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Those who Prophesied the Reappearance of the Imam of the Time (a.s.)

Numerous traditions of the Prophet of Islam (S) and the Infallible Imams (a.s.) have predicted the reappearance of His Eminence, Imam Mahdi (a.s.). And that His Eminence (a.s.) will reappear and straighten the deviations and release humanity from the mischief of oppressors and he would establish peace and security on the earth and spread love and equity among the people and remove fear and anxiety from them. Those who have mentioned such prophecies are as follows.

The Holy Prophet (S)

Numerous traditions are quoted from the Prophet of Islam (S) that prophesize the advent of His Eminence, Imam Mahdi (a.s.):

a. Huzaifah (a.r) has narrated from the Messenger of Allah (S) that he said, “If only a single day remains from the tenure of this world, the Almighty Allah (SwT) in that same day, will raise a person from my descendants whose name and manners shall be like mine and his patronymic shall be Abdullah, and people would pay allegiance to him between Rukn and Maqam and the Almighty Allah (SwT) will revive the religion through him and give him victories and all the people on the earth shall be the reciters of the formula ‘La ilaaha Illallaah’ (There is no God except Allah (SwT)).”

Salman asked: O Allah’s Messenger (S), which of your sons?

The Holy Prophet (S) said, “This son of mine. So saying, he placed his hand on Husain (a.s.).”^{[1](#)}

This tradition means that the reappearance and advent of His Eminence, Imam Mahdi (a.s.) is from the confirmed and certain matters that it will indeed come to pass even if a single day remains for the world to end.

b. Abdullah bin Umar has narrated from the Holy Prophet (S) that he said, “In the last age a man from

my descendants, whose name is same is mine, shall arise and fill the earth with justice and equity just as it would be fraught with injustice and oppression.”[2](#)

According to this tradition, the Master of the Age (a.s.) shall spread truth and justice among the people and destroy oppression and injustice from the world.

c. Amirul Momineen (a.s.) has quoted the Prophet of Islam (S) that he said, “Mahdi (a.s.) is from my progeny and he has an occultation that many from the communities shall be misguided and deviated and in the end the treasures of the prophets (a.s.) shall become apparent through His Eminence (a.s.), the remnant of Allah (Baqiatullah). He would establish justice and equity just as it would be fraught with injustice and oppression.”[3](#)

This tradition proves that His Eminence, the Master of the Age (a.s.) shall have an occultation and that a group of people would deny him and another group shall have faith in him. When he reappears he would be having with him the relics of the prophets (a.s.) and their successors and he would establish justice and truth.

d. Jabir bin Abdullah Ansari (a.r) has related from the Prophet of Islam (S) that he said, “Mahdi (a.s.) is from my progeny and his name and patronymic is same as mine. He shall have an occultation; during which the communities would be lost and deviated. At last, like a brilliant moon he would shine and fill the earth with justice and equality just as it would be fraught with injustice and oppression.”[4](#)

e. Saeed bin Jubair has narrated from Ibn Abbas who quotes the Holy Prophet (S) to have said, “Indeed, Ali (a.s.) is my successor and His Eminence, the Awaited Qaim, Mahdi (a.s.) is from his descendents. And he would fill the earth with justice and equality just as it would be full of injustice and oppression. By the One Who has sent me as a Prophet and warner, those who are steadfast on his Imamate during his occultation shall be more precious than red sulphur.” Jabir asked His Eminence, “O Allah’s Messenger (S)! Is there occultation for the Qaim of your progeny?”

The Holy Prophet (S) replied, “Yes, by Allah! So much so, that he would purify the believers and destroy the infidels.”

Then he said, “O Jabir! This is one of the divine affairs and one of the secrets of Allah (SwT), so do not ever doubt it because doubt in a divine affair is disbelief.”[5](#)

This tradition also explains that those who shall believe in His Eminence, the Master of the Age (a.s.) during his occultation shall be very less and they shall be like red sulphur and their existence is very pure. And the occultation of His Eminence (a.s.) is by way of the test of the people. It is a matter not known to the people and it is in the hands of Allah (SwT). It is one of the divine secrets and if one has any doubt about it, one leaves the pale of Islam.

f. The Prophet of Islam (S) said, “The world shall not end but that a man from my Ahlul Bayt (a.s.),

whose name shall be same as mine, would have power and authority over all.”[6](#)

The Qaim of the Progeny of Muhammad (S) shall establish justice on the earth and fulfill the aims of the prophets and messengers. He shall hoist the flag of monotheism and he would destroy polytheism and apostasy.

g. Huzaifah bin Yaman (a.r) has narrated from the Prophet of Islam (S) that he said, “O Huzaifah! Even if a day remains from this world, the Almighty Allah (SwT) would prolong that day till a man from my Ahlul Bayt (a.s.) takes over the reigns of power and establishes Islam. And the Almighty Allah (SwT) never breaks His promise and He is having power over it.”

h. Abi Saeed Khudri has narrated from the Prophet of Islam (S) that he said, “In the last age, there would be terrible oppressions for my community from the rulers of that time the like of which have never occurred; so much so, that the world would become narrow for them and the earth shall be replete with injustice and oppression and the religiously inclined people shall not have any refuge.

It is the time when the Almighty Allah (SwT) would raise a man from my progeny and he would fill the earth with justice and equity just as it would be fraught with injustice and oppression. The earth shall become populated and divine blessings shall descend and the people who shall live for a few years would say, ‘If only those who had died were alive to witness this scene.’”[7](#)

i. Ali Hilali has narrated from his father that he came to the Prophet of Islam (S) to find Fatima (s.a) sitting near his head while he was on his deathbed and she was wailing aloud. The Messenger of Allah (S) turned to Fatima (s.a) and asked, “My dearest Fatima! Why do you weep?”

She replied, “Due to the afflictions after you.” He said, “My dear! The Almighty Allah (SwT) sent your father for the people of the earth, then He selected your husband and revealed to me to marry you to him. And the Almighty Allah (SwT) has bestowed us, Ahlul Bayt (a.s.) with seven special characteristics, such that none before or after us shall have them.

I am the seal of the Prophets (a.s.) and the greatest of them and the most beloved creature of Allah (SwT) among them. And I am your father. And my successor is the best successor and the most beloved of them and he is your husband. Among us is the one with two green wings who glides in Paradise with the angels. He is the son of your father’s uncle and the brother of your husband.

And the two grandsons of this community are from us. And they are your sons, Hasan (a.s.) and Husain (a.s.) and they are the chiefs of the youths of Paradise and their father, by the One who sent me with truth, is the best; and he is from us.”

“O Fatima! By the One Who sent me with truth, the Mahdi of this community is from us. When mischief, corruption and troubles shall surround the world and the paths become unsafe and the elders are not kind on the youngsters and the youngsters do not respect the elders, at that time the Almighty Allah

(SwT) will send the one who shall conquer the fortifications of deviation and ignorance and establish the religion just as I had done so in the beginning and he shall fill the earth with justice and truth just as it would be fraught with injustice and oppression.”[8](#)

j. His Eminence, Amirul Momineen (a.s.) has said, “I asked the Messenger of Allah (S), ‘O Allah’s Messenger! Is the Progeny of Muhammad (S) from us or from someone other than us?’ He replied, ‘Indeed it is from us. The religion shall be completed on us just as it began with us. People shall be relieved of mischiefs through us, just as they have got relief from polytheism through us. And through us they cultivate love and amity among themselves and their brotherhood is strengthened.’”[9](#)

It is understood from this tradition that just as the Holy Prophet (S) saved mankind from deviation and polytheism and guided it to the straight path in the same way his last successor, His Eminence (a.s.), the Remnant of Allah, the great (Baqiatullah Azam) would remove the problems of humanity and establish justice and truth upon them.

k. Jabr bin Nauf says that he told Abu Saeed Khudri, “By Allah (SwT)! Our each year is worse than the previous one and every ruler and leader who comes is worse than his predecessor.” Abu Saeed said, “I have also heard from the Prophet of Islam (S) that he said:

Continuous mischief and calamities shall come on you. So much so that none shall dare to say: ‘God.’ After that the Almighty Allah (SwT) shall raise a man from my progeny and he would fill the earth with justice and equity just as it would be fraught with injustice and oppression. And the earth shall expose its treasures for him. The economic affair and prosperity of the people shall be at its zenith and Islam shall become stable.”

l. Abu Saeed Khudri has narrated from the Holy Prophet (S) that he said from the pulpit, “Indeed the Mahdi is from my Progeny and from my Ahlul Bayt (a.s.). He shall reappear in the last age. The sky shall send its rain for him and the earth shall expose its contents for him. Then he would fill the earth with justice as the oppressors had filled it with injustice and oppression.”[10](#)

These were some examples of the traditions of the Holy Prophet (S) that are narrated and recorded in the books of all sects of Muslims. These traditions prove that the reappearance of His Eminence, Imam Mahdi (a.s.) is a certainty. They give glad tidings to the Islamic world that His Eminence, Imam Mahdi (a.s.) will definitely come and he would establish truth, justice and peace; such that no one would have ever witnessed such a period.

His Eminence, Amirul Momineen (a.s.)

Numerous traditions have been recorded from the chief of the Progeny of the Messenger of Allah (S), His Eminence, Ali (a.s.) regarding the reappearance of His Eminence, the Awaited Imam Mahdi (a.s.). Some of them are presented in the following pages.

a. Abu Wail, His Eminence, Ali (a.s.) glanced at Husain (a.s.) and said, “This son of mine is the chief, just as the Messenger of Allah (S) has named him the chief and master. And in the future a man from his progeny having the same name as that of your Prophet’s shall appear in the period of heedlessness of the people and non-existence of truth and the appearance of oppression; and the heavenly folks shall be elated by his advent and he is a man with a bright forehead and a high nose.”[11](#)

The above tradition proves the following points:

1. His Eminence, Imam Mahdi (a.s.) is from the progeny of Aba Abdillah, the chief of the Martyrs, Imam Husain bin Ali (a.s.).
2. The reappearance of His Eminence (a.s.) shall be sudden and people would be least expecting it.
3. Suppression of truth and elevation of oppression are the signs of the reappearance of His Eminence (a.s.).
4. The tradition has described the excellent physical appearance of the Holy Imam (a.s.).
5. When he reappears, he would spread truth and justice in the true sense of the word.

b. His Eminence, Ali (a.s.) has said in some of his sermons, “A man from my Ahlul Bayt (a.s.) shall be my caliph who would command by the order of Allah (SwT) and strengthen the commands of Allah (SwT) at a time when mischiefs and calamities would have surrounded human societies and hopes would be cut off and bribing would be commonplace.”[12](#)

c. Asbagh bin Nubata has narrated from His Eminence, Ali (a.s.) that he said, “In the last age, the Mahdi is from us. There is none in the community who does not wait for his reappearance.”[13](#)

d. Imam Husain (a.s.) has quoted his father, His Eminence, Ali (a.s.) that he told him, “O Husain (a.s.), your ninth descendent is the Qaim by truth and one who would spread religion and establish justice everywhere.” After that Imam Husain (a.s.) asked for more details.

In reply, His Eminence (a.s.) said, “Yes! By Allah (SwT)! Who sent His Eminence, Muhammad (S) and chose him above all, it is so, but he shall have an occultation which shall be confusing and perplexing but only those who are sincere and those who have certainty and from whom the Almighty Allah (SwT) has taken the covenant of our guardianship (Wilayat) and in whose hearts He has made belief firm, and supported them and blessed them, they shall be steadfast on that Qaim and continue to have faith in him.”[14](#)

e. His Eminence, Imam Ali (a.s.) said, “Very soon the Almighty Allah (SwT) shall bring a community that He shall love and they shall also love Allah (SwT) and anyone who is poor among them shall become powerful. He is that same Mahdi whose appearance...”

These were some examples of the traditions of Ali (a.s.) that convey glad tidings of the reappearance of the universal reformer, His Eminence (a.s.), the Remnant of Allah, the Greatest (Baqiatullahil Aazam). And it is that he shall revive Islam and prove the signs of Allah (SwT) among the people.

His Eminence, Imam Hasan Mujtaba (a.s.)

Numerous traditions are recorded from His Eminence, Imam Hasan (a.s.) regarding the subject of His Eminence, the Master of the Age (a.s.). Some of these traditions were of the time of the forced treaty with Muawiyah.

Some partisans of His Eminence (a.s.) criticized him for signing the treaty and he told them, “Woe be unto you! Don’t you know that I am your Imam (a.s.) and my obedience is obligatory upon you? And on the basis of the clear statement of the Prophet (S) I am one of the two chiefs of the youths of Paradise?”

He replied, “Yes! It is so.”

He asked, “Don’t you know that when His Eminence, Prophet Khizr (a.s.) made a hole in the boat, repaired the wall and killed that boy, Prophet Musa bin Imran (a.s.), because he did not know the wisdom of those actions, became upset while all these actions were right and based on wisdom in the view of Allah (SwT).

Don’t you know that all of us are having the allegiance of tyrant of the time on our necks except His Eminence, Qaim (a.s.), behind whom the spirit of Allah (Ruhullah) would recite the prayer? The Almighty Allah (SwT) has concealed his birth and kept him in occultation otherwise he too would have been forced to have the allegiance of a tyrant on his neck.

That Qaim is the ninth descendant of my brother, Husain (a.s.), the son of the chief of the ladies of the worlds. Almighty Allah (SwT) will prolong his age and occultation. After that, by His power, He would make him reappear in the form of a young man aged less than forty years. And He is powerful over everything.”^{[15](#)}

The above tradition contains some very important points. Some of them are as follows.

a. The treaty of Imam Hasan (a.s.) with Muawiyah was a necessary step as there was no other solution, because if armed confrontation had started, the victory would have been Muawiyah’s. While on the other hand the military prowess of the Imam (a.s.) had been greatly marred due to the previous battles and due to the emergence of the Khawarij beliefs in the people their sloth and inclination towards a life of comfort and luxury had increased.

In addition to this, his army was also infiltrated by some hypocritical elements and Muawiyah’s agents. Therefore it was not possible to have a serious military confrontation with Muawiyah and defeat him. So much so, that they were also prepared to abduct the Imam (a.s.) and hand him over to Muawiyah in

exchange of monetary favors.

Thus there was no other option except to sign a treaty and Imam Hasan (a.s.) selected this same option. If he had not done so, Muawiyah would have defeated him and openly announced disbelief and irrelegiousity; like his son, Yazid had done.

b. His Eminence, the Master of the Age (a.s.), will not have the allegiance of any oppressor on his neck. Rather the Almighty Allah (SwT) has kept him safe and secure away from the tyrant rulers.

c. When His Eminence, Imam Mahdi (a.s.) reappears, His Eminence, Isa Masih (a.s.) (Jesus Christ) will arrive and recite congregation prayer behind him.

d. The Almighty Allah (SwT) has concealed the birth of His Eminence, Imam Mahdi (a.s.) from the tyrant Abbaside rulers so that they may not get hold of him, as we have already discussed in detail before.

e. The Almighty Allah (SwT) shall give to His Wali, a long life and make him reappear as a young man, so that he may establish justice and truth on the earth.

His Eminence, Imam Husain (a.s.)

Many traditions have been quoted from His Eminence, the chief of the martyrs (a.s.) regarding the reappearance of the Awaited Imam (a.s.). Some of them are presented below.

a. Imam Husain (a.s.) said, “The ninth of my descendants has a similarity with Prophet Yusuf (a.s.) and a similarity with Prophet Musa (a.s.). And he is Qaim of us, Ahlul Bayt of the Prophet (S). The Almighty Allah (SwT) will improve his affairs in a single night.”¹⁶

The similarity to Prophet Musa (a.s.) is that like him, Imam Mahdi (a.s.) also was born unknown to the tyrannical ruler of that time due to his fear. And in the matter of his being concealed from the view of the people, His Eminence (a.s.) was like Prophet Yusuf (a.s.), who remained in prison for a long time.

b. His Eminence, Imam Husain (a.s.) said, “The Qaim of the Ummah (community) is my ninth descendant and he is having an occultation.”

c. His Eminence, Imam Husain (a.s.) said, “The twelve leaders are from us. The first of them is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) and the last of them is my ninth descendant who will arise with truth and rid the earth of barrenness and give life to it and make the true religion dominant even if the polytheists dislike it.

Although he has an occultation during which a group will have doubts in him, another group will remain steadfast on it. He shall be in a painful condition (uncomfortable). He would be asked, ‘When would your promise be fulfilled if you speak truth?’ Though the patient ones and his supporters would have forbearance on this denial and falsification. And their reward and recompense is like that of the holy

fighters who have fought with the sword, side by side the Messenger of Allah (S).”[17](#)

We come to know from this tradition that people shall be tested and examined through the occultation of His Eminence, the Awaited Imam (a.s.). Only one whom the Almighty Allah (SwT) has blessed and whose heart is made firm with faith would remain steadfast on the Imamate of His Eminence (a.s.). These people shall be like the holy fighters of early Islam who fought alongside the Holy Prophet (S).

d. Imam Husain (a.s.) said, “The master of this affair, that is the Mahdi, has two occultations, one of which shall be longer than the other till some people say that His Eminence (a.s.) has expired.

And some of them shall go out to search for him but they would not be able to trace him. And only the Wise Lord is his guardian and only He is aware of his whereabouts.”[18](#)

His Eminence, Imam Zainul Abideen (a.s.)

Numerous narrations are recorded from the Imam of the Pious, His Eminence, Imam Zainul Abideen (a.s.) regarding the glad tiding of the reappearance of His Eminence, the Master of the Age (a.s.). Some of them are presented below.

a. His Eminence, Ali bin Husain, Imam Sajjad (a.s.) recited the verse of, “that He will most certainly make them inherit the Earth...”[19](#) and then said, “They are the supporters of us, Ahlul Bayt (a.s.) and this “inheritance” shall be through a man from us, and he is the Mahdi (a.s.) of this community.

The Holy Prophet (S) has said, ‘Even when the entire duration of the world’s existence is exhausted, and one solitary day is left to embrace the eve of Doomsday, Allah (SwT) will prolong that day and make it swell to such a length of time as to accommodate the ultimate reign of a person out of my holy Progeny (a.s.) who will be called by my name and my agnomen (Abul Qasim). He will then make the earth abound with peace and justice as it will have been fraught with injustice and tyranny before him.”[20](#)

b. His Eminence, Imam Zainul Abideen (a.s.) said, “The verse of: Allah has promised...[21](#), is revealed about the Imam Qaim, His Eminence, Mahdi (a.s.).”[22](#)

c. When His Eminence, Imam Zainul Abideen (a.s.) was apparently taken as a prisoner he said inter alia in his sermon, “From us was the Messenger of Allah (S) and his successor, the chief of the Martyrs, Jafar at-Tayyar in Paradise, the two grandsons of this community and the Mahdi (a.s.) who would slay the Dajjal.”[23](#)

d. His Eminence, Imam Zainul Abideen (a.s.) said, “Our Qaim has the characteristics of seven prophets: From our forefather Adam (a.s.), from Nuh (a.s.), from Ibrahim (a.s.), from Musa (a.s.) from Isa (a.s.), from Ayyub (a.s.) and His Eminence, Muhammad Mustafa (a.s.).

As for the similarity with Adam (a.s.) and Nuh (a.s.) it is a long life. From Ibrahim (a.s.) is the concealed

birth and going away from among the people. From Musa (a.s.) it is fear and occultation. From Isa (a.s.) it is the controversies that people created about him. From Ayyub (a.s.) it is release and success after trials and tribulations. From the Holy Prophet (S) is the armed uprising.”[24](#)

His Eminence, Imam Muhammad Baqir (a.s.)

Traditions regarding His Eminence, Imam Mahdi (a.s.) and the certainty of his reappearance are also recorded from Imam Baqir (a.s.). Some of them are as follows.

Abu Basir (a.r) has narrated that His Eminence (a.s.) said, “In the Master of this affair are similarities with Prophet Musa (a.s.), Prophet Isa (a.s.), Prophet Yusuf (a.s.) and Prophet Muhammad (S). As for the similarity with Prophet Musa (a.s.) it is fear; from Yusuf (a.s.) it is his imprisonment and occultation; from Prophet Muhammad (a.s.) it is the taking up of arms. He shall continue to exterminate the enemies of God so that Divine Pleasure is achieved.”

Abu Basir (a.r) asked, “How would it be known that the Almighty Allah (SwT) is pleased?”

He replied, “He (God) will put mercy and kindness in his heart.”[25](#)

His Eminence, Imam Muhammad Baqir (a.s.) mentioned the names of the twelve Imams (a.s.) and successors of the Holy Prophet (S) that he had introduced and appointed and said, “The last and the twelfth of them is the one under whose leadership Isa bin Maryam (a.s.) will perform the prayer.”[26](#)

His Eminence, Imam Jafar as Sadiq (a.s.)

Numerous traditions are quoted from Imam Sadiq (a.s.) regarding the subject of the Awaited Imam (a.s.) and the fact that his reappearance is certain, some of which are quoted by us as follows.

a. The great Sayyid Ismail bin Muhammad Himyari, a prominent poet among the partisans of Ahlul Bayt (a.s.) says, “I was an extremist (ghulat) for a long time and believed in the occultation of Muhammad bin Hanafiyyah till the time Allah (SwT) favored me and saved me from hell fire through Imam Jafar as Sadiq (a.s.) and guided me to the true path.

When it was finally proved to me with arguments and proofs that His Eminence, Imam Sadiq (a.s.) is the proof of Allah (SwT) on me and all the people and the one whose obedience is obligatory and incumbent. At that time I asked His Eminence (a.s.), “Traditions are quoted from your respected forefathers regarding occultation and its authenticity; on whom would this occultation take place?”

The Imam (a.s.) replied, “This occultation will occur for my sixth descendant who is the twelfth Imam (a.s.) from the Imams of guidance (a.s.) after the Prophet of Islam (S). These Imams (a.s.), the first of whom is Amirul Momineen Ali (a.s.) and the last is Mahdi (a.s.), who will rise with truth.

He is the remnant of Allah (Baqiatullah) and the Master of the Age. By Allah (SwT)! Even if his occultation may be prolonged, he will in the end definitely reappear and fill the earth with justice and equity, as it would be fraught with injustice and oppression.”

Sayyid Himyari says, “When I heard this matter from my master, His Eminence, Imam Jafar as Sadiq (a.s.), I repented to Allah (SwT) and became regretful of my past. Then I composed a panegyric, which begins as follows:

*When I saw that people have become deviated in religion
I said ‘Bismillah’ and became a Jafari with the Jafaris.”[27](#)*

b. His Eminence, Imam Jafar Sadiq (a.s.) said, “Our Master, that is Imam Mahdi (a.s.) shall reappear and he is from the progeny of this person.” And so saying he pointed towards Musa Ibn Jafar (a.s.). “And he shall fill the earth with justice just as it would be full of injustice and oppression and the world shall be reformed through him.”[28](#)

c. His Eminence, Imam Jafar Sadiq (a.s.) said, “The Khalaf al-Salih (The righteous successor) is from my descendants and he is the Mahdi, whose name is Muhammad and patronymic Abul Qasim. He shall reappear in the last period of time. His mother shall be Narjis. There would be a cloud over the head of His Eminence (a.s.) and it would never leave him so that the heat of the sun may not affect His Eminence (a.s.). The cloud remains with His Eminence (a.s.) and cries out loudly: ‘This is Mahdi (a.s.), follow him.’”

Narrators have quoted many traditions like this from Imam Jafar Sadiq (a.s.) and all announce the certainty of the reappearance of the Awaited Imam (a.s.) who would establish truth and destroy falsehood.

His Eminence, Imam Musa Kazim (a.s.)

Like the other Imams, His Eminence, Musa bin Jafar has also explained the Imamate of His Eminence, the Master of the Age (a.s.). Yunus bin Abdur Rahman says that he went to His Eminence, Musa bin Jafar (a.s.) and asked him if he were the Qaim.

The Imam (a.s.) replied, “I am indeed the Qaim but the Qaim who would purify the earth from Allah’s (SwT) enemies and fill it with justices and equity like it would be filled with injustice and oppression is my fifth descendant. He shall have a prolonged occultation such that many people shall deny him and others would have firm faith in him.

Congratulations to our Shias who shall remain attached to our guardianship (Wilayat) during the occultation of our Qaim (a.s.). They shall be steadfast on our guardianship and keep aloof from our enemies. They are from us and we are from them. They are pleased with our Imamate and we are satisfied with their adherence. Therefore, blessed are they. I swear to Allah (SwT), that they shall be with

us in our rank in Paradise.”[29](#)

This tradition shows that His Eminence, Imam Mahdi (a.s.) shall purify the earth of Allah’s (SwT) enemies and destroy the oppressors.

His Eminence, Ali bin Musa (a.s.)

His Eminence, Imam Reza (a.s.) has also given glad tidings to the Muslims that His Eminence, the Remnant of Allah (Baqiatullah) in the earths shall reappear. For example:

a. The poet among the partisans of Ahlul Bayt (a.s.), Dibil Khuzai came to Imam Reza (a.s.) and recited a panegyric he had composed regarding the afflictions of Ahlul Bayt (a.s.) from Bani Umayyah and Bani Abbas. The opening lines were as follows:

Schools divine verses are bereft of recitation place.

Places of divine revelation are empty and the area has become deserted.

When he reached the lines:

Then if it had not been what I desire for today or tomorrow any heart would have broken in the grief of your signs.

His Eminence (a.s.) raised up his head to listen to what Khuzai hoped. That hope, which if it had not been there, his longings would have killed him. Dibil continued to recite and when he recited:

Advent of an Imam; it would definitely happen.

He will rise in the name of God and come with the bounties.

He will differentiate between who is right and who is wrong.

And give recompense for good and bad.

His Eminence, Imam Reza (a.s.) began to weep incessantly and turned to Dibil, the poet of the oppressed ones, saying, “O Khuzai! Ruhul Qudus (the angel) has made you recite these two couplets. Do you know who that Imam (a.s.) is? And when he would arise?”

Dibil replied, “No my master. I have only heard that an Imam (a.s.) from among you shall arise and purify the earth of corruption and fill it with justice.” His Eminence, Imam Reza (a.s.) began to introduce the great reformer, His Eminence, Imam Mahdi (a.s.) and said:

“O Dibil after me, my son Muhammad (a.s.) shall be the Imam and after him, his son Ali (a.s.), and after him, his son Hasan al Askari (a.s.), and after him, his son, Al Qaim (a.s.) who shall be the awaited one during the period of his occultation. When he shall reappear, the believers would follow him.

Even if a single day remains for this world, Allah, the Sublime and the Mighty, shall prolong that day till

he reappears and fills the earth with justice as it has been filled with tyranny. And as for the time of his reappearance, or to forecast about it, indeed, my father has heard from my grandfather and he from his forefathers from Ali (a.s.) who says that the Messenger of Allah (S) was asked, ‘O Messenger of Allah (S), when will the Qaim of your progeny arise?’

He replied, ‘His likeness is to the Hour (Qiyamat), that only the Almighty Allah (SwT) knows about it and it will arrive all of a sudden.’”³⁰

b. Hasan bin Khalid has narrated from Imam Ali bin Musa ar Reza (a.s.) that he said, “One who has no abstemiousness, has no faith and one who has no dissimulation cannot be a believer. And the most honorable of you near Allah (SwT), is the most pious; that is one who is most particular about dissimulation³¹.” His Eminence (a.s.) was asked, “O son of Allah’s Messenger (S), till what time?”

He replied, “Till the appointed day, and that is the day of the reappearance of our Qaim (a.s.). Therefore, whoever gives up Taqayyah before the reappearance of our Qaim (a.s.) is not from us.”

His Eminence (a.s.) was asked, “O Son of Allah’s Messenger (S). Who is your Qaim (a.s.)?”

He replied, “My fourth descendant. He is the son of the Chief of the slave maids. He shall purify the earth of injustice and oppression. He is such that his birth will be a matter of doubt for most of the people and he shall have an occultation.

And when he reappears he would spread light and he would establish the scales of justice among the people and none shall be oppressed. And he is such that he shall encompass the world and a caller shall proclaim from the sky and call the people towards him and all the people of the earth shall hear that call. The call would be as follows:

“Know that! The proof of Allah (SwT) has reappeared from the side of the House of Allah (SwT)! Thus follow him. Because the truth is in him and with him. And it is the statement that He says:

إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.” (Surah 26, Verse 4)

And the Almighty Allah (SwT) has said:

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۖ ذَٰلِكَ يَوْمُ الْخُرُوجِ

“And listen on the day when the crier shall cry from a near place. The day when they shall hear the cry in truth; that is the day of coming forth.” (Surah 50, Verse 41–42)

“That is the advent of my son, Mahdi Qaim (a.s.).”^{[32](#)}

These were some traditions narrated from Imam Reza (a.s.) regarding Imam Mahdi (a.s.). The most important point derived from all these traditions is that the Imam of the time (a.s.) shall soon be the source of light of the whole earth.

His Eminence, Imam Muhammad Jawwad (a.s.)

His Eminence (a.s.) has also given glad tidings regarding the perfect reformer, the Master of the Age (a.s.) and considered his reappearance a certainty in the following traditions quoted from him.

a. The great trustworthy personality, His Eminence, Abdul Azim Hasani says: I came to my master, Muhammad bin Ali (a.s.) and wanted to ask His Eminence (a.s.) regarding the word ‘Qaim’, that whether it is for the Mahdi or someone else.

I saw that His Eminence (a.s.) began to speak and told me, “O Abul Qasim, indeed the Qaim (a.s.) is from among us, he is that same Mahdi, who should be awaited during his occultation. And when he reappears he should be followed. He is my third descendant. By the God Who sent Muhammad (S) and restricted the Imamate to us, if only a day remains from the world, the Almighty Allah (SwT) shall prolong that same day till His Eminence (a.s.) reappears and fills the earth with justice and equity just as it would be fraught with injustice and oppression.

And the Almighty Allah (SwT) would reform his affairs in a single night just as He reformed the affair of His Kaleem (who conversed with Allah (SwT)), Musa (a.s.) when he went to get fire, but he returned in such a way that he had become a prophet and messenger of Allah (SwT).” Then he said: “The best deed of my Shias is to wait for the reappearance.”^{[33](#)}

In the above tradition, Imam Jawwad (a.s.) has proved to the Shias and the narrators of his traditions regarding the Awaited Imam (a.s.) that the reappearance of His Eminence (a.s.) is definite and this will indeed come to pass.

b. Saqar bin Abu Dalf says: I heard from His Eminence, Abu Jafar Muhammad bin Ali (a.s.) that he said, “The Imam after me is my son, Ali (a.s.). His command is my command, his saying is my saying. His obedience is my obedience.” Then he fell silent. I asked him, “O Son of Allah’s Messenger (S)! Who is the Imam after Ali (a.s.)?”

He replied, “His son, Hasan (a.s.).”

I asked, “Who is the Imam, after Imam Hasan Askari (a.s.)?”

His Eminence, Jawwad (a.s.) wept severely and then said, “The son of Imam Hasan will be the Qaim (a.s.) with truth and the Awaited one.”

I asked His Eminence (a.s.), “Why is he given the title of ‘Qaim’?”

He replied, “Because his advent (Qiyam) shall be after he is forgotten and after the apostasy of those who had initially believed in his Imamate.”

I asked His Eminence (a.s.), “Why is he given the title of the Awaited one (Muntazar)?”

He replied, “He shall have an occultation, which shall be greatly prolonged, and his sincere followers will wait for him and those who doubt shall reject him. And his deniers will ridicule about him and those who fix the time of his reappearance shall be proved liars. The people of falsehood shall be destroyed and the Muslims and the people of submission shall get salvation.”³⁴

His Eminence, Ali al Hadi (a.s.)

His Eminence, Imam Hadi (a.s.) has also given glad tidings regarding the Holy existence of His Eminence (a.s.), the Wali of Almighty God in the following traditions narrated from him.

a. Saqar bin Abu Dalf says: I heard Ali bin Muhammad bin Ali ar Reza (a.s.) say, “The Imam after me is my son Hasan (a.s.) and after him, his son Qaim (a.s.) who would fill the earth with justice and equity after it would be fraught with injustice and oppression.”³⁵

b. The great religious jurisprudent, Sayyid Abdul Azim Hasani says: I came to my master Ali bin Muhammad (a.s.). When His Eminence (a.s.) turned his attention to me he said, “Welcome to Abul Qasim who is our real supporter.”

I told him that I wanted to present my religion to him and if he had no objection to it I would remain on it till I meet my Lord. His Eminence (a.s.) said, “You may begin reciting it.”

I said: There is nothing like Allah (SwT) and the Almighty Allah (SwT) is beyond the two invalid extremes and comparison. He has no shape, form or substance. Rather He is the Creator of all bodies, the maker of faces, the originator of forms and substances. He is the master and Lord, the one who appoints for everything.

And His Eminence, Muhammad (S) is the slave and Messenger of Allah and seal of the prophets and no other prophet will come after him. And his Shariah (religious law) is the last Shariah. Till the Qiyamat, no other Shariah will arrive.

After the Messenger of Allah (S), the Imam, the Caliph and the guardian (Wali) of the affair is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) after that Imam Hasan (a.s.), Imam Husain (a.s.), Ali bin al Husain (a.s.), Muhammad bin Ali (a.s.), Jafar bin Muhammad (a.s.), Musa bin Jafar (a.s.), Ali bin

Musa (a.s.), Muhammad bin Ali (a.s.) and after that you are my master!

After this statement, His Eminence, Abdul Azim fell silent. At that time the Holy Imam (a.s.) told him about the Imam after him and said, “The Imam after me is my son, Hasan (a.s.). Then after him how would the people be with the successor of His Eminence (a.s.)?”

Abdul Azim eagerly asked about the successor of His Eminence, Hasan Askari (a.s.). Imam Hadi (a.s.) said, “He is the Awaited Imam (a.s.), who is concealed from the eyes till he reappears and fills the earth with justice and equity as it would be fraught with injustice and oppression.”

Abdul Azim confessed to what Imam Hadi (a.s.) commanded him and brought faith on the occultation of His Eminence, Imam Mahdi (a.s.). After that His Eminence, Hadi (a.s.) turned to him and said, “O Abal Qasim! This is the religion Allah (SwT) likes for His slaves.”³⁶

His Eminence, Imam Hasan Askari (a.s.)

His Eminence, Imam Hasan Askari (a.s.) has also explained about his son, the Qaim, the awaited Mahdi (a.s.). We have mentioned some of his traditions in the foregoing pages. One of them was as follows.

The reliable personality, Ahmad bin Ishaq bin Saad Ashari says: I went to Imam Hasan Askari, Abu Muhammad (a.s.) and wanted to ask him about his successor. His Eminence, Askari (a.s.) began speaking and said,

“O Ahmad bin Ishaq! The Almighty Allah (SwT) has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

After hearing these words Ahmad asked His Eminence (a.s.), “Who is the Imam and Caliph after you?” Imam Hasan Askari (a.s.) arose from his seat and hurried inside his house and returned after a short while carrying on his shoulders a young boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a.s.) said,

“O Ahmad! If you were not having a special and exalted position before Allah (SwT) and the Proof of Allah (a.s.), I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain.

By Allah (SwT)! He will have an occultation and none shall be safe from destruction but one whom Allah (SwT) has kept steadfast in the belief of his Imam (a.s.) and given the divine opportunity (Tawfeeq) to pray for his reappearance.”

Ahmad immediately asked, “Is there any sign or symbol so that it may satisfy my heart?”

Just then the boy, who looked like a full moon, began to speak,

“I am the remnant of Allah (SwT) on His earth and the revenge-taker from His enemies; do not demand proof after what is before you...”

After hearing these words of the Proof of Allah (a.s.), Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a.s.) after that day he said, “O son of Allah’s Messenger (S)! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

His Eminence, Imam Hasan Askari (a.s.) said, “Prolonged occultation.”

Ahmad at once said, “O son of Allah’s Messenger (S), would the occultation of the Promised Imam (a.s.) be also prolonged?”

His Eminence, Imam (a.s.) replied, “By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah (SwT) has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah (SwT) and one of the divine secrets and one of the Unseen matters of Allah (SwT). So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of Illyeen^{[37](#)} with us.”^{[38](#)}

Here we conclude the prophecies of the Messenger of Islam (S) and the Infallible Imams (a.s.) regarding Imam Mahdi (a.s.). The conclusion derived from all these traditional reports is that the Awaited Imam (a.s.) shall reappear and make the earth replete with justice and equity and he would eradicate all injustice and oppressions. Also that he is the son of Imam Hasan Askari (a.s.) and His Eminence, Narjis (s.a). He is the ninth descendant of Abu Abdillah Al Husain (a.s.). His name and patronymic is same as that of the Holy Prophet (S).

¹. Iqdud Durar, Chapter 2, Tradition 41

². Iqdud Durar, Chapter 2

³. Faraidus Simtain, End of Part II, Yanabiul Mawaddah, Pg. 448

⁴. Yanabiul Mawaddah, Pg. 448

⁵. Yanabiul Mawaddah

⁶. Sahih Tirmidhi, 2/46; Musnad Ahmad Hanbal, 1/376

⁷. Yanabiul Mawaddah, Pg. 448; Al-Burhan fi Alamat al-Aadkhiruz Zaman, Chapter 2; Muntakhabul Athar Pg. 149; Kashful Ghummah

⁸. Al-Bayan fi Akhbar al-Sahibuz Zaman

⁹. Al-Bayan fi Akhbar al-Sahibuz Zaman

- [10.](#) Ghaybah, Shaykh Tusi
- [11.](#) Iqduḍ Durar, Chapter 3
- [12.](#) Muntakhab Kanzul Ummal, 6/34
- [13.](#) Dalailul Imamah
- [14.](#) Kamaluddin
- [15.](#) Kamaluddin, Kifayatul Athar
- [16.](#) Kamaluddin, Al-Ihtijaj
- [17.](#) Kifayatul Athar
- [18.](#) Al-Burhan fi Alamat al-Sahibuz Zaman
- [19.](#) Quran; (Surah 24, Verse 55)
- [20.](#) Yanabiul Mawaddah, Pg. 426; Majmaul Bayan; Tafsir Ayyashi
- [21.](#) Quran; (Surah 24, Verse 55)
- [22.](#) Yanabiul Mawaddah, Pg. 425
- [23.](#) Muntakhabul Athar, Pg. 172
- [24.](#) Kamaluddin, Pg. 318
- [25.](#) Kamaluddin, Pg. 319
- [26.](#) Kamaluddin
- [27.](#) Kamaluddin
- [28.](#) Ghaybah, Shaykh Tusi
- [29.](#) Kifayatul Athar
- [30.](#) Ghayatul Maram, Pg. 696
- [31.](#) Taqayyah
- [32.](#) Faraidus Simtain, Kifayatul Athar
- [33.](#) Kifayatul Athar, Kamaluddin wa Itmamin Nimah
- [34.](#) Kifayatul Athar, Kamaluddin, Alaamul Wara
- [35.](#) Alaamul Wara, Kifayatul Athar
- [36.](#) Kamaluddin, Pg. 325
- [37.](#) The highest place in Hereafter
- [38.](#) Kamaluddin, Shaykh Saduq, Pg. 325

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