrated the excellences and merits of (Amīr al-Muʿminīn) ʿAlī, peace be on him, and his rewards for those who fabricated

traditions meant to defame `Alī and the Ahl al-Bait, peace be on them, or [his rewards] for those [fabricated traditions which] praised Uthmān and others from the Umayyads. Therefore, Abū Huraira and his kind—from the people of this world and the worshippers of money—were hired to forge traditions. The same pattern was followed in the initial stages of the rule of the Abbasids, during the formation of their government, and their uprising against the Umayyads. Fabricators forged traditions by their order or to gain stature before them, in order to reinforce their corrupt beliefs, views, and political theories, and to mend their evil deeds and strengthen their position amongst the public. Amongst the religious beliefs used by the Abbasids to form their government, were such traditions that gave glad-tidings about the Mahdī, peace be on him.

Thus, it is not unlikely that the motive for adding this statement was to strengthen the government of Muḥammad b. `Abd-Allah al-Manṣūr al-Abbāsī—who had the title of al-Mahdī—or to support the claim of Muḥammad b. `Abd-Allah b. al-Ḥasan, who was known as al-Nafs al-Zakiyya. I believe that this probability is quite strong. Some historians (like the author of al-Fakhr fī l-ḥudūd al-sultāniyya wa l-duwal al-Islāmiyya) have recorded that `Abd-Allah al-Maḥdī proved to some groups of people that his son Muḥammad is the Mahdī that glad tidings have been given about. He used to narrate the addition “his father’s name is my father’s name” and Imam al-Ḥadiq, peace be on him, told his father, `Abd-Allah al-Maḥdī, that his son would not reach that position. Anyway, this addition has no validity especially when it is compared with mutawattir and definite traditions which have been recorded in the books of the companions [i.e. scholars]. Moreover, they have even mentioned reasons to reconcile between this addition and the recorded traditions, which are as follows:

(1) What is found in al-Kanʿ al-Shafi‘ī’s al-Bayʿn is probably a copyist’s error. He, Allah’s blessings be upon him and his family, had actually stated: “The name of his father is the name of my son” and had referred to al-Ḥasan, peace be on him. Because it is well known that he used to refer to al-Ḥasan as ‘my son’ and to him and al-Ḥusayn, peace be on them, as ‘my two sons.’ Thus, the copyist probably made a mistake while writing and wrote ‘my son (ibnī)’ instead of ‘my father (abī).’ This probability is further reinforced by the tradition recorded in Biḥār al-anwār, vol. 51, p. 67.

(2) What has been stated by Kamāl al-dīn Muḥammad b. Ḥalāqā al-Shafi‘ī in Maḥālib al-Suʿāl fī manāqib al-Rasūl: “Before mentioning the detailed reply we must explain two points on which our purposed will be based on:

(a) It is common in the Arabic language to use the word ‘father’ to refer to an earlier ancestor. The Holy Quran has also talked in this manner. He, the Exalted, says, ‘The religion of your father Ibrāhīm’ (Quran 22:78). He, the Exalted, also quotes Yūsuf as saying: ‘and I followed the religion of my fathers Ibrāhīm and Ismāʿīl and Isḥāq’ (Quran 12:38). The Holy Prophet, Allah’s blessings be on him and his family, has also used similar language in the tradition of ascension (miʿrāj) when he recounted: ‘I said, “Who is he?” He replied, “Your father, Ibrāhīm.”’ So, it is well known that the word ‘father’ is used to refer to ancestors even if they are from many generations ago.

(b) The word ‘name’ can be used to refer to either an epithet or an attribute. Masters of literature (al-fuḥḥā) have used it extensively and their tongues have moved [to speak like this]. Even the two Imams—al-Bukhārī and Muslim—have recorded this [concept] in their books where they narrated from Sahl b. Saʿd al-Sʿidī that “`Alī used to say that the messenger of Allah gave him the name Abū Turāb and there was no name dearer to him than that.’ Thus, the word ‘name’ is used to refer to an epithet. This is a common and famous practice amongst the Arabs.

Now that the two points we wanted to mention have been clarified, then know—may Allah assist you with His support—that the Holy Prophet, Allah’s blessings be on him and his family, had two grandsons: Abū Muḥammad al-Ḥasan and Abū `Abd-Allah al-Ḥusayn. Since the last Ḥujja, the righteous successor, Muḥammad, is from the descendants of Abū `Abd-Allah al-Ḥusayn and not Abū Muḥammad al-Ḥasan, and since the epithet of al-Ḥusayn, peace be on him, was Abū `Abd-Allah, therefore the Prophet used the word ‘name’ to refer to ‘epithet.’ Also, the word ‘father’ is used to refer to ‘ancestor’ so it is as if he said: ‘His name is my name. He is Muḥammad and I am Muḥammad. And the epithet of his ancestor is the name of my father because he is Abū `Abd-Allah and my father is `Abd-Allah.’ These brief words, comprehensively describe his attributes and announce that he is from the descendants of Abū `Abd-Allah al-Ḥusayn in the most comprehensive and concise manner. Thereafter, the attributes are described and all of them are found in the last Ḥujja, the Righteous Successor, Muḥammad, peace be upon him. This explanation is sufficient and enough for eliminating any doubt in this regard, so understand it.”

(3) What has been recorded in Biḥār al-anwār from his contemporaries that the epithet of (Imam) Ḥasan al-`Askarī, peace be on him, was Abū Muḥammad; on the other hand, `Abd-Allah, the father of the Holy Prophet, Allah’s blessings be upon him and his family, was also Abū Muḥammad. Thus, both the epithets were identical and epithets (as mentioned earlier)

also come under the title of names.

(4) Some scholars have justified the tradition like this: “The best justification for this tradition is that its wording were as follows: ‘His name is my name and my father’s name.’ It has been recorded in numerous traditions in the book al-Ghayba that (Imam) al-Mahd﷑ has three names. One of these being `Abd-Allah, which is the name of the Holy Prophet’s father, Allah’s blessings be on him and his family. In some traditions, it has been mentioned, ‘his name is my father’s name,’ using this phrase. Based on this tradition, the following words have also been narrated, ‘his name is my name and my father’s name.’ The narrator has added the phrase, ‘his father’s name’ since he did not understand the meaning of the tradition and could not comprehend the fact that the Mahd﷑— may Allah hasten his relief—could have two names. So, he intended to correct the tradition himself and added this sentence. Of course, you already know that the tradition has no ambiguity because he has three names and hence it has been clarified that there is no contradiction between the (aforementioned) tradition and our traditions. This is the best of answers and I haven’t seen anyone objecting to it due to its clarity.”

(5) The scholar (mentioned in reason no. four) has also said that “it is probable that the tradition was as follows: ‘his name is my name and the name of his son is the name of my father.’ This can be inferred from some traditions that mention one of his children is called `Abd-Allah. We will mention in the thirteenth chapter of this book that one of his epithets is Ab﷑ `Abd-Allah. So, (it is probable) that ‘the name of his son’ has been changed to ‘the name of his father.’” We have recorded the tradition that he pointed to in chap. 3, no. 397.

(6) The great learned scholar, al-Maul﷑ Muḥammad Riḥḥ al-Imḥmḥ, has mentioned in Jannḥt al-khulḥd that Imam Ab﷑ Muḥammad al-ḥasan al-`Askarḥ, peace be on him, had two names: al-ḥasan and `Abd-Allah. Amongst our scholars, the author of Kifḥyat al-muwaḥḥidḥn has also mentioned this and from the Sunni scholars, the king of the learned (malik al-`ulamḥ), al-Qḥḥ Shihḥb al-Dḥn al-Daulatḥbḥdḥ—the author of the Quranic exegesis, al-Baḥr al-mawwḥj and also Manḥqib al-sḥdḥt and Hidḥyat al-su`adḥ as has been cited in al-Najm al-thḥqib—and also Maulḥ Muḥḥn al-Harawḥ, the author of the Quranic exegesis Asrḥr al-fḥtiḥa, as has been cited in al-Abqarḥ al-ḥisḥn. Thus, the problem is solved.

2. Kamḥ al-dḥn, vol. 2, chap. 33, p. 334, no. 4; lḥm al-warḥ, p. 404, which says: “and the successor, who is awaited, is M-U-ḥ-A-M-M-A-D the son of al-ḥasan b. `Alḥ b. Muḥammad b. Muḥammad b. `Alḥ b. `Alḥ b. Mḥsḥ, peace be on them.”

I say: It seems that it indicates that ‘the successor’ (al-khalaf) is one of the titles of the Mahd﷑. Ibn al-Athḥr writes: “The word can be pronounced as khalaf as well as Khalf and (both) mean ‘anyone that comes (or replaces) after someone goes (or dies).’ The only difference is that when you say khalaf, it means (a successor of) goodness and khalf indicates (a successor of) badness. It is used like this: a khalaf of goodness and a khalf of badness.” Maybe, this title is used to refer exclusively to him because he is the successor of all the prophets and imams and will come after all of them.

3. Al-Manḥqib, vol. 4, pp. 425–426; Mustadrak al-wasḥil (first edition), vol. 3, p. 527; Riyḥḥ al-`ulamḥ, vol. 4, p. 7; Rauḥḥt al-jannḥt (first edition), vol. 3, p. 377; Majḥlis al-mu`minḥn, 5th session, p. 195; al-Kunḥ wa l-alqḥb, p. 217.

4. lthbḥt al-waḥiyya, p. 206 (From the old edition); Kamḥ al-dḥn, vol. 2, chap. 45, p. 501, no. 27. In some copies ‘Khadḥja’ has been recorded while in others it is ‘ḥalḥma’ or ‘ḥakḥma.’ Khadḥja is more correct; al-Ghayba, p. 230, no. 196, through two chains (of narrators). Although ‘Khadḥja’ has been recorded but the researcher of the latest edition has corrected it in accordance with Biḥḥr al-anwḥr and other books and has changed it to ‘ḥakḥma.’ This is merely his assumption and we have to rely on the original manuscripts of the book; Biḥḥr al-anwḥr, vol. 51, chap. 16, pp. 363–364, no. 11; lthbḥt al-hudḥt, vol. 3, chap. 32, p. 506, no. 313, citing al-Ghayba which has also recorded ‘Khadḥja.’

Section Twenty-Three

The traditions that indicate he is the son of the ‘Master of the Maids’ and the Best of them

Comprised of eleven traditions

572. Sharḥ nahj al-balīgha (by Ibn Abī L-ʿAdāḍ)¹: And from it [i.e. from his sermons some of which have been mentioned by al-Raḥḥāqī]:

Then pay attention to the Ahl al-Bait of your Prophet. If they stay put, then you should also stay put and if they seek your help, then you should help them. Indeed, Allah will remove the fitna through a person from us Ahl al-Bait. May my father be sacrificed for the son of the best of the maids! He will not bestow upon them but swords—with much bloodshed—and he will carry [a sword] on his shoulder for eight months.

The Quraish will say, “Had he been from the descendants of Fāḥima, he would have had mercy on us.” Allah will dispatch him against the Umayyads until he crushes them and breaks them apart: “[They are] cursed (malʿūnūn); wherever they are found, they will be seized and killed a [horrible] killing. [Such has been] the tradition of Allah amongst those who have passed before and you will not find any change in the traditions of Allah.”²

573. Yanḥabʿ al-mawadda³: Al-Madʿīnī has narrated in al-ʿIffān that after the battle of Nahrawān was over, Amr al-Muʾminīn `Alī, peace be on him, delivered a sermon and mentioned some of the fierce battles [that will occur]. Then, he said:

This is the affair of Allah and it will occur in a joyful time. O Son of the Best of the Maids! Until when will you wait? I give you glad tidings about a help that is near from a Merciful Lord. May my father and mother be sacrificed because [of those] who are few in number! Their names are unknown on earth. Indeed, their appearance is drawing near. There will be a great marvel between [the months of] Jamādī and Rajab because of the gathering of the scattered ones, the harvesting of the crops, and the voices followed by voices. (Then, he said:) Indeed, the decision has already been made (sabaqa al-qaḥḥāʾu sabaqa).

[On hearing the above] a person from Basra said to a person from Kufa beside him, “I testify that he is a liar.” The one from Kufa says, “By Allah, `Alī, peace be on him, had barely descended from the pulpit when the person from Basra became paralyzed and he died the same night.”

The author of Yanḥabʿ al-mawadda says: “If we wanted to record his predictions about the hidden things whose truth the [people] have clearly witnessed, many volumes would be needed.”

574. Kamāl al-dīn⁴: Aḥmad b. Ziyād b. Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Abū Aḥmad Muḥammad b. Ziyād al-Azdī who said:

I asked my master (Imam) Mūsā b. Jaʿfar, peace be on him, about the saying of Allah, Mighty and Majestic be He, “and bestowed upon you His favors both apparent and hidden?”⁵ He replied, “The apparent favor is the apparent Imam and the hidden favor means the hidden Imam.” I asked, “Amongst the Imams, will there be a hidden one?”

He replied, “Yes. His figure will be concealed from the eyes of the people but his memory will not be concealed from the hearts of the believers. He is the twelfth from us. For him, Allah will ease all strains, degrade all difficulties, reveal the treasures of earth, and bring close all the distant things. Through him, He will destroy all oppressive tyrants and annihilate every rebellious devil. He is the son of the Master of the Maids and his birth will be hidden from the people. It will not be permissible for them to say his name until Allah, Mighty and Majestic be He, makes him appear. Then, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.”

575. Kamāl al-dīn⁶: Narrated to Ahmad b. `Imrān, may Allah be satisfied with him, from Muḥammad b. `Abd-Allah al-Kāfi, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father, from Abī Baḥr, who said:

(Imam) Abī `Abd-Allah (al-Ḥadīq), peace be on him, said, “Whatever occurred for the prophets, peace be on them, concerning their occultation’s, will also occur for the Q’im from us, in the exact same manner.⁷” I asked, “O Son of Allah’s Messenger! Who is the Q’im from you Ahl al-Bait?” He answered, “O Abī Baḥr! He is the fifth descendant of my son Mūsā; the son of the Master of the maids. He will have an occultation in which the people of falsehood will become skeptical.

Then, Allah, Mighty and Majestic be He, will make him appear and Allah will make him conquer the Easts of the earth and its Wests. The Spirit of Allah, Jesus, son of Mary, peace be on him, will descend and pray behind him. The earth will shine with the light of its Lord. There will not remain a part of the earth in which anyone other than Allah, Mighty and Majestic be He, is worshipped except that Allah, Mighty and Majestic be He, will be worshipped in it. Religion—in its entirety—will be only for Allah even if the polytheists detest it.”

576. Ghaybat al-Nu`mān⁸: Informed us `Abd al-Wāhid b. `Abd-Allah b. Yūnus, from Ahmad b. Muḥammad b. Rabī` al-Zuhrī, from Ahmad b. `Alī al-Ḥimyarī, from al-Ḥakam—the brother of Mushma`il al-Asadī—from `Abd al-Raḥmān al-Qaḥrī who said:

I asked (Imam) Abī Ja`far, peace be on him, “Does the saying of Amr al-Mu`minīn `Alī b. Abī Ḥalīb, peace be on him, ‘May my father be sacrificed for the son of the Master of the Maids,’ refer to Fāḥima? He responded, “(No,) indeed, Fāḥima, peace be on her, was the best of the free women. Rather, it refers to the one whose stomach is wide and whose complexion is reddish. May Allah have mercy on so and so.”

577. Ghaybat al-Shaykh⁹: Sa`d b. `Abd-Allah, from Muḥammad b. `Ḥsā b. `Ubaid, from Ismā`īl b. Abīn, from `Amr b. Shīmr, from Jābir al-Ju`fī, from (Imam) Abī Ja`far, peace be on him, who said:

`Umar b. al-Khaḍīb asked Amr al-Mu`minīn `Alī, peace be on him, “Inform me about the Mahdī, what is his name?” He replied, “As for his name, then certainly my beloved [i.e. the Messenger of Allah] took a covenant from me that I should not say his name until Allah sends him.” He asked again, “Inform me about his attributes.” He answered, “He is a medium-sized youth and handsome with beautiful hair.

His hair flows over his shoulders and the light of his face covers the blackness of his hair and beard; may my father be sacrificed for the son of the Master of the Maids.”

The traditions with the following numbers also show the above concept: 539, 553, 554, 568, and 651.

1. Sharḥ nahj al-balḡha, vol. 2, p. 179; Yanḥab` al-mawadda, chap. 96, p. 498. Ibn Abī L-ʿadīd writes: “If it is asked, ‘Who from the Umayyads will be present in that time that [ʿAlī, peace be on him,] mentions regarding them that so and so and has spoken about this man [i.e. the Mahdī] taking revenge on them to such an extent that they would wish ʿAlī had ruled over them instead of him?’ The answer is: The Imḡamiyya (Shias) believe in the raj`a and think that when their awaited Imam returns, a group from the highest ranking Umayyads will be resurrected from their graves. From them, he will cut the hands and feet of a group, take out the eyes of others, and crucify some of them and thus take revenge from the enemies of the family of Muḡammad—both the early ones and the latter ones.”

Then, ibn Abī L-ʿadīd answers what has been questioned about the beliefs of his companions—after explaining that the Mahdī, peace be on him, is from the descendants of Fḡima and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That he will take revenge on the oppressors and will punish them using the severest of punishments and that he is the sole child of his mother, as has been mentioned in this and other traditions, and that his name is Muḡammad, etc. — by stating that he will appear after most of Islam will be dominated by a person from the Umayyads and he is none other than the Sufyḡn who has been spoken about in a reliable tradition and who is a descendant of Abī Sufyḡn b. ʿarb b. Umayya. The Faḡimḡ Imam will kill him and his followers who are from the Ummayyads and other (groups), after which Jesus will descend from the sky, the conditions of the Hour will become apparent, and the Creature of the Earth (dḡbbat al-arḡ) will emerge, etc . . .”; Ghaybat al-Nu`mḡnḡ, chap. 13, p. 229, no. 11, and similar to it in Biḡḡr al-anwḡr, vol. 51, p. 121, under no. 23.

2. Quran 33:61–62.

3. Yanḥab` al-mawadda, chap. 99, p. 512.

4. Kamḡl al-dḡn, vol. 2, chap. 34, pp. 368–369, no. 6; Kifḡyat al-athar, chap. “What has been narrated from Mḡsḡ b. Ja`far, peace be on him,” p. 266, no. 3, from Muḡammad b. `Abd-Allah b. ʿamza, from his (paternal) uncle al-ʿasan b. ʿamza, from `Alī b. Ibrḡhḡm b. Hḡshim; Biḡḡr al-anwḡr, vol. 51, chap. 7, pp. 150–151, no. 2.

5. Quran 31:20.

6. Kamḡl al-dḡn, vol. 2, pp. 345–346, no. 31.

7. Al-ʿḡkim has recorded in al-Mustadrak, “Kitḡb al-ḡmḡnḡ,” vol. 1, p. 37, through his chain of narrators from Abī Huraira that the Messenger of Allah, Allah’s blessings be on him and his family, said: “You will certainly follow the customs (sunan) of those before you identically and similar in every manner, to an extent that even if they have entered the hole of a lizard you will certainly enter it with them.” He was asked, “O Messenger of Allah! (Do you mean) the Jews and the Christians?” He replied, “Who else (do I mean).”

Al-ʿḡkim says: “This tradition is correct (ḡaḡḡḡ) according to the criteria set by Muslim but neither of them [i.e. al-Bukḡḡrḡ and Muslim] have recorded it with this wording.”

I say: This tradition has been narrated in the books of both sects with different wordings.

8. Ghaybat al-Nu`mḡnḡ, chap. 13, pp. 228–229, no. 9.

9. Ghaybat al-Shaykh, p. 281, no. 5; Biḡḡr al-anwḡr, vol. 51, chap. 4, p. 36, no. 6, citing al-Nu`mḡnḡ and al-Shaykh; Kamḡl al-dḡn, vol. 2, chap. 56, p. 468, no. 3. He has recorded the beginning of the tradition with some variations in the wording; l`ḡm al-warḡ, p. 434; al-Kharḡij, vol. 3, p. 1152 (short version); al-Irshḡd by al-Mufḡd, p. 363; Kashf al-ghumma, vol. 2, p. 464; Rauḡat al-wḡ`iḡḡn, vol. 2, p. 266; Ithbḡt al-hudḡt, vol. 3, chap. 34, sect. 6, p. 730, no. 71. Know that there is no contradiction between this tradition and numerous other traditions that mention his longevity. We can reconcile between these by saying that such a tradition points to the brightness of his color and his handsome looks and that he will appear young and energetic and his face will not age with the passing of days.

Section Twenty-Four

The traditions that mention when the three names, Muḥammad, `Alī, and al-Ḥasan, come after one other, then the fourth of them will be the Qa'im

Comprised of 2 traditions

578. Dal'īl al-imāma¹: Narrated to us Abū l-Mufaḥḥal, from Muḥammad b. al-Ḥasan al-Ka'fī, from Muḥammad b. `Abd-Allah al-Farsī, from Ya'qūb b. Maimūn al-Khurāsānī, from `Abd-Allah b. Sinān, from his brother Muḥammad b. Sinān al-Zuhrī, from our master, (Imam) Abū `Abd-Allah Ja'far b. Muḥammad, from his father, from his grandfather, from his father al-Ḥusayn, from al-Ḥasan, from Amīr al-Mu'mīnīn, from the Messenger of Allah, Allah's blessings be on him and his family, who said to `Alī, peace be on him: "O `Alī! When the eleven Imams from your descendants are completed, the eleventh will be the Mahdī from my Ahl al-Bait."

And through the same chain of narrators from the Messenger of Allah, Allah's blessings be on him and his family, who said: "When the four names, Muḥammad, `Alī, and al-Ḥasan come consecutively, then the fourth of them will be the Qa'im, the wished, the awaited."

579. Kamāl al-dīn²: Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him, from Abū `Alī Muḥammad b. Hammām, from Aḥmad b. Mubundūd, from Aḥmad b. Hilāl, from Umayyat b. `Alī al-Qaysī, from Abū l-Haytham al-Tamīmī, from (Imam) Abū `Abd-Allah, peace be on him, who said: "When three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth of them will be their Qa'im."³

¹. Dal'īl al-imāma, chap. "Ma'rifat wujūb al-Qa'im," p. 236, no. 9; Ithbāt al-hudūd, vol. 3, chap. 9, sect. 69, p. 103, no. 832, citing the book Manāqib Fātima wa waldihā through his chain of narrators from Amīr al-Mu'mīnīn, from the Messenger of Allah, Allah's blessings be on him and his family.

². Kamāl al-dīn, vol. 2, chap. 32, p. 334, no. 3 and similar to it, pp. 333–334, no. 2. He has recorded it in the preface of Kamāl al-dīn from ibn Qubba in his answers to the objections of ibn Bashshār: "When the three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth will be the Qa'im" (vol. 1, p. 55); Kifāyat al-athar, p. 280, under the fourth tradition from the chapter on what has come from Imam Abū Ja'far Muḥammad b. `Alī al-Riḥābī, peace be on him: "Through his chain of narrators from Abū al-Haytham al-Tamīmī who said that (Imam) Abū `Abd-Allah, peace be on him, said, 'When the three names come consecutively, the fourth of them will be their Qa'im: Muḥammad, `Alī, and al-Ḥasan.'"; Ghaybat al-Nu'mānīn, p. 179, no. 26; l'Ilm al-warā, p. 403. He has recorded 'come together' instead of 'come consecutively'.

³. It is clear who these names refer to: Muḥammad refers to Imam Muḥammad b. `Alī b. Mūsā al-Riḥābī, `Alī refers to his son Imam `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḥābī, and al-Ḥasan refers to his son Imam al-Ḥasan al-`Askarī, Allah's blessings be on them all.

Section Twenty-Five

The traditions that indicate he is the twelfth and last Imam, peace be on them

Comprised of 151 traditions

580. Al-Ghayba by Faḥr al-B. Shādhān¹: Narrated to us Ḥafwān b. Yaḥyā, may Allah be satisfied with him, from Ibrāhīm b. Abū Ziyād, from Abū Ḥamza al-Thumālī, from Abū Khalid al-Kabulī who said:

I went to see my master (Imam) `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥabīb, peace be on him, and asked, “O Son of Allah’s Messenger! Inform me about those—whose obedience and love Allah has made compulsory and has made following them obligatory for His servants—after the Messenger of Allah, Allah’s blessings be on him and his family.” He replied, “O Kabulī! Surely, those who possess authority (aulī l-amr) whom Allah, Mighty and Majestic be He, has appointed as leaders for the people and made their obedience obligatory are: Amīr al-Mu’minīn `Alī b. Abū Ḥabīb, then my uncle al-Ḥasan, my father al-Ḥusayn, and then the affair reached us.”

Saying this, he became silent. I said, “O my master! It has been narrated to us from Amīr al-Mu’minīn, peace be on him, that the earth will not become empty of a proof from Allah, Mighty and Majestic be He, upon His servants. So, who is the proof and Imam after you?” He said, “My son Muḥammad and his name in the earlier [Holy] Books is Bāqir. He will split knowledge, a thorough splitting. He is the Proof and the Imam after me. After Muḥammad, it will be his son Ja`far and he is known to the inhabitants of the sky as al-Ḥādīq.”

I asked, “O my master! Why is he only called as al-Ḥādīq (the Truthful) whilst all of you are truthful?” He answered, “Narrated to me my father, from his father, peace be on them, from the Messenger of Allah, Allah’s blessings be on him and his family, who said, ‘When my son, Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥabīb is born, name him al-Ḥādīq because his fifth descendant—who will also have the name Ja`far—will falsely claim to be an Imam and will dare [to disobey] Allah and lie against Him. To Allah, he will be known as Ja`far the liar (al-Kadhḥīb), the one who forges lies against Allah and claims the position for which he was not eligible. He will oppose his father and will be jealous of his brother. He is the one who will desire to disclose Allah’s secret, Majestic be His Majesty, during the occultation of the Guardian [appointed] by Allah.’”

Saying this, (Imam) `Alī b. al-Ḥusayn, peace be on him, cried intensely and continued, “As if I am with Ja`far al-Kadhḥīb who will be assisting the tyrants of his time to find out about the Guardian [appointed] by Allah; the one who will be concealed in the protection of Allah and be in charge of his father’s dependents while [Ja`far] will be ignorant about his birth and seeks to kill him if he can get his hands on him, and will have greed for the inheritance of his brother which he will wish to seize unjustly.”

I asked, “O Son of Allah’s Messenger! Will these really happen?” He answered, “Yes, by my Lord! All

this is written in the manuscript we possess which mentions the afflictions that will be inflicted on us after the Messenger of Allah, Allah's blessings be on him and his family." I said, "O Son of Allah's Messenger! Then what will happen?" He replied, "Then, the occultation of the twelfth Guardian [appointed] by Allah will be prolonged. He will be from the heirs of the Messenger of Allah after him. O Abū Khālid! The people who believe in his Imamate and await his reappearance during his occultation, are the best people of all times.

Because Allah, Blessed and High be He, has granted them such intellect (ʿaql), understanding (fahm), and recognition (maʿrifa) that occultation for them is the same as observation. He (Allah) has made them in that time like the holy warriors who fought with their swords before the Messenger of Allah, Allah's blessings be upon him and his family. They are truly the sincere ones, our real Shias, and the callers towards the religion of Allah, Mighty and Majestic be He, secretly and openly." He then said, "Awaiting the Relief is one of the best reliefs (intiḡir al-faraj min afḡal al-faraj)."

581. Kifāyat al-athar²: Narrated to us ʿAlī b. al-ḡusayn b. Muḡammad, from Ḥrḡn b. Mḡsḡ at Baghdad in the month of Safar, 381 AH, from Aḡmad [Muḡammad] [b. Makhzḡm] b. Muḡammad al-Muqrḡ—the slave of Banḡ-Ḥshim—in 324 AH, from Abḡ Muḡammad from both: (a) Abḡ ḡafḡ ʿUmar [ʿAmr] b. al-Faḡ al-ḡabarḡ, from Muḡammad b. al-ḡasan al-Farḡnḡ, from ʿAbd-Allah b. Muḡammad b. ʿAmr al-Balwḡ, and (b) ʿAbd-Allah [ʿUbaid Allah] b. al-Faḡ b. Hilḡ al-ḡḡʿ in Egypt, from ʿAbd-Allah b. Muḡammad b. ʿUmar [ʿAmr] b. Maḡfḡḡ al-Balwḡ; from Ibrḡhm b. ʿAbd-Allah b. al-ʿAlḡ, from Muḡammad b. Bukair who recounts:

I went to see Zaid b. ʿAlī, peace be on him, while ḡḡliḡ b. Bishr was with him. I said hello to him and he intended to go Iraq. I said, "O Son of Allah's Messenger! Narrate to me something which you have heard from your father." He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'On whoever Allah has bestowed a favor, he should praise Allah, Mighty and Majestic be He. One whose sustenance is delayed should seek forgiveness [from Allah. One who is grieved by an affair] should say, 'There is no power and strength except by Allah.''"

I said, "Please tell me more, O Son of Allah's Messenger!" He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'I will intercede for four people on the Day of Judgment: He who respects my seed (dhurriyyatḡ), fulfills their needs, strives for them in their affairs when they need it, and loves them with his heart and his tongue.'" I said, "Please tell me more from the merits that Allah has bestowed upon you O Son of Allah's Messenger."

He said, "My father has narrated from his [father, from his] grandfather that the Messenger of Allah, Allah's blessings be on him and his family, said, 'Whoever loves us Ahl al-Bait for the sake of Allah will be gathered with us (ḡushira maʿanḡ) and we will take him to Paradise with us. O son of Bukair! He who fastens on to us will be with us in the highest of ranks.' O son of Bukair! Verily, Allah, Blessed and

Exalted be He, chose Muḥammad, Allah's blessings be on him and his family, and selected us as his seed (dhurriyya). If it was not for us, Allah, the Exalted, would not have created the world and the hereafter. O son of Bukair! Through us Allah is recognized and through us Allah is worshipped. We are the path to Allah; from us is al-Muḥāfaḥ, [from us] is al-Murtaḥ, from us will be the Mahdī, the Q'īm of this nation."

I enquired, "O Son of Allah's Messenger! Did the Messenger of Allah inform you when your Q'īm will rise?" He answered, "O son of Bukair! You will not meet him and surely this affair will continue on for another six heirs (waḥḥs). Then, [Allah] will make our Q'īm appear and he will fill [the earth] with fairness and justice just as it will be filled with injustice and unfairness." I asked, "O Son of Allah's Messenger! Aren't you the master of this affair?" He replied, "I am from the progeny. I asked again and he answered the same. I asked, "Were the things that you said from yourself or from the Messenger of Allah?" He answered, "Had I known the unknown, I would have massed much good. These are a covenant that the Messenger of Allah, Allah's blessings be on him and his family, has taken from us." Then, he recited the following poem

We are the chiefs of the Quraish

The foundation of truth is within us

We are the lights that

Existed before the existence of all creatures

From us is the chosen Muḥāfaḥ

And the Mahdī too is from us

Indeed, through us Allah is recognized

And we have stood with the Truth

Soon he will be thrown in the fire

He who turns away from us today

`Alī b. al-Ḥusayn says: "Muḥammad b. al-Ḥusayn al-Bazafar narrated this tradition to us in the shrine of our master, (Imam) al-Ḥusayn b. `Alī, peace be on him, from Muḥammad b. Ya`qūb al-Kulainī, from Muḥammad b. Ya`yū al-`Aḥḥar, from Salmat b. al-Khaḥḥb, from Muḥammad b. Khālid al-Ḥaylīs, from Saif b. `Umaira and Ḥalīlī b. Uqba, all of them from `Alqamat b. Muḥammad al-Ḥaḥram, from Ḥalīlī [Ḥulī] who recounts: "I was with Zaid b. `Alī, peace be on him, when Muḥammad b. Bukair came to see him . . . (he then mentioned the previous narration)."

582. Kamāl al-dīn3: Al-Muḥaffar b. Ja`far b. al-Muḥaffar al-`Alawī, may Allah be satisfied with him,

from Ja`far b. Mu`ammad b. Mas`ud, from his father, from Abū I-Qasim—who recorded it from the book of A`mad al-Dahhān—from al-Qasim b. `Amza, from ibn Abū `Umair, from Abū Ismā`il al-Sarrāj, from Khaithamat al-Ju`fī, from Abū Ayyūb al-Makhzūmī [Abū Labīd al-Makhzūmī] who said: “(Imam) Abū Ja`far Mu`ammad b. `Alī al-Baqir, peace be on him, mentioned the biography of the twelve rightly guided successors, Allah’s blessings be on them. When he reached the last one he said, ‘The twelfth is the one behind whom Jesus, son of Mary, peace be on him, will pray. [Follow] his customs and the Noble Quran.’” The traditions with the following numbers also show the above concept: 81, 113, 118, 153–165, 181, 196, 205–309, 553–541, 543–545, 547, 549–556, 574, 668, 1168, and 1230.

1. Kifāyat al-muhtadī (al-Arba`ūn), pp. 92–93, no. 20, which has some apparent mistakes. We have corrected it in accordance with the other references; Kamāl al-dīn, vol. 1, chap. 21, pp. 319–320, no. 2, through two chains from al-Sayyid `Abd al-`Azīm al-`asanī, may Allah be satisfied with him, from `afwān b. Ya`yū; al-Itijāj, vol. 2, pp. 317–318, both of them have recorded “and from the greatest of reliefs (min a`lam al-faraj)”; Qiṣaṣ al-anbiyā, sect. 15, pp. 365–366, up to his saying, “secretly and openly”; Biḥār al-anwār, vol. 36, chap. 44, pp. 386–387, no. 1, which says: “and from the greatest of reliefs (wa min a`lam al-faraj)” and vol. 50, chap. 6, pp. 227–228, no. 2; I`lām al-warā, sect. 2, p. 224, up to his saying: “secretly and openly”; Ithbāt al-hudūt, vol. 1, chap. 9, pp. 514–515, no. 247, from al-Faḥl b. Shādhān in Ithbāt al-ghayba, al-`adāq in Kamāl al-dīn, al-`abarsī in al-Itijāj, and al-Riwāndī in Qiṣaṣ al-anbiyā, which say, “from the greatest (min a`lam)” ; al-Inṣāf, pp. 55–57, no. 47, which says, “from the greatest of deeds.”

2. Kifāyat al-athar, chap. 40, pp. 298–30, no. 1; Irshād al-qulūb, p. 414 (short version); Biḥār al-anwār, vol. 46, chap. 11, pp. 201–203, no. 77.

3. Kamāl al-dīn, vol. 1, chap. 32, pp. 331–332, no. 17; Ithbāt al-hudūt, vol. 1, chap. 9, p. 516, no. 251, which says: “follow his customs and the Wise Quran”; Biḥār al-anwār, vol. 51, chap. 5, p. 137, no. 5. In the edition published by al-Maktabat al-Islāmiyya, vol. 1, p. 448, Abū Lubaid has been recorded instead of Abū Ayyūb. Also, “the one who will pray behind him will be Jesus, son of Mary, peace be on him, in the year of `Yūsūn, and by the Wise Quran’ (Quran 36:1–2).” This wording is in harmony with what is found in al-Inṣāf (chap. ‘al-Hamza,’ p. 9, no. 12). Apparently, this is due to the copyist’s error or his misjudgment, because the wording of the tradition—according to the copy that we have copied from which is the version corrected using the hand-written manuscript—are like this: “follow his customs and the Wise Quran.” Its editor has mentioned that its wording in the precious copy does not have the words “follow his,” thus, it will mean: Jesus, peace be on him, will act according to the Islamic sharia and pray behind him in accordance with his customs and the Noble Quran. What we mean by ‘his customs,’ are the customs of the Holy Prophet, Allah’s blessings be on him and his family, or the customs of the Imam, peace be on him, which are none but the traditions of the Prophet, Allah’s blessings be on him and his family. The versions in which the words “follow his” have been recorded are in accordance with Biḥār al-anwār and Ithbāt al-hudūt except that in its end ‘Wise’ is used instead of ‘Noble’.

Section Twenty-Six

The traditions that indicate he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness

Comprised of 148 traditions

583. Al-Fitan 1: Al-Walīd narrated to us from Sa`īd, from Qatāda, from Abū Naṣra, from Abū Sa`īd al-

Khudrؑ, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: "[The Mahdؑ] will give away wealth munificently and will not count [what he is giving away]. He will fill the earth with justice just as it will be filled with injustice and unfairness."

584. Al-Fitan²: Al-Walīd narrated to us from Abū Rūfi' Ismā'īl b. Rūfi', from someone who narrated to him, from Abū Sa'īd al-Khudrؑ, from the Holy Prophet, Allah's blessings be on him and his family, who said: "His nation will take refuge in him like the bees that take refuge in their leader. He will fill the earth with justice just as it will be filled with injustice; until the people return to their original state [and will become so peaceful] that no one will wake up someone who is asleep and no blood will be shed."

585. Al-Fitan³: Narrated to us ibn Wahb, from al-Qarth, from Minhāl b. `Amr b. Ziyād, from Abū Na'ra, from Abū Sa'īd al-Khudrؑ, from the Holy Prophet, Allah's blessings be upon him and his family, who said: "He will fill the earth with justice as it will be filled with unfairness and injustice before him. He will rule for seven years."

586. Al-Musnad⁴: Narrated to us `Abd-Allah, from his father, from Muḥammad b. Ja'far, from `Auf, from Abū I-ḥiddiq al-Najī, from Abū Sa'īd al-Khudrؑ that the Messenger of Allah, Allah's blessings be on him and his family, said: "The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or from my Ahl al-Bait—will emerge who will fill it with fairness and justice just as it will be filled with unfairness and oppression."

587. Kanz al-`umm⁵: From `Alī, peace be on him, who said:

The earth will be filled with unfairness and injustice to such an extent that fear and grief will enter every house. They will ask for two dirhams . . . but it will not be given to them. Wars will follow wars and wealth will follow wealth until Allah surrounds them in His land; then, he will fill the earth with justice and fairness.

588. Kamāl al-dīn⁶: Narrated to us `Alī b. Muḥammad b. al-ḥasan al-Qazwīnī, from Muḥammad b. `Abd-Allah al-ḥaḥramī, from Aḥmad b. Ya'qūb al-Aḥwal, from Khallīd al-Muqri', from Qays b. Abū ḥaḥn, from Ya'qūb b. Waththab, from `Abd-Allah b. `Umar, from al-ḥusayn b. `Alī, peace be on him, who said:

If there remains but one day from the [end of the] world, Allah, Mighty and Majestic be He, will prolong it until a man from my progeny emerges. He will fill it with justice and fairness just as it will be filled with injustice and unfairness. This is what I heard from the Messenger of Allah, Allah's blessings be on him and his family.

589. Kamāl al-dīn⁷: Narrated to us my father and Muḥammad b. al-ḥasan, may Allah be satisfied with him, from Sa'd b. `Abd-Allah, `Abd-Allah b. Ja'far al-ḥimyarī, Muḥammad b. Ya'qūb al-`Aḥḥar, and Aḥmad b. Idrīs, all of them, from Muḥammad b. al-ḥusayn b. Abū al-Khaḥḥab, Aḥmad b. Muḥammad b. `ḥḥ, Aḥmad b. Muḥammad b. Khallīd al-Barqī, and Ibrāhīm b. Hḥshim, all of them, from al-ḥasan

b. `Alī b. Faḥḥ, from Tha`labat b. Maimūn, from Malik al-Juhan; [and through another chain] narrated to us Muḥammad b. al-ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Muḥammad b. al-ḥasan al-ḥaffḥ, and Sa`d b. `Abd-Allah, from `Abd-Allah b. Muḥammad al-ḥayḥlis, from Mundhir b. Muḥammad b. Qabbās, from al-Naḥr b. Abī al-Sarḥ, from Abī Dāwūd Sulaimān b. Sufyān al-Mustariq, from Tha`labat b. Maimūn, from Malik al-Juhan, from ḥarith b. al-Mughaira al-Naḥr, from al-Aḥbagh b. Nubḥta who said:

I went to Amr al-Mu`minīn `Alī b. Abī ḥlib, peace be on him, and found him pondering over something and scratching the ground. I asked, “O Amr al-Mu`minīn! Why am I seeing you pondering and scratching the ground; do you have any desire for it?” He answered, ‘No, by Allah! I never had any desire for it or for the world, even for a single day. But I was thinking about a child who will be from my loin (ḥahr) and my eleventh descendant. He is the Mahdī who will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and an occultation in which, some will be deviated and others will be guided.”

