

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^q`a, from Ab^q Zur`a, from ibn Zar^qr, from `Amm^qr b. Y^qsi^qr who said: “The standard-bearer of the Mahd^q will be Shu`ayb b. ^qli^q.”

It also mentions: Al-Wal^qd and Rushdain narrated to us, from ibn Lah^q`a al-K^qff^q, from Ab^q Zur`a, from ibn Zar^qr, from `Amm^qr b. Y^qsi^qr who said: “When al-Sufy^qn^q reaches K^qfa and kills the helpers of the family Mu^qammad, the Mahd^q will emerge and his flag-bearer will be Shu`ayb b. ^qli^q.”

773. Al-Fitan²: Narrated to us al-Wal^qd and Rushdain, from ibn Lah^q`a, from Ka`b b. `Alqama, from Sufy^qn al-Kalb^q who said: “The standard-bearer of Mahd^q will be a male—very young in age—with a scarcely grown yellow beard (al-Wal^qd did not mention yellow). If he fights against the mountains, he will shake them (al-Wal^qd said ‘he will break them down’) until ‘^qli^q descends.”

774. Al-Fitan³: Narrated to us Ya^qy^q b. al-Yam^qn, from Sufy^qn al-Thaur^q, from Ab^q Is^qq^q, from Nauf al-Bik^ql^q who said: “It is written on Mahd^q’s flag: Allegiance is only for Allah (al-bay`atu li-ll^qh).”

775. Al-Bay^qn f^q akhb^qri ^qib al-Zam^qn⁴: Al-^qabar^qn^q has recorded in al-Ausa^q from ibn `Umar who said:

The Prophet, Allah's blessings be on him [and his family], held `Al^q’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 Tam^qm^q youth. Surely, he will come from the East and he is the standard-bearer of the Mahd^q.”

776. Kam^ql al-d^qn⁵: It has been narrated that on the standard of the Mahd^q is written: “Highness is only for Allah, Mighty and Majestic be He (al-raf`atu li-ll^qh `azza wa jal).”

777. Biḥār al-anwār⁶: From al-Sayyid `Alī b. `Abd al-Ḥamīd, through his chain of narrators to the Book of al-Faḥl b. Shādhān who said: “It has been narrated that on the standard of the Mahdī is written, ‘Listen and obey.’”

778. Al-`Arf al-ward⁷: He (meaning al-Nu`aim) has also recorded from ibn Sūrān that, “On the flag of the Mahdī is written, ‘Allegiance (al-bay`a) is only for Allah.’”

779. Al-Fitan⁸: Rushdān narrated to us, from ibn Lah`a, from `Abd al-Raḥmān b. Sūlim, from his father, from Abū Rḥmān and Abū Thābit, from `Alī, 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: Yaḥyā al-Yamān narrated to us, from Qays, from `Abd-Allah b. Sharḥ who said: “With the Mahdī 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-Burhān fī `alāmāt Mahdī ḥkhir al-zamān, 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-Malḥim wa l-fitan, chap. 96, p. 53, and chap. 103, p. 55.

². Al-Fitan, vol. 4, chap. “al-Rayḥ al-sūd lil-Mahdī ba`d rāyḥ Banī l-`Abbās,” p. 167, and, vol. 5, chap. “ḥifat al-Mahdī . . .,” p. 196; al-Malḥim wa l-fitan, chap. 98, pp. 53–54; al-Burhān fī `alāmāt Mahdī ḥkhir al-zamān, chap. 7, pp. 151–152, no. 21.

³. Al-Fitan, vol. 5, p. 191; Yanḥb` al-mawadda, p. 435; al-Malḥim wa l-fitan, chap. 141, sect. 1, p. 68.

⁴. Al-Burhān fī `alāmāt Mahdī ḥkhir al-zamān, chap. 7, pp. 150–151, no. 16; al-`Arf al-ward (al-ḥaww lil-fatḥw), vol. 2, p. 130, citing al-ḥabarān's al-Mu`jam al-awsa; Majma` al-zawā'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 mutawṭir 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 Lisān al-`Arab writes, “Al-Qutaybī 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-Jauharī opines, ‘Youth means generosity and nobility. It is said, “He is a youth amongst the youths”’ (Lisān al-`Arab, vol. 15, p. 146, under the root of Fa-Ta-Ya)

⁵. Kamāl al-dīn, vol. 2, chap. 57, p. 654, under no. 22; Biḥār al-anwār, vol. 52, chap. 27, p. 324, no. 35.

⁶. Biḥār al-anwār, vol. 52, chap. 26, p. 305, no. 77.

⁷. Al-`Arf al-ward (al-ḥaww lil-fatḥw), vol. 2, p. 150; al-Burhān fī `alāmāt Mahdī ḥkhir al-zamān, chap. 7, p. 152, no. 25; Kamāl al-dīn, vol. 2, p. 654, no. 22.

I say: There is no contradiction between these traditions—which seem to disagree 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-Rayḥ al-sūd lil-Mahdī ba`d rāyḥ Banī l-`Abbās,” p. 166

⁹. Al-Fitan, vol. 5, p. 191; al-Burhān, chap. 7, p. 152, no. 24, with the difference that he said: “The velvet” instead of “the victorious”; al-`Arf al-ward (al-ḥaww lil-fatḥw), vol. 2, p. 150.

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