

## 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<sup>1</sup>: Al-Walīd narrated to us from Sa`īd, from Qatāda, from Abū Naṣra, 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 Mahdī] 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-Fitan<sup>2</sup>: Al-Walīd narrated to us from Abū Rāfi` Ismā`īl b. Rāfi`, from someone who narrated to him, from Abū Sa`īd al-Khudrī, 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-Fitan<sup>3</sup>: Narrated to us ibn Wahb, from al-Qarth, from Minhāl b. `Amr b. Ziyād, from Abū Naṣra, from Abū Sa`īd al-Khudrī, 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-Musnad<sup>4</sup>: Narrated to us `Abd-Allah, from his father, from Muḥammad b. Ja`far, from `Auf, from Abū I-`īddiq al-Najī, from Abū Sa`īd 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 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-`umm<sup>5</sup>: 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-dīn<sup>6</sup>: Narrated to us `Alī b. Muḥammad b. al-Ḥasan al-Qazwīnī, from Muḥammad b. `Abd-Allah al-Ḥāṣimī, from Aḥmad b. Yaḥyā al-Aḥwal, from Khallīd al-Muqri', from Qays b. Abī Ḥāshim, from Yaḥyā b. Waththāb, 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-dīn<sup>7</sup>: 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. Yaḥyā al-`Aḥḥādī, and Aḥmad b. Idrīs, all of them, from Muḥammad b. al-Ḥusayn b. Abī al-Khaḍīb, Aḥmad b. Muḥammad b. `Isḥāq, Aḥmad b. Muḥammad b. Khulīd al-Barqī, and Ibrāhīm b. Hāshim, all of them, from al-Ḥasan b. `Alī b. Faḍl, from Tha'labat b. Maimūn, from Malik al-Juhanī; [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-Ḥaffar, and Sa'd b. `Abd-Allah, from `Abd-Allah b. Muḥammad al-Ḥaylīsī, from Mundhir b. Muḥammad b. Qabbās, from al-Naḥr b. Abī al-Sarī, from Abī Dāwūd Sulaymān b. Sufyān al-Mustariq, from Tha'labat b. Maimūn, from Malik al-Juhanī, from Ḥarith b. al-Mughaira al-Naḥrī, from al-Aḥbagh b. Nubūta who said:

I went to Amr al-Mu'mīn `Alī b. Abī Ḥāshim, peace be on him, and found him pondering over something and scratching the ground. I asked, "O Amr al-Mu'mīn! 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'mīn! 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<sup>8</sup>: Abī l-Mufaḍḍal 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-Bāqir [i.e. Muḥammad]!" I asked him, "O

father! Why have you named him al-Baqir?" 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<sup>9</sup>: Through his chain of narrators (meaning Abū I-sayn Muḥammad b. Ḥarīr b. Mūsā from his father) from Abū `Alī al-Nahwandī from Abū I-Qasim b. Abū `ayya from Isḥāq b. Abū Isrā'īl from Abū `Ubaida al-ḥaddād from `Abd al-Wāhid b. Wā'il al-Sadūsī from `Auf from Abū I-ḥiddiq al-Najjī from Abū Sa`īd 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<sup>10</sup>: Through his chain of narrators [meaning Ibrāhīm b. Salma, from Aḥmad b. Malik al-Fazrī, from ḥaidar b. Muḥammad al-Fazrī, from `Abbād b. Ya`qūb, from Naḥr b. Muzā'im, from Muḥammad b. Marwān, from al-Kalbī, from Abū `Alī,] concerning the saying of Allah, the Exalted: "Know that Allah will give life to earth after its death," from ibn `Abbās who said: "It means, he will reform the earth through the Q'im 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 Q'im from the family of Muḥammad 'so that you may understand.'" <sup>11</sup>

593. Dal'il al-imāma<sup>12</sup>: Abū I-sayn Muḥammad b. Ḥarīr informed me from his father, from Abū `Alī al-ḥasan b. Muḥammad al-Nahwandī, from al-`Abbās b. Maḥar al-Hamdānī, from Ismā'īl b. `Alī al-Muqrī, from Muḥammad b. Sulaymān, from Abū Ja`far al-`Arajjī, from Muḥammad b. Yazīd, from Sa`īd b. `Abūya, from Salmān al-Farsī who said: "Amr al-Mu'minīn delivered a sermon in Medina. He had mentioned the fitna and its nearness, then, he spoke about the rising of the Q'im 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<sup>13</sup>: Aḥmad b. Idrīs, from Muḥammad b. Aḥmad, from Ja`far b. al-Qasim, from Muḥammad b. al-Walīd al-Khazzāz, from al-Walīd b. `Uqba, from al-ḥarith b. Ziyād, from Shu`ayb, from Abū ḥamza who recounts:

I went to see (Imam) Abū `Abd-Allah (al-ʿadīq), 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. Farʿīd al-simʿān [14](#): Narrated to us `Abd al-Wāʿid b. Muḥammad b. `Abdūs al-`Aḥḥār al-Nāsībī, [from `Alī b. Muḥammad b. Qutayba al-Nāsībī, from ʿamdān b. Sulaymān al-Nāsībī], from Muḥammad b. Ismāʿīl b. Bazʿ, from ʿalī b. `Uqba, from his father, from (Imam) Abū Jaʿfar, Muḥammad b. `Alī al-Bāqir, from his father—the Master of the Worshippers—`Alī b. al-ʿusayn, from his father—the Master of the Martyrs—al-ʿusayn b. `Alī b. Abū ʿalīb, from his father—the Master of the Heirs—`Alī b. Abū ʿalīb, 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 Furṭ al-Kāfī [15](#): Narrated to me `Alī b. Muḥammad b. `Umar al-Zuhrī, through his sources from (Imam) Abū Jaʿfar, peace be on him, that

Al-ʿarīth al-`war said to (Imam) al-ʿusayn, 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 ʿarīth! 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-Muʿminīn `Alī b. Abū ʿalīb, 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 Qaʿim 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-ʿitqādiyya [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-Nuʿmān through his chain of narrators from (Imam) al-ʿadīq, from Amr al-Muʿminīn, 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-wāʿī) and the [following] heirs; the

glass is al-Faḥima, 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 Qa'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. "Ṣirat 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; Dal'il al-imma, chap. "Ma`rifat wujub al-Qa'im," p. 249, no. 40; Biḥār al-anwār, vol. 51, chap. 1, p. 82, no. 22, citing what has been gathered by al-Ḥafī 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 (wahr). 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 Amr 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-Ikhtī are also incompatible with that of al-Kāfī. Also, it does not have the question about the duration of bewilderment and occultation.

Al-Ikhtī, 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-`Askar—the father of Imam al-Mahdī, peace be on him—is without doubt the ninth descendant of Amr al-Mu`minīn, peace be upon him. Therefore, al-Majlis 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).”

Dal‘il al-im‘ama, p. 289, which is like what was in al-Ikhtilaf except that it ends like this: “I asked, ‘O Am‘r al-Mu‘min! 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 A‘bagh? They are the chosen ones of this nation and the righteous ones of this progeny.’”

Kif‘yat 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 Mahd. 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-K‘f, vol. 1, p. 338, no. 7, with the difference: “I asked, ‘O Am‘r al-Mu‘min! 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 ‘ir‘ad‘at wa gh‘yat wa nah‘at).” The copies vary in his saying, “from my loin, my eleventh descendant.”

Ghaybat al-Shaykh, pp. 103–104, same as al-K‘f; Ithbat al-waq‘iya, which is also the same as al-K‘f which says, “from my loin.” Ithbat al-hud‘, vol. 6, chap. “Al-Nu‘ala . . .,” pp. 357–358, no. 20, citing al-K‘f, 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-K‘f—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-K‘f 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-‘ad‘q has recorded in Kam‘ al-d‘n in one of his two chains of narrators for this tradition: “From his father and Mu‘ammad b. al-‘asan, may Allah be satisfied with them, from Sa‘d b. ‘Abd-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 (majh‘l).

One can rely on what has been narrated in Ghaybat al-Nu‘m‘n and Kif‘yat al-athar because their text does not contain the disturbance and disorder (of al-K‘f’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-‘s‘) 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-K‘f has been mentioned; Then, we would answer: It has been narrated in Al-K‘f—with a chain of narrators which consists of some unknown narrators (majh‘h‘l)—and al-Shaykh has recorded it using the wording of al-K‘f through two chains of narrators, the first is the weak chain used in al-K‘f but the second is other than that and is correct and authentic. Apparently, the latter is the shortened chain mentioned by al-‘ad‘q in Kam‘ al-d‘n 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-K‘f.

This is all we will say about the chain of narrators and the text of the tradition recorded in al-K‘f. Furthermore, the consistency of the text recorded in Ghaybat al-Nu‘m‘n—who was also the scribe of al-Kulain—should also be taken into account.

The contents of this tradition in al-K‘f are similar to the contents of the tradition recorded by al-‘ad‘q in Kam‘ al-d‘n,

vol. 1, chap. 31, pp. 323–324, no. 8, through his chain of narrators from our master Imam Zain al-`abidin. We did not find some of the narrators in the rijal books. This narration comprises of the duration of the short occultation: “Surely, our Qa'im 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-Kufi 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-Kufi and it is not correct to reconcile between them. This tradition cannot be used to verify what al-A'bagh has narrated—like what our Shaykh, al-Majlis, has done—just as al-A'bagh'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 bad', 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 bad' will change only those things which can be proved by intellect (`aql) 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 zakat and repel the waves of calamities through supplications” (Nahj al-balgha, wisdom no. 146), and also “Bonding with relatives (silat al-ra'im) increases age, prevents severe death, and keeps away poverty,” (Bihar al-anwar, vol. 74, p. 174).

8. Kifayat al-athar, chap. 32, pp. 237–238, no. 2; Bihar al-anwar, vol. 36, chap. 44, pp. 388–389, no. 3, citing Kifayat al-athar with this chain: “Ali b. al-usayn b. `Umar b. al-usayn, from usayn b. Zaid, from his (paternal) uncle `Umar b. `Ali, from his father.”

9. Dal'il al-imma, p. 249, no. 40.

10. Ghaybat al-Shaykh, p. 175, no. 131; Bihar al-anwar, vol. 51, chap. 5, p. 53, no. 32; lthbat al-hudat, vol. 3, chap. 32, sect. 12, p. 501, no. 287, and sect. 59, p. 581, no. 762; Muntakhab al-anwar al-mu'alla, p. 18; al-Ma'ajja, pp. 221–222.

11. Quran 57:17.

12. Dal'il al-imma, p. 253.

13. Al-Kufi, vol. 1, chap. 138, pp. 340–341, no. 21; Ghaybat al-Nu'man, chap. 10, pp. 186–187, no. 38; Mir'at al-`uqi, vol. 4, p. 54, no. 21. Al-Majlis writes: “Absence (al-fatra) between two Messengers is the period in which sending Messengers is paused and their heirs (was) 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 Amir al-Mu'minin; and the first explanation seems more probable.”

14. Far'id al-simain, vol. 2, p. 335, no. 587; Yan'ab' al-mawadda, chap. 94, p. 448; Kamal al-din, vol. 1, chap. 25, p. 287, no. 5; l'im al-war, chap. 2, sect. 2; Bihar al-anwar, vol. 51, chap. 1, p. 72, no. 17; Ghayat al-mar'am, chap. 141, p. 695, no. 30, and chap. 142, p. 695, no. 23; lthbat al-hudat, vol. 3, chap. 32, sect. 5, p. 461, no. 105.

15. Tafsir Furat al-Kufi, p. 212; see Ta'wil al-ayt al-hira and you will find other traditions from al-alab, al-Fa' I-Abbs, and Sulaimn al-Daylam; all of whom have interpreted the verse, “And the day when it reveals it” to the Qa'im and his rising, peace be on him.

16. Al-Nukat al-i'tiqdiyya, p. 35.

[17.](#) Al-Muḥkam wa l-mutashābih, p. 27; Ithbāt al-hudūd, 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 ‘Quftūn’ citing A`yūn al-Sha`a: “Shaykh Muḥammad Ḥāshimī 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.

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