I asked, “O Amr al Mu`minīn! Will this really happen?” He replied, “Yes, just as he will be created. O Aḥbagh! Your knowledge about this affair will be very limited. They are the best of this nation along with the righteous ones of this progeny.” I said, “What will happen after that?” He replied, “Then, Allah will do what He pleases, for surely, He has intentions, aims, and endings.”

590. Kifāyat al-athar: Abī I-Mufaḥḥal informed us from Abī `Abd-Allah Ja`far b. Muḥammad al-`Alawī, from `Alī b. al-ḥusayn [al-ḥasan] b. `Alī b. `Umar, from his father (Imam) `Alī b. al-ḥusayn, peace be on him, that he used to say: “Call for me my son al-Bḥqir [i.e. Muḥammad]!” I asked him, “O father! Why have you named him al-Bḥqir?” On hearing this, he smiled—and I hadn’t seen him smiling before this.

Then, he performed a long prostration for Allah, the Exalted. I heard him say in his prostration, “O Allah! All Praise is for you O my Master, for all the blessings that You have endowed upon us Ahl al-Bait.” He repeated this sentence a number of times then said, “O my son! The Imamate is in his descendants until our Q`im, peace be on him, rises. Then, he will fill it with fairness and justice.

He is an Imam and the father of the Imams [following him]. [He is] a mine of forbearance and the place of knowledge—which he will split as it should be split. By Allah, he is certainly the most similar of the people to the Messenger of Allah, Allah’s blessings be on him and his family.” I asked, “How many Imams will follow him?” He replied, “Seven; and from them is the Mahdī who will emerge with the religion in the end of times.”

591. Dal`il al-imāma: Through his chain of narrators (meaning Abī I-ḥusayn Muḥammad b. Ḥrīn b. Mūsā from his father) from Abī `Alī al-Nahḥwandī from Abī I-Qḥsim b. Abī ḥayya from Isḥḥq b. Abī Isr`īl from Abī `Ubaida al-ḥaddīd from `Abd al-Wḥīd b. Wḥīl al-Sadḥs from `Auf from Abī I-ḥiddḥq al-Nḥjī from Abī Sa`d al-Khudrī that the Messenger of Allah, Allah’s blessings be on him and

his family, said: “The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or he said from my Ahl al-Bait—will emerge. He will fill it with fairness and justice just as it will be filled with unfairness and oppression.”

592. Ghaybat of al-Shaykh [10](#): Through his chain of narrators [meaning Ibrāhīm b. Salma, from Aḥmad b. Mawlik al-Fazrī, from ʿAidār b. Muḥammad al-Fazrī, from ʿAbbād b. Yaʿqūb, from Naḥr b. Muzāʿim, from Muḥammad b. Marwān, from al-Kalbī, from Abū ʿAlī,] concerning the saying of Allah, the Exalted: “Know that Allah will give life to earth after its death,” from ibn ʿAbbās who said: “It means, he will reform the earth through the Qʾim from the family of Muḥammad. ‘After its death’ means after the injustice [committed by] its people. ‘Indeed, We have made clear the signs for you’ with the Qʾim from the family of Muḥammad ‘so that you may understand.’” [11](#)

593. Dalʿil al-imāma [12](#): Abū Iḥṣayn Muḥammad b. Ḥurrīn informed me from his father, from Abū ʿAlī al-ʿāsan b. Muḥammad al-Nahwandī, from al-ʿAbbās b. Maḥar al-Hamdānī, from Ismāʿīl b. ʿAlī al-Muqrī, from Muḥammad b. Sulaymān, from Abū Jaʿfar al-ʿAraǧī, from Muḥammad b. Yazīd, from Saʿd b. ʿAbūya, from Salmān al-Farsī who said: “Amr al-Muʾminīn delivered a sermon in Medina. He had mentioned the fitna and its nearness, then, he spoke about the rising of the Qʾim from his descendant’s and that he would surely fill the earth with justice just as it would be filled with injustice . . . (to the end of the tradition in its entirety).”

594. Al-Kāfī [13](#): Aḥmad b. Idrīs, from Muḥammad b. Aḥmad, from Jaʿfar b. al-Qāsim, from Muḥammad b. al-Walīd al-Khazzāz, from al-Walīd b. ʿUqba, from al-ʿAṭrīth b. Ziyād, from Shuʿayb, from Abū ʿAmza who recounts:

I went to see (Imam) Abū ʿAbd-Allah (al-ʿaḍīq), peace be on him, and asked him, “Are you the master of this affair?” He replied, “No.” I asked again, “Is it your son?” He replied, “No.” I questioned again, “The son of your son?” He said, “No.” I asked, “The son of the son of your son?” He answered, “No.” I asked, “Then who is he?” He said, “He who will fill [the earth] with justice just as it will be filled with unfairness and injustice; during the concealment (fatra) of Imams, just as the Messenger of Allah, Allah’s blessings be on him and his family, was sent when there was an absence (fatra) of Messengers.

595. Farʿid al-simāin [14](#): Narrated to us ʿAbd al-Wāhid b. Muḥammad b. ʿAbdūs al-ʿAḥḥār al-Nasībī, [from ʿAlī b. Muḥammad b. Qutayba al-Nasībī, from ʿAmḍān b. Sulaymān al-Nasībī], from Muḥammad b. Ismāʿīl b. Bazʿ, from ʿAlī b. ʿUqba, from his father, from (Imam) Abū Jaʿfar, Muḥammad b. ʿAlī al-Bāqir, from his father—the Master of the Worshippers—ʿAlī b. al-ʿusayn, from his father—the Master of the Martyrs—al-ʿusayn b. ʿAlī b. Abū ʿAlī, from his father—the Master of the Heirs—ʿAlī b. Abū ʿAlī, Allah be satisfied with them all, from the Messenger of Allah, Allah’s blessings be on him and his family, who said:

The Mahdī is from my descendants. He will have an occultation and bewilderment in which the nations will be deviated. [Then,] he will emerge with the treasures of the prophets, peace be on them, and will fill

the earth with justice and fairness just as it will be filled with injustice and unfairness.

596. Tafsīr Furqān al-Kāfī 15: Narrated to me `Alī b. Muḥammad b. `Umar al-Zuhrī, through his sources from (Imam) Abū Ja`far, peace be on him, that

Al-Ḥarith al-A`war said to (Imam) al-Ḥusayn, peace be on him, “O Son of Allah’s Messenger! May I be sacrificed for you! Inform me about the saying of Allah in His Book, ‘By the Sun and its daylight’ (Quran 91:1)?” He replied, “Woe to you, O Ḥarith! This [verse] refers to Muḥammad, the Messenger of Allah, Allah’s blessings be on him and his family.” I asked, “And His saying, ‘And the moon when it follows the sun’ (Quran 91:2)?” He said, “This refers to Amr al-Mu`minīn `Alī b. Abū Ḥabīb, peace be on him, who follows Muḥammad, Allah’s blessings be on him and his family.” I enquired, “‘And the day when it reveals it’ (Quran 91:3)?” He said, “That refers to the Q’im from the family of Muḥammad, Allah’s blessings be on him and his family. He will fill the earth with fairness and justice.”

597. Al-Nukat al-Itiqādiyya 16: From the Prophet, Allah’s blessings be on him and his family:

If nothing remains from the world but one hour, Allah will prolong that hour until a person from my progeny emerges. His name will be my name and his epithet will be my epithet. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. It is obligatory for every creature to follow him.

598. Al-Muḥkam wa l-mutashābih 17: Concerning the saying of Allah, the Exalted, “Allah is the Light of the heavens and the earth . . .” 18 citing Tafsīr al-Nu`mān through his chain of narrators from (Imam) al-Ḥadiq, from Amr al-Mu`minīn, peace be on them: “Niche refers to the Messenger of Allah, Allah’s blessings be on him and his family; the lamp is the [first] heir (al-wāḥid) and the [following] heirs; the glass is al-Fātima, peace be on her; and the blessed tree is the Messenger of Allah, Allah’s blessings be on him and his family, and the shining star is the awaited Q’im who will fill the earth with justice.”

The traditions with following numbers also show the above concept: 72, 80, 91, 95, 149, 153, 160, 161, 165, 181, 194, 205, 216, 217, 219, 221, 225, 226, 227 (which says, “Allah, Mighty and Majestic be He, will fill the earth through him with light after its darkness and with justice after its injustice and knowledge after its ignorance), 235, 241, 246, 247, 249, 253, 254, 257, 259, 263, 272, 275, 280, 281, 291, 295, 321, 339, 346, 353, 360, 365, 366, 367, 370, 371 (which says, “unfairness, injustice, and oppression”), 374, 375, 378, 382, 390, 396, 400, 404, 406, 428, 429, 431, 451, 453, 454, 458, 460, 461, 463, 484, 485, 492 (which says, “he will fill the earth with justice just as it will be filled with injustice”), 494, 497, 498, 500, 502, 505, 507, 508, 511, 513, 524, 527, 528, 532, 535, 541, 543, 544, 547, 548, 551, 555, 556, 557, 563, 564, 567, 570, 581, 612, 653, 670, 701, 726, 748, 764, 775, 791, 796, 806, 807, 810, 828, 859, 910, 950, 983 (which says, “He will fill the earth with truth and justice”), 1028, 1094, 1095, 1097, 1101, 1113, 1129, 1130, 1136, 1155–1160, 1195 (which says, “fairness and justice, light, and reasoning”), 1198, and 1204.

1. Al-Fitan, vol. 5, chap. “Ṣirat al-Mahdī . . .,” p. 192.

2. Al-Fitan, vol. 5, chap. “Ṣirat al-Mahdī . . .,” pp. 192–93.

3. Al-Fitan, vol. 5, chap. "Sīrat al-Mahdī . . .," p. 193 ; Kashf al-ghumma, vol. 2, p. 468 (short version).
4. Al-Musnad, vol. 3, p. 36; Kanz al-`ummī, vol. 14, p. 271, no. 38691; `Iqd al-durar, chap. 1, p. 16, and chap. 3, pp. 36–37; Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. 249, no. 40; Biḥār al-anwār, vol. 51, chap. 1, p. 82, no. 22, citing what has been gathered by al-Ḥafīẓ Abū Nu`aim.
5. Kanz al-`ummī, vol. 14, p. 586, no. 39659.
6. Kamāl al-dīn, vol. 1, chap. 30, pp. 317–318, no. 4; Biḥār al-anwār, vol. 51, chap. 3, p. 133, no. 5; l'ilm al-warā, sect. 2, chap. 1, pp. 401–402.
7. Kamāl al-dīn, vol. 1, chap. 26, pp. 288–289, no. 1.

I say: It is clear that when he says "my eleventh descendant," he is obviously referring to the eleventh Imam from his descendant's—who is al-Mahdī, may my soul be sacrificed at his feet—and its first chain of narrators is definitely correct. A similar tradition can be found in Ghaybat al-Nu`mān, chap. 4, pp. 60–61, no. 4: "I am thinking about the child who will be from my loin (ḡahr). He is the Mahdī who will fill it with fairness and justice just as it will be filled with unfairness and injustice. He will have a bewilderment and an occultation in which some people will deviate and others will be guided.' I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He replied, 'A period of time . . .'" In this version, "my eleventh descendant" has not been recorded. In some versions "from the loin of my eleventh descendant" has been recorded but it is unclear if this is a scribal error or a variation in the contents of the books. [We don't know] how this happened while the copy that the learned scholar, al-Qummī, regarded as original for its first edition, which he corrected and compared with numerous ancient manuscripts, did not contain any of these two additions!

What is understood from Biḥār al-anwār regarding the compatibility of the contents of Ghaybat al-Nu`mān with that of al-Kāfī in the reply to the question about the duration of bewilderment and occultation, is inconsistent with the copy of Ghaybat al-Nu`mān which we possess. For, he said: "a period of time (sibtun min al-dahr)" which is different to what has been recorded in al-Kāfī, the contents of which we will soon mention with their wordings. 'Sibtun min al-dahr' means a period of time which can be long or short.

Similarly, the contents of the printed version of the old handwritten manuscript of al-Ikhtīṣār are also incompatible with that of al-Kāfī. Also, it does not have the question about the duration of bewilderment and occultation.

Al-Ikhtīṣār, chap. "Ithbāt al-a'imma," p. 209, with the difference that he said: "But I was thinking of the child who will be from the loin of my eleventh descendant; he is the Mahdī who will . . ." Apparently this is incorrect, because Imam Ḥasan al-`Askarī—the father of Imam al-Mahdī, peace be on him—is without doubt the ninth descendant of Amīr al-Mu'minīn, peace be upon him. Therefore, al-Majlisī has written in Mir'āt al-`uqūl that "it means from the loin of the eleventh Imam and 'my descendant' is used to describe the new-born . . . (to the end)."

Dalā'il al-imāma, p. 289, which is like what was in al-Ikhtīṣār except that it ends like this: "I asked, 'O Amīr al-Mu'minīn! For how long will this bewilderment and this occultation last?' He replied, 'Why [do you want to know]? How [do you expect] to have the knowledge of this affair, O Aḡbagh? They are the chosen ones of this nation and the righteous ones of this progeny.'"

Kifāyat al-athar, chap. 29, pp. 219–220, no.2, which says, "but I was thinking about the child who will be from my loin; my eleventh descendant who is the Mahdī. He will fill it with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and occultation in which some people will deviate and others will be guided . . . (to the end of the tradition)." It must be noted that he has not recorded the entire tradition.

Al-Kāfī, vol. 1, p. 338, no. 7, with the difference: "I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He said, 'Six days or six months or six years.'" And also in the end: "for surely, He has alterations [in destinies], intentions, aims, and endings (bad'at wa 'irad'at wa ghay'at wa nah'y'at)." The copies vary in his saying, "from my loin, my eleventh descendant."

Ghaybat al-Shaykh, pp. 103–104, same as al-Kāfī; Ithbāt al-waqīyya, which is also the same as al-Kāfī which says, "from my loin." Ithbāt al-hudūt, vol. 6, chap. "Al-Nuḥūṣ `ala . . .," pp. 357–358, no. 20, citing al-Kāfī, which also records 'from my loin' but he has dropped the question and answer concerning the duration of bewilderment and occultation just as he has dropped the last part of the tradition. Perhaps, he has done so because he was uncertain about what he had dropped as it was in contrast to the contents of the remaining part of the tradition and even that of other traditions.

It is apparent that what has been recorded in al-Kāfī—regarding the answer (to the question) about the duration of

bewilderment and occultation—is incompatible with his saying: “He will have an occultation and bewilderment in which some people will deviate and others will be guided,” because of the importance of the occultation, the examination of the people by it, the firmness of the deviated on their deviation, and the guided on their guidance. An occultation and bewilderment of merely six days, cannot be the cause of the bewilderment and deviation of the people and the same holds true for six months or six years. Once this time passes [the bewilderment] will be over but when its period is prolonged and extended, then some people will be deviated in it and will remain steadfast in their deviation.

To sum it up, the contents of the tradition in al-Kāfī are indeed confusing and muddled but there is no need to constrain ourselves to justify it because its chain is weak and because a narration with a correct chain and wording devoid of any disturbance and disorder and in accordance with other traditions exists [which opposes it]. This narration is what al-ʿAdāq has recorded in Kamāl al-dīn in one of his two chains of narrators for this tradition: “From his father and Muḥammad b. al-Ḥasan, may Allah be satisfied with them, from Saʿd b. ʿAbd-Allah . . . (to the end of what we already cited from him).” This (tradition) is reliable and others cannot be relied upon because of their disturbance and disorder, the variations in the different versions of the texts, and the weakness of the chain of narrators due to some of its narrators being unknown (majhūl).

One can rely on what has been narrated in Ghaybat al-Nuḥmān and Kifāyat al-āthar because their text does not contain the disturbance and disorder (of al-Kāfī’s tradition) and the weakness in their chain of narrators is compensated by their harmony with the other traditions.

If someone says: al-Shaykh (al-Ḥāṣṣ) has recorded this tradition in his al-Ghayba with an authentic chain of narrators which also has the question about the duration of bewilderment and occultation and the same answer found in al-Kāfī has been mentioned; Then, we would answer: It has been narrated in al-Kāfī—with a chain of narrators which consists of some unknown narrators (majhūl)—and al-Shaykh has recorded it using the wording of al-Kāfī through two chains of narrators, the first is the weak chain used in al-Kāfī but the second is other than that and is correct and authentic. Apparently, the latter is the shortened chain mentioned by al-ʿAdāq in Kamāl al-dīn and it is the one which we have relied on. It is clear for anyone who is skilled in the knowledge of traditions that the wordings of the tradition in Ghaybat al-Shaykh are exactly like those of al-Kāfī.

This is all we will say about the chain of narrators and the text of the tradition recorded in al-Kāfī. Furthermore, the consistency of the text recorded in Ghaybat al-Nuḥmān—who was also the scribe of al-Kulainī—should also be taken into account.

The contents of this tradition in al-Kāfī are similar to the contents of the tradition recorded by al-ʿAdāq in Kamāl al-dīn, vol. 1, chap. 31, pp. 323–324, no. 8, through his chain of narrators from our master Imam Zain al-ʿAbidin. We did not find some of the narrators in the rijāl books. This narration comprises of the duration of the short occultation: “Surely, our Qiṣm will have two occultations; one of them will be longer than the other. The first will last for six days, six months, or six years, but the second, will become so long that most of those who believed in this affair (i.e. Imamate) will reject it and no one will remain steadfast in it except those who have strong certitude and correct recognition. (Those) who will not become discomfited because of what we have decreed or decided and will submit completely to us Ahl al-Bait.” The same things that we said about the tradition in al-Kāfī can also be mentioned here. To that we will add: six days or six months cannot be used to describe the meaning of occultation in such situations. Apparently, this tradition is in contradiction with that found in al-Kāfī and it is not correct to reconcile between them. This tradition cannot be used to verify what al-Aḥbagh has narrated—like what our Shaykh, al-Majlisī, has done—just as al-Aḥbagh’s tradition cannot be verified using this tradition. All we can say in such situations is that the owners of these traditions—i.e. the Ahl al-Bait, peace be on them—know their meanings best.

It is wrong to justify this narration—with its weak chain and troubling contents that have restricted the duration of the occultation to six days, six months, or six years— using the concept of badʿ, which is one of the most important things on which the foundations of Prophethood and the benefits of dispatching the Messengers and sending down the Holy Books and even the system of religion, the world, legislation, and creation are laid. Because we believe badʿ will change only those things which can be proved by intellect (ʿaql) or sharia; things like death, illness, sustenance, calamities, afflictions, and etc., which can be changed by prayers, giving charity, bonding with relatives, and even through treatment with medicine. Also, any action which is effective in advancing or postponing the time of death or repelling calamities, changing

blessings or reducing or increasing them—which we have proved elsewhere—are from the same category. Allah, the Exalted, says: “Allah erases what He wills and keeps (what He wills) and with Him is the Mother Book” (Quran 13:39), “Surely Allah does not change what is with a nation until they change what is with themselves” (Quran 13:11), “Had the people of the towns believed and were God-fearing, we would have certainly opened [or expanded] for them blessings from the sky and the earth, but they denied so we punished them because of what they used to do” (Quran 7:96), “If you be grateful, I will certainly give you more and if you be ungrateful, [then] My punishment is indeed severe” (Quran 14:7). It has also been narrated that “Protect your faith by giving charity and protect your wealth by paying zakāt and repel the waves of calamities through supplications” (Nahj al-balāgha, wisdom no. 146), and also “Bonding with relatives (ḥilat al-raḥim) increases age, prevents severe death, and keeps away poverty,” (Biḥār al-anwār, vol. 74, p. 174).

8. Kifāyat al-athar, chap. 32, pp. 237–238, no. 2; Biḥār al-anwār, vol. 36, chap. 44, pp. 388–389, no. 3, citing Kifāyat al-athar with this chain: “Alī b. al-Ḥusayn b. `Umar b. al-Ḥusayn, from Ḥusayn b. Zaid, from his (paternal) uncle `Umar b. `Alī, from his father.”

9. Dalā'il al-imāma, p. 249, no. 40.

10. Ghaybat al-Shaykh, p. 175, no. 131; Biḥār al-anwār, vol. 51, chap. 5, p. 53, no. 32; Ithbāt al-hudūt, vol. 3, chap. 32, sect. 12, p. 501, no. 287, and sect. 59, p. 581, no. 762; Muntakhab al-anwār al-muḥḥa, p. 18; al-Maḥajja, pp. 221–222.

11. Quran 57:17.

12. Dalā'il al-imāma, p. 253.

13. Al-Kāfī, vol. 1, chap. 138, pp. 340–341, no. 21; Ghaybat al-Nu'mān, chap. 10, pp. 186–187, no. 38; Mir'āt al-`uqūl, vol. 4, p. 54, no. 21. Al-Majlisī writes: “Absence (al-fatra) between two Messengers is the period in which sending Messengers is paused and their heirs (waḥīs) are hidden. The fatra of Imams means they are concealed and do not appear for a long duration or there is an absence of a powerful and dominant Imam. This includes the era of all the Imams except Amīr al-Mu'minīn; and the first explanation seems more probable.”

14. Farḥ'id al-sim'ain, vol. 2, p. 335, no. 587; Yan'īb al-mawadda, chap. 94, p. 448; Kamāl al-dīn, vol. 1, chap. 25, p. 287, no. 5; l'Ilm al-warā, chap. 2, sect. 2; Biḥār al-anwār, vol. 51, chap. 1, p. 72, no. 17; Ghāyat al-marām, chap. 141, p. 695, no. 30, and chap. 142, p. 695, no. 23; Ithbāt al-hudūt, vol. 3, chap. 32, sect. 5, p. 461, no. 105.

15. Tafsīr Furqān al-Kāfī, p. 212; see Ta'wīl al-ḥayāt al-ḥāhira and you will find other traditions from al-Ḥalabī, al-Faḥr Abū l-Abbās, and Sulaimān al-Daylamī; all of whom have interpreted the verse, “And the day when it reveals it” to the Q'īm and his rising, peace be on him.

16. Al-Nukat al-`itqādiyya, p. 35.

17. Al-Muḥkam wa l-mutashābih, p. 27; Ithbāt al-hudūt, vol. 2, chap. 9, sect. 26, p. 506, no. 468. It is appropriate that we mention here what has been mentioned in the book al-Kunū wa l-alqāb, chap. 3, pp. 68–69, under the name ‘Quftān’ citing A`yūn al-Sha`a: “Shaykh Muḥammad Ḥāhī Najaf has narrated from al-Shaykh Aḥmad b. al-Shaykh Ḥasan b. al-Shaykh `Alī al-Najafī—the learned litterateur and poet (d. 1293 AH)—that he saw the Awaited Imam, peace be on him, in a dream and complained to him. The Imam answered him with these two lines of poetry:

For us is the return after a prolonged occultation

And we will fill it with justice just as it was filled with unfairness

Soon my promise will be fulfilled, say to those who disbelieve in me

Indeed this is a truth that my Lord will certainly (fulfill)

18. Quran 24:35.

b. Ibrāhīm b. Qays and Sa`d [Sa`d] b. Isq b. Sa`d and Ahmad b. al-ʿusayn [al-ʿasan] b. `Abd al-Malik and Muḥammad b. Ahmad b. al-ʿasan al-Qaṣawānī, all of them from al-ʿasan b. Maḥbūb, from Ibrāhīm [b. Ziyād] al-Kharrīq, from Abū Baḥr who said:

I said to (Imam) Abū `Abd-Allah, peace be on him, that (Imam) Abū Ja`far, peace be on him, used to say, “The Qi`im from the family of Muḥammad will have two occultations and one of them will be longer than the other.” He said, “Yes, and this will not occur until the family of so and so clash with each other, war rages (taḥāq al-ḥalqa), the Sufyānī appears, calamities intensify, death and killings engulf the people, and they seek refuge in the Sanctum of Allah (ʿaram Allāh) and the Sanctum of His Messenger (ʿaram rasūlih), Allah’s blessings be on him and his family.”

604. Ghaybat al-Nu`mān⁶: `Abd al-Wāhid b. `Abd-Allah, from Ahmad b. Muḥammad b. Rabīʿ, from Ahmad b. `Alī al-ʿimyarī, from al-ʿasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from al-`Alī b. Razīn, from Muḥammad b. Muslim al-Thaqafī, from (Imam) al-Bḥqir Abū Ja`far, peace be upon him, who said: “The Qi`im will have two occultations. In one of them, [some will say] ‘he has perished’ and [others will say,] ‘No one knows where he is.’”

605. Al-Kḥf⁷: Muḥammad b. Yaʿyū and Ahmad b. Idrīs, from al-ʿasan b. `Alī al-Kḥfī, from `Alī b. ḥassān, from `Abd al-Raḥmān b. Kathīr, from al-Mufaḥḥal b. `Umar who said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, “The master of this affair will have two occultations: in one of them, he will return to his family. As for the other, [some will say] ‘he has perished’ and [others will say,] ‘No one knows where he is.’” I asked, “What should we do when this happens?” He replied, “When somebody claims [to be him], ask him about matters that only someone like him can answer.”

606. Al-Kḥf⁸: Al-ʿusayn b. Muḥammad, from Ja`far b. Muḥammad from al-Qāsim b. Ismāʿīl al-Anbārī, from Yaʿyū b. al-Muthannī, from `Abd-Allah b. Bukair, from `Ubaid b. Zurʿara, from Abū `Abd-Allah, peace be on him, who said: “The Qi`im will have two occultations. In one of them, he will be present during the Hajj season; he will see the people but they will not be able see him.”

607. `Iqd al-durar⁹: From (Imam) Abū `Abd-Allah al-ʿusayn b. `Alī, peace be on him, who said: “The master of this affair—meaning the Mahdī, peace be on him—will have two occultations. One of them will become so elongated that some will say, ‘he has died,’ others will say, ‘he has been killed,’ and others will say, ‘he has gone.’ No one will be aware of his whereabouts, not his friends nor anybody else, except the servants who look after his affairs.”

The following tradition also proves the above concept: 254.

1. Al-Kḥfī, vol. 1, chap. “Fī l-ghayba,” p. 340, no. 19; Mir`at al-`uqūl, vol. 4, p. 52, no. 19; Ghaybat al-Nu`mānī, chap. 10, p. 170, no. 2, with a slight difference. Al-Nu`mānī has also recorded this tradition on p.170, no. 1: “From ibn `Uqda, from `Alī b. al-ʿasan al-Taimulī, from `Umar b. Uthmān, from al-ʿasan b. Maḥbūb, from Isq b. `Ammār al-ʿairafī, from (Imam) Abū `Abd-Allah, peace be on him, who said, ‘The Qi`im will have two occultations: one will be long and the

other short. In the first occultation, his special followers (khawāṣṣu shi'atih) will know his whereabouts. As for the other, no one will know his whereabouts except his special servants.” In this tradition, the long occultation has been mentioned before the shorter one which should have been first. This does not affect our goal and intention for mentioning this tradition.

2. Yanābi' al-mawadda, chap. 71, p. 427; al-Ma'ajja fī mā nazala fī l-Qa'im al-ujja, p. 200, under verse 43:28.

3. Ghaybat al-Nu'mān, p. 171, no. 3.

4. Ghaybat al-Nu'mān, pp. 171–172, no. 5.

5. Ghaybat al-Nu'mān, pp. 172–173, no. 7; Dal'il al-imāma, sect. “Ma'rifat mā warada min al-akhbār fī wujūb al-ghayba,” p. 293, to his saying: “He said, ‘Yes.’”

6. Ghaybat al-Nu'mān, p. 173, no. 8.

7. Al-Kāfi, vol. 1, chap. 138, p. 340, no. 12; Ghaybat al-Nu'mān, chap. 10, pp. 175–176, no. 9, which says: “He will return in one of them” and “Then ask him about those great matters that only someone like him can answer”; Mir'at al-`uqūl, vol. 4, p. 54, no. 20.

I say: When he speaks about him returning in one of the occultations to his family, he might mean that the his whereabouts will still be known to his special (followers) and that they will be in touch with him—may my father and mother be sacrificed for him—either through correspondence or the privilege of directly meeting him or through representatives and ambassadors between him and his followers. Al-Majlis, may Allah have mercy on him, says: “‘He will return to his family,’ means the dependents of his father or to his representatives and ambassadors. ‘Only someone like him can answer,’ means that only someone like the Qa'im, peace be on him, can answer such questions that are known to no one except an Imam; things like informing all the people about the unseen and questions about difficult issues and the sciences that only they have knowledge about. If he answers these correctly—and his answers are in accordance with what has reached you from their forefathers, peace be on them—then know that he is the Imam; and this [questioning] must be specifically performed by the knowledgeable scholars.”

8. Al-Kāfi, vol. 1, chap. 138, p. 339, no. 12; Ghaybat al-Nu'mān, chap. 10, pp. 175–176, no. 16; Mir'at al-`uqūl, vol. 4, p. 47, no. 12.

9. Iqd al-durar, chap. 5, p. 134; al-Burhān fī al-imāma Mahdī khir al-zamān, chap. 12, pp. 171–172, no. 4; Bishrat al-Islām, chap. 4, p. 81, no. 4.

The esteemed Shaykh, ibn Abī Zaynab al-Katib al-Nu'mān, writes: “The traditions which mention that the Qa'im, peace be on him, will have two occultations are regarded by us as true and authentic, Praise be to Allah. Allah has made clear what the Imams, peace be on them, had said and has shown the proof of their truthfulness in these traditions. The first occultation, is the occultation in which there were ambassadors in it—whom connected the Imam and the people. The ambassadors were appointed from amongst apparent and prominent personalities. Difficult sciences, abstruse talks of wisdom, and the answer to all the hard and problematic questions which were asked were delivered by them. This was the short occultation; whose time has expired and its period has come to an end. The second occultation is the one in which the ambassadors and emissaries were removed because of an affair desired by Allah, the Exalted, and the strategy which He had implemented amongst His creation, so that those who claim (to follow) this affair will be sifted, examined, tested, separated, and purified—just as Allah, Mighty and Majestic be He, says, ‘Allah will not leave the believers in the state which you are in until He distinguishes the evil from the good; nor will Allah inform you of the unseen . . .’ (Quran 3:179). Indeed, this time has certainly come and may Allah make us steadfast in the truth and make us one of those who will not pass through the sieve of fitnas. This is the meaning of the saying that ‘he will have two occultations.’ At the end, we ask Allah to hasten the relief (faraj) of His friends and appoint us amongst the best of those who obey him, and the purest of those who follow him, and from the best of those who He deems fit for and has selected to help His friend and Caliph. Surely, He is the Master of kindness, the Munificent, the Benefactor” (Ghaybat al-Nu'mān, pp. 173–174).

In I'lām al-warā, sect. 1 of the 3rd chap., 2nd part of the 4th pillar, it has been mentioned that “the traditions of occultation precede the era of al-ujja, peace be on him, and even the era of his father and grandfather, and that Shia traditionalists have immortalized them in their Principles (Uqūl books) compiled during the time of the two masters, al-Baqir and al-`adīq, peace be on them, and traced (their chains) from the Holy Prophet and the Imams, peace be on them, one after the other, and this is why the belief in the Imamate of the Master of the Time is correct; because he possesses these attributes and an occultation that has been mentioned amongst his attributes and no one can refute this.” He then says: “Amongst

the reliable Shia traditionists and authors is al-ʿasan b. Maʿbūb al-Zarrīd who wrote the book al-Mashkha more than a hundred years before the period of occultation—which amongst the Shia Uḥūd books is more famous than the book of al-Muzan and its kind. He has recorded in it some of what we have mentioned about the occultation. All these occurred just as they had been foretold and everything that they had guaranteed occurred without any variation. From these, is what he narrated from Ibrāhīm al-Kharrīq, from Abū Baʿr, from (Imam) Abū ʿAbd-Allah . . . (he then mentions the fifth tradition in this chapter and says,) see how the two occultations have occurred for the Master of the Affair, peace be on him, exactly like how the aforementioned narrations from his forefathers and ancestors had guaranteed” (Ghaybat al-Nuʿmān, pp. 173–174).

Al-Mufīd writes in al-Fuḥūd al-ʿashara: “The traditions narrated from the late Imams of the family of Muḥammad, peace be upon them, complement each other in concluding that the awaited Qaʿim must definitely have two occultations and one of them will be longer than the other. In the shorter occultation, some special people will have news about him and in the longer occultation, no one from the public will know of his abode except for a few of his reliable companions who will have the privilege of being at his service and who will only serve him and no one else. Such traditions have existed in the writings of the Shia Imām authors before the birth of Abū Muḥammad (al-ʿAskar), his father, and his grandfather, peace be on them. Their truth became apparent with the advent of the representatives and ambassadors—whom we already named, may Allah have mercy on them—and the truthfulness of the narrators also became clear with the start of the major occultation. This was indeed a magnificent sign about the truthfulness of the Shia Imām belief.”

I say: The fact that these traditions were recorded in al-Kūf during the minor occultation, and the minor occultation ending and the beginning of the second occultation after it, is also evidence of their authenticity. For ʿAlī b. Muḥammad al-Samurī, may Allah be satisfied with him—who was the last ambassador—passed away in the month of Shaʿbān, 329 AH, while al-Kulainī died in 328 AH. According to another report, al-Kulainī died in 329 AH, the same year in which the fourth ambassador died; who had died in the middle of Shaʿbān, 329AH. Others believe that even if al-Kulainī died in the year 329 AH, it was before the death of al-Samurī. The fact that he has recorded these traditions in al-Kūf during the minor occultation is by itself proof of their authenticity and correctness.

You should know that the occultation of our master Imam al-Mahdī—may my father and mother be sacrificed for him—has also been mentioned in the poems of Shia poets like al-ʿimyarī (d. 173 AH), who said in his poem (see al-Ghadīr, vol. 2, p. 247) addressed to our master al-ʿadīq, peace be on him,

We have been informed about the successor of Muḥammad
And what has been said is not a lie

That the master of this affair will not be found and will become unseen
Hidden, like he who is fearful and waiting

Then the wealth of the lost one will be distributed as if

. . .

He will live for some time then will rise
Like the rising of a Star in the horizon

I hold my Lord as a Witness that your saying is a proof
Upon all the creatures, obedient and sinners

That the Master of the Affair and the Qaʿim
Is the one whom my soul flies to with delight

For him is an occultation which is inevitable
And Allah sends salutations upon this concealed person

He will stay thus for a while and then appear
And fill with justice the East and the West

Section Twenty-Eight

The traditions that indicate he will have a long occultation until Allah, the Exalted, allows him to emerge

Comprised of one-hundred traditions

608. Kifayyat al-athar¹: Ahmad b. Isma'īl, from Muḥammad b. Hammām, from `Abd-Allah b. Ja`far al-ḥimyarī, from Mūsā b. Muslim, from Mas`ada who said:

I was with (Imam) al-ḥadiq, peace be on him, when an old man—bent and leaning on his staff—came to him and greeted him. Abū `Abd-Allah replied to his greetings and the old man said, “O son of Allah’s Messenger! Stretch your hand for me so that I may kiss it.” So he stretched his hand and he kissed it (and) then started to cry.

(Imam) Abū `Abd-Allah, peace be on him, said, “Why are you crying, O old man?” He answered, “May I be sacrificed for you [O son of Allah’s messenger]! I have been waiting for your Q’im for the last one hundred years, saying [to myself that he will come] this month or this year. Now, I have become old, my bones have turned fragile [thin], and my death is approaching me, but I don’t see what I would like to see [and I see concerning you what I dislike]. I see you [Ahl al-Bait] being disdained and turned away. On the other hand, I see your enemies freely doing what they want. Why shouldn’t I cry?”

The eyes of Abū `Abd-Allah, peace be on him, filled with tears and he said, “O old man! If Allah allows you to live until you see our Q’im, you will be with us on the highest pinnacle. And if death comes to you, you will come on the Day of Judgment along with the weight (thiq) of Muḥammad, Allah’s blessings be upon him and his family, and we are his weight. For indeed, he has said, ‘I leave amongst you two weighty things (thiqs); so fasten to them and you will never be deviated: the Book of Allah and my progeny, my Ahl al-Bait.’”

The old man said, “After hearing this tradition, I will no longer be concerned.” He said, “O old man! Our Q’im will be from the loin of al-ḥasan; al-ḥasan will be from the loin of `Alī; `Alī will be from the loin of Muḥammad; Muḥammad will be from the loin of `Alī; `Alī will be from the loin of this son of mine—he then pointed to (Imam) al-Mūsā, peace be on him—and he is from my loin. We are twelve and all of us are infallible (ma`ḥḥimīn) and purified (muḥahharīn).”

The old man asked, “O my master! Are some of you nobler than the others?” He answered, “No. We are equal in nobility but some of us are more knowledgeable than the others.” Then he said, “O old man! If nothing remains from the world except one day, Allah will certainly prolong that day until the Q’im from us Ahl al-Bait emerges. Know that our Shias will be inflicted with a fitna and bewilderment during his occultation. Then, [Allah] will make the sincere ones steadfast in his guidance. O Allah! Help them in [being steadfast].”

609. Kamāl al-dīn²: Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Aḥmad b. Idrīs, from Jaʿfar b. Muḥammad b. Mālik al-Fazlī al-Kāfī, from Isḥāq b. Muḥammad al-Ḥairafī, from Abū Ḥshim, from Furāt b. Aḥnaf, from Saʿd b. ʿArāf, from al-ʿAbagh b. Nubāta, from Amīr al-Muʾminīn `Alī, peace be upon him, who mentioned the Qʿim, peace be on him, and said: “He will certainly have an occultation [that will continue] until the ignorant will say, ‘The family of Muḥammad are unimportant for Allah.’”

610. Kamāl al-dīn³: Narrated to us Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with him, from Muḥammad b. Jaʿfar al-Kāfī, from Sahl b. Ziyād al-Ḥadāmī, from `Abd al-`Aḥm b. `Abd-Allah al-Ḥasanī, may Allah be satisfied with him, from Muḥammad b. `Alī b. Mūsā b. Jaʿfar b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥlib, from his father, from his forefathers, from Amīr al-Muʾminīn, peace be on them all, who said:

Our Qʿim will have an occultation whose duration will be prolonged. It is as if I am seeing the Shias during his occultation who are wandering like livestock in search of pasture but will not find it. Know that whoever remains steadfast from amongst them in his religion, and his heart does not harden—due to the prolonged occultation of his Imam—then he will be with me in my rank on the Day of Judgment. When our Qʿim rises, he will not have pledged allegiance to anybody. Because of this, his birth will be concealed and he will be hidden.

The exact same tradition has been narrated to us by `Alī b. Muḥammad b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Jaʿfar al-Kāfī, from `Abd-Allah b. Mūsā al-Rāyḥānī, from `Abdul `Aḥm b. `Abd-Allah al-Ḥasanī, from Muḥammad b. `Alī al-Rīḥī, from his father, from his forefathers, from Amīr al-Muʾminīn, peace be on him.

611. Kamāl al-dīn⁴: Narrated to us my father, may Allah be satisfied with him, from `Abd-Allah b. Jaʿfar al-Ḥimyarī, from Aḥmad b. Hilāl, from `Abd al-Rāḥmān b. Abū Najrān, from Faḥḥat b. Ayyūb, from Sadīr, in a tradition from Abū `Abd-Allah, peace be on him, who said:

The brothers of Yūsuf were the grandsons and children of prophets, [yet,] they traded Yūsuf and sold him whilst they were his brothers and he was their brother. They did not recognize him until he said to them, “I am Yūsuf.” Then, why does this umma deny the fact that Allah, Mighty and Majestic be He, might intend to conceal His Proof (ʿujja) at a specific time?

Indeed, Yūsuf, peace be on him, was the King of Egypt and the distance between him and his father was a journey of eighteen days. Had Allah, Mighty and Majestic be He, intended to inform him of his place, He could have done so.

By Allah! On hearing the good news, Yaʿqūb and his sons traveled the distance in nine days from the time they started the [journey] to Egypt. So, why does this umma deny that Allah, Mighty and Majestic be He, might do with His Proof what He did with Yūsuf; he will walk in their markets and set foot on their carpets and they will not recognize him until Allah, Mighty and Majestic be He, allows him to introduce

himself, just as He allowed Y^usuf who said to them, ‘Do you know how you treated Y^usuf and his brother when you were ignorant? They said: Are you indeed Y^usuf? He said: I am Y^usuf and this is my brother . . .’⁵”

612. Kam^ul al-d^un⁶: Narrated to us `Abd al-W^uddid b. Mu^uammad b. `Abd^us al-`A^udd^ur, may Allah be satisfied with him, from `Al^u b. Mu^uammad b. Qutayba al-N^us^ub^u b. Sulaim^un, from Mu^uammad b. Ism^u’^ul b. Baz^u’, from Sayy^un al-Sarr^uj, from al-Sayyid b. Mu^uammad al-^uimyar^u in a long tradition in which he said:

I asked al-^udiq Ja`far b. Mu^uammad, peace be on him, “O Son of Allah’s Messenger, Allah’s blessings be upon him and his family! Traditions from your forefathers have been narrated to us about the occultation and that it will truly occur. Inform me for whom will this occur?” He replied, “It will occur for my sixth descendant and he is the twelfth guided Imam after the Messenger of Allah, Allah’s blessings be on him and his family. The first of them is Am^ur al-Mu`min^un `Al^u b. Ab^u ^ulib and the last of them is the one who will rise with the truth, Allah’s remnant on the earth, and the master of the time. By Allah! If he remains in occultation equal to the time Noah remained in his nation, he will not depart the world until he appears and fills the earth with fairness and justice just as it will be filled with injustice and unfairness.”

613. Kam^ul al-d^un⁷: Narrated to us A^umad b. Mu^uammad b. Ya^uy^u al-`A^udd^ur, may Allah be satisfied with him, from his father, from Ibr^uh^um b. H^ushim, from Mu^uammad b. Ab^u `Umair, from ^uafw^u b. Mihr^un al-Jamm^ul, from al-^udiq, Ja`far b. Mu^uammad, peace be on him, who said: “By Allah, your Mahd^u will become hidden from you to the extent that the ignorant from amongst you will say, ‘The family of Mu^uammad are unimportant for Allah.’ Then, he will come like a shining meteor and will fill [earth] with justice and fairness just as it will be filled with injustice and unfairness.”

614. Al-K^uf^u8: `Al^u b. Mu^uammad, from Ja`far b. Mu^uammad, from M^us^u b. Ja`far al-Baghd^ud^u, from Wahb b. Sh^udh^un, from al-^uasan b. Ab^u l-Rab^u’, from Mu^uammad b. Is^uq, from Umm H^un^u who said:

I asked Ab^u Ja`far Mu^uammad b. `Al^u, peace be on him, about the saying of Allah, the Exalted: “I swear by [the planets] that disappear. Those that move in their orbits.”⁹ He replied, “[It is about] an Imam who will disappear in the year 260 AH. Then, he will appear like a meteor glowing in the dark night. If you reach his time, your eyes will be soothed (qarrat `ainuk).”

615. Kam^ul al-d^un¹⁰: Narrated to us Mu^uammad b. M^us^u b. al-Mutawakkil, may Allah be satisfied with him, from `Al^u b. Ibr^uh^um b. H^ushim, from Mu^uammad b. `^us^u b. `Ubaid, from ^uli^u b. Mu^uammad, from H^un^u al-Tamm^ur who said: “(Imam) Ab^u `Abd-Allah, peace be on him, said to me, ‘The master of this affair will certainly have an occultation. Thus, [Allah’s] servant[s] should fear Allah and fasten to his religion.”

616. Al-K^uf^u11: Mu^uammad b. Ya^uy^u, from Ja`far b. Mu^uammad, from Is^uq b. Mu^uammad, from

Ya'qub b. al-Muthanna, from `Abd-Allah b. Bukair, from `Ubaid b. Zur'ara, from (Imam) Abi `Abd-Allah, peace be on him, who said: "People will not find their Imam. He will be present during the Hajj season and he will see them but they will not see him."

617. Al-Kaf 12: Muhammad b. Ya'qub and al-Hasan b. Muhammad have both narrated from Ja'far b. Muhammad al-Kaf, from al-Hasan b. Muhammad al-Airaf, from al-Harith b. Khalid, from Yam'an al-Tammir who said:

We were sitting with (Imam) Abi `Abd-Allah, peace be on him, when he said to us, "The master of this affair will certainly have an occultation. The one who fastens to his religion during this period is like someone one who pulls the qat'ad (a plant full of extremely sharp thorns) in his closed fist like this." Then, he showed with his hands and asked, "Who amongst you has grasped the thorns of the qat'ad tightly with his hands?" He then said nothing for a while said then continued, "The master of this affair will certainly have an occultation. Thus, [Allah's] servant[s] should fear Allah and fasten to his religion."

618. Kamal al-din 13: Narrated to me my father and Muhammad b. al-Hasan, may Allah be satisfied with them, both from Sa'd b. `Abd-Allah and `Abd-Allah b. Ja'far al-Imyar and Ahmad b. Idris, who all narrated from Ahmad b. Muhammad b. `Isa and Muhammad b. al-Usayn b. Abi al-Kha'ab and Muhammad b. `Abd al-Jabbir and `Abd-Allah b. `Umir b. Sa'd al-Ash'ar, from `Abd al-Rahman b. Abi Najr, from Muhammad b. al-Muwir, from al-Mufal b. `Umar al-Ju'fi, who said:

I heard (Imam) Abi `Abd-Allah, peace be on him, say, "Keep away from fame (tanwah) 14! By Allah, your Imam will disappear for many years and you will be sifted until it is said, 'He has died or he has perished or no one knows where he is?' The eyes of the believers will weep for him. You will overturn like ships which overturn in the waves of the ocean. No one will be saved except those whose covenant Allah has taken and has inscribed faith in their hearts and has assisted them by a Spirit from Himself. Indeed, twelve ambiguous flags will be raised, and you won't know which belongs to who."

I started crying [on hearing this] and he said to me, "Why are you crying, O Abi `Abd-Allah?" I replied, "Why shouldn't I cry when you are saying that there will be twelve ambiguous flags and none will be distinguished from the other? What should we do [in these circumstances]?" [He] looked at the sunshine in the room and remarked, "O Abi `Abd-Allah! Do you see this sunshine?" I replied in the affirmative. He said, "By Allah, our affair is more apparent than this sunshine."

619. Kamal al-din 15: Narrated to us Muhammad b. `Ali b. al-Harith al-Naufal—known as al-Kirm— from Abi I-`Abbas Ahmad b. `Isa al-Washsh al-Baghdadi, from Ahmad b. al-Harith [al-Qumm], from Muhammad b. Bahr b. Sahl al-Shaibani, from `Ali b. al-Harith, from Sa'd b. Man'al al-Jawshin, from Ahmad b. `Ali al-Budail, from his father, from Sad al-Airaf who said:

I, al-Mufal b. `Umar, Abi Ba'ar, and Aban b. Taghlib went to meet our master Abi `Abd-Allah al-Hadi, peace be on him. We saw him sitting on the earth while he was wearing a Khaibar cloak that was fastened to his neck that didn't have a collar and had short sleeves. He was crying like someone

whose child had died and whose heart was burning.

Grief was visible from his face, change was apparent in him, tears had filled his eyes, and he was saying, “My master! Your occultation has taken away my sleep, strained my resting place, and seized the comfort of my heart. My master! Your occultation has made my calamities reach proportions of eternal misfortune. The loss of one after the other has destroyed us all. I no longer feel the tears flowing from my eyes and the moaning sounds from my heart on account of past afflictions and bygone calamities. [All] I see is the great tragedy that is before me which is greater, more sorrowful, more severe, and inhospitable [than all tragedies]. [They are] harsh calamities that are mixed with your anger and afflictions that are mixed with your wrath.”

Our minds were terrified with perplexity and our hearts were cleft asunder with impatience about a great disaster and a terrible misfortune. We thought that a knocking calamity had struck him or a misfortune had afflicted him. We asked, “O Son of the best of creatures! May Allah not make your eyes weep! What has made your tears flow and your eyes rain teardrops? What tragedy has brought you this sorrow?”

(Imam) al-Ḥadiq, peace be on him, took [a deep] breath which filled his stomach and intensified his panic and then said, “Woe to you! This morning, I looked in the Book of Jafr which is comprised of the knowledge about [the times] of death, examinations, and afflictions and the knowledge about whatever existed/occurred and will exist/occur until the Day of Judgment, which Allah specifically gave to [the Prophet] Muḥammad and the Imams after him.

I pondered over the birth of the one from us who will disappear, his occultation, his delay, his longevity, the examination/calamities of the believers during this time, the doubts that will arise in their hearts due to his prolonged occultation, and them becoming apostates and taking off the rope of Islam from their necks—which Allah, Holy be His Remembrance, says, ‘And We have made every person’s deeds cling to his neck,’¹⁶ which refers to [our] Mastership (al-wilāya). [On reading this,] I was filled with sympathy and overcome by grief.”

We said, “O Son of Allah’s Messenger! Please honor us and do us a favor by sharing with us some of what you have learned from this knowledge.” He said, “Surely Allah, Blessed and Exalted be He, will repeat for our Q’im three things which He had done for three of His prophets. He made his birth like the birth of Moses, peace be on him; He made his occultation like the occultation of Jesus, peace be on him; and made His delay like the delay of Noah, peace be on him. Then, He made his age like that of the Righteous Servant— meaning al-Khiṣr, peace be on him—as a proof of his long life.”

We asked, “O Son of Allah’s Messenger! Uncover for us the aspects of these meanings.” He said, “As for the birth of Moses, peace be on him, when the Pharaoh found out that the downfall of his kingdom was at [Moses’] hands, he asked for the fortune-tellers who guided him to the lineage [of Moses] and [told him] that he would be from the Israelites. Then, he ordered his followers to rip apart the stomachs of the pregnant women from the Israelites until he killed more than twenty-thousand babies. But he did

not succeed in killing Moses, peace be on him, because he was under the protection of Allah, Blessed and High be He.

The same thing happened with the Umayyads and the Abbasids; when they found out that the destruction of their kingdoms and the [destruction] of the government of the oppressors and tyrants from them would be at the hands of our Q^u'im, they established enmity against us and drew their swords to kill the family [or Ahl al-Bait] of the Messenger of Allah, Allah's blessings be on him and his family, and to destroy his generation in the hope of killing the Q^u'im. But Allah, Mighty and Majestic be He, has refused to make evident His affair to any of the oppressors and He will make perfect His Light even if the polytheists detest it.

“As for the occultation of Jesus, peace be on him, the Jews and the Christians unanimously agreed that he had been killed. But Allah, Majestic be His Remembrance, falsified what they had said by His saying, ‘And they did not kill him nor did they crucify him, but it appeared to them so.’¹⁷ The occultation of the Q^u'im is also like this and the umma will deny it due to its elongation. One will speak nonsense that he has not been born yet; another will say he has passed the age of thirteen or more, and yet another will disobey Allah, Mighty and Majestic be He, by saying, ‘Surely, the soul of the Q^u'im speaks from the body of someone other than himself.’

“As for the delay of Noah, peace be on him, when he sought punishment on his people from the sky, Allah, Mighty and Majestic be He, sent the Trusted Spirit (R^u al-Am^un), peace be on him, with seven seeds. He said, ‘O Prophet of Allah, Allah, Blessed and High be He, says to you, “These are My creations and My servants. I will not destroy them with a thunderbolt from my thunderbolts except after emphasizing [My] call and establishing [My] proof. So, continue your struggles in preaching to your people and I will definitely reward you for it. Plant these seeds, for in their growth, maturity, and fruition is relief and salvation. Give glad-tidings by these to those believers who follow you.”’

When the trees grew, became [covered with leaves], grew stems and branches, and dates began to grow on them—and this was after a long period of time—Noah, peace be on him, asked Allah, Purified and High be He, to fulfill His promise. Allah, Blessed and High be He, ordered him to plant the seeds of these trees [that had fully grown] and to continue his patience and struggles and to emphasize His proofs upon his people. So he informed the groups who believed in him about this and [on hearing this], three hundred people became apostates, arguing, ‘If what Noah had claimed was true, His Lord wouldn't have violated His Promise.’ Then, Allah, Blessed and High be He, continued to order him to sow the seeds [of the new full-grown plants] one after the other until he had sowed them seven times. And each time, a group from the believers became apostates until only a little more than seventy men remained from them.

So then, Allah, Blessed and High be He, revealed to him and said, ‘O Noah, dawn has pierced the night and the affair has become pure from filth by the apostasy of those who had wicked essence. Had I destroyed the unbelievers and allowed those groups from your nation who turned apostates—after

having earlier believed in you—to survive, I would not have fulfilled My earlier promise to the believers from your tribe whose belief in monotheism was pure and who had fastened to the rope of your prophethood. [The promise I had made to them] that I would make them the successors on earth, establish for them their religion, and convert their fear into security, so they would purely worship Me with the removal of doubts from their hearts. How could I make them successors, establish [their religion], and convert their fear into security when I knew about the weak faith of those who had become apostates, the wickedness of their essence, the evilness of their hidden secrets and their deviation which was the consequence of hypocrisy?

Had they smelled the fragrance of My Kingdom which would be given to the believers when they become the successors [of my Kingdom] after I destroy their enemies, they would have taken away its serenity (lanaqish^{۱۸} raw^{۱۹}i^{۲۰}a if^{۲۱}tih), their secret hypocrisy would have become stronger, the ropes of their hearts deviation would have become eternal, they would have openly shown hostility towards their brothers, and would have fought against them to become the leaders and sole commanders and prohibitors. So, how can religion be powerful and the affairs be at the hands of the believers whilst there is unrest and war? It shall never be like this, “So, make the ark before Our eyes and [according to] Our revelation.”¹⁸

“The same thing will occur for the Q^{۲۲}’im. His occultation will be prolonged until the truth becomes clear and faith becomes purified from darkness (al-kadir) by the apostasy of all those from the Shias who have wicked essence; those whom might become hypocrites when they sense the successorship, power, and widespread security during the Q^{۲۳}’im’s reign.” I said, “O Son of Allah’s Messenger! The enemies of the Ahl al-Bait (al-naw^{۲۴}ib) think that this verse was revealed in favor of Ab^{۲۵} Bakr, `Umar, `Uthm^{۲۶}n, and `Al^{۲۷}, peace be on him.”

He answered, “May Allah not guide the hearts of these enemies! Has the religion which Allah and His Messenger were satisfied with which had power to spread security in the umma, dispel fear from their hearts, and remove skepticism from their chests, ever been present during the reign of any one of these [three Caliphs] or during the reign of `Al^{۲۸}, peace be on him, whilst so many Muslims became apostates, fitnas arose during their times, and wars took place between them and the infidels?” Then he recited the following verse, “Until the messengers despaired and thought that they were indeed told a lie, [then] Our help came to them”¹⁹

As for the Righteous Servant—meaning al-Khi^{۲۹}r, peace be on him—then surely Allah, Blessed and High be He, did not prolong his life because of a prophethood that he had destined for him, nor for a Book that he wanted to send down unto him, nor for a religion that would abrogate the religion of the prophets that [lived] before him, nor because of an Imamate whose following He would make compulsory for His servants, nor for an obedience that He would make obligatory for him. Rather, Allah, Blessed and High be He, knew from His prior Knowledge that He would [prolong] the age of the Q^{۳۰}’im during his occultation and He also knew that His servants would deny [him] because of his age, therefore, He

prolonged the age of the Righteous Servant without any obvious reason for this longevity except for the fact that it be used to prove the age of the Q''im and to sever the arguments of those who opposed him so that the people will not have any argument against Allah.”

620. Kam' al-d'n20: Narrated to us A'mad b. Ziy'd b. Ja'far al-Hamd'n, may Allah be satisfied with him, from `Al' b. Ibr'h'm b. H'shim, from his father, from Mu'ammad b. Kh'lid al-Barq', from `Al' b. 'asan, from D'w'd b. Kath'r al-Riqq' who said: "I asked Ab' l-'asan M's' b. Ja'far, peace be on him, about the Master of this affair. He replied, 'He is the exiled, the lonely, the stranger, the one who will be absent from his family, and the one whose father has not been avenged.'"

621. Kam' al-d'n21: Narrated to me my father, may Allah be satisfied with him, from Sa'd b. `Abd-Allah, from Ja'far b. Mu'ammad b. M'lik al-Faz'r', from `Al' b. al-'asan b. Fa'f' who heard al-Rayy'n b. al-'alt say: "(Imam) Ab' l-'asan al-Ri', peace be on him, was asked about the Q''im. He replied, 'He will not be seen and he will not be called by his name.'"

622. Kam' al-d'n22: Narrated to us al-Mu'affar b. Ja'far b. Mu'affar al-'Alaw' al-'Umar' al-Samarqand', may Allah be satisfied with him, from Ja'far b. Mu'ammad b. Mas`'d, from his father Mu'ammad b. Mas`'d, from Ja'far b. A'mad, from al-'asan b. `Al' b. Fa'f', from Ab' l-'asan `Al' b. M's' al-Ri', peace be on him, who said:

Al-Khi'r, peace be on him, drank from the water of life (m' al-'ay't) and he will live and not die until the Trumpet is blown (qatt' yunfakh f' l-'r). He comes to us and salutes us. We hear his voice but we don't see him. He appears wherever he is mentioned and whoever from you mentions him should salute him. He is present during the [Hajj] season every year and performs all the [Hajj] rituals. He stands in `Arafa and says amen to the supplications of the believers. Through him, Allah will soothe our Q''im's solitude during his occultation and dispel his loneliness.

623. Ghaybat al-Nu'm'n23: Narrated to us `Al' b. al-'usayn, from Mu'ammad b. Ya'y', from Mu'ammad b. 'asan al-R'z', from Mu'ammad b. `Al' al-K'f', from `s' b. `Abd-Allah b. Mu'ammad b. `Umar b. `Al' b. Ab' 'lib, from his father, from his grandfather, from his father Am'r al-Mu'min'n `Al' b. Ab' 'lib, peace be on him, who said: "The master of this affair is from my descendants. He is the one about whom it will be said, 'He has died or perished. No one knows where he is.'"

624. Kam' al-d'n24: Narrated to us Mu'ammad b. M's' b. al-Mutawakkil, may Allah be satisfied with him, from `Al' b. Ibr'h'm, from his father, from `Abd al-Sal'm b. 'l'i' al-Haraw', from (Imam) Ab' l-'asan `Al' b. M's' al-Ri', from his father, from his forefathers, from `Al', peace be on them all, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

By the One Who raised me with the truth as a giver of glad-tidings! Certainly, the Q''im from my progeny will have an occultation because of a covenant between me and him. [His occultation will continue] until most of the people will say, "The family of Mu'ammad are unimportant for Allah!" Others

will doubt he was born. Whoever reaches his era should fasten to his religion and must leave no path for Satan to reach him by being skeptical [about the Q''im]. [If Satan reaches him] he will put him aside from my nation and bring him out of my religion, for he previously brought out your parents from Paradise. Surely, Allah, Mighty and Majestic be He, has made the devils the guardians of those who do not believe.

625. Ilal al-shar'i²⁵: Narrated to us al-Mu'afar b. Ja'far b. al-Mu'afar al-'Alawī, may Allah be satisfied with him, from Ja'far b. Mas'ud and 'Aidar b. Mu'ammad al-Samarqandī, both of them from Mu'ammad b. Mas'ud, from Jabra'īl b. A'amad, from M'as b. Ja'far al-Baghdādī, from al-'asan b. Mu'ammad al-'airafī, from 'an b. Sad'r, from his father who said:

(Imam) Ab' 'Abd-Allah, peace be on him, said, "The Q''im from us will have an occultation whose duration will be long." I asked, "Why is it so, O Son of Allah's Messenger?" He replied, "Surely, Allah, Mighty and Majestic be He, has wanted naught except to carry out in him the customs of the prophets, peace be on them, during their occultations. O Sad'r! It is necessary that the periods their occultations are completed. Allah, Mighty and Majestic be He, says, 'You will most certainly embark one stage after another'²⁶ meaning tradition upon tradition of those before you."

626. Ghaybat al-Nu'mān²⁷: Narrated to us Mu'ammad b. Hammām, from Ja'far b. Mu'ammad b. M'lik, from Is'āq b. Sinān, from 'Ubaid b. Kh'rīja, from 'Alī b. Uthmān, from fur'īt b. A'naf, from (Imam) Ab' 'Abd-Allah Ja'far b. Mu'ammad, from his forefathers, peace be upon them, who said:

The river Euphrates overflowed during the reign of Am'r al-Mu'mīn, peace be on him. He and his two sons—al-'asan and al-'usayn, peace be on them—mounted and passed by [the neighborhood] of al-Thaq'f. The [locals] said, "'Alī has come to drive away the water.'" 'Alī, peace be on him, answered, "By Allah, I and these two sons of mine will be killed. Then, Allah will definitely raise a person from my progeny in the end of times who will demand our blood. He will go in occultation until the people of deviation are distinguished from the [rightly guided]. [This situation will continue until] the ignorant will say, 'The family of Mu'ammad are unimportant for Allah.'"

627. Ghaybat al-Shaykh²⁸: Ab' Ba'r narrated: " (Imam) Ab' Ja'far, peace be on him, said, 'The Q''im has a similarity with [the Prophet] Y'suf.' I asked, 'And what is it?' He replied, 'Bewilderment and occultation.'"

628. Kitāb t'rīkh Qum²⁹: From Mu'ammad b. Qutayba al-Hamdānī and al-'asan b. 'Alī al-Kashm'rjīnī [al-Kamsh'rjīnī], from 'Alī b. al-Nu'mān, from Ab' l-Akr'd 'Alī b. Maimān al-'īgh, from (Imam) Ab' 'Abd-Allah, peace be on him, who said:

Surely, Allah has used [the city of] K'fa as an argument over all other cities and the faithful from its inhabitants over the inhabitants of other cities. [Similarly,] he has used Qum as an argument over all other cities and its inhabitants over the inhabitants of the East and the West from the Jinn and the humans. Allah has not left Qum and its inhabitants as weak. Rather, he has made them successful and

assisted them.

The religion and its followers in Qum are lowly. Had it not been so, people would have hurried towards it [to inhabit it] and consequently, Qum would have been spoilt and its inhabitants would have become the people of falsehood, resulting in it not being an argument/proof over all other cities. If this happened, then the heavens and the earth would have become dislocated and they would not have been reprieved—even a moment.

Verily, calamities have been warded off from Qum and its people. Soon, there will come a time when the city of Qum and its inhabitants will be an argument over the creatures. This will occur during the occultation of our Q^u'im, peace be upon him, until he reappears. Had it not been so, the earth would have swallowed its inhabitants.

Surely, the angels dispel the calamities from Qum and its inhabitants. No tyrant ever intends something bad for Qum but that the destroyer of tyrants [i.e. Allah] destroys him and keeps them away from it either by a disaster or a calamity or an enemy. The tyrants forget about Qum during their rein just as they forget [the remembrance of] Allah.

629. Al-K^uf^u 30: `Al^u b. Ibr^uh^um, from his father, from ibn Ab^u `Umair, from Ab^u Ayy^ub al-Khazz^uz, from Mu^uammad b. Muslim, from Ab^u `Abd-Allah (al-^udiq), peace be on him, who said: “If you hear that the master of this affair is in occultation, don't deny it.”

630. Al-K^uf^u 31: A group of our companions, from A^umad b. Mu^uammad, from al-^uasan b. `Al^u al-Washsh^u, from `Al^u b. Ab^u ^uamza, from Ab^u Ba^uq^ur, from Ab^u `Abd-Allah (al-^udiq), peace be on him: “The master of this affair will definitely have an occultation and he will definitely have an isolation during his occultation. ^ubba is a great dwelling and thirty people will not feel lonely.”

631. Ghaybat al-Shaykh^u 32: A group narrated to me from Ab^u Ja`far Mu^uammad b. Sufy^un al-Bazaufar^u, from A^umad b. Idr^us, from `Al^u b. Mu^uammad b. Qutayba, from al-Fa^ul b. Sh^ud^uh^un, from `Abd al-Ra^um^un b. Ab^u Najr^un, from ^uafw^un b. Ya^uy^u, from Ab^u Ayy^ub, from Ab^u Ba^uq^ur, from (Imam) Ab^u `Abd-Allah, peace be on him, who said: “If the news of the occultation of your master reaches you, don't deny it.”

The following traditions also prove the above concept: 205, 242, 244, 245, 254, 257, 261, 305–308, 317, 465, 497, 498, 499, 511, 535–539, 541, 547, 549–557, 559–564, 574, 575, 580, 589, 595, 599–607, 632–635, 637, 641, 643, 644, 645, 647, 649, 653, 669, 685, 686, 688–691, 806, 810, 1104, and 1105

1. Kif^uyat al-athar, chap. 34, pp. 260–262, no. 3; Bi^ur al-anw^ur, vol. 36, chap. 46, pp. 408–409, no. 17; al-`Aw^ulim, vol. 15, chap. 7, pp. 280–281, no. 17; lthb^ut al-hud^ut, vol. 1, chap. 9, p. 603, no. 586; Taby^un al-ma^uajja, pp. 336–337, no. 31; al-In^uf, chap. on the letter al-M^um, pp. 294–296, 269.

2. Kam^ul al-d^un, vol. 1, chap. 26, p. 302, no. 9; Ghaybat al-Shaykh, pp. 340–341, no. 290; Taqr^ub al-ma^urif, p. 189; l'Im al-war^u, chap. 2, sect. 2; Dal^u'il al-im^uma, chap. “Ma`rifat man sh^uhad al-^uib al-^uam^un, `alayhi al-sal^um,” no. 14; Bi^ur al-anw^ur, vol. 51, chap. 2, p. 119, no. 19, and vol. 52, chap. 21, p. 101, no. 1; lthb^ut al-hud^ut, vol. 3, chap. 32, p.

463, no. 110, and p. 464, no. 116, and p. 510, no. 333.

3. Kamāl al-dīn, vol. 1, chap. 26, p. 303, no. 14; Biḡḡir al-anwār, vol. 51, chap. 2, pp. 109–110, no. 1; Ithbāt al-hudūt, vol. 3, chap. 32, p. 464, no. 115.

4. Kamāl al-dīn, vol. 2, chap. 33, p. 341, no. 21; ‘Ilal al-shar‘ī, chap. 179, p. 244, no. 3; Dal‘il al-imāma, chap. “Ma‘ warada min al-akhbār fī wujūb al-ghayba,” p. 290; al-Kāfī, vol. 1, chap. 138, p. 336, no. 4; Mir‘at al-‘uqūl, vol. 4, pp. 37–39, no. 4; ‘Ilm al-warā, chap. 2, sect. 2; Biḡḡir al-anwār, vol. 51, chap. 6, p. 142, no. 1.

5. Quran 12:89–90.

6. Kamāl al-dīn, vol. 2, chap. 33, p. 342, no. 23; Ithbāt al-hudūt, vol. 3, sect. 5, pp. 458–459, no. 96.

7. Kamāl al-dīn, vol. 2, chap. 33, pp. 341–342, no. 22; Ithbāt al-hudūt, vol. 3, chap. 32, sect. 5, p. 472, no. 149; Biḡḡir al-anwār, vol. 51, chap. 6, p. 145, no. 11.

8. Al-Kāfī, vol. 1, p. 341, no. 22, and similar to it no. 23; Ghaybat al-Nu‘mān, p. 150, no. 6, from one of his two chains and no. 7 citing al-Kulainī, similar to it using another chain in chap. 10, p. 149, no. 6; Ghaybat al-Shaykh, p. 159, no. 116, similar to it; Yan‘īb al-mawadda, p. 430, similar to it; al-‘adāq has recorded in Kamāl al-dīn vol. 1, p. 330, no. 14: “Through his chain of narrators from Ibrāhīm b. ‘Aḡiyya, from Umm Hānī al-Thaqafiyya who said, ‘One morning, I went to my master, Mu‘ammad b. ‘Alī al-Bḡqir, peace be on him, and said to him, “My master! A verse from the Book of Allah, Mighty and Majestic be He, came to my mind and made me restless to the extent that I did not sleep the whole night.” He said, ‘Ask, O Umm Hānī.’ I said, ‘My master! It is the saying of Allah, Mighty and Majestic be He, “I swear by [the planets] that disappear. Those that move in their orbits” (Quran 81:15–16).’ He said, ‘Yes. The question you have asked, O Umm Hānī, is about the one who will be born in the end of times. He is the Mahdī from this progeny. He will have a bewilderment and an occultation in which some groups will be deviated and others will be guided. Salvation is for he who reaches him.”

Ithbāt al-wa‘iyya, p. 201: “Through his chain of narrators from Umm Hānī who said, ‘I met Imam Abū Ja‘far, peace be on him, and asked him about this verse, “I swear by [the planets] that disappear. Those that move in their orbits.” He replied, ‘It is about an Imam who will disappear in the year 260 AH, then he will appear like a glowing meteor. If you reach his time, your eyes will be soothed.’”; Ithbāt al-hudūt, vol. 3, chap. 32, sect. 5, p. 469, no. 136; Biḡḡir al-anwār, vol. 51, chap. 5, p. 51, no. 26; Ta‘wīl al-‘yūḡ al-ḡhira, citing the Tafsīr of Mu‘ammad b. al-‘Abbās, Tafsīr nūr al-thaqalain, Tafsīr al-burhān, al-Ma‘ajja, Tafsīr al-ḡḡfī, and etc. under the verse.

9. Quran 81:15–16.

10. Kamāl al-dīn, vol. 2, chap. 33, p. 343, no. 25.

11. Al-Kāfī, vol. 1, chap. 138, p. 337, no. 6; Ghaybat al-Nu‘mān, p. 175, no. 14; Mir‘at al-‘uqūl, vol. 4, p. 42, no. 6; Kamāl al-dīn, vol. 2, chap. 33, p. 346, no. 33; Dal‘il al-imāma, chap. “Ma‘ rifat wujūb al-Q‘im,” p. 259, no. 64, and chap. “Ma‘ rifat ma‘ warada min al-akhbār fī wujūb al-ghayba,” p. 290, no. 6; Ghaybat al-Shaykh, p. 161, no. 119; Biḡḡir al-anwār, vol. 52, chap. 23, p. 151, no. 2; ‘Ilyat al-abrār, vol. 2, chap. 11, p. 546, and chap. 29, p. 606; Ithbāt al-hudūt, vol. 3, chap. 32, sect. 1, p. 485, no. 205, and sect. 12, p. 500, no. 279. Al-Nu‘mān has recorded through another chain of narrators from ‘Ubaid: “The people will not find the Imam who will be present during the Hajj season. He will see them but they will not see him.”

12. Al-Kāfī, vol. 1, chap. 138, pp. 335–336, no. 1; Mir‘at al-‘uqūl, vol. 4, p. 33, no. 1; Kamāl al-dīn, vol. 2, chap. 33, p. 346, no. 34; Ghaybat al-Nu‘mān, chap. 10, p. 169, no. 11; Ithbāt al-wa‘iyya (al-Maktabat al-Murta‘awiyya), p. 226; Dal‘il al-imāma, p. 290, using another chain; Ithbāt al-hudūt, vol. 6, chap. 32, sect. 5, p. 411, no. 153, with minor variations.

13. Kamāl al-dīn, vol. 2, chap. 33, p. 347, no. 35; al-Kāfī, vol. 1, chap. “Fī l-ghayba,” pp. 338–339, no. 11, similar to it from where he says: “. . . he will definitely have an occultation”; Ghaybat al-Nu‘mān, chap. 10, pp. 151–152, no. 9, similar to it with the difference that it says: “By Allah! He will go into occultation for a period of time,” instead of “years” or “some time,” which seems more probable and appropriate; Ghaybat al-Shaykh, pp. 204–205; Ithbāt al-wa‘iyya, p. 200; Dal‘il al-imāma, p. 292.

14. Al-Majlisī writes in Biḡḡir al-anwār, vol. 52, p. 282: “Al-tanwīh means fame. That is, don’t make yourselves famous and don’t invite people to your religion. Or, don’t expose what we say to you about the affairs of the Q‘im, peace be on him, and other issues that must be concealed from those who oppose [us]. ‘You will be sifted’ means you will be tested and

examined . . . ‘Those who Allah has taken their covenant’ might mean those who accepted him on the Day that Allah took the covenant about His Prophet, Allah’s blessings be on him and his family, and his Ahl al-Bait along with the covenant of His Lordship which has been mentioned in the traditions. ‘Written faith in his heart’ is a referral to the verse, ‘You will not find a group of people who believe in Allah and the Last Day, whilst they love those who have enmity towards Allah and His Messenger, even though they were their [own] fathers, or their sons, or their brothers, or their kinsfolk. These are those into whose hearts He has inscribed faith, and whom He has assisted by a Spirit from Himself’ (Quran 58:22). ‘Spirit’ refers to the ‘Spirit of faith’ as we already mentioned. They will be ‘ambiguous’ for the people’ or they will be ambiguous because some . . . of them will resemble others and it will not be known which one is the truth and which one is false; and this is an interpretation for ‘ambiguous.’ Some have suggested it means that it will not be understood which side these flags belong to: truth or falsehood. Others say it means ‘it will not be understood which man belongs to which flag . . .’ The first interpretation is more probable.”

Ithbāt al-hudūd, vol. 6, chap. 32, sect. 5, p. 411, no. 154 (short version).

15. Kamāl al-dīn, vol. 2, chap. 33, pp. 352–357, no. 50; Ghaybat al-Shaykh, pp. 167–173, no. 129; Biḥār al-anwār, vol. 51, chap. 13, pp. 219–223, no. 9; Yanḥab al-mawadda, p. 444, short version citing al-Manḥiqib; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 475, no. 162 (only a part of it has been mentioned). It has also been recorded partially or wholly in al-Ḥirāq al-mustaḥqim, Tafsīr nūr al-thaqalain, l’līm al-warā, al-ḥuqūq min al-ḥaj`a, Ghayyat al-marām, Ḥilyat al-abrār, and etc.

16. Quran 17:13.

17. Quran 4:157.

18. Quran 11:37.

19. Quran 12:110.

20. Kamāl al-dīn, vol. 2, chap. 34, p. 361, no. 4; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, pp. 476–477, no. 167.

21. Kamāl al-dīn, vol. 2, chap. 35, p. 370, no. 2; Biḥār al-anwār, vol. 51, chap. 13, p. 33, no. 12.

22. Kamāl al-dīn, vol. 2, chap. 38, p. 390, no. 4; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, pp. 480, no. 181 (short version).

23. Ghaybat al-Nu`mān, chap. 10, p. 156, no. 18; Ghaybat al-Shaykh, p. 425, no. 409: “From Faḥl b. Shādhān, from Aḥmad b. Ḥusayn al-`Alawī, from his father, from his grandfather, from Amīr al-Mu`minīn `Alī, peace be on him, who said, ‘The master of this affair is from my descendants about whom it will be said, ‘He has died or he has been killed or he has perished or to which land has he gone’”; Biḥār al-anwār, vol. 51, chap. 2, p. 114, no. 11; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 27, p. 533, no. 468.

24. Kamāl al-dīn, vol. 1, p. 51; Biḥār al-anwār, vol. 51, chap. 1, p. 68, no. 10; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 459, no. 97.

25. `Ilal al-sharḥī, vol. 1, chap. 179, p. 245, no. 7; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 487, no. 212, citing Kamāl al-dīn and `Ilal al-sharḥī; al-Ma`ajja, p. 246 (short version).

26. Quran 84:19.

27. Ghaybat al-Nu`mān, chap. 10, p. 140, no. 1; Ithbāt al-hudūd, vol. 3, chap. 32, p. 532, no. 462.

28. Ghaybat al-Shaykh, pp. 163–164, no. 125; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 501, no. 284.

29. Biḥār al-anwār, vol. 57, chap. 36, pp. 212–213, no. 22.

30. Al-Kāfī, vol. 1, chap. 138, p. 338, no. 10, and chap. 138, p. 340, no. 15: “From a group of our companions, from Aḥmad b. Muḥammad, from `Alī b. al-Ḥakam, from Abū Ayyūb al-Khazzāz, from Muḥammad b. Muslim . . .”; Mir`āt al-`uqūl, vol. 4, pp. 46 & 50, no. 10 & 15; Ithbāt al-hudūd, vol. 3, chap. 32, p. 444, no. 22.

31. Al-Kāfī, vol. 1, chap. 138, p. 340, no. 16; Mir`āt al-`uqūl, vol. 4, p. 50, no. 16. Al-Majlisī writes: “In some versions [it has been narrated like this]: ‘During his occultation, he will not be away from the people. Rather, he will be amongst them but they will not recognize him.’ The first is more probable and is in accordance with what is found in other books. ‘Ḥabbā’ is the name of Medina and ‘Thirty people won’t feel lonely’ means that thirty of his close followers and special companions will be with him.” Biḥār al-anwār, vol. 52, chap. 23, p. 157, no. 20. He also writes: “‘Ḥayyiba’ is the name of a city. It indicates that he will mostly be there or around it and that there will be thirty of his special followers and companions with him. If anyone from them dies, he is replaced with another.”; Ghaybat al-Nu`mān, chap. 10, p. 188, no. 41; Similar to it in Ghaybat al-Shaykh, p. 162, no. 121, through his chain of narrators from `Alī b. Abū Ḥamza, from Abū Baḥr, that he,

peace be on him, said: “The Master of this affair will definitely have [a period of] isolation and there will definitely be strength during his isolation. With thirty people, there will be no loneliness and ʿayyiba is a great dwelling.” *Ithbāt al-hudūd*, vol. 3, chap. 32, p. 445, no. 27.

[32](#). *Ghaybat al-Shaykh*, pp. 160–161, no. 118; *Biʿr al-anwār*, vol. 51, chap. 6, p. 146, no. 15, a similar narration has already been mentioned from Muḥammad b. Muslim.

Section Twenty-Nine

The traditions that indicate the reason behind his occultation

Comprised of nine traditions¹

632. *Kamāl al-dīn*²: Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aḥḥār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nāsībī from ʿamḍīn b. Sulaimān al-Nāsībī, from Aḥmad b. `Abd-Allah b. Ja`far al-Madīnī, from `Abd-Allah b. al-Faḥl al-Hāshimī who said:

I heard al-ʿādiq Ja`far b. Muḥammad, peace be on him, say, “The master of this affair will definitely have an occultation in which every liar will become doubtful.” I asked, “Why, may I be sacrificed for you?” He replied, “Because of an affair that we have not been given permission to disclose to you.” I asked, “What is the rationale behind his occultation?” He answered, “The rationale behind his occultation is the same rationale behind the occultations of the Proofs of Allah, High be His Remembrance, who preceded him; Surely, the rationale will not be disclosed until he reappears, just as the rationale behind al-Khiḥr’s acts of drilling a hole in the ship, killing the boy, and erecting the wall were not disclosed to Moses, peace be on him, except at the time of their separation. O son of Faḥl! This affair is from the affairs of Allah, the Exalted, a secret from Allah’s secrets, and an unseen from Allah’s unseens. Once we know that He, Mighty and Majestic be He, is wise, then, we will acknowledge that all His actions are wisdom even if their reason is not disclosed [to us].”

633. *Kamāl al-dīn*³: Muḥammad b. Muḥammad b. `Iḥḥām al-Kulainī, from Muḥammad b. Ya`qūb al-Kulainī, from Isḥāq b. Ya`qūb, from the Master of Time (ʿIḥḥāib al-Zamān), Allah’s blessings be on him, in his last signed letter (al-tauqī) which was in reply to a question asked from him by Muḥammad b. Uthmān b. al-`Amrī:

As for the reason behind the occultation, then surely Allah, Mighty and Majestic be He, says, “O you who believe! Do not ask about things which if disclosed to you will upset you.”⁴ Verily, all my forefathers had the allegiance of the tyrant of their time on their necks [i.e. were forced to pledge allegiance to them] but when I reappear, I will not have the allegiance of any oppressive king on my neck. As for benefiting from me during my occultation, then indeed, it will be like benefiting from the sun when the clouds conceal it

from the eyes. I am security for the inhabitants of earth just as the stars are security for the inhabitants of the sky. So, don't ask about things that you don't need and don't strain yourself in learning the knowledge of things that you will not be questioned about. Pray as much as you can for the hastening of the relief (al-faraj) because it is your relief. Peace be on you, O Isḥāq b. Ya'qūb, and [on] whoever follows guidance.

634. `Uyayn akhbār al-Riḥl⁵: Muḥammad b. Ibrāhīm b. Isḥāq, from Aḥmad b. Muḥammad al-Hamdānī, from `Alī b. al-Ḥasan b. `Alī b. Faḥḥād, from his father, from Abū I-Ḥasan `Alī b. Mūsā al-Riḥlī, peace be on him, who said: "It is as if I am with the Shias who are [wandering] like livestock—during the occultation of my third descendant—in search of pasture, but will not find it." I asked, "And why will it be so, O Son of Allah's Messenger?" He answered, "Because, their Imam will be concealed from them." "Why?" I asked again. He answered, "So that he will not have the allegiance of anyone on his neck when he rises with the sword."

635. Ghaybat al-Shaykh⁶: Al-Ḥusayn b. `Ubaid Allah, from Abū Ja`far Muḥammad b. Sufyān al-Bazafarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḥḥād b. Shādhān al-Nasībī, from al-Ḥasan b. Maḥbūb, from `Alī b. Riḥlī, who said: "Zurāra said, 'The Q'īm will have an occultation before he appears.' I asked, 'Why?' He replied, 'He will fear for his life.'"

The following traditions also prove the above concept: 337, 626, 654, 656, and 669.

¹. Even though the reason behind the occultation is concealed from us, this cannot be used as a pretext to deny it hasn't occurred or the existence of a benefit in its occurrence. For, Allah's customs regarding this event and other events that occur by Allah's Wisdom are one. Just as there is no way to deny the benefits in some of His actions whose rationale and advantage are not known to us, likewise, there is no way one can deny the benefits in His Assigned-Guardian (walī) and Proof's occultation. Surely, our senses and intellect fall short of perceiving the benefits of most things including Allah's customs in his creations and religious laws. We have not even been given the power to comprehend many of the unknown things. Thus, it is best to acknowledge the deficiency in our understanding.

It has been narrated from our master, (Imam) Abū `Abd-Allah Ja`far b. Muḥammad al-Ḥadiq, peace be on him: "O son of Adam! If a bird eats your heart, it will not be satiated and if your eye is poked with a needle you will become blind; Yet, you intend to recognize through these two [i.e. heart and eye] the kingdom of the heavens and the earth!" Thus, basically, we shouldn't ask about these matters after the Prophet and the Infallibles from his Ahl al-Bait, Allah's blessings be on them all, informed us about their occurrence, and the indication of correct traditions about them, and such things occurring in the previous nations, just as the Imam mentioned in the long tradition narrated by Sadīr. Al-Mufīd says in al-Fuḥḥād al-`ashara: "One of Allah's friends travels in the earth while worshipping his Exalted Lord and keeps away from the oppressors through his actions and distances himself from the abode of the criminals. Through his religion he stays far away from the place of the disobedient. None of the creatures is aware of his residence and no human from them can claim to have met him or to have been in his company. He is Khīr, peace be on him, who lived before the time of Moses [and still lives] today. This is a universally accepted fact amongst the traditionists and completely agreed on by historians and narrators. He travels in the earth and no one knows his abode and no one can claim to be in his company except what has been mentioned in the Holy Quran about Moses, peace be on him. Some people mention that he sometimes appears but he is not recognized. Some who have seen him think that they have met a God-fearing and abstentious person and when he leaves, they assume him to be Khīr even though they are neither sure nor convinced about it. Sometimes, he believes that he is one of the people of this time." Then, he mentions the occultations of Moses, Joseph, Jonah, and others. (Imam) Abū `Abd-Allah, peace be on him, has explicitly stated that the reason for his occultation will not be revealed except after his

reappearance and it is a divine secret—as has been discussed in the first tradition of this chapter from `Abd-Allah b. al-Faḍl al-Haṣhimī. On this basis, it will be correct if we say: the real reason (for his occultation) is concealed from us in His Wisdom and it will not be revealed completely except after his reappearance.

Of course, there are numerous benefits and obvious advantages other than this. Some of these are:

The people will be tested by his occultation and the level of their submission, recognition, and belief in what was revealed to the Holy Prophet, Allah's blessings be on him and his family, will be examined. Indeed, it is the custom of Allah, the Exalted, to test the people. The creation of people, sending of Messengers, and ascension of divine scripts was naught but for testing. Allah, the Exalted, says: "We have created man from a mixed semen [and] We [will] test him" (Quran 76:2). He, Honorable is His Glory, also says: "[He] Who created death and life to test you as to which of you is the best in conduct" (Quran 67:2), and "Do the people think that they will be left alone if they say 'we have believed' and they will not be tested" (Quran 29:2). From the traditions that you will be acquainted with in this book, it can be understood that testing using the medium of occultation is one the most difficult of tests and fastening to religion in this period is like pulling thorns through your fist.

This is in addition to the fact that there is a special test and examination for acknowledging, believing from the depth of the heart, and being bound by what the Prophet, Allah's blessings be upon him and his family, has informed about the hidden affairs. The fruit of these will be internal purification and a strength to practice the religion of Allah, the Exalted. Through his occultation, the peoples actions, beliefs, and knowledge will be tested. As for their actions, during the occultation severe and intense fitnas will take place and the people will be placed in great dilemma in a way that the most difficult of things will be to remain steadfast in performing one's religious duties. As for knowledge and belief, then believing in the occultation is believing in the unseen (al-ghayb) and no one will believe in it except he whose faith has been perfected, his recognition strengthened, and his intentions purified.

To sum it up, the people will be tested for belief in Allah and their submission and acknowledgement regarding the Holy Prophet, Allah's blessings be on him and his family, and what he has said. It is likely that the tests regarding having faith in the unseen affairs is more severe than the other tests. Such believers have been clearly described in Allah's saying: "That Book which there is no doubt in, is guidance for the God-fearing, those who believe in the unseen" (Quran 2:2-3). This is because believing in everything that is hidden from us—from the things that the Holy Prophet, Allah's blessings be on him and his family, has informed about—is not possible except for those who possess certitude and are God-fearing. Those who have been saved from the darkness of temptations and satanic doubts. Those who illuminated their souls with the light of recognition, certitude, and complete belief in Allah, His Messengers, and His Books.

The perfection of human preparedness for his reappearance; because his advent is not like that of others from the Divine Proofs and Prophets and it is not based on apparent and normal causes. His actions—as you will observe in the coming chapters—will be based on realities and he will judge relying on actualities. In his government, dissimulation (taqiyya) and tolerance will be done away with in religious affairs. He will be very strict regarding the governors and sinners. Such affairs will only be achieved when the world reaches a special capacity and mankind progresses in the fields of science, recognition, thought, ethics, and morality; so that they become prepared to accept his superb teachings and reformative programs.

Fear of being killed: History bears witness that apparently, the cause of his occultation is fear of being killed, because his enemies—as you will see in the coming chapters—were determined to kill him and to extinguish his light. They desired to eliminate this holy and blessed generation, but Allah wanted nothing except the perfection of His Light.

Other reasons which have been mentioned in books specially authored on this subject.

If someone objects and says: What is the use of an Imam who cannot be seen? There is no difference between him existing or not! Then I will answer:

The benefit in the presence of a divine proof is not confined to his authority in apparent affairs. Rather, the greatest advantage of his existence is the survival of the universe—by the permission of Allah, the Exalted—and his order. Just like what he, Allah's blessings be on him and his family, has said: "My Ahl al-Bait are a cause of safety for the inhabitants of earth. If my Ahl al-Bait cease to exist, the inhabitants of the earth will also cease to exist." He also said, "This religion will continue to survive while twelve leaders from the Quraish exist in it. When they pass away, the earth will swallow its inhabitants." Amr al-Mu'minīn `Alī b. Abī Ḥabīb, peace be on him, has said: "Yes, by Allah! The earth will not become

empty of Allah’s Proof...” In the next chapter, we will mention some of the traditions about how people will benefit from him during his occultation.

If he is not doing anything, it is not because this is what he wants. The people are themselves the cause of this problem.

Al-Ḥafṣī has pointed to two aspects in his book ‘al-Tajrīd’ using the following words: “His existence is a grace and his authority is another grace, and we are the cause of his absence (‘adamuh minn).”

We don’t claim with certainty that he is concealed from all his special followers—like it has been recorded in al-Shāfi‘ī and Tanzīh al-Anbiy’—and hence, some important affairs are performed by him through his followers and special companions and they will benefit from him.

What is certain and clear is the fact that he is concealed from the people and no one has access to him during his occultation except some of his special companions—and occasionally others, because of special reasons—but this does not mean that the people are also concealed from him. For, according to what can be derived from the traditions, he attends the Hajj pilgrimage every year and visits the shrines of his grandfather and infallible forefathers, accompanies the people, attends their gatherings, helps the distressed ones, visits some of the sick, and etc. Perhaps, he even fulfills their needs himself, may Allah sacrifice me for him. The impossibility of having access to him during the occultation means it is impossible to see him.

It is not compulsory for the Imam to execute his authority. Rather, he implements his authority through others just as he did during his minor and major occultations. Thus, he appointed the jurists and the just scholars who were learned about the laws of judgment. He made them as proofs upon the people. So, during the occultation, they apparently protect the sharia, explain the Islamic laws, spread Islamic sciences, dispel the doubts, and take care of anything which the affairs of the people are maintained with. A detailed discussion can be found in the books on jurisprudence. If you seek more elaboration, refer to the books of our great scholars like al-Mufīd, Sayyid al-Murtaḥḥī, al-Ḥafṣī, al-Ḥadīq, al-Majlisī, etc. May Allah reward them on account of religion the best of rewards.

2. Kamāl al-dīn, vol. 2, chap. 11, pp. 481–482, no. 44; ‘Ilal al-sharḥī, pp. 245–246, no. 8; Biḥār al-anwār, vol. 52, chap. 20, p. 91, no. 4; Ithbāt al-hudūt, vol.3, chap. 32, sect. 5, p. 488, no. 217 (short version).

3. Kamāl al-dīn, vol. 2, pp. 483–485, no. 4; Ghaybat al-Shaykh, pp. 290–293, no. 247; l’Ilm al-warḥ, chap. 3, sect. 3; Kashf al-ghumma, vol. 2, pp. 530–532; al-Kharḥīj wa l-jarḥīj, vol. 3, pp. 1113–1117, no. 30; al-Istijā, vol. 2, pp. 281–284; Biḥār al-anwār, vol. 53, chap. 31, pp. 180–182, no. 10, and vol. 75, chap. 30, p. 380, no. 1, citing al-Durrat al-bḥira.

4. Quran 5:101.

5. ‘Uyūn akhbār al-Riḥī, vol. 1, chap. 28, p. 273, no. 6; Kamāl al-dīn, vol. 2, chap. 44, p. 480, no. 4; Biḥār al-anwār, vol. 51, chap. 8, p. 152, no. 1. I say: The third means Imam Abū Muḥammad al-Ḥasan—the father of al-Ḥujja, peace be on him—and the concealed Imam refers to his son, al-Ḥujja, peace be on them both.

6. Ghaybat al-Shaykh, p. 332, no. 274; similar to it in al-Kḥfī, vol. 1, chap. 138, p. 338, no. 9, from ibn Bukair from Zurāra; Ghaybat al-Nu`mān, pp. 176–177. Similar to it through numerous chains of narrators and similar wordings can be found in numbers 19–22 from ibn Bukair; ‘Ilal al-sharḥī, p. 246, no. 9; Kamāl al-dīn, vol. 2, chap. 44, p. 481, no. 9, and similar to it from ibn Bukair and Khalid b. Najīd al-Jawwān and ibn Bukair from Zurāra in numbers 7, 8, and 10; similar to it in Ithbāt al-hudūt, vol. 6, p. 359, no. 23, with a difference in the narrators and minor differences in meaning.

Section Thirty

The traditions that indicate some of the benefits of his existence and how people benefit from him during his occultation and how he manages the affairs

Comprised of nine traditions

636. Nahj al-balāgha¹:

Yes, by Allah! The earth will not become empty of a person who establishes Allah's proof—either apparently [while they are] known or afraid [while they are] hidden; so that Allah's proofs and clear arguments are not nullified. How many are they and where [are they]? By Allah, they are few in number but have great stature before Allah. Through them, Allah guards His proofs and clear arguments until they entrust them to others who are like themselves and sow its seeds in the hearts of those who are similar to them.

Knowledge has led them to real understanding and they have blended themselves with the spirit of certainty. They regard as easy what the extremely wealthy regard as hard. They find peace in what the ignorant have fright of. They live in this world with bodies whose souls are hanging in the highest place. They are the Successors of Allah on His earth and the callers to His religion. Oh, oh, how I yearn to see them!²

637. Yanāb al-mawadda³: Citing Nahj al-balāgha:

From us is the Mahdī. He will move in the world while carrying a radiant lamp and will tread on the path of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes.

Also in Nahj al-balāgha ([Egypt], vol. 2, p. 47, no. 146):

O people! This is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the [delicacies of the Quran's] commentary will be put in their ears and they will be given drinks of wisdom, morning and evening.⁴

638. Far'īd al-simāin⁵: Informed us Abū Ja'far, ibn Bābawayh, may Allah be satisfied with him, from Muḥammad b. Aḥmad al-Simnānī, from Aḥmad b. Yaḥyā b. Zakariyyā al-Qattān, from Bakr b. `Abd-Allah b. `Abāb, from Faḥl b. al-`Aqr al-`Abdī, from Mu`wīya, from Sulaim b. Mihr al-A'mash, from al-`Adīq Ja'far b. Muḥammad, peace be on him, from his father Muḥammad b. `Alī, peace be on him, from his father `Alī b. al-`Usayn, peace be on him, who said:

We are the leaders of the Muslims, Allah's Proofs upon the worlds, the masters (sīdat) of the believers, the chiefs of those who will have shiny faces [on the Day of Judgment], and the masters (mawḥiq) of the faithful. We are security for the inhabitants of the earth just as the stars are security for the inhabitants of

the sky. We are those due to whom the sky is withheld from falling on the earth except with His permission; due to us, the earth is withheld from shaking its inhabitants; due to us it rains and mercy is spread and the blessings of the earth come out.

If someone from us didn't exist on earth, the earth would have swallowed its inhabitants. Ever since Allah created Adam, the earth has not been empty of Allah's Proof—[who has been] either apparent and known or hidden and concealed—and it will not become empty until the Hour [i.e. Judgment Day] is established. Had it not been so, Allah would not have been worshipped.

Sulaiman says, "I asked (Imam) al-`Adiq, peace be on him, 'How will the people benefit from a hidden and concealed proof?' He answered, 'Just like they benefit from the sun when the clouds cover it.'⁶"

639. Kamal al-din⁷: Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Hurr b. Muslim, from Sa`d, from Mas`adat b. `Adaqa, from Abi `Abd-Allah [al-`Adiq], from his forefathers, from `Ali, peace be on them all, who said:

O Allah! There must exist on Your earth Your Proof upon Your creatures, who guides them to Your religion and teaches them [from] Your knowledge, so that Your argument is not negated and the followers of Your friends are not deviated after You guide them. [This proof must exist] regardless of him being apparent and not obeyed, or hidden and fearing [for his life]. Even though he is hidden from the people—while they are guided—his knowledge and his customs are firmly established in the hearts of the believers and they act upon them.

640. Kitab Faqih b. Shadhun⁸: Narrated to us Muhammad b. Abi `Umair and `Afw b. Ya`y, from Jam b. Darr, from (Imam) al-`Adiq, from his father, from his forefathers, from Amir al-Mu`minin, peace be on them all, who said:

Islam and a just ruler are two brothers who are always together. One will not be corrected without the other. Islam is the foundation and the just ruler is the protector. What is without a foundation will be destroyed and what is without a protector will be spoiled. It is because of this that when our Q'im departs from this world, nothing will remain in this world.

The following traditions also prove the above point: 245 and 609

¹. Nahj al-balgha, p. 497, saying no. 147; Tadhkirat al-`uff, vol. 1, p. 11; Dastur ma`lim al-`ikam, chap. 4, pp. 82–85, through his chain of narrators from Kumail; al-Ghurr, vol. 1, p. 153; Tu`af al-`uq, section on his sayings to Kumail b. Ziyad, p. 170; al-Khisal, chap. 3, p. 187; al-Amal, pp. 19–20, no. 23; Bihar al-anwar, vol. 23, chap. 1, pp. 44–46, no. 91; al-Mufid, al-Amal, session 29, p. 250; Kamal al-din, vol. 1, chap. 26, p. 289, no. 2; Also see al-Bidaya wa l-nihya, vol. 9, p. 46, and many other sources.

². Nahj al-balgha, saying no. 147.

³. Yanab` al-mawadda, p. 437; Sharh nahj al-balgha by `ubay al-`ali, Sermon 150, p. 208.

⁴. Nahj al-balgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon 149 (with some minor changes in the translation);

⁵. Farid al-simain, vol. 1, chap. 2, pp. 45–46, no. 11; Yanab` al-mawadda, p. 477.

6. Al-Majlis[ؑ], may Allah have mercy on him, has mentioned some aspects of his similarity with the sun when it is covered by the clouds:

The lights of existence, knowledge, and guidance reach the people through him; since it has been established through many traditions that they are the ultimate cause for the creation of the creatures. Was it not for them, the light of existence would not have reached anything other than them [i.e. no one would have come into existence]. Because of their blessings, us asking them for intercession, and by asking them for help, the sciences and knowledge have become manifest for the people and calamities have been dispelled from them. If it was not for them, the people would have [been punished with] various punishments due to their hideous deeds. As Allah, the Exalted, declares, ‘Allah will not punish them while you are with them’ (Quran 8:33). We have experienced many times in affairs which we reached a dead end, in difficult issues, in times when we became distant from [Allah], the Exalted, and when the doors of grace were closed, then, when we sought their intercession and implored [through] their lights—proportional to our spiritual connection with them in that time—the problems were solved. This has been experienced by those whom Allah has decorated the eyes of their hearts with the light of faith. We have already explained this in the Book of Imamate [in Bi[ؑ] al-anw[ؑ]].

Just as the people long for the sun to be uncovered so that they benefit more from it compared to when it is covered with clouds, likewise, during his occultation, the sincere Shias await his reappearance every moment and second, and don’t lose hope in him.

Those who deny he exists, even with the many clear signs [from him], are like those who deny the sun exists when the clouds hide it from the eyes.

Sometimes, it is better for the people that the sun hides behind the clouds. Similarly, his occultation is better for them in these times, hence, he is concealed from the people.

One who is staring at the sun cannot stare at it if it is not covered with clouds. One who looks at it can even become blinded due to the eyes’ weakness in encompassing it. Likewise, the sun of his holy existence might be harmful for their power of discernment and can make them become blind regarding the truth. Thus, their power of discernment can tolerate having faith in him during his occultation just as man looks towards the sun from beneath the clouds and [his eyes] will not be harmed.

The sun emerges from the clouds while one person can see it and another can’t. Likewise, it is possible that during his occultation, he shows himself to some people but not to others.

They [i.e. the Ahl al-Bait] are like the sun which is benefited by all, but, he who is blind cannot benefit from them. This has been mentioned in the traditions which explain the verse, ‘He who is blind in this [world], he will [also] be blind in the hereafter and in a more deviated path’ (Quran 17:72).

The sun’s rays enter the houses proportional to the windows and hatches that they have and proportional to the number of obstacles that have been removed. Similarly, people benefit from the lights of their guidance proportional to the number of obstacles which they have removed from their senses and perceptions which form the windows of their hearts—things like their desires or physical interests—and also proportional to what they remove from their hearts from the evil coverings to the extent that they reach the position where they are like those who are beneath the sky and enveloped by the sun’s rays from all sides without any veil. Indeed, eight doors from this spiritual paradise have been opened for you and Allah, on account of His grace, has opened for me another eight [doors], which cannot be discussed here. Hopefully, Allah will open for us and for you a thousand doors [which lead] to their recognition, which a further thousand doors open from each door.”

7. Kam[ؑ] al-d[ؑ], vol. 1, chap. 27, p. 302, no. 11; Ithb[ؑ] al-wa[ؑ]yya, p. 251; Ithb[ؑ] al-hud[ؑ], vol. 6, chap. 32, sect. 2, p. 363, no. 112.

8. Kif[ؑ] al-muhtad[ؑ] (al-Arba[ؑ]), pp. 222–223, under no. 39; Kashf al-Haqq (al-Arba[ؑ]), p. 203, no. 35, with the following wording: “When our Q[ؑ]im departs nothing will remain from Islam and when nothing remains from Islam, nothing will remain from this world.”

Section Thirty-One

The traditions that indicate he will live a very long life

Comprised of 363 traditions

641. Kamāl al-dīn¹: Narrated to us Muḥammad b. `Alī b. Bashshar al-Qazwīnī, from Abū I-Faraj al-Muḥaffar b. Aḥmad, from Muḥammad b. Ja`far al-Kāfī, from Muḥammad b. Ismā`īl al-Barmakī, from al-Ḥasan b. Muḥammad b. Ḥalīl al-Bazzāz, from (Imam) al-Ḥasan b. `Alī al-`Askarī, peace be on him, who said:

My son is the one who will rise after me. He is the one in whom the customs of the Prophets will occur by his long-life and occultation. [This will continue] until the people's hearts harden due to the prolonged duration. Then, no one will remain steadfast in believing in him except he who Allah, Mighty and Majestic be He, has written faith in his heart and assisted with a Holy Spirit from Himself.²

642. Kamāl al-dīn³: `Alī b. Aḥmad al-Daqqāq and Muḥammad b. Aḥmad al-Shaibīnī, from Muḥammad b. Abū `Abd-Allah al-Kāfī, from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd al-Naufalī, from Ḥamzat b. Ḥumrān, from his father Ḥumrān b. A`yun, from Sa`d b. Jubair who said: "I heard the Master of the Worshippers, `Alī b. al-Ḥusayn, peace be on him, say, 'In the Qi'im there is a resemblance to Noah and that is long-life.'"

643. Ghaybat al-Nu`mān⁴: `Abd al-Wāhid b. `Abd-Allah b. Yūnus, from Aḥmad b. Muḥammad b. Rabī` al-Zuhrī, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from Muḥammad b. al-Fuḥail, from Ḥammād b. `Abd al-Karīm al-Jallīb who said: "The Qi'im was mentioned in the presence of (Imam) Abū `Abd-Allah, peace be on him, and he said, 'When he appears, people will say [astonishingly], 'How is this possible while his bones had decomposed years ago!'"

644. Al-Kharījī⁵: From Imam al-Ḥasan al-`Askarī, peace be on him, who said [the following] to Aḥmad b. Isḥāq who had come to ask him about his successor. When [the Imam] saw him, he himself began to answer before being asked:

His example is like that of Khidr and his example is like that of Dhī I-Qarnain. Khidr drank from the elixir of life and he will live and not die until the trumpet is blown (nufikha fī I-ḥūr). He is present during the [Hajj] season every year. He stands in `Arafa and says Amen to the prayers of the believers. Through him, Allah will dispel the loneliness of our Qi'im during his occultation and he will accompany [the Mahdi] during his solitude. He will continue to live in the world despite being concealed from the eyes.

I say: His similarity to Dhī I-Qarnain is about him reaching the East and the West and possibly other

aspects like occultation and longevity.

The following traditions also prove the above point: 497, 498, 535–539, 547, 549, 551–557, 559, 561, 562, 564, 574, 575, 580, 589, 599, 600, 602–605, 607–610, 612, 613, 618, 619, 623–626, 632, 645–650, 669, and 686. We can add to these all the traditions mentioned in chapters one and two—on account of the traditions that mention that surely the earth will not become empty of a Divine Proof and an Imam, and on account of definite rational arguments mentioned in dialectical books—because all of these indicate that the Imams and the Divine Proofs after the Messenger of Allah, Allah’s blessings be on him and his family, are limited to twelve. The first is `Alī and the last is the Mahdī and the ninth from the progeny of al-`usayn is the Qā'im and he is the son of Imam al-`asan al-`Askarī, peace be on them all. Thus, the total number of such traditions will be 363 because all of these traditions indicate he has survived and has been alive from his birth until now. And Allah has the power to do what He pleases and He is the Wise, the Knowledgeable.

1. Kamāl al-dīn, vol. 2, chap. 46, p. 524, no. 4; Bīr al-anwār, vol.51, chap. 13, p. 224, no. 11.

2. Some Sunnis have considered his longevity as improbable to the extent that they have even condemned the Shia belief about his survival. As you are aware, in scientific matters and religious subjects, improbability has no value after proofs have been established, and definite arguments based on intellect and narration have been demonstrated. This [belief] is a kind of uncertainty about Allah’s Power. It is based on our habit of opposing what we are used to and not on logic. Every day and night—in fact every hour and second—we agree to and witness thousands of normal phenomena and occurrences in the world of creation, even in the small creatures and the things that cannot be seen except with a microscope, that are more amazing and greater than the longevity of a man who has safe limbs and strength, who knows the rules of keeping himself healthy and well, and acts upon them. His longevity is not as strange as his creation, formation, and transfer from the realm of the loin (‘alim al-`alīb) to the realm of the womb and then to this world. Using this reasoning in His Holy book, Allah refutes those who deny and view the hereafter as improbable. He, the Exalted, says, “O people! If you have doubts about resurrection, then surely We have created you from soil then from sperm . . .” (Quran 22:5). He also says, “Did not man see that We have created him from a sperm . . .” (Quran 36:77). In yet another place, He says, “And they say, ‘When we become bones and powder . . .’” (Quran 17:49). This is in addition to the longevity of some of the Prophets like al-Khiṣr, Noah, Jesus, and etc., peace be on them all. How can the belief about the Mahdī’s longevity be a sign of ignorance whilst the Holy Quran has stated the possibility of similar occurrences: “Had he [i.e. Jonas] not been from the glorifying ones, he would have certainly remained in [the whale’s] stomach until the Day they are raised” (Quran 37:143–144). Regarding the Prophet Noah, peace be on him, the Holy Quran says, “So, he stayed amongst his people for a thousand years save fifty” (Quran 29:14). Regarding Jesus, it says, “And there will not remain even one of the followers of the Book (ahl al-`itib) except that they will most certainly believe in him before his death” (Quran 4:159). It also informs us about Satan and that he has been given time until the appointed hour—a fact that is neither denied by any of the Muslims nor considered improbable. Muslim has recorded in his *Ṣaḥīḥ*, vol. 2, chap. “Ibn ‘Ayyūd,” al-Tirmidhī in his *Sunan*, vol. 2, and Abū Dāwūd in his *Ṣaḥīḥ*, chap. “The narration of ibn ‘Ayyūd,” have recorded numerous traditions about ibn ‘Ayyūd and ibn ‘Ayyūd and that the Holy Prophet, Allah’s blessings be on him and his family, considered it probable that he was al-Dajjīl who will emerge in the end of times. Ibn Māja has recorded in his *Ṣaḥīḥ* (part 2) in the chapters on fitnas, under the fitna of al-Dajjīl and the emergence of ‘Īsā, Abū Dāwūd has mentioned in vol. 2 of his *Sunan* from the book al-Mal‘ūm in the chapter on the narration of al-Jassāsa, Muslim in his *Ṣaḥīḥ* in the chapter on the Appearance of al-Dajjīl and his staying on earth from the narration of Tamīm al-Dārī—which clearly and explicitly mentions that al-Dajjīl was alive during the time of the Prophet, Allah’s blessings be upon him and his family, and that he will reappear in the end of times. If belief in the longevity of someone is a sign of ignorance, then why are none of the aforementioned scholars attributed with ignorance, whilst they have narrated many traditions in their books and *Ṣaḥīḥs* about the longevity of al-Dajjīl? How can someone be regarded as ignorant because he believes in the Mahdī’s longevity whilst the Holy Prophet,

Allah's blessings be on him and his family, has considered this permissible for al-Dajjīl, the enemy of Allah?!

To sum it up, once it is shown there have lived people who have had long lives, there remains no reason for being amazed and surprised, let alone considering it improbable or believing it to be impossible for others to have long lives too. Sayyid b. ʿAlīwās, may Allah have mercy on him, writes in sect. 79 of his book *Kashf al-Maʿajja* the story of his debate with some Sunnis: "If a person comes and says, 'I can walk on water in Baghdad,' people will gather to witness him thinking that perhaps he may be able to carry it off. If he does so successfully, they will indeed be surprised at his feat. Now, if a second man comes before they have dispersed and also claims to walk on water, their amazement will certainly be less than the first one. The second one too pulls it off successfully. When some of those present disperse, their amazement will surely have been reduced. If a third person comes and makes the same claim, only a few people will wait to see him perform the feat. If he does it successfully, the amazement will definitely diminish. Finally, if a fourth person comes and makes the same claim, no one will wait to see him walk on water and [no one] will be amazed at his feat. The same applies to the Mahdī, peace be on him, because you [Sunnis] narrate that [the Prophet] Idrīs is alive and present in the sky from his era until now. You have also narrated that Khīr has been alive from the time of Moses, peace be on him, or even before him until now. You also believe that Jesus is alive and in the sky and will return to earth along with the Mahdī. These are three human beings who have lived long lives and no one is amazed at their longevity. Then, why can't there be a person from the descendants of Muḥammad b. ʿAbd-Allah, Allah's blessings be on him and his family, who follows their example as a sign of Allah, Mighty and Majestic be He, in his nation with his longevity? Indeed, you have mentioned and narrated that he will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. If you ponder, you will verify that your acknowledgement and testimony that he will fill the earth's east, west, far, and near with justice and fairness, is more amazing than his long survival and a greater honor conferred by Allah, Mighty be His Majesty, on His friends. You have also testified that the great Prophet, Jesus, son of Mary, peace be on him, will perform prayers behind him, will accompany him, and will help him in his wars and battles. This is an even greater position than the long-life you are considering improbable."

Al-ʿAllama Sib b. al-Jauzī writes in *Tadhkirat al-khawāṣṣ*, p. 377: "Most Shias believes that the Successor, the Proof (al-khalaf al-ʿujja), is present, alive, and being given sustenance. They put forward arguments to show he is alive, some of which are: There are many people whose lives have been elongated like al-Khīr and Ilyās and no one knows their age. Every year, they meet and . . . It has been mentioned in the Torah that Dhī l-Qarnain lived for three thousand years but the Muslims believe that it was one thousand and five hundred years. The [Shias] also narrate from Muḥammad b. Isḥāq the names of a large number of people who have been granted long lives. They have given a detailed presentation about the probability of him surviving since his occultation until now and that there is nothing extraordinary about his long-life."

Al-ʿAfi al-Kanji al-Shāfiʿ argues about his longevity through the long-lives of Jesus, Khīr, and Ilyās and also the survival of al-Dajjīl and Iblīs. For the longevity of al-Dajjīl, he has mentioned the lengthy tradition Muslim has recorded in his *ʿaḥādīth* about al-Jassāsa as a reason of al-Dajjīl's longevity (al-Bayḥān, p. 25).

The Old Testament contains the names of quite a few people who had long-lives and has mentioned their stories in the Book of Genesis, as per the Hebrew, Caledonian, and Greek translation into Arabic (Beirut: 1870):

Chap. 5, Verse 5: "Adam lived for a total of 930 years and died."

Verse 11: "Enosh lived for a total of 905 years and died."

Verse 14: "Kenan lived for a total of 910 years and died."

Verse 17: "Mahalalel lived for a total of 895 years and died."

Verse 20: "Jared lived for a total of 962 years and died."

Verse 23: "Enoch lived for 365 years."

Verse 27: "Methuselah lived for 969 years and died."

Verse 31: "Lamech lived for 777 years and died."

Chap. 9, Verse 29: "Noah lived for 950 years and died."

Chap. 11, Verses 10–17: "These are Shem's descendants; when Shem was 100, Arpachshad was born to him, two years after the flood and, after Arpachashad's birth Shem lived five hundred years, getting sons and daughters. Arpachashad got Shelah at thirty-five and lived 403 years after Shelah's birth, getting sons and daughters. At thirty, Shelah got Eber and he lived 403 years after Eber's birth, getting sons and daughters. Eber at thirty-four got Peleg and lived 403 years after Peleg's

birth, getting sons and daughters.

In this chapter, more people with long lives have been discussed other than those that we have mentioned. Here, for the sake of conciseness, we will only mention some of their names: Peleg, Reu, Serug, Nahor, and Terah.

In chap. Twenty-five, Verse 7, it has been mentioned that Abraham lived 175 years and in Verse 17, it is recorded that Ishmael lived for 137 years. These are some of the names that have been recorded in the Old Testament from those who have had long lives. This is proof for the Jews and the Christians.

Al-Karajuk writes in Kanz al-faw'id in the chapter called "Al-Burhān `alā `umr al-imām al-Zamān": "The people of all religions are unanimous on the possibility of longevity." After mentioning some names from the Old Testament, he says: "Islamic [books] too, contain similar contents. A single Muslim scholar cannot be found who opposes this or believes in its falsity. Rather, they have consensus on the possibility of longevity like what we mentioned." He has also recorded similar things from the books of the Zoroastrians, Hindus, Buddhists, and etc. Whoever desires to study more about those who had long lives must refer to the following books: Biḥār al-anwār, al-Mu`amirīn by Abū `Atīm al-Sajistānī, Kamāl al-dīn, Kanz al-faw'id in the treatise called "Al-Burhān `alā `umr al-imām al-Zamān." In this treatise, he has mentioned a group of those who had long lives and has thoroughly discussed the many reasons that prove longevity.

This is in addition to what has been proved in biology, anatomy, and pharmacology about the possibility of longevity when the laws of health and hygiene are observed with utmost care. The reason for a human's death is not because he has lived eighty, ninety, or whatever years. Rather, death is caused by the factors that prevent the continuation of life . . . Further explanation on this topic can be found in our book al-Imāmat wa l-mahdawiyyat.

3. Kamāl al-dīn, vol. 1, chap. 31, p. 322, no. 5; Biḥār al-anwār, vol. 51, chap. 13, p. 217, no. 5; al-Kharaj wa l-jar'ī, vol. 2, p. 965; lthbāt al-hudūt, vol. 6, chap. 32, p. 399, no. 25.

4. Ghaybat al-Nu'mān, chap. 10, p. 155, no. 14; Biḥār al-anwār, vol. 51, chap. 13, p. 225, under the 13th tradition with a slight variation; lthbāt al-hudūt, vol. 7, chap. 32, sect. 27, pp. 66–67, no. 467.

5. Al-Kharaj wa l-jar'ī, vol. 3, p. 1174; Kamāl al-dīn, vol. 2, chap. 38, p. 390, no. 4. He has narrated it from Imam al-Riḍā, peace be on him, with differences in the narrator(s) and slight variations in the wording; Biḥār al-anwār, vol. 52, chap. 23, p. 152, no. 3. He has also narrated it from Imam al-Riḍā, peace be on him, in vol. 13, chap. 10, p. 299, no. 17; Muntakhab al-anwār al-muḥḥaḍḍa, p. 40, from Imam al-ḡasan al-`Askarī, peace be on him.

Section Thirty-Two

The traditions that indicate when he reappears, he will look young and the passing of time will not make him old

Comprised of ten traditions

645. Kamāl al-dīn¹: Muḥammad b. Muḥammad b. `Iḥḥīm, from Muḥammad b. Ya`qūb al-Kulainī, from al-Qāsim b. al-`Alī, from Ismā'īl b. `Alī al-Qazwīnī, from `Alī b. Ismā'īl, from `Iḥḥīm al-ḡannānī, from Muḥammad b. Muslim al-Thaqafī al-ḡaḡḡānī, who recounts:

I went to see Abū Ja`far Muḥammad b. `Alī al-Bḡqir, peace be upon him, with the intention of asking him about the Q'īm from the family of Muḥammad, Allah's blessings be on him and his family. He started the conversation [before I could ask my question]: "O Muḥammad b. Muslim! Surely in the Q'īm from the progeny of Muḥammad, there are customs [i.e. similarities] from five Messengers: Yūnus b.

Mattā, Yūsuf b. Ya`qūb, Moses, Jesus, and Muḥammad, Allah's blessings be on him and his family. As for the custom from Yūnus b. Mattā, it is his return after his occultation while he will [look] young despite his old age. As for the custom from Yūsuf b. Ya`qūb, it is his concealment from his close companions as well as the masses, his concealment from his brothers, and the difficult situation for his father Ya`qūb² despite the little distance between him and his father, family, and followers.

As for the custom from Moses, it is the continuation of his fear, the lengthening of his occultation, the concealment of his birth, and the hardships his followers will experience after him from the tortures and degradations—until Allah, Mighty and Majestic be He, allows him to appear and gives him victory and assists him against his enemies. As for the custom from Jesus, peace be on him, it will be the differences people have concerning him, to the extent that a group will say, 'He has not been born.' Another group will say, 'He has died,' yet another will say, 'He has been killed and crucified.'

As for the custom from his great grandfather, al-Mustafa Muḥammad, Allah's blessings be on him and his family, it is his emergence with the sword and the slaying the enemies of Allah, the enemies of His Messenger, the oppressors and the tyrants, and that he will be helped with the sword and awe. His flag will never return defeated. From the signs of his emergence are: the emergence of al-Sufyān from Syria, the emergence of al-Yamān [from Yemen], a loud cry from the sky in the month of Ramaḍān, and an announcer calling out his name and the name of his father from the sky.”

646. Kamāl al-dīn³: Muḥammad b. Ibrāhīm b. Isḥāq al-ḥalīqīnī, from Ahmad b. `Alī al-Anḥarī, from Abū I-ḥalt al-Harawī who said:

I asked (Imam) al-Riḍā, peace be on him, “What are the signs of your Qa'im when he emerges?” He replied, “His sign is that he will be old in age [but] young in appearance. When someone looks at him he will guess his age to be forty years or less. And from his signs is that he will not become old with the passing of the days and nights until the arrival of his death.

647. `Iqd al-durar⁴: From Imam Abū `Abd-Allah al-ḥusaynī b. `Alī, peace be on him: “[When] the Mahdī rises, the people will refute him because he will return to them as a healthy youth. One of the greatest tests is that their master will emerge for them as a youth while they had thought he would be a very old man.”

648. Ghaybat al-Nu`mān⁵: From Abū `Abd-Allah [al-ḥalīqīnī], peace be on him, in a tradition: “One of the greatest tests is that their master will emerge for them as a youth while they had considered him a very old person.”

649. Ghaybat al-Nu`mān⁶: Narrated to us `Alī b. al-ḥusaynī al-Mas`ūdī, from Muḥammad b. Ya`yā al-`Aḥḥarī, from Muḥammad b. ḥassān al-Riḍā, from Muḥammad b. `Alī al-Kāfī, from al-ḥasan b. Maḥbūb, from `Abd-Allah b. Jabala, from `Alī b. Abū ḥamza, from (Imam) Abū `Abd-Allah, peace be on him, who said: “[When] the Mahdī rises the people will refute him because he will return to them as a healthy youth. No one will keep faith in him except those whose covenant Allah has taken in the first

[world of] particles (al-dharr al-awwal).”

650. Ghaybat al-Shaykh⁷: It has been narrated in a tradition that the Master of Time has a similarity with Jonah (Yūnus): “His return from his occultation while he is in the prime of his youth.”

Some of the traditions which we mentioned or will soon mention, interpret and clarify other traditions like the following two:

651. Ghaybat al-Shaykh⁸: Sa`d b. `Abd-Allah, from Muḥammad b. `Ṣsṣ b. `Ubaid, from Ismā`īl b. Abūn, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said:

Umar b. al-Khaḍīb asked Amr al-Mu`minīn `Alī b. Abū Ṣlib, peace be on him, “Inform me about the Mahdī, what is his name?” He replied, “As for his name, my beloved took a covenant from me that I will not reveal his name until Allah sends him.” He then asked, “Then inform me about his attributes.” He replied, “He will be a young man of medium figure with beautiful hair that will flow over his shoulders.

The light of his face will make the blackness of his beard and hair shine. May my father be sacrificed for the son of the best maid.”

652. Is`f al-rūghibīn⁹: It has also been narrated about his characteristics that he is young, has applied kohl on his eyes, has arched eyebrows, an aquiline nose, a thick beard, and he will have a mole on his right cheek and another on his right hand.

The following traditions also prove the above concept: 539 and 555.

1. Kamāl al-dīn, vol. 1, chap. 32, p. 327, no. 7; Biḥār al-anwār, vol. 51, chap. 13, pp. 217–218, no. 6.

2. I say: The difficult situation of his father, peace be on him, is perhaps because Allah, the Exalted, did not inform his father about some of the things that he would go through—like the duration of his occultation and the time of his reappearance.

3. Kamāl al-dīn, vol. 2, chap. 57, p. 652, no. 12; Biḥār al-anwār, vol. 52, p. 285, no. 16; al-Kharīj wa l-jarī`ī, vol. 3, p. 1170, under no. 65; l`īm al-warī, chap. 4, sect. 4; lthbāt al-hudūt, vol. 3, chap. 34, sect. 8, p. 733, no. 91.

4. `lqd al-durar, chap. 3, pp. 41–42; Yanābī` al-mawadda, p. 492 (short version).

5. Ghaybat al-Nu`mān, chap. 10, p. 188, no. 43; Ghaybat al-Shaykh, p. 420, no. 398; lthbāt al-hudūt, vol. 3, chap. 32, p. 536, no. 483; `ilyat al-abrār, vol. 2, chap. 21, p. 583, no. 2.

6. Ghaybat al-Nu`mān, chap. 10, p. 188, no. 43; Ghaybat al-Shaykh, p. 420, no. 398; lthbāt al-hudūt, vol. 3, chap. 32, p. 536, no. 483; `ilyat al-abrār, vol. 2, chap. 21, p. 583, no. 2.

7. Ghaybat al-Shaykh, p. 421, no. 399; lthbāt al-hudūt, vol. 3, chap. 32, p. 512, no. 341.

8. Ghaybat al-Shaykh, p. 470, no. 487; l`īm al-warī, chap. 4, sect. 4; al-Irshād, chap. “The attributes of the Qā`im, peace be on him,” no. 1; Kashf al-ghumma, vol. 2, p. 464; Biḥār al-anwār, vol. 51, chap. 3, p. 36; lthbāt al-hudūt, vol. 3, chap. 34, sect. 6, p. 730, no. 71; `lqd al-durar, chap. 3, p. 41 (short version).

9. Is`f al-rūghibīn (published in the margin of the book Nūr al-abḥār by Shablanjī), chap. 2, p. 135.

Section Thirty-Three

The traditions that indicate his birth will be concealed

Comprised of thirteen traditions

653. Kifayyat al-athar¹: Abū `Abd-Allah al-Khuzaymī informed us, from Muḥammad b. Abū `Abd-Allah al-Kāfi, from Sahl b. Ziyād al-ḍamī, from `Abd al-`Aḥm b. `Abd-Allah al-ḥasanī, who said:

I said to (Imam) Muḥammad b. `Alī b. Mūsā, peace be on him, “I hope that you are the Qa’im from the Ahl al-Bait of Muḥammad who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.” He replied, “O Abū l-Qāsim! There is no one from us but that he rises with Allah’s commands and is the guide towards the religion of Allah. But the Qa’im through whom Allah, Mighty and Majestic be He, will cleanse the earth from the disbelievers and deniers and will fill it with justice and fairness, is the one whose birth will be concealed² from the people.

He will disappear from them and they will not be allowed to say his name. His name will be the same as the Messenger of Allah, Allah’s blessings be on him and his family, and also his epithet. He is the one for whom the earth’s distances will be shortened, every difficulty will be eased for, and for him will gather his companions—who are equal to the ones who participated in the Battle of Badr, three hundred and thirteen men—from distant places on earth. This is the [meaning of the] saying of Allah, Mighty and Majestic be He,

‘Wherever you may be, Allah will bring forth all of you. Surely, Allah has power over all things’ (Quran Surah Baqarah 2: 148).

When this number of sincere people gathers for him, he will make his affair evident. When ten thousand men are complete, he will emerge with Allah’s permission. Then, he will continue slaying Allah’s enemies until Allah, Blessed and Exalted be He, becomes satisfied.” I said to him, “My Master! How will he know that Allah has become satisfied?” He answered, “Mercy will be inspired in his heart . . . (to the end of the tradition).”

654. Kamāl al-dīn³: Through the same chain of narrators— meaning `Alī b. Aḥmad al-Daqqāq and Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with them, from Muḥammad b. Abū `Abd-Allah al-Kāfi, from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-ḥusayn b. Yazīd, from ḥamzat b. ḥumrān, from his father ḥumrān b. A`yun, from Sa`d b. Jubair—from `Alī b. al-ḥusayn, the Master of the Worshippers, peace be on him, who said: “The birth of our Qa’im will be concealed from the people until they will say, ‘He hasn’t been born yet.’ [It is concealed] so that when he reappears, he will not have pledged allegiance to anybody.”

655. Kamāl al-dīn⁴: Narrated to us Ahmad b. Hanbal al-Firmī and `Alī b. al-ʿUsayn b. Shādhawayh al-Muʿaddib Jaʿfar b. Muḥammad b. Masrūr and Jaʿfar b. al-ʿUsayn, may Allah be satisfied with them, from Muḥammad b. `Abd-Allah b. Jaʿfar al-ʿImyārī, from his father, from Ayyūb b. Nāṣir, from al-ʿAbbās b. `Ḥmir al-Qaṣabī, from Jaʿfar b. `Alī b. al-ʿAsan b. `Alī b. `Abd-Allah b. al-Mughaira al-Kāfi, from his grandfather al-ʿAsan b. `Alī b. `Abd-Allah, from al-ʿAbbās b. `Ḥmir al-Qaṣabī, from Mūsā b. Hilāl al-ʿAbbā, from `Abd-Allah b. `Aḥmad who said:

I said to (Imam) Abū Jaʿfar, peace be on him, “Your followers in Iraq are plenty. By Allah, there is no one in your Ahl al-Bait like you! So, why do you not rise [against the government]?” He replied, “O `Abd-Allah b. `Aḥmad! You have filled your ears with nonsense. By Allah, I am not your Master (ʿibukum).” I asked, “So, who is our Master?” He answered, “See [who is the one] whose birth is concealed from the people; he is your master.”

656. Kamāl al-dīn⁵: `Abd al-Wāhid b. Muḥammad al-ʿAḥḥārī, from Abū `Amr al-Laithī, from Muḥammad b. Masʿūd, from Jabraʿīl b. Ahmad, from Muḥammad b. `Ḥsīn, from Muḥammad b. Abū `Umair, from Saʿd b. Ghazwān, from Abū Baḥār, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The birth of the Master of this affair will be concealed from these people so he will not have pledged allegiance with anyone when he reappears. Allah, Mighty and Majestic be He, will set right his affairs in one [single] night.”

657. Ghaybat al-Nuʿmān⁶: Al-Kulainī, from a number of our companions, from Saʿd b. `Abd-Allah, from Ayyūb b. Nāṣir who said:

I said to Abū I-ʿAsan al-Riḥābī, peace be on him, “We hope that you are the master of this affair and that Allah will hand it to you by pardoning [the people] and not by using the sword; because they have pledged allegiance to you and the coins have been forged with your name inscribed on them.” He responded, “There is no one from us except that when letters are sent to him or is pointed at by fingers [i.e. he becomes famous] or is asked questions or wealth is taken to him, that he is either assassinated or will die in his bed until Allah sends a boy⁷ from us for this affair. His birth and upbringing will be hidden but his parentage will not be concealed.”

658. Ithbāt al-Waḥīyya⁸: From Saʿd b. `Abd-Allah, through his chain of narrators from (Imam) Abū Jaʿfar, peace be on him: “The Qaʿim is the one whose birth will be concealed from the people.”

659. Ghaybat al-Nuʿmān⁹: Narrated to us `Alī b. Ahmad, from `Ubaid-Allah b. Mūsā al-ʿAlawī, from Muḥammad b. Ahmad al-Qalānisī—in Mecca in the year 267 AH—from `Alī b. al-ʿAsan, from al-ʿAbbās b. `Ḥmir, from Mūsā b. Hilāl, from `Abd-Allah b. `Aḥmad al-Makkī who said:

I started the Hajj pilgrimage from Wāsiṭ and I met (Imam) Abū Jaʿfar Muḥammad b. `Alī, peace be on him, who asked me about the people and the prices. I replied, “I left the people while they were yearning for you. If you rise, the people will indeed follow you.” He answered, “O son of `Aḥmad! You have listened to [the speech] of foolish people. By Allah, I am not your master (ʿibukum). None of us is pointed at

with fingers or with eyebrows but that he will be killed or that he will die naturally.”

I asked, “What do you mean by he will die naturally?” He replied, “He will die in his deathbed but in a state of anger, until Allah raises the one whose birth is unknown.” I said, “And who is the one whose birth is unknown?” He answered, “See who is the one that the people are not sure whether he has been born or not. He is your master.”

The following traditions also prove the above concept: 539, 574, 610, 645, 686, and 688.

[1.](#) Kifāyat al-athar, chap. “What has been narrated from Abū Jaʿfar Muḥammad b. ʿAlī al-Riḍā, peace be on him,” p. 277, no. 2; Kamāl al-dīn, vol. 2, chap. 36, p. 377, no. 2, with an addition at the end; ʿIlm al-warā, chap. 2, sect. 2, with the aforementioned addition at its end; al-ʿItijād, vol. 2, p. 449; Kifāyat al-muḥtad, pp. 100–101, no. 26, citing Kamāl al-dīn.

[2.](#) The reason of his concealed birth was that when the Abbasids found out about the traditions from the Holy Prophet and the Imams from the Ahl al-Bait, peace be on them, that the Mahdī is the twelfth Imam who will fill the earth with justice, will conquer the forts of deviation, annihilate the governments of the merciless, will kill the tyrants, and will takeover the East and West of the earth, they decided to extinguish His light by killing him. Hence, they appointed spies, secret agents, and midwives to keep a watch on the house of the father of the ʿUjja, Imam Abū Muḥammad al-ʿAskarī, peace be on him. But Allah desired to complete His light. Therefore, He, Mighty and Majestic be He, concealed the pregnancy of his mother Narjis from the people. It has been narrated that al-Muʿtamid, the Abbasid Emperor, sent midwives secretly and ordered them to enter the houses of the Banū-Hāshim, especially the house of Imam al-ʿAskarī, peace be on him, without permission whenever they wanted to investigate and find out about his condition and affairs. But they were unable to find anything for Allah had decided to repeat the custom of His Prophet, Moses, in His proof, just as his enemies adopted the tradition of the Pharaoh and implemented his policies. When the Pharaoh found out that his kingdom would be destroyed by a man from the Israelites, he appointed inspectors to check the pregnant women and monitored their births with strict surveillance. If the new-born was a male, they would kill him instantly and if it was a female, they would spare her. Consequently, they killed thousands of infants in their quest to find Moses. Allah, Mighty and Majestic be He, says: “They killed your sons and let you daughters live” (Quran 2:49). In this situation, Allah, the Exalted, placed His Prophet under His protection and concealed his birth from them. Allah, the Exalted, says: “And We revealed to the mother of Moses, ‘Suckle him and when you fear for him, throw him in the river and neither fear nor grieve. Surely, We will return him to you and appoint him as a messenger’” (Quran 28:7). His similarities with Abraham and Moses have also been mentioned in numerous traditions.

It has been narrated in ʿIlm al-nabī from one of the books of the highly learned scholar, Muḥammad Yūsuf al-Dihkhārī, which he authored during the reign of Shah Abbās II: “One day, he [i.e. Imam al-Mahdī] was in the room of his mother in the courtyard when Narjis realized that some midwives were near. She became extremely anxious but did not have enough time to hide that light. An announcer called out to her, ‘Throw the Proof of Allah, the defeater (al-qahhār), in the well in the courtyard.’ So she did. The midwives heard the voice of the child and rushed into the house. They thoroughly searched the house but found no trace of him. They went out confused and perplexed. When the house became empty of strangers, Narjis went towards the well to find out what had happened to the apple of her eye. As she looked over the well, she saw that its water had risen to the level of the ground of the house and the Divine Proof was floating on the water, safe and sound, like a shining full moon. His diaper had not become wet at all. So she took him, suckled him, and praised Allah and prostrated to express her gratitude for Him . . .”

From what we have mentioned, it becomes clear why al-ʿUjja’s birth was concealed—but not his forefathers’ births. The reason is the glad tidings that were given about him: that he would conquer the forts, destroy the foundations of polytheism and hypocrisy, and inherit the earth and rule it in the end of times. The enemies of his forefathers knew they were practicing dissimulation (taqiyya) and would not rise with the sword until the voice would be heard from the sky and the signs were manifested. They also knew that the Mahdī—who is the last Imam and their seal—would rise with the sword, would put aside dissimulation (al-taqiyya), and would kill the enemies of Allah and cleanse the earth from polytheism, merciless rulers, oppressors, and disbelievers.

3. Kamāl al-dīn, vol. 1, chap. 31, pp. 322–323, no. 6; l'ilm al-war, chap. 2, sect. 2; Biḥār al-anwār, vol. 51, chap. 4, p. 135, no. 3; lthbāt al-hudūt, vol. 3, chap. 32, p. 466, no. 126.

4. Kamāl al-dīn, vol. 1, chap. 32, p. 325, no. 2; l'ilm al-war, chap. 2, sect. 2; Kashf al-ghumma, vol. 2, pp. 522–523; lthbāt al-hudūt, vol. 3, chap. 32, p. 467, no. 129.

I say: Other traditions have also been recorded with this meaning, see al-Kāfī, vol. 1, chap. 138, p. 342, no. 26; Ghaybat al-Nu'mān, pp. 167–168, no. 7–9; Biḥār al-anwār, vol. 51, p. 128.

5. Kamāl al-dīn, vol. 2, p. 480, no. 5; Biḥār al-anwār, vol. 52, chap. 20, p. 96, no. 15.

6. Ghaybat al-Nu'mān, chap. 10, p. 168, no. 9; Kamāl al-dīn, vol. 2, chap. 35, p. 370, no. 1, similar to it.

7. The author of Lisān al-`Arab writes: “It is said ‘so and so is the boy of the people’ even if he is old, which is like saying, ‘so and so is the youth of the army’ even if he is old” (Lisān al-`Arab, vol. 12, p. 440).

8. lthbāt al-waḥīyya, pp. 222–223.

I say: Here, ‘people’ means ‘non-Shias’ because in numerous traditions ‘non-Shias’ have been referred to as ‘people.’

9. Ghaybat al-Nu'mān, chap. 10, p. 168, no. 8.

I say: As we already mentioned above, ‘people’ refers to ‘non-Shias.’

Section Thirty-Four

The traditions that indicate he will not have pledged allegiance with anyone

Comprised of twelve traditions

660. Ghaybat al-Nu'mān¹: `Alī b. al-ḥusayn, from Muḥammad b. Yaḥyā, from Muḥammad b. Ḥassan al-Rāzī, from Muḥammad b. `Alī al-Kāfī, from lbrḥm b. Hishām, from ḥammad b. `ḥs, from lbrḥm b. `Umar al-Yamānī, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The Q'īm will rise and he will not have pledged allegiance with anybody.”

661. Al-Kāfī²: Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad, from al-ḥusayn b. Sa`d, from ibn Abū `Umair, from Hishām b. Ḥalīm, from (Imam) Abū `Abd-Allah al-ḥadīq, peace be upon him, who said: “The Q'īm will rise while he will not have pledged an oath, promise, or allegiance to anybody.”

662. lthbāt al-Waḥīyya³: al-ḥimyarī from Muḥammad b. al-ḥusayn, from Muḥammad b. Sīn, from Abū l-Jarūd, from Uthmān b. Nashīr, from Amr al-Mu'mīn, peace be on him, who said: “The Master of this affair will not have pledged an oath, promise, or pact to anybody.”

663. Kamāl al-dīn⁴: Narrated to us Muḥammad b. Mūsā al-Mutawakkil, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aḥḥār, from Muḥammad b. `ḥs b. `Ubaid, from Muḥammad b. Abū `Umair, from Sa`d b. Ghazwān, from Abū Baḥr, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The birth of the master of this affair will be concealed from [these] people so that he will not have pledged allegiance with anyone when he emerges.”

664. Kamāl al-dīn⁵: Narrated to us my father and Muḥammad b. al-ḥasan, may Allah have mercy on

both of them, from Sa`d b. `Abd-Allah, from Muḥammad b. `Ubaid and Muḥammad b. al-Ḥusayn b. Abū I-Khaḍḍāb, from Muḥammad b. Abū `Umair, from Jamāl b. Ḥalīl, from Abū `Abd-Allah, peace be on him, who said: “The Qur’im will be sent while he will not have pledged allegiance to anyone.”

665. Kamāl al-dīn⁶: My father, may Allah have mercy on him, narrated to me from Sa`d b. `Abd-Allah, from Ya`qūb b. Yazīd and al-Ḥasan b. Ḥarīf, both from Muḥammad b. Abū `Umair, from Hishām b. Sūlim, from Abū `Abd-Allah, peace be on him, who said: “The Qur’im will rise while he will not have pledged allegiance to anybody.”

The following traditions also establish the aforementioned concept: 539, 601, 610, 634, 654, and 656.

1. Ghaybat al-Nu`mān, chap. 10, p. 191, no. 45.
2. Al-Kāfī, vol. 1, p. 342, no. 27; Ghaybat al-Nu`mān, chap. 10, p. 171, no. 4.
3. Ithbāt al-waḥīyya, p. 223.
4. Kamāl al-dīn, vol. 2, chap. 44, p. 479, no. 1.
5. Kamāl al-dīn, vol. 2, chap. 44, pp. 479–480, no. 2; Ithbāt al-hudūd, vol. 6, chap. 32, p. 453, no. 208.
6. Kamāl al-dīn, vol. 2, chap. 44, p. 480, no. 3; Ithbāt al-hudūd, vol. 6, chap. 32, p. 436, no. 209.

Section Thirty-Five

The traditions that indicate he will kill Allah’s enemies, purify the earth from polytheism and all injustice and unfairness, destroy the kingdoms of the tyrants, and will fight for the interpretation (yuqṣṭil `alā I-ta’wīl) of the Holy Quran just as the Messenger of Allah, Allah’s blessings be on him and his family, fought for its descent (al-tanzīl)

Comprised of eighteen traditions

666. Kamāl al-dīn¹: Ja`far b. Muḥammad b. Masrūr, from al-Ḥusayn b. Muḥammad b. `Ḥmir, from his uncle `Abd-Allah b. `Ḥmir, from Muḥammad b. Abū `Umair, from someone he mentioned, from Abū `Abd-Allah, peace be on him, who said: “The Qur’im will not reappear until the deposits of Allah, Mighty and Majestic be He, are brought forth. When these are brought forth, he will reappear and will fight against the enemies of Allah and kill them.”

667. Kamāl al-dīn²: Al-Muḥaffar b. Ja`far al-Muḥaffar, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from `Alī b. Muḥammad, from Aḥmad b. Muḥammad, from al-Ḥasan b. Maḥbūb, from Ibrāhīm al-Karkhī who said:

I—or someone—asked (Imam) Abū `Abd-Allah, peace be on him, “May Allah set right your affairs! Wasn’t `Alī, peace be on him, strong in the religion of Allah, Mighty and Majestic be He?” He replied, “Yes [he was].” I said, “Then how did the people defeat him and why didn’t he repel them? What

stopped him from doing so?” He answered, “A verse from the Book of Allah, Mighty and Majestic be He, prevented him from doing so.” I said, “And what was that verse?”

He replied, “The saying of Allah, Mighty and Majestic be He, ‘Had they been separated, We would have surely punished those who disbelieved from amongst them with a painful punishment.’³ Allah, Mighty and Majestic be He, put in the loins of the disbelievers and hypocrites the deposits of the believers. `Alī, peace be on him, did not kill the fathers until the deposits came out [i.e. their faithful children were born]. When the deposits came out, he stood up against [the opponents] and fought against them. The same applies to the Qū’im from our Ahl al-Bait. He will not reappear until the deposits of Allah, Mighty and Majestic be He, appear. When they all appear, he will stand up against [his opponents] and will kill them.”

The following traditions also prove the above concept: 283, 423, 432, 446, 450, 463, 529, 535, 537, 551, 553, 554, 574, 645, 653, and 1195.

¹. Kamāl al-dīn, vol. 2, p. 641.

². Kamāl al-dīn, vol. 2, pp. 641–642; Tafsīr nūr al-thaqalain, vol. 5, p. 70; Tafsīr al-Qummī, vol. 2, p. 316; al-Ma‘ajja, verse 38, p. 206; `Ilal al-shar‘ī, vol. 1, p. 147, no. 3.

³. Quran 48:25.

Section Thirty-Six

The traditions that indicate he will manifest the affairs of Allah, make the religion of truth victorious, destroy innovations and falsehood, will be assisted with Allah’s help, will be helped with Allah’s angels, will spread Islam on earth and will rule it, and Allah will give life to the earth after its death

Comprised of 51 traditions

668. Kitāb Faḥl b. Shādhān¹: Narrated to us Faḥḥat b. Ayyūb, may Allah be satisfied with him, from `Abd-Allah b. Sinān, who said:

My father asked Abū `Abd-Allah, peace be on him, about the Just Sultan (al-sultān al-`ādil). He said, “He is the one whom Allah has made his obedience compulsory upon the Jinn and the humans—all of them—after the Prophets and the Messengers. There will be a sultan after a sultan until they terminate at the twelfth sultan.”

A person from his companions requested, “Describe them for us, O Son of Allah’s Messenger!” He replied, “They are those about whom Allah, the Exalted, has said, ‘Obey Allah and obey the Messenger and those who have authority amongst you.’² They are those that during the rule of the last of them, Jesus, peace be on him, will descend, and appear behind him. He is the one who will slay the Anti-Christ

(al-Dajj). Through him, Allah will conquer the Easts and the Wests of the earth. His government will remain until to the Day of Judgment.”

669. Kamal al-din³: Narrated to us Muhammad b. Muhammad b. Iqim, may Allah be satisfied with him, from Muhammad b. Ya`qub al-Kulaini, from al-Qasim b. al-`Ali, from Isma`il b. `Ali al-Qazwini, from `Ali b. Isma`il, from `A`im b. `Amad al-`annan, from Muhammad b. Muslim al-Thaqafi who said:

I heard Abi Ja`far Muhammad b. `Ali al-Baqir, peace be on him, say, “The Q`im is from us. He will be helped with awe and assisted with victory. The earth’s [distances] will be shortened for him, treasures will be manifested for him, and his kingdom will extend to the East and the West. Through him, Allah, Mighty and Majestic be He, will make his religion victorious over all other religions even if the polytheists detest it. Then, there will not remain a ruin on earth but that he will repair it. The Spirit of Allah, Jesus, son of Mary, peace be on him, will descend and pray behind him.”

I asked, “O Son of Allah’s Messenger! When will your Q`im emerge?” He replied, “When men will make themselves look like women and women will make themselves look like men. Men will fulfill [their sexual desires] using men and women using women. Women will mount on saddles, false testimonies will be accepted, the testimonies of the just will be rejected, bloodshed, adultery, and loans with interest will be regarded as normal, the wicked will be respected for fear of their tongue, al-Sufyan will emerge from Syria, al-Yaman will come from Yemen, the desert will sink in the earth at al-Baid`, a youth from the family of Muhammad, Allah’s blessings be on him and his family, who will be called Muhammad b. al-`asan—al-Nafs al-Zakiyya (the Pure Soul)—will be killed between the Rukn and the Maq`im (at Ka`ba). A cry will be heard from the sky that ‘the truth is with him and with his followers.’ It is then that our Q`im will appear. When he appears, he will lean his back towards the Ka`ba and 313 men will gather around him. The first thing that he will say will be this verse, ‘The remnant of Allah is better for you if you are believers.’⁴

Then, he will say, ‘I am the Remnant of Allah on His earth; His Caliph and His Proof upon you.’ No Muslim will salute him except by these words, ‘Peace be on you, O Remnant of Allah (baqiyyat Allah) on His earth.’ When the `iqd—meaning ten thousand men—gather around him, he will rise. Then, there will not remain anything being worshipped on earth other than Allah, Mighty and Majestic be He—from the idols or any other thing—except that it will catch fire and be destroyed. This will occur after a long occultation so that Allah [tests] and recognizes those who obey Him regarding the unseen and believe in Him.”

670. Kamal al-din⁵: Abi `alib al-Mu`affar b. Ja`far b. al-Mu`affar al-`Alawi al-Samarqandi, may Allah be satisfied with him, from Ja`far b. Muhammad b. Mas`ud, from his father, from Muhammad b. Na`r, from Muhammad b. `as, [from `ammad b. `as], from `Amr b. Shimr, from Jubir b. Yazid al-Ju`fi, from Jubir b. `Abd-Allah al-An`ari who heard the Messenger of Allah, Allah’s blessings be on him and his family, say:

Dhī I-Qarnain was a righteous servant whom Allah, Mighty and Majestic be He, appointed as a proof upon His servants. He called his people towards Allah and ordered them to fear Him but they struck his temple. Consequently, he went into occultation for some time until they said, “He has died, or perished, or to which land has he gone?”

After some time, he reappeared and returned to his people but they struck his other temple. Amongst you is the one who will follow his custom. Surely, Allah, Mighty and Majestic be He, gave power to Dhī I-Qarnain on earth and gave him a means for everything and he conquered the East and the West. Allah, Blessed and High be He, will implement this custom in the Q’im from my descendants. He will conquer the East and the West of the earth.

There will neither remain a waterhole nor a spot from the land or the mountains that Dhī I-Qarnain tread on but that the Q’im will set foot on it. Allah, Mighty and Majestic be He, will bring out for him the treasures of the earth and its mines and He will help him with awe. Through him, He will fill the earth with justice and fairness just as it will be filled with injustice and unfairness.

671. Tafsīr al-`Ayyūsh⁶: From Rif`at b. Mās who heard (Imam) Abū `Abd-Allah, peace be on him, say about the verse “And to Him submits whatever is in the heavens and the earth, willingly or unwillingly⁷”: “When the Q’im, peace be on him, rises, there will not remain a land but that the testimony, ‘There is no god but Allah and that surely Muḥammad is the Messenger of Allah,’ will be called out in it.”

672. Tafsīr al-`Ayyūsh⁸: From Zurāra, from (Imam) Abū `Abd-Allah, peace be on him, who said:

My father was asked about the sayings of Allah, “And fight against all the polytheists just as they all fight against you”⁹ and “Until there remains no fitna and religion becomes exclusively for Allah.”¹⁰ He replied, “The interpretation of this verse has not occurred yet. When our Q’im rises, those who will have reached his time will see the occurrence of the interpretation of this verse. The religion of Muḥammad, Allah’s blessings be on him and his family, will reach wherever that night reaches [i.e. everywhere]. There will remain no polytheism [or polytheist] on the face of earth just as Allah has stated.”

673. Yanḥbū` al-mawadda¹¹: From Zain al-`ābidīn and from al-Bāqir, [peace be on them]: “When the Q’im, peace be on him, rises, Allah will make Islam victorious over all religions.”

674. Yanḥbū` al-mawadda¹²: From Abū Baḥr, from Ja`far al-ḥadiq, may Allah be satisfied with him: “When the Q’im rises, the believers will rejoice because of the victory from Allah.”

675. Tafsīr `Alī b. Ibrāhīm al-Qummī¹³: Regarding the interpretation of the verse, “Or He who answers the distressed one when he calls Him and removes the badness, and He will make you the successors on earth,”¹⁴ narrated to me my father, from al-ḥasan b. `Alī b. Faḥḥā, from ḥalī b. `Uqba, from Abū `Abd-Allah, peace be on him, who said: “This verse was revealed concerning the Q’im from the family of Muḥammad, peace be on them. By Allah, he is the distressed one. When he prays beside

the Maqam [of Ibrāhīm] two units of prayers (rak`atain) and invokes Allah, He will answer him and will remove the badness and make him the successor on earth.”

676. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām¹⁵: Through his chains of narrators [from ʿUmaid b. Ziyād, from al-ʿasan b. Muḥammad b. Samʿā, from Ibrāhīm b. `Abd al-ʿamīd], from `Abd al-ʿamīd, from Muḥammad b. Muslim, from (Imam) Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Majestic be He, “Or He who answers the distressed one when he calls,”¹⁶ he, peace be on him, said: “This verse was descended about the Qʿim, peace be on him. When he emerges, he will wear a turban and will pray beside the Maqam [of Ibrāhīm]. He will plead to his Lord, then, none of his flags will return [defeated].”

677. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām¹⁷: Narrated to us Yūsuf b. Ya`qūb, from Muḥammad b. Abū Bakr al-Muqrī, from Nu`aim b. Sulaimān, from Laith, from Mujāhid, from ibn `Abbās, concerning the saying of Allah, Mighty and Majestic be He, “So that He makes it victorious over all religions even if the polytheists detest it,”¹⁸ he said:

This will not happen until there remains no follower of Judaism, Christianity, or any other religion except Islam; until the sheep[s], the wolf[s], the cow[s], the lion[s], the men, and the snake[s] are all safe and secure; until the rat does not nibble at the sack; until jizya is imposed; the cross is broken; and the pig is killed. [This] is the saying of Allah, the Exalted, “So that He makes it victorious over all religions even if the polytheists detest it.” All this will happen when the Qʿim, peace be on him, rises.

678. Kamāl al-dīn¹⁹: Through this chain of narrators [meaning `Alī b. ʿĀtim, from ʿUmaid b. Ziyād, from al-ʿasan b. `Alī b. Samʿā], from Aḥmad b. al-ʿasan al-Maithamī, from al-ʿasan b. Maḥabbī, from Mu`min al-ʿāq, from Salīm b. al-Mustanʿir, from Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Majestic be He,

“Know that Allah will give life to the earth after its death” (Quran Surah Hadid 57:17)

He said, “Allah, Mighty and Majestic be He, will give life to it through the Qʿim, peace be on him, after it has died. Its death means the disbelief (kufr) of its inhabitants and a disbeliever (kāfir) is [regarded as] a dead person.”

679. Ghaybat al-Nu`mān²⁰: Narrated to us Abū Sulaimān Aḥmad b. Haudha, from Ibrāhīm b. Isḥāq al-Nahwandī, from `Abd-Allah b. ʿammīd al-Anḥarī, from `Alī b. Abū ʿamza, who said:

(Imam) Abū `Abd-Allah, peace be on him, said, “When the Qʿim, Allah’s blessings be on him, rises, the angels [present during the Battle of] Badr—which are five thousand—will descend. One-third will be on white horses, one-third on black and white horses, and one-third on al-ʿuw horses.” I asked, “What is al-ʿuw?” He answered, “Red.”

680. `Uyūn akhbār al-Riḥā²¹: In a tradition recorded by him from Muḥammad b. `Alī Mājilawayh, may

Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from al-Rayyān b. Shabbā, from al-Riḥā, peace be on him, who said [in a part of it]:

O son of Shabbā! If you [want to] cry for anything, then cry for al-ʿusayn b. `Alī b. Abī Ḥabīb, peace be on him. Because he was slaughtered like sheep are slaughtered and with him were killed eighteen of his family members whose kind could not be found anywhere on earth. The seven skies and the earths cried for his death. Four thousand angels descended on the earth to help him but they were not given permission. They remain by his grave—disarrayed and dusty—until the Qʿim, peace be on him, rises. Then, they will assist him and their slogan will be, ‘[Let us] avenge the blood of al-ʿusayn,’ (yā lathrā al-ʿussain).

681. `Uyān al-muʿjizāt²²: It has been narrated from one of the knowledgeable [Imams] from the Ahl al-Bait, peace be on them, that

Allah, the Exalted, sent down four thousand angels to [assist] al-ʿusayn. These were the same angels that had descended on the Messenger of Allah, Allah’s blessings be on him and his family, on the day of (the Battle of) Badr. He was asked to choose between being victorious against his enemies and meeting his grandfather. He chose meeting his grandfather. So, Allah, the Exalted, ordered the angels to stand by his grave while they are disarrayed and dusty, awaiting the rising of the Qʿim from his descendants—the Master of the Time, peace be on him. The following traditions also prove the above concept: 161, 205, 243, 324–332, 337–339, 342, 343, 346, 373, 419, 423, 432, 435, 525, 529, 536, 538, 548, 553, 719, 807, 936, 1105, 1138, 1177, 1195, and 1199.

1. Kifāyat al-muhtadī (al-Arbaʿīn), under no. 39; Kashf al-ʿāqq (al-Arbaʿīn), no. 34.

2. Quran 4:59.

3. Kamāl al-dīn, vol. 1, chap. 32, pp. 330–331, no. 16; Biḥār al-anwār, vol. 52, chap. 25, pp. 191–192, no. 24.

I say: We already mentioned a similar tradition in the first section under no. 327 from Imam Abī `Abd-Allah al-Sadiq, peace be on him, which mentioned: “His name is Muḥammad b. Muḥammad and his title is al-Nafs al-Zakiyya.”

4. Quran 11:86.

5. Kamāl al-dīn, vol. 2, chap. 38, p. 394, no. 4; Biḥār al-anwār, vol. 12, chap. 8, pp. 194–195, no. 19. I say: Apparently, Muḥammad b. Naḥr—the narrator from Muḥammad b. `Ṣ—refers to Muḥammad b. Naḥr al-Kashī, the highly reliable and extremely learned scholar. He should not be confused in such traditions and reliable narrations with Muḥammad b. Naḥr al-Numayr.

6. Tafsīr al-`Ayyūshī, vol. 1, p. 182, no. 81; al-Maʿajja, Verse 4, p. 5; Yanābīʿ al-mawadda, chap. 71, p. 421, which says: “When the Qʿim—the Mahdī—rises.”

7. Quran 3:83.

8. Tafsīr al-`Ayyūshī, vol. 2, p. 56, no. 48; Majmaʿ al-bayān, vol. 4, p. 543, with very minor differences and the addition of the following at its end: “just as Allah, the Exalted, states, ‘They will worship only Me [and] will associate nothing with Me’” (Quran 24:55); Biḥār al-anwār, vol. 51, chap. 5, p. 55, no. 41; al-Maʿajja, verses 21 and 25; Yanābīʿ al-mawadda, chap. 71, p. 423.

9. Quran 9:36.

10. Quran 8:39.

11. Yanābīʿ al-mawadda, chap. 71, p. 423, citing al-Maʿajja.

12. Yanābīʿ al-mawadda, chap. 71, p. 426, citing al-Maʿajja.

13. Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. 2, p. 129; al-Maʿajja, verse 73, p. 165.

[14.](#) Quran 27:62.

[15.](#) Ta'wāl al-ʿayāt al-ʿshira, p. 399.

[16.](#) Quran 27:62.

[17.](#) Ta'wāl al-ʿayāt al-ʿshira, p. 663; Yanʿabʿ al-mawadda, chap. 71, p. 423 (short version); Biʿr al-anwār, vol. 51, chap. 5, p. 61, no. 59.

[18.](#) Quran 9:33.

[19.](#) Kamāl al-dīn, vol. 2, chap. 58, p. 668, no. 13.

[20.](#) Ghaybat al-Nuʿmān, chap. 13, p. 244, no. 44.

[21.](#) ʿUyūn akhbār al-Riʿā, vol. 1, chap. 28, pp. 233–234, no. 58.

[22.](#) ʿUyūn al-muʿjizāt, p. 70.

Section Thirty-Seven

The traditions that indicate he will return the people to guidance, the Quran, and the sunna

Comprised of many traditions

682. Nahj al-balāgha¹: One of his sermons, peace be on him, in which he mentioned the bloody battles:

He will direct desires towards guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Quran while the people will have turned the Quran to their views. [Before this enjoiner of good, matters will deteriorate] until war will rage among you with full force, showing forth its teeth, with udders full of sweet milk but with sour tip.

Beware! It will be tomorrow and the morrow will come soon with things which you do not know. The man in power, not from this crowd, will take to task all those who were formerly appointed for their ill deeds and the earth will pour forth its internal treasures and fling before him easily her keys. He will show you the just way of behavior and revive the Quran and the sunna which have become lifeless [among people].

The topic of this section has been mentioned in numerous narrations. This is because returning the people to the Book [of Allah] and the Sunna is one of the greatest feats of the Mahdī, peace be on him, and one of his main tasks. One can rarely find a tradition that doesn't directly or indirectly establish this fact.

Thus, only the person who fulfills this promises can be the Mahdī. He will not rise except to establish the Truth and he will not make the people rise but to return them to the Book of Allah and the Sunna of His Prophet. The world will not be filled with justice and fairness except through him. Allah's affairs will not be manifested and Islam will not defeat the other religions except by the return of the people to Allah's Book and the Sunna of His Prophet. Reformative actions will not be accomplished but through

him and he will not appear, rise, and emerge except for the establishment of the sharia and for the implementation of the laws of Allah and His religion.

1. Nahj al-balaghah, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon 138; Yanab' al-mawadda, chap. 72, p. 437, which says: "The Mahdī will direct desires . . ."; Shaykh Muḥammad `Abduh—the Egyptian jurist—and ibn Abī I-ʿadāʿ have both stated that this section of Nahj al-balaghah refers to the Mahdī.

Section Thirty-Eight

The traditions that indicate he will take revenge on the enemies of Allah, the enemies of His Messenger, and the enemies of the Imams, peace be on them

Comprised of thirteen traditions

683. Dal'īl al-imāma¹: `Alī b. Hibat-Allah informed me, from Abī Ja`far Muḥammad b. `Alī b. al-ḥusayn b. Mūsā al-Qummī, from `Alī b. Aḥmad b. Mūsā b. Muḥammad al-Daqqīq and Muḥammad b. Muḥammad b. `Iḥḥīm, from Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alī, from Ismā'īl al-Fazrī, from Muḥammad b. Jumhūr al-`Ammī, from ibn Abī Najrān, from someone he mentioned, from Abī ḥamza Thābit b. Dīnār al-Thumālī who said:

I asked Abī Ja`far Muḥammad al-Baqir, peace be on him, "O Son of Allah's Messenger! Why was `Alī, peace be on him, given the title of Amīr al-Mu'mīnīn (the Leader of the Believers) while no one before him had this title and it is not permissible for anyone to have this title after him?" He answered, "Because he is the source of knowledge and from him knowledge must be taken and not from anyone except him."

I asked, "Why is his sword called Dhī I-Faqr?" He said, "Because he didn't strike anyone from the people of the world with it but that his family and children lost him [in this world] and he lost Paradise in the hereafter." I said, "O Son of Allah's Messenger! Are not all of you the risers with the truth?" He answered, "When my grandfather al-ḥusayn, peace be on him, was martyred, the angels cried and wailed and said, 'Our God! Are you going to pardon the one who has killed Your chosen one and the son of Your chosen one and the best one from Your creation?'

So Allah revealed to them, 'Calm down, O My angels! [I swear] by My Might and My Majesty, I will certainly take revenge on them even after some time passes.' Then, the Imams from the descendants of al-ḥusayn were revealed for them. The angels rejoiced because of this and saw one of them standing (qā'imān) and praying. Allah, Glorified be He, said, 'I will take revenge on them through [the one] that is standing (al-Qā'im).'"

684. Al-Amrī²: Informed us Muḥammad b. Muḥammad, from Abū I-ḥasan Aḥmad b. Muḥammad b. al-ḥasan b. al-Walīd, from his father, from Muḥammad b. al-ḥasan al-ḥaffar, from Muḥammad b. `Uбайд, from `Alī b. Asbāḥ, from Saif b. `Umaira, from Muḥammad b. Ḥumrān, from (Imam) Abū `Abd-Allah, peace be on him, who said:

When the events about Imam al-ḥusayn, peace be on him, occurred, the angels cried to Allah, the Exalted, “O Lord! [You stand aside] and they do this with al-ḥusayn, Your chosen one and the son of Your Prophet?” So Allah showed them the figure of the Qa'im, peace be on him, and said, “Through him I will take revenge on those who oppressed him.”

685. Ghaybat al-Nu'mān³: Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik, from Isḥāq b. Sinān, from `Uбайд b. Kharrīja, from `Alī b. `Uthmān, from furṭ b. Aḥnaf, from Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be on them, who said:

The (river) Euphrates overflowed during the reign of Amr al-Mu'minīn, peace be on him. He and his two sons—al-ḥasan and al-ḥusayn, peace be on them—mounted and passed by a village. The [villagers] said, “`Alī has come to drive away the water.” `Alī, peace be on him, answered, “By Allah, I and these two sons of mine will be martyred. Then, Allah will send a person from my descendants in the end of times who will avenge our blood (yuḥlibu dim'anā). He will go in occultation so that the people of deviation will be separated [from the real believers]. [It will continue for so long] until an ignorant will say, ‘The family of Muḥammad are unimportant for Allah.’”

The following traditions also establish the above concept: 109, 255, 258, 266, 270, 293, 305, 424, 432, and 515.

¹. Dalā'il al-imāma, chap. “Ma`rifat wujūb al-Qa'im . . .”, p. 239, no. 14; `Ilal al-sharḥī, chap. 129, p. 160, no. 1, similar to it, through his chain of narrators from al-Thumālī. After “Don't all of you rise with the truth?” he writes: “He replied, ‘Yes.’ I asked, ‘Then why is the Qa'im called the Qa'im (the one who will rise)?’ (To the end of the tradition)”; Biḥār al-anwār, vol. 37, chap. 54, p. 294, no. 8 (Al-Majlisī has explained this narration after narrating it).

². Al-ḥusaynī, Al-Amrī, vol. 2, p. 33; Biḥār al-anwār, vol. 45, chap. 41, p. 221, no. 3.

³. Ghaybat al-Nu'mān, chap. 10, pp. 140–141, no. 1.

Section Thirty-Nine

The traditions that indicate in him will be customs (sunan) from the Divine Prophets, one of these customs being occultation

Comprised of twenty-three traditions

686. Kamāl al-dīn¹: Al-Sharḥ Abū I-ḥasan `Alī b. Mūsā b. Aḥmad b. Ibrāhīm b. Muḥammad b.

`Abd-Allah b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥabīb, peace be on them, from Muḥammad b. Hammām, from Aḥmad b. Muḥammad b. al-Naufal, from Aḥmad b. Hilāl, from `Uthmān b. `Isḥāq al-Kilābī, from Khālid b. Najjā [Najj], from `Amzat b. `Umrān, from his father, from Sa`d b. Jubair, from the Master of the Worshippers, `Alī b. al-Ḥusayn b. `Alī b. Abū Ḥabīb, peace be on him, who said:

In the Q'īm are customs from seven Prophets: A custom from our father Adam, a custom from Noah, a custom from Abraham, a custom from Moses, a custom from Jesus, a custom from Ayyūb (Job), and a custom from Muḥammad, Allah's blessings be on them all. As for the [custom] from Adam and Noah, it is longevity. As for Abraham, it is concealed birth and solitude. As for Moses, it is fear and occultation. As for Jesus, it is the disagreement amongst the people about him. As for Ayyūb (Job), it is relief after calamity, and as for Muḥammad, it is emergence with the sword.

687. Ghaybat al-Nu`mān²: Informed us Aḥmad b. Muḥammad b. Sa`d, from Muḥammad b. al-Mufaḥḥal and Sa`d b. Isḥāq b. Sa`d, Aḥmad b. al-Ḥusayn and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaḥawānī, all of them from al-Ḥasan b. Ma`būb, from Hishām b. Sulaym al-Jawāliqī, from Yazīd al-Kunāsī, from Abū Ja`far al-Baqir, peace be on him, who said: "The Master of this affair will have a similarity with Yūsuf. He will be the son of a dark-skinned slave-maid and Allah will set right his affairs in one night."

688. Kamāl al-dīn³: Narrated to us my father [and Muḥammad b. al-Ḥasan], may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from al-Mu`allī b. Muḥammad al-Baḥrī, from Muḥammad b. Jumḥar and others, from [Muḥammad] b. Abū `Umair, from `Abd-Allah b. Sinān who said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, "In the Q'īm, there is a custom from Moses, son of `Imrān, peace be on him." I asked, "What is the custom from Moses, son of `Imrān?" He replied, "His concealed birth and his occultation from his people." I asked, "How long was Moses, son of `Imrān, occulted from his nation and his family?" He replied, "Twenty-eight years."

689. Kamāl al-dīn⁴: Narrated to us al-Muḥaffar b. Ja`far b. al-Muḥaffar al-`Alawī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd al-`Ayyūshī, from `Alī b. Muḥammad b. Shuj`ā, from Muḥammad b. `Isḥāq, from Yūnus, from `Alī b. Abū `Amza, from Abū Baḥrī, from (Imam) Abū `Abd-Allah, peace be on him, who said:

In the Master of this affair are customs from the prophets; a custom from Moses, son of `Imrān, a custom from Jesus, a custom from Yūsuf, and a custom from Muḥammad, Allah's blessings be on them. As for the custom from Moses, son of `Imrān, he will be fearful and watchful. As for the custom from Jesus, it will be said about him what was said about Jesus. As for the custom from Yūsuf, it is the screen that Allah will put between him and the people as a covering; they will see him but will not recognize him. As for the custom from Muḥammad, Allah's blessings be on him and his family, he will guide with his guidance and will follow his ways.

690. Al-Imāma wa l-tabāʾira⁵: `Abd-Allah b. Ja`far al-`imyarī, from Muḥammad b. `aṣṣ, from Sulaim b. Dāwūd, from Abī Baḥr, from Abī Ja`far, peace be on him, who said:

In the master of this affair, there are four customs from four Prophets: a custom from Moses, a custom from Jesus, a custom from Yūsuf, and a custom from Muḥammad, Allah's blessings be on him and his family. As for the custom from Moses, he will be fearful and watchful. As for the custom from Yūsuf, it is imprisonment. As for the custom from Jesus, it will be said, "He has died," but he would be alive. As for the custom from Muḥammad, Allah's blessings be on him and his family, it is the sword.

691. Ithbāt al-waḥīyya⁶: Al-`imyarī, from Muḥammad b. `aṣṣ, from Sulaim b. Dāwūd, from Abī Naḥr [or Abī Baḥr], from (Imam) Abī Ja`far, peace be on him, who said:

In the Master of this affair, there are four customs from four Prophets: A custom from Moses [which is] his occultation; a custom from Jesus concerning his fear and his watchfulness regarding the Jews and them saying that he has died, whilst he hadn't died, [and them saying] he has been killed, whilst he hadn't been killed; a custom from Yūsuf concerning his handsomeness and his generosity; and a custom from Muḥammad, Allah's blessings be on him and his family, is the sword with which he will emerge.

The following traditions also establish the above concept: 69, 249, 286, 540, 553, 557, 564, 575, 620, 626, 628, 632, 641, 642, 644, 645, and 650.

¹ Kamāl al-dīn, vol. 1, chap. 31, p. 321, no. 3; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 466, no. 124, with slight variations; l'Ilm al-warī, chap. 2, sect. 2, which says, "Customs from six Prophets" instead of "From seven Prophets." It also says: "A custom from Noah" instead of "A custom from our father Adam, a custom from Noah"; Biḥār al-anwār, vol. 51, chap. 13, p. 217, no. 4.

² Ghaybat al-Nu`mān, chap. 10, p. 163, no. 3; Kamāl al-dīn, vol. 1, chap. 32, p. 329, no. 12; Biḥār al-anwār, vol. 51, chap. 13, p. 218, no. 8; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 469, no. 135, citing Kamāl al-dīn with the wording: "In the master of this affair is a custom from Yūsuf [the son of a slave-maid], Allah will set right his affairs in a single night." The author of Biḥār al-anwār writes: "His saying, 'the son of a black slave-maid' apparently contradicts the numerous narrations that mention the attributes of his mother, peace be on him, except if mother is interpreted as his grandmother." I say: This sentence does not exist in the copy of the Persian translation of Kamāl al-dīn nor in the Najaf edition printed in the year 1389 AH, p. 320. See vol. 1, p. 445. This is in addition to the fact that his similarity with Yūsuf was in occultation and imprisonment. It is probable that something has been added to the tradition and Allah knows the best.

³ Kamāl al-dīn, vol. 2, chap. 33, p. 340, no. 18; Biḥār al-anwār, vol. 51, chap. 13, p. 216, no. 2; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, pp. 471-472, no. 147.

⁴ Kamāl al-dīn, vol. 2, chap. 33, p. 350, no. 46; Biḥār al-anwār, vol. 51, chap. 13, pp. 223-224, no. 10, which says: "custom from the prophets"; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 5, p. 474, no. 159.

⁵ Al-Imāma wa l-tabāʾira, pp. 93-94, no. 84; Ghaybat al-Shaykh, p. 424, no. 408, which says: "And as for the custom from Yūsuf, peace be on him, it is occultation" and on p. 60, no. 57, he has mentioned "imprisonment" which probably refers to occultation; Ithbāt al-hudūd, vol. 3, chap. 32, sect. 12, p. 499, no. 277, and chap. 32, sect. 5, p. 460, no. 101; Biḥār al-anwār, vol. 51, chap. 13, pp. 216-217, no. 3; Kamāl al-dīn, vol. 1, chap. 6, pp. 152-153, no. 16, which says: "and imprisonment," and also vol. 1, chap. 32, pp. 326-327, no. 6, which says: "confinement."

⁶ Ithbāt al-waḥīyya (first edition), p. 202.

Section Forty

The traditions that indicate he will rise with the sword

Comprised of ten traditions

692. Kamāl al-dīn¹: Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Muḥammad b. al-ḥusayn b. Abī l-Khaḍīb, from al-ḥasan b. Maḥbūb, from `Alī b. Ri`āb, from (Imam) Abī `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Majestic be He, “On the day when some of the signs of your Lord will come, becoming a believer will be of no use to he who hadn’t already believed.”² He said: “Signs [refers to] the Imams and the awaited sign is the Q’im, peace be on him. On that day, becoming a believer will be of no use for anyone who had not become a believer before the rising of the Q’im with the sword, even if he had believed in his forefathers, peace be on them.”

693. Ghaybat al-Nu`mān³: `Alī b. al-ḥusayn, from Muḥammad b. Yaḥyā al-`Aḥḍar, from Muḥammad b. ḥasan al-Riḍā, from Muḥammad b. `Alī al-Kāfī, from Aḥmad b. Muḥammad b. Abī Naḥr, from `Abd-Allah b. Bukair, from his father, from Zurāra who said:

I asked (Imam) Abī Ja`far, peace be on him, “Name for me the Righteous from the righteous ones [and] I mean the Q’im, peace be on him.” He replied, “His name is my name.” I asked, “Will he follow the customs of Muḥammad, Allah’s blessings be on him and his family?” He answered, “No, no, o Zurāra! He will not follow his customs.” I asked, “May I be sacrificed for you! Why?” He replied, “The Messenger of Allah adopted the path of gentleness in his nation and was very friendly towards the people. But the Q’im will adopt the path of killing. He is ordered to adopt the path of killing in the book which is with him. He will not seek repentance from anyone. Woe to he who opposes him!”⁴

694. Ghaybat al-Nu`mān⁵: Informed us Aḥmad b. Muḥammad b. Sa`d b. `Uqda, from `Alī b. al-ḥasan, from Muḥammad b. Khālid, from Tha`labat b. Maimūn, from al-ḥasan b. Ḥarūn who said:

I was sitting with (Imam) Abī `Abd-Allah, peace be on him, when Mu`allī b. Khunais asked him, “When the Q’im appears, will his approach differ from that of `Alī?” He replied, “Yes. Because `Alī, peace be on him, adopted the path of kindness and restraint; because he knew that his followers would be dominated after him. But when the Q’im rises, he will adopt the approach of sword and captivity; because he will know that his followers will never be dominated [by anyone] after him.”

695. Tafṣīr al-Qurtub⁶: Concerning the saying of Allah, the Exalted: “And most certainly We will make them taste the lower chastisement before the greater chastisement,”⁷ he has narrated from Ja`far b. Muḥammad, [peace be on him], that “it [i.e. the greater chastisement] refers to the emergence of the Mahdī with the sword and the lower chastisement refers to high prices.”

In Tafsīr al-ʿUlūs these words have been used: “From Jaʿfar b. Muḥammad, may Allah be satisfied with him: ‘It refers to the emergence of the Mahdī with the sword.’”

696. Al-Kāfī⁸: Muḥammad b. Yaʿyā, from Aḥmad b. Muḥammad b. ʿUṣ, from ibn Maʿbūb, from Hishām b. Sulaym, from Abū Khālid al-Kabulī, from (Imam) Abū Jaʿfar, peace be on him, who mentions that they saw in the Book of ʿAlī:

“The land belongs to Allah; He will [give it as] inheritance to whoever He wishes from His servants, and the end belongs to the pious (al-muttaqīn)” (Quran 7: 128), I and my Ahl al-Bait are those whom Allah will give them the earth as inheritance and we are the pious (al-muttaqīn). All the earth belongs to us.

Whoever from the Muslims enlivens a piece of land and inhabits it, should pay its tax to the Imam from my Ahl al-Bait and what he eats from it [remains] for him. If he abandons it or spoils it and another person from the Muslims takes it, inhabits it, and gives life to it, then the latter has more right over it than the former who has abandoned it.

The latter should pay its tax to the Imam from my Ahl al-Bait and whatever he eats from it [remains] for him. [This will apply] until the Qʾim from my Ahl al-Bait appears with the sword. He will take over all the [lands], deprive [their inhabitants] of them, and [force the inhabitants] out of [the lands] just as the Messenger of Allah, Allah’s blessings be on him and his family, took over [the lands] and deprived [their inhabitants] of them. [The only exception] will be the possessions of our Shias (shʿatun). He will leave them with what they possess and will leave the earth in their hands.

The following traditions also prove the above concept: 423, 426, 572, 713, and 715.

¹ Kamāl al-dīn, vol. 1, p. 8, and vol. 2, p. 336; Biḥār al-anwār, vol. 51, chap. 5, p. 51, no. 25; Yanʿabūʿ al-mawadda, chap. 71, p. 422.

² Quran 6: 158.

³ Ghaybat al-Nuʿmān, chap. 13, p. 231, no. 14; Ithbāt al-hudūd, vol. 7, chap. 32, sect. 27, pp. 77–78, no. 500; Biḥār al-anwār, vol. 52, chap. 26, p. 353, no. 109.

⁴ There is no contradiction between this tradition and those that indicate he will follow the customs of the Messenger of Allah, Allah’s blessings be on him and his family. For, when it is said he will follow his customs, it means he will rise with the sword, which differs from Jesus’ approach from amongst the prophets. His similarity to him, Allah’s blessings be on him and his family, is in destroying the signs of disbelief, and ending wicked habits and false regulations and the laws that will appear in the end of times.

⁵ Ghaybat al-Nuʿmān, chap. 13, p. 232, no. 16; Biḥār al-anwār, vol. 52, chap. 26, p. 353, no. 111; ʿIlal al-sharḥ, vol. 1, p. 210, with some variations in the chain of narrators; ʿIlyat al-abrār, vol. 2, pp. 628–629.

⁶ Tafsīr al-Qurtubī (al-Jāmiʿ li-ʾaḥkām al-Quran), vol. 14, p. 107; Tafsīr al-ʿUlūs (Rafʿ al-maʿnī), vol. 21, p. 121; Rafʿ al-bayʿ, vol. 21, p. 124, from al-Lubāb from Tafsīr al-Naqqāsh: “The lower [chastisement] will be high prices and the greater [chastisement] will be the reappearance of the Mahdī with the sword”; Tafsīr al-tibyān, vol. 8, p. 306, from Jaʿfar b. Muḥammad, peace be on him: “The lower punishment will be famine and the greater will be the emergence of the Mahdī with the sword”; Al-Maʿajja, p. 173, from al-Mufaḥḥal b. ʿUmar: “Lower refers to the punishment in the grave and greater refers to the Mahdī with the sword”; From Muḥammad b. al-ʿāsan al-Shaibānī in Kashf al-Bayʿ: “Lower refers to famine and drought and greater refers to the emergence of the Riser, al-Mahdī, with the sword in the end of times”; Biḥār al-anwār, vol. 51, p. 59, and Taʾwīl al-ʿyāt al-ʿāhira, p. 437: “Lower chastisement refers to high prices while

greater refers to [the reappearance of] the Mahdī with the sword; It has been mentioned in Ilzām al-Nabi that “Lower refers to the punishment in Hell and greater refers to [the emergence] of the Mahdī, peace be on him, with the sword in the end of times.”

I say: It is legitimate to interpret ‘lower punishment’ as famine and other things that will take place before the appearance of the Mahdī—may my mother and father be sacrificed for him—and it being one of its examples. Such an interpretation will not contradict the other interpretations which can be found in various exegeses. Likewise, it is legitimate to interpret ‘the greater chastisement’ as his reappearance with the sword or another event, because it is one of its examples. There is no contradiction with this interpretation and with interpreting the major chastisement as the punishment of the Hereafter. Moreover, when the commentators have differences about the interpretation of the verses, what should be relied upon is what has been narrated from of the Ahl al-Bait, peace be on them, just as we have explained in our book Amīn al-umma min al-ʿalā wa l-ikhtilāf.

7. Quran 32:21.

8. Al-Kāfi, vol. 1, chap. “The entire earth belongs to the Imam,” pp. 407–408, no. 1; Tafsīr nūr al-thaqalain, vol. 2, p. 56, no. 222, under the commentary of Sura al-Aʿraf; Tafsīr al-Ayyūsh, vol. 2, p. 25, no. 66; Tafsīr al-ʿarḥ, vol. 2, p. 228, under the commentary of Sura al-Aʿraf; Tafsīr al-burhān, vol. 2, p. 28, under the commentary of Sura al-Aʿraf; Biḥār al-anwār, vol. 100, chap. 9, p. 58, no. 2.

Section Forty–One

The traditions that indicate the people will assist his government

Comprised of three traditions

697. Sunan ibn Māja¹: Narrated to us ʿArmalat b. Yaʿqūb al-Miḥrāb and Ibrāhīm b. Saʿd al-Jauharī, from Abū ʿAlī ʿAbd al-Ghaffār b. Dāwūd al-ʿarrānī, from Abū Lahʿa, from Abū Zurʿa Amr b. Jābir al-ʿaḥramī, from ʿAbd-Allah b. al-ʿarth b. Jazʿ al-Zubaidī, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “A [group of] people will emerge from the East and will prepare for the Mahdī—meaning his government.”

698. Sunan Abū Dāwūd²: From Hārūn, from ʿAmr b. Abū Qays, from Muḥarrif b. ʿArḥf, from Abū I-ʿāsan, from Hilāl b. ʿAmr, from ʿAlī, may Allah be satisfied with him, from the Messenger of Allah, Allah’s blessings be on him and his family, who said:

A person will emerge from Mawāʿ al-Nahr. He will be called al-ʿarīth b. al-ʿarrāth; in the vanguard [of his army] will be a person called Manḥār. He will organize or prepare for the family of Muḥammad just as the Quraish prepared for the Messenger of Allah, Allah’s blessings be on him [and his family]. It is compulsory for every believer to assist him—or he said—to respond to his [call].

Tradition no. 720 also establishes the above concept.

¹ Sunan ibn Māja, vol. 2, chap. “The emergence of the Mahdī,” p. 1368, citing Kitāb al-fitan, chap. 34, no. 4088; ʿIqd al-durar, chap. 5, p. 125, citing Sunan ibn Māja and al-Bayhaqī. He has also recorded it in al-Tadhkira, p. 240, from Abū

Dawūd with the difference: “they will prepare for the Mahdī the throne of his kingdom”; Farīd al-simāin, vol. 2, chap. 61, p. 333; al-ʿabarānī, al-Muʿjam al-ʿausā, vol. 1, p. 200, no. 287, with minor variation; al-Munīr al-munīf, sect. 50, p. 145, no. 332; Nihāyat al-bidʿya wa l-nihāya, vol. 1, p. 41; al-Burhān fī ʿalīmāt Mahdī ʿakhr al-zamān, chap. 7, p. 147, no. 2, which says: “they will prepare for the Mahdī his kingdom”; Mukhtaṣar tadhkirat al-Qurtubī by al-Shaʿrānī, p. 40, which says “they will prepare for the Mahdī the throne of his kingdom”; al-Idhāʿa, p. 124; Kanz al-ʿummī, vol. 14, p. 263, no. 38657; Majmaʿ al-zawāʿid, vol. 7, p. 318, and many more references.

2. Sunan Abī Dawūd, vol. 4, “Kitāb al-Mahdī,” pp. 108–109, no. 4290; Maʿārib al-sunna, vol. 2, p. 194; ʿIqd al-durar, chap. 5, p. 130, citing Abī Dawūd, Sunan al-Nisāʾī, al-Bayhaqī, and al-Maʿārib; Jamʿ al-jawāmiʿ, vol. 1, p. 997, citing Abī Dawūd; al-Tadhkira, p. 240, with the difference: “a person from the ministers of al-Mahdī will emerge who will be called al-ʿarth b. al-ʿarrāth” and “or he said—to help him”; Yanāb al-mawadda, chap. 72, p. 430; al-Tīj al-Jāmiʿ lil-ummī, vol. 5, p. 344, and many other references.

Section Forty–Two

The traditions that indicate his character and approach

Comprised of forty–seven narrations

699. Al-Fitan¹: Narrated to us Abī Muʿwiya, from Dawūd, from Abī Naʿra, from Abī Saʿd, may Allah be satisfied with him, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “In the end of times a Caliph will emerge [who] will distribute wealth without counting [it].”

700. Al-Fitan²: Narrated to us ʿAbd al-Razzāq, from Muʿammar, from Qatāda, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “He will bring out the treasures, will distribute wealth, and will correctly establish Islam.”

701. Al-Fitan³: Narrated to us al-Walīd, from Saʿd, from Qatāda, from Abī Naʿra, from Abī Saʿd al-Khudrī, may Allah be satisfied with him, who said: “He will give away wealth abundantly and will not even count it. He will fill the earth with justice just as it will be filled with injustice and unfairness.”

702. Ghaybat al-Nuʿmān⁴: Informed us ʿAbd al-Walīd b. ʿAbd-Allah b. Yūnus, from Aḥmad b. Muḥammad b. Rabīʿ, from Aḥmad b. ʿAlī al-ʿimyarī, from al-ʿasan b. Ayyūb, from ʿAbd al-Karīm b. ʿAmr, from Aḥmad b. al-ʿasan b. Abūn, from ʿAbd-Allah b. ʿAḥḥ al-Makkī, who asked a Shaykh from the scholars, meaning, (Imam) Abī ʿAbd-Allah, peace be on him, “What will be the approach of the Mahdī (sʿratuh)?” He replied, “He will act like the Messenger of Allah, Allah’s blessings be on him and his family. He will destroy all that was before him just as the Messenger of Allah, Allah’s blessings be on him and his family, destroyed the affairs of ignorance (amr al-jāhiliyya). He will re-establish Islam from the beginning.”⁵

703. Ghaybat al-Nuʿmān⁶: Informed us Aḥmad b. Muḥammad b. Saʿd, from ʿAlī b. al-ʿasan, from his father, from Rifʿat b. Mūsā, from ʿAbd-Allah b. ʿAḥḥ who said:

I asked (Imam) Abū Jaʿfar al-Baqir, peace be on him, “When the Qʿim rises, what will be his approach towards the people?” He replied, “Like the Messenger of Allah, Allah’s blessings be on him and his family, he will destroy what was before [him]; and he will re-establish Islam from the beginning.”

704. Qurb al-isnād⁷: Hurr b. Muslim, from Masʿadat b. Ziyad, from Jaʿfar, from his father who said: “The Messenger of Allah, Allah’s blessings be on him and his family . . . said, ‘When our Qʿim rises fiefdom will vanish and no fiefs will remain.’”

705. Al-Kaf⁸: `Alī b. Ibrāhīm, from his father, from ibn Abū `Umair, from Manqir, from Faḍl al-A`war, from Abū `Ubaida al-ʿadhḍā, in a hadith from (Imam) Abū `Abd-Allah Jaʿfar b. Muḥammad al-ʿadīq, peace be on him, who said: “O Abū `Ubaida! When the Qʿim from the family of Muḥammad, peace be on them, rises, he will judge like [the Prophets] David and Solomon. That is, he will not ask for evidence.”⁹

706. Al-Kaf¹⁰: Muḥammad b. Yaʿyā, from Aḥmad b. Muḥammad, from Muḥammad b. Sinan, from Abūn, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The world will not come to an end until a person from me emerges. He will judge like the judgments of the family of David. He will not ask for evidence and will give everyone their rights.”

707. Al-Kaf¹¹: Isḥāq narrates from al-ʿasan b. ʿarāf that

Two issues were making me restless and I intended to write about them to (Imam) Abū Muḥammad, peace be on him. I wrote to him and asked him how the Qʿim, peace be on him, would judge and where he would seat for judging between the people. I also intended to ask him for a [medicine] for Quartan fever¹² but I forgot to do so.

He replied like this: “You asked about the Qʿim, then [know] that when he rises, he will judge amongst the people by his knowledge—like how David used to judge, without asking for evidence. You also intended to ask about Quartan fever but forgot. Write on a piece of paper [the following verse] and hang it on the person who has this fever and he will soon be cured with Allah’s permission, if Allah pleases, ‘O fire, be cold and safe on Ibrāhīm.’” We hung it on him as (Imam) Abū Muḥammad, peace be on him, had ordered and he was healed.

708. Al-Tahdhīb¹³: Muḥammad b. al-ʿasan al-ʿaffar, from Muḥammad b. al-ʿusayn ibn Abū al-Khaḍḍāb, from Jaʿfar b. Bashir and Muḥammad b. `Abd-Allah b. Hilāl, from al-`Alī b. Razān al-Qallā, from Muḥammad b. Muslim who said:

I asked (Imam) Abū Jaʿfar, peace be on him, “When the Qʿim—may Allah hasten his relief—rises, what will be his approach towards the people?” He replied, “He will adopt the approach of the Messenger of Allah, Allah’s blessings be on him and his family, until Islam becomes victorious.” I enquired, “What was the approach of the Messenger of Allah, Allah’s blessings be on him and his family?” He replied, “He extinguished what prevailed during the time of ignorance (al-jāhiliyya) and dealt with the people with

justice. The same applies to the Q^u'im. He will remove the un-Islamic laws that will prevail [during the occultation, because of a lack of a true Islamic government] and will deal with the people justly.”

709. Al-Tahdh^{iq}b14: Mu^hammad b. Ism^h'^hl b. Baz^h`, from ^hamzat b. Zaid, from `Al^h b. Suwayd, from (Imam) Ab^h I-^hasan M^hs^h, peace be on him, who said:

When our Q^u'im rises, he will call out, “O horsemen! Tread on the middle of the road. O pedestrians! walk on the two sides of the road.” Then, if any rider goes to the roadside and hurts a pedestrian, he will have to compensate [the pedestrian, i.e. pay diya to him], but if a pedestrian walks in the middle of the road and is hurt, then he will not be compensated.

710. Al-Tahdh^{iq}b15: From him [meaning Mu^hammad b. al-^hasan al-^haff^h], from Ya`q^hb, from al-^hasan b. `Al^h b. Fa^h^h^h^h, from Shu`ayb al-Aqarq^hf^h, from Ab^h ^hamza al-Thum^hl^h, from (Imam) Ab^h `Abd-Allah, peace be on him, who said:

The earth will not survive unless if there is a learned person from us who can distinguish the truth from falsehood within it. The purpose of dissimulation (al-taqiyya) is to safeguard the blood [of the Shias]. When dissimulation (al-taqiyya) reaches the [threshold of] bloodshed, then [at that time] it should be put aside. By Allah! If you are called to help us you will say, “We will not do so because we are dissimulating.” Dissimulation is indeed dearer to you than you fathers and mothers. When the Q^u'im, peace be on him, rises, he will not be in need to ask you about this. Indeed, he will carry out Allah's punishments (add) on most of the hypocrites from amongst you.

711. Al-Tahdh^{iq}b16: From him [meaning al-^husayn b. Sa`^hd], from al-Na^hr b. Suwayd, from `Abd-Allah b. Sin^hn, from his father who said:

I asked (Imam) Ab^h `Abd-Allah, peace be on him, “I have a piece of land that was taken as tax [from someone else and given to me by the government] and I don't have a good feeling towards it. Should I abandon it?” He was silent for a while, then said, “When our Q^u'im rises, you will be granted much more land than that.” He continued, “When our Q^u'im rises, the people will have better than their current properties.”

712. Al-Khi^hl^h17: My father, Mu^hammad b. al-^hasan, and A^hmad b. Mu^hammad b. Ya^hy^h al-`A^h^h^h^h, may Allah be satisfied with them, from Sa`^hd b. `Abd-Allah, from Mu^hammad b. al-^husayn b. Ab^h I-Kha^h^h^h^hb, from M^hs^h b. Sa`^hd^hn, from `Abd-Allah b. al-Q^hsim al-^ha^hram^h, from M^hlik b. `A^hiyya, from Ab^hn b. Taghlib, from (Imam) Ab^h `Abd-Allah, peace be on him, who said:

Soon, three hundred and thirteen men will come to this Mosque of yours—meaning Mecca. The people of Mecca will know that these people are not from them. With them will be swords and on each sword will be scribed a word which will open up a thousand words. They will send the wind and it will call out in every valley, “This is the Mahd^h. He will judge like the judgments of the family of David; he will not ask for evidence.”

The following traditions also establish the above concept: 344, 345, 346, 368, 383, 403, 405, 419, 425, 426, 432, 466, 481, 484, 535, 583, 682, 689, 692–695, 713–718, 719, 726, 732, 1115, and 1199.

1. Al-Fitan, vol. 5, p. 191.

2. Al-Fitan, vol. 5, p. 192; al-Malʿim wa l-fitan, chap. 146, p. 69, which mentions ‘Mu`ammar b. Qat`da’ which is wrong.

3. Al-Fitan, vol. 5, p. 192; al-Malʿim wa l-fitan, chap. 147, p. 69; ʿilyat al-abrʿr, vol. 2, chap. 54, p. 713, no. 99. He writes: “This tradition is established and correct”; ʿifi Muslim has recorded it in his ʿaʿʿ and has written “a caliph from your caliphs,” and he has not recorded the end of the tradition; ʿaʿʿ Muslim, vol. 18, “Kitāb al-Fitan,” p. 39, which says: “from your caliphs is a caliph who will give away wealth abundantly.” He too, has not recorded the end of the tradition.

4. Ghaybat al-Nu`mʿnʿ, chap. “What has been narrated about his attributes and his approach,” p. 230, no. 13; ʿilyat al-abrʿr, vol. 2, chap. 37, pp. 627–628.

5. In this tradition and others, ‘all that was before him’ refers to all the evil traditions, condemnable habits, false foundations, and deficient and tyrannical laws that will appear in the end of times. “He will re-establish Islam from the beginning,” means he will call upon the people to acknowledge and practice what has been taught in the sharia.

6. Ghaybat al-Nu`mʿnʿ, chap. “What has been narrated about his attributes,” p. 232, no. 17; ʿilyat al-abrʿr, vol. 2, chap. 37, p. 69.

7. Qurb al-isnʿd, p. 39.

8. Al-Kʿfʿ, vol. 1, p. 397, no. 1; Biʿr al-anwʿr, vol. 23, chap. 4, pp. 85–86, no. 28, which ends like this: “he will not ask people for evidence”; Baʿʿir al-darajʿt, chap. 15, p. 259, no. 3, which ends like this: “he will not ask people for evidence”; Ithbʿt al-hudʿt, vol. 7, chap. 32, p. 45, no. 404; al-Kharʿij wa l-jarʿiʿ, vol. 2, p. 861, under no. 77, which ends like this: “he will not ask people for evidence.”

9. It is appropriate here to answer the objection raised by some those who oppose us, which is as follows: The Muslims are unanimous that there will be no prophet after the Messenger of Allah, Allah’s blessings be on him and his family, but you Shias think that when the Qʿim rises, he will not accept the jizya from the People of the Book, he will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion, will destroy all the mosques and shrines, will judge like the Prophet David and will not ask for evidence, and etc. All of these are an abrogation of the Islamic sharia. A group of scholars have answered this objection in their books. We will suffice here with the reply given by the majestic scholar al-Shaykh al-ʿabrisʿ in his book lʿim al-warʿ. He writes: “We don’t believe in what has been mentioned in the question that he will not accept the jizya from the Peoples of the Book and will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion. Because they have been mentioned in a tradition whose correctness has not been proved. As for the destruction of the mosques and the shrines, then we too have heard about that. It is legitimate to confine this to those mosques and shrines that have been built without having Allah in mind and in opposition to the commands of Allah. This is perfectly legal and is what the Prophet did himself. As for him judging like David (and) not asking for evidence, again this has not been mentioned [in a correct tradition]. If it is correct, then it means that he will judge using his knowledge. For, when an Imam or a judge knows about an affair, then he must judge according to his knowledge without asking for any evidence. There is absolutely no abrogation of the Sharia in these. Even if what they say about him neither accepting the jizya nor asking for evidence is correct, then that will also not be an abrogation of the Sharia. Because, an abrogating law is the one that comes after the abrogated one and not at the same time with it. If they exist together, then one will not be abrogating the other even if they are apparently contradictory to each other in judgment. Therefore, we agree that if Allah had said, ‘You restrict yourself until such and such time and not thereafter,’ then this will not be abrogation because the removal factor is accompanied with the obliging factor. If this statement is correct and the Holy Prophet, Allah’s blessings be on him and his family, has informed us that it is obligatory to follow and agree with the Qʿim from his progeny, then we have to follow what judgment he passes concerning us even if it is contradictory to some of the earlier laws and no abrogation will have occurred.”

10. Al-Kʿfʿ, vol. 1, pp. 397–398, no. 2.

11. Al-Kʿfʿ, vol. 1, p. 509, no. 13; al-ʿrshʿd, p. 343, with the difference that it says: “He said, ‘Narrated to me al-ʿusayn b. ʿarf.’” The following section has not been recorded in it: “and he will soon be cured with Allah’s permission, if Allah so pleases.”; Ithbʿt al-hudʿt, vol. 3, chap. 31, p. 403, no. 15; Biʿr al-anwʿr, vol. 95, chap. 55, pp. 66–67, no. 46, and vol. 50,

chap. 3, p. 264, no. 24; al-Manʿiqib by ibn Shahr ʿashqib, vol. 4, p. 431 (short version); al-Kharʿij wa l-jarʿi, vol. 1, pp. 431–432, no. 10; Kashf al-ghumma, vol. 2, p. 413; lʿilm al-warʿ, p. 357; al-Daʿawāt by Quṭb al-Dīn al-Rʿwandī, p. 209, no. 567.

[12.](#) A mild form of malaria causing a fever that recurs every third day (Concise Oxford English Dictionary).

[13.](#) Al-Tahdhīb, vol. 6, chap. “The Imam’s attitude,” p. 154, no. 1 (270); Ithbāt al-hudūd, vol. 6, sect. 2, chap. 32, p. 377, no. 76.

[14.](#) Al-Tahdhīb, vol. 10, chap. 28, p. 314, no. 10 (1169); Ithbāt al-hudūd, vol. 6, chap. 32, sect. 2, p. 379, no. 81 (short version).

[15.](#) Al-Tahdhīb, vol. 6, chap. 79, p. 172, no. 13 (335).

[16.](#) Al-Tahdhīb, vol. 7, p. 149, no. 6 (660); Ithbāt al-hudūd, chap. 32, sect. 2, vol. 6, no. 78.

[17.](#) Al-Khiṣṣī, vol. 2, p. 649, no. 43; Ithbāt al-hudūd, vol. 6, chap. 32, sect. 8, p. 455, no. 261, and vol. 7, pp. 91–92, no. 539, with variations in context and chain of narrators. The same has been recorded in Ghaybat al-Nuʿmān, pp. 314–315, no. 7.

Section Forty–Three

The traditions that indicate his asceticism (zuhd)

Comprised of six traditions

713. Ghaybat al-Nuʿmān [1](#): Informed us Aḥmad b. Muḥammad b. Saʿd b. ʿUqda, from Aḥmad b. Yūsuf b. Yaʿqūb Abī I-ʿāsan al-Juʿfī, from Ismāʿīl b. Mihrān, from al-ʿāsan b. ʿAlī b. Abī ʿāmaza, from his father and Wuhaib, from Abī Baḥr, from (Imam) Abī ʿAbd-Allah, peace be on him, who said:

When the Qʿim emerges, nothing will remain between him, the Arabs, and the Quraish except the sword and he will receive nothing from them but the sword. Why are they hastening for his emergence? By Allah, his clothes will not be but coarse; his food will not be but crude barley [bread]. [Life] will be accompanied by the sword and death is beneath the shadow of the sword.

714. Ghaybat al-Nuʿmān [2](#): Informed us ʿAlī b. al-ʿusayn, from Muḥammad b. Yaʿyā al-ʿAḥḥār at Qum, from Muḥammad b. ʿāsan al-Rʿzī, from Muḥammad b. ʿAlī al-Kʿfī, from Muʿammar b. Khallīd who said:

The Qʿim was mentioned in of the presence of (Imam) Abī I-ʿāsan al-Rīḥī, peace be on him. He said, “Today, you are more in comfort than you think you will be on that day.” They asked, “How?” He answered, “When the Qʿim, peace be on him, emerges, there will not be anything but blood, sweat, and sleeping on the saddles. The clothes of the Qʿim will not be but rough and his food will be nothing but coarse.”

715. Ghaybat al-Nuʿmān [3](#): ʿAlī b. al-ʿusayn, through his chain of narrators from Muḥammad b. ʿAlī al-Kʿfī, from al-ʿāsan b. Maḥbūb, from ʿAlī b. Abī ʿāmaza, from Abī Baḥr, from (Imam) Abī ʿAbd-

Allah (al-ʿadīq), peace be on him, who said: “Why are you in such a hurry for the appearance of the Qʿim? By Allah! His clothes are not but rough and his food is not but coarse. [Life] will be accompanied by the sword and death is beneath the shadow of the sword.”

716. Al-Kafī4: `Alī b. Ibrāhīm, from his father, from ibn Abī `Umair, from ʿammād b. `Uthmān, from al-Mu`allā b. Khunais who said:

One day, I said to (Imam) Abī `Abd-Allah al-ʿadīq, peace be on him, “May I be sacrificed for you! You mentioned the family of so and so (ʿlu fulan) and the luxury that they enjoy! Had you been in power, we would have lived with you [in luxury].” He remarked, “Never, O Mu`allā! By Allah, had this been the case [i.e. had we come to power], it would mean nothing except administration by night, traveling by the day, wearing rough clothes, and eating coarse food. [Now] these [hard tasks] have been removed [due to the Umayyads and Abbasids who have withheld our rights] and have you ever seen the withholding of a right that results in a blessing except this?”

717. Ghaybat al-Nu`mān5: Narrated to us `Abd al-Wāhid b. `Abd-Allah b. Yūnus, from Abī Sulaimān Aʿmad b. Haudha al-Bḥilī, from Ibrāhīm b. Isḥāq al-Nahwandī, from `Abd-Allah b. ʿammād al-Anḥarī, from al-Mufaḥḥal b. `Umar who said:

I was with (Imam) Abī `Abd-Allah, peace be on him, performing the circumambulation (al-ḥawf). He looked at me and asked, “O Mufaḥḥal! Why do I see you grieved and distressed?” I said to him, “May I be sacrificed for you! I see the Abbasids and the power, authority, and clout that they enjoy. Had this been for you, we would have enjoyed it with you.”

He answered, “O Mufaḥḥal! Had this been the case [i.e. had we been in power], it wouldn't be but administration by the night, traveling by the day, eating coarse food, and wearing rough clothes similar [to the lifestyle] of Amr al-Mu'minīn, peace be on him; otherwise, [our abode] would be the fire. Since [power and kingdom] have been removed from us, we can eat and drink [as we like]. Have you seen an oppression that Allah has turned into a blessing like this?”

718. Ghaybat al-Nu`mān6: Abī Sulaimān, from Ibrāhīm b. Isḥāq, from `Abd-Allah b. ʿammād, from `Amr b. Shimr who said:

I was with (Imam) Abī `Abd-Allah, peace be on him, in his house—which was filled with people. People would come forward and ask him questions; and he would not be questioned about a thing except that he answered it. I started crying from one corner of the house and he said to me, “Why are you crying, O `Amr?” I replied, “May I be sacrificed for you! And why shouldn't I cry? Is there anyone in this nation like you? And yet, the door has been shut on you and a veil drawn over you!” He replied, “O `Amr! Don't cry. We eat delicious [food] and wear soft clothes. Had the case been what you say [i.e. had we been in power], it wouldn't have been but eating coarse food and wearing rough clothes like Amr al-Mu'minīn `Alī b. Abī ḥlib, peace be on him. [If we practiced anything other than this], the remedy would be chains in the hellfire.”

1. Ghaybat al-Nu`m^{عنه}, chap. 13, p. 234, no. 21; lthb^ت al-hud^ت, vol. 7, chap. 32, sect. 27, p. 79, no. 504 (short version); ʿilyat al-abr^ر, vol. 2, chap. 37, pp. 629–630.
2. Ghaybat al-Nu`m^{عنه}, chap. 15, p. 285, no. 5; lthb^ت al-hud^ت, vol. 7, chap. 32, sect. 27, p. 85, no. 527.
3. Ghaybat al-Nu`m^{عنه}, chap. 13, p. 233, no. 20; Ghaybat al-Shaykh, p. 277, which has the following chain of narrators: “From him—meaning al-Fa^ل—from `Abd al-Ra^مm^{عنه} [b.] Ab^ب H^شshim, from `Al^ب b. Ab^ب ʿamza, from Ab^ب Ba^ر, from Ab^ب `Abd-Allah, peace be on him.” Its text is like that of Ghaybat al-Nu`m^{عنه} with the difference that it mentions the word barley before coarse; lthb^ت al-hud^ت, vol. 7, chap. 32, sect. 27, p. 79, no. 503; ʿilyat al-abr^ر, vol. 2, chap. 37, p. 629.
4. Al-K^فf^ف, vol. 1, p. 410, no. 2.
5. Ghaybat al-Nu`m^{عنه}, chap. 1, pp. 286–287, no. 7; Bi^ر al-anw^ر, vol. 52, chap. 27, p. 359, no. 127, with differences in the chain of narrators.
6. Ghaybat al-Nu`m^{عنه}, chap. 15, pp. 287–288, no. 8; Bi^ر al-anw^ر, vol. 52, chap. 27, p. 360, no. 128.

Section Forty-Four

The traditions that indicate his complete justice and the spread of justice and security during his government

Comprised of seventeen traditions

719. Al-Irsh^د¹: Narrated `Al^ب b. `Uqba, from his father that

When the Q^م’im, peace be on him, rises, he will judge justly and during his reign injustice will be eliminated. The roads will become safe, the earth will bring out its blessings, the right of each individual will be returned to him, and the followers of no religion will remain except that they will express [their belief in] Islam and acknowledge [the truth of this] faith. Have you not heard Allah, the Purified, say,

“And to Him submit those in the skies and the earth—willingly or unwillingly—and to Him they will be returned.”²

He will judge amongst the people like the judgment of the family of David and the judgment of Mu^مammad, Allah’s blessings be on him and his family. It is then that the earth will reveal its treasures and expose its blessings. No one from you will find a needy person on that day to give him charity or be beneficent to him, because all the believers will have become wealthy. Our government is the last of governments and there will not remain a group except that they will have ruled before us so that they will not say when they see our approach [in governance], “If we had the opportunity to rule, we too would have ruled in this manner.” And this is [the meaning of] the saying of Allah, the Exalted,

“And the Hereafter belongs to the pious (lil-muttaq^{ين}).³

720. Al-Ma^اajja^ا⁴: (Imam) Ab^ب Ja`far, peace be on him, said:

By Allah, they will fight until [those being fought] will acknowledge the Oneness of Allah and will associate nothing with Him and until an old and frail lady comes out from the East intending to go to the West and no one will prevent her. Allah will bring out of the earth its seedlings and will send down from the skies its raindrops. The people will put their taxes on their necks [i.e. backs] and take them to the Mahdﷺ, peace be on him . . . (to the end of the tradition).

721. Al-Fitan⁵: Narrated to us Mu`tamir b. Sulaimﷺ [Mu`ammar b. Sulaimﷺ], from Ja`far b. Sayyﻩr al-Shﻩmﻩ who said: “The Mahdﷺ, peace be on him, will return the usurped rights to their rightful owners. Even if a thing [unjustly taken] is beneath the molar tooth of a man, he will remove it and return it [to its rightful owner].”

The following traditions also support the above concept: 367, 368, 455, 505, 538, 554, 584, 726, 1204, 1210, 1213, 1214, 1217, 1246, and many other traditions.

¹. Al-Irshﻩd, pp. 364–365; Kashf al-ghumma, vol. 2, pp. 465–466, which says: “and narrated `Alﻩ b. `Uqba, from Abﻩ `Abd-Allah, peace be on him”; I`lﻩm al-warﻩ, p. 432; Biﻩr al-anwﻩr, vol. 52, p. 338, no. 83.

². Quran 3:83.

³. Quran 7:128.

⁴. Al-Ma`ajja; pp. 79–84, verse 22; It has been narrated in Yanﻩbﻩ` al-mawadda, chap. 71, p. 423, from Zurﻩra, from him, peace be on him, with a slight variation in the words; Tafsﻩr al-`Ayyﻩshﻩ, vol. 2, pp. 56–61, which is a long tradition in which some aspects of his appearance and other details are mentioned.

⁵. Al-Fitan, p. 191, no. 5; al-Malﻩim wa l-fitan, chap. 139, p. 68, from Nu`aim; `lqﻩ al-durar, chap. 3, p. 36, with the difference that he said: “Ja`far b. Yasﻩr al-Shﻩmﻩ.”

Section Forty-Five

The traditions that indicate his knowledge

Comprised of six traditions

722. `lqﻩ al-durar¹: From al-ﻩrith b. al-Mughaira al-Naﻩrﻩ [al-Naﻩrﻩ] who said:

I asked (Imam) Abﻩ `Abd-Allah al-ﻩusayn b. `Alﻩ, peace be on him, “(What are the attributes) of Imam al-Mahdﷺ that he can be recognized with?” He replied, “Serenity and dignity.” I asked, “What else?” He said, “[He will] gave [complete] knowledge about the permissible (ﻩalﻩl) and the prohibited (ﻩarﻩm) and the people will need him but he will not need anyone.”

723. Kamﻩl al-dﻩn²: `Alﻩ b. Aﻩmad b. Mﻩsﻩ, may Allah be satisfied with him, from Muﻩammad b. Abﻩ `Abd-Allah al-Kﻩfﻩ, from Muﻩammad b. Ismﻩ`ﻩl al-Barmakﻩ, from Ismﻩ`ﻩl b. Mﻩlik, from Muﻩammad b. Sinﻩn, from `Amr b. Shimr, from Jﻩbir, from (Imam) Abﻩ Ja`far, peace be on him, who said:

The knowledge of the Book of Allah, Mighty and Majestic be He, and the sunna of His Prophet, Allah's blessings be on him and his family, will grow in the heart of our Mahdī like the finest things that a crop can grow. Whoever amongst you survives to see him must say when he sees him, "Peace be on you, O People of the House of Mercy and prophethood and the source of knowledge and the position of Messenger-ship."

724. Ghaybat al-Nu`mān³: `Alī b. Aḥmad, from `Ubaid-Allah b. Mūsā al-`Alawī, from Abū Muḥammad Mūsā b. Ḥarrān b. `Ḥsā al-Ma`badī, from `Abd-Allah b. Muslimat b. Qa`nab, from Sulaimān b. Bilāl, from (Imam) Ja`far b. Muḥammad, peace be on him, from his father, from his grandfather, from (Imam) al-Ḥusayn b. `Alī, peace be on them all, who said:

A man came to Amīr al-Mu`minīn, peace be on him, and said, "O Amīr al-Mu`minīn! Inform us about your Mahdī?" He replied, "When the things that must pass away, pass away; the believers become rare, and the troublemakers perish, it is then, it is then." The man asked, "Which [tribe] does this man belong to?"

He replied, "He is a Hashemite, the most exalted of the Arabs, a sea to which all waters pour into, a sanctuary for those who seek refuge, and the pure source when others become murky. He doesn't cower when death attacks, doesn't weaken when death shows its face, and doesn't recede in the clashes in which the heroes fall. He is a skilled winner, a defeater, a lion, reaper [of the enemies], and fearless. He is a sword from the swords of Allah. He is a chief who possesses all goodness, is from a great glorious family, and whose glory originates from the best of roots. Let none of those who hasten towards mischief, speak the vilest of words, and hide their corruptions inside them when keeping silent, prevent you from pledging allegiance to him."

He then returned to describing the attributes of the Mahdī, peace be on him, and said, "He is the most generous in giving refuge, the most knowledgeable, and the kindest of you to his kin. O Allah! Make his advent an end to sorrows and unite the umma by him. If Allah chooses goodness for you, be determined and do not deviate from [the Mahdī] if you have success in reaching him and do not turn away from him if you are guided to him." Then, [Amīr al-Mu`minīn, peace be on him] sighed and pointed at his chest with his hand and expressed his eagerness to see him.

725. Sunan al-Dīn⁴: Ibn Shaudhab said: "He is called the Mahdī (the guided one) because he will guide to a mountain from the mountains of Syria and will bring out of it the Scrolls of the Torah (asfīr al-turāt) and argue by them against the Jews; consequently, a group of Jews will accept Islam at his hands."

The following traditions endorse the above concept: 726 and 1182.

¹. `Iqd al-durar, chap. 3, p. 41.

I say: Abū `Abd-Allah—the person from whom the tradition has been narrated—is Imam Abū `Abd-Allah Ja`far b.

Muḥammad al-Ḥadiq, peace be on him, and not our master Imam Abū `Abd-Allah al-Ḥusayn, the grandson of the Prophet

and the chief of the youth of Paradise. This error has been repeated in numerous places in the book `Iqd al-durar. I do not know whether this error has been introduced by the author, already existed in the source from which he had recorded the narrations from, or made by the copyists.

(The narrator,) al-`Uthaybi b. al-Mughaira al-Na`r, is related to [the tribe of] Banu-Na`r, as has been recorded in Mu`jam rijal al-`adab by al-Kashif. He has narrated from Imam Abi Ja`far Muhammad al-Baqir, his son Imam Ja`far b. Muhammad, his son Imam Musa b. Ja`far, and Zaid the martyr, peace be on them all. It is written in Lisān al-ma`zīn, vol. 2, p. 160: “Al-`Uthaybi b. al-Mughaira al-Na`r or al-Baqir. He has narrated from al-Baqir, his brother Zaid b. `Ali, and Ja`far b. Muhammad, may Allah be satisfied with him. Al-`Uthaybi and ibn al-Najashi have mentioned him as one of the reliable Shia narrators. `Ali b. al-Akam has said, ‘He was the most pious (aura’) of men.’ Tha`labat b. Maimun, Hisham b. Salim, Ja`far b. Bashir, and others have narrated from him.”

[2](#). Kamāl al-dīn, vol. 2, chap. 57, p. 653, no. 18; `Ilyat al-abrār, vol. 2, chap. 15, p. 557, and chap. 42, p. 639; Bi`r al-anwār, vol. 52, chap. 27, pp. 317–318, no. 16.

[3](#). Ghaybat al-Nu`mān, chap. 3, pp. 212214, no. 1.

[4](#). `Iqd al-durar, chap. 3, pp. 40–41; al-Burhān, chap. 8, p. 157, no. 7; Is`af al-raghīb, chap. 2, p. 139, which says: “It has been mentioned in some traditions, ‘. . . surely the Mahdi, peace be on him, will bring out the Ark of the Covenant (al-sakīna) from the cave of Antioch (An`akiya) and the Scrolls of the Torah (asfar al-turāt) from a mountain in Syria—by which he will argue with the Jews. Consequently, many of them will accept Islam.”

I say: The biography of ibn Shaudhab has been mentioned in Tahdhīb al-tahdhīb and his full name is `Abd-Allah b. Shaudhab al-Khurasānī. We have mentioned what he has said amongst these hadiths on the basis that people like him do not express their own views about these events which are not known to anybody except those who has been given knowledge by Allah, the Exalted; except something that reached them from the Messenger of Allah, Allah's blessings be on him and his family. Nevertheless, when similar things are narrated by him from Ka`b al-A`bār—whose condition is well-known—it is probable that he was the source of what ibn Shaudhab and his ilk have narrated, without relying on the hadiths of the Messenger of Allah, Allah's blessings be on him and his family, and hence, one cannot rely on those traditions.

Section Forty-Six

The traditions that indicate his generosity and that he will distribute wealth without counting it

Comprised of twenty-nine traditions

726. `Ilal al-shar`i` [1](#): Narrated to me my father, may Allah have mercy on him, from Sa`d b. `Abd-Allah, from al-`asan b. `Ali al-Kafī, from `Abd-Allah b. al-Mughaira, from Sufyān b. `Abd al-Mu`min al-An`arī, from `Amr b. Shimr, from J`bir who said:

A man came to (Imam) Abi Ja`far, peace be on him, while I was with him and said, “May Allah have mercy on you! Take these five-hundred dirhams and donate them wherever [you deem] appropriate. It is the zakāt of my wealth.” (Imam) Abi Ja`far, peace be on him, said to him, “No! Take it yourself and give it to your neighbors, the orphans, the poor, and your [needy] brothers from amongst the Muslims. [During the occultation you can donate the zakāt yourselves] but when the Qi`im rises [it is compulsory to pay the zakāt to him].”[2](#)

He will distribute equally and deal justly with the creatures of the Beneficent, regardless of them being good-doers or sinners. Whoever obeys him has indeed obeyed Allah and whoever disobeys him has indeed disobeyed Allah. He has been named Mahdī (the guided one) because he will guide to a concealed affair. He will bring out the Torah and all the other Books of Allah from a cave in Antioch³.

Then, he will judge amongst the followers of the Torah using the Torah, amongst the followers of the Bible using the Bible, amongst the followers of the Psalms using the Psalms, and amongst the followers of the Quran with the Quran. All the wealth of the world will be gathered for him—whether it be inside the earth or on it.

He will say to the people, ‘Come and take this [wealth], for which, you broke off with your relatives, shed blood, and committed what Allah had prohibited.’ He will give things that no one before him had ever given. The Messenger of Allah, Allah’s blessings be on him and his family, said, ‘He is a man from me; his name is like my name. Allah will protect my [religion] by him and he will act according to my sunna. He will fill the earth with fairness, justice, and light after it will be filled with unfairness, injustice, and evil.’”

727. Al-Muḥannaḥ⁴: Informed us `Abd al-Razzāq, from Mu`ammar, from Sa`d al-Jarīr, from Abū Naḥra, from Jābir b. `Abd-Allah who said: “An Imam will rule over the people who will not count the dirhams but will just give them away.”

728. Muslim⁵: Narrated to me Zuhair b. `Arb and `Alī b. `Ajar, from Ismā`īl b. Ibrāhīm, from al-Jarīr, from Abū Naḥra who said:

We were with Jābir b. `Abd-Allah when he said, “Soon, no money will reach the people of Iraq— even a small amount.” I asked, “Why will [they be in such a state?]” He replied, “The non-Arabs will deprive them of this.” Again, he said, “Soon, no money will reach the people of Syria—even a small amount.” I asked, “Why will [they be in such a state?]” He replied, “The Romans.” He was silent for a while and then said, “The Messenger of Allah, Allah’s blessings be on him and his family, said, ‘In the end of my nation (ākhir ummat), there will be a caliph who will give away wealth abundantly but will not even count it.’”

He says I asked Abū Naḥra and Abū I-`Alī: “Do you think (the caliph) is `Umar b. `Abd al-`Azīz?” Both of them replied in the negative.

And ibn al-Muthannī narrated to us, from `Abd al-Wahhāb, from Sa`d—meaning al-Jarīr—similar to the above narration through the same chain of narrators.

729. Muslim⁶: Narrated to us Naḥr b. `Alī al-Jahāmī, from Bishr b. al-Mufāḥal and `Alī b. `Ujr al-Sa`dī, from Ismā`īl b. `Ulayya, both of them from Sa`d b. Yazīd, from Abū Naḥra, from Abū Sa`d that the Messenger of Allah, Allah’s blessings be on him and his family, said: “Amongst your caliphs is a caliph who will distribute wealth munificently without even counting it.”

730. [Muslim7](#): Narrated to me Zuhair b. ʿArb, from ʿAbd al-ʿAmad b. ʿAbd al-Warīth, from his father, from Dawūd, from Abū Naʿra, from Abū Saʿd and Jabir b. ʿAbd-Allah, both from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “In the end of times there will be a caliph who will distribute wealth but will not count it.”

And narrated to us Abū Bakr b. Abū Shaiba, from Abū Muʿwiya, from Dawūd b. Abū Hind, from Abū Naʿra, from Abū Saʿd, from the Prophet, Allah’s blessings be on him [and his family], likewise.

731. Sunan al-Tirmidhī8: Narrated to us Muʿammad b. Bashshar, from Muʿammad b. Jaʿfar, from Shuʿba, from Zaid al-ʿAmmī, from Abū I-ʿiddiq al-Najjī, from Abū Saʿd al-Khudrī who said:

We feared a tragedy [would occur] after our Prophet. So we asked the Prophet of Allah, Allah’s blessings be on him [and his family], about it. He said, “In my nation is the Mahdī. He will emerge and live for five, seven, or nine (the uncertainty [in the numbers] is from Zaid, one of the narrators).” We asked, “What are these [numbers]?” He answered, “Years.” He then continued, “A person will come to him and say, ‘O Mahdī! Give me, give me!’ He will put so much [wealth] in his dress that he will not be able to carry it.”

Abū ʿIsa says: “This is a good (ḥasan) tradition. It has also been narrated through other chains of narrators from Abū Saʿd, from the Prophet, Allah’s blessings be on him [and his family]. The name of Abū I-ʿiddiq al-Najjī is Bakr b. ʿAmr. Some have also said it is Bakr b. Qays.”

732. Al-Fitan9: Narrated to us Fuʿail b. ʿAyyūb and ibn ʿUyayna, both from Laith, from ʿUwāys who said: “The sign of the Mahdī is that he will be strict with the government agents, generous regarding wealth, and merciful to the poor.”

733. Al-Fitan10: Narrated to us ʿAbd al-Razzāq, from Muʿammad, from Qatāda that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “He—meaning the Mahdī—will bring out the treasures, distribute wealth, and will correctly establish Islam.”

734. Al-Fitan11: Narrated to us ibn ʿUyayna, from Ibrāhīm b. Maisara, from ʿUwāys who said: “I wish I don’t die until I reach the time of the Mahdī. He will increase the good-doers’ goodness and will forgive the sinners.”

(It has also been mentioned in it,) narrated to us ʿUmaid al-Rawāsī, from Muʿammad b. Muslim, from Ibrāhīm b. Maisara, from ʿUwāys who said: “When the Mahdī comes, he will increase the good-doers’ goodness and will forgive the sinners’ wrongdoings. He will give away wealth, be strict with the government agents, and be merciful towards the poor.”

735. Al-Fitan12: Narrated to us Yaʿyūb, from Saif b. Wāʿil, from Abū Yūnus, from Abū Ruʿba who said: “As if [I am seeing] the Mahdī feeding the needy with his own hands.”

The following traditions also establish the above concept: 160, 358, 379, 380, 383–389, 436, 437, 453,

503, 583, 699, 700, and 701.

1. `llal al-shar`i, vol. 1, chap. 129, p. 161, no. 3; Bi`r al-anw`r, vol. 51, p. 29, no. 2; Ghaybat al-Nu`m`n, chap. 13, p. 237, no. 26, similar to it, through his chain of narrators from J`bir; Bi`r al-anw`r, vol. 52, chap. 27, pp. 350–351, no. 103, with some differences; `ilyat al-abr`r, vol. 2, chap. 14, p. 556.
2. The expressions in the brackets are al-Majlis's explanations under this tradition—Ed.
3. An ancient city in Syria which is modern-day Antakya in South Turkey—Trans.
4. Al-Mu`annaf, vol. 11, no. 20774.
5. `a` Muslim, vol. 8, p. 185; `ilyat al-abr`r, vol. 2, chap. 54, p. 713, no. 98 (short version); Kashf al-ghumma, vol. 2, p. 482, with minor variations; al-Bay`n f` akhb`r `ib al-Zam`n, chap. 10, p. 121.
6. `a` Muslim, vol. 8, p. 185.
I say: It has been mentioned in the notes of `a` Muslim (the published edition from which we have recorded the hadith) that "Al-`b` notes that Al-Tirmidh` and Ab` D`w`d have mentioned this Caliph and referred to him as the Mahd`." There is no doubt that this Caliph is the Mahd`, peace be on him, specially by considering the traditions that have been mentioned concerning him like: "in the end of my nation" and "in the end of times." It will not be unknown to any specialist in the science of traditions that what has been mentioned about an Imam who will rise in the end of times or a Caliph or the one who will fill the earth with fairness and justice, all refer to one individual possessing all these attributes and he is the Mahd`, peace be on him.
Al-Shaykh `Al` N`if writes in Gh`yat al-ma`m`, vol. 5, p. 311: "This is the Mahd`, may Allah be satisfied with him, because of the hadith that will follow [in which the Mahd` is clearly mentioned] and this attitude is the result of abundant war booties and victories accompanied with his generosity and munificence towards all the people."
`ilyat al-abr`r, vol. 2, chap. 54, p. 713, no. 99; Kashf al-ghumma, vol. 2, p. 483; al-Bay`n f` akhb`r `ib al-Zam`n, chap. 10, p. 122, and other references.
7. `a` Muslim, vol. 8, p. 185; `ilyat al-abr`r, vol. 2, chap. 54, p. 713, no. 100; al-Bay`n f` akhb`r `ib al-Zam`n, pp. 122–123; Musnad A`mad b. `anbal, vol. 3, p. 333 & p. 38; Kashf al-ghumma, vol. 2, p. 483.
8. Sunan al-Tirmidh`, vol. 4, p. 506; Kit`b al-fitan, chap. 53, no. 2232; Ma`b` al-sunna, vol. 2, p. 194; Kanz al-`umm`, vol. 14, p. 262, no. 38654; Muntakhab kanz al-`umm`, vol. 6, p. 29; Yan`b` al-mawadda, pp. 431 & 435; Kashf al-ghumma, vol. 2, p. 478.
9. Al-Fitan, vol. 5, p. 191; `lq` al-durar, chap. 8, p. 167.
10. Al-Fitan, vol. 5, p. 193.
11. Al-Fitan, vol. 5, p. 193; `lq` al-durar, chap. 7, p. 143.
12. Al-Fitan, vol. 5, p. 191; `lq` al-durar, chap. 9, sect. 3, p. 227.

Section Forty–Seven

The traditions that indicate Allah, the Exalted, will make him perform the miracles of the Prophets to complete His Proof (itm`m al-`ujja) on the enemies. With him are the inheritances of the Prophets and the banner of the Messenger of Allah, Allah's blessings be on him and his family

Comprised of fifteen traditions

736. Ghaybat al-Nu`m`n 1: Informed us Ab` Sulaim`n A`mad b. Haudha, from Ibr`h`m b. Is`q al-Nah`wand`, from `Abd-Allah b. `amm`d al-An`r`, from Ab` l-J`r`d Ziy`d b. al-Mundhir, from

(Imam) Abū Jaʿfar Muḥammad b. ʿAlī, peace be on him, who said:

When the Qʿim reappears, he will have with him the banner of Allah’s Messenger, Allah’s blessings be on him and his family, the ring of Solomon, and the stone of Moses and his staff. Then, he will order his announcer to declare, “Know that none of you should carry any food, drink, or fodder.” His companions will say, “He wants to kill us and our animals with hunger and thirst.” He will travel and they will travel with him. The first place at which they stop, he will strike the stone [of Moses] and from it will come out food, drink, and fodder. They will eat and drink and so will their animals, until they reach Najaf—at the back of Kāfa.

737. Al-Amḥī by Shaykh al-Mufḥid²: Informed me Abū I-Qāsim Jaʿfar b. Muḥammad b. Qālawayh, may Allah have mercy on him, from his father, from Saʿd b. ʿAbd-Allah, from Aḥmad b. Muḥammad b. ʿīsā, from ibn Abū ʿUmair, from ʿAbd-Allah b. Muskān, from Bashīr al-Kunāsī, from Abū Khālid al-Kabulī, from (Imam) ʿAlī b. al-ʿusayn, peace be on him, who said:

O Abū Khālid! Soon, a fitna will arrive which is like the darkness of night. No one will be saved except those from whom Allah has taken his covenant. They are the lamps of guidance and the sources of knowledge. Allah will save them from every dark fitna. As if I am standing with your master on top of your [city], Najaf, behind Kāfa along with about three hundred and ten men; Jabraʿīl (Gabriel) is on his right and Mikāʾīl (Michael) is on his left and Israʿfīl is in front of him. He has with him the banner of the Messenger of Allah, Allah’s blessings be on him and his family, which he has spread. He will not approach any group with this banner but that Allah, Mighty and Majestic be He, will destroy them.

738. Al-Ghayba by Faḥl b. Shādhān³: Narrated to us Aḥmad b. Muḥammad b. Abū Naʿr, may Allah be satisfied with him, from Ḥammād b. ʿīsā, from ʿAbd-Allah b. Abū Yaʿfūr, from (Imam) Abū ʿAbd-Allah Jaʿfar b. Muḥammad, peace be on him, who said: “There won’t remain a miracle from the miracles of the Prophets and their heirs but that Allah, Blessed and High be He, will manifest its like at the hands of our Qʿim to complete the proof against the enemies [of Allah].”

739. Al-Kāfī⁴: Muḥammad b. Yaʿqūb, from Salmat b. al-Khaḥḥab, from ʿAbd-Allah b. Muḥammad, from Manʿ b. al-ʿajjāj al-Baʿrī, from Mujāshī, from Muʿallā, from Muḥammad b. al-Faiḥ, from (Imam) Abū Jaʿfar, peace be on him, who said:

The staff of Moses belonged to Adam, peace be on him, then it was transferred to [the Prophet] Shuʿayb who gave it to Moses son of Amram (ʿImrān). Now, it is with us and I recently looked at it. Its [color] is green like its form when it was plucked from the tree and it speaks when spoken to. It has been prepared for our Qʿim, peace be on him.

He will do with it what Moses did. It will frighten [the enemies], will devour their deceptions, and will do what it is ordered. Whenever it comes forward to devour their deceptions, it will open its jaws: One jaw will be on the ground and the other overhead. The distance between [these two] will be [the length] of forty arms (dhirʿ). It will eat their deceptions with its tongue.”

740. Al-Kaf⁵: Mu⁵ammad b. Ya⁵y⁵, from Mu⁵ammad b. al-⁵usayn, from M⁵s⁵ b. Sa⁵d⁵n, from `Abd-Allah b. al-Q⁵sim, from Ab⁵ Sa⁵`d al-Khur⁵s⁵n⁵, from (Imam) Ab⁵ `Abd-Allah, peace be on him, from (Imam) Ab⁵ Ja`far, peace be on him, who said:

When the Q⁵'im rises at Mecca and intends to go towards K⁵fa, his announcer will call out, "No one should carry with him food or drink." He will carry with him the stone of Moses, son of Amram (Imr⁵n) which can hardly be carried by a camel. They will not stop at any place except that a spring will flow from [the stone]. Whoever is hungry will be satiated and whoever is thirsty will be quenched. It will be their provision until they stop at Najaf [located] at the back of K⁵fa.

741. Kam⁵l al-d⁵n⁶: Through this chain of narrators (meaning ibn al-Wal⁵d from al-⁵aff⁵r, from Ya⁵q⁵b, from ibn Ab⁵ Umair, from Ab⁵n b. `Uthm⁵n), from Ab⁵n b. Taghlib, from (Imam) Ab⁵ `Abd-Allah, peace be on him, who said:

It is as if I am seeing the Q⁵'im, peace be on him, in the outskirts of Najaf. When he reaches K⁵fa, he will mount a dark piebald horse which has a white stripe between his eyes. The horse will shake him [or he will move the horse] and there will not remain a city but that its inhabitants will think that he is with them in their city. When he spreads the banner of the Messenger of Allah, Allah's blessings be on him and his family, thirteen thousand and thirteen angels will descend upon him who were all awaiting the Q⁵'im, peace be on him.

They are the same [angels] who were with Noah, peace be on him, in the Ark, with Abraham, the friend (khal⁵l) of Allah, peace be on him, when he was thrown in the fire, and with Jesus, peace be on him, when he was taken up [to the sky]. [These angels will be joined by] four thousand marked angels—who will follow one-another in rows—and the three hundred and thirteen angels from the Battle of Badr and the four thousand angels who had descended to fight alongside al-⁵usayn b. `Al⁵, peace be on him, but were not given permission and they ascended to seek permission [from Allah] but when they descended, al-⁵usayn, peace be on him, had already been martyred. They are in a disheveled state and dusty and will cry beside al-⁵usayn's grave, peace be on him, until the Day of Judgment. Between the grave of Imam al-⁵usayn and the sky is the pathway of the angels.

742. Kam⁵l al-d⁵n⁷: Through the same chain of narrators from Ab⁵n b. Taghlib, from Ab⁵ `Amza al-Thum⁵l⁵ who said:

(Imam) Ab⁵ Ja`far, peace be on him, said, "It is as if I am looking at the Q⁵'im, peace be on him, who has appeared at Najaf. When he appears at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is [made] from the pillar of the Throne of Allah, the Exalted. The rest of it [is made from] the Assistance of Allah, Mighty and Majestic be He. He will not desire to approach with it anyone except that Allah, the Exalted, will destroy him." I asked, "Is it already with him or will it be brought for him?" He replied, "It will be brought for him and Gabriel (Jabra⁵'⁵l), peace be on him, is the one who will bring it for him."

743. Ghaybat al-Nu`m⁹: Aḥmad b. Muḥammad b. Sa`d b. `Uqda, from Muḥammad b. al-Mufaḥḥal b. Ibrāhīm, Sa`d b. Isḥāq b. Sa`d, Aḥmad b. al-Ḥusayn b. `Abd al-Malik, and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaḥawī, all of them from al-Ḥasan b. Ma`būb, from `Abd-Allah b. Sin, from (Imam) Abū `Abd-Allah, peace be on him, who said:

The staff of Moses is a stick from a myrtle (al-ḥis) [tree] grown in Paradise. Gabriel (Jabra`īl), peace be on him, brought it for him when he wanted to go to [the city of] Midian (Madyan). This [staff] and the casket of Adam are in the lake of Tiberias (ḥabariyya)⁹ and will never decay nor change until the Qa'im, peace be on him, brings them both out when he rises.

744. Kamil al-ziyarat¹⁰: Narrated to me al-Ḥusayn b. Muḥammad b. `Ḥmir, from Aḥmad b. Isḥāq b. Sa`d, from Sa`d b. Muslim, from `Umar b. Abūn, from Abūn b. Taghlib, who said:

(Imam) Abū `Abd-Allah, peace be on him, said: “It is as if I am with the Qa'im at Najaf [near] Kufa while he is wearing the armor of the Messenger of Allah, Allah's blessings be on him and his family. He will shake [the armor] and it will fit [on his body]. Then, he will cover it with a howdah made of brocade and will mount a dark-colored horse between whose eyes there will be a white stripe. The horse will shake in such a way that there will not remain the inhabitants of a city but that they will think that he is with them in their city. He will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is from the pillars of the Throne (al-`Arsh), and the rest of it is [made from] Allah's Assistance.

He will not desire to approach with it against anyone except that Allah, the Exalted, will destroy him. When he waves it, there will not remain a believer but that his heart will become like a slab of iron. Each believer will be given the strength of forty men. There will not remain a [deceased] believer but that this [event] will make him joyful in his grave. They will visit each other in their graves and will give glad-tidings to each other about the rise of the Qa'im. Then, thirteen thousand three hundred and thirteen angels will descend upon him.”

I asked, “Are they all angels?” He answered, “Yes. They are the angels who were with Noah in the Ark, those who were with Abraham when he was thrown in the fire, those who were with Moses when he split the sea for the Israelites, and those who were with Jesus when Allah took him up towards Himself. [These will be joined by] four thousand marked angels who were with the Prophet, Allah's blessings be on him and his family, with another one thousand—who follow one another row after row—and the three hundred and thirteen angels of [the Battle of] Badr. [These will be accompanied by] the four thousand angels who had come down to fight alongside (Imam) al-Ḥusayn, peace be on him, but were not granted permission to fight.

They are at his grave in a disheveled state and dusty, crying for him until the Day of Judgment. The chief of these angels is an angel called Manḥūr. No pilgrim (zā'ir) will visit his grave except that they will welcome him, no one [from the pilgrims] departs but that they will bid him farewell; or becomes ill but

that they will visit him; or dies but that they will pray on his body and seek forgiveness for him after his death. All of them are on earth, awaiting the rise of the Q''im until the time of his appearance, Allah's blessings be on him."

745. Ghaybat al-Nu'man¹¹: `Abd al-Walid b. `Abd-Allah b. Yunus, from Muhammad b. Ja'far al-Qurashi, from Muhammad b. al-Qasayn b. Abi I-Khabab, from Muhammad b. Sinan, from Hammad b. Abi al-Qa, from Abi Qamza al-Thumali who said:

(Imam) Abi Ja'far, peace be on him, said to me, "O Thabit¹²! It is as if I am with the Q''im from my Ahl al-Bait while he is looking at Najaf—and he pointed with his hand towards Kufa. When he looks at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family. When he spreads it, the angels from [the Battle of] Badr will descend on him."

I asked, "What is the banner of the Messenger of Allah, Allah's blessings be on him and his family?" He replied, "Its pole is from the pillar of the Throne of Allah and His Mercy. The rest of it is [made from] the Assistance of Allah. He will not desire to approach anyone with it but that Allah will make him perish." I asked, "Is this flag concealed with you until the Q''im, peace be on him, rises or will it be brought for him?" He replied, "It will be brought for him." I asked, "Who will bring it for him?" He answered, "Gabriel, peace be on him."

746. Ghaybat al-Nu'man¹³: Muhammad b. Hammam, from Ahmad b. Mubundh, from Ahmad b. Hilal, from Muhammad b. Abi `Umair, from Abi I-Maghr, from Abi Bara, from (Imam) Abi `Abd-Allah, peace be on him, who said:

When Amir al-Mu'min, peace be on him, faced the people of Basra [during the Battle of Jamal], he spread the banner—the banner of the Messenger of Allah, Allah's blessings be on him and his family—due to which their feet started trembling. The sun had hardly become yellow [i.e. was beginning to set] when they said, "We surrender, O son of Abi Talib!"

At this juncture, he declared, "Don't kill the captives, don't finish off the wounded, and don't pursue the fleeing ones. Whoever puts down his weapon is safe and whoever shuts the door [of his house] is safe." When the day of [the Battle of] Duff came, [his soldiers] asked him to spread the banner but he refused. They tried to persuade him [to do this] through (Imams) al-Qasas and al-Qasayn, peace be on them, and `Ammar b. Yasir, may Allah be satisfied with him. So he said to al-Qasas, "O my son! For this group is a time which they will reach (muddatan yablughnah); no one after me will spread this banner except the Q''im, Allah's blessings be on him."

747. Al-Fitan¹⁴: Narrated to us Ya'qub b. al-Yamin, from Qays, from `Abd-Allah b. Sharik who said: "With the Mahdi is the banner of the messenger of Allah, Allah's blessings be on him and his family, which is the victory-bringer (al-mighlaba)."

I say : There were narrations from Ka'b al-Akbari which were suitable for this section, but we didn't

mention them because we didn't need them. The following traditions also establish the above concept: 373, 555, and 1213.

1. Ghaybat al-Nu'mān, chap. 13, p. 238, no. 28; ʿilyat al-abr, vol. 2, chap. 19, p. 579.
2. Al-Am, session 5, p. 45.
3. Kifʿyat al-muhtad (al-Arba`n), p. 141, no. 37; Kashf al-ʿaqq (al-Arba`n), p. 67, no. 13; lthb al-hud, vol. 3, chap. 33, sect. 7, p. 700, no. 137, citing Faḥl b. Shādhān's book.
4. Al-K, vol. 1, chap. "The things from the signs of the prophets that are with the Imams," p. 231, no. 1; lthb al-hud, vol. 3, chap. 32, p. 439, no. 2; Baʿir al-daraj, part 4, chap. "What is with the Imams from the weapons of the Messenger of Allah, Allah's blessings be on him and his family . . .," p. 183, no. 36; Biʿr al-anw, vol. 52, pp. 27, 318, and 319, no. 90; Kam al-d, vol. 2, chap. 58, p. 674, no. 27; ʿilyat al-abr, vol. 2, chap. 19, p. 578.
5. Al-K, vol. 1, chap. "What is with the Imams from the signs of the prophets, peace be on them," p. 231, no. 1; ʿilyat al-abr, vol. 2, chap. 19, p. 579; Kam al-d, vol. 2, chap. 58, pp. 670–671, no. 17, with some differences; Kashf al-ʿaqq, p. 207, no. 37, which is a short version and has variations in the chain of narrators; Biʿr al-anw, vol. 52, chap. 27, p. 324, no. 37, with minor differences in the wording and the chain of narrators; lthb al-hud, vol. 6, chap. 32, p. 351, no. 3.
6. Kam al-d, vol. 2, chap. 58, pp. 671–672, no. 22; Biʿr al-anw, vol. 52, chap. 27, p. 325, no. 40; ʿilyat al-abr, vol. 2, chap. 44, p. 642 (short version); lthb al-hud, vol. 3, chap. 32, p. 493, no. 244–245 (short version).
7. Kam al-d, vol. 2, chap. 58, p. 672, no. 23; Biʿr al-anw, vol. 52, chap. 27, p. 326, no. 41; Al-Nawādir, chap. 66, p. 182; lthb al-hud, vol. 3, chap. 32, p. 493, no. 245 (short version).
8. Ghaybat al-Nu'mān, chap. 13, p. 238, no. 27; Biʿr al-anw, vol. 52, chap. 27, p. 351, no. 104; lthb al-hud, vol. 3, chap. 32, sect. 27, pp. 540–541, no. 508; ʿilyat al-abr, vol. 2, chap. 19, pp. 579–580.
9. A city in Palestine on the Western shore of the Sea of Galilee—Trans.
10. Kam al-ziyar, chap. 41, pp. 119–120, no. 5; Biʿr al-anw, vol. 52, p. 328, no. 48, and chap. 27, p. 391, no. 214, citing the aforementioned book and mentioning a similar tradition; Dalʿil al-imāma, p. 243, with differences in some of the words; lthb al-hud, vol. 3, chap. 32, p. 493, no. 244 (short version); al-ʿUdad al-qawiyya, p. 74.
11. Ghaybat al-Nu'mān, chap. 19, pp. 308–309, no. 3; Biʿr al-anw, vol. 52, chap. 27, pp. 361–362, no. 130; lthb al-hud, vol. 3, chap. 32, pp. 545–546, no. 534.
12. Thabit is Abū ʿamza al-Thumālī's name—Ed.
13. Ghaybat al-Nu'mān, chap. 19, p. 307, no. 1; Biʿr al-anw, vol. 52, chap. 27, p. 367, no. 151; lthb al-hud, vol. 3, chap. 32, pp. 544–545, no. 532.
14. Al-Fitan, vol. 5, p. 191.

Section Forty-Eight

The traditions that indicate he will not reappear except after intense examinations (imtiʿān), the falling of believers into intense difficulties, and the occurrence of great calamities

Comprised of forty-two traditions

748. Al-Muʿannaf¹: ʿAbd al-Razzāq informed us, from Muʿammar, from Abū Isḥāq, from ʿAḥim b. ʿamra, from ʿAlī who said: "The earth will certainly be filled with injustice and unfairness to the extent that no one will say 'Allah, Allah' . . . Then, it will certainly be filled with fairness and justice just as it was

filled with unfairness and injustice.”

749. Ghaybat al-Shaykh²: Al-ʿusayn b. ʿUbaid-Allah informed us, from Abū Jaʿfar Muḥammad b. Sufyān al-Bazāʿfarī, from Aḥmad b. Idrīs, from ʿAlī b. Muḥammad b. Qutayba, from al-Faḥl b. Shādhān al-Nāsībī, from ibn Abī Najrān, from Muḥammad b. Manṣūr, from his father who said:

We—a group of people—were talking in the presence of (Imam) Abū ʿAbd-Allah (al-ʿadīq), peace be on him. He turned towards us and said, “What are you discussing? Alas! Alas! By Allah, whatever you are longing for will not occur until you are screened out. By Allah, whatever you are longing for will not happen until you are separated. By Allah, Whatever you are longing for will not take place until you are sifted. [By Allah,] whatever you are longing for will not happen except after despair. By Allah, whatever you are longing for will not happen until [those destined to become] wretched, become wretched, and [those destined to become] felicitous, become felicitous.”

750. Dalʿil al-imāma³: Abū ʿAlī al-Nahwandī, from al-Qāshirī, from Muḥammad b. Sulaymān, from ʿAlī b. Saif, from his father, from al-Mufaḥḥal b. ʿUmar, from (Imam) Abū ʿAbd-Allah, peace be on him, who said:

A person came to Amr al-Muʿminīn ʿAlī b. Abī Ḥabīb, peace be on him, and complained to him about the length of the government of injustice (dawlat al-jur). Amr al-Muʿminīn, peace be on him, said to him, “By Allah, what you wish for [will not occur] until the people of falsehood perish, the ignorant disappear, and the pious (muttaqīn) become safe. Once this happens, you [will be deprived] to an extent that you will not be able to set foot on the ground and you will be regarded as worthless as a dead body . . . You will be in this condition when the help and victory of Allah will come. This is the saying of Allah, Mighty and Majestic be He, in His Book, ‘Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them’ (Quran 12:110).”

751. Nahj al-balāgha⁴: Regarding the vicissitudes of time (the mischiefs that are to occur and the absence of lawful ways of livehood):

May my father and my mother be sacrificed for those whose names are well-known in the sky and not known on the earth. Beware! You should expect such things as adversity in your affairs, the breaking of relations, and the rising up of inferior people to befall you. This will happen when the blow of a sword will be easier for a believer than to secure one dirham lawfully.

This will happen when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth and plenty, when you are swearing [oaths] without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope [for deliverance from them]?

752. Ghaybat al-Shaykh⁵: Aḥmad b. Idrīs, from ʿAlī b. Muḥammad b. Qutayba, from al-Faḥl b.

Shaykh, from Ahmad b. Muhammad b. Abi Na'ir, from (Imam) Abi I'asan, peace be on him, who said: "By Allah! What you desire will not happen until you are separated and sifted; until no one remains from you except few." Then, he recited, 'Or do you think that you will be left [as you are] while Allah has not yet made known those of you who have struggled hard and those who have patience.'⁶"

753. Ghaybat al-Shaykh: From Jabir al-Ju'fi who said:

I asked (Imam) Abi Ja'far, peace be on him, "When will your relief (faraj) occur?" He answered, "It is far! It is far! Our relief will not occur until you are screened out, then you are screened out [again], and then you are screened out [again]—and he repeated it three times—until Allah, the Exalted, removes the impure (al-kidir) and keeps the pure."⁷

754. Ghaybat al-Shaykh⁸: From him (meaning Muhammad b. 'Abd-Allah b. Ja'far al-'imyar), from his father, from Ayyub b. Nafi, from al-'Abbas b. 'Imir, from al-Rabi' b. Muhammad al-Musli, from (Imam) Abi 'Abd-Allah, peace be on him, who said:

By Allah, you will be broken like the breaking of glass; glass can be restored and it takes its original form. By Allah, you will be broken like the breaking of earthenware and earthenware cannot be restored to its original form. [By Allah, you will be separated]. By Allah, you will be sifted. By Allah, you will be screened out like danel is screened out from wheat.

755. Al-Kafi⁹: Muhammad b. Ya'qub and al-'asan b. Muhammad [al-'asan b. 'Ali], from Ja'far b. Muhammad, from al-'asan b. Muhammad al-'airafi, from Ja'far b. Muhammad b. al-'aiqal, from his father, from Man'ar, from (Imam) Abi 'Abd-Allah, peace be on him, who said:

O Man'ar! Surely, this affair will not come to you except after despair. By Allah, [it will not come to you] until you are sifted. By Allah, [it will not come to you] until you are separated. By Allah, [it will not come to you] until [those destined to become] wretched, become wretched, and [those destined to become] felicitous, become felicitous.

The traditions with the following numbers also prove the above concept:

113, 245, 254, 286, 327, 337, 342, 407, 411, 427, 433, 456, 511, 527, 534, 538, 617, 618, 619, 641, 669, 908, 911, 912, 971, 1015, 1017, 1018, 1019, 1022, 1023, 1024, 1130, and 1195.

¹. Al-Mu'annaf, vol. 11, chap. "al-Mahd," no. 20776.

². Ghaybat al-Shaykh, pp. 335–336, no. 281; Bi'at al-anwar, vol. 52, chap. 21, p. 112, no. 23; Ghaybat al-Nu'man, pp. 208–209, chap. 12, no. 60, with differences in wording and that he has recorded it from Muhammad b. Man'ar b. al-'aiqal, from his father who said: "I went to Abi Ja'far al-Baqir, peace be on him . . . (to the end of the tradition)."

I say: Man'ar b. al-Walid al-'aiqal was a resident of Kufa and his epithet was Abi Muhammad. He has narrated from both of them (Jami' al-ruwat). In 'abaa'at rijal al-Kafi—by our great teacher al-Sayyid al-Burjirdi, may his grave be sanctified—it is written that he is Man'ar b. 'Abd-Allah al-'aiqal who has narrated from Imam Abi 'Abd-Allah, peace be on him, and his son is Muhammad b. Man'ar.

³. Dal'il al-imma, chap. "Ma'rifat wujub al-Q'im," pp. 251–252, no. 49; Ilzam al-nabib, vol. 1, p. 68, verse thirty-six, His

saying, the Exalted, “Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them” (Quran 12: 110); al-Maʿajja fī mī nazala fī l-Qʿim al-ʿujja, verse 37, p. 107.

4. Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon 186.

5. Ghaybat al-Shaykh, pp. 336–337, no. 283; Biʿr al-anwār, vol. 52, chap. 21, p. 113, no. 24.

6. This is a combination of verses 9: 16 and 3: 142 and is probably a mistake made by one of the narrators or scribes—Ed.

7. Ghaybat al-Shaykh, p. 339, no. 287; Biʿr al-anwār, vol. 52, chap. 21, p. 113, no. 28.

8. Ghaybat al-Shaykh, p. 340, no. 289; Biʿr al-anwār, vol. 52, chap. 21, pp. 101–102, no. 3; Ghaybat al-Nuʿmān, chap. 12, p. 207, no. 13, with the addition: “From Rabʿ, from Mihzam and others, from Abū ʿAbd-Allah, peace be on him.”

9. Al-Kāfī, vol. 1, chap. 141, p. 370, no. 3; Kamāl al-dīn, vol. 2, chap. 33, p. 346, no. 32, with minor differences in wording, from Muḥammad b. al-Fuʿail, from his father, from Manḥūr.; Biʿr al-anwār, vol. 52, chap. 21, p. 111, no. 20.

Section Forty–Nine

The traditions that indicate he will lead (the prayers) for Jesus, son of Mary, and Jesus will follow him in prayers

Comprised of thirty–six traditions

756. Al-Bayḥīn fī akhbār ʿib al-Zamān¹: Al-ʿifi Yūsuf informed us at Aleppo², from al-Qʿ Abū l-Makrīm, from [Abū l-ʿasan b. Aʿmad] Abū ʿAlī al-ʿasan b. Aʿmad, from al-ʿifi [Abū l-Faraj] Abū Nuʿaim, from Abū l-Faraj al-lbahān, from Aʿmad b. al-ʿasan b. Shuʿba, from his father, from ʿaʿ b. Mukhriq, from al-Khalī b. Laʿf, from Abū Hār al-ʿAbd, from Abū Saʿd al-Khudr, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “From us is the one behind whom, Jesus, son of Mary, will pray.”

[The author of al-Bayḥīn says] al-ʿifi Abū Nuʿaim has recorded it in his book Manḥīb al-Mahd ʿalayhi al-salām.

757. Ghayyat al-maʿm³:

The Mahd will turn his face [towards] Jesus, son of Mary— who will have descended. It will be as if water is dripping from [Jesus’] hair. The Mahd will say to him, “Come forward and lead the prayers for the people.” He will reply, “The prayers have been established for you.” So, [Jesus] will pray behind a person from my descendants and he is the Mahd.

758. Al-Fitan⁴: From more than one person, from ʿamm b. Salma, from ʿAlī b. Zaid, from a person, from ʿAbd-Allah b. ʿAmr: “The Mahd is the one that Jesus, son of Mary, will descend in his presence and will pray behind him—peace be on them.”

759. Al-Fitan⁵: Narrated to us Abū Usma, from Hishām, from Muḥammad who said: “The Mahd is from this nation. He is the one who will lead the prayers for Jesus, son of Mary—peace be on them.”

760. Al-Muʿannaf⁶: Narrated to us Abū Usama, from Hishām, from ibn Sʿrān that “The Mahdī is from this nation. He is the one who will lead the prayers for Jesus son of Mary.”

761. Al-Fitan by Abū al-Salī⁷: Narrated to us al-ʿasan b. ʿAlī, from Sufyān b. Saʿd al-Thaurī, from Manʿūr b. al-Muʿtamir, from Rabaʿ b. Khirsh, from the Messenger of Allah, Allah’s blessings be on him and his family, who mentioned a long tradition about the unrests (fitan) that will occur and said: “Triumphant is that nation from whom I am the first and Jesus is at its end. [Jesus] will pray behind a person from my descendants . . . (to the end of the narration).”

762. Al-Durr al-manth⁸: Ibn Abī Shaiba, Ahmad, al-ʿabarānī, and al-ʿakīm have recorded the (following) tradition and have regarded it as authentic (ḥaḥḥ): From ʿUthmān b. Abī I-ʿad, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

. . . Jesus will descend at the time of the morning prayers (ḥalāt al-fajr). The commander of the people will say to him, “Come forward, O Spirit of Allah, and lead the prayers for us.” He will reply, “Surely, you from the people of this nation, some of you are commanders of others. You come forward and lead the prayers for us.”

Thus, [the Mahdī] will go forward and will lead the prayers. When he finishes, Jesus will take his spear towards the Antichrist (al-Dajjīl). When he sees him, he will melt like the melting of lead. Then, he will pierce between his breasts with his spear and will kill him and then he will defeat his followers. On that day, nothing will give cover to [the Antichrist’s followers]—to such an extent that the stone will call out, “O believer! Here is a disbeliever, kill him.” And the tree will call out, “O believer! Here is a disbeliever, kill him.”

763. Sunan ibn Maja⁹: Narrated to us ʿAlī ibn Muḥammad, from ʿAbd al-Raḥmān al-Muḥribī, from Ismāʿīl b. Rafiʿ Abī Rafiʿ, from Abū Zurʿa al-Shaibānī Yaʿyū b. Abū ʿAmr, from Abū Umama al-Bḥilī who said:

The Messenger of Allah, Allah’s blessings be on him [and his family], gave a sermon to us and most of his sermon was about the Antichrist (al-Dajjīl) and he cautioned us about him . . . He continued the narration until he said, “And their Imam will be a righteous man. When their Imam goes forward to lead the morning prayers, Jesus, son of Mary, will descend in the morning. Then, the Imam will withdraw a bit—walking backwards—so that Jesus would come forward to lead the prayers for the people. On [seeing] this, Jesus will place his hand [on the Imam’s back] between his shoulders and say to him, ‘Go ahead and pray! The prayers have been established for you.’ So, their Imam will lead the prayers for them . . .”

764. ʿUyūn al-muʿjizat¹⁰: From the Messenger of Allah, Allah’s blessings be on him and his family . . . who informed about the emergence of the Mahdī who is the seal of the Imams, who will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That Jesus will descend upon him at the time of his emergence and reappearance and will pray behind him. [The author of ʿUyūn

al-mu`jiz[1] says,] “This is a report on which the Shias, scholars, non-scholars, the Sunnis, the elite, the masses, the old, and the children are all unanimous and agree to due to its fame.”

765. `Uy[2] al-mu`jiz[11]: From Ab[3] Sa`[4]d al-Khudr[5], from the Messenger of Allah, Allah's blessings be on him and his family, who said: “I swear by the One in Whose Hands is my life! The Mahd[6] of this umma—behind whom Jesus will pray—is from us; then, he patted the shoulder of Imam al-[7]usayn with his hand and exclaimed, ‘From him, from him.’”

766. Al-Taf[8][12]: Some of the Shias and also some of the Sunni traditionists (mu[9]addith[10]) have recorded that

When the Mahd[6] appears, Allah, the Exalted, will send down Jesus upon him and they will come together. When the time of the compulsory prayers comes, the Mahd[6] will say to Jesus, “Come forward, O Spirit of Allah” suggesting that he should lead the prayers. The Christ will reply, “No one is allowed to precede you Ahl al-Bait.” So the Mahd[6] will go forward and the Christ will pray behind him, peace be on them both.

767. [11]shiyatu fat[12] al-mub[13]: One narration mentions that he will descend after the Mahd[6] has commenced the prayers. He will go back a bit so that Jesus may lead the prayers. Jesus will place his hand between his shoulders and say to him, “You go ahead.” Before narrating this tradition [the author of the book] says, “His descent will occur at the time of the morning prayers.”

768. Anw[14]r al-tanz[15]: It has been narrated that

Jesus will descend at a mountain pass in the Holy Land called Af[16]q. In his hand will be a lance by which he will kill the Antichrist (al-Dajj[17]). Then, he will come to Bait al-Maqdas while the people are busy with the morning prayers. The Imam will withdraw but Jesus will stand back and will pray behind him in accordance with the sharia of Mu[18]ammad, blessings and peace be on him.

`Al[19] b. Burh[20]n al-D[21]n al-[22]alab[23] al-Sh[24]fi`[25] writes in al-S[26]rat al-[27]alabiyya, “[Jesus’] descent will be at the time of the morning prayers. He will pray behind the Mahd[6] after the Mahd[6] says to him, ‘Come forward, O Spirit of Allah!’ and he will answer, ‘You go ahead, for indeed, the prayers have been established for you.’”

Similar to the above has been recorded in R[28] al-bay[29]n under the saying of Allah, the Exalted, “And surely, it is a knowledge of the Hour” (Quran 43:61). Similar to it has also been mentioned in Tafs[30]r al-kashsh[31].

It has been recorded in Tafs[32]r r[33] al-ma`[34]n[35] that “It is famous that his descent will take place at Damascus while the people are busy with the morning prayers. On his arrival, the Imam—and he is the Mahd[6]—will withdraw a bit but Jesus will want him to lead the prayers and will pray behind him saying, ‘It has been established for you.’”

Al-Suyūṭī—while refuting the claim of those who deny that Jesus will pray behind the Mahdī, peace be on him, because a Prophet's position is so great that he cannot pray behind a non-Prophet—writes in al-ʿIlm bi ʿUkmi ʿalayhi al-salām, “This is extremely amazing! The praying of Jesus behind the Mahdī is proved beyond doubt in a number of authentic traditions based on the news of the Messenger of Allah, Allah's blessings be on him [and his family], who is the truthful and the verified whose prophecies no one can refute . . .” He then proceeds to mention some of these traditions and then says, “I am not surprised by their denial [because they are claiming something] they do not know, rather, I am amazed at them for writing these claims in pieces of paper which will remain forever after they have passed away.”

769. Tafsīr al-Qummī 15: My father narrated to me, from al-Qasim b. Muḥammad, from Sulaimān b. Dawūd al-Minqarī, from Abū ʿĀmza, from Shahr b. ʿĀshab who said:

Al-ʿAjajī said to me, “A verse from the Book of Allah has exhausted me.” I asked, “O Emir! Which verse is it?” He replied, “And there is no one from the people of the Book (ahl al-kitāb) but that he will most certainly believe in him before his death’ (Quran 4: 159). By Allah, I summon the Jews and the Christians and [order] their heads to be chopped off. Then, I carefully observe them with my own eyes but I do not see them moving their lips until they die.”

I said, “May Allah redeem the Emir! The verse is not as you have interpreted it.” He said, “Then how is it?” I answered, “Jesus will descend to the world before the Day of Judgment. Then, no one will remain from the nation of the Jews and Christians except that he will believe in him before his death and [Jesus] will pray behind the Mahdī.” He said, “Woe to you! Where have you got this from? What is your source?” I answered, “Muḥammad b. ʿAlī b. al-ʿUsayn b. ʿAlī b. ʿAlī b. Abū ʿĀlib, peace be on him, informed me.” He exclaimed, “By Allah, You have brought this narration from a pure source.”

770. ʿUyayn akhbār al-Riḍā 16: Tamīm b. ʿAbd-Allah b. Tamīm al-Qurashī, may Allah be satisfied with him, from his father, from Aḥmad b. ʿAlī al-Anḍarī, from al-ʿĀsan b. al-Jahm who said:

One day, I went to al-Maʿmūn's court and (Imam) ʿAlī b. Mūsā al-Riḍā, peace be on him, was with him. The jurists and dialecticians from various sects had gathered there and one of them asked [the Imam], “O Son of Allah's Messenger! How can a person's claim of Imamate be verified?” He replied, “By divine text (al-naḥy) and reasons . . . (and the narration continues until he said,) Whoever claims divinity for the Prophets, or claims prophethood for the Imams, or claims Imamate for others other than the Imams, then we dissociate ourselves from such a people in this world and the hereafter.”

At that point, al-Maʿmūn said, “O Abū l-ʿĀsan! What is your opinion about the Return (al-raġʿa)?” (Imam) al-Riḍā, peace be on him, answered, “Verily, it is the truth. It occurred in the previous nations and the Quran has talked about it. The Messenger of Allah, Allah's blessings be on him and his family, has said, ‘Whatever has occurred in the previous nations will occur in this nation in the exact same manner.’” Then, he continued, “When the Mahdī from my descendants emerges, Jesus, son Mary,

peace be on him, will descend and will pray behind him.”

771. Al-Burhān fī tafsīr al-Quran¹⁷: From ibn Bābawayh, through his chain of narrators from Mu`ammar, from Imam Abū `Abd-Allah (al-`adīq), peace be on him, in a long tradition from the Holy Prophet, Allah's blessings be on him and his family, who said: “From my progeny is the Mahdī. When he emerges, Jesus, son of Mary, will descend to help him and will ask him to lead [the prayers] and will pray behind him.”

The traditions which encompass this concept are too many to be listed here and the chapter will become too long if they are all mentioned. The following traditions also prove the above concept: 118, 153, 219, 284, 327, 361, 399, 429, 530, 539, 553, 582, 668, 669, 910, 1066, 1071, 1081, 1083, and 1105.

1. Al-Bayān fī akhbār al-`ib al-Zamān, chap. 7, p. 116; Kanz al-`ummī, vol. 14, chap. 266, no. 38673. He has recorded it from Abū Nu`aim in the Book al-Mahdī from Abū Sa`d; Muntakhab kanz al-`ummī, vol. 6, p. 30; `ilyat al-abr, vol. 2, chap. 54, p. 706, no. 73; al-Burhān fī `alāmāt Mahdī khīr al-zamān, chap. 9, p. 158, no. 1.

2. A city in Syria with the Arabic name of alab—Trans.

3. Al-`abar, Ghayāt al-ma`mī (Sharḥ al-taj al-jamī` lil-u), vol. 5, p. 365; Is`af al-rghīb, p. 147, and he says, “Similar to this [has been recorded] in ibn `ibbīn’s `a, in Immat al-Mahdī”; al-`Arf al-ward (al-`w lil-fatw), vol. 2, p. 158: “From Abū `Amr al-Dīnī in his Sunan, from `udhayfa, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī will turn . . . (to the end of the tradition)”; al-`aw`iq al-mu`riqa, under the twelfth verse from the verses which are about [the Ahl al-Bait, peace be on them], p. 164, citing al-`abar and `a ibn `ibbīn; Yan`b` al-mawadda, chaps. 73 and 85, pp. 433 & 469; Jawḥir al-`iqdain, sect. 2, under no. 8, from `udhayfa. He says: “al-`abar has recorded it, and in ibn `ibbīn’s `a similar to it has been recorded from the tradition of `Aqabat b. `mir about the Imamate of the Mahdī; al-Burhān fī `alāmāt Mahdī khīr al-zamān, chap. 9, p. 160, no. 9, citing Abū `Amr al-Dīnī’s Sunan; `ilyat al-abr, vol. 2, chap. 54, p. 719, no. 121 (short version) from Mu`jam al-`abar and Abū Nu`aim’s Man`iqib al-Mahdī.

4. Al-Fitan, vol. 5, p. 200.

5. Al-Fitan, vol. 5, chap. “Nisbat al-Mahdī,” p. 200; `ilyat al-abr, vol. 2, chap. 54, p. 719, no. 123; Yan`b` al-mawadda, chap. 78, p. 449.

6. Ibn Abū Shaiba, al-Mu`annaf, vol. 5, “Kitāb al-Fitan,” p. 198, no. 19495; al-`līm bi `ukm `s `alayhi al-salīm (al-`w lil-fatw), vol. 2, p. 299; al-`Arf al-ward (al-`w lil-fatw), vol. 2, p. 135.

7. Al-Mal`im wa l-fitan, chap. 83, p. 153, from what he has recorded from Abū `lī al-Salīf’s al-Fitan.

8. Al-Durr al-manthar, vol. 2, p. 243; al-`līm bi `ukm `s `alayhi al-salīm (al-`w lil-fatw), vol. 2, p. 298; Majma` al-zaw`id, vol. 7, chap. “M` j`a fī l-Dajjī,” p. 342; Musnad A`mad, vol. 4, pp. 216–217, similar to it; al-Ta`r bi m` taw`tara fī nuz` al-Mas, pp. 162–164, no. 12; al-Mustadrak, vol. 4, p. 478.

9. Sunan ibn M`ja, vol. 2, pp. 1359–1362, no. 4407; Sunan Abū D`wad, vol. 4, p. 117; `a ibn Khuzayma (Manuscript); al-Mustadrak, vol. 4, p. 536, and al-Dhahabī has endorsed it Talkh` al-mustadrak; Fatḥ al-b`r, vol. 6, pp. 358 and 450, and vol. 13, pp. 83–84, 87–88, and 93; Tafsīr ibn Kathīr, vol. 1, p. 581; al-Ta`r bi m` taw`tara fī nuz` al-Mas, pp. 142–156, no. 13; `lq al-durar, chap. 10, p. 231; `ilyat al-aulyā, vol. 2, p. 712, no. 94 (short version), and vol. 6, p. 108; al-`līm bi `ukm `s `alayhi al-salīm (al-`w lil-fatw), vol. 3, p. 298; al-Burhān fī `alāmāt Mahdī khīr al-zamān, chap. 9, p. 160, no. 6; N`r al-ab`r, p. 188.

I say: This tradition does not clearly state that Jesus will pray behind the Mahdī—peace be on them—but this meaning is apparent from the context of similar traditions and also the current tradition; because Jesus’s turning away from the congregational prayers, not praying behind him, and praying along with the Muslims is highly improbable. It seems as if the narration has been summarized and only the details have been mentioned.

10. `Uy`n al-mu`jizāt, p. 141.

11. `Uy`n al-mu`jizāt, p. 64.

[12.](#) Al-Tafṣīr, p. 24.

[13.](#) Ṣūṣhiyatu fatḥ al-mubḥṭn (Egypt: 1307 AH), p. 76; Ḥilyat al-abrḥr, vol. 2, chap. 54, p. 712, no. 94, citing al-Ḥafīf Abū `Abd-Allah.

[14.](#) Anwḥr al-tanzīl (under the saying of Allah, the Exalted, ‘And surely, it is a knowledge of the Hour’ [Quran, 43:61]), vol. 2, p. 370; al-Sḥrat al-ḥalabiyya (Egypt: Maḥba`atu Mustafa Muḥammad), vol. 1, p. 226; Rḥḥ al-bayḥn and al-Kashshḥf under the mentioned verse; Rḥḥ al-ma`ḥnḥ, vol. 25, p. 95; al-`Iḥm bi ḥukm `ṣṣḥ `alayhi al-salḥm (al-ḥḥwḥ lil-fatḥwḥ), vol. 2, pp. 297–299.

I say: It has been mentioned in some Sunni traditions that Jesus—peace be on our Prophet, his family, and him—will kill the Antichrist (al-Dajjīl), whilst reliable traditions narrated from the Ahl al-Bait, peace be on them, clearly establish that it is the Mahdī, peace be on him, who will kill the Antichrist (see vol. 3, section 7, chap. 7). It is possible to reconcile between these two traditions by considering the verb killing as passive or by supposing that he will assist the Mahdī in killing him or he will undertake the task of killing him by the order of the Mahdī.

[15.](#) Tafsīr al-Qummī, vol. 1, p. 158, under verse 4:159; Al-Majlisī, al-`Arba`ḥn, p. 411, no. 28, similar to it from `Alī b. al-ḥusayn, peace be on him; Tafsīr al-ḥḥf, vol. 1, p. 411; Tafsīr nḥr al-thaqalain, vol. 1, p. 473; Tafsīr al-burḥn, vol. 1, p. 426; Ḥilyat al-abrḥr, vol. 2, chap. 34, p. 619; al-Maḥajja, p. 62; Majma` al-Bayḥn, vol. 2, p. 137. Regarding this verse, he says: “There are numerous views about this verse. Some say both the pronouns refer to Jesus. In other words, no one from the People of the Book—the Jews and the Christians—will remain but that they will believe in Jesus before Jesus’ death, when Allah sends him to the earth at the time of Mahdī’s reappearance in the end of times to kill the Antichrist (al-Dajjīl). Consequently, all the nations will be united [under one religion] and that will be the true religion of Islam, the religion of Ibrḥḥm; ibn Abbās, Abū Mḥlik, al-ḥasan, Qatḥda, and ibn Zaid [have said] that is when becoming faithful will not benefit them; al-ḥabarī also has this view and he has said, ‘This verse is specifically for those who will live in that era.’ `Alī b. Ibrḥḥm has mentioned in his Tafsīr that his father has narrated from Sulaimḥn b. Dḥwḥd al-Minqarī . . . (he then mentions the tradition).”

[16.](#) `Uyḥn akhbḥr al-Riḥḥ, vol. 2, chap. 46, pp. 200–202, no. 1.

I say: In this noble tradition the Return (raj`a) has been mentioned. Authentic and mutawḥṭir traditions from the Ahl al-Bait prove it conceptually and synoptically. The Holy Quran also establishes it. For example, “And on the day that We will gather from every nation a party from among those who rejected Our signs, then they will be formed into groups” (Quran 27:83). There is no doubt that the day is not the day of the great rising (qiyamat al-kubrḥ) because in that day all the nations will be raised as Allah, the Exalted, says, “And We will gather them and will leave none of them behind” (Quran 18: 47). A group of the early scholars have written exclusive books to prove it. Therefore, it is compulsory to believe in it in general without the details mentioned in the singular (ḥḥḥd) traditions except what has been proved through mutawḥṭir narrations or by other means which one can become certain.

What he means by “the Quran has spoken about them” are the verses of the Quran that have spoken about it. For instance, the saying of Allah, the Exalted, “Or like the one who passed by a town and it had fallen down upon its roofs. He said, ‘When will Allah give it life after its death?’ So Allah took his life for a hundred years, then raised him [to life again]” (Quran 2:259), and His saying, “Have you not considered those who abandoned their homes for fear of death—and they were thousands—then Allah said to them, ‘Die’ then He gave them life [again]” (Quran 2:243), and His saying to Jesus, peace be on him, “and you give life to the dead by My permission” (Quran 5:110), and His saying, Mighty and Majestic be He, about the chosen ones from the people of Moses for the meeting of his Lord, “Then We raised you up after your death so that you might be thankful” (Quran 2:56), and His saying in response to the supplications of Job (Ayyḥb), “Therefore We answered [his prayers] and took off what harm he had, and We gave him his family and the like of them along with them” (Quran 21:84). All such discussions concerning raj`a, views about it, questions about it and their answers, and its occurrence in the end of times are dealt with in exclusive books written on the subject like Biḥḥr al-anwḥr, vol. 53, chap. 29, pp. 39–144 and al-Majlisī, al-`Arba`ḥn, pp. 400–448, no. 28.

[17.](#) Al-Burḥn fī tafsīr al-Quran, vol. 1, p. 89, no. 14.

Section Fifty

The traditions that describe his standard/flag, its bearer, and what is written on it

Comprised of nine traditions

772. Al-Fitan¹: Rushdain narrated to us, from ibn Lah`a, from Ab Zur`a, from ibn Zar`r, from `Amm b. Ysir who said: “The standard-bearer of the Mahd will be Shu`ayb b. `Ali.”

It also mentions: Al-Walid and Rushdain narrated to us, from ibn Lah`a al-Kaf, from Ab Zur`a, from ibn Zar`r, from `Amm b. Ysir who said: “When al-Sufyan reaches Kafa and kills the helpers of the family Muhammad, the Mahd will emerge and his flag-bearer will be Shu`ayb b. `Ali.”

773. Al-Fitan²: Narrated to us al-Walid and Rushdain, from ibn Lah`a, from Ka`b b. `Alqama, from Sufyan al-Kalb who said: “The standard-bearer of Mahd will be a male—very young in age—with a scarcely grown yellow beard (al-Walid did not mention yellow). If he fights against the mountains, he will shake them (al-Walid said ‘he will break them down’) until `Ali descends.”

774. Al-Fitan³: Narrated to us Ya`y b. al-Yam, from Sufyan al-Thaur, from Ab Is`aq, from Nauf al-Bik who said: “It is written on Mahd’s flag: Allegiance is only for Allah (al-bay`atu li-llh).”

775. Al-Bayn f akhbri `ib al-Zam⁴: Al-`abar has recorded in al-Ausa from ibn `Umar who said:

The Prophet, Allah’s blessings be on him [and his family], held `Al’s hand, [peace be on him], and said, “From his descendants will emerge a youth who will fill the earth with fairness and justice. When you see this, then it is necessary for you to look out for the Tamim youth. Surely, he will come from the East and he is the standard-bearer of the Mahd.

776. Kam al-d⁵: It has been narrated that on the standard of the Mahd is written: “Highness is only for Allah, Mighty and Majestic be He (al-raf`atu li-llh `azza wa jal).”

777. Bi`r al-anw⁶: From al-Sayyid `Al b. `Abd al-`am, through his chain of narrators to the Book of al-Fa b. Shadh who said: “It has been narrated that on the standard of the Mahd is written, ‘Listen and obey.’”

778. Al-`Arf al-ward⁷: He (meaning al-Nu`aim) has also recorded from ibn S`r that, “On the flag of the Mahd is written, ‘Allegiance (al-bay`a) is only for Allah.’”

779. Al-Fitan⁸: Rushdain narrated to us, from ibn Lah`a, from `Abd al-Ram b. S`lim, from his father, from Ab Rm and Ab Thabit, from `Al, may Allah be satisfied with him, that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “A person from my Ahl al-Bait will emerge

with nine flags— meaning from Mecca.”

780. Al-Fitan⁹: Ya⁹ al-Yam⁹ narrated to us, from Qays, from `Abd-Allah b. Shar⁹k who said: “With the Mahd⁹ is the victorious flag of the Messenger of Allah, Allah's blessings be on him and his family. I wish I could meet him even if my ears, nose, and lips were chopped off.”

1. Al-Fitan, vol. 4, pp. 166 & 168; al-Burh⁹n f⁹ `al⁹m⁹t Mahd⁹ f⁹kh⁹r al-zam⁹n, chap. 7, p. 151, no. 19, and chap. 7, p. 152, no. 23, with the addition of “and he will defeat his followers” at its end; al-Mal⁹im wa l-fitan, chap. 96, p. 53, and chap. 103, p. 55.

2. Al-Fitan, vol. 4, chap. “al-Ray⁹t al-s⁹d lil-Mahd⁹ ba`d r⁹y⁹t Ban⁹ l-`Abb⁹s,” p. 167, and, vol. 5, chap. “if⁹at al-Mahd⁹ . . .,” p. 196; al-Mal⁹im wa l-fitan, chap. 98, pp. 53–54; al-Burh⁹n f⁹ `al⁹m⁹t Mahd⁹ f⁹kh⁹r al-zam⁹n, chap. 7, pp. 151–152, no. 21.

3. Al-Fitan, vol. 5, p. 191; Yan⁹b⁹ al-mawadda, p. 435; al-Mal⁹im wa l-fitan, chap. 141, sect. 1, p. 68.

4. Al-Burh⁹n f⁹ `al⁹m⁹t Mahd⁹ f⁹kh⁹r al-zam⁹n, chap. 7, pp. 150–151, no. 16; al-`Arf al-ward⁹ (al-f⁹w⁹ lil-fat⁹w⁹), vol. 2, p. 130, citing al-`abar⁹n's al-Mu`jam al-ausa⁹; Majma` al-zaw⁹'id, vol. 7, p. 318, with an addition in the beginning. It is worth mentioning that youth does not indicate that he is young in age. This can be inferred using other mutaw⁹tir narrations. It either means that he will look like a youth in appearance—as it has been mentioned in some traditions that he will be young in appearance and will not become old with the passing of time and when he reappears, he will look young while the people will have thought that he would be old in age and appearance—or it refers to his chivalry, nobility, and generosity. The word youth (fitya) in some places of the Quran (e.g. 18:10 & 13) probably has also been interpreted like this.

The author of Lis⁹n al-`Arab writes, “Al-Qutayb⁹ says, ‘Youth does not mean young in age or an adolescent. Rather, it means a complete/perfect man . . .’ Al-Aswad b. Ya`far writes under the verse, ‘and two youths entered the prison with him’ (Quran 12:36), ‘It is likely that both of them were either young or old because they used to call the slaves as young.’ Al-Jauhar⁹ opines, ‘Youth means generosity and nobility. It is said, “He is a youth amongst the youths”’ (Lis⁹n al-`Arab, vol. 15, p. 146, under the root of Fa-Ta-Ya)

5. Kam⁹ al-d⁹n, vol. 2, chap. 57, p. 654, under no. 22; Bi⁹ al-anw⁹r, vol. 52, chap. 27, p. 324, no. 35.

6. Bi⁹ al-anw⁹r, vol. 52, chap. 26, p. 305, no. 77.

7. Al-`Arf al-ward⁹ (al-f⁹w⁹ lil-fat⁹w⁹), vol. 2, p. 150; al-Burh⁹n f⁹ `al⁹m⁹t Mahd⁹ f⁹kh⁹r al-zam⁹n, chap. 7, p. 152, no. 25; Kam⁹ al-d⁹n, vol. 2, p. 654, no. 22.

I say: There is no contradiction between these traditions—which seem to disagree agreement on what will be written on his standard/flag—because he has multiple standards/flags. This fact has been mentioned in the eighth narration of this chapter.

8. Al-Fitan, vol. 4, chap. “Al-Ray⁹t al-s⁹d lil-Mahd⁹ ba`d r⁹y⁹t Ban⁹ l-`Abb⁹s,” p. 166

9. Al-Fitan, vol. 5, p. 191; al-Burh⁹n, chap. 7, p. 152, no. 24, with the difference that he said: “The velvet” instead of “the victorious”; al-`Arf al-ward⁹ (al-f⁹w⁹ lil-fat⁹w⁹), vol. 2, p. 150.

Section Fifty-One

The traditions that indicate the second black flags that are different from the first black flags

Comprised of five traditions

781. Al-Fitan¹: Informed us Ab⁹ Bakr Mu⁹ammad b. `Abd-Allah b. A⁹mad b. Rabadha, from Ab⁹ l-

Qasim Sulaiman b. Ahmad al-ʿAbbar, from Abū Zaid ʿAbd al-Raḥmān b. ʿUṭaym al-Murādī in Egypt in the year 280 AH, from Nuʿaim b. ʿAmmār, from al-Walīd and Rushdān, from ibn Lahʿa, from Abū Qubail, from Abū Rāḥmān from ʿAlī, may Allah be satisfied with him, who said:

The Sufyān and the black flags will meet. Amongst them will be a youth from the Banū-Haṣhīm and on his left palm will be a mole. His commander will be a person from Banū Tamīm called Shuʿayb b. ʿAlī, at the gateway if Iḥṣākhr. There will be a terrible bloodshed between these two armies. The black flags will be victorious while the cavalry of Sufyān will take to their heels. It is then that the people will desire for the Mahdī and will seek him.

782. Al-Fitan²: Narrated to us Saʿd b. ʿUṭmān, from Jābir, from (Imam) Abū Jaʿfar who said:

The black flags from Khurāsān [in Iran] will reach Kufa. When the Mahdī appears at Mecca, they will be sent to pledge allegiance to the Mahdī.

783. Al-Fitan³: Narrated to us al-Walīd b. Muslim, from Abū ʿAbd-Allah, from ʿAbd al-Karīm (meaning Umayya), from Muḥammad b. al-ʿAnafiyya who said:

Black flags will emerge [in support of] the Abbasids. Then, from Khurāsān, other black flags will appear; their hoods will be black and their dresses will be white. A person called Shuʿayb b. ʿAlī or ʿAlī b. Shuʿayb, from [Banū] Tamīm, will be their commander. They will destroy al-Sufyān’s Army until they reach Bait al-Maqdas. They will prepare for the Mahdī his government and Three hundred people from Syria will come to his aid. The time between his emergence and the handing over of the affairs to the Mahdī will be seventy-two months.

784. Al-Fitan⁴: ʿAbd-Allah b. Marwān narrated to us, from al-ʿAlī b. ʿUtba, from al-ʿAsan that “the Messenger of Allah, Allah’s blessings be on him [and his family], mentioned a calamity that his Ahl al-Bait would encounter [which would continue] until Allah will send a black flag from the East. Whoever helps it, Allah will help him and whoever deserts it, Allah will desert him; until a man comes whose name is my name and He will rule them. Allah will support and assist him.”

785. Al-Fitan⁵: Muḥammad b. ʿAbd-Allah b. ʿAbd-Allah al-Taihartī narrated to us, from ʿAbd al-Raḥmān b. Ziyād b. Anʿum, from Muslim b. Yasīr, from Saʿd b. al-Musayyib, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “Black flags [in support] of the Abbasids will emerge from the East. They will halt until Allah wishes. Then, smaller black flags will emerge from the east who will fight a person from the progeny of Abū Sufyān and his followers. They will call out [to the people] to obey the Mahdī.”

¹. Al-Fitan, vol. 5, p. 172; al-Burhān fī ʿalāmāt Mahdī fī khir al-zamān, chap. 7, p. 151, no. 20 (short version).

². Al-Fitan, vol. 5, p. 173; al-Burhān fī ʿalāmāt Mahdī fī khir al-zamān, chap. 7, p. 150, no. 12; Biḥār al-anwār, vol. 52, p. 217, no. 77.

³. Al-Fitan, vol. 5, chap. “al-Rayḥāt al-sād lil-Mahdī baʿd rayḥāt Banū I-ʿAbbās,” p. 165.

⁴. Al-Fitan, vol. 5, chap. “al-Rayḥāt al-sād lil-Mahdī baʿd rayḥāt Banū I-ʿAbbās,” p. 167.

5. Al-Fitan, vol. 5, chap. “al-Rayḥat al-sāḍ lil-Mahdī ba`d rāyḥat Banī I-`Abbās,” p. 168.

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