Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Section Seven

The traditions that indicate he is from the descendants of the Master of the Women of the world, F□□imat al-Zahr□, peace be on her

Comprised of 220 traditions

516. Al-Mustadrak `al□ l-□a□□□ain1: In the book al-Fitan wa l-mal□□im, it has been recorded that Ab□ l-Na□r al-Faq□h informed me, from Uthm□n b. Sa`□d al-D□rim□, from `Abd-Allah b. □□li□, from Ab□ l-Mal□□ al-Riqq□, from Ziy□d b. Bay□n (and he mentions his virtues), from `Al□ 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 Mahd□ and said: "Yes, he is a reality and he is from the descendants of F□□ima."

[And narrated to us] Ab□ A□mad Bakr b. Mu□ammad al-□airaf□ at Marv, from Ab□ l-A□wa□ Mu□ammad b. al-Haytham al-Q□□□, from `Amr b. Khalid al-□arr□n□, from Ab□ l-Mal□□, from Ziy□d b. Bay□n, from `Al□ 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 Mahd□ and said: "He is from the progeny of F□□ima."

517. Al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n2: Ab□ Nu`aim has recorded from al-□usayn, peace be on him, that the Holy Prophet, Allah's blessings be on him [and his family], said to F□□ima, "O my daughter! The Mahd□ is from your descendants."

518. Ghaybat al-Shaykh3: From A□mad b. Idr□s, from `Al□ b. Mu□ammad b. Qutayba, from al-Fa□l b. Sh□dh□n, from Mu□ammad b. Sin□n, from `Amm□r b. Marw□n, from al-Munakhkhal b. Jam□l, from J□bir al-Ju`f□, from (Imam) Ab□ Ja`far, peace be on him, who said: "The Mahd□ is from the descendants of F□□ima. He will have a tanned complexion."

519. Al-Fitan4: Narrated to us Ab□ H□r□n, from `Amr b. Qays al-Mul□'□, from al-Minh□l b. `Amr, from Zirr b. □ubaish, who heard `Al□, peace be on him, say: "The Mahd□ is a man from us, from the

descendants of F□□ima, may Allah be satisfied with her."

520. Al-Am□l□5: Informed us a group from Ab□ l-Mufa□□al, from Mu□ammad b. F□r□z b. Ghiy□th al-Jall□b at the suburb B□b al-Abw□b, from Mu□ammad b. al-Fa□l b. al-Mukht□r al-B□n□—who is also known as Fa□l□n □□□ib al-J□r—from Ab□ l-Fa□l b. al-Mukht□r, from al-□akam b. □uhair al-Faz□r□ al-K□f□, from Th□bit b. Ab□ □afiyya Ab□ □amza, from Ab□ `□mir al-Q□sim b. `Auf, from Ab□ l-□ufail `□mir b. W□thila, from Salm□n al-Fars□, 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 F□□ima:

Surely Allah, the Exalted, chose me from my family. He also chose `Al□, al-□asan, al-□usayn, and you. I am the master (sayyid) of the sons of Adam, `Al□ is the master (sayyid) of the Arabs, you are the master of all the women, and al-□asan and al-□usayn are the masters of the youths of Paradise. From the descendants of you two is the Mahd□. 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. Tafs□r Fur□t al-K□f□6: From Mu□ammad b. al-Q□sim b. `Ubaid, from various narrators, from `Abd-Allah b. `Abb□s, from Salm□n al-Fars□, 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 `Al□, peace be on him), where he said to F□□ima, peace be on her: "The Mahd□—the one behind whom `□s□—will pray, is from you and from him [i.e. `Al□]."

522. Al-Man□qib7: `Abd al-Malik asked al-Zuhr□, "Do you know anything about him whose name will be called out from the sky?" Zuhr□ answered, "(Imam) `Al□ b. al-□usayn informed me that he is the Mahd□ from the descendants of F□□ima."

523. Al-S□rat al-□alabiyya8: He said: "It has been narrated that the Mahd□ is from the progeny of the Holy Prophet, Allah's blessings be on him [and his family], from the descendants of F□□ima."

524. Shar□ al-akhb□r9: 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 Mahd□ is from the generation of F□□ima, 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 Mu□ammad and will send blessings on `Al□ and his followers. On that day, all the people will be safe.

525. Bi□□r al-anw□r10: Citing al-Am□l□, From al-□aff□r, from Uthm□n b. A□mad, from Ab□ Qil□ba, from Bishr b. `Umar, from M□lik b. Anas, from Zaid b. Aslam, from Ism□'□l b. Ab□n, from Ab□ Maryam, from Thuwair b. Ab□ F□khta, from `Abd al-Ra□m□n b. Ab□ Layl□, 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 `Al□ b. Ab□ □□lib, peace be on him, and Allah granted him victory. Then, he mentioned him being appointed on the day of Ghad□r 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'□l, 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'□l, peace be on him, also informed me from his Lord, Mighty and Majestic be He, that this will continue until the Q□'im 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□'im 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 `al□ l-□a□□□ain, vol. 4, p. 557; al-Talkh□□, vol. 4, p. 557; Sunan Ab□ D□w□d, vol. 4, p. 107, no. 4284, which says: "The Mahd□ is from my progeny from the descendants of F□□ima"; al-Bay□n f□ akhb□r □□□ib al-Zam□n, p. 99, which says: "from my progeny from the descendants of F□□ima"; Nih□yat al-bid□ya wa l-nih□ya, vol. 1, p. 40, which says: "from my progeny, from the descendants of F□□ima"; al-□aw□`iq al-mu□riqa, chap. "khu□□□iyatihim al-d□llat `al□ `al□ `a□□m kar□matihim," p. 236, which he has recorded from Ab□ D□w□d, al-Nis□'□, ibn M□ja, and others. It's wording is: "from my progeny, from the descendants of F□□ima"; Shar□ al-akhb□r, vol. 3, part 15, p. 395, no. 1274, with the following wording: "The Mahd□ is from my progeny, from the descendants of F□□ima, 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 Mahd□, 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□da 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 Ban□-H□shim.’ I asked, ‘From which [family] of Ban□-H□shim?’ He said, ‘From Ban□ `Abd al-Mu□□alib.’ I asked, ‘From which [family] of Ban□ `Abd al-Mu□□alib?’ He said, ‘From the children of F□□ima.’”

It has been recorded in `Iqd al-durar, chap. 1, p. 23, with the difference that he said: “From which descendants of Ban□ `Abd al-Mu□□alib?” and “I said, ‘From which children of F□□ima?’” He replied, “For now, this is enough for you.” He says, “Imam Ab□ l-□usayn A□mad b. Ja`far b. al-Mun□d□ has recorded it. He has also recorded a similar tradition on p. 22, to his saying, ‘From the children of F□□ima,’ citing al-Muqri’ or al-D□n□”; al-`Arf al-ward□, vol. 2, p. 48, which is a short version; Jaw□hir al-`iqdain, vol. 2, p. 8; Shar□ al-akhb□r, vol. 3, part 15, pp. 394–395, no. 1273

2. Al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n, chap. 2, p. 94, no. 17; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 137, with the wording: “Mahd□ is from your descendants,” citing Ab□ Nu`aim; `Iqd al-durar, chap. 1, pp. 21–22, from (Imam) `Al□ b. al-□usayn, from his father, from the Messenger of Allah, Allah’s blessings be on him and his family, who said to F□□ima, “The Mahd□ is from your descendants.” He has recorded it from Ab□ Nu`aim in □ifat al-Mahd□; Kashf al-ghumma, vol. 2, p. 468, no. 4, from Ab□ Nu`aim in al-Arba`□n from al-Zuhr□, from (Imam) `Al□ b. al-□usayn, peace be on him, like what has been narrated in `Iqd al-durar; Dal□’il al-im□ma, “Ma`rifat wuj□b al-Q□’im wa annah□ l□budda an yak□n,” p. 234; Dhakh□’ir al-`uqb□, p. 136

3. Ghaybat al-Shaykh, p. 187, no. 147; Bi□□r al-anw□r, vol. 51, chap. 4, p. 43, no. 32; Ithb□t al-hud□t, vol. 3, chap. 32, p. 504, no. 303.

4. Al-Fitan, vol.5, p. 201; Kanz al-`umm□l, vol. 14, p. 591, no. 39675; Muntakhab kanz al-`umm□l, vol. 6, p. 34; al-Mal□□im wa l-fitan, chap. 162, p. 75, citing Nu`aim.

5. Am□l□ l-Shaykh, vol. 2, session 10, p. 219; Bi□□r al-anw□r, 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. Tafs□r Fur□t al-K□f□, under the exegesis of Sura al-W□qi`a, p. 179.

7. Al-Man□qib, vol. 1, p. 288.

8. Al-S□rat 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 F□□ima, 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. Mutaw□tir traditions and narrations recorded in the □i□□□s, Musnads, and Jaw□mi`—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-□□fi□ `Abd al-Ra□m□n al-Nakha`□ al-Suhail□ has recorded in the book Shar□ s□rat al-ras□l, the superiority of F□□ima over the women of the worlds. He has mentioned the saying of the Holy Prophet, Allah's blessings be on him and his family, “F□□ima 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-□□fi□ `Abd al-Ra□m□n 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 Wafiyy□t al-a`y□n.

9. Shar□ al-akhb□r, vol. 3, part 15, p. 394, no. 1272.

10. Bi□□r al-anw□r, vol. 28, chap. 2, pp. 45–46, no. 8 and vol. 51, chap. 1, p. 68, no. 7, citing al-Am□l□.

The wording of the tradition varies according to the manuscripts we have referred to. It is apparent from Bi□□r al-anw□r that the copy of al-Am□l□ 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 Bi□□r al-anw□r citing al-Am□l□ with the aforementioned wording, just as the renowned traditionist al-□urr al-`□mil□ has recorded it in Ithb□t al-hud□t, vol. 3, sect.

12, chap. 32, p. 518, no. 379, also citing al-Amlī. It has been recorded in Bihār al-Anwār, vol. 37, chap. 52, pp. 191–193, no. 75, citing al-Ṣarā'if. 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-Ṣarā'if, 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-Qundūzī al-Ḥanafī’s Yanābī` al-mawadda, chap. 145, pp. 135–136, citing Manāqib al-Khwārazmī. In the new editions of al-Amlī, al-Manāqib al-Khwārazmī, Kashf al-ghumma, and al-Ṣarā'if, 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.

Source URL:
https://www.al-islam.org/selected-narrations-about-twelfth-imam-volume-2-lutfullah-safi-golpaygani/section-seven#comment-0