

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`b, 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-Rūzī, from Muḥammad b. `Alī al-Kāfī, from Aḥmad b. Muḥammad b. Abī Naḥr, from `Abd-Allah b. Bukair, from his father, from Zur`ira 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 Zur`ira! 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'ım appears, will his approach differ from that of `Al?" He replied, "Yes. Because `Al, 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'ım 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. Tafsır 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. Muammad, [peace be on him], that "it [i.e. the greater chastisement] refers to the emergence of the Mahd with the sword and the lower chastisement refers to high prices."

In Tafsır al-⁸ these words have been used: "From Ja`far b. Muammad, may Allah be satisfied with him: 'It refers to the emergence of the Mahd with the sword.'"

696. Al-K⁸: Muammad b. Ya'y, from Ahmad b. Muammad b. `s, from ibn Ma`b, from Hishm b. S`lim, from Ab` Khalid al-Kabul, from (Imam) Ab` Ja`far, peace be on him, who mentions that they saw in the Book of `Al:

"The land belongs to Allah; He will [give it as] inheritance to whoever He wishes from His servants, and the end belongs the pious (al-muttaqın)" (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-muttaqın). 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 Q'ım 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 (sh`atun). 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. Kam al-dın, vol. 1, p. 8, and vol. 2, p. 336; Bi`r al-anwır, vol. 51, chap. 5, p. 51, no. 25; Yan`b` al-mawadda, chap. 71, p. 422.

². Quran 6:158.

³. Ghaybat al-Nu`mın, chap. 13, p. 231, no. 14; Ithbıt al-hudıt, vol. 7, chap. 32, sect. 27, pp. 77-78, no. 500; Bi`r al-anwır, 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-Nu`m`n, chap. 13, p. 232, no. 16; Bi`r al-anw`r, vol. 52, chap. 26, p. 353, no. 111; `Ilal al-shar`i, vol. 1, p. 210, with some variations in the chain of narrators; `ilyat al-abr`r, vol. 2, pp. 628–629.

6. Tafs`r al-Qurtub` (al-J`mi` li-a`k`m al-Quran), vol. 14, p. 107; Tafs`r al-`s` (R` al-ma`n), vol. 21, p. 121; R` al-bay`n, vol. 21, p. 124, from al-Lub`b from Tafs`r al-Naqq`sh: “The lower [chastisement] will be high prices and the greater [chastisement] will be the reappearance of the Mahd` with the sword”; Tafs`r al-tiby`n, vol. 8, p. 306, from Ja`far b. Mu`ammad, peace be on him: “The lower punishment will be famine and the greater will be the emergence of the Mahd` with the sword”; Al-Ma`ajja, p. 173, from al-Mufa`al b. `Umar: “Lower refers to the punishment in the grave and greater refers to the Mahd` with the sword”; From Mu`ammad b. al-`asan al-Shaib`n in Kashf al-Bay`n: “Lower refers to famine and drought and greater refers to the emergence of the Riser, al-Mahd`, with the sword in the end of times”; Bi`r al-anw`r, vol. 51, p. 59, and Ta`w`l al-`y`t al-`hira, p. 437: “Lower chastisement refers to high prices while greater refers to [the reappearance of] the Mahd` with the sword; It has been mentioned in Ilz`m al-N`ib that “Lower refers to the punishment in Hell and greater refers to [the emergence] of the Mahd`, 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 Mahd`—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 Am`n al-umma min al-`al` wa l-ikhtilaf.

7. Quran 32:21.

8. Al-K`f, vol. 1, chap. “The entire earth belongs to the Imam,” pp. 407–408, no. 1; Tafs`r n`r al-thaqalain, vol. 2, p. 56, no. 222, under the commentary of Sura al-A`rf; Tafs`r al-`Ayy`sh, vol. 2, p. 25, no. 66; Tafs`r al-`rf, vol. 2, p. 228, under the commentary of Sura al-A`rf; Tafs`r al-burh`n, vol. 2, p. 28, under the commentary of Sura al-A`rf; Bi`r al-anw`r, vol. 100, chap. 9, p. 58, no. 2.

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