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

Section Two

The traditions that give glad-tidings about him and his reappearance in the end of times.

Comprises of 1092 traditions that will either be mentioned (located in this chapter) or referred to (located in other chapters)

*****

353. Musnad of A□mad:1 Narrated to us `Abd-Allah, from his father, from □ajj□j and Ab□ Nu`aim, from Fi□r, from al-Q□sim b. Ab□ Bazza, from Ab□ l-□ufail, from `Al□, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "If there remains from the world but one day, Allah, Mighty and Glorified be He, will send a man who will fill it with justice just as it will be filled with injustice."

[The narrator says,] Ab□-Nu`aim mentioned: "A man from us." I heard Murra narrating it from □ab□b, from Ab□ l-□ufail, from `Al□, may, Allah be satisfied with him, from the Prophet, Allah's blessings be on him [and his family]."

354. Sunan al-Tirmidh□ (The Chapter on what has been narrated about the Mahd□):2 Narrated to us `Ubaid b. Asb□□ b. Mu□ammad al-Qurash□, from his father, from Sufy□n al-Thaur□, from `□□im b. Bahdala, from Zirr, from `Abd-Allah, that the Messenger of Allah, Allah's blessings be on him and his family, said: "The world will not perish until a person from my Ahl al-Bait will rule the Arabs. His name will be my name." Ab□ `□s□ says: "It has also been narrated from `Al□, Ab□ Sa`□d, Umm Salma, and Ab□ Huraira and this tradition is good (□asan) and authentic (sahih).

355. Sunan al-Tirmidh□ (The Chapter on what has been narrated about the Mahd□):3 Narrated to us Abd al-Jabb□r b. al-`al□' b. Abd al-Jabb□r al-`A□□□r, from Sufy□n b. `Uyayna, from `□□im, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "A person from my Ahl al-Bait will rule. His name will be my name."

356. Sunan al-Tirmidh□ (The Chapter on what has been narrated about the Mahd□):4 Through the

aforementioned chain of narrators, `□□im and Ab□ □□li□ narrate from Ab□ Huraira that the Holy Prophet, Allah's blessings be on him and his family, said: "If there remains only one day from the world, Allah will certainly prolong that day until he rules."

Ab□-□s□ says: "This tradition is good (□asan) and correct (□a□□□).

357. Musnad A□mad5: Narrated to us `Abd-Allah, from his father, from Sufy□n b. `Uyayna, from `□□im, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "The Hour will not be established until a person from my Ahl al-Bait rules. His name will be my name."

[`Abd-Allah recounts] my father said: "He narrated this to us in his house in his room. I saw some of the sons of Ja`far b. Ya□y□ or Ya□y□ b. Kh□lid b. Ya□y□ asking him about it."

358. Sunan al-Tirmidh□6: Narrated to us Mu□ammad b. Bashsh□r, from Mu□ammad b. Ja`far, from Shu`ba, from Zaid al-`Am□, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□ who said:

We feared that misfortune would occur after our Prophet. So, we asked the Messenger of Allah, may Allah's blessings be upon him [and his family], who replied, "Surely the Mahd□ is from my umma. He will emerge and live five or seven or nine.7" Zaid al-Sh□k said, "We asked, 'What are these?' He replied, 'Years. A man will come to him and say, "O Mahd□! Give me, give me." Then as much as he can carry will be put in his cloth.'"

[Al-Tirmidh□ says]: "This tradition is good (□asan) and has been narrated from Ab□ Sa'□d, from the Holy Prophet, may Allah's blessings be on him [and his family]. The name of Abu l-□idd□q al-N□j□ is Bakr b. `Amr. It has also been said Bakr b. Qays. A□mad has recorded it."

359. Sunan Ab□ D□w□d and ibn M□ja8: Narrated to us A□mad b. 'Ibr□h□m from `Abd-Allah b. Ja`far al-Riqq□, from Ab□ l-Mal□□ al-□asan b. `Umar, from Ziy□d b. Bay□n, from `Al□ ibn Nufayl, from Sa`□d b. al-Musayyib, from Ummi Salma who recounts: "I heard the Messenger of Allah, Allah's blessings be on him [and his family], say: 'The Mahd□ is from my progeny from the descendants of F□t□ma.'"

`Abd-Allah b. Ja`far says: "I heard Ab□ l-Mal□□ praise `Al□ b. Nufayl and mention him as a truthful person."

Ibn M□ja has recorded this tradition through his chain of narrators from Ab□ l-Mal□□, from Ziy□d b. Bay□n, from `Al□ b. Nufayl, from Sa`□d b. al-Musayyib, who said: "We were with Ummi Salma when we spoke of Mahd□. She said, 'I heard the Messenger of Allah, may Allah's blessings be on him [and his family], say: "Mahd□ is from the children of F□t□ma."'"

I say: This is a correct (□a□□□) tradition. Al-Suy□□□ and al-□□kim have clearly declared its correctness.

360. Sunan Ab□ D□w□d9: Narrated to us Sahl b. Tam□m b. Baz□`, from `Imr□n al-Qa□□□n, from Qat□da, from Ab□ Na□ra, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, may Allah's

blessings be upon him [and his family], who said: “The Mahd□ is from me. (He has) a hairless forehead and an aquiline nose. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. He will rule for seven years.”

Al-□□kim has narrated it through his chain of narrators with some differences and has said: “This tradition is correct (□a□□□) according to the criteria of al-Muslim, but they [i.e. al-Bukh□r□ and al-Muslim] have not narrated it.”

361. □a□□□ al-Bukh□r□10: Narrated to us ibn Bukair, from al-Laith, from Y□nus, from ibn Shih□b, from N□fi’ the slave of Ab□ Qat□da al-An□□r□, from Ab□-Huraira, from the Messenger of Allah, may Allah’s blessings be on him and his family, who asked: “What will be your condition when the son of Mary descends amongst you and your Imam is from yourselves?”

Muslim has also recorded this: “Narrated to me □armala b. Ya□y□, from ibn Wahab, from Y□nus, from ibn Shih□b, from N□fi` the slave of Ab□-Qat□da al-An□□r□, from Ab□-Huraira, from the Messenger of Allah, Allah’s blessings be on him and his family, who asked: “What will be your condition when the son of Mary descends amongst you and your Imam is from yourselves?”

362. Musnad A□mad11: Narrated to us Fa□l b. Dukain, from Y□s□n al-`Ijl□, from Ibr□h□m b. Mu□ammad b. al-□anafiyya, from his father, from `Al□, peace be on him, who said that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The Mahd□ is from us Ahl al-Bait. Allah will straighten out his [affair] in one night.”

Ibn M□ja has recorded this tradition in his Sunan: “Narrated to us `Uthm□n b. Ab□ Shaiba, from Ab□ D□w□d al-Khu□r□, from Y□s□n, from Ibr□h□m b. Mu□ammad b. al-□anafiyya, from his father, from `Al□, peace be on him, that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The Mahd□ is from us Ahl al-Bait . . .”

363. Sunan ibn M□ja12: Narrated to us Hadiyyat b. `Abd al-Wahh□b, from Sa`d b. Abd al-□am□d b. Ja`far, from `Al□ b. Ziy□d al-Yam□m□, from `Akramat b. `Amm□r, from Is□□q b. `Abd-Allah b. Ab□ □al□a, from Anas b. M□lik, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “We children of `Abd al-Mu□□alib are the masters (s□d□t) of the dwellers of Paradise: I, □amza, `Al□, Ja`far, al-□asan, al-□usayn and al-Mahd□.”

364. al-Mu`jam al-kab□r13: Narrated to us Ya□y□ b. `Abd al-B□q□, from Y□suf b. `Abd al-Ra□m□n al-Marwaz□, from Ab□ Taq□ `Abd al-□am□d b. Ibr□h□m al-□im□□, from Ma`d□n b. Sulaim al-□a□ram□, from `Abd al-Ra□m□n b. Naj□□, from Ab□ Z□hiriyya, from Jubair b. Nufair, from `Auf b. M□lik that the Messenger of Allah, Allah’s blessings be on him and his family, said: “O `Auf! What will be your condition when this umma breaks up into seventy-three sects, one will be in Paradise and all the others will be in Hell?” I asked, “When will this happen, O Messenger of Allah?”

He replied, “When the dishonorable will be many, the slave-girls will rule, children (al-□aml□n) will sit on

the pulpits, [the Holy Quran will be (recited) with music, mosques will be decorated, the pulpits will be raised]14, the wealth [belonging to the Prophet] (al-fay') will be passed between [those that it doesn't belong to], zakt will be taken by force, trust (al-amna) will be taken as booty, knowledge in religion will be learned with other than Allah in mind, man will obey his wife while leaving his mother and expelling his father, the last of this umma will curse its first ones, the sinners of a tribe will be their chiefs, the most degraded people of a nation will be their leaders, and people will be respected for the fear of their evil. When this happens, the people will take refuge in Syria [and the Mahd] will protect them from their enemies."

I asked, "Syria will be conquered?" He replied, "Yes, very quickly. After it is conquered, fitnas15 will occur. Then, a dark, hazy fitna will arise and fitnas will come after fitnas until a person from my Ahl al-Bait emerges. He will be called the Mahd. If you meet him, follow him and be one of the guided ones."

365. Musnad Amad16: Narrated to us `Abd-Allah, from his father, from `Abd al-amad, from ammd b. Salama, from Muarrif al-Mu`all, from Ab l-iddq, from Ab Sa`d that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The earth will be filled with unfairness and injustice. Then, a man from my progeny will emerge and will rule for seven or nine [years]17. He will fill it with fairness and justice."

After mentioning this tradition, al-kim says: "This tradition is correct (aa) according to the criteria of al-Muslim, but they [i.e. al-Bukhr and al-Muslim] have not narrated it."

366. Dhikr akhbri lbahn18: Narrated to us Muammad b. Ja`far, from Amad b. usayn al-Anr, from Amad b. Muammad b. al-usayn b. af, from his grandfather al-usayn, from `Akramat b. Ibrhm, from Mar al-Warrq, from Ab l-iddq al-Nj, from Ab Sa`d al-Khudr that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established (l taqm al-s'a) until a person from my Ahl al-Bait comes to power, [he will have a] reaping, and an aquiline [nose]. He will fill the earth with justice just as it will be filled earlier with unfairness. He will remain for seven years."

367. Al-Mustadrak `al al-aain19: Al-usayn b. `Al b. Muammad b. Yay al-Tamm, from Ab Muammad al-asan b. Ibrhm b. aidar al-imyar at Kfa, from al-Qsim b. Khalfa, from Ab Yay `Abd al-amd b. `Abd al-Ramn al-ammn, from Amr b. `Ubaid-Allah al-`Adw, from Mu`wiyat b. Qurra, from Ab l-iddq al-Nj, from Ab Sa`d al-Khudr who informed that the Prophet of Allah, Allah's blessings be on him [and his family], said:

In the end of times, a severe disaster shall descend on my umma from their rulers; a disaster with unprecedented severity, to the extent that they will be under pressure in the vast expanse of the earth and it will be filled with injustice and unfairness. A believer will not find a place to take refuge from oppression. Then, Allah, Mighty and Glorified be He, will send a man from my progeny who will fill the earth with fairness and justice just as it was filled with unfairness and injustice. The inhabitants of the

skies and the residents of the earth will be satisfied with him.

The earth will not have stored anything from its seeds but that it will make it grow. The sky will not have accumulated anything of its rain-drops but that Allah will pour it on to them. He will live amongst them for seven, eight, or nine years. The living shall long for the dead [i.e. wish the dead were alive] for what Allah, Mighty and Glorified be He, will do with the people of earth from His goodness."

Al-□□kim says: This tradition has a correct chain of narrators (□a□□□ al-asn□d), but they [i.e. Bukh□r□ and Muslim] have not recorded it.

368. Musnad A□mad20: Narrated to us `Abd-Allah, from his father, from `Abd al-Razz□q, from Ja`far, from al-Mu`all□ b. Ziy□d, from al-`Al□' b. Bash□r, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□, who informed that the Messenger of Allah, Allah's blessings be on him [and his family], said: "I give you glad-tidings about the Mahd□ who will be sent to my umma when the people will be in disputes and disasters. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. The inhabitants of the skies and the residents of the earth will be satisfied with him. He will distribute wealth correctly (□a□□□□)."

A person asked him: "What do you mean by correctly (□a□□□□)?" He replied: "He will distribute it equally amongst the people. Allah will fill the hearts of the umma of Mu□ammad with needlessness and his justice will encompass them. He orders an announcer to call out, 'Does anybody need wealth?' No one from the people will respond except one man. He [i.e. the Mahd□] will ask him to go to the treasurer and say, 'Mahd□ orders you to give me wealth.' He will respond, 'Hold [your hands].' After he takes [what has been given to him] to his house he will regret what he has done. He will say [to himself]: 'Was I the greediest in the umma of Mu□ammad or did I lack what they possessed?' Thus, he will return what was given to him but they will not accept it. It will be said to him, 'We don't take back what we have given.' This will continue for seven, eight, or nine years. Then, there will be no good in life after him."

I say: He has narrated similar to this through another chain.

369. Firdaus al-akhb□r21: From `Abd-Allah b. `Abb□s, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "Mahd□ is the peacock of the inhabitants of Paradise."

370. Musnad A□mad22: Narrated to us `Abd-Allah, from his father, from Ab□ l-Na□r, from Ab□ Mu`□wiya Shaib□n, from Ma□ar b. □ahm□n, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□ that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established until a person from my Ahl al-Bait rules. He will have a wide [forehead] and an aquiline [nose]. He will fill the earth with justice just as it will have been filled before him with unfairness. He will remain for seven years.

371. Al-Mustadrak23: Narrated to us both al-Shaykh Ab□ Bakr b. Is□□q `Al□ b. Hamsh□dh al-`Adl and

Ab□ Bakr Mu□ammad b. A□mad b. B□lawayh, from Bishr b. M□s□ al-Asad□, from Haudhat b. Khal□fa, from `Auf b. Ab□ Jam□la, from al-□usayn b. `Al□ al-D□rim□, from Mu□ammad b. Is□□q al-Imam, from Mu□ammad b. Bashsh□r, from ibn `Ad□, from `Auf, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Hour will not be established until the earth is filled with unfairness, injustice, and enmity. Then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will have been filled with unfairness and enmity."

He [i.e. the author of al-Mustadrak] has said: "This tradition is authentic (□a□□□) based on the criteria set by Bukh□r□ and Muslim, but they have not recorded it . . ."

From al-Musnad: "Narrated to us `Abd-Allah, from his father, from Mu□ammad b. Ja`far, from `Auf, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

The Hour will not be established until the earth is filled with unfairness and enmity. Then, a man will emerge from my progeny—or from my Ahl al-Bait—who will fill the earth with fairness and justice just as it will be filled with unfairness and enmity.

372. Shar□ al-akhb□r24: From Ab□ Ba□□r, from (Imam) Ab□ `Abd-Allah Ja`far b. Mu□ammad, peace be on him, who said: "Verily, Islam began with loneliness (ghar□b□) and will soon become lonely just as it had begun, and salvation is for the lonely ones." [This tradition is famous and has been narrated from the Messenger of Allah, Allah's blessings be on him and his family. Numerous Shias and Sunnis have narrated it. (Imam) Ja`far b. Mu□ammad al-□□diq, peace be on him, has narrated it from him but I have not mentioned the chain of narrators which reach him.]25 Ab□ Ba□□r says: "I said to him, 'Elaborate this for me, may I be sacrificed for you, O son of Allah's Messenger!' He, peace be on him, replied: "The caller (al-d□`□) from us will renew the call just as the Messenger of Allah [may Allah's blessings be upon him and his family] had made [a new] call."

The same applies to the Mahd□. He will give a renewed invitation to Allah when the [Islamic] customs are changed, innovations are increased, the imams of deviation will dominate, the imams of guidance—those whose obedience Allah has made obligatory upon the people—will seldom be mentioned.

Those whom He has appointed for calling towards Him and to point to Him through His signs. They will be forgotten and their news will be cut off [from the people] because the leaders of oppression will dominate the [Ahl al-Bait]. When Allah fulfills his promise to the Imams about the reappearance of their Mahd□, there will be a need [for the Mahd□] to give the [people] a renewed call just as the Messenger of Allah, Allah's blessings be on him and his family, had called them in the very beginning [of his messengership].26

373. □ifat al-Mahd□27: From □udhayfa, from the Messenger of Allah, Allah's blessings be on him and

his family, who said: “(May Allah have mercy) on this umma because of the oppressive rulers! It is amazing that they will kill and frighten those who obey them except those who excessively demonstrate their obedience for them! The God-fearing believers will pretend with their tongues to be their friends but will flee from them with their hearts. When Allah, Mighty and Glorified be He, intends to return Islam to its might, He will destroy every tyrant; and He has the power to do what He wills and to reform the umma after its corruption.” Then, he said, “O ▯udhayfa! If there not remains but one day from the world, Allah will prolong that day until a person from my Ahl al-Bait rules. He will lead bloody battles and Islam will be victorious. He (Allah) does not violate His promise and He is quick in calculating.”

374. ▯ifat al-Mahd▯ wa kit▯b al-`aw▯l▯28: Through his chain of narrators from Ab▯-Salmat b. `Abd al-Ra▯m▯n b. `Auf, from his father, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “Allah will certainly raise from my progeny a man whose front teeth are slightly apart from each other and who has a wide forehead. He will fill the earth with justice and bestow wealth generously.”

375. Sunan ibn M▯ja29: Narrated to us Uthm▯n b. Ab▯ Shaiba, from Mu`▯wiya b. Hish▯m, from `Al▯ ibn ▯▯li▯, from Yaz▯d b. Ziy▯d, from Ibr▯h▯m, from `Alqama, from `Abd-Allah who said: “We were with the Messenger of Allah, Allah’s blessings be on him [and his family], when some youths from Ban▯-H▯shim entered. When the Messenger of Allah, Allah’s blessings be on him [and his family], saw them, his eyes became full of tears and his color changed. I said to him, ‘We are seeing on your face something that we dislike.’ He replied, ‘Surely, Allah has chosen for us Ahl al-Bait the Hereafter instead of this world. After me, my Ahl al-Bait will most certainly witness calamities, expulsions, and banishments, until a group of people come from the East who will carry black flags. They will ask for goodness but it won’t be given to them. They will fight and be victorious and then they will be given what they had asked for. They will not accept it until they hand it over to a man from my Ahl al-Bait (who) will fill the earth with fairness just as they [i.e. the people] will have filled it with injustice. Whoever encounters them must go to them even if he has to crawl on ice.’”

376. Al-Fitan30: Narrated to us al-Wal▯d, from `Al▯ ibn ▯aushab, from Mak▯▯l, from `Al▯ ibn Ab▯ ▯▯lib, peace be on him, who said:

I asked the Messenger of Allah, “Is the Mahd▯ from us Imams of guidance or from others?” He replied, “He is from us. The religion will be sealed by us just as it began through us. By us, they will be freed from the deviations of mischief just as they were freed from the deviations of polytheism. Through us, Allah will unite their hearts in religion after the enmity of mischief, just as Allah united their hearts and their religion after the enmity of polytheism.”

377. Sunan ibn M▯ja31: Narrated to us Mu▯ammad b. Ya▯y▯, from Ab▯ D▯w▯d, and from Mu▯ammad b. `Abd al-Malik al-W▯si▯▯, from Yaz▯d b. H▯r▯n, and narrated to us `Al▯ ibn al-Mundhir, from Is▯▯q b. Man▯▯r, all of them from Qays, from Ab▯ ▯a▯▯n, from Ab▯ ▯▯li▯, from Ab▯ Huraira, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “If there remains only one

day from the world, Allah, Mighty and Glorified be He, will elongate it until a man from my Ahl al-Bait rules. He will conquer the mountain of Daylam and Constantinople (Istanbul)."

I say: In the marginal commentary of al-Sind□, his saying, "until a man will rule . . ." has been interpreted about the promised Mahd□.

378. `Iqd al-durar32: From Ab□ Sa`□d al-Khudr□, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The Mahd□ is from us Ahl al-Bait. [He is] a man from my umma who has a high nose. He will fill the earth with justice just as it will be filled with injustice."

□□fi□ Ab□ Nu`aim has also mentioned it in □ifat al-Mahd□.

379. Musnad A□mad33: Narrated to us `Abd-Allah, from his father, from `Abd al-□amad, from Ab□n, from Sa`□d b. Zaid, from Ab□ Na□ra, from Ab□ Sa`□d al-Khudr□, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "After me, there will be a caliph who will distribute wealth generously and will not even count it [to see how much he is giving]."

380. Al-Bay□n34: Ab□ □□hir Ism□'□l b. □afar b. A□mad al-N□blus□, from Ab□ l-Mak□rim A□mad b. Mu□ammad b. `Abd-Allah b. al-Mu`addil, from Ab□ `Al□ al-□asan b. A□mad b. al-□asan al-□add□d, from al-□□fi□ Ab□ Nu`aim A□mad b. `Abd-Allah, from Sa`d b. Mu□ammad b. Is□□q, from Mu□ammad b. Y□suf al-Turk□, from Kath□r b. Ya□y□, from Ab□ `Aw□na, from al-A`mash, from `A□iyya, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, may Allah's blessings be on him and his family, who said: "After the passing of some time and the appearance of fitnas, a man will [come] who will be called the Mahd□. What he grants will be pleasant."

[He said:] This tradition has been recorded by Ab□ Nu`aim al-□□fi□ like we have narrated it.

381. Mawaddat al-qurb□35: Ibn `Abb□s, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Surely, Allah granted victory to this religion through `Al□. When he is killed, religion will become corrupted and no one can reform it but the Mahd□."

382. Mawaddat al-qurb□36: `Al□, [peace be on him], from the Messenger of Allah, Allah's blessings be on him and his family, who said: "The world will not be destroyed until a man from my umma rises who is from the progeny of al-□usayn; he will fill the earth with justice just as it will be filled with unfairness."

383. □a□□□ Muslim37: Narrated to us Zuhair b. □arb, from `Abd al-□amad b. `Abd al-W□rith, from his father, from D□w□d, from Ab□ Na□ra, from Ab□ Sa`□d and J□bir b. `Abd-Allah, both of them from the Messenger of Allah, Allah's blessings be on him and his family, who said: "In the end of times, there will be a caliph who will divide wealth but will not count it."

And narrated the same tradition to us, Ab□ Bakr b. Ab□ Shaiba, from Ab□ Mu`□wiya, from D□w□d b. Ab□ Hind, from Ab□ Na□ra, from Ab□ Sa`□d, from the Messenger of Allah.

384. al-Fitan38: Narrated to us Ab□ Mu`□wiya, from D□w□d, from Ab□ Na□ra, from Ab□ Sa`□d, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: “In the end of times, there will emerge a caliph who will grant wealth without counting it.”

385. Al-`Arf al-ward□39: Ibn Ab□ Shaiba has recorded from Ab□ Sa`□d that the Messenger of Allah, Allah’s blessings be on him and his family, said: “A person will emerge from my Ahl al-Bait after the passing of time and the appearance of fitnas; his grants will be abundant.”

386. Al-Musnad40: Narrated to us `Abd-Allah, from his father, from `Aff□n, from □amm□d b. Salma, from `Al□ b. Zaid, from Ab□ Na□ra, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Verily, Allah, Mighty and Majestic be He, will send in this umma a caliph who will give away wealth generously and will not count it.”

387. Al-Musnad41: Narrated to us `Abd-Allah, from his father, from Khalaf b. al-Wal□d, from `Abb□d b. `Abb□d, from Muj□lid, from Ab□ l-Wadd□k who said to Ab□ Sa`□d al-Khudr□, “By Allah! No ruler rules over us but that he is more evil than the previous one, and not a year arrives but that it is more evil than the preceding year.” He replied, “If I had not heard something from the Messenger of Allah I too would have said like what you say. I heard the Messenger of Allah, Allah's blessings be on him and his family, say, ‘From your rulers there will be a ruler who will give away wealth abundantly but will not count it. A person will come to him and ask him (for money). He will say, “Take.” The person will spread his dress and he will fill it.’ The Messenger of Allah spread a thick blanket which was covering him to show the act of the person [who asked], then he gathered all its sides. He said, ‘He will take it and then depart.’”

388. Al-Musnad42: [In a tradition from Ab□ Na□ra, from J□bir that] the Messenger of Allah, Allah's blessings be on him and his family, said: “There will be a caliph in the last of my nation. He will give away wealth abundantly but will not count it.”

389. □a□□□ Muslim43: Narrated to us Na□r b. `Al□ al-Jah□am□, from Bishr (i.e. ibn al-Mufa□□al) and narrated to us `Al□ ibn □ajar al-Sa`d□, from Ism□’□l (i.e. b. `Ulayya), both of them from Sa`□d b. Yaz□d, from Ab□ Na□ra, from Ab□ Sa`□d, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “From your caliphs there is a caliph who will give away wealth abundantly but will not count it.”

390. □ifat al-Mahd□44: From Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Most certainly, the earth will be filled with enmity; then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will be filled with unfairness and enmity [injustice and unfairness].”

391. Musnad Ab□ Ya`l□45: Narrated to us Sulaim□n b. `Abd al-Jabb□r Ab□ Ayy□b Sahl b. `□mir, from Fu□ail b. Marz□q, from `A□iyya, from Ab□ Sa`□d, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “In the end of times, after the advance of ages and passing of time, there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam]

will put [wealth] in his dress. He will be concerned as to who will accept the charity of this wealth which is between him and his family as all the people will be flushed with goodness's (and riches)."

392. T□r□kh ibn `as□kir46: He has recorded through his chain of narrators, from ibn `Abb□s that the Messenger of Allah, Allah's blessings be on him and his family, said: "How can a nation be destroyed when I am at its beginning, Jesus is at its end, and the Mahd□ is in its middle?"

393. `Iqd al-durar47: From Anas b. M□lik, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "A nation will never be destroyed which I am at its beginning, its Mahd□ is in the middle, and Christ—the son of Mary—is at its end."

394. `Iqd al-durar48: From Ab□ Ja`far Mu□ammad b. `Al□, from his father, from his grandfather, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

I give glad-tidings to you all! I give glad-tidings to you all! My nation is like rain. It is not clear whether its beginning is good or its end? Or like an orchard from which groups [of people] eat [fruit] for one year. Perhaps the last group [that eats from it] is the most widest and deepest49 and is better than all the others. How can a nation perish when I am at its beginning, the Mahd□ is in its middle, and Christ is at its end? [Beware!], between all these will be crooked leaders; they are not from me and I am not from them.

395. Fa□□'il al-□a□□ba lil-Sam`□n□50: From Ab□ Sa`□d al-Khudr□ who said:

F□□ima came to her father, Allah's blessings be on him [and his family], during his illness and said while crying, "O my father! I fear neglect/destruction (al-□ay`a) after you!" He replied, "O F□□ima! Verily Allah examined the earth thoroughly, then chose your father and sent him as a Messenger. He examined the earth a second time and chose your husband. He then ordered me to marry you to him and so, I married you to him. He was the greatest amongst Muslims in forbearance (□ilm), the best of them in knowledge, and the first in [accepting] Islam.

Surely, Allah has granted seven characteristics to us Ahl al-Bait which He has not given to anyone from those [before us] and no one from those who will come [after us] will acquire them. Our Prophet is the best of prophets and he is your father; our successor (wa□iyyun□) is the best of successors and he is your husband; our martyr is the best of martyrs and he is your father's uncle, □amza; from us is the one who has two wings with which he will fly in paradise wherever he wishes, and he is Ja`far [al-□ayy□r]; from us are the two grandsons of this nation and they are your two sons; and from us is the Mahd□ of this nation."

Ab□ H□r□n al-`Abd□ says:

I met Wahb b. Munabba during the Hajj season and mentioned this tradition to him. He said, "When the tribe of Moses was tested and took the calf as god, a bitter situation was created for Moses. Allah said,

‘O Moses! The nations of all the Prophets before you were tested, and a great fitna will befall upon the nation of A□mad to an extent that some will curse others. Then, Allah will make right their affairs through a man from the progeny of A□mad, and he is the Mahd□.’”

396. Al-Ist□`□b51: [J□bir al-□adaf□] narrates from the Prophet, Allah's blessings be on him [and his family], who said: “After me, there will be caliphs. After the caliphs there will be rulers. After the rulers there will be kings. After the kings there will be tyrants and after the tyrants, a man will emerge from my Ahl al-Bait who will fill the earth with justice.”

This tradition has been narrated by ibn Lah□`a, from `Abd al-Ra□m□n b. Qays b. J□bir al-□adaf□, from his father, from his grandfather, from the Prophet, Allah's blessings be on him and his family.

397. Al-Bay□n f□ akhb□r □□□ib al-Zam□n52: □□fi□ Ab□ l-□asan Mu□ammad b. Ab□ Ja`far al-Qurtub□ and others in Damascus, and al-Muft□ □aqr b. Ya□y□ b. □aqr al-Sh□fi`□ and others in (the city) of □alab, all of them from Ab□ l-Faraj Ya□y□ b. Ma□m□d al-Thaqaf□ and Ab□ `Al□ al-□asan b. A□mad b. al-□asan, from al-□□fi□ Ab□ Nu`aim A□mad b. `Abd-Allah, from Mu□ammad b. Zakariyy□ al-Ghal□b□, from `Abb□s b. Bakk□r, from `Abd-Allah, from al-A`mash, from Zirr b. □ubaish, from □udhayfa that the Messenger of Allah, Allah's blessings be on him [and his family], said:

If there remains only one day from the world, Allah will definitely send in it a person whose name is my name and whose morals are my morals. He will be called Ab□ `Abd-Allah. The people will pledge allegiance to him between the Rukn and the Maq□m. Through him, Allah will bring back the religion and He will grant him victories. [Then,] no one will remain on the face of earth but that he will acknowledge that there is no god but Allah.

Salm□n, may Allah be satisfied with him, stood up and asked: “O Messenger of Allah! From which one of your sons will he be?” He answered: “He will be from the descendants of this son of mine,” then patted (Imam) al-□usayn’s back.

398. Al-Sunan al-w□rida f□ l-fitan53: Narrated to us □amzat b. `Al□, from `Abd-Allah b. Mu□ammad, from Ab□ Khal□fa, from Musaddad, from ibn Shih□b, from `A□im, from Ab□ □□li□, from Ab□ Huraira that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there only remains one night from the world, Allah will make a person from my Ahl al-Bait rule in it.”

399. Firdaus al-akhb□r54: From J□bir b. `Abd-Allah that the Messenger of Allah, Allah's blessings be on him and his family, said: “The Paradise yearns for four people from my family. Allah loves [these four] and has ordered me to love them: `Al□ ibn Ab□ □□lib, al-□asan, al-□usayn, and the Mahd□—behind whom Jesus, the son of Maryam, will pray.”

400. Al-Mu`jam al-kab□r55: Narrated to us al-□asan b. `Al□ al-Ma`mar□, from `Abd al-Ghaff□r b. `Abd-Allah al-Mau□il□, from `Al□ b. Mus-hir, from Ab□ Is□□q al-Shaib□n□, from `□□im b. Ab□ l-Naj□d, from Zirr b. □ubaish, from ibn Mas`□d who recounts that the Messenger of Allah, Allah's blessings be on him

[and his family], said: “The days and the nights will not go away until a person from my Ahl al-Bait rules; his name will be my name.”

In another tradition, the following sentence has been added: “He will fill the earth with justice just as it will be filled with injustice and unfairness.”

401. Al-Mu`jam al-kab□r56: Narrated to us Ma`□dh b. al-Muthann□, from Musaddad, from Ab□ Shih□b Mu□ammad b. Ibr□h□m al-Kin□n□, from `A□im b. Bahdala, from Zirr, from `Abd-Allah that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there remains from the world but only one night, a person from the Ahl al-Bait of the Prophet, Allah's blessings be on him [and his family], will rule in it.”

402. Al-Mu`jam al-kab□r57: Narrated to us A□mad b. Mu□ammad al-Jamm□l al-I□fah□n□, from Ibr□h□m b. `□mir b. Ibr□h□m, from his father, from Ya`q□b al-Qumm□, from Sa`d b. al-□usayn, from Ab□ Bakr b. `Ayy□sh, from `A□im b. Ab□ l-Naj□d, from Zirr b. □ubaish, from `Abd-Allah b. Mas`□d, from the Holy Prophet, Allah’s blessings be on him [and his family], who said: “The affairs of this nation—in the ends of its time—will be in the hands of a man from my Ahl al-Bait. His name will be my name.”

403. Al-`Arf al-ward□58: Ab□ Nu`aim and al-□□kim have both narrated from Ab□ Sa`□d that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Mahd□ will emerge in my nation. Allah will send him as a helper (ghi□s□) for the people. The nation will be blessed, livestock will feed, the earth will bring out its vegetation, and he will give away wealth correctly (□i□□h□)59.

404. Al-Fitan60: Al-Wal□d narrates from Ab□ R□fi` Ism□’□l b. R□fi`, from someone who narrated to him from Ab□ Sa`□d al-Khudr□, from the Holy Prophet, Allah’s blessings be on him [and his family], who said:

His nation will take refuge in him (i.e. the Mahd□) like the bees which take refuge in their king. He will fill the earth with justice just as it will it be filled with injustice. [This will continue] until the people return to their initial state, that is, they will not wake up a sleeping person and will not shed blood.

405. Kanz al-`umm□l61: “The Mahd□ will emerge in the ends of my nation. Allah will send rain for him and the earth will bring out its vegetation. He will give away wealth correctly, livestock will increase, and the nation will be glorified. He will live for seven or eight years [as has been narrated by ibn Mas`□d].

406. Dhikr akhb□r I□bah□n62: Narrated to us Mu□ammad b. al-Fa□l b. Qad□d, from al-□asan b. Y□suf b. Sa`□d al-Mi□r□, from Mu□ammad b. Ya□y□ b. Ma□ar al-Makhram□, from D□w□d b. al-Mu□abbar, from Ab□ l-Mu□abbar b. Qa□dham, from his father Qa□dham b. Sulaim□n, from Mu`□wiya b. Qurra, from his father that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “Most certainly, this earth will be filled with injustice and unfairness. When it is filled with injustice and

unfairness, Allah will send a person from me whose name will be my name. He will fill it with fairness and justice just as it was filled with injustice and unfairness."

407. Al-Rau□a min al-K□f□63: Al-□usayn b. Mu□ammad al-Ash`ar□, from Mu`all□ b. Mu□ammad, from al-Washsh□, from Ab□ Ba□□r, from A□mad b. `Umar who narrates:

A person came to (Imam) Ab□ Ja`far, peace be on him, and said, "Surely you are the Ahl al-Bait of mercy. Allah, Blessed and High be He, has distinguished you with this [characteristic]." He, peace be on him, replied, "We are so, and all praise is for Allah. We don't make anyone go astray nor do we bring anyone out of guidance. Surely, the world will not end until Allah, Mighty and Majestic be He, sends a person from us Ahl al-Bait who will act in accordance with the Book of Allah. He will not see any evil in you but that he will denounce it."

408. Al-Mu`jam al-ausa□64: From □al□at b. `Abd-Allah, from the Holy Prophet, Allah's blessings be on him [and his family] who said: "And soon, a fitna will occur. The unrest will not cease in one place except that it will start in another until an announcer from the sky will call out: 'Surely, your leader is so and so.'"

I say: The ambiguity of this tradition because of it not explicitly stating the name of the Mahd□ does not harm our purpose, because numerous traditions we quoted earlier and those that will be cited in the future explain this tradition and remove its ambiguity.

The author of Ibr□z al-wahm al-makn□n writes:

I have found a support for his tradition (i.e. the tradition of □al□a). Ibn Ab□ Shaiba states, "Narrated to us al-□asan b. M□s□, from □amm□d b. Salma, from Ab□ Mu□ammad, from `A□im b. `Amr al-Bajal□ that Ab□ Um□ma said, 'The name of a person will surely be called out from the sky. It cannot be denied with any argument and no degraded person can prevent it.'"

(He then mentions another narration) as support, from `Al□, peace be on him, which, God willing, we will mention in the future).

409. Al-Fitan by Nu`aim b. □amm□d65: Narrated to us `Abd-Allah b. Marw□n, from al-`Al□ b. `Utba, from al-□asan that "The Messenger of Allah, Allah's blessings be on him [and his family], mentioned the hardships that will be encountered by his Ahl al-Bait [which will continue] until Allah raises a black flag from the East. Whoever helps it, Allah will help him, and whoever deserts it, Allah will desert him, until they come to a person whose name is my name. He will take over their affairs and Allah will assist and help him."

410. Al-Fitan66: Narrated to us `Abd al-Razz□q, from Mu`ammar, from Qat□da that the Messenger of Allah, Allah's blessings be on him [and his family], said: "Soon, he will bring out the treasures, will distribute wealth, and will fully establish Islam."

411. Kanz al-`ummal67: From Sa`d al-Iskaf, from al-Asbagh b. Nubata, who narrates: "`Ali ibn Abi Talib, peace be on him, delivered a lengthy sermon. He praised Allah and extolled Him then said:

Know that verily I and the good ones from my progeny and my Ahl al-Bait are the most knowledgeable of the people in childhood and the most forbearing of them in old age. With us is the flag of truth. Whoever goes ahead of it will be degraded, whoever stays behind will be destroyed, and whoever stays with it will have reached it. Surely we are the people of mercy and through us the doors of wisdom are opened. Our judgment is based on Allah's Judgment and our knowledge is based on Allah's Knowledge and to the sayings of an honest person we have listened.

If you follow us, you will be saved and if you turn away, Allah will punish you at our hands. By us, Allah has opened the noose of disgrace from your necks. By us—and not by you—Allah will end (bina yukhtam la bikum). Through us the one who lags behind will reach and to us the one who has gone ahead will return . . . (He continued in another part,) by Allah! I was taught the interpretation of the messages, the fulfillment of the promises, and the completion of the words. Certainly, from those who succeed me from my Ahl al-Bait, there will be a person who will invite to Allah with strength and will judge with the laws of Allah. This will be after a hard and disgraceful era in which the hardships will be severe and hopes will be lost . . . (After mentioning some of the bloody battles, he continued,) know that surely from us is the one who will rise; his lineage will be pure and his companions will be leaders.

When the enemies of Allah are to be destroyed, he will be called out three times with his name and the name of his father in the month of Ramadan. This will be after turmoil, killings, miseries, lunacies, and the rise of calamities. I know that to whom the earth will extract its deposits and hand over its treasures.

If I wanted, I could have struck [the earth] with my foot and said, "Bring out from here helmets and armor" . . . Indeed, Allah will appoint a Caliph who will remain firm in guidance and will not accept bribes in his judgments. When he calls, he will be [heard] far and distant. [His calls] will be lethal for the hypocrites and will bring relief for the believers. Know that these will surely happen despite those who dislike them [happening]. All praise is for Allah the Lord of the worlds and His blessings be upon our master Muhammad, the seal of the Prophets.

412. Al-Bayan wa l-tabyin68: From Abu 'Ubaida Mu`ammar b. al-Muthanna, from Ja`far b. Muhammad, peace be on him, from his forefathers, peace be on them, from Amir al-Mu'minin `Ali ibn Abi Talib, peace be on him, who said:

Know that the good ones (al-abrar) from my progeny and the pure ones from my descendants, are the most forbearing of the people in childhood and the most knowledgeable of them in old age. Know that we Ahl al-Bait have learned knowledge from Allah's knowledge. Our judgment is from Allah's judgment and we have listened to the sayings of an honest person.

If you follow us, you will be guided with our insight but if you don't do so, Allah will destroy you at our hands. We hold the flag of truth. Whoever follows it will reach [salvation] and whoever lags behind will

perish. Know that through us every believer is protected from bad fate (bin taraddu dabaratu kullu mu'min), through us the noose of disgrace is removed from your neck, and through us gains are made. Allah will commence through us—not through you—and He will end by us, not by you."

Ibn Ab l-adad says in his commentary: "His saying, 'He will end by us, not by you,' points towards the Mahd who will appear in the end of times. Most narrators have the view that he will be from the progeny of Fima, peace be on her. Our fellow Mu`tazil companions do not deny this. They have clearly mentioned him in their books and their teachers have testified about him."

413. al-ishkl69: From Ab l-Za`r' who narrates that `Al ibn Ab lib, peace be on him, used to say:

Verily I and the pure ones from my descendants and the good ones from my progeny are the most forbearing of people in childhood and the most knowledgeable of them in old age. By us Allah will invalidate falsehood; by us Allah will break the teeth of the rabid wolves; by us Allah will free you from disgrace and remove the noose of your necks. By us Allah will begin and He will end.

414. Shar nahj al-balgha by ibn Ab l-adad70: The Chief of Justice (qat al-qut), may Allah the Exalted have mercy on him, has narrated from Ism'l b. `Abbd—may Allah have mercy on him—through his chain of narrators which end at `Al, peace be on him, that he mentioned the Mahd and said: "He is from the progeny of al-usayn." He then described his appearance: "A man with a wide forehead, aquiline nose, sturdy belly, long thighs, shining teeth, and on his left thigh is a mole."

Ibn Ab l-adad writes: "`Abd-Allah b. Qutayba has mentioned this exact tradition in Gharb al-adth."

415. Al-Fitan71: Narrated to us al-Wald and Rushdain, from ibn Lah`a, from Isr'l b. `Abbd, from Maimn al-Qadd, from Ab l-ufail, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family. One of the two narrated from `Al, peace be on him, from the Holy Prophet; Ibn Lah`a narrated from Ab Zur`a, from `Umar b. `Al, from `Al, peace be on him, from the Holy Prophet who said: "Religion will end through us just as it commenced with us and through us they will be freed from polytheism."

One of the two narrated [it like this]: ". . . from deviation. And through us Allah will unite their hearts after the enmity of polytheism."

Another narrated [it like this]: ". . . deviation and mischief . . ."

416. Al-Fitan72: Narrated to us al-Wald, from Ab Lah`a and informed us `Ayysh b. `Abbs, from ibn Zarr, from `Al, peace be on him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "He is a man from my Ahl al-Bait."

He has recorded it through another chain of narrators: Narrated to us ibn Wahb, from ibn Lah`a, from

al-ḥarth b. Yazīd, from ibn Zarīr al-Ghāfiqī who heard `Alī, peace be on him, say: “He is from the progeny of the Prophet, Allah’s blessings be on him [and his family].”

417. Al-Fitan[73]: Narrated to us Abū Hārūn, from `Amr b. Qays al-Mulā’ī, from al-Minhāl b. `Amr, from Zirr b. Ḥubaish, from `Alī, peace be on him, who said: “The Mahdī is a man from us from the descendants of Fāṭima, may Allah be satisfied with her.”

418. Al-Fitan[74]: Narrated to us more than one person from ibn `Ayyāsh, from Sālim who said:

Najda wrote [a letter] to ibn `Abbās asking him about the Mahdī. He replied, “Surely, Allah the Exalted, has guided this umma through the first of this house and will free them through the last of them. During his [rule], goats which have horns and also those who don’t will not fight with each other.”

419. Ḥafṣa ibn Ḥibbān[75]: From Umm Salma who recounts that the Messenger of Allah, Allah’s blessings be on him [and his family], said about the Mahdī: “He will distribute among the Muslims their booty and will treat them in accordance with the customs (sunna) of their Prophet, Allah's blessings be on him [and his family]. He will fully establish Islam (yulqī al-islām bi jirānih ilā al-arḍ) throughout the earth. He will live for seven years.”

420. Kanz al-`ummāl[76]: (In a lengthy tradition from `Alī, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his family):

O `Alī! Allah has commenced [Islam] by us and He will end it by us. By us He will destroy the idols and whoever worships them. By us He will crush every oppressor and every hypocrite to an extent that we will kill for rightness like the people who killed for falseness. O `Alī, this nation is like an orchard that a group of people will eat from for a year and another group will eat from it in another year. Perhaps, the last group [is like a tree] who has the firmest root, the most beautiful branch, and the sweetest fruit. They are the best and the most just and will possess the longest kingdom.”

421. Murūj al-dhahab[77]: It has been narrated that Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him, said:

When Allah willed to destine creation and create the creatures and make the things [that He] made, He manifested the creatures in forms like dust particles, and this was before the spreading of the earth and the raising of the sky; while He was in the exclusivity of His Kingdom and Uniqueness of His Omnipotence (jabarūtih). Thereafter, He made ready a light from His Light so it shone and took a part from His Brightness and it radiated. Then, He put the Light in the middle of these hidden forms, and the form of our Prophet Muḥammad, Allah’s blessings be on him and his family, approached it.

So, Allah the Almighty said, “You are the chosen one, the selected. With you is entrusted My light and the treasures of My guidance. Because of you, I level the desert, let the water flow, and raise the sky. [Because of you], I reward and punish and [created] the Heaven and Hell. I will appoint your Ahl al-Bait

for guidance. I will bestow upon them from My unseen knowledge so that the most complex of issues will not be difficult for them and the hidden things will not make them incapable. I will appoint them as My proof upon My creation and as those who draw the attention [of the people] towards My Power and My Oneness."

Then, Allah made them testify to [His] Lordship (al-rub□biyya) and purely acknowledge [His] Oneness (al-wa□d□niyya). After this pledge, He blended the insight of his creations with the fact that he had selected Mu□ammad and his family. He showed them that guidance is with him, the light belongs to him, and that leadership (al-im□ma) is in his family . . . Then, His Throne (`arsh) became afloat on water, after which He spread the earth on the surface of water, and from the water, He extracted a smoke and made it the sky. Then, He summoned them both (i.e. the earth and the sky) towards His obedience and they submitted by responding [to His call].

Then, Allah made the angels with lights that He created and souls that he invented. Then, he accompanied with His Oneness (tau□□d) the prophethood of Mu□ammad, Allah's blessings be on him [and his family], whom became popular in the skies before he was sent to earth. When Allah created Adam, He clarified his excellence for the angels and showed them why He had distinguished him on account of His prior knowledge, when He had taught him by informing him alone of the names of things. Thus, Allah appointed Adam as a prayer-niche (mi□r□b), a Ka`ba, a door (b□b), and a Qibla to whom the righteous (al-abr□r) and the spiritual lights (al-r□□□n□□n al-anw□r) prostrated.

Then, He made Adam aware of what He had put in him for safekeeping and manifested for him what He had kept in him as trust. And this was after He had named him as a leader (im□m) in the presence of the angels . . . He called the people, overtly and covertly, and invited them, secretly as well as openly. He, peace be on him, drew the attention of the people to the covenant which He had ordered the particles to, prior to creation.

Whoever agreed with him and took from the lamp of Light that was offered to them, was guided to His secret and His clear affair became apparent for him. But, whoever was deceived by negligence, became eligible for [divine] wrath. Thereafter, the Light was transferred inside us and shone in our Im□ms. Thus, we are the Lights of the sky and the Lights of the earth. Salvation is achieved through us and from us [comes out] the hidden knowledge. All affairs are destined to us. The proofs (al-□ujaj) will end at our Mahd□ who is the seal of the Imams and the one who will save the umma. [He is] the peak of illumination and the source of all affairs. We are the most superior of the creatures, the noblest of the monotheists, and the proofs of the Lord of the worlds. So, let him enjoy the bounties, he who fastens to our mastership (wilaya) and holds on to our rope.

This is what has been narrated from Ab□ `Abd-Allah Ja`far b. Mu□ammad, from his father Mu□ammad b. `Al□, from his father `Al□ ibn al-□usayn, from his father al-□usayn, from Am□r al-Mu'min□n `Al□ ibn Ab□ □□lib, [peace be on them].

422. Nahj al-balغgha78: Amغr al-Mu'minغn, peace be on him, said in a sermon narrated by al-Sharغf al-Raغغ—may Allah be satisfied with him—on the authority of Nauf al-Bikغlغ who stated: "Amغr al-Mu'minغn `Alغ, peace be on him, addressed to us this sermon at Kغfa while standing on a stone which Ja`da b. Hubayra al-Makhzغmغ had placed for him. He was wearing a woolen cloak, his sword-belt was made of date-tree leaves, the sandals on his feet too were made of date-tree leaves, and His forehead was calloused [because of excess prostration].

Then, he, peace be on him, said79: '. . . he will be wearing the armor of wisdom—which he will have secured with all its conditions—such as full attention towards it, its (complete) knowledge, and exclusive devotion to it. For him, it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a [tired] camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah's Proofs and one of the vicegerents of His Prophets.'"

Ibn Abغ al-غadغd says in his commentary on Nahj al-balغgha:

Every sect has interpreted this speech in accordance with their own beliefs. The Imغmغ Shias believe that it refers to the awaited Mahdغ they believe in . . . In my view, it is not improbable that the one intended by this sermon is the Qغ'im from the progeny of Muغammad, Allah's blessings be on him and his family, in the end of times.

423. Yanغbغ` al-mawadda80: From Amغr al-Mu'minغn `Alغ, peace be on him, in a poem—that is not from his collection of poems:

Allah has a pearl, a brave Imam

Who will disgrace the polytheist warriors with his sword

He will manifest this religion in every region

And will defeat the polytheists

He will purify the earth from all corruption

And will disgrace every tyrant

He will spread justice in the East and the West

And will firmly establish Allah's religion entrenched

. . .

I am not saying these out of pride

The chosen one from the Ban□-H□shim [i.e. the Prophet] has informed me.

424. Al-D□w□n81:

O □usayn! When you are a stranger in a city

Act in accordance with its etiquette

As if I am seeing myself and my progeny

And Karbala and its battleground

Our beards will be dyed with our bloods

Like a bride decorated with cosmetics

As if I am seeing it—but not with the eyes

And I have been given the keys to its doors

Calamities that don't want to be dispelled

So be prepared for them [before they befall you]

May Allah satisfy our Q□'im who [will suddenly emerge before] Judgment Day

Whilst the people are busy with their normal lives

He will Avenge my blood, O □usayn

And your [blood], so be patient during the difficulties, O □usayn

425. Al-D□w□n82:

O my son! When the enemies mobilize their troops

Await the Mahd□'s kingdom, his rise, and his justice

The time that the kings from the Ban□-H□shim will be humiliated

And they will pledge allegiance to he who engages in revelry

He will be like a child with no opinion of his own

A fool who possess' no wisdom

It is then that the rightful Q□'im from amongst you [Ahl al-Bait] will rise

He will bring the truth and will act rightfully

He is the namesake of Allah's Prophet; may my soul be sacrificed for him

Help him, O my son, and hasten in assisting him

426. Al-Durr al-muna□□am83: It has been narrated from Am□r al-Mu'min□n `Al□ ibn Ab□ □□lib, peace be on him, that: "The bearer of the flag of Mu□ammad and the [owner] of the government of A□mad will emerge. He will rise with the sword and destruction. [He will be] truthful in speech and will reform the earth and bring to life the customs and the duties."

427. Al-Mu□annaf84: Narrated to us Ab□ Mu`□wiya, from al-A`mash, from Ibr□h□m al-Taym□, from al-□□rith b. Suwayd, from `Al□, peace be on him, who said:

Islam will be degraded to the extent that even 'Allah Allah'85 will not be uttered. When this happens, the leader of the religion (ya`s□b al-d□n) will come out with his followers. Then, a group will be dispatched that will gather around him like the clouds in autumn. By Allah! I certainly know the name of their chief and the resting-places of their horsemen.

428. `Iqd al-durar86: From Ab□ W□'il who mentions that `Al□ looked at al-□usayn, peace be on them, and said:

This son of mine is a master (sayyid) just as the Messenger of Allah, Allah's blessings be on him [and his family], has named him. Soon, a person from his loin will emerge whose name will be the same as that of your Prophet. He will come when the people will be in a state of negligence, truth will be dead, and injustice will be evident. The inhabitants of the sky and its dwellers will rejoice at his reappearance. He will have a wide forehead, an aquiline nose, sturdy belly, and long thighs. There is a mole on his left thigh and his front teeth are slightly apart from each other. He will fill the earth with justice, just as it will be filled with unfairness and injustice.

429. Al-Mal□□im wa l-fitan87: He has narrated a lengthy tradition which is a debate between ibn `Abb□s and Mu`□wiya, in which ibn `Abb□s has refuted Mu`□wiya in the following manner:

As for what you said that "No one can possess both Caliphate and Prophethood [at the same time]," then what about the saying of Allah, Mighty and Glorified be He, "Indeed, We have given the family of Ibr□h□m the Book and Wisdom, and We have given them a Great Kingdom."88 The Book refers to Prophethood and Wisdom refers to sunna and Kingdom refers to Caliphate. We are the family of Ibr□h□m. The Command of Allah concerning them and us is one and the sunna is implemented amongst us and them.

As for your saying, "Your proof is ambiguous," then I swear by Allah, it is brighter than the sun and more brilliant than the moon and you certainly know that yourself but you are a wretched person. We killed your brother, your grand-father, your paternal uncle, and your maternal uncle. So, don't cry over

decayed bones and souls being wasted in hell fire. Don't be angry because of the blood that became legible for shedding because of polytheism and which has been degraded by Islam.

As for your saying, "We think that the government of the Mahd belongs to us," then know that the word 'think' is used to refer to 'doubt' in the book of Allah. Allah, Purified and High be He, says: "Those who disbelieve think that they will never be resurrected. Say: Yes! By my Lord, you will most certainly be resurrected . . ."[89]

Everyone testifies that we have a King who will be appointed by Allah even if nothing remains from the world but one day. Surely, we have a Mahd that if nothing remains but a single day, Allah will send him [to fulfill] His commands. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . (to the end of the tradition).

The tradition also speaks about the details of the descent of Jesus, peace be on him, and his praying behind Imam Mahd, peace be on him.

430. Al-Malim wa l-fitan[90]: In the twenty-eighth chapter in which he has discusses the book of Muammad b. Jar r al-abar called `Uyn akhbr ban hshim. He mentions ibn `Abbs' debate with Mu`wiya about the Mahd in which ibn `Abbas says to Mu`wiya

There is not a single clan from [the tribe] of Quraish who can boast about an affair except that there are other [clans] who [also] have a claim in that affair, except for Ban-Hshim. For, they can take pride in Prophethood in which no one else was their partner nor was anyone equal with them in [their virtues].

This merit cannot be taken away from them. I swear that Allah, Blessed and High be He, did not appoint Muammad from the Quraish but because the Quraish were the best of creatures, and He did not appoint him from the Ban-Hshim but because the Ban-Hshim were the best amongst the Quraish, and He did not appoint him, from the progeny of `Abd al-Mualib but that they were the best of Ban-Hshim.

We do not take pride over you except in what you take pride over the Arabs. This is the umma which is subject to Divine Mercy. To it belongs its Prophet and its Mahd. The Mahd is at its end because the affairs [of Islam] commenced with us and will end with us. Your kingdom is short and our kingdom will be long. Your kingdom is prior to our kingdom but there will be no kingdom after ours. We are the [pious] and the end is only for the pious.

431. Al-Sunan al-wrida f l-fitan[91]: Narrated to us `Abd al-Ramn b. Uthmn, from Qsim, from ibn Ab Khaithama, from Muslim b. Ibrhm, from al-Qsim b. al-Fal, from ibn `Umair al-Muhjar, from Ab l-iddq who said:

Ab Sa`d al-Khudr was sitting on the pulpit of the Messenger of Allah, Allah's blessings be on him [and his family], and crying and longing for him. I asked, "What has made you cry?" He replied, "I

remembered the Prophet, Allah's blessings be on him [and his family], and his sitting on this pulpit while he was saying, 'Surely, from my Ahl al-Bait is the one with an aquiline [nose] and a wide [forehead]. He will come when the earth will be filled with unfairness and injustice, and he will fill it with fairness and justice. He will live for this period.' And he indicated seven or nine with his fingers.

432. Al-I□tij□j92: In a lengthy tradition which he has narrated through his chains of narrators from Saif b. `Umaira and □□li□ b. `Uqba, both from Qays b. Sam`□n, from Alqamat b. Mu□ammad al-□a□ram□, from (Imam) Ab□ Ja`far Mu□ammad b. `Al□, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his family, in his lengthy sermon at the Ghad□r of Khumm:

O People! The Light of Allah, Mighty and Majestic be He, is inside me, then in it will be in `Al□ followed by his progeny until the Q□'im, the Mahd□, who will take back the rights of Allah and every right which belongs to us.

He then said many things about the Mastership (wil□ya) of `Al□ and the Imams after him, peace be on them, then continued:

O People! Verily, I am a Prophet and `Al□ is my heir (wa□□). Know that the seal of the Imams, the Q□'im, the Mahd□, is from us. Know that surely he is the one who will dominate the religion. Know that surely he is the one who will take revenge from the oppressors. Know that surely he is the one who will conquer the forts and destroy them. Know that surely he is the one who will kill all polytheist tribes. Know that surely he is the one who will avenge the blood of all the friends of Allah (auliy□ All□h).

Know that surely he is the one who will help the religion of Allah. Know that surely he is the one who will take water from a deep ocean. Know that surely he is the one who will mark every person of merit with his merit and every person of ignorance with his ignorance. Know that surely he is the chosen and selected one by Allah. Know that surely he is the inheritor of all sciences and has full knowledge about them. Know that surely he informs about his Lord, Mighty and Majestic be He, and mentions the affair of His belief. Know that surely he is guided and firm.

Know that surely [the affairs] have been handed over to him. Know that surely he is the one about whom glad tidings have been given to those before him. Know that surely he is the surviving proof (□ujja) and there is no proof (□ujja) after him. There is no truth but that it is beside him and there is no light but that it is with him. Know that no one can overpower him and gain victory over him.

433. Al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n93: From Mu□ammad b. al-□anafiyya, may Allah be satisfied with him, who said:

We were with `Al□, peace be on him, when a person asked him about the Mahd□. He replied, "It is far! It is far!" Then, he showed nine with his fingers and said, "This will happen in the end of times [in a time] that if it is said to a person, 'Allah, Allah,' [that person] will be killed. Then, Allah will gather a group for him like the gathering of clouds in autumn. He will unite their hearts and they will not fear anybody nor

will they rejoice for anybody joining them. Their number will be equal to the warriors [of the battle] of Badr. The prior ones will not overtake them and the later ones will not reach them. Their number will be equal to the soldiers of ▯▯l▯t—those who crossed the river with him."

434. `Iqd al-durar[94]: From S▯lim al-Ashall, from (Imam) Ab▯ Ja`far Mu▯ammad b. `Al▯ al-B▯qir, peace be on him, who said:

Moses, peace be on him, looked in the first Exodus at what would be granted to the Q▯'im from the family of Mu▯ammad, Allah's blessings be on him [and his family], and pleaded, "O Lord! Make me the Q▯'im from the family of Mu▯ammad." It was said to him, "This [position] belongs to the seed of A▯mad." Then he looked in the second Exodus and saw the same things, and made the same request and got the same reply. Again, in the third Exodus, he saw the same things, made the same request and got the same reply.

435. Musnad Ab▯ Ya`l▯[95]: Narrated to us Ab▯ Bakr b. Ab▯ l-Na▯r, from Ab▯ l-Na▯r, from al-Murj▯ b. Raj▯' al-Yashkur▯, from `▯s▯ b. Hil▯l, from Bushair b. Nuhaik, from Ab▯ Huraira who said: "Narrated to me my friend, Ab▯ l-Q▯sim, Allah's blessings be on him [and his family], that 'the Hour will not be established until a person from my Ahl al-Bait rises against them. He will attack them until they return to the truth.'" I (i.e. Nuhaik) asked, "How many will they be?" He (i.e. Ab▯ Huraira) replied, "five and two." I enquired, "And what is five and two?" He replied, "I don't know."

436. Kanz al-`umm▯l[96]: From `Ad▯ b. ▯▯tim, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Indeed, the Hour will not be established until the white castle which is in Mad▯'in will be conquered, and the Hour will not be established until a woman in a howdah travels safely from ▯ij▯z to Iraq without fearing anything. And the Hour will not be established until an Imam rules over the people who will give away wealth freely."

437. Musnad Ab▯ Ya`l▯[97]: Narrated to us Sulaim▯n b. `Abd al-Jabb▯r Ab▯ Ayy▯b, from Sahl b. `▯mir, from Fu▯ail b. Marz▯q, from `A▯iyya, from Ab▯ Sa`▯d, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times—after the advance of ages and passing of time—there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam] will put [the wealth] in his dress. He will be concerned as to who will accept the charity of this wealth—which is between him and his family—as all the people will be flushed with welfare."

438. Al-Fitan[98]: Narrated to us ibn Wahb, from ibn Lah▯`a, from al-▯arth b. Yaz▯d, from `Abd-Allah b. Zar▯r al-Gh▯fiq▯, from `Al▯, may Allah be satisfied with him, who said: "Trials are of four kinds: The trial of prosperity, the trial of distress, the trial of so and so . . . then, a person from the progeny of the Prophet, Allah's blessings be on him [and his family], will emerge. Allah will reform their affairs at his hands."

439. Al-Sunan al-w▯rida f▯ l-fitan[99]: Narrated to us `Abd al-Ra▯m▯n, from Q▯sim, from A▯mad b. Zuhair, from `Amm▯r al-Duhn▯, from S▯lim b. Ab▯ l-Ja`d who said: "When we went for Hajj, I went to

see `Abd-Allah b. `Amr al-`□□. He asked me, 'Where are you from?' I replied, 'From Iraq.' He said, 'Then be from the people of K□fa.' I replied, 'I am from them.' To which he answered, 'They will be the most helpful to the Mahd□.'"

440. Al-Sunan al-w□rida f□ l-fitan100: Narrated to us `Abd-Allah b. Fu□ail, from `Abb□b b. H□r□n, from al-Fa□l b. `Ubaid-Allah, from Ya□y□ b. Zakariyy□ b. Ya□y□wayh al-N□s□b□r□, from Mu□ammad b. Ya□y□, from Mu□ammad b. Salma, from Ab□ l-W□□il b. `Ubaid, from J□bir b. `Abd-Allah, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

A group from my umma will always fight for the truth until Jesus, son of Mary, descends at the time of dawn at Bait al-Maqdas. He will come to the Mahd□ and will be told, "Come forward O Prophet of Allah and lead our prayers." He will reply, "Verily, some from this umma are trustees for others due to their honorable position with Allah, Mighty and Majestic be He."

441. Al-Fitan101: Narrated to us `Abd-Allah b. Marw□n, from al-`Al□' b. `Utba, from al-□asan that "the Messenger of Allah, Allah's blessings be on him [and his family], mentioned a hardship that will be afflicted on his Ahl al-Bait until Allah sends a black flag from the East. Whoever helps it, Allah will help him and whoever abandons it, Allah will abandon him, until a person comes whose name will be my name. Allah will make him in charge of their affairs and will assist him with His help."

442. Al-Fitan102: Narrated to us Sa`□d Ab□ Uthm□n, from J□bir, from (Imam) Ab□ Ja`far, peace be on him, that "Black Flags that will rise from Khur□s□n and will descend at K□fa. When the Mahd□ appears at Mecca, they will go to him to pledge allegiance."

443. Al-Fitan103: Narrated to us al-Wal□d and Rushdain, from ibn Lah□`a, from Ab□ Qubail, from Ab□ R□m□n, from `Al□, may Allah be satisfied with him, who said: "The Sufy□n□ and the Black Flags will confront each other. Amongst the Black Flags there will be a youth from Ban□-H□shim who has a mole on his left hand. Guiding them will be a man from Ban□ Tam□m named Shu`ayb b. □□li□. There will be intense bloodshed between these two armies. The Black Flags will be victorious and the horsemen of Sufy□n□ will take to their heels. It is then that the people will desire for the Mahd□ and will seek him."

444. Al-Fitan104: Narrated to us Mu□ammad b. `Abd-Allah Ab□ `Abd-Allah al-Tayharti, from `Abd al-Ra□m□n b. Ziy□d b. An`um, from Muslim b. Yas□r, from Sa`□d b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Black Flags belonging to the Ban□ `Abb□s will emerge from the east. They will halt for a period that Allah wills. Then, smaller Black Flags will appear from the east who will fight against a man from the progeny of Ab□ Sufy□n and his companions. They will advise [the people] to obey the Mahd□."

445. Nahj al-bal□gha105:

Until Allah brings out for you one who will gather you together and unite you after your separation. Do not place expectations in one who does not come forward and do not lose hope in one who has turned

back [from you], because it is possible that one of the two feet of the one who has turned back may have slipped while the other has remained firm and both [his feet] might return, until both are firm. Beware! The example of the family of Mu□ammad, Allah's blessings be on them, is like that of the stars in the sky. When one star sets another one rises. Allah has completed his obligations upon you and He has shown [or will show] you what you used to wish for.

446. Shar□ nahj al-bal□gha (by ibn Maitham)106:

O People! Be aware of a knowledge that is definite. What the Q□'im will encounter from your ignorance is like what the Messenger [of Allah] also encountered from your ignorance. That is, because on that day the entire umma will be engulfed in a state of ignorance except those upon whom Allah has mercy.

Do not hurry lest your demise hastens towards you; and know that lenience is a blessing and in forbearance is survival and comfort. The Imam is more knowledgeable regarding what they deny/don't know. I swear by my life! He will uproot the evil judges from amongst you, he will remove the diseased from you, he will dismiss the tyrant rulers, and he will purify the earth of every deceiver.

Certainly, he will act amongst you with justice and stand amongst you with the straight weighing scale. Those living from you will desire the return of their dead ones even for a very brief period. It is then that they will enjoy life and this will surely happen. For the sake of Allah have patience, control your tongues, and live [peacefully] because soon deprivation will reach you. If you exercise patience, act in a calculated manner, and live in harmony, he will certainly seek the blood-revenge of your killed ones, avenge the murdered ones, and get back your rights. I swear by Allah a true oath,

"Surely Allah is with those who restrain themselves and those who do good" (***Quran Surah Nahl 16: 128***).

447. Al-Durr al-manth□r107: He has recorded from ibn Mardawayh, from ibn `Abb□s, that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The Companions of the Cave (a□□□b al-kahf) will assist the Mahd□."

It has been mentioned in Tafs□r al-tha`lab□, in the story about the companions of the cave—which has also been narrated from him in 'Iqd al-durar, al-Burh□n, al-`Umda, and al-□ar□'if—that: "They went to their sleeping places and will go to sleep until the end of times when the Mahd□, peace be on him, emerges." He continues, "The Mahd□ will salute them after which Allah, Mighty and Majestic be He, will bring them back to life for him. Then, they will go to sleep again and will not wake up until the Day of Rising (al-Qiy□ma)."

448. `Iqd al-durar108: Saif b. `Umair narrates:

I was with Ab□ Ja`far al-Man□□r [the Abbasid caliph] when he initiated the conversation: "O Saif b. `Umair! It is inevitable that a caller will call out from the sky the name of a person from the progeny of

Ab□ □□lib.” I replied, “May I be given as ransom for you, O Am□r al-Mu’min□n! Are you narrating this?” He answered, “I swear by the One in whose hand is my life, Yes—for the listener who has ears.”

I said, “O Am□r al-Mu’min□n! I have never heard this tradition before.” He replied, “O Saif! This is the truth. And when this happens, we will be the ones who will be more worthy of responding to this call. The call will be to a person from the sons of our cousins.” I asked, “A person from the progeny of F□□ima, peace be on her?” He answered, “Yes, O Saif! Had I not heard it from Ab□ Ja`far Mu□ammad b. `Al□, peace be on him, I would not have accepted it even if all the people on earth had narrated it to me, but, he is Mu□ammad b. `Al□, peace be on him.”

449. Al-Am□l□109: Narrated to us Mu□ammad b. al-□asan b. A□mad b. al-Wal□d, from al-□usayn b. al-□asan b. Ab□n, from al-□usayn b. Sa`□d, from Mu□ammad b. al-□usayn [al-□asan] al-Kin□n□, from his grandfather, from Imam Ab□ `Abd-Allah al-□□diq, peace be on him, who said:

Allah, Mighty and Majestic be He, sent to His Prophet— Allah’s blessings be on him and his family—a manuscript before his death and said, “O Mu□ammad! This manuscript is your will to the noble (al-naj□b) one from your family.” He asked, “And who is the noble one from my progeny, O Jabra’□l?” He replied, “`Al□ ibn Ab□ □□lib.” There were golden seals on the manuscript and the Prophet handed it over to `Al□, peace be on him, and advised him to break one of the seals and act according to what was in it. `Al□, peace be on him, broke a seal and acted upon its instructions.

Then he handed it over to his son al-□asan, peace be on him, who broke a seal and acted upon its instructions. Then he handed it over to his son al-□usayn, peace be on him, who broke a seal and found written in it that, “Go with a group of people towards martyrdom, for, there is no martyrdom for them except with you and sell yourself to Allah, Mighty and Majestic be He.” And he did, then handed it to `Al□ ibn al-□usayn, who broke a seal and found in it, “Maintain silence, be confined to your house, and worship your Lord until certainty [i.e. death] comes to you” and he did accordingly.

Then, he handed it over to Mu□ammad b. `Al□, peace be on him, who broke a seal and found in it, “Narrate/speak to the people and give verdicts. Do not fear anyone except Allah because no one can harm you.” Then he handed these to me. I broke a seal and found, “Narrate/speak to the people and give verdicts. Spread the knowledge of your Ahl al-Bait and confirm your righteous forefathers. Do not fear anyone except Allah for you are in protection and safety.” I acted according [to the instructions]. Then, I will pass it on to M□s□ b. Ja`far who will hand it over to the one after him. This will continue until the rise of the Mahd□, peace be on him.

450. Al-Am□l□110: Narrated to us Mu□ammad b. M□s□ b. al-Mutawakkil, from Mu□ammad b. `Abd-Allah al-K□f□, from M□s□ b. `Imr□n al-Nakha`□, from his uncle al-□usayn b. Yaz□d al-Naufal□, from `Al□ ibn S□lim, from his father, from Ab□ □amza al-Thum□l□, from Sa`d al-Khaff□f, from al-A□bagh b. Nub□ta, from `Abd-Allah b. `Abb□s, from the Messenger of Allah, Allah’s blessings be on him and his family, who said:

When I was taken to the seventh heaven and from there to the Lote Tree of the Boundary (sidrat al-muntah) and from sidrat al-muntah to the veils of light (ujub al-nr), my Lord, majestic be His Majesty, called out to me, “O Muammad! You are my servant and I am your Lord. So, be humble before Me and only worship Me. Rely on Me and trust Me for I am satisfied with you as a servant, beloved, messenger, and prophet and [I am satisfied] with your brother, `Al, as a successor and a door (khalfatan wa bb). He is My proof (ujjat) upon My servants and a leader (Imm) for My creation.

Through him, My friends will be known from My enemies and through him, Satan’s party will be distinguished from My party. Through him, My religion will be established, My limits will be protected, and My regulations implemented. Through you, him, and the Imams from his progeny, I will have mercy on My male and female servants. And by the Q’im from amongst you I will give life to My earth with My Tasb, Tahl, Taqds, Takbr, and Tamjd. Through him, I will clean the earth from My enemies and make My friends inherit it. Through him, I will degrade the word of the disbelievers and elevate My word.

Through him, I will enliven My servants and My cities with My knowledge. For him, I will reveal the treasures and the reserves with My will. I will disclose only to him the secrets and the hidden things by My intention (bi Irdat). I will help him with My angels so that they may assist him in implementing My order and proclaiming My religion. He is surely My [appointed] guardian and truly the guided one from My servants.”

451. Al-Amal of al-ss 111: A group informed us from Ab l-Mufaal, from Amad b. Muammad b. Yasr b. Ab l-`Ajz al-Simsr, from Mujhid b. Mss al-Khuttal, from `Abbd b. `Abbd, from Mujlid b. Sa`d, from Jabr [or Jubair] b. Nauf Ab l-Waddk who said:

I said to Ab Sa`d al-Khudr, “By Allah! No year comes upon us but that it is worse than the previous one, and no ruler but that he is worse than the previous,” to which Ab Sa`d answered, “I heard the Messenger of Allah, Allah’s blessings be on him and his family, say what you are saying, but, I also heard the Messenger of Allah, Allah’s blessings be on him and his family, say, ‘This situation will not go away from you until amongst all the fitnas and injustices, someone is born who will not be recognized at that time. [This situation will continue] until The world becomes filled with injustice to the extent that no one will be able to utter: ‘Allah’.

Then, Allah, Mighty and Majestic be He, will send a person from me and from my progeny. He will fill the earth with justice just as those before him will have filled it with unfairness. [Allah] will bring out its treasures112, and he will give away wealth freely and will not even count [what he is giving]. This will continue until Islam is fully established.’”

452. Ghaybat al-Shaykh113: Informed me a group from Ab Muammad Hrn b. Mss al-Talla`ukbar, from Ab `Al al-Rz, from ibn Ab Drim, from `Al ibn al-`Abbs al-Sind al-Muqni`, from Muammad b. Hshim al-Qays, from Sahl b. Tamm al-Bar, from `Imrn al-Qattn, from Qatda, from Ab Nara, from Jbir b. `Abd-Allah al-Anr, from the Messenger of

Allah, Allah's blessings be on him and his family, who said: "The Mahd□ will emerge in the end of times."

453. Ghaybat al-Shaykh114: From Mu□ammad b. Is□□q, from al-Muq□ni`□, from Bakk□r b. A□mad, from al-□asan b. al-□usayn, from Tal□d, from Ab□ l-Ja□□□f, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "I give you glad tidings about the Mahd□," and he repeated this statement three times. Then he said, "He will emerge when there will be disagreements amongst the people and intense hardships. He will fill the earth with fairness and justice as it will be filled with unfairness and injustice. He will fill the hearts of Allah's servants with worship and they will benefit from his justice."

454. Ghaybat al-Shaykh115: Through the aforementioned chain of narrators, from al-□asan b. □usayn, from Sufy□n al-Jar□r□, from `Abd al-Mu'min, from al-□□rith b. □a□□ra, from `Um□ra b. Juwain al-`Abd□, from Ab□ Sa`□d al-Khudr□ who said:

I heard the Messenger of Allah, Allah's blessings be on him and his family, say [while he was] on the pulpit, "Verily, the Mahd□ is from my progeny from my Ahl al-Bait. He will emerge in the end of times. The sky will pour down its raindrops for him and the earth will bring out its seeds for him. He will fill the earth with justice and fairness just as the people will have filled it with unfairness and injustice."

455. Ghaybat al-Shaykh116: Mu□ammad b. Is□□q, from al-Muq□ni`□, from Ja`far b. Mu□ammad al-Zuhr□, from Is□□q b. Man□□r, from Qays b. al-Rab□` and others, from `□□im, from Zirr, from `Abd-Allah b. Mas`□d who recounts that the Messenger of Allah, Allah's blessings be on him and his family, said: "The world will not come to an end until a person from my Ahl al-Bait rules my nation. He will be called the Mahd□."

456. Ghaybat al-Shaykh117: Informed me a group from Ab□ Ja`far Mu□ammad b. Sufy□n al-Bazaufar□, from A□mad b. Idr□s, from `Al□ ibn Mu□ammad b. Qutayba al-Naish□b□r□, from al-Fa□l b. Sh□dh□n, from Na□r b. Muz□□im, from Ab□ Lah□`a, from Ab□ Qubail, from `Abd-Allah b. `Amr b. al-`□□, from the Messenger of Allah, Allah's blessings be on him and his family, who said in a lengthy narration: "It is then that the Mahd□ will emerge. He is from the descendants of this [man]—and he pointed towards `Al□ ibn Ab□ □□lib, peace be on him.

Through him, Allah will destroy falsehood (al-kadhib) and will conclude the era of hardship. Through him, the noose of disgrace will be removed from your necks." Then, he declared, "I am the first of this nation, the Mahd□ will be in the middle, and Jesus will be at the end. Between all this there will be a crooked old man."

457. Al-Am□l□ by al-□ad□q118: Ibn al-Mutawakkil, from `Al□, from his father, from ibn Ab□ `Umair, from someone who heard (Imam) Ab□ `Abd-Allah, peace be on him, say the following line [of poetry]:

For every nation is a government which they are on the lookout for,

And our government will appear in the end of times

458. Dal□'il al-im□ma119: Narrated to us Ab□ l-Mufa□□al Mu□ammad b. `Abd-Allah, from A□mad b. Is□□q b. al-Buhl□l al-Q□□□, from his father, from Samura b. □ajar, from □amza al-Na□□b□, from Zaid b. Raf□`, from Ab□ `Ubaida, from `Abd-Allah b. Mas`□d who recounts:

I was with the Prophet, Allah's blessings be on him and his family, when a group of youth from Ban□-H□shim passed by whose faces were [shining like] lamps. [On seeing them], the Prophet, Allah's blessings be on him and his family, started weeping. I said, "What has made you cry, O Messenger of Allah?"

He replied, "We are an Ahl al-Bait for whom, Allah has chosen the Hereafter over the world. Soon, my Ahl al-Bait will be killed, driven away, and displaced from the cities. [This will continue] until Allah makes ready for us a flag which will come from the East and whoever fights it will be defeated. Then, a person from my Ahl al-Bait will emerge whose name will be like my name and whose character will be like my character. My umma will go to him like birds returning to their nests. Then, he will fill the earth with justice just as it will be filled with injustice."

Similar traditions with various chains of narrators have also been reported on the authority of ibn Mas`□d.

459. Dal□'il al-im□ma120: Informed us Ab□ □□hir `Abd-Allah b. A□mad al-Kh□zin, from Ab□ Bakr Mu□ammad b. `Umar b. Mu□ammad b. Muslim b. al-Bar□' al-Ji`□b□, from Ab□ l-□asan `Abd-Allah b. Mu□ammad b. al-`Abb□s al-R□z□ al-Qumm□, from his father, from (Imam) `Al□ ibn M□s□ al-Ri□□, peace be on him, from his father (Imam) M□s□ b. Ja`far, peace be on him, from his father (Imam) Ja`far b. Mu□ammad, peace be on him, from his father (Imam) Mu□ammad b. `Al□, peace be on him, from his father (Imam) `Al□ ibn al-□usayn, peace be on him, from his father (Imam) al-□usayn, peace be on him, from his brother (Imam) al-□asan, peace be on him, from his father (Imam) `Al□ ibn Ab□ □□lib, peace be on him, who said: "The Messenger of Allah, Allah's blessings be on him and his family, said to me, 'The Hour will not be established until the true Q□'im rises.

This will occur when Allah, Mighty and Glorified be, permits him to do so. Whoever follows him will be saved and whoever doesn't will perish. [Fear] Allah! [Fear] Allah! O servants of Allah! Go to him even if you have to crawl on ice because he is the Caliph of Allah (khal□fat Allah) and my successor (khal□fat□)."

460. Dal□'il al-im□ma121: Through his chain of narrators [i.e. Ab□ l-□asan Mu□ammad b. H□r□n b. M□s□ from his father], from Ab□ `Al□ al-Nah□wand□, from Is□□q, from Ya□y□ b. Sulaim, from Hish□m b. □asan, from al-Mu`all□ b. Ab□ l-Mu`all□, from Ab□ l-□idd□q al-N□j□, from Ab□ Sa`□d al-Khudr□, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Rejoice at the good news of the Mahd□. Surely, he will come in the end of times amidst difficulties and hardships. Allah will make the earth prosperous for him with justice and fairness."

461. Dal□'il al-im□ma122: From him [i.e. Mu□ammad b. H□r□n b. M□s□], from his father Ab□ Mu□ammad H□r□n b. M□s□, from Ab□ `Al□ al-□asan b. Mu□ammad al-Nah□wand□, from A□mad b. Zuhair, from `Abd-Allah b. D□hir al-R□z□, from `Abd-Allah b. `Abd al-Qudd□s, from al-A'mash, from `□□im b. Ab□ al-Naj□d, from Zirr b. □ubaish, from `Abd-Allah b. Mas`□d, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "The Hour will not be established until a person from my progeny rules. His name will be like my name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice."

462. Dal□'il al-im□ma123: Informed us Ab□ l-□usayn Mu□ammad b. H□r□n, from Ab□ H□r□n b. M□s□, from Mu□ammad b. Jar□r al-□abar□, from `□s□ b. `Abd al-Ra□m□n, from al-□asan b. al-□usayn al-`Uran□, from Ya□y□ b. Ya`l□ al-Aslam□, `Al□ ibn al-Q□sim al-Kind□, and Ya□y□ b. al-Mus□wir, from `Al□ ibn al-Mus□wir, from `Al□ ibn al-□azawwar, from al-A□bagh b. al-Nub□ta, (in a tradition from Imam `Al□ ibn Ab□ □□lib, which he said at the end): "And the Mahd□ will be from us in the end of times. In all the nations, there will be no other awaited Mahd□ other than him."

463. Ghaybat al-Shaykh124: A□mad b. Idr□s, from `Al□ ibn al-Fa□l, from A□mad b. Uthm□n, from A□mad b. Razz□q, from Ya□y□ b. al-`Al□ al-R□z□, from (Imam) Ab□ `Abd-Allah (al-□□diq), peace be on him, who said:

Allah, the Exalted, will bring forth in this nation a person who is from me and I am from him. Through him, Allah, the Exalted, will bring forth the blessings of the skies and the earth. The sky will pour its raindrops, the earth will bring out its seeds, and its beasts and wild animals will be protected. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will kill to the extent that the ignorant will say, 'Had he been from the seed of Mu□ammad, Allah's blessings be on him and his family, he would have been merciful.'

464. Al-K□f□125: Mu□ammad b. Ya□y□, from A□mad b. Mu□ammad, from Mu□ammad b. Sin□n, from Ab□n, from (Imam) Ab□ `Abd-Allah (al-□□diq), peace be on him, who said: "The world will not come to an end until a person from me appears. He will judge using the judgment of the family of [the prophet] David, peace be on him, and will not ask for any testimony. He will give everybody their rights."

465. Al-Irsh□d126: Ab□ l-Q□sim; Ja`far b. Mu□ammad, from Mu□ammad b. Ya`q□b, from `Al□ ibn Ibr□h□m b. H□shim, from his father; and `Al□ ibn Mu□ammad al-Q□s□n□, all of them from Zakariyy□ b. Ya□y□ b. al-Nu`m□n al-Ba□r□ who said: "I heard `Al□ ibn Ja`far b. Mu□ammad say to al-□asan b. al-□usayn b. `Al□ ibn □usayn, 'Allah helped Ab□ l-□asan al-Ri□□, peace be on him, when his brothers and uncles rebelled against him." (He then mentions a lengthy tradition which ends with his saying:) 'And I stood up and held Ab□ Ja`far Mu□ammad b. `Al□ al-Ri□□'s hand and said to him, "I testify that you are my Imam [when I stand] before Allah, Mighty and Glorified be He."

On witnessing this, (Imam) al-Ri□□, peace be on him, wept and said, "O uncle! Didn't you hear my father say, 'The Messenger of Allah, Allah's blessings be on him and his family, declared, "May my

father be sacrificed for the son of the pure, the best lady from the city of N□biyya127! From his [i.e. Imam Ri□□'s] descendants will be the driven-away (al-□ar□d), the wanderer (al-shar□d), whose father and grandfather have been killed but not avenged. He will go in occultation until it is said, 'He has died or he has perished or which valley has he entered?"""" I replied, "You are speaking the truth, may I be sacrificed for you!"'

466. Nafas al-mahm□m128: From al-K□mil by Shaykh al-Bah□'□, from (Imam) `Al□ ibn al-□usayn Zain al-`□bid□n, peace be on him, in his famous sermon delivered at Damascus:

Allah, the Exalted, bestowed upon us forbearance, knowledge, bravery, and generosity and [put our] love in the hearts of the believers. From us is the Messenger of Allah, his successor, the Master of the Martyrs, and Ja`far al-□ayy□r (the flying one) in Paradise, the two grandsons of this umma [i.e. □asan and □usayn], and the Mahd□, who will kill the Dajj□l.

467. Maq□til al-□□lib□n129: (While mentioning the martyrdom of Zaid b. `Al□ and its reason, he writes): Informed us `Al□ ibn al-□usayn, from al-□asan b. `Al□ al-□dam□, from Ab□ Bakr al-Jabal□, from `Abd-Allah b. `Abd al-Ra□m□n al-`Anbar□, from M□s□ b. Mu□ammad, from al-Wal□d b. Mu□ammad al-M□qir□ who said:

I was with al-Zuhr□ at al-Ru□□fa when he heard the sound of people making fun. He said to me, "O Wal□d! See what it is?" I peeped out a window of his house and said, "It is the head of Zaid b. `Al□!!" He sat up and said, "The people of this house who hurried have been killed." I asked him, "Will they not rule?" He answered, "Narrated to me `Al□ ibn al-□usayn, from his father, from F□□ima, that the Messenger of Allah, Allah's blessings be on him and his family, informed her, 'The Mahd□ is from your descendants.'"

468. Al-Am□l□ (known as al-Am□l□ al-kham□siyya)130: In a tradition that he has recorded through his chain of narrators from `Al□, peace be on him:

By the One Who split the grain and created the wind! If only one day remains from the world, Allah will prolong that day until a man from me rules the earth. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . I swear by the One Who split the grain and created the wind, if no one remains from them (i.e. the Ban□ Umayya) except one man, he will indeed rebel with evil against the religion of Allah, Mighty and Majestic be He.

469. Qurb al-isn□d131: Mu□ammad b. `□s□, from `Abd-Allah b. Maim□n al-Qadd□□, from Ja`far, from his father, from (Imam) `Al□ ibn Ab□ □□lib, peace be on him, who said:

From us are seven people whom Allah, Mighty and Glorified be He, has created and has not created like them on earth. From us is the Messenger of Allah, Allah's blessings be on him and his family, the master of the first and the last and the seal of the Prophets. His heir (wa□□) is the best of heirs, his grandsons are the best of grandsons—□asan and □usayn. The Master of the Martyrs (sayyid al-shuhad□), □amza,

is his uncle. [And the two others are] Ja`far, the one who turns [or flies] with the angels, and the Q□'im.

470. K□mil al-ziy□r□t132: Through his previous chains of narrators, from Ab□ l-Q□sim Ja`far b. Mu□ammad b. Q□lawayh, from a group of his teachers which include: his father, Mu□ammad b. al-□asan, and `Al□ ibn al-□usayn, [all of them] from Sa`d b. `Abd-Allah b. Ab□ Khalaf, from Mu□ammad b. `□s□ b. `Ubaid al-Yaq□□n□, from Ab□ `Abd-Allah Zakariyy□ al-Mu'min, from ibn Musk□n, from Zaid—the slave of ibn Hubayra—from (Imam) Ab□ Ja`far, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

Fasten to the waist-belt of this anza`133, for surely, he is the greatest truthful person (al-□idd□q al-akbar) and the guide for those who follow him. Whoever precedes him has gone ahead of religion. Whoever deserts him, Allah will destroy him. Whoever holds fast to him has held fast to the rope of Allah. Whoever accepts his guardianship (wilaya) will be guided by Allah, and whoever rejects his guardianship (wilaya), will be misled by Allah.

From him are the two grandsons of this nation, who are my two sons al-□asan and al-□usayn. From the descendants of al-□usayn are the guiding Imams and the Q□'im, the Mahd□. Love them and accept their guardianship. Don't take their enemy as an ally instead of them, in that case you will be worthy of the wrath of your Lord and a disgrace in this world, and indeed, whoever has forged a lie will be disappointed.

471. Mukhta□ar ba□□'ir al-daraj□t134: Mu□ammad b. al-□usayn b. Ab□ l-Kha□□□b and Ya`q□b b. Yaz□d, from A□mad b. al-□usayn al-Maitham□, from Mu□ammad b. al-□usayn, from Ab□n b. Uthm□n, from M□s□ al-□ann□□, from (Imam) Ab□ `Abd-Allah (al-□□diq), peace be on him, who said: "The Days of Allah (ayy□m All□h) are three: the day when the Q□'im rises, the Day of Returning (yaum al-karra) 135 and the Day of Judgment (qiy□ma)."

472. Al-Mustarshid136: Narrated to us Ab□ □af□ `Umar b. `Al□ ibn Ya□y□, from Qays b. □af□, from Y□nus, from `Al□ ibn □azawwar, from A□bagh b. Nub□ta, from `Al□, peace be on him, who said:

When Allah gathers the first and the last [i.e. all the people], the best of the people will be seven and all of them will be from the descendants of `Abd al-Mu□□alib. Your Prophet will be called the best of the Prophets, [and he is] from the descendants of `Abd al-Mu□□alib. The heir (wa□□) of your Prophet, is the master of the heirs (sayyid al-au□iy□) [and he is] from the descendants of `Abd al-Mu□□alib. Al-□asan and al-□usayn, the two masters of the youth of paradise, are from the descendants of `Abd al-Mu□□alib. □amza, the Master of the Martyrs, is from the descendants of `Abd al-Mu□□alib. Ja`far, who has two wings, is from the descendants of `Abd al-Mu□□alib. And the Mahd□ who will emerge in the end of times, is from the descendants of `Abd al-Mu□□alib. This is a generosity from Allah, the like of which has not been granted to anyone from the first ones and the last ones."

473. Sunan Ab□ D□w□d137: H□r□n narrates from `Amr b. Ab□ Qays, from Mu□arrif b. □ar□f, from al-□asan, from Hil□l b. `Amr, from `Al□, may Allah be satisfied with him, from the Messenger of Allah,

Allah's blessings be on him [and his family], who said: "A person from M□ War□' al-Nahr will emerge who will be called al-□□rith b. □arr□th. His army will be led by a person called Man□□r. He will strengthen the family of Mu□ammad, just like the Quraish who strengthened the Messenger of Allah. It will be obligatory upon every believer to help him."

474. Uy□n akhb□r al-Ri□□138: Narrated to us Mu□ammad b. A□mad b. al-□usayn b. Y□suf al-Baghdadi, from al-□usayn b. A□mad b. al-Fa□l—the Imam of the J□mi` Mosque of Ahw□z—from Bakr b. A□mad b. Mu□ammad b. Ibr□h□m al-Qa□r□, the slave of al-Khal□l al-Ma□lam□, from al-□asan b. `Al□ ibn Mu□ammad b. `Al□ ibn M□s□, from `Al□ ibn M□s□, from his father (Imam) M□s□ b. Ja`far b. Mu□ammad who said: "The Q□'im will not be but an Imam, the son of an Imam, and a heir (wa□□), the son of a heir (wa□□)."

475. Al-Khi□□l139: Through his chain of narrators from `Al□, peace be on him, in the tradition mentioning seventy of his excellences in which none of the companions of the Messenger of Allah, Allah's blessings be on him and his family, matched him, he said:

As for the fifty third [excellence], then surely Allah will not end the world until the Q□'im from us rises. He will kill those who hate us, he will not accept the non-Muslim tax (jizya), he will break the cross and the idols. War will end and he will invite [people to come and] take wealth and he will distribute it equally, and will deal justly with the people.

476. Shar□ al-akhb□r140: From Muj□hid (without mentioning the chain of narrators): ". . . then the Q□'im from the family of Mu□ammad will be sent to punish them. The people will regard him weak [but] Allah will grant him victory over the easts and the wests of the world. Be aware! They are the true believers. Be aware! The finest jihad is at the end of times."

477. Shar□ al-akhb□r141: From the narration of ibn Sal□m, through his chain of narrators from Am□r al-Mu'min□n (`Al□ ibn Ab□ □□lib), peace be on him, who said:

Tests are of three kinds: The test during a good and enjoyable life, the test during hardships, and the test in which the people will be cleaned like the cleaning of the gold extracted from the mines. This will continue until a man emerges from us—the progeny of the Prophet, Allah's blessings be on him and his family—and then Allah will set right their affairs.

478. Shar□ al-akhb□r142: `Abd-Allah b. Jabala, narrates through his chain of narrators from `Al□, peace be on him, that: "Islam will depart from the people like a camel which runs away from rain. Allah will not return it except by a person from us."

479. Shar□ al-akhb□r143: In another tradition from `Al□, peace be on him, who said: "As if I am seeing your religion fleeing from you. Nothing from it will remain with you until Allah returns it to you by a person from us."

480. Shar□ al-akhb□r144: From the Messenger of Allah, Allah's blessings be on him and his family, whom mentioned the Mahd□ and said: "Whoever sees him, should obey/follow him even if he has to crawl on ice—or fire—for surely he is Allah's Caliph on earth."

The traditions with the following numbers are either in harmony with the topic of this section, or result in it, or based on the interpretation of other narrations conform to it: 1–352, 481–715, 719–807, 864–870, 872, 876, 878, 881–912, 918, 928, 932, 933, 936, 941, 943, 951, 956969, 971–973, 975–1029, 1039–1041, 1043, 1049, 1055, 1059–1062, 1083, 1086–1118, 1123–1169, 1173, 1175–1177, 1179–1186, 1195–1206, 1211–1223, 1228–1238, 1240, 1241, 1243, 1244, 1246–1249, 1251–1256, 1258–1261, 1266, 1267, 1270, 1271–1274, 1276, and 1277.

1. Al-Musnad (al-Ma□ba`at al-Maymaniyya, 1313 AH), vol. 1, p. 99, and (Egypt: D□r al-Ma`□rif), vol. 2, pp. 117–118. A□mad Mu□ammad Sh□kir says: "Both its chains are correct"; Sunan Ab□ D□w□d (Egypt: Al-Ma□ba`at al-T□ziyya), vol. 2, p. 207, in the Book of al-Mahd□: "Narrated to us `Uthm□n b. Ab□ Shaiba, from al-Fa□l b. Dukain, from Fi□r, from al-Q□sim b. Ab□ Bazza, from Ab□ l-□ufail, from `Al□, may Allah be satisfied with him," with the difference that he said, "If there remains from time (al-dahr)" and "from my Ahl al-Bait." Also, D□r al-I□y□' al-Sunnat al-Nabawiyya edition, vol. 4, p. 107, no. 4283; Al-Mu□annaf, vol. 5, "Kit□b al-Fitan," p. 198, no. 19494, similar to what has been narrated in Ab□ D□w□d; J□mi` al-u□□l (1370 AH), vol. 11, book 9, chap. 1, sec.1, no. 7811; Ma□□lib al-su'□l (Maktabat D□r al-Kutub al-Tij□riyya) vol. 2, chap. 12; Tadhkirat al-khaw□□ (Najaf), p. 364; Mukhta□ar sunan Ab□ D□w□d (D□r al-Ma`rifa), vol. 6, p. 159, no. 4114; al-Nih□ya or al-Fitan wa l-mal□□im, (Egypt: 1388 AH), vol. 1, sect. "mentioning the Mahd□ who will be in the end of times," p. 25; al-`Arf al-ward□, vol. 2, p. 125; al-□aw□`iq al-mu□riqa (Cairo: D□r al-□ab□`at al-Mu□ammadiyya), p. 161; Kanz al-`umm□l, vol. 14, p. 267, no. 38675; Mirq□t al-maf□t□□, vol. 5, p. 179; al-Ish□'a, 1st ed., p. 113; al-Bay□n (1399 AH), chap. 1, p. 93; `Iqd al-durar (1399 AH), vol. 1, p. 18; N□r al-ab□□r (al-Ma□ba`at al-Maymaniyya), p. 154; Ibr□z al-wahm al-makn□n (Damascus: 1347 AH). He writes: "The tradition of `Al□ b. Ab□ □□lib has been narrated from him through various chains which exceed twenty. A□mad and Ab□ D□w□d have recorded it from Fi□r b. Khal□fa, from al-Q□sim b. Ab□ Bazza from Ab□ l-□ufail, from him [i.e. Al□ b. Ab□ □□lib]. Ab□ D□w□d has recorded it from Shu`ayb b. Ab□ Kh□lid, from Ab□ Is□□q al-Sab□`□, from him. Al-□abar□n□ has mentioned it in al-Ausa□ from `Abd-Allah b. Lah□`a from `Umar b. J□bir al-□a□ram□, from `Umar, from his father. Al-□□kim has recorded it in al-Mustadrak from the narration of al-□□rith b. Yaz□d, from `Abd-Allah b. Zar□r al-Gh□fiq□, from him. Again, al-□□kim has recorded it from `Amm□r b. Mu'□wiya al-Duhn□, from Ab□ l-□ufail, from Mu□ammad b. al-□anafiyya, and has stopped at him. Nu`aim b. □amm□d—one of al-Bukh□r□'s teachers—has recorded it in Kit□b al-fitan. Similarly, ibn al-Mun□d□ in al-Mal□□im, Ab□ Nu`aim in Akhb□r al-Mahd□, Ab□ Ghanam al-K□f□ in Kit□b al-fitan, ibn Ab□ Shaiba, and many others from numerous chains and varying wordings, who have stopped at him [i.e. Al□ ibn Ab□ □□lib]"; Nih□yat al-bid□ya wa l-nih□ya, 1st ed., vol. 1, p. 37; al-J□mi` al-□agh□r (Egypt: 1373 AH), under the letter al-L□m, vol. 2, p. 131; al-`Umda, chap. "M□ j□'a f□ l-Mahd□, `alayhi sal□m," p. 225; Jaw□hir al-`iqdain (manuscript), part 2, 8th discussion; Yan□b□` al-mawadda, p. 432; al-Dur al-manth□r, vol. 6, p. 58, under the exegesis of His saying, 'Its conditions came'; `Al□m□t al-qiy□mat al-kubr□, p. 74; Sunan al-D□n□, vol. 5, chap. "M□ j□'a f□ l-Mahd□," no. 15; Bayna yaday al-s□'a, p. 111; `Aun al-ma`b□d (The Commentary on Sunan Ab□ D□w□d), vol. 11, p. 373. He says: "The chain of narrators of this tradition is good (□asan) and strong (qaw□)." Thereafter, he refutes the view of those who regard Fi□r b. Khal□fa as weak (□a`□f), saying: "A□mad and Ya□y□ have indeed regarded him as reliable."

2. Sunan al-Tirmidh□, vol. 4, chap. 52, no. 2230; al-Musnad, vol. 1, p. 376 and vol. 5 of D□r al-Ma`□rif edition, p. 99, no. 3572, with the difference that he, Allah's blessings be on him and his family, said: "The days will not finish and time will not perish until a person from my Ahl al-Bait, peace be on him, will rule the Arabs; his name will be my name." A□mad Mu□ammad Sh□kir says: "Its chain of narrators is correct (□a□□□)," also, vol. 1, p. 377; `Iqd al-durar, chap. 2, p. 29; al-Sunan al-w□rida fi l-fitan, vol. 5, chap. "M□ j□'a f□ l-Mahd□," no. 22; Sunan Ab□ D□w□d, vol. 4, p. 107, no. 4282, with the difference that he, Allah's blessings be on him and his family, said: "or it will not end"; al-Mu`jam al-kab□r (Ma□ba`at al-Wa□an al-`Arab□), vol. 10, no. 10233/10218, which says: "the world will not come to an end"; Ma□□b□□ al-Sunna (Egypt:

Mu□ammad `Al□ □ab□□), vol. 1, chap. “Ashr□□ al-s□`a,” p. 193; J□mi` al-u□□l, 2nd Ed., chap. 1, vol. 11, p. 48, no. 7810; Far□’id al-sim□ain, chap. 6, vol. 2, no. 577; Mishk□t al-ma□□b□□, vol. 2, chap. “Ashr□□ al-s□`a,” sect. 2, no. 5452/16; al-Nih□ya or al-Fitan wa l-mal□□im, vol. 1, p. 26; al-Fu□□l al-muhimma, sect. 12, p. 293, citing Musnad Ab□ D□w□d; al-`Arf al-ward□, p. 125; al-□aw□`iq al-mu□riqa, p. 169; Mirq□t al-maf□t□□, p. 179, no. 5; al-Mal□□im wa l-fitan, chap. 17, p. 162, citing the chapters which he has recorded from Ab□ Ya□y□ Zakariyy□ b. Ya□y□’s Kit□b al-fitan; al-Qan□`a f□ m□ yu□sin al-i□□□a bih□ min ashr□□ al-s□`a, p. 57; □a□□□ al-j□mi`, no. 7152; Nih□yat al-bid□ya wa l-nih□ya, vol. 1, p. 39; Bayna yaday al-s□`a, p. 111; Law□’i□ al-anw□r al-bahiyya, vol. 2, under the explanation of this line of poetry:

From it is the last Imam, the eloquent

Mu□ammad the Mahd□ and the Christ

3. Sunan al-Tirmidh□, vol. 4, Kit□b al-Fitan, chap. 52, no. 2231, p. 505; Kanz al-`umm□l, vol. 14, p. 264, no. 38662; Nih□yat al-bid□ya wa l-nih□ya, vol. 1, p. 39; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), p. 126; al-Idh□`a, p. 115; J□mi` al-u□□l, vol. 11, chap. 1, , p. 49, no. 7810; Muntakhab kanz al-`umm□l (printed within the margins of Musnad of A□mad), p. 3, vol. 6; Mahd□ □l al-Ras□l, p. 19; Dhikru akhb□r I□fah□n, vol. 1, p. 329. He, Allah’s blessings be on him and his family, said: “The affairs of this Umma—in the ends of its era—will be in the hands of a man from my Ahl al-Bait. His name will be my name”; Bayna yaday al-s□’a, p. 111.

4. Sunan al-Tirmidh□, vol. 4, p. 505, Kit□b al-fitan, chap. 52, no. 2231; Tu□fat al-a□wadh□, vol. 5, p. 179; al-`Arf al-ward□, p. 126; al-Idh□’a, p. 115; J□mi` al-u□□l, chap. 1, vol. 11, p. 49, no. 7810; Iqd al-durar, pp. 2 & 28; Mahd□ □l al-Ras□l, p. 19. A□mad b. Mu□ammad al-□idd□q says in his book Ibr□z al-wahm al-makn□n: “As for the tradition of Ab□-Huraira, indeed it has been narrated from him through various chains . . . He mentions the names of those as follows: A□mad, ibn Ab□ Shaiba, ibn M□ja, al-□abar□n□, al-Bazz□r, Ab□ Ya`l□, al-□□kim, Ab□-Nu`aim in al-□ilya, al-D□raqutn□ in al-Ifr□d, al-Daylam□ in Musnad al-firdaus, Abd al-Jabb□r al-Khaul□n□ in T□r□kh d□riy□, ibn `As□kir in T□r□kh dimashq, al-Bayhaq□ in Shu’ab al-□m□n, al-Kha□□b in al-Muttafiq wa l-muftariq, etc.; Bayna yaday al-S□’a, p. 114.

I say: Apparently, this tradition has a second part, perhaps something like his saying: “A person from my Ahl al-Bait, his name will be my name,” or something similar. He has not mentioned it completely because he has mentioned the tradition after that of `□□im from Zirr from `Abd-Allah, and has thought both of them are the same tradition. Surely, his saying: “If there remains only one day from the world, Allah will prolong that day until . . .” was at the beginning of the first tradition or under it. Its contents are not unknown due to the repetition of these two traditions. The chain of one of them ends at ibn Mas`□d and the other at Ab□ Huraira.

5. Al-Musnad, vol. 1, p. 376 and from the D□r al-Ma’□rif ed., vol. 5, pp. 196–197, no. 3571. A□mad Mu□ammad Sh□kir says: “Its chains of narrators are correct (□a□□□); `Iqd al-durar, chap. 2, p. 29.

6. Sunan al-Tirmidh□, vol. 4, p. 506, Kit□b al-fitan, chap. 53, p. 34, no. 2232; al-T□j al-j□mi` lil-u□□l (Egypt: 1354 AH), vol. 5, p. 364; Musnad a□mad, vol. 3, pp. 21–22, through his chains of narrators from Ab□ Sa`□d with minor variations. He has narrated, “So we asked the Messenger of Allah, Allah’s blessings be on him and his family, who replied, ‘The Mahd□ will rise in my Umma for five or seven or nine (the doubt is from Zaid).” I asked, ‘What are these?’ He said, ‘Years.’ Then he said, ‘The sky will pour rain on them [by Gods order]. The earth will not conceal anything from its vegetation and wealth will be amassed. A person will come to him and say, “O Mahd□! Give me, give me.” Then, as much as he can carry will be put in his cloth’”; Al-Tadhkira, p. 616; Mishk□t al-ma□□b□□, vol. 3, chap. “Ashr□□ al-s□`a,” sec. 2, p. 19, no. 5454; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 126; al-□aw□`iq al-mu□riqa, p. 163; Kanz al-`umm□l, vol. 14, p. 273, no. 38701; Mirq□t al-maf□t□□, vol. 5, p. 118; Nih□yat al-bid□ya wa l-nih□ya, vol. 1, p. 43; `Iqd al-durar, chap. 11, p. 237.

7. In the tenth chapter, we have brought a section about the length of his rule and the stability of the affairs at his hands. For more on this, refer to volume 3.

8. Sunan Ab□ D□w□d, vol. 4, Kit□b al-Mahd□, no. 4284, p. 107; Sunan ibn M□ja, vol. 2, p. 34, Kit□b al-Fitan, no. 4086; Ma`□lim al-sunan, p. 344; Ma□□b□□ al-sunna, vol. 1, chap. “Ashr□□ al-s□’a,” p. 193; Jami` al-u□□l, vol. 11, p. 49, no. 7812; Ma□□lib al-su’□l, vol. 2, chap. 12, p. 127; Mukhta□ar sunan Ab□ D□w□d, vol. 6, p. 149, no. 4115; Mishk□t al-ma□□b□□, vol. 3, chap. “Ashr□□ al-s□`a,” sec. 2, no. 5453/17; al-Mun□r al-mun□f, p. 146, sec. 50, no. 334; al-Sunan al-w□rida f□ l-fitan, chap. “M□ j□’a f□ l-Mahd□,” no. 29, 34, and 19, with the difference: “Mahd□ is from the children of F□□ima”; al-‘Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 124; al-□aw□`iq al-mu□riqa, p. 161. He says: “Similar to this is what has been recorded by Muslim, Ab□ D□w□d, al-Nis□’□, ibn M□ja, al-Bayhaq□, and others: “Mahd□ is from my progeny

from the children of F□□ima”; Firdaus al-akhb□r, vol. 4, no. 4943, with the wordings: “Mahd□ is from the children of F□□ima.” The researcher of Firdaus al-akhb□r writes: “The scholars have declared the traditions about al-Mahd□ as correct (□a□□□) and have compiled exclusive books about it. Most of the scholars have put these traditions under the category of conceptual taw□tur (al-mutaw□tir al-ma`naw□).” Kanz al-`umm□l, vol. 14, p. 264, no. 38662; Mirq□t al-maf□t□□, vol. 5, pp. 179–180; Is`□f al-r□ghib□n with the marginal notes of N□r al-ab□□r, chap. 2, p. 145; N□r al-ab□□r, p. 186; al-’Idh□’a, p. 117; Nih□yat al-bid□ya wa l-nih□ya, vol. 1, p. 40; al-J□mi` al-□agh□r, vol. 2, p. 187, no. 9241; Kun□z al-□aq□’iq, vol. 2, p. 128; Tadhkirat al-□uff□□, vol. 2, pp. 463–464; al-T□j al-j□mi` lil-u□□l, vol. 5, p. 364 and vol. 2, p. 187; Yan□b□’ al-mawadda, pp. 430 & 432; al-Bay□n (Mu’assisat al-H□d□), chap. 2, p. 89; Muntakhab kanz al-`umm□l, vol. 6, p. 30; al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n, p. 89, no. 2; `Iqd al-durar, chap. 1, p. 15, which says: “Ab□ D□w□d, al-Nis□’□, al-Bayhaq□, Ab□ `Amr al-D□n□, ibn M□ja, and Ab□ Amr al-Muqr□ have recorded it in their Sunan and ibn al-Mun□d□ in Kit□b al-mal□□im; Ghaybat al-Shaykh, p. 114, through two chains of narrators from Ummi Salma; Majma` al-bay□n, vol. 7, p. 67, under the interpretation of the verse: “And indeed We have written in the Psalms . . .” (Quran 21:105), from Ab□ l-□asan `Ubaid-Allah b. Mu□ammad b. A□mad, from Ab□ Bakr A□mad al-Bayhaq□, from Ab□ `Al□ al-R□db□r□, from Ab□ Bakr b. D□ssa, from Ab□ D□w□d, through his chains of narrators from Sa`□d, from Ummi Salma; Mahd□ □l al-Ras□l, p. 4; Tadhkirat al-□uff□□, 8th ed., vol. 2, p. 464; the author of Ibr□z al-wahm al-makn□n writes: “The tradition from Ummi Salma has been recorded by Ab□ D□w□d from the tradition of Ab□ l-Khal□l . . .”; al-Fu□□l al-muhimma, sec. 12, p. 294; Kashf al-ghumma, vol. 2, p. 438.

9. Sunan Ab□ D□w□d, vol. 4, p. 101, Kit□b al-Mahd□, no. 4285; al-Mustadrak (India: Haydar□b□d, 1334 AH), vol. 4, p. 557; al-T□j, vol. 5, p. 364, from Ab□ D□w□d and al-Tirmidh□; N□r al-ab□□r, chap. 2, p. 154, from al-Tirmidh□, until his saying: “and oppression.” He says: “Tirmidh□ states that this tradition is established (th□bit) and correct (□a□□□)”; J□mi` al-u□□l, vol. 11, chap. 1, p. 49, no. 7813; Mukhta□ar sunan Ab□ D□w□d, vol. 6, p. 160, no. 4116; Mukhta□ar tadhkirat al-Qurtub□, p. 615; Mishk□t al-ma□□b□□, vol. 3, chap. 2, sec. 2, no. 5454. Al-Alb□n□—the researcher of this book—says: “Its chain of narrators is good (□asan)”; al-Mun□r al-mun□f, sec. 50, p. 144, no. 330. He writes: “Ab□ D□w□d has narrated it with really good (jayyid) chains of narrators.’; al-Nih□ya or al-Fitan wa l-mal□□im, vol. 1, pp. 298–299; Shar□ al-maq□□id, p. 307; al-Fu□□l al-muhimma, sec. 12, p. 293; Kanz al-`umm□l, vol. 14, p. 264, no. 38665; Mirq□t al-maf□t□□, vol. 5, p. 180. Muntakhab kanz al-`umm□l, vol. 6, p. 30; `Iqd al-durar, chap. 3, p. 33, no. 1; Kashf al-ghumma, vol. 2, p. 437; al-J□mi` al-□agh□r, no. 9244; al-□ar□’if `ani l-jam` bayn al-□i□□□ al-sitta, p. 177, no. 278; Nih□yat al-bid□ya wa l-nih□ya, p. 39; Law□’i□ al-anw□r al-il□hiyya, vol. 2, under “His appearance and character”; Ma□□lib al-su’□l, vol. 2, chap. 12, p. 127; al-Idh□`a, p. 120; `Awn al-ma`b□d, no. 4265; Ibr□z al-wahm al-makn□n, p. 506; al-Bay□n, chap. 8, p. 117, no. 1; `Al□m□t al-qiy□mat al-kubr□, p. 74; Bayna yaday al-s□`a, pp. 111–112; Ashr□□ al-s□`a, p. 254, Mahd□ □l al-Ras□l, p. 9; al-Durr al-manth□r, vol. 6, p. 57.

10. □a□□□ al-Bukh□r□, vol. 2, Kit□b bad’ al-khalq, chap. “Nuz□l `□s□ b. Maryam”; □a□□□ Muslim, vol. 1, chap. “Nuz□l `□s□”; al-Sunan al-w□rida f□ l-fitan, vol. 6, chap. “M□ j□’a f□ nuz□l □s□,” no. 2; Firdaus al-akhb□r, vol. 3, no. 4916; N□r al-ab□□r, chap. 2, p. 154; al-Bay□n (Syria: Mansh□r□t Mu’assisat al-H□d□), chap. 7, p. 112, through his chain of narrators from N□fi` and he said: “This tradition is correct (□a□□□) with a consensus on its correctness from the tradition of Mu□ammad b. Shih□b al-Zuhr□; Yan□b□` al-mawadda, p. 432; Kashf al-ghumma, vol. 2, p. 438; Ma□□lib al-su’□l, vol. 2, chap. 12, citing al-Baghaw□’s Shar□ al-sunna; Shar□ al-maq□□id, vol. 1, p. 308; al-Fu□□l al-muhimma, sec. 12, p. 294; al-Burh□n, chap. 9, p. 158, no. 4; al-`Umda, sect. on “What has been narrated about the Mahd□ from the texts of the □i□□□ al-sitta, citing al-Jam` bayn al-□a□□□ain and al-Jam` bayn al-□i□□□ al-sitta; J□mi` al-u□□l, vol. 11, chap. 1, no. 7808.

I say: There is no doubt that the Imam mentioned in this tradition is the Mahd□—the caliph of Allah. Therefore, it has been mentioned in J□mi` al-u□□l in the chapter of “al-Mas□□ wa l-Mahd□,” in Ibn □al□a al-Sh□fi`□’s Ma□□lib al-Su’□l, ibn □abb□gh al-M□lik□’s al-Fu□□l al-muhimma under “The Traditions About the Mahd□,” al-Muttaq□ al-Hind□’s al-Burh□n in the ninth chapter about “The gathering of the Mahd□ With Jesus,” and al-Muqaddis□ al-Sh□fi`□’s `Iqd al-durar in the tenth chapter. It has been written in Gh□yat al-ma’m□l shar□ al-t□j al-j□mi` lil-u□□l: “It has already been mentioned that the Caliph in whose era Jesus, peace be on him, will descend, is the Mahd□, may Allah be satisfied with him.”

Some traditions explain others, therefore, no attention must be paid to the opinion of those who follow their internal desires and view themselves knowledgeable and civilized by rejecting the traditions about the Mahd□, al-Dajj□l, the life of Jesus

and his descent in the end of times, and also by refuting the miracles mentioned in the Holy Quran with the help of absurd and false justifications. They say: “The traditions about the Mahd□, peace be on him, have not been recorded in the two □a□□□s (of Bukh□r□ and Muslim).” As a result, those who have no experience and knowledge about traditions, think that the traditions that have reached us which are about the Mahd□, peace be on him—the person who will rise in the end of times and will rule the earth, and whom Jesus, peace be on him, will pray behind him, etc.—are merely speaking of a title (that can be given to anybody). Thus, they think that the belief of Mahdawiyya—on which the umma has consensus—revolves only around granting a name or bestowing a title on this promised person as the Mahd□. Hence, they say that: “this subject has not been mentioned in the □a□□□ain.” They did not understand that the belief about this promised person, who will rise in the end of times to give life to religion, destroy falsehood, establish justice, and eradicate oppression, is a belief based on a consensus (amongst the Muslims).

As for his titles, attributes, reformatory actions, etc., although there is no source for these except narrations, there is no need for each narration to comprise of all of these. Such is the case in everything explained by the sharia, whether it be the principles of religion or the divine laws. The belief that whatever is not recorded in the □a□□□ain should not be relied upon is another act of defiance that has been unanimously rejected by the scholars of □ad□th (mu□addith□n). The doors of legal interpretation (al-ijtih□d) are still vast open. No verse in the Holy Quran and no tradition states that what has not been recorded in the □a□□□ain is incorrect, just as no verse in the Holy Quran or tradition exists that testifies that whatever has been recorded in them is absolutely correct and reliable.

We will soon reject such beliefs by quoting what the author of Ibr□z al-wahm al-makn□n has said under the tradition: “In the end of times there will be a caliph who will distribute wealth without counting it.” Refer to tradition no. 383.

11. Musnad a□mad (Egypt: D□r al-Ma`□rif), vol. 2, p. 58, no. 645 Its chains of narrators are correct (□a□□□) as has been testified by A□mad Mu□ammad Sh□kir in Shar□ al-musnad, vol. 3, p. 58, no. 654; Sunan ibn M□ja, vol. 2, chap. 34, p. 23, no. 4085; al-Sunan al-w□rida f□ l-fitan, vol. 5, chap. “M□ j□’a f□ l-Mahd□,” no. 32; Firdaus al-akhb□r, vol. 4, no. 6942; Kanz al-`umm□l, vol. 14, p. 264, no. 38664; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 124; al-Maq□□id, p. 435; ibn Kath□r, al-Nih□ya, vol. 1, p. 52; Fai□ al-qad□r, vol. 5, p. 278; al-Tays□r, vol. 2, p. 258; Jam’ al-faw□’id, vol. 2, p. 734; al-Fat□ al-rabb□n□, 24/51, No. 146; ibn Kath□r, al-Fitan wa l-mal□□im, vol. 1, p. 25, section “dhikr al-Mahd□”; al-’Idh□’a, p. 117; Muntakhab kanz al-umm□l in the marginal notes of al-Musnad, vol. 6, p. 30, also in Kanz al-`umm□l; al-J□mi` al-□agh□r, vol. 2, p. 187, no. 9243; Yan□b□` al-mawadda, pp. 432 & 488; al-□aw□’iq al-mu□riqa under the 12th verse, p. 163; al-Bay□n, chap. 2, p. 100. He says: “Ab□-Nu`aim has recorded it in Man□qib al-Mahd□ and al-□abar□n□ in al-Mu`jam al-kab□r.” The latter says: “These narrations are certainly true because (a) the chain of narrators of some of these complement the others and (b) the great memorizers of traditions have mentioned them in their books.”; al-Burh□n, chap. 2, p. 89, no. 1, from A□mad, ibn Ab□ Shaiba, ibn M□ja, and Nu`aim b. □amm□d in al-Fitan; al-Tadhkira, p. 240. He says: “In a tradition narrated by □□fi□ Ab□ l-Q□sim, the Messenger of Allah, Allah’s blessings be on him and his family, said: ‘The Mahd□ is from us Ahl al-Bait. Allah, Mighty and Glorified be He, will straighten out his [affairs] in one night’ or he, Allah’s blessings be on him and his family, said, ‘in two days.’”; `Iqd al-durar, chap. 6, p. 135 and chap. 7, p. 158, with the difference that he, Allah’s blessings be on him and his family, said: “in a single night.” He (author of `Iqd al-durar) says: “A group of narrators have recorded it in their books.” He goes on to mention them as A□mad, ibn M□ja, al-Bayhaq□, al-D□n□, Nu’aim b. □amm□d, Ab□-Nu`aim al-A□bah□n□, and al-□abar□n□; Dhikru akhb□ri I□bah□n, vol. 1, p. 170; al-Durr al-manth□r, vol. 6, p. 58; Tahdh□b al-tahdh□b, vol. 11, pp. 172–173; al-Fitan, vol. 5, chap. 11, p. 201, through his chain of narrators from `Al□, peace be on him, with the addition of: “Al-Mahd□ is from us Ahl al-Bait.”

I say: From what can be judged from other traditions, perhaps his saying: “Allah will straighten out his [affairs] in one night,” points to the unknown time of his reappearance. Thus, Allah will prepare the grounds of his government and rule in only one night after which he will reappear.

12. Sunan ibn M□ja, vol. 2, p. 24; al-Fitan, chap. 34: “Khur□j al-Mahd□,” no. 4087; Dhakh□’ir al-`uqb□, p. 15, with the difference that he said: “the sons’ of Abd l-Mu□□alib” and “Ja`far b. Ab□ □□lib.” He mentions that “ibn al-Sar□ has recorded it”; al-Fu□□l al-muhimma, sec. 12, p. 294; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), p. 124, with the difference that he said: “We seven from . . .” He cites al-□□kim, ibn M□ja, and Ab□-Nu`aim; `Iqd al-durar, chap. 7, p. 144, with the difference that he said: “We seven children of `Abd al-Mu□□alib are the masters (s□d□t) of the dwellers of Paradise: I, my

brother `Al□, my uncle □amza, Ja`far, al-□asan, al-□usayn, and al-Mahd□." He says: "A group from the leaders of narrators have recorded it in their books"; Al-□aw□'iq al-mu□riqa, p. 158, under the 10th verse citing al-Daylam□ and others. It is the same as `Iqd al-durar with the difference that he said: "I, □amza, `Al□ . . ."; Yan□b□` al-mawadda, pp. 309 and 435; al-Bay□n, chap. 3, p. 101; Maqtal al-□usayn, vol. 1, sec. 6, p. 108; Ghaybat al-Shaykh, p. 113; al-`Umda, vol. 1, sec. 9, through his chain of narrators from al-Tha'lab□. It can also be found in its second volume; H□mish al-j□mi` al-□agh□r, vol. 2, p. 129, no. 5; Tahdh□b al-tahdh□b, vol. 7, p. 321, no. 543; Lis□n al-m□z□n, vol. 3, p. 271; Dhikru akhb□ri I□bah□n, vol. 2, p. 130, the same as what has been mentioned in `Iqd al-durar; T□r□kh baghd□d, vol. 9, pp. 434 & 550; Kashf al-ghumma, vol. 2, p. 438 and vol. 1, p. 52, he says: "I saw in another tradition: 'We sons of `Abd al-Mu□□alib are the masters (s□d□t) of the people.'"

13. Al-Mu'jam al-kab□r, vol. 18, p. 51, no. 91; Kanz al-`umm□l, vol. 11, pp. 183–184, no. 31144; Majma` al-zaw□'id, vol. 7, pp. 323–324; Muntakhab kanz al-`umm□l, vol. 5, p. 404; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), which starts from his saying: "a fitna will occur . . ." pp. 137–138.

14. The words in the square brackets are mentioned in Majma` al-zaw□'id and Kanz al-`umm□l.

15. Fitna usually refers to social unrest or rebellion, especially against a ruler—Ed.

16. Al-Musnad, vol. 3, p. 328; al-Mustadrak, vol. 4, p. 558; `Iqd al-durar, chap. 1, p. 16, which mentions: "Then a person from my progeny will emerge. He will fill the earth with fairness and justice. He will rule for seven or nine years." (The author of `Iqd al-durar) says: "Al-□□fi□ Ab□-Nu`aim has recorded it like this in □if□t al-Mahd□. Al-□□fi□ Ab□ Bakr al-Bayhaq□ has also recorded it but with a little difference: "A person from my progeny will rule for nine or seven years, then, he will fill it with fairness and justice."

17. The words sab` (seven) and tis` (nine) in the ancient Arabic K□f□ handwriting were displayed using the same word. When the scribes copied these narrations and wrote them down in Arabic, they used both words 'nine' and 'seven' because they didn't know to what number the original word referred to. The uncertainty in the numbers originated from the scribes' stringent attitude in correctly transmitting the narrations from one book to another—Ed.

18. Dhikr akhb□ri I□bah□n, vol. 1, p. 84; Far□'id al-sim□ain, vol. 2, p. 324, no. 574.

19. Al-Mustadrak, vol. 4, p. 465; `Iqd al-durar, chap. 4, sect. 1, p. 43 and chap. 7, p. 141; Al-□aw□'iq al-mu□riqa, p. 161, under the twelfth verse; Is'□f al-r□ghib□n, p. 134; al-Bay□n, chap. 6, p. 108; Yan□b□` al-mawadda, p. 341.

20. Al-Musnad, vol. 3, p. 37 and similar to it in p. 52; Kanz al-`umm□l, vol. 14, pp. 261 and 262, no. 38653. It starts like this: "I give you glad tidings about the Mahd□; a man from the Quraish from my progeny"; Muntakhab kanz al-`umm□l in the marginal notes of al-Musnad, vol. 6, p. 29, citing A□mad and al-B□r□d□; Is`□f al-r□ghib□n, chap. 2, p. 137; N□r al-ab□□r, chap. 2, p. 155; Al-□aw□'iq al-mu□riqa, p. 164; Yan□b□` al-mawadda, p. 469; al-I`l□m bi □ukmi `□s□ `alayhi al-sal□m, p. 162 (8); `Iqd al-durar, chap. 4, 7, 8 and 11, pp. 62, 156, 164, 166 and 237; al-Burh□n, pp. 79–80, chap. 1, no. 21; al-Dur al-manth□r, vol. 6, p. 57; Far□'id al-sim□ain, vol. 2, chap. 61, p. 310, no. 561; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 124; Ibr□z al-wahm al-makn□n, p. 562, no. 31; Kashf al-ghumma f□ ma`rifat al-A'imma, vol. 2, p. 471.

21. Firdaus al-akhb□r, vol. 4, no. 6941; `Iqd al-durar, chap. 7, p. 148, citing al-Daylam□; Kun□z al-□aq□'iq under the section of Alif and L□m; Dal□'il al-im□ma, p. 258; Yan□b□` al-mawadda, chap. 94, p. 488; Al-Bay□n, in the chapter of Alif and L□m through his chain of narrators from ibn Abb□s; N□r al-ab□□r, chap. 2, p. 154; Kashf al-ghumma, vol. 2, p. 481.

22. Al-Musnad, vol. 3, p. 17; `Iqd al-durar, chap. 3, p. 35. He says: "It has been recorded by al-Imam A□mad in his Musnad and by al-□□fi□ Ab□ `Abd-Allah Nu`aim b. □amm□d in Kit□b al-fitan.

I say: I did not find it in al-Fitan, although, he has narrated it in a scattered form in the chapter of S□rat al-Mahd□ wa □ifatih wa nasabih wa qadr m□ yamlik; Kanz al-`umm□l, vol. 14, p. 270, no. 38690, with the difference: "He will rule the earth" and "it will be filled with unfairness"; al-Dur al-manth□r, vol. 6, p. 57

23. Al-Mustadrak, vol. 4, Kit□b al-fitan wa l-mal□□im, p. 557; al-Musnad, vol. 3, p. 36; `Iqd al-durar, chap. 3, pp. 36–37.

24. Shar□ al-akhb□r, vol. 15, p. 372, no. 1241.

25. The statement between the square brackets belongs to the author of Shar□ al-akhb□r.

26. This paragraph probably belongs to the author of Shar□ al-akhb□r.

27. `Iqd al-durar, chap. 4, pp. 62–63; al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n, chap. 2, p. 92, no. 12; Bi□□r al-anw□r, vol. 51, chap. 1, p. 74, under: "'What has been narrated from the Holy Prophet, Allah's blessings be on him and his family, about the Q□'im, peace be on him," no. 23; Yan□b□` al-mawadda, p. 448, al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p.

133.

28. `Iqd al-durar, chap. 1, p. 16. He says: “al-□□fi□ Ab□-Nu`aim has recorded it in Aw□l□ and in □ifat al-Mahd□.” Also chap. 3, p. 34 and chap. 8, p. 170; al-Bay□n f□ akhb□r □□□ib al-Zam□n, chap. 19, p. 139, no. 1, with the difference: “he will fill the earth with fairness and justice.” He says: “al-□□fi□ Ab□-Nu`aim has recorded it in al-`Aw□l□ exclusively from □□l□t b. Abb□d, who is famous with us for his narrations; Yan□b□` al-mawadda, p. 423 from Jaw□hir al-`iqdain; Is`□f al-r□ghib□n, sect. 2, p. 135.

29. Sunan ibn M□ja, vol. 2, book 36, chap. 34, p. 22, no. 4082; al-Sunan al-w□rida f□ l-fitan, vol. 5, chap. “M□ j□’a fi l-Mahd□,” no. 1 & 2; al-Fitan, vol. 4, chap. 13, p. 166; al-Bay□n, chap. 5, p. 106; al-Mustadrak, vol. 4, p. 464; Talkh□□ al-mustadrak, vol. 4, p. 464; Al-□aw□’iq al-mu□riqa, p. 162. The twelfth verse is similar to this and he says at the end of it: “Then, he should go towards them even if he has to crawl on ice because in it is Allah’s Caliph, the Mahd□”; `Iqd al-durar, chap. 5, p. 124; al-Mun□r al-mun□f, sect. 50, p. 149, no. 341; al-Nih□ya or al-Fitan wa l-mal□□im, vol. 1, p. 28; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 127.

30. Al-Fitan, vol. 5, p. 198; al-Bay□n, sect. 11, p. 125 with the difference: “I asked, ‘O Messenger of Allah! Is the Mahd□ from us—the progeny of Mu□ammad—or from other than us?’ The Messenger of Allah, Allah’s blessings be on him [and his family], replied, ‘No, he is from us. Through us Allah will end the religion just as He began it through us. Through us they will be freed from the fitnas.’” He also said, “Like He has united by us,” and “in their religion” has not been mentioned. He also said: “I say, ‘This is indeed a good (□asan) and great (`□lin) tradition which has been recorded by the narrators in their books. Al-□abar□n□ has recorded it in al-Mu’jam al-ausa□, Ab□ Nu`aim has narrated it in □ilyat al-auliy□, and Abd al-Ra□m□n b. Ab□ □□tim has mentioned it in `Aw□l□ just as we too have recorded it.

Majma` al-zaw□’id, vol. 7, p. 316; Al-□aw□’iq al-mu□riqa, p. 161, under the twelfth verse. He says: “Mahd□ is from us; through us Allah will seal the religion just as He has commenced it through us”; `Iqd al-durar, chap. 1, pp. 24 & 142; Al-Mu`jam al-□agh□r, vol. 1 p. 137; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 129; Kanz al-`umm□l, vol. 14, p. 598, no. 38682; `Abaq□t al-anw□r, vol. 2, p. 68, no. 12, who cites Nu`aim in al-Fitan; al-□abar□n□ in al-Mu`jam al-ausa□, Ab□-Nu`aim in Kit□b al-Mahd□, and al-Kha□□b in al-Talkh□□; Yan□b□` al-mawadda, p. 491; N□r al-ab□□r, chap. 2, p. 155; al-Burh□n, p. 91, no. 7.

31. Sunan ibn M□ja, vol. 2, chap. 11, pp. 928–929, no. 2779; al-Bay□n, chap. 1, p. 92 with the difference: “Allah will prolong that day until he rules . . .”; Law□mi` al-`uq□l, vol. 4, p. 3, from A□mad; Shar□ sunan al-Tirmidh□ by ibn al-A`r□b□, vol. 9, p. 74; al-Tadhkira, p. 619, and he says: “Its chains of narrators are authentic (□a□□□ )”; Kanz al-`umm□l, vol. 14, p. 266, no. 3874; Far□’id al-sim□ain, vol. 2, p. 318, who has narrated it through his chain of narrators from Ab□ Huraira like this: “The Hour will not be established until a person from my house rules. He will conquer Constantinople (Istanbul) and the mountain of Daylam. If only one day remains, Allah will prolong that day until he conquers it”; al-Mun□r al-mun□f, sect. 50, p. 147, no. 336, similar to Far□’id al-sim□ain; Kashf al-ghumma, vol. 2, p. 474, no. 36, from al-Arba`□na □ad□th□ (Forty Traditions) by al-□□fi□ Ab□ Nu`aim.

32. `Iqd al-durar, chap. 3, p. 33; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 124; Yan□b□` al-mawadda, p. 448; Far□’id al-sim□ain (Beirut: Mu’assisat al-Ma□m□d□ li l-Nashr), vol. 2, p. 330; Kashf al-ghumma, vol. 2, pp. 469–470.

33. Musnad a□mad, vol. 3, p. 49, and similar to it on p. 60; Kanz al-`umm□l, vol. 14, p. 263, no. 38659; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 131.

34. Al-Bay□n f□ akhb□r □□□ib al-Zam□n, chap. 10, p. 124; `Iqd al-durar, chap. 4, p. 62, and chap. 8, p. 167, with a minor difference; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 133; al-Burh□n, chap. 1, p. 84, no. 33, with a minor difference, and p. 83, no. 28.

35. Yan□b□` al-mawadda, pp. 259 & 445, with the difference: “and when `Al□ dies.”

36. Yan□b□` al-mawadda, pp. 258 & 445.

37. □a□□□ Muslim, vol. 8, p. 185; T□r□kh ibn `As□kir, vol. 1, p. 186; al-Sunan al-w□rida f□ l-fitan, vol. 5, chap. “What has been narrated about the Mahd□,” no. 23, through his chain of narrators which are connected until they reach J□bir and its wordings are: “In the last of my umma, there will be a caliph; he will give away wealth profusely and will not even count it”; Kanz al-`umm□l, vol. 14, p. 264, no. 38660; Ma□□b□□ al-sunna, vol. 2, p. 192, chap. “Ashr□□ al-s□`a”; al-Bay□n, chap. 10, pp. 122–123, no. 3; Yan□b□` al-mawadda, pp. 182 & 230, from J□bir; `Iqd al-durar, chap. 8, p. 161; Is`□f al-r□ghib□n, chap. 2, p. 135; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 131; Mishk□t al-ma□□b□□, vol. 3, book 27, no. (5) 5441.

The author of Ibr□z al-wahm al-makn□n (pp. 513–514)—in reply to those who criticize this tradition on the bases that there is no mention of the Mahd□ in it and there is no argument to show that it refers to him—writes: “The text of these traditions are ambiguous whilst the method for recognizing [the Mahd□] is obvious and established . . .”

I say: There is no doubt that some traditions explain other traditions. Also, there is no doubt that the person about whom glad-tidings have been given in the traditions, who will fill the earth with justice and fairness, will give away wealth profusely, and he who has signs, symbols, attributes and titles that are known in the traditions that have been narrated in numerous chapters, is only one person, not many. Hence, no one has thought it to be anyone other than the Mahd□ or thought that Jesus, peace be on him, will perform prayers behind someone else. All these quotes point to his magnificent character.

38. Al-Fitan, vol. 5, chap. 8, p. 194; □a□i□ Muslim, vol. 8, p. 158; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 134, with a slight difference; Ibr□z al-wahm al-makn□n, p. 581, no. 98, the same as al-`Arf al-ward□.

39. al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 134; Ibr□z al-wahm al-makn□n, p. 581, no. 99.

40. Musnad a□mad, vol. 3, p. 96; `Iqd al-durar, chap 8, p. 168, citing Musnad a□mad and Sunan al-d□n□.

41. Musnad a□mad, vol. 3, p. 98; al-Burh□n, chap. 1, p. 81, no. 24; al-`Arf al-ward□, p. 128; al-Nih□ya or al-Fitan wa l-mal□□im, vol. 1, p. 31.

42. Musnad a□mad, vol. 3, p. 317; al-Sunan al-w□rida f□ l-fitan, vol. 5, chap. “M□ j□’a fi l-Mahd□,” no. 23; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol.2, p. 128. He has narrated a similar tradition from al-Bazz□r, from J□bir; Kanz al-`umm□l, vol. 14, p. 26, no. 38659; □a□□□ Muslim, vol. 8, p. 185, with a slight difference; Ma□□b□□ al-sunna, vol. 2, chap. “Ashr□□ al-s□`a,” p. 192; al-T□j al-j□mi` lil-u□□l, vol. 5, p. 342; Muntakhab kanz al-`umm□l, vol. 6, p. 31; Yan□b□` al-mawadda, p. 230; Mishk□t al-ma□□b□□, vol. 3, book 27, no. 5441 (5).

43. □a□□□ Muslim, vol. 8, p. 185; Kanz al-`umm□l, vol. 14, p. 266, no. 38672; `Iqd al-durar, chap. 8, p. 161; al-T□j al-j□mi` lil-u□□l, vol. 5, p. 341 (The Seventh chapter about the caliph, al-Mahd□).

The author of Gh□yat al-ma’m□l (a commentary on al-T□j al-j□mi`), says: “According to the traditions that will be mentioned, this is the Mahd□, may Allah be pleased with him. This act of his is because of the abundance of war booties and victories along with his generosity and his giving away goodness to all the people.”

44. `Iqd al-durar, chap. 1, p. 19, from Ab□ Nu`aim in □ifat al-Mahd□; al-J□mi` al-□agh□r, under the letter L□m, vol. 2, p. 123; Kashf al-ghumma, vol. 2, p. 471, no. 22, citing al-Arba`□n by al-□□fi□ Ab□ Nu`aim, with a little difference; Yan□b□` al-mawadda, p. 186.

45. Musnad Ab□ Ya`l□, vol. 2, p. 356–357, no. 131 (1105).

46. T□r□kh ibn `As□kir (1329 H.), vol. 2, p. 62; Kanz al-`umm□l, vol. 14, p. 269, no. 38682, with a slight difference and p. 266, no. 38671; Muntakhab kanz al-`umm□l, vol. 6, pp. 30–31; al-S□rat al-□alabiyya (Egypt: Ma□ba`atu Mu□□af□ Mu□ammad), vol. 1, p. 227; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 134; al-Ta□r□□ bi m□ taw□tara f□ nuz□l al-Mas□□, p. 181, no. 27. He says: “Al-Nis□’□ has narrated it and so has Ab□ Nu`aim in Akhb□r al-Mahd□. Al-□□kim and ibn `As□kir have narrated it in their T□r□kh with the following wordings: “How can a nation that I am at its beginning be destroyed . . .,” which is like [what has been narrated] in Kanz al-`umm□l. This is a good (□asan) tradition as has been stated in al-`Az□z□’s al-Sir□j al-mun□r.

He writes under it: “‘middle’ means ‘before the last’ because Jesus will descend to kill the Dajj□l during the era of the Mahd□. Our master Jesus will pray behind him just as it has been mentioned in the traditions.”

Al-Tays□r bi shar□ al-j□mi` al-□agh□r, vol. 2, p. 302; Fai□ al-qad□r, vol. 5, p. 301; al-Sir□j al-mun□r, vol. 3, p. 196; al-`Ar□yis (Ma□ba’atu `□□if Wa Wuldih), p. 227, through his chain of narrators from ibn `Abb□s with the difference: “Al-Mahd□ from my Ahl al-Bait is in the middle”; al-J□mi` al-□agh□r, vol. 2, p. 128 (under the letter L□m); `Iqd al-durar, chap. 7, p. 146. He says: “Imam A□mad b. □anbal has also recorded it in his Musnad and □□fi□ Ab□ Nu`aim has narrated it in his `Aw□l□.

I say: I did not find it in the published edition of Musnad A□mad although it is apparent that the tradition was recorded in the copy he possessed. We can only rely on a copy in which the tradition has been recorded; Tafs□r R□□ al-jin□n, vol. 3, p. 158. He has narrated it from al-Man□□r, from his ancestors, from ibn Abbas, who said: “The Mahd□ from my Ahl al-Bait is in its middle.” Ab□ l-Fut□□—the author of R□□ al-jin□n—has used this tradition to prove the existence of the Mahd□, peace be on him, because it will not be correct if it is said that “The Mahd□ will exist in the end of times prior to the descent of

Jesus. Such an interpretation would make it necessary for the Mahd not to exist in the long period of time between the Messenger of Allah, Allah's blessings be on him and his family, and the descent of Jesus, whilst glad-tidings have been given that he will be in the middle of these two.

I say: Yes, the umma is unanimous that Jesus, peace be on him, will descend at the time of the reappearance of the Mahd, peace be on him, and during his universal government. Jesus will pray behind him and assist him in achieving reformist goals, spreading justice, and destroying unfairness, which has been clearly elaborated in mutawtir traditions. Therefore, the belief that the Mahd will be between them will not hold true for anyone except the one who has been mentioned in the Shia belief. Because the Mahd was born in 255 AH and continues to live and is sustained by Allah until he reappears by the command of Allah, the Exalted, for the announcement of His Word.

The middle is understood by some commentators to show that the appearance of the Mahd, peace be on him, will be before the descent of Jesus. This is definitely not the meaning of the tradition and here the middle and end have the same meaning.

Some sycophants—who were the servants and on the pay-roll of the arrogant and devilish rulers—thought that this tradition referred to the Mahd who was one of the Abbasid caliphs. No explanation is needed to show the wrongness of this view. Such innovations are actually an insult to the lofty stature of the Seal of the Prophets, Muammad, Allah's blessings be on him and his family, and the great personality of the Prophet Jesus, and the divine successor-ship of Imam Mahd, peace be on him. Moreover, the mutawtir traditions which describe the Mahd, his attributes, and his signs, clearly reject such misguided interpretations.

There is no proof in the tradition that Jesus will live after the Mahd, peace be on him, in addition to the fact that such an idea has also been contradicted by a number of traditions about the Mahd and other traditions like those about security (al-amn), etc.

It is possible to interpret the tradition like this: His saying: "I am its first (awwaluh)" means that he is its founder, chief, and source. Thus, this umma will not be destroyed, because its founder and the caller towards it is "a mercy for all the worlds" (ramatan lil-`lamn). A nation will not be destroyed if its founder possesses such traits and this was the purpose of his dispatching? How can a nation be destroyed that has the Mahd in its middle? As long as he exists and is alive, this nation will not be destroyed. Amongst the greatest benefits of his existence—even though he is in occultation—is the survival of the nation because of his existence. And how can a nation be destroyed that has Jesus at its end, who will descend in the end of times? This means that this religion will remain and last until the descent of Jesus from the sky. He will descend in the last nation and acknowledge this religion in this very world.

We can conclude that this narration serves to give glad-tidings about the lasting of this religion, the continuous survival of this nation because of the blessings of the Prophet of Islam, who is a mercy for the worlds, and the existence of the Mahd, peace be on him. This nation will not be destroyed and will remain until the end of times because the descent of Jesus—which is one of the conditions of the Hour—will occur in the last nation. Hence, this nation will survive and remain, as long as humanity exists on the face of earth. Allah, His Messenger, Allah's blessings be on him and his family, and the possessors of knowledge—those from his Ahl al-Bait who are steadfast in it—have more knowledge about the meanings of the Book and the Sunna.

47. `Iqd al-durar, chap. 7, p. 148. He says: Imam Ab `Abd al-Ram n al-Nis' has recorded it in his Sunan. I say: I could not locate it in al-Mujtab min Sunan al-Nis' but this does not mean it does not exist in his Sunan. In fact, there is no doubt about it being present there.

48. `Iqd al-durar, chap. 7, p. 146. He says: Imam Ab `Abd al-Ram n al-Nis' has recorded it in his Sunan; Bahjat al-nar, sect. 6, has recorded it from Sunan al-Nis' in the chapter: "What has been narrated about the Arabs and the non-Arabs" and this is its last chapter; al-Tarr bi m taw tara f nuzl al-Mas, pp. 247–250, no. 66, with a slight difference in the wordings and that he said: "But between this will be a crooked group; they will not be from me nor will I be from them." He says in his commentary: "The Holy Prophet has described them as a group, then distanced himself from them because of their deviation from the way and path that he had brought."

I say: This tradition praises the beginning of the nation and its end. The latter, being the time when the universal government of the Mahd appears, in which Jesus will descend, stay amongst them, and pray behind Imam Mahd, peace be on him. Also, both versions condemn the majority of the nation between these two eras. This is because of the

domination of the kings or those who call themselves the Caliphs. They will come to power and rule without the permission and satisfaction of Allah. Apart from this vast majority, there will be some who will wait for the reappearance of Allah's command and the establishment of the rightful government of Allah's Caliph, the Mahd, peace be on him. They will not approve the atrocities committed by these tyrant kings upon the people, will not assist them in their tyrannies and sins, and will not gain closeness to them or try to satisfy them, because of Allah's wrath towards them. These are none but the followers of the Imams from the Ahl al-Bait, peace be on them. The same Imams that the tyrants tried to conceal their virtues and what Allah had specially given to them and to destroy their guidance and that of their followers. The crooked groups are the majority which have left the clear path of the Ahl al-Bait and have not held on to them. They have opposed the mutawtir traditions like adth thaqalain, adth safna, adth amn, etc.

`Al al-Qr writes in al-Mirqt, vol. 5, p. 658: "Traditions with chains of narrators like this are called golden chained (silsilat al-dhahab)."

Al-Mishkt, vol. 3, p. 293; Yanb` al-mawadda, p. 489; al-`Umda, vol. 2, sect. "What has been narrated about the Mahd in the texts of i al-Sitta from al-Jam' bain al-i al-sitta of Razn al-`Abdar," p. 224.

49. 'the most widest and deepest' probably means they will have the biggest population and will live the longest on earth—Ed.

50. Yanb` al-mawadda, p. 490.

51. Al-Ist`b, vol. 1, p. 223; al-`lba, vol. 1, p. 216, no. 1037 (short version); Usd al-ghba, vol. 1, p. 260: "After me, there will be caliphs, after the caliphs there will be rulers, after the rulers there will be oppressive kings; then, a person from my Ahl al-Bait will emerge who will fill the earth with justice just as it will be filled with injustice . . ."; `Iqd al-durar, sect. 1, p. 19, which is the same as Usd al-ghba, with the difference: "Then, the Mahd from my Ahl al-Bait will emerge" and "Then he will rule." He says: "fi Ab Nu`aim has narrated it in al-Fawid and al-abarn has recorded it in al-Mu`jam.

I say: The beginning of the tradition of Al-Ist`b and Usd al-ghba is strange. Closer to it in strangeness is the note beneath the tradition of Usd al-Ghba. Thus they cannot be relied upon. One can only rely on his saying: "The Mahd—who is from my Ahl al-Bait—will emerge," or, "a man from my Ahl al-Bait will emerge who will fill the earth with justice as it will be filled with injustice." These can be found in many mutawtir narrations.

Kanz al-`umml, vol. 14, p. 265, no. 38667

52. Al-Bayn f akhbr ib al-Zamn, sect. 13, p. 129. He writes: "This tradition is good (asan). Praise be to Allah for bestowing this upon us. The meaning of his saying "his morals will be my morals," is one of the best indications that the Mahd, peace be on him, will take revenge on those who do not believe in the religion of Allah— just as the Holy Prophet, Allah's blessings be on him and his family, did. And indeed, Allah—the Exalted—has said to His Prophet: "And surely, you are on the greatest morals" (Quran 68:4).

Al-Irbil writes in Kashf al-ghumma, vol. 2, p. 486: "His comment, 'is one of the best indications . . . (to the end)' is truly amazing! How can he confine the moral attributes of the holy Prophet and only limit them to revenge?! While he possesses all the attributes of the Prophet, Allah's blessings be on him and his family, like his nobility, honor, knowledge, forbearance, bravery, and other morals that we have mentioned at the beginning of this book. Even more shocking, is the endorsement of his view by using the aforementioned verse!"

Far'id al-simain, vol. 2, pp. 325–326; `Iqd al-durar, sect. 2, pp. 31–32, from Ab l-asan al-Raba` al-Mlik, with a little difference; al-Ghadr, vol. 7, p. 126, citing Zakhr al-`uqb, p. 126, with the following wording: "'If there remains only one day from the world, Allah will prolong that day until He sends a person from my progeny; his name will be my name.' Salmn asked, 'From which of your sons, O Messenger of Allah?' He replied, 'From this son of mine,' then patted (Imam) al-usayn's back, peace be on him."

53. Al-Sunan al-wrida f l-fitan, vol. 5, chap. "M j'a f l-Mahd," no. 26; `Iqd al-durar, sect. 1, p. 18. He writes: "fi Ab Nu`aim has recorded it in ifat al-Mahd." On p. 20, he writes: "Al-Imam Ab `Amr al-Muqri' has recorded it in his Sunan"; Mawrid al-am'n, chap. "M j'a f l-Mahd," p. 463, no. 1876; Kanz al-`umml, vol. vol. 14, p. 269, no. 38684, with a little difference; Muntakhab kanz al-`umml, vol. 6, p. 31; al-`Arf al-ward (al-w lil-fatw), vol. 2, p. 123. He has recorded it from al-asan b. Sufyn and Ab Nu`aim.

Al-asan b. Sufyn is al-asan b. Sufyn b. `mir al-Nasaw, the author of al-Musnad al-kabr and al-`Arba`n—who

passed away in 303 AH—as has been mentioned in Tadhkirat al-□uff□□. Or (he could be) al-Fasaw□ who also expired in 303 AH—as has been mentioned in al-Lis□n. Apparently, it is al-Nasaw□ and al-Fasaw□ is an error made by the writer of the manuscript.

Al-Burh□n f□ `al□m□t Mahd□ □khir al-zam□n, chap. 2, p. 92, no. 13, from al-□asan b. Sufy□n and Ab□ Nu`aim.

54. Kashf al-yaq□n, p. 117; Kashf al-ghumma, vol. 1, p. 2, from Kit□b al-□l of ibn Kh□lawayh; Ithb□t al-hud□t, vol. 7, chap. 32, sect. 2, p. 182, no. 7.

55. Al-Mu`jam al-kab□r, vol. 10, no. 10215 and 10219; al-Sunan al-w□rida f□ l-fitan, vol. 5, chap. "M□ j□'a f□ l-Mahd□," p. 96, no. 16; Tadhkirat al-□uff□□, vol. 2, p. 487, with the difference: "The days and the nights will not pass until the Arabs are ruled by a person from my Ahl al-Bait; his name will be my name."

56. Al-Mu`jam al-kab□r, vol. 10, no. 10216; Maw□rid al-□am'□n il□ zaw□'id ibn □ibb□n, chap. "M□ j□'a f□ l-Mahd□," p. 464, no. 1877; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 125; Kanz al-`umm□l, vol. 14, p. 269, no. 38683 with a minor difference.

57. Al-Mu`jam al-kab□r, vol. 10, no. 10227; Dhikr akhb□r I□bah□n, vol. 1, p. 329.

I say: al-□abar□n□ has recorded numerous traditions through his chain of narrators from ibn Mas`□d from the Holy Prophet, Allah's blessings be on him and his family. You can refer to these traditions which are numbered from 10213 to 10230.

58. Al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 132; Far□'id al-sim□ain, vol. 2, chap. 61, p. 317, with the difference: "Allah will send him in a clear manner and the nation will be blessed by him."

59. 'correctly' probably means 'justly'—ed.

60. Al-Fitan, pp. 192–193; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 153, from Nu`aim, with a little difference; al-Burh□n, chap. 1, p. 78, no. 10, with a slight difference. He will fill the earth with justice just as it will be filled with injustice. This will continue until the people will no longer have their initial state; the sleeping one will not be awakened and no blood will be shed."

61. Kanz al-`umm□l, vol. 14, p. 273, no. 38700.

62. Dhikr akhb□r I□bah□n, vol. 2, p. 165.

63. Al-Rau□a min al-K□f□, p. 396, no. 597; al-W□f□, vol. 2, chap. 52, p. 459, no. 977–9.

64. Ibr□z al-wahm al-makn□n, p. 561.

65. Al-Fitan, vol. 4, chap. 13, p. 167.

I say: This flag which Allah will send is not from the Abbasid flags, as has been clearly explained by Nu`aim in the title of the chapter: "The Black Flags of Mahd□ [That Will Come] After the Abbasid and Other Flags"

66. Al-Fitan, vol. 5, p. 195.

67. Kanz al-`umm□l, vol. 14, pp. 592–595, no. 39679. Ibn al-Ath□r writes in al-Nih□ya: "In the tradition of `Al□: 'Surely after you there is a fitna and calamity that is tedious and frowning', frowning means people will frown from its intensity." Muntakhab kanz al-`umm□l, vol. 6, p. 34.

68. Al-Bay□n wa l-taby□n, vol. 2, p. 58; Shar□ nahj al-bal□gha, vol. 1, pp. 276 & 281, sermon 16; al-Mustarshid, p. 160.

69. Kanz al-`umm□l, vol. 13, p. 130, no. 36413; `Abaq□t al-anw□r, vol. 2, p. 68, no. 12. He writes: "□□fi□ `Abd al-Ghan□ b. Sa`□d has recorded it in □□□□ al-ishk□l."

70. Shar□ nahj al-bal□gha, vol. 1, pp. 281–282; Yan□b□` al-mawadda, pp. 497–498.

71. Al-Fitan by Nu`aim, vol. 5, chap. 11, pp. 198–199.

72. Al-Fitan by Nu`aim, vol. 5, chap. 11, pp. 199–200.

73. Al-Fitan by Nu`aim, vol. 5, chap. 11, p 201; al-`Arf al-ward□ (al-□□w□ lil-fat□w□), vol. 2, p. 155.

74. Al-Fitan by Nu`aim, vol. 5, chap. 11, p 201.

75. Al-I`l□m bi □ukm `□s□ `alayhi al-sal□m by al-Suy□□□, published in the collection of books titled: al-□□w□ lil-fat□w□, vol. 2, p. 289.

He says in Ma`□lim al-sunan, vol. 4, p. 344: "Al-Shaykh says, al-jir□n is the beginning of the neck (the front part of the camel's back); it's mainly referred to the camel when it stretches its neck on the earth. Hence, it is said: The camel has stretched its neck. It does so when it rests in a place for a long time.' The stretching of the neck of the camel is used as an example for Islam to indicate its establishment and that there will neither be a fitna nor turmoil. Islamic laws will be implemented justly and steadfastly."

76. Kanz al-`ummⓘl, vol. 16, p. 196, under no. 44216.
77. Murⓘj al-dhahab, vol. 1, pp. 42–44; Also, refer to Tadhkirat al-khawⓘⓘ, pp. 128–130, the 6th chapter about the selected sayings of Amⓘr al-Mu'minⓘn `Alⓘ ibn Abⓘ ⓘⓘlib, peace be on him. He has recorded similar to this—with minor differences in wording and meaning—through his chain of narrators from Aⓘmad b. `Abd-Allah al-Hⓘshimⓘ, from Imam ⓘasan al-`Askarⓘ, from Imam al-ⓘusayn b. `Alⓘ, from his father Amⓘr al-Mu'minⓘn `Alⓘ ibn Abⓘ ⓘⓘlib, peace be on them.
78. Nahj al-balⓘgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon 181; Sharⓘ nahj al-balⓘgha by ibn Abⓘ l-ⓘadⓘd, vol. 10, sermon 183, p. 96.
79. The sermon is a long one, the likes of which is not found except in his speech or the speech of his cousin, the Messenger of Allah, Allah's blessings be on him and his family. Al-Raⓘⓘ has mentioned it with all its length in Nahj al-balⓘgha.
80. Yanⓘbⓘ` al-mawadda, chap. 74, pp. 438–439.
81. Yanⓘbⓘ` al-mawadda, chap. 74, p. 438; Sharⓘ al-dⓘwⓘn, under the letter al-Bⓘ', p. 166
I say: al-Dⓘwⓘn is a name given to a collection of poems attributed to Amⓘr al-Mu'minⓘn `Alⓘ ibn Abⓘ ⓘⓘlib, peace be on him. It has been published several times and one of its commentaries is the commentary by al-ⓘusayn b. Mu`ⓘn al-Dⓘn al-Maybudⓘ al-ⓘakⓘm al-ⓘⓘfⓘ (d. 870 AH) who was a Sunni. He writes in his commentary: "'Our Qⓘ'im' means the one from us who will stand up for the affairs of religion and he is the promised Mahdⓘ who was mentioned in the seventh preface." He says in Persian what translates to: "The term 'Master of Judgment Day' (ⓘⓘⓘib al-qiyⓘma) has been used to refer to the Mahdⓘ because Judgment Day (al-qiyⓘma) will be established after his rule comes to an end." He then discusses a second reason for referring to him by this title by saying that in the time of his rising and reappearance, hidden things will become apparent and the realities will become manifest; hence, it will be: "The day when the hidden things become manifest" (Quran 86:9).
I say: It is clear that qiyⓘma refers to the day of his rising because of the following reasons: domination of the word of Islam, manifestation of truth, and the filling of earth with justice and fairness.
82. Al-Dⓘwⓘn under the letter al-Lⓘm, p. 371.
83. Yanⓘbⓘ` al-mawadda, chap. 68, p. 406.
84. Al-Muⓘannaf by ibn Abⓘ Shaiba, vol. 15, p. 23, no. 19000; al-Fitan, vol. 5, p. 210, with some variations; Kanz al-`ummⓘl, vol. 14, p. 557, no. 39591, with a little difference; Muntakhab kanz al-`ummⓘl, vol. 6, pp. 19–20; refer to al-Malⓘⓘim wa l-fitan, chap. 37, sect. 3, p. 176 and chap. 181, sect. 1, p. 80; Nahj al-balⓘgha, sermon 258. Ibn Abⓘ l-ⓘadⓘd writes in Sharⓘ nahj al-balⓘgha: "This narration is from the narrations about bloody battles which he, peace be on him, has informed of and has mentioned the Mahdⓘ." Ibn al-Athⓘr says in al-Nihⓘya: "And from it is what `Alⓘ, [peace be on him], said: 'They will gather around him like the gathering of the scattered clouds of autumn.' Here, autumn is specifically mentioned because it is the beginning of winter and the clouds are scattered in it, neither piled up nor in layers. After that, some of them integrate with others."
85. This might refer to the testimony of 'there is no God but Allah,' as can be inferred from the previous footnote—Ed.
86. `Iqd al-durar, chap. 3, p. 38 and chap. 1, p. 23–24 (short version).
I say: In the published edition of `Iqd al-durar, p. 23, it is mentioned, "`Alⓘ looked at al-ⓘasan." The researcher of the book says: "In the original [narration] it was 'al-ⓘasan' and 'al-ⓘusayn' has been mentioned by mistake." You should know that what the researcher has said is wrong and it is up to him to prove what has been mentioned in the original narration. The oldest manuscript that we have access to and have seen is present in al-Raⓘawiyya Library (Kitⓘbkhⓘniyi ⓘstⓘn Quds, no. 1752), dated 942 AH, and it is not the manuscript that the researcher has relied on. The one used by the researcher is also available in al-Raⓘawiyya Library with the Serial no. 1751, dated 953 AH. We saw that 'al-ⓘusayn' was mentioned in the tradition of Abⓘ Wⓘ'il and in the tradition of Abⓘ Isⓘⓘq which he has been mentioned on p. 39 after the current tradition. Anyhow, the oldest manuscripts of this book are two: The first is the manuscript that bears the year 910 AH and belongs to the Berlin Library, with serial no. 2723. This is the manuscript which the researcher has regarded as the original. Yet, he uses other manuscripts when this manuscript is not in conformity with his opinions. The second manuscript is the one in the al-Raⓘawiyya Library with the serial no. 1752/185, which is probably older than the Berlin manuscript and al-ⓘusayn has been clearly mentioned in it. Moreover, it is apparent from the book al-Mahdⓘ that in the manuscript which al-ⓘadr possessed, the term 'al-ⓘusayn' has been used.

The correctness of the view about al-usayn is further endorsed by the many mutawtir traditions recorded by us in this book and other books—some of which we have narrated from Sunni sources. For example, in the narration which speaks about al-asan handing the affairs over to the Mahd, peace be on him, he says: "O paternal cousin (yabn al-`am)! This belongs to you." It is also mentioned in this tradition that "he is from the descendants of Fima and the progeny of al-usayn, peace be on them. Beware! Whoever accepts other than him as his master, will be cursed by Allah." Refer to `Iqd al-durar, chap. 4, sect. 2, pp. 90, 99, 137, and 138; and al-Burhn, chap. 1, pp. 76,77, no. 15

87. Al-Malim wa l-fitan, chap. 17, pp. 116–117. He has recorded it from the book Uyn akhbr Banu-Hshim, by Muammad b. Jarr al-abar, the famous historian.

88. Quran 4:54.

89. Quran 64:7.

90. Al-Malim wa l-fitan, sect. 2, pp. 117–118.

91. Al-Sunan al-wrida f l-fitan, vol. 5, chap. "M j'a f l-Mahd'," no. 4.

92. Al-Itijj, "The Arguments of the Prophet on the Day of Ghadr," pp. 66–84.

93. Al-Burhn f `almt Mahd khir al-zamn, chap. 6, p. 144, no.8, from the published version that was copied from the manuscript of aram al-Makk that was finished by its writer Amad b. al-asan al-Rashd in 1272 AH and from the hand-written manuscript that was copied by al-Sharf al-Sayyid Muammad Bqir al-Sabziwr from the hand-written script preserved in the Library of the Holy Shrine of the Messenger of Allah, Allah's blessings be on him and his family, in Medina and the third manuscript is in the al-Jmi` Library (A`am Mosque) that was established and built by our master Ayatullah al-Burjird, may Allah reward him with the best of rewards on behalf of Islam and the Muslims.

It has been recorded in Kashf al-astr, sect. 2, p. 164, with the difference: "When a person says 'Allah,' he will be killed. Then, Allah will gather for him like the gathering of clouds in autumn; Allah will unite their hearts. They will neither submit to anybody nor will they be recognized by anybody. They will be equal to the number of the soldiers of [the battle of] Badr."

He says: "Al-fi Ab `Abd-Allah al-kim has recorded it in al-Mustadrak and has said: "This tradition is correct (aas) based on the criteria set by of al-Bukhr and Muslim, but they have not recorded it [in their aas]."

The author of Kashf al-astr continues: "It is worth mentioning that his saying, 'He will emerge in the end of times (khir al-zamn),' then counted with his hand to nine, shows the nine names from the progeny of al-usayn, peace be on him. When he reached ujjat b. al-asan, peace be on him, he said, 'He will emerge in the end of times,' and this is a clear comment from him that the Mahd is the ninth descendant from the progeny of Imam al-usayn, peace be on him. Thus, they should be aware."

I say: This is an acceptable interpretation and there is no harm in it. In the published copy of al-Mustadrak and its summary (vol. 4, p. 554) and similarly in `Iqd al-durar (chap. 4, sect. 1 p. 59, and chap. 5, p. 131) it has been written 'seven' instead of 'nine' and you will not find a proper interpretation for this. Hence, it is better to leave the interpretation to those who have knowledge about it. In these manuscripts, it is difficult to understand the meaning of the tradition unless we assume that 'seven' refers to the years of his kingdom and rule. Of course it is more probable that the three available handwritten manuscripts of al-Burhn and the handwritten manuscript of al-Mustadrak, from which the author of Kashf al-astr has recorded the tradition, are correct. Allah knows the best.

This idea is supported by what some Sunni scholars have mentioned. Muammad b. Pyandi al-Sw, in his treatise—which is a manuscript, dated 979 AH, and is an appendix to the book al-Burhn—writes: "I have seen in history books that one day Muammad b. anafiyya came to `Al, peace be on him, and asked, 'When will the Mahd appear?' He replied, 'It is far!', then he counted nine with his hand and said, 'In the end of times.'"

94. `Iqd al-durar, chap. 1, p. 26.

95. Musnad Ab Ya`l, vol. 12, p. 19, no. 825 (6665); Majma` al-zawid, vol. 7, chap. "M j'a f l-Mahd," p. 315; al-Maalib al-`liya, vol. 4, p. 343, no. 4554; Ibn Khaldn's al-Muqaddama, p. 379; Ibrz al-wahm al-maknn, p. 577; al-`Arf al-ward, (al-w lil-fatw), vol. 2, p. 131, to his saying: "five and two".

I say: Apparently, his saying "And what is five and two?" is the question of the narrator from Ab Huraira or other than him from one of the other narrators. It is not unlikely that his saying "to the truth," marks the end of the narration and the two questions were in fact from the narrators who were asking each other. Allah knows the best.

96. Kanz al-`ummal, vol. 14, p. 572, no. 39635.

97. Musnad Abū Ya`lā, vol. 2, pp. 356–357, no. 131 (1105); Similar to it can be found in Kanz al-`ummāl, vol. 14, no. 38703, from Abū Ya`lā and ibn `Asākir.

98. Al-Fitan, vol. 1, pp. 19–20; al-`Arf al-wardī (al-ṣawā lil-fatāwā), vol. 2, p. 138, He says: "Nu`aim b. ḥammād has recorded it in his book al-Fitan through a reliable chain of narrators in accordance with the criteria set by Muslim.

99. Al-Sunan al-wārida fī l-fitan, vol. 5, chap. "Mā jā'a fī l-Mahdī," p. 99, no. 3; Al-`Arf al-wardī (al-ṣawā lil-fatāwā), vol. 2, p. 138, from ibn Sa`īd and ibn Abū Shaiba.

100. Al-Sunan al-wārida fī l-fitan, vol. 6, chap. "Mā jā'a fī nuzūl `īsā," p. 142, no. 5; Al-`Arf al-Wardī (al-ṣawā lil-fatāwā), vol. 2, p. 162; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, p. 274, no. 5. Tradition no. 4 and 6 which have been narrated from Jābir are similar to it.

101. Al-Fitan, vol. 4, p. 167, which we mentioned it under no. 409.

102. Al-Fitan, vol. 4, p. 168.

103. Al-Fitan, vol. 5, p. 172, and similar to it p. 168, no. 1.

104. Al-Fitan, vol. 4, p. 168; al-Malāḥim wa l-fitan, chap. 102, p. 55.

105. Nahj al-balāgha, sermon 100, ibn Abī al-ḥadīd writes while explaining this sermon (vol. 7, p. 93): "Know that Amīr al-Mu'minīn, peace be on him, delivered this sermon on the third Friday after he became the caliph." While explaining his saying, "Until Allah brings out for you one who will gather you together and unite you after your separation," he writes, "that person [who will unite them] is from the Ahl al-Bait, and refers to the Mahdī who will emerge in the end of times" (vol. 7, p. 94). Under his saying: "Allah has completed his obligations upon you . . . ," he writes: "He then informs them about the closeness of relief (faraj) and says, 'Allah perfects his obligations upon you and what you hope for is near—as if it has already occurred.' This is like the divine promise about the establishment of the Hour. All the Holy Books have explicitly declared that it is nearn even though it is far from us and in Allah's knowledge, all far things are near. He, Glory be to Him, declares, 'Surely, they deem it to be far while We consider it to be near' (Quran 70:6–7)."

106. Sharḥ nahj al-balāgha by ibn Maitham, vol. 3, p. 9. He has mentioned this tradition while explaining his saying: "Allah has completed his obligations upon you," and says: "What he has said is an indication of Allah's bestowal upon them by the appearance of the Awaited Imam and the reformation of their condition by his presence." He then writes, "I have seen in the course of some of his sermons a section in which he foretells the events that will occur after him—in addition to explaining this promise. This is what he said, 'O people! Be aware . . . ,'" which is what we mentioned in the text.

107. Al-Durr al-manthūr, vol. 4, p. 215; `Iqd al-durar, chap. 7, pp. 141–142; al-`Umda, pp. 223–224; al-Burhān, chap. 1, p. 87, no. 44; al-ṣarā'if, p. 84; Biḥār al-anwār, vol. 51, chap. 1, p. 105, no. 40 and vol. 39, chap. 17, p. 150, no. 14.

108. `Iqd al-durar, chap. 4, sect. 3, pp. 110–111; Al-Irshād, p. 385, through his chain of narrators from Saif b. `Umaira; Ghaybat al-Shaykh, pp. 265–266; Rauḍat al-Kāfī, p. 178, no. 255, from Saif.

109. Al-ṣadūq, al-Amālī, session 63, p. 328, no. 2.

110. Al-ṣadūq, al-Amālī, session 92, p. 504, no. 4; Al-Faiḍ, al-Nawādir, the book of al-Nubuwwa wa l-imāma, chap. 41, p. 70; Biḥār al-anwār, vol. 51, chap. 1, pp. 65–66, no. 3.

111. Al-ṭūsī, al-Amālī, vol. 2, p. 126; Biḥār al-anwār, vol. 51, chap. 1, p. 68, no. 9; al-Nawādir, chap. 46, with some differences.

112. In the narration, the term 'pieces of liver' has been used instead of 'treasures.' Treasures have been likened to 'pieces of the liver' and this is indeed an amazing metaphor. For, the liver is one of the most vital organs of the body and so are the treasures of the earth. This is what Sayyid al-Raḍī has mentioned in his book Majāzāt al-āthār al-nabawiyya, no. 231.

113. Ghaybat al-Shaykh, p. 178, no. 135; Biḥār al-anwār, vol. 51, chap. 1, pp. 72 and 74, no. 22; Ithbāt al-hudāt, vol. 3, chap. 32, p. 502, no. 291.

114. Ghaybat al-Shaykh, p. 179, no. 137; Biḥār al-anwār, vol. 51, chap. 1, p. 74, no. 24; Ithbāt al-hudāt, vol. 3, chap. 32, p. 502, no. 293.

115. Ghaybat al-Shaykh, p. 180, no. 138; Biḥār al-anwār, vol. 51, chap. 1, p. 74, no. 25; Ithbāt al-hudāt, vol. 3, chap. 32, p. 502, no. 294.

116. Ghaybat al-Shaykh, p. 182, no. 141; Biḥār al-anwār, vol. 51, chap. 1, p. 75, no. 28; Ithbāt al-hudāt, vol. 3, chap. 32, p. 503, no. 297.

117. Ghaybat al-Shaykh, p. 185, no. 144; Biḥār al-anwār, vol. 51, chap. 1, p. 75, no. 29; Ithbāt al-hudāt, vol. 3, chap. 32,

p. 503, no. 300.

118. Al-□ad□q, al-Am□l□, session 74, p. 396; Bi□□r al-anw□r, vol. 51, chap. 6, p. 143, no. 3; al-□□s□, Al-Am□l□, vol. 1, part 7, p. 182, no. 1: "Through his chain of narrators from al-□asan b. Ma□b□b, from Ab□n, from Ism□`□l al-Ju`f□ who recounts, 'A person came to (Imam) Ab□ Ja'far Mu□ammad b. `Al□, peace be on him, and with him was a page of questions which were like [arguments for use in] a dispute. (Imam) Ab□ Ja`far, peace be on him, said to him, 'This is a page which disputes the religion by which Allah accepts the deeds.' He replied, 'May Allah have mercy on you! This is what I intend!' (Imam) Ab□ Ja`far, peace be on him, said, 'Testify that there is no god except Allah, He is Alone and has no partner, and that Mu□ammad is His servant and Messenger. Acknowledge what he has brought from Allah and the Mastership (wilaya) of us Ahl al-Bait and express hatred toward our enemies and submit to us with humility and contentment and await our rule, because surely for us is a government that will come if Allah wills.'"

119. Dal□'il al-im□ma, p. 235, sect. "Ma`rifat wuj□b al-Q□'im,' no. 6. Traditions with the same meaning have also been narrated in pp. 223, 224, and 226.

120. Dal□'il al-im□ma, sect. "Ma`rifat wuj□b al-Q□'im," pp. 239–240, no. 15; `Uy□n akhb□r al-Ri□□, vol. 2, p. 60, no. 230.

121. Dal□'il al-im□ma, sect. "Ma`rifat wuj□b al-Q□'im," pp. 249–250, no. 41.

122. Dal□'il al-im□ma, sect. "Ma`rifat wuj□b al-Q□'im," p. 255, no. 54.

123. Dal□'il al-im□ma, sect. "Ma`rifat wuj□b al-Q□'im," pp. 256–257, no. 57.

124. Ghaybat al-Shaykh, p. 188, no. 149; Bi□□r al-anw□r, vol. 51, chap. 6, p. 146, no. 16; Ithb□t al-hud□t, vol. 3, chap. 32, p. 504, no. 305.

125. Al-K□f□, vol. 1, pp. 397–398, no. 2; Bi□□r al-anw□r, vol. 52, chap. 27, p. 230, no. 22.

126. Al-Muf□d, al-Irsh□d, p. 340, no. 1; I`l□m al-war□, chap. 8, sect. 2, p. 330; Bi□□r al-anw□r, vol. 50, chap. 2, p. 21, no. 7.

127. This refers to the mother of Imam Mu□ammad b. `Al□ al-Ri□□, peace be on him. She was from the city of N□biyya and was called Sab□ka. "The son of the best lady from the city of N□biyya" does not refer to our master Imam al-Mahd□, peace be on him, as is suggested by the author of al-W□f□, who writes, "It refers to the Mahd□, the Master of Time, Allah's blessings be on him. It seems he has been attributed to his grand-mother, the mother of Imam Ab□ Ja`far al-Th□n□, peace be on him . . ." He has reached this conclusion by relying on the manuscript of al-K□f□. Apparently, the following statement has been deleted from it: "From his progeny will be the driven-away (al-□ar□d), the wanderer (al-shar□d)". The manuscript of al-Irsh□d clarifies the meaning.

128. Nafas al-mahm□m, pp. 242–243. It is worth mentioning that the book al-K□mil, has been written in Persian and it mentions the translation of the Imam's sermon, Al-K□mil, vol. 2, pp. 299–302.

129. Maq□til al-□□lib□n, p. 143; Dal□'il al-im□ma, sect. "Ma`rifat wuj□b al-Q□'im," p. 234, no. 5.

130. Al-Am□l□ (known as al-Am□l□ al-kham□siyya), vol. 2, p. 83.

131. Qurb al-isn□d, pp. 13–14.

132. K□mil al-ziy□r□t, chap. 14, p. 52, no. 10.

133. This word is used to refer to someone who has no hair on the sides of his forehead.

134. Mukhta□ar ba□□'ir al-daraj□t, p. 18; □q□□ al-□aj`a, chap. 9, p. 282, no. 100.

135. The 'Day of Returning' is the Day of Raj`a and it is the day about which Allah, the Exalted, says: "And on the day when We will gather from every nation a group from among those who reject Our signs, then they will be held in ranks" (Quran 27:83). On this day, only a group from the deniers and a group from the believers will be gathered. This has been mentioned in detail in mutaw□tir traditions. As for the Day of Judgment, then on that Great Day, all the people will be raised without exception as has been announced by Allah, the Exalted: "and We will gather them and leave not any one of them behind" (Quran 18:47), and His saying: "On that day people will come in scattered groups to be shown their deeds" (Quran 99:6), "The day in which people will be like scattered moths" (Quran 101:4), "On the day that you will see every breast-feeder forgetting about what she was breast-feeding, and every pregnant female will drop her fetus, and people will be drunk but (in fact) they are not drunk, and the punishment of Allah will be severe" (Quran 22: 2). The clear verses that describe the Day of Judgment are indeed numerous and so are the verses that refer to the 'Day of Returning.'. These two groups of verses can be separated by pondering in their style and wordings. Indeed, traditions narrated from the infallible Imams, peace be on them, have also distinguished between these two groups of Quranic verses.

One must never consider the return of the dead to this world as improbable, because such things have already happened by the miracles of the divine Prophets and Allah, the Exalted, has informed us about them in the following verses: “Or like the person [`Uzair] who passed by a town and its [walls] had fallen down upon its roofs . . . So Allah caused him to die for a hundred years then raised him to life” (Quran 2:259), and: “Did you not see those who deserted their homes for fear of death, and they were thousands, then Allah said to them, ‘Die’ and then He gave them life [again]” (Quran 2:243), and in the story of Ayyūb: “Then We responded to him and removed what was harming him, and We gave him his family and the like of them with them” (Quran 21:84). Moreover, prominent Sunni scholars like ibn Mardawayh and others have narrated from the Messenger of Allah, Allah’s blessings be on him and his family, that the Companions of the Cave (aṣḥāb al-kahf) will return to this world when the Mahdī rises.

We must always remember that surely Allah is powerful over all things. The belief in Mahdawiyya and the faith in Raj`a are not two things that are inseparable. The importance of believing in Raj`a is not like the importance of believing in Mahdawiyya about which the entire Muslim nation has consensus about, and which has reliable traditions from both the sects to support it. In this book, we intend to establish the belief in the Awaited Mahdī, peace be on him, and explain it and elaborate on it. The matter of Raj`a—in addition to the fact that its position is unlike that of Mahdawiyya—has no role in proving the belief in Mahdawiyya. Discussions about Raj`a, investigations concerning it, and its details must be debated elsewhere.

136. Al-Mustarshid, pp. 186–187.

137. Sunan Abū Dāwūd, vol. 2, “Kitāb al-Mahdī,” pp. 208–209; al-Tāj al-jāmi` lil-uṣūl, “Kitāb al-fitan wa `alāmāt al-sā`a,” vol. 5, chap. 7, p. 344. The author of Ghāyat al-ma’mūl (printed in the marginal notes of al-Tāj) writes: “In the end of times a righteous person will emerge from Mā Warā al-Nahr. His name will be ḥāriṣ. He will have a great army that will be led by a great person whose name will be Manṣūr. This man will prepare the ground for the seed of Muḥammad. He will prepare the army, the reserves, and the wealth to help the caliph who will appear and he will be the Mahdī. Just like the companions who prepared the ground for the Holy Prophet, Allah's blessings be on him [and his family]. It is compulsory for every believer to help this army and this caliph because both are [on the path] of truth.”

138. `Uyūn akhbār al-Riḍā, vol. 2, chap. 35, p. 131, no. 13.

139. Al-Khiṣāl, chap. “Seventy and Beyond,’ pp. 578–579, no. 1. The entire tradition with the chain of narrators and text has been mentioned on pp. 572–581.

140. Sharḥ al-akhbār, vol. 14, p. 360, no. 1227.

141. Sharḥ al-akhbār, vol. 15, p. 388, no. 1265.

142. Sharḥ al-akhbār, vol. 15, p. 390, no. 1267.

143. Sharḥ al-akhbār, vol. 15, p. 393, no. 1270.

144. Sharḥ al-akhbār, vol. 14, p. 359, no. 1224.

Source URL:

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