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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi**

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Translator's note: 'I don't see how the following chapter can be deemed to be correct as a letter had emerged stating the following:

وَسَيَأْتِي شِيعَتِي مَنْ يَدَّعِي الْمُشَاهَدَةَ أَلَا فَمَنْ ادَّعَى الْمُشَاهَدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَالصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And there will be coming ones from my Shias who would claim the witnessing (to have seen me^{-ajfi}). Indeed! The one who claims the witnessing before the emergence of Al-Sufyani and the Scream, so he is a fabricating liar! And there is neither any might nor strength except with Allah^{-azwj}'.

Refer to chapter 16 Hadeeth 7, Bihar ul Anwar Vol. 51 .

CHAPTER 18 – MENTION OF THE ONES WHO SAW HIM-^{ajfi}, MAY THE SALAWAAT OF ALLAH-^{azwj} BE UPON HIM-^{ajfi}

1- عطاء الغيبة للشيخ الطوسي جماعة عن أبي محمد هارون بن موسى التلعكبري عن أحمد بن علي الرازي قال حدثني شيخ ورد الرزي على أبي الحسين محمد بن جعفر الأسدي فروى له حديثين في صاحب الزمان وسمعتهما منه كما سمع وأظن ذلك قبل سنة ثلاثمائة أو قريباً منها قال حدثني علي بن إبراهيم الفدكي قال قال الأودي بينا أنا في الطواف قد طفت ستة وأريد أن أطوف السابعة فإذا أنا بخلفة عن يمين الكعبة وشاب حسن الوجه طيب الرائحة هبوب ومع هيئته متفرب إلى الناس فتكلم فلم أر أحسن من كلامