

Ahadith by Allah & The Holy Prophet

1- Al-Ghaiba of al-Ne‘māni: Anas Ibn Mālik says, the Messenger of Allah (a.s) said, “We the children of ‘Abd al-Mutallib are the lieges of the Paradise dwellers; the Messenger of Allah, Hamza, the liege of the martyrs, Ja‘far flying with two wings, ‘Ali, Fātimah, Hasan, Husain, and the Mahdi.”

Al-Ghaiba of Sheikh Tusi narrates an identical tradition through a different chain of narration that merges with that of Ne‘māni at Sa‘d Ibn ‘Abd il-Hamīd.

2- ‘Uyūn Akhbār al-Redhā: Al-Redhā (a.s) narrates through his holy forefathers, from the Messenger of Allah (a.s), “The Hour shall not stand until the Establisher (Qā’im) of Righteousness from us uprises. And that will be when Allah, the Glorified, gives him permission. Whoever follows him will find salvation and whoever falls behind will perish. For Allah’s sake, for Allah’s sake! Servants of Allah! Come to him even if you have to walk on ice, for he is the vicegerent of Allah, the Exalted, and my vicegerent.”

3- Al-Amāli of Sadūq: Ibn ‘Abbās says, Said the Messenger of Allah (a.s), “When I was raised for the Mi‘rāj to the seventh heaven, and from there to the Lot Tree, and from the Lot Tree to the Veils of Light, my Lord, the Exalted, called on me, ‘Yā Muhammad, you are my servant and I am your Lord. So be humble for Me and worship Me and trust Me and have confidence in Me, for I am pleased with you as a servant, as a beloved, as a Messenger, as an Apostle; and with your brother as the vicegerent and as the gateway. He is My Hujja over My servants and the Imam for My creation. Through him, My friends are known from My enemies and through him the party of Satan is distinguished from My party. Through him My religion will be established, and My codes observed, and My

rules executed. Through you, through him, and through the Imams from your progeny, I confer mercy upon My servants and bondmaids.

““And through the Qā’im from yours, I will develop My earth with My Tasbīh, My Taqdīs, My Tahlīl, My Takbīr, and My Tamjīd. Through him, I will purify the earth from my enemies and bequeath her to My friends. Through him, I will make the word of those who have disbelieved in Me low, and My word high. Through him, I will revive My lands and My servants with My knowledge. Through him, I will manifest treasures and riches with My will. I will expose the secrets and the hidden

to him with My resolve; I will help him through My angels to aide him in the enforcement of My order, and uncovering of My religion. That is My friend rightfully, and the Mahdi of My servants truly.’”

The author says, Many such traditions were mentioned in the section of the traditions affirming the Twelve Imams and the section pertinent to the reasons of his holy names.

4- ‘Uyūn Akhbār al-Redhā: Ka‘b al-Ahbār said about the Caliphs: “They are Twelve. When their demise approaches and a virtuous generation comes, Allah will prolong their lives. Such has Allah promised this Ummah.” Then he recited, “Allah has promised the ones of you who believe and commit virtuous acts that He will make them heirs on earth, as He has made heirs the ones before them.” He said, “Likewise did Allah, the Exalted, to the Children of Israel. It is not difficult that He may gather this Ummah in a day or half a day. And a day before your Lord is like a thousand years from what you count.”

5- ‘Uyūn Akhbār al-Redhā: Al-Redhā (a.s) narrates through his holy forefathers from the Prince of the Believers (a.s) saying, Said the Messenger of Allah (a.s), “The world will not perish until a man from the progeny of Husain takes charge of my Ummah. He will fill it with justice as it shall become full of oppression and injustice.”

6- Al-Amāli of Sheikh Tusi: Abu Ayyūb al-Ansāri narrates that the Messenger of Allah (a.s) said to Fātimah during his malady, “By the One that my soul is in His hand, there will definitely be in this Ummah the Mahdi, and he is, by Allah, from your sons.”

The author says, The tradition was mentioned fully in the section pertinent to the Virtues of People of the Cloak.

7- Al-Amāli of Sheikh Tusi: ‘Abd al-Rahmān Ibn Abi Laili says, My father said, The Messenger of Allah (a.s) gave the standard to ‘Ali Ibn Abi Tālib (a.s) in the battle of Khaybar and Allah granted him victory. Then he mentioned how the Prophet appointed him on the day of Ghadīr. He recounted some of his excellent attributes, which Messenger

had elaborated. My father said, Then the Messenger of Allah (a.s) wept. They asked him, “O’ Apostle of Allah, why are you crying?” He said, “Gabriel (a.s) informed

me they will oppress him, deny him his right, wage wars against him, and will kill and tyrannize his progeny after him.

Gabriel (a.s) also informed me from his Lord, the Exalted, that this will end when their Qā'im rises, at which their word will ascend and the Ummah will unite on their love, at which their enemies will be reduced, their haters disgraced, and their praisers will be many. This will happen when lands change and the servants of God are weakened and lose hope in an opening. At that time the Qā'im will rise amidst them.” The Messenger of Allah (a.s) said, “His name is like my name, and his father's name is like my son's name. He is from the progeny of my daughter. Allah will manifest the truth through them and smother vanity through their swords. People will follow them, some in their love and some in their fear.”

When the Messenger of Allah (a.s) stopped crying, he said, “Congregations of the Faithful! Rejoice the glad tidings of salvation, for Allah's promise does not fail and His destiny does not falter and He is the All-Wise the All-Knowing. Victory from Allah is near. O' Allah, they are my household, take away uncleanness from them and purify them, a thorough purification. O' Allah, guard them, protect them and be their Shepherd. Be for them, help them, assist them, honor them and do not dishonor them, and be my successor amongst them. You are All-Powerful on everything.”

8- Al-Amālī of Sheikh Tusī: Muhammad Ibn Hamrān says, Abu 'Abdillah (a.s) said, “When the fate of Husain Ibn 'Ali reached where it reached, the Angels wailed to Allah, the Exalted, and said, O' Lord, is this done to Husain, Your chosen friend and the son of Your apostle? Allah erected the shadow of al-Qā'im (a.s) for them and said, 'Through him, will I avenge from his oppressors.’”

9- Al-Amālī of Sheikh Tusi: Jubair Ibn Nauf says, I said to Abu Sa'īd al-Khidrī, “By Allah, no new year comes to us but it is worse than the last, and no ruler but he is worse than the one before him.”

Abu Sa'īd said, “I heard this from the Messenger of Allah (a.s). He was saying what you are saying. But I heard him say, ‘This will continue so much so that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted, will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it

with injustice. The earth will bring out its riches and treasures to him. He will disperse wealth, a thorough dispersion without counting it once. This will happen until Islam is established firmly.”

10- Ikmāl al-Dīn: Al-Redhā (a.s) narrates through his holy forefathers from the Messenger of Allah (a.s), “By the One Who has sent me with the Truth as a herald of happy tidings, the Qā’im from my progeny will go into hiding with a promise from me confided in him—so much so that the majority of people will say, Allah does not need the household of Muhammad. The remainders will doubt his birth. Whoever sees his time must adhere to his religion hard and must not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your father and mother from the Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.

11- Ikmāl al-Dīn: Ibn ‘Abbās says, The Messenger of Allah (a.s) said, When my Lord elevated me for the Mi‘rāj, a call came, “O’ Muhammad.” “Labbayk, O’ Lord of Dignity, here I am,” I said. Allah, the Exalted, addressed me, “Yā Muhammad, in what did the High Congregation dispute?” I said, “My Lord, I do not know.” He said to me, “Yā Muhammad, you should choose a premier from mankind, a brother and a successor after you.” I said, “My Lord, who should I choose? You select for me, my Lord.” Allah said to me, “Yā Muhammad, I select ‘Ali for you from the mankind.” I said, “My Lord, my cousin!” He said to me, “Yā Muhammad, ‘Ali is your heir and the heir of the knowledge of those after you; he is your standard bearer on the Day of Judgment and the patron of your Pond. He will provide water to the believers of your Ummah who will enter upon him.” Then Allah, the Exalted, said to me, “Yā Muhammad, I have taken a truthful oath over My Soul that no one will drink from that Pond who disdains you, your household, and your pure progeny. Truly, truly, do I say, Yā Muhammad, I will enter the entirety of your Ummah to the Paradise except the ones who will forbear.” I said, “My Lord, is there anyone who would desist entering the Paradise?” He said, “Yes.” I asked, “How does he desist?” So Allah, the Exalted, said to me, “Yā Muhammad, I selected you from my creation, and I selected for you a successor for after you. I designated him the position of Aaron from Moses, except that there will not be an apostle after you. I put his love in your heart and made him the father of your progeny. His right after you on your Ummah is like your right on them during your lifetime. Whoever denies his right, he denies your right. Whoever forbears to take him as his master, he

desists from taking you as his master; and whoever desists from taking you as his master, he verily for- bears entering the Paradise.” I fell in prostration before Him, thanking His graces upon me. Then a caller was calling, “Yā Muhammad, raise your head and ask Me. I shall grant you.”

I asked, “My Lord, unite my Ummah after me on the love of ‘Ali Ibn Abi Tālib, so they all may enter upon my Pond on the Day of Judgment.” Allah, the Exalted, said to me, “Yā Muhammad, I have outlined to my servants before I created them, and My providence is to be fulfilled, that I will destroy through him whoever I wish, and will guide through him whoever I wish. I have granted him you knowledge after you and have made him your legatee and successor after you over your family and over your Ummah, as a determination of Mine. Will not enter the Paradise whoever has enmity towards him, despises him, or denies his guardianship after you. Whoever despises him despises you, and who- ever despises you despises Me. Whoever is an enemy of his is an enemy of you, and whoever is an enemy of you is an enemy of Me. Whoever loves him loves you, and whoever loves you, he verily so loves Me. I have assigned this excellence to him. My grant to you is that I will bring from his offspring Eleven Men of Guidance, all of whom are from your progeny of the Virgin Chaste Lady (al-Bikr al-Batūl).

“Jesus the son of Mary will pray behind the last man of them. Their last man will fill the earth with equity as it will be full of oppression and tyranny. I will save through him from annihilation, and guide through him from ignorance. I will heal through him the blind and cure through him the sick.” I asked, “My Lord, My Liege, when will this be?”

Allah, the Exalted, said to me, “It will be when knowledge will be scarce and ignorance manifest; when reciters will be many and action scant; when murders will be plentiful and guided jurists few; when jurists of misguidance and treason will be many and poets will be countless; when your Ummah will make their graves their mosques; when Qur’ans will be decorated and mosques will be adorned; when tyranny and mis- chief will be common; when your Ummah will encourage the vice and forbid the virtue; when men will suffice men and women will suffice women; when rulers will be infidels and their friends will be the aberrant and their supporters will be the oppressors and their thinkers will be the corrupt. At that time, there will be three eclipses—an eclipse in the east, an eclipse in the west, and an eclipse in the

Arabian peninsula. Basra will be destroyed by a man from your progeny whose followers will be a certain generation of blacks. A man will rise from the progeny of Husain Ibn ‘Ali. The Dajjāl will appear from the east from Sajistān. And Sufyāni will rise.”

I said, “My Lord, What trials will be after me?” So Allah informed me of the mischief of the Umayyads, may He curse them, and of the mischief of the children of my uncle, and all that will happen until the Day of Judgment. I conferred that knowledge to my cousin when I descended on earth and conveyed the message. Praise is for Allah for this all, as apostles have praised Him, and as everything before me has praised Him, and as all that He has created will praise Him until the Day of Judgment.

Explanation: “In what did ‘the High Congregation’ dispute?” refers to the holy verse, I do not have any knowledge of the ‘the High Congregation’ when they were disputing. [Sād: 69] The common opinion amongst the Interpret-ers is that it alludes to the holy verse, I am creating on earth a vicegerent, [Al-Baqara: 29] and the questioning of the angels with that respect. Per- haps, Allah, the Exalted, asked His Prophet first about this and then in- formed him about it and explained that the earth cannot be without a Hujja and vicegerent and then asked him about his vicegerent and ap- pointed his successors for him. It is possible that the angels may have asked at that time about the heir of the Messenger of Allah (a.s) so Allah informed him of that. Some assertions with this respect was mentioned in the section pertinent to Mi‘rāj.

The saying of Allah, the Exalted, “Basra will be destroyed,” is an allu- sion to the story of the leader of the zanj (a certain tribe from the blacks) who rose in Basra in the year two hundred and fifty five or six.

He promised to all the blacks who were coming to him to free them and honor them. When a large number of them gathered around him, his campaign became forceful and he got the title of ‘the Leader of the Zanj.’ He believed that he was ‘Ali Ibn Muhammad Ibn Ahmad Ibn ‘Isā Ibn Zaid Ibn ‘Ali Ibn al-Husain Ibn ‘Ali Ibn Abi Tālib (a.s). Ibn Abi al-Hadīd says, Majority of people question his lineage, specially so the children of Abu Tālib. The majority of genealogists believe that he is from the tribe of ‘Abd al-Qais and that he is ‘Ali Ibn Muhammad Ibn ‘Abd al-Rahīm and that his mother is from the Asad, from Asad Ibn Khuzaima, and that her grandfather is

Muhammad Ibn Hakīm al-Asadi from Kufa. Ibn al- Athīr has said likewise in al-Kāmil and Mas‘ūdi in Marūj al-Dhahab. However, this tradition suggests that his lineage is valid.

It is worth remembering that these signs are not necessary to be contemporaneous with his victorious rise, since the objective is to describe that these incidents will occur before his rise. Comparatively, many of the conditions of the Day of Judgment that the commonality as well as the elite congregation has narrated have appeared ages and years before the Hour. The story of ‘the Leader of the Zanj’ was contemporary with his holy birth and from that time his signs have begun appearing until he uprises. It is also possible, however unlikely, that the purpose is to describe the signs of his birth.

12- Ikmāl al-Dīn: Ibn ‘Abbās said, Said the Messenger of Allah (a.s), “My successors and heirs and the Hujjas of Allah over the creation after me are twelve. The first one of them is my brother, and their last one is my son.” It was asked, “Yā Rasūl-Allah, who is your brother?” He said, “Ali Ibn Abi Tālib.” He was asked, “Who is your son?” He said, “He is al-Mahdi. He will fill the earth with equity and justice as it will be full of oppression and tyranny. By the One Who sent me an apostle with the truth, even if not one day is left from the world, Allah will prolong that day until my son al-Mahdi will rise. Then Allah will descend Rūh-Allah Jesus the son of Mary (a.s), who will pray behind my son. And the earth will shine with the illumination of its Lord, and his rule will stretch from east to the west.”

13- Ikmāl al-Dīn: Jābir al-Ansāri says, Said the Messenger of Allah (a.s), “Al-Mahdi is from my progeny; his name is my name and his patronym my patronym. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full oppression and tyranny.”

14- Ikmāl al-Dīn: Abu Hamzah narrates from Abu Ja‘far (a.s), Said the Messenger of Allah (a.s), “Bliss be for the person who will be in the time of the Qā’im of my Household, who follows the Qā’im during his occultation before his rise and loves his lovers and despises his enemies. Such a person is of my friends and lovers and he is the most honorable of my Ummah to me on the Day of Judgment.”

15- Ikmāl al-Dīn: Sudair narrates from Abu ‘Abdillah (a.s) that the Messenger of Allah (a.s) said, “Bliss be for the one who will be in the time of the Qā’im of my household, who will be his follower before his rise, and will follow him and the Imams of Guidance before him, and turns away to Allah with disdain from their enemies. They are my friends and the most honorable of my Ummah to me.”

16- Ikmāl al-Dīn: Abu Basīr narrates from al-Sādiq, who narrates from his holy forefathers, saying, Said the Messenger of Allah (a.s), “The Mahdi is from my sons; his name is my name and his patronym is my patronym. He is, of all people, the most similar one to me in his creation and his character. There will be an occultation and a wonder about him, so much so that people will go astray from their religion. At that time, he will come like a meteor of piercing brightness, and fill it with justice and equity as it will be full of oppression and tyranny.”

17- Ikmāl al-Dīn: Sālih Ibn ‘Aqaba narrates from his father, who narrates from al-Bāqir, who narrates from his holy forefathers, bliss of Allah be for them all, saying, Said the Messenger of Allah (a.s), “The Mahdi is from my offspring. There will be an occultation and a wonder for him in which nations will go astray. He will bring the treasures of the apostles and fill the earth with equity and justice as it will be full of oppression and tyranny.”

18- Ikmāl al-Dīn: Ibn ‘Abbās says, Said the Messenger of Allah (a.s), ““Ali Ibn Abi Tālib (a.s) is the Imam of my Ummah and my successor over them after me. From his offspring is the Awaited al-Qā’im, through whom Allah, the Exalted, will fill the earth with justice and equity as it will be full of corruption and oppression. By the One Who sent me with the Truth as a Herald of Glad Tidings, those who will remain steadfast in the belief in him in the time of his occultation, they are rarer than alchemy.” Jābir Ibn ‘Abdillah al-Ansāri stood and said, “O Messenger of Allah, is the Qā’im from your offspring going to have an occultation?” He said, “Yes, by my Lord. And that God may purge the believers and blot out the unbelievers. Jābir, this order is a Divine Order, and a secret from the Divine Secrets, veiled from His servants. Beware not to doubt in the Divine Order, for it is kufr.”

19- Ikmāl al-Dīn: Hishām Ibn Sālim narrates from al-Sādiq Ja‘far Ibn Muhammad, from his father, from his grandfather, peace be with all of them, saying, Said the Messenger of Allah (a.s), “Al-Qā’im is from my progeny. His name is my name, his patronym my patronym, his appearance my appearance, and his conduct my

conduct. He will lead the people on my path and my law, and will call them to the Book of Allah, the Exalted. Whoever obeys him obeys me and whoever disobeys him, he disobeys me. Whoever rejects him during his occultation has very so rejected me; and whoever belies him, verily so belies me. Whoever affirms his truth verily so affirms my truth. I complain to Allah from my beliers in his affair and rejecters of my word with regard to him and the ones who will lead my Ummah astray from his path. And soon the oppressors will know to what final place of turning they shall turn back.”

20- Ikmāl al-Dīn: Ghiyāth Ibn Ibrāhīm narrates from al-Sādiq, from his forefathers, peace be with them, saying, Said the Messenger of Allah (a.s), “Whoever rejects al-Qā’im from my offspring has verily so rejected me.”

21- Ikmāl al-Dīn: Ghiyāth Ibn Ibrāhīm narrates from al-Sādiq, from his forefathers, peace be with them, saying, Said the Messenger of Allah (a.s), “Whoever rejects al-Qā’im from my offspring during the time of his occultation will die an pagan death.”

22- Al-Ghaiba of Sheikh Tusi: Jābir Ibn ‘Abdillāh says, Said the Messenger of Allah (a.s), “Al-Mahdi will come in the End Times.”

23- Al-Ghaiba of Sheikh Tusi: Abu Sa‘id al-Khidri says, Said the Messenger of Allah (a.s), “I give you the glad tidings of the Mahdi. He will be sent to my Ummah when people will be in dispute and concussions. He will fill the earth with justice and equity as it will be full of oppression and tyranny. The dwellers of the heavens and the earth will be pleased with him.”

24- Al-Ghaiba of Sheikh Tusi: Abu al-Hajjāf says, Said the Messenger of Allah (a.s), “Rejoice the glad news of the coming of the Mahdi.” He said this three times. “He will come during a time of dispute and severe concussions of people. He will fill the earth with equity and justice as it will have become full of corruption and tyranny. He will instill devotion into the hearts of His servants and will deliver His equity to them.”

25- Al-Ghaiba of Sheikh Tusi: Abu Sa‘id al-Khidri says, I heard the Messenger of Allah (a.s) say on the pulpit, “Al-Mahdi is verily from my household, from my family. He will come in the End Times. The heavens will descend their rain for him and the earth will put forth its crops for him. He will make the earth full of justice and equity as people will become full of oppression and tyranny.”

26- Al-Ghaiba of Sheikh Tusi: Abu Huraira says, Said the Messenger of Allah (a.s), “Should there not remain from the world but a single day, Allah will prolong that day until a man from my household will rise. He will fill the earth with justice and equity as it will be full of oppression and tyranny.”

27- Al-Ghaiba of Sheikh Tusi: ‘Abdullah Ibn Mas‘ūd says, Said the Messenger of Allah (a.s), “Should there not remain from the world but one day, Allah will prolong that day until He sends a man from me, whose name will be like my name and his father’s name like my father’s. He will fill the earth with justice as it will be full of injustice.”

28- Al-Ghaiba of Sheikh Tusi: ‘Abdullah Ibn Mas‘ūd says, Said the Messenger of Allah (a.s), “The world will not end until a man comes to my Ummah from my household who is called the Mahdi.”

29- Al-Ghaiba of Sheikh Tusi: ‘Amr Ibn al-‘Ās narrates a long tradition, in which the Messenger of Allah (a.s) says, “...And then will be the rise of the Mahdi, and he is a man from the offspring of this,” pointing with his hand towards ‘Ali Ibn Abi Tālib (a.s). “Through him Allah will take away lies. Through him time will take away severity. He will remove the disgrace of slavery from your necks.” Then he said, “I am the first of this Ummah, Mahdi is the middle of it, and Jesus is the last of it. And in between there is a crooked old man.”

30- Al-Ghaiba of Sheikh Tusi: Umm Salama says, I heard the Messenger of Allah (a.s) say, “Al-Mahdi is from my household from the progeny of Fātimah.”

Al-Ghaiba of Sheikh Tusi: Same narration.

31- Al-Ghaiba of Sheikh Tusi: In a long tradition, narrated by Wahab Ibn Munabbah, Ibn ‘Abbās says, “...O’ Wahab, then the Mahdi will rise.” I asked, “Is he from your progeny?” He said, “No, by Allah, he is not from my progeny. He is from the progeny of ‘Ali (a.s). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah’s stress, until he makes the earth full of equity and justice...”

32- Al-Ghaiba of Sheikh Tusi: Abu Sa‘īd has narrated a long tradition, which we will summarize. He says, Said the Messenger of Allah (a.s) to Fātimah, “O’ my dear daughter, we the Ahl al-Bait have been given seven things that no one has been given before us. Our apostle is the best of the apostles. Our successor is the best of

the successors, and he is your husband. Our martyr is the best of the martyrs, and he is the uncle of your father Hamzah. From us is the one who has two crimsoned wings, by which he glides in the Paradise, and he is your cousin Ja‘far. From us is the two heirs of this Ummah, and they are your two sons al-Hasan and al-Husain. And from us is, by the Allah that a deity other than Him is not, the Mahdi of this Ummah, behind whom Jesus the son of Mary will pray.” Then he touched Husain’s shoulder with his hand and said three times, “From him.”

33- Al-Ghaiba of al-Ne‘māni: ‘Abd al-Rahmān Ibn al-Khashshāb narrates from Abu ‘Abdillah, from his forefathers, peace be with them, saying, Said the Messenger of Allah (a.s), “The similitude of my Ahl al-Bait is the similitude of the stars of the heavens. Whenever a star hides, another star rises. When a certain star from them will appear and they gaze at him with eyes and point at him with fingers, the angel of death comes to him and takes him. Then you will remain a long period of time. The children of ‘Abd al-Mutallib will be equal and no one will know one thing from another. At that time, your star will appear; so praise Allah and go to him.”

34- Al-Ghaiba of al-Ne‘māni: Abān Ibn ‘Othmān says, Abu ‘Abdillah, (a.s) said, One day the Messenger of Allah (a.s) was at Baqī‘, when ‘Ali came and gave him greetings. The Messenger of Allah (a.s) said to him, “Sit down” and sat him down on his right. Then Ja‘far Ibn Abi Tālib came and asked about the Messenger of Allah (a.s). He was told that he was at Baqī‘. He also came to the apostle and gave him greetings. The Messenger sat him on his left. Then came ‘Abbās and asked about the Apostle. He was told that he was in Baqī‘. He came also and gave greetings. The apostle sat him in front of him. Then the Messenger of Allah (a.s) turned towards ‘Ali (a.s) and said, “May I not give you the happy tidings? May I not inform you, O’ ‘Ali?” “Please,” said the Prince of the Believers. The Apostle said, “Gabriel was with me a moment ago and informed me that the Qā’im, who will rise at the End Times and fill the earth with equity as it will be full of oppression and tyranny, will be from your progeny from the off- spring of Husain (a.s).” The Prince of the Believers said, “O’ Messenger of Allah, no good has ever come to us from Allah but on your hands.” Then he turned to Ja‘far and said, “O’ Ja‘far, may I not give you glad tid- ings?” “Please,” said Ja‘far. “Gabriel was with me a moment ago and informed me that the one who will do good to al-Qā’im is from your pro- geny. Do you know who he is?” Ja‘far said, “No.” He said, “The one whose visage will be like a dinār, will have straightly ordered teeth, and his sword like the blaze of fire. He

will enter the mountain low and come back high. Gabriel and Michael will be protecting him.” Then he turned to ‘Abbās and said, “O’ uncle of the Apostle, may I inform you of what Gabriel has informed me?” “Please so, O’ Messenger of Allah,” said al-‘Abbās. “He said to me, ‘Much pain will reach your progeny from the sons of al-‘Abbās.’” “O’ Messenger of Allah, should I abstain from women?” asked al-‘Abbās. “Allah is done with what will happen,” said the Apostle.

35- Al-Ghaiba of al-Ne‘māni: Sālim al-Ashal says, I heard Abu Ja‘far Muhammad Ibn ‘Ali al-Bāqir (a.s) say, “Moses the son of ‘Imrān saw in the First Book what will be given to the Qā’im of the House of Muhammad. He said, ‘O’ Allah make me the Qā’im of the House of Muhammad.’ It was said to him, ‘He is from the progeny of Ahmad.’ Then he looked at the Second Book and found the like of that. He made a similar wish and was given a similar answer. Then he looked in the Third Book and saw something similar. He made a similar supplication and received a similar answer.”

36- Al-Kāfi: Mu‘āwiya Ibn ‘Ammār narrates from Abu ‘Abdillah (a.s) that the Messenger (a.s) came out one day very happy as he was laughing from gaiety. People said to him, “May Allah ever keep you laughing, O’ Messenger of Allah, and may He increase your happiness.” The Messenger of Allah (a.s) said, “There is not any day or night but Allah gives me a gift. Behold, today my Lord bestowed me with a gift that He had not bestowed by the like of it in the past. Gabriel (a.s) came to me and read to me greetings from my Lord. He said, ‘Yā Muhammad, Allah, the Exalted, has chosen seven persons from the children of Hāshim, the likes of whom He has never created amongst the predecessors, nor will He amongst the remainders: You, O’ Messenger of Allah, are the liege of the apostles; ‘Ali Ibn Abi Tālib, your successor, is the liege of the successors; Hasan and Husain, your grandsons, are the lieges of the legates; Hamzah, your uncle, is the liege of the martyrs; Ja‘far, your cousin, flying in the Paradise, glides with angels wherever he desires; and from you is the Qā’im, behind whom Jesus the son of Mary will pray when Allah brings him down to earth. He will be from the progeny of ‘Ali and Fātimah, and from the offspring of Husain (a.s).”

37- Kashf al-Ghumma: Forty Traditions Compiled by al-Hāfidh Abu Na‘īm Ahmad Ibn ‘Abdillah, God have mercy on him: The author of Kashf al-Ghumma says, These forty traditions have reached me, all with respect to the affair of the Mahdi (a.s). I

will bring them in the same continuous manner in which he has narrated them. However, I only suffice on mentioning the name of the narrator:

HIS UPRISE IN THE LATTER ERAS

Zarr narrates from ‘Abdullah, saying, Said the Messenger of Allah (a.s), “The world will not cease to exist until a man from my Household governs over the Arabs. His name is like my name.” Abu Dawūd narrates this in his Sunan.

The Prince of the Believers narrates from the Prophet (a.s), “Even if not more than one day is left from the world, Allah will send a man from my Household. He will fill it with justice as it will be full of corruption.” Such has narrated Abu Dawūd in his Sunan.

Through several narrators from ‘Āsim al-Ābiri in *Manāqib al-Shāfi‘ī*, in which the aforementioned tradition is recorded with the following addition, “Even if there should not remain from the world but one day, Allah will prolong that day until He sends a man from me—or from my Household—his name will be like my name and his father’s name will be like my father’s name. He will fill the earth with justice and equity as it will be beset with oppression and injustice.”

Al-Kanji says, Al-Tirmidhi has mentioned the tradition in his book but has not recorded, “His father’s name will be like my father’s.” Abu Dawūd has mentioned it though. In the majority of the traditions, narrated by memorizers of traditions and reliable narrators, it has only, “his name is my name.” The narration “his father’s name is like my father’s name,” is an addition added into the tradition. Even if it is correct, it means “his father’s name has my father’s name,” that is, Husain’s patronym is Abu ‘Abdillah, which comprises the name of the Prophet’s father, indicating that he will be from the progeny of Husain, not Hasan. It is also possible that it is mistake from transcribers, who have recorded *ibni*, my son, as *abi*, my father. It must be interpreted on these grounds in order to remove any contradiction amongst the traditions.

The author of *Kashf al-Ghumma* says, Our Shī‘a scholars do not endeavor to interpret this tradition differently than what it literally means, because the name of the Hujja and his father’s name are recorded in their books. The commonality, however, has suggested that if there is a segment that adds something in the

traditions, then it is necessary to suggest that it is an addition, so there may be harmony amongst the traditions.

THE SAYING OF THE PROPHET: THE MAHDI IS FROM MY PROGENY FROM THE SONS OF FĀTIMAH

Saʿīd Ibn Musayyeb says, We were in the presence of Umm Salama and talked about the Mahdi. She said, I heard the Messenger of Allah (a.s) say, “The Mahdi is from my Household from the offspring of Fātimah.” Ibn Māja narrates this in his Sunan. The same narrator narrates from her, I heard the Messenger of Allah (a.s) say, “The Mahdi is from my Household from the offspring of Fātimah (a.s).” Abu Dawūd narrates this in his Sunan.

The Prince of the Believers (a.s) says, Said the Messenger of Allah (a.s), “The Mahdi is from us Ahl al-Bait. Allah will straighten his affair in one night.”

THE MAHDI IS FROM THE LIEGES OF THE PARADISE

Anas Ibn Mālik says, I heard the Messenger of Allah (a.s) say, “We the children of ‘Abd al-Mutallib are the lieges of the dwellers of the Paradise—I, Hamzah, ‘Ali, Ja‘far, al-Hasan, al-Husain, and the Mahdi.” Ibn Māja has recorded it in his Sahīh.

THE MESSENGER’S COMMAND TO PLEDGE ALLEGIANCE TO THE MAHDI

Thawbān says, Said the Messenger of Allah (a.s), “Three people will be killed before your treasury; all of them will be sons of a caliph and the treasury will not become of anyone of them. Then black standards will rise from the direction of the east. They will kill you in a massacre that no nation has killed like it.” Then he said something I do not remember. The Messenger of Allah (a.s) said, “When you see him pledge allegiance to him, even if you have to crawl over ice, because he is the Caliph of Allah, the Mahdi.” Ibn Māja has narrated this.

THE HELP OF THE PEOPLE OF THE EAST TO THE MAHDI

Jaz’ al-Zubaidi says, Said the Messenger of Allah (a.s), “People will come from the east and will prepare for the Mahdi.” This means they will prepare for his rule. This is a hasan and sahīh tradition, narrated by reliable and firm narrators. Ibn Māja has narrated this in his Sunan.

‘Alqama Ibn ‘Abdillah says, We were with the Messenger of Allah (a.s) when a group of youths from the Children of Hāshim came. When the Prophet (a.s) saw him, his eyes drowned in tears and his color changed. We said, “We see something in your face which we dislike.” He said, “We, the Ahl al-Bait, Allah has chosen the hereafter for us over this world. My Household will see trials, banishment, and ostracism after me, until a nation comes from the east carrying black standards. They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they will not accept it until they proffer it to a man from my Household. He will fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if crawling on ice.”

Ibn A‘tham al-Kufi narrates in Kitāb al-Futūh from the Prince of the Believers (a.s) that he said, “Bliss for Taliqān! Because Allah, the Exalted, has treasures therein which are neither of gold nor silver. Rather, there are believing men who know Allah with thorough cognition. They are also the aides of the Mahdi in the End Times.”

THE DURATION OF HIS RULE

Abu Sa‘id al-Khidri says, We feared that something may happen after the Messenger of Allah (a.s), so we asked him about it. He said, The Mahdi will in my Ummah. He will rise and live five or seven or nine. The doubt is Zaid’s. Abu Sa‘id says, We asked him, “What is that?” He said, “Years.” He said, “A man will come to him and say, O’ Mahdi give me wealth.’ He will throw into his sheet so much as he can carry.”

On the authority of others as well as Abu Sa‘id that the Messenger of Allah (a.s) said, “The Mahdi will be in my Ummah, if short for seven years, otherwise for nine years. During this period, my Ummah will rejoice a leisure the like of which they have never seen. The earth will give its blessings and will not forbid anything from them. Wealth on that day will be like grains. Men would rise and ask, ‘O’ Mahdi, give me something.’ He would say, ‘Take.’”

On the authority of Umm Salama, the wife of the Prophet (a.s) that the Messenger of Allah (a.s) said, “At a dispute that will occur at a caliph’s death, a man from the people of Medina will come out fleeing to Mecca. A group of the Meccans will come to him and will have him rise, while he is not fond of it. They will pledge allegiance

to him between the rukn and the maqām. A Syrian army will be dispatched to him, which will be swallowed into the earth at al-Baidā', a locality between Mecca and Medina. When people see this, saints of Syria congregations of Iraq come to him and pledge allegiance to him. Then a man will come whose maternal uncles will be from the tribe of Kalb. He will send an army to them and will be victorious over them. This will be an army of the Kalb. Disappointment is for the one who does not witness the booties of the Kalb. He will distribute the wealth and will rule over the people on the conduct of the Messenger of Allah (a.s) and will elevate Islam to its pinnacle all over the earth. He will stay for seven years then he will pass away and Muslims will pray over him."

Abu Dawūd says, It has been said that Hishām has narrated nine years.

HE LEADS JESUS IN PRAYERS

Abu Huraira says, Said the Messenger of Allah (a.s), "How would it be like when the son of Mary will come down to you and your Imam is yours?"

Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This tradition is hasan and saḥīḥ, and there is a consensus on its authenticity narrated by Muhammad Ibn Shahāb al-Zuhri. Bukhāri and Muslim have narrated this in their Sahihs.

Jābir Ibn 'Abdillah says, I heard the Messenger of Allah (a.s) say, "An assembly of my Ummah will ceaselessly wage wars in the cause of righteousness and purity until the Day of Judgment. Then Jesus the son of Mary will come down. Their leader will say to him, 'Come and lead our prayers.' He will say, 'Behold, one of yourselves is the leader for the rest, as a token of dignity from Allah for this Ummah.'"

Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This is a hasan and saḥīḥ tradition, narrated by Muslim in his Saḥīḥ. If the former tradition is subject to a different interpretation, it is not possible to interpret this tradition in a different manner, as it explicitly declares that Jesus (a.s) will accept the leadership of the Imam of the Muslims, who at that day will be the Mahdi (a.s). Therefore, to interpret Jesus' saying, "Your Imam is from you" to mean "he leads you according to your book" is unjustified. The following is conceivable to be asked: Considering these traditions are valid, which state that Jesus will pray behind the Mahdi (a.s), will fight under his command, and kill the Dajjāl, and considering

leadership in prayers as well as leadership in jihad obviously denotes superiority, and as the narrators and validity of these traditions are authentic before the Sunnis, just as the Shī‘a narrate them in a parallel manner—which is the valid form of consensus of Muslims, since the belief and stance of any other group other than the Shī‘a and the Sunni is discarded and not worthy of attention—the question rises that who is higher, the Imam or his follower. The answer to this query is that they both are leaders, one a prophet and the other an imam. And when one of them is the leader of the other when they are together, the Imam is the leader of the prophet. Both are above the reproach of any reproacher. They are both infallible from committing disdainful acts, hypocrisy, and pretending what they are not. None of the two call to anything that is outside the boundaries of the Shari‘a. Having said this, the Imam is better than his follower for the Shari‘a has brought a strong proof with that regard, which is the saying of the Prophet (a.s), “A person will lead the congregation who is the best of them in the recitation of the Qur’ān; and should they be equal in that, their most knowledgeable will lead; and should they be equal in that, their most sapient will lead; and should they be equal in that, the one who has preceded them all in migration will lead; and should they be equal in that, the one who has the most beautiful face will lead.” Should the Imam know that Jesus is better than him, it will not be permissible for him to lead Jesus, for he knows the Sharī‘a well and for Allah, the High, has made him beyond every abominable act. Likewise, should Jesus know that he is better than him, it will not be permissible for him to follow the Imam, for Allah has made him clean from hypocrisy and pretension. Rather, since it is established that the Imam is more knowledgeable than Jesus, it is permissible for him to lead him. Likewise, as Jesus knows that the Imam is more knowledgeable than him, he follows him and prays behind him. Should this not be the case, it will not be allowed for anyone to wage jihad under the Messenger of Allah (a.s) or under anyone. What substantiates our position is the holy verse, Verily Allah has bought from the believers their lives and their wealth in exchange that the Paradise for them. They wage wars in the path of Allah, killing and getting killed. A true promise on Him in the Torah and the Evangel and the Qur’ān. Whoever fulfills his pact with Allah, rejoice the happy tidings of your pact to which you pledged allegiance and that is a mighty achievement. Since the Imam is the representative of the Prophet in his Ummah, and it is not permissible for Jesus (a.s) to get ahead of the Prophet, likewise is the case with respect to his representative.

This is further strengthened by Ibn Māja's long narration about the descent of Jesus, (a.s): Umm Sharīk Bint Abi al-'Akar said, "O' Messenger of Allah, where will be the believers at that day?" The Messenger of Allah (a.s) replied, "They will be few at that time. Most of them will be at Jerusalem. Their Imam will be in front of them leading them for morning prayers when Jesus the son of Mary (a.s) descends. That Imam will move rearward walking backward to have Jesus move in the front to lead the prayers of the people. Jesus will put his hand between his shoulders and say to him, 'Lead us.'" This is a sahih and confirmed tradition narrated by Ibn Māja in his book.

THE MAHDI IS FROM THE PROGENY OF HUSAIN

Abu Hārūn says, I came to Abu Sa'īd al-Khidri and asked him, "Did you witness the battle of Badr?" "Yes," he said. "Would that you please speak to me of something you heard from the Messenger of Allah (a.s) about 'Ali and his excellence!" I entreated him. "Yes, I will relate it to you," he said. "The Messenger of Allah (a.s) was in a malady from which he eventually recovered. as I was sitting on the right side of the Messenger (a.s), Fātimah came to visit him. When she saw the weakness in the Messenger of Allah (a.s) a weep smothered her throat and her tears trickled down her cheeks. The Messenger of Allah (a.s) said to her, "What is letting you weep, O' Fātimah?" "I fear the loss, O' Messenger of Allah," she said. "Don't you know, O' Fātimah, that Allah looked down on earth and chose your father from them and sent him as an apostle; and then He looked down at the earth another time and chose your husband from them and sent me a revelation, on the virtue of which I married you to him and took him as my successor?"

Don't you know that you are in the grandeur of Allah? He married you to the greatest of them in knowledge, the most forbearing of them in clemency, and the foremost of them in Islam." She became very much so happy. Desiring further insight into the virtues, all the virtues, which Allah has ordained for Muhammad and his Household, he said to her, "Ali has eight great praises: Belief in Allah and His Messenger, his sapience, his wife, his sons al-Hasan and al-Husain, his call to the virtue, and his forbiddance from the wrong. O' Fātimah, we, the Household, have been given six qualities, none of the predecessors has been given one of them, nor anyone of the coming ones will attain them. Our apostle is the best of the apostles, and he is your father; our successor is the best of the successors, and he is your

husband; our martyr is the best of the martyrs, and he is Hamzah, your father's uncle; from us are the two heirs of this Ummah, and they are your sons al-Hasan and al-Husain; and from us is the Mahdi of the Ummah, behind whom Jesus will perform prayers." Then he touched Husain's shoulder and said, "From him is the Mahdi of the Ummah."

So has narrated al-Dārqaṭānī the author of al-Jarh wa al-Ta'dil.

THE MUNIFICENCE OF THE MAHDI

Abu Nadhira says, We were with Jābir Ibn 'Abdillāh. He said, "It is near that no harvest or money will reach the people of Iraq." "By whom would that be?" we asked. "By the non-'Arabs." Then he said, "It is near that no money or crop will reach the people of Syria." "By whom would that be?" "By the Romans." Then he remained silent for a while and then said, "Said the Messenger of Allah (a.s), 'There will be a caliph at the end time of my Ummah who will disperse wealth as by scattering it.'" Abu Nadhira and Abu al-A'alā al-Rayyānī were asked, "Is he 'Omar Ibn 'Abd al-'Azīz?" "No," they said. Abu Nadhira narrates from Abu Sa'īd al-Khidri, saying, Said the Messenger of Allah (a.s), "One of your caliphs will disperse wealth with extreme generosity and without counting it." Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "I give you the glad tiding of the coming of the Mahdi. He will be sent to my Ummah when people will be in disputes and concussions. He will fill the earth with equity and justice, as it will be beset by oppression and in-justice. The dwellers of the heavens and the dwellers of the earth will be pleased with him. He will distribute wealth correctly." Someone asked, "What is correctly?" He said, "Equally between the people. Allah will in- still lack of need in the hearts of the Ummah of Muhammad (a.s) and will stretch His equity so much so that a caller will call, 'Who is there who has a need for wealth?' And no one rises from the people except one man, who says, I. The caller says, 'Go to the treasurer and tell him that the Mahdi orders you to give me riches.' He says to the treasurer, Throw, while he is collecting the riches in the lap of his shirt. Remorse over-whelms him and he says, 'I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.'

He returns the riches but they are not taken back from him. It is said to him, 'We do not take back something we have given away.' This will be for seven or eight or nine years. Then there is no pleasure in life after the Mahdi." Abu Sa'īd al-Khidri says,

Said the Messenger of Allah (a.s), “After a great passage of time and the appearance of mischief there will be a man called the Mahdi. His grants will be so much very pleasurable.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, “This is a hasan tradition, recorded by Abu Na‘īm al- Hāfidh.”

THE MAHDI IS NOT JESUS THE SON OF MARY

The Prince of the Believers (a.s) says, I said, “O’ Messenger of Allah, is the Mahdi from us, the Household of Muhammad, or from the others?” The Messenger of Allah (a.s) said, “No, he is from us. Allah will make the religion perfect through him as He initiated it through us. Through us they will be saved from mischief, as they were saved from polytheism. Through us Allah will bring their hearts together after the hostility of the mischief, as He brought their hearts together after the hostility of polytheism. They will become through us brothers after the hostility of the mischief, as they became brothers in their religion after the hostility of polytheism.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, This is a highly hasan tradition recorded by narrators in their books, such as al-Tabarāni, Abu Na‘īm, and ‘Abd al- Rahmān Ibn Himād.

Jābir says, Said the Messenger of Allah (a.s), “Jesus the son of Mary will come down. Their leader, the Mahdi, will say, ‘Come and lead our prayers.’ Jesus will reply, ‘One of yourselves is the leader of you, as a token of dignity from Allah, the High, to this Ummah.’” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, This is a saḥīḥ and hasan tradition. These explicit statements clearly indicate that the Mahdi is other than Jesus. The narration, “There is no Mahdi except Jesus the son of Mary,” is solely narrated by ‘Ali Ibn Muhammad Ibn Khālid al-Jundi, the mo’dhin of Jund. Al-Shāfi‘ī al-Matlabi says about him, “He was careless in narrating.” Narrations from the Apostle about the Mahdi are in inordinate numbers with multitudes of narrators, describing that he will rule for seven years and will fill the earth with justice, that Jesus the son of Mary will come with him and will assist him in killing the Dajjāl at the gate of Ladd in Palestine, that he will be the leader of this Ummah at that day and that Jesus will pray behind him, and all the other details of his enterprise. Al-Shāfi‘ī has mentioned this in the book al-Risāla that our chain of narration connects to it. We would narrate it, however, the chain of narration will be long. At any rate, it is a matter of consensus that should

the narrator of a tradition be known for indifference and lack of care in narrating, his narrations do not have credibility and are rejected.

THE MAHDI IN MIDDLE OF THE UMMAH

Ibn ‘Abbās says, Said the Messenger of Allah (a.s), “That Ummah will not perish that I am in its beginning, Jesus is in its end, and the Mahdi is in its middle.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, This is a hasan tradition narrated by Abu Na‘im and Ahmad Ibn Hanbal.

HIS NAME AND HIS LOOKS

Hudhaifa said, Said the Messenger of Allah (a.s), “Even if not more than one day remains from this world, Allah will send a man whose name is my name, his physique is my physique, and his patronym is Abu ‘Abdillah.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, This is a hasan tradition.

THE VILLAGE FROM WHERE HE WILL RISE

‘Abdullah Ibn ‘Omar says, Said the Messenger of Allah (a.s), “The Mahdi will rise from a village called Kur‘a.” He says that it is a hasan tradition.

CLOUDS WILL SHADE OVER HIM

‘Abdullah Ibn ‘Omar says, Said the Messenger of Allah (a.s), “The Mahdi will rise and there will be a cloud over his head, from which a caller will be calling, This is the Mahdi, the Caliph of Allah.” He says it is a hasan tradition.

THE ANGEL THAT WILL COME WITH THE MAHDI

‘Abdullah Ibn ‘Omar says, Said the Messenger of Allah (a.s), “The Mahdi will rise while there is an angel over his head calling, This is the Mahdi! Follow him!”

HIS COLOR AND BODY

Hudhaifa says, Said the Messenger of Allah (a.s), “The Mahdi is a man from my progeny, his color is an Arabic color and his physique is an Is- reali physique. On his right cheek there is a mole, meseems like a star glittering. He will fill the earth with equity as it will be full of oppres- sion. The dwellers of the earth and the

dwellers of the heavens and the birds in the air will be pleased with his rule.” He says this is a hasan tradition.

HIS RIGHT CHEEK MOLE

Abu Amāma al-Bāhili says, Said the Messenger of Allah (a.s), “There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and will last seven years.” “O’ Messenger of Allah,” called a man from the tribe of ‘Abd al- Qais, who was called al-Mustawrid Ibn Ghayalān, “who will be the Imam of the people at that day?”

“The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two light white cloaks from al-Qatwān[1], seeming as he were from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism.”

[1] A locality in Kufa from which these sorts of cloacks come.

THE DESCRIPTION OF THE MAHDI’S TEETH

‘Abd al-Rahmān Ibn ‘Auf says, Said the Messenger of Allah (a.s), “Allah will send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity. He will grant riches in grants.”

HIS CONQUEST OF CONSTANTINOPLE

Abu Huraira narrates that the Messenger of Allah (a.s) said, “The Hour shall not rise until a man from my Household reigns. He will conquer Constantinople and the Mount of Dailam. If there should not remain more than a day, Allah will prolong that day until he conquers it.”

HIS RULE COMES AFTER TYRANTS

Jābir Ibn ‘Abdillah says, Said the Messenger of Allah (a.s), “There will be caliphs after me, and after caliphs emirs, and after emirs tyrant kings. Then the Mahdi from my Household will rise. He will fill the earth with justice as it will be replete with oppression.

THE MAHDI IS A VIRTUOUS IMAM

Abu Amāma narrates, The Messenger of Allah (a.s) addressed us and mentioned the Dajjāl and said, “Medina will expel its uncleanness like melting furnace purges uncleanness out of iron. That day will be pro- claimed the day of salvation.”

Umm Sharīk asked, “Where are the believers at that day O’ Messenger of Allah?”

“They are few at that day,” he said. “The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man.”

THE UMMAH’S LEISURE DURING HIS RULE

Abu Sa‘īd al-Khidri says, Said the Messenger of Allah (a.s), “My Ummah will enjoy a leisure in the time of the Mahdi (a.s) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any of its vegetation but it brings it forth.”

THE MAHDI IS THE CALIPH OF ALLAH

Thawbān says, Said the Messenger of Allah (a.s), “Three men, all of them sons of a caliph, will be killed at your treasure, which will not go to any- one of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of God, the Mahdi, comes. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of God the Mahdi.”

THE MAHDI IS LIVING AND ALIVE

He is alive and living since the time of his occultation until now and there is no impossibility therein, as Jesus and Khidr and Ilyās, all Divine Saints, and Dajjāl and Satan, both enemies of Allah, are living and alive. The fact that they are all living is proved by the Book and the Sunnah. While the adversaries agree on this, they deny the possibility of Mahdi’s being alive. They deny it for two reasons: First, the length of his life and second, for he lives in the underground cellar, according to their understanding, while no one provides him food and water.

Muhammad Ibn Yusuf al-Kanji makes the following argument: Jesus (a.s) is still alive on the basis of the verse, There is not one of the follow- ers of the Book but will verily believe in him before his death. Not all of them have believed in him since the revelation of this verse to this day. Therefore, this belief in him must take place in the last eras of the world. The proof for Jesus’ life from the Sunnah is the narration of Muslim in his Sahīh on the authority of al-Nawās Ibn Sam‘ān. In a long

tradition about the story of Jesus, it is stated, “Then Jesus the son of Mary will descend by the eastern white minaret of Damascus wearing two garments, placing the palm of his hand over the wings of angels.” Also the tradition mentioned earlier, “How would you be like when the son of Mary comes down Imam is from yourselves.”

Khidhr and Ilyās are alive on the virtue of the assertion of Ibn al-Jarīr al-Tabari, “Al-Khidhr and Ilyās are living and walking on earth.” There is also the narration of Muslim in his Sahīh on the authority of Abu Sa‘īd al-Khidri, saying, The Messenger of Allah (a.s) gave us a long address about the Dajjāl. Amongst the things he said was, “He will come while it is forbidden for him to enter the interior of Medina. He will end up by some of the salina that is near Medina. Then a man will come to him who is of the best of the people and will say, ‘I bear witness that you are the Dajjāl about whom the Messenger of Allah (a.s) has spoken to us.’ The Dajjāl will say, ‘If you kill this man and then bring him back to life, what do you say, would you doubt me?’ They will say, ‘No.’ “So the Dajjāl kills him and then brings him to life. The man says as he is brought back to life, ‘By Allah, you do not possess any more skill than I do.’ The Dajjāl wants to kill him, but cannot overpower him.” Abu Ishāq Ibrāhim Ibn Sa‘d says, It is said that this man is al-Khidhr (a.s). These were the words of Muslim in his Sahīh, as we narrated. The proof that the Dajjāl is alive is the tradition of Tamīm al-Dāri and the tradition of al-Jasāsa and the beast that spoke to them. It is a reliable

narration, which Muslim has registered in his Sahīh and has said, This clearly establishes that the Dajjāl is alive.

The proof of the existence of the accursed Iblīs is the many verses of the Divine Book, such as, Satan said, My Lord, respite me until the Day of Judgment. He said, Surely, you are of the respited ones.

The proofs of the existence of the Mahdi (a.s) have come in the Book and Sunnah. Sa‘īd Ibn Jubair says in the tafsīr of the holy verse, So He may uplift him over all religions, though the disbelievers may dislike it, [Barā’a: 34] “He is the Mahdi from the House of Fātimah. As for someone who says that he is Jesus, there is no contradiction between the two views, because Jesus will be an aide to the Imam.” Maqātil Ibn Sulaymān and those interpreters who have followed him have said in the tafsīr of the holy verse, And that is the knowledge for the Hour, [Al-Zukhruf:

61] “He is the Mahdi, who will be in the End Days and after whose rise there will be the Day of Judgment and its signs.” The answer to the question with respect to the length of his life can be on the basis of narration or rationality. As for the traditions, it was just mentioned that the three definitely exist in the End Days and none of the three is to be followed but the Mahdi, because he is the Imam of the Ummah in the End Days and because Jesus (a.s) will pray behind him, as narrated in the reliable books of hadith, and will certify the veracity of his claim. The third of the three is the accursed Dajjāl, who is alive and existent. As for the rational argument for their existence, it is as follows: Either their existence is within the bounds of Divine power or it is not. It is impossible to be outside the bounds of Divine power, because the Essence Who initiated the creation from nothing and then perishes it and then brings it back to existence after destruction, must have the power to keep it in existence. Then it is either that this continuous existence is the subject of Divine Will or the subject of the Ummah’s choice. It cannot be the subject of the Ummah’s choice, because if it were so, then it should be possible for anyone of us to choose such lengthy life for himself and his progeny. This is not within our power and therefore, must be the subject of God’s power. On the same token, the existence of these three entities is either for a reason or not for a reason. If it is without any reason, it would be an act devoid of wisdom, which cannot be the work of God. Therefore, it must be for a reason indicated by the Divine Wisdom. We will mention the reason of the existence of each one of the three. The reason Jesus is still alive is the verse, There is not one of the followers of the Book but will verily believe in him before his death. They have not all believed in him until this day, and this must happen until the End Days. The accursed Dajjāl has not done anything since the Messenger of Allah (a.s) told us, “The One Eyed Dajjāl will come to you. A mountain of bread is going to be with him, which will travel with him.” And the other signs of his. Therefore, this must occur in the End Days.

Imam Mahdi exists because since the beginning of his Occultation until this day of ours, he has not filled the earth with justice and equity, as predicted in the narrations, therefore, this must happen in the End Days. These reasons have all combined to fulfill the declared destiny. Therefore, the reason of the existence of the three—Jesus, the Mahdi, and Dajjāl—is for the clear mission lying ahead. They are two virtuous men, a Prophet and an Imam, and an enemy of God, the Dajjāl. We narrated the traditions from the Sahīh books of Hadīth about the existence of Jesus (a.s) and

the Dajjāl, so what does make the existence of al-Mahdi (a.s) impossible? Whereas his existence is in the bounds of God's power and he is the sign of the Prophet (a.s). Therefore, he comes first to exist than the other two, because if the Mahdi (a.s) exists, he is the Imam of the Age, who will fill the earth with justice and equity; therefore, his existence is prudent and a lutf[1] for the people. Dajjāl on the other hand, if he lives, he will create mischief in the world, as he will claim godhood and will assault the Ummah. However, his existence is a test from God so the obedient servants are purged out from the disobedient ones and the decent from the vice. The reason that Jesus is living is that the followers of the Evangel and the Torah believe in him and that he will verify the Prophethood of the Master of the Prophets Muhammad (a.s) and will explain the message of the Imam to the believers and certify his claims, by praying behind him and helping him and calling the people to the Muhammadan religion. Therefore, the existence of the two is secondary to the existence of the Imam. So how can the two who are secondary exist while the one who is prior to the two does not? If that is possible then an effect should also be able to exist without its cause, which is rationally impossible. We said that the existence of the Mahdi (a.s) is the reason for the existence of the two because the existence of Jesus (a.s) is lonely by himself and not in his capacity as an aide to the religion of Islam and as a witness of the truth of Imam is impossible, because if it were possible, he would be independent in his governance and his call, and this will invalidate the call of Islam.

The Prophet of Islam said, "There is no prophet after me. Permissible is what Allah has rendered permissible on my tongue until the Day of Judgment and forbidden is what Allah has made forbidden on my tongue until the Day of Judgment." Therefore, Jesus must be an aide and a supporter for him. Likewise is the case of the Dajjāl. He cannot exist in the End Days if there is no Imam for the Ummah to whom they shall refer, because if it were so, Islam will be subjugated forever and its call will be false. Therefore, the existence of the Imam is principal and prior to the existence of the Dajjāl. The rejection that the Imam remains in the cellar (serdāb) without anyone serving him water and food can be answered in two ways. One is that Jesus (a.s) is in the heavens without anyone serving him food and drinks and he is a man like the Mahdi (a.s). If he can stay like that in the heavens, likewise the Mahdi (a.s) can in the cellar. Then al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī narrates some traditions.

39- Kashf al-Ghumma: Muhammad Ibn Talha says, Of the saḥīḥ traditions about the Mahdi narrated from the Messenger is the narration recorded by Abu Dāwūd and al-Tirmidhi from Abu Sa‘īd al-Khidri, saying, I heard the Messenger of Allah (a.s) say, “The Mahdi is from me. He has a broad forehead, a high nose that has a slight curve, and will fill the earth with equity and justice just as it will be replete with oppression and tyranny. He will rule for seven years.”

Of such traditions is the narration of Abu Dāwūd from the Prince of the Believers saying, Said the Messenger of Allah (a.s), “Even if not but a single day remains from the world, Allah will send a man from my Household, who will fill the earth with justice just as it will be full of injustice.”

Of such traditions is the narration of Abu Dāwūd from Umm Salama, the wife of the Apostle, saying, I heard the Messenger of Allah (a.s) say, “The Mahdi is from my Household from the progeny of Fātimah.”

Of such traditions is the narration of al-Baghawi and al-Bukhāri and Muslim from Abu Huraira, who said, Said the Messenger of Allah (a.s), “How would you be like when the son of Mary comes down and your Imam is from yourselves?”

Of such traditions is the narration of Abu Dāwūd and al-Tirmidhi from ‘Abdullah Ibn Mas‘ūd (a.s) saying, Said the Messenger of Allah (a.s), Even if not but one day remains from the world, Allah will prolong that day until He sends a man from me, or from my household; his name will be like my name and his father’s name like my father’s; he will fill the earth with equity and justice just as it has will have been filled with injustice and oppression.”

In another narration, the Messenger of Allah (a.s) has said, “A man comes from my Household, his name is like my name.” These traditions are from Abu Dāwūd and al-Tarmidhi. Of such traditions is the narration of Abu Ishāq Ahmad Ibn Muhammad al-Tha‘labi from Anas Ibn Mālik, saying, Said the Messenger of Allah (a.s), “We, the Children of ‘Abd al-Mutallib are the lieges of the Paradise, I, Hamzah, Ja‘far, ‘Ali, Hasan, Husain, and the Mahdi.” The author says, al-Seyed Ibn Tāwūs has narrated in the book al-Tarā’if the same narrations on the authority of the Manāqib of Ibn al-Maghāzili mentioned in the ninth chapter.

Ibn Talha says, If it should be said, one of these attributes do not correspond to the Imam of the Age, as his father’s name is not the same as the Prophet’s father’s name.

Then he answers this after laying out two premises: One, it is prevalent in the Arabic language to use the word father with respect to great grandfather, as in the verse, The path of your father Abraham, and the verse, I followed the religion of my fathers Abraham.... In the tradition of the Me‘rāj, Gabriel says, “This is your father Abraham.” Second, al-ism or name many a time is used to refer to patronym. For instance, al-Bukhāri and Muslim have narrated that the Messenger of Allah, bliss be for him and his kin, named ‘Ali Abu Turāb and that he was not fond of another name more than Abu Turāb, using ism to refer to kunya or patronym. The poet al-Mutanabbi says,

It is the grandeur of your position to be ‘named’ Mu’naba

Whoever ‘gives you a patronym,’ he has given you a name amongst the Arabs

Then he says, Since the Hujja is from the offspring of Abu ‘Abdillah al- Husain (a.s), the Prophet referred to the patronym as ism or name, alluding succinctly to the fact that he will be from the progeny of Husain (a.s).

‘Allamah Majlisi says, These narrations narrated by this author here from al-Bukhāri and Muslim Firdaws al-Dailami correspond to the manuscripts of these books which are in our possession. There is also in my possession an old manuscript of Sharh al-Sunnah of al-Husain Ibn Mas‘ūd al-Baghawi, from which I will narrate the traditions about the Mahdi (a.s):

On the authority of Abu al-Tufail from the Prince of the Believers ‘Ali (a.s) that the Messenger of Allah (a.s) said, “Even if not more than a day remains from the age of the world, Allah will send a man from my Ahl al-Bait, who will fill the earth with justice just as it will be replete with corruption.”

On the authority of Abu Sa‘īd al-Khidri: The Messenger of Allah (a.s) mentioned the trials befalling this Ummah so much so that a man will not find a refute to seek protection from the tyranny and then Allah will send a man from Household, who will fill the earth with equity and justice, as it shall be beset by injustice and oppression. The dwellers of the heavens and the earth will be happy from him. The heaven will not leave any of its blessings but descend it generously, the earth will not leave any of its plants but to bring it forth, so much so that the living ones will wish the dead. He will live in that for seven or eight or nine years.

On the authority of Umm Salama, saying, I heard the Messenger of Allah (a.s) say, "The Mahdi is from my Household from the progeny of Fātimah. He will narrate, and act amidst the people according to, the conduct of their Prophet. He will remain seven years and then he will die and Muslims will pray over him." On the authority of Abu Sa'īd al-Khidrī, saying, Said the Messenger of Allah (a.s) with respect to the event of the Mahdi, "Then a man will come and say, 'O' Mahdi, give me, give me.' He will throw to him all that man can carry." Abu Sa'īd says, Said the Messenger of Allah (a.s), "A Caliph will come in the End Times, who will distribute unaccountable wealth." 'Allama Majlisi says, Ibn al-Athīr has narrated on the authority of a number of a number of companions ten traditions about the Mahdi (a.s), his name, his personality, and that Jesus (a.s) will pray behind him, which we left out fearing prolixity. For a man of reason, what we have chronicled is sufficient to prove the point.

40- Al-Tarā'if: Al-Tha'labi has mentioned in the Interpretation of Hā Mim 'Ayn Sīn Qāf that Sīn refers to sanā' or the lofty of position of the Mahdi (a.s) and Qāf refers to the quwa or power of Jesus when he comes down and kills the Christians and destroys Churches. He also narrates that the Prophet (a.s) said in reference to the story of the People of the Cave that the Mahdi (a.s) will greet them and Allah, the Exalted, will bring them back to life for him and then they will go back to their resting places and will not rise until the Day of Judgment.

41- Tarā'if: Ibn 'Abbās narrates from the Prophet (a.s), "Al-Mahdi is the peacock of the people of the Paradise."

42- Kifāya al-Athar: Muhammad Ibn al-Hanafīyya narrates on the authority of the Prince of the Believers (a.s) from the Prophet (a.s), "O' 'Ali, you belong to me and I belong to you. You are my brother and my support. When I die, loathing hidden in the breasts of the people will manifest at you. There will be a dumb dark mischief after me in which every secret and close relation will be dropped. That will happen when the Shī'a will lose the Fifth from the sons of the Seventh. The dwellers of the heavens and the earth will grieve his departure. How abundant will be the believing men and women who will be sorry, grieved, and confused for missing him." Then he lowered his head in contemplation for a moment and then raised his head and said, "My father and mother be the ransom of my namesake, my look-alike, and the look-alike of Musā Ibn 'Imrān. There are garments of light over him, which shine

with glitters of sanctity. As if I see them in their utmost despair when they are called with a cry that is heard from faraway as it is heard from the near. This will be a call of benevolence for the believers and a cry of chastisement for the hypocrites.” I asked, “What is that call?” He said, “Three calls in Rajab. The first will be, Behold, the curse of God be on the oppressors. The Second will be, The Near Event draws nigh. The Third will be that they will see an obvious body with the sun, calling, ‘Behold, God has sent’ so-and-so, recounting his lineage until ‘Ali, peace be with him. This will entail the destruction of the oppressors. Then relief will come and Allah will heal the breasts of the believers and He will take away the rage of their hearts.” I asked, “O’ Messenger of Allah, how many Imams are there going to be after me?” He said, “Nine after Husain. Their ninth is their Qā’im.”

[1] Lutf in the parlance of theologians means anything that facilitates the obedience of the people with respect to their religious duties and without which such duties are impossible to be fulfilled. There are two elements that are central here: One is that it does not include the basic capability and power and the means to perform an act of obedience. For instance, money and means of transportation with respect to going to Hajj are not lutf. The second element is that though lutf facilitates and makes acts of obedience easy and possible; it must not reach to the level of compulsion and lack of choice and free-will on behalf of the individuals. Thus, if Allah ordains the nature of men in such a way that they would perform their prayers without making any conscious decision in this regard, it will not be considered lutf, as this would mean that praying will no longer be a religious duty. Having said this, Shī‘a theologians have maintained that lutf is necessary for Allah to confer. That is because if He ordains religious duties upon individuals and the society, as He has, and then He knows that these duties are impossible to be fulfilled and that the desired outcome of these laws and requirements cannot be achieved but through affording a certain act of lutf, common sense indicates that if He does not afford that specific lutf, His ordainment of the duties have been vain and pointless in the first place. Exalted He is from a position as such.

Source: imammahdiac.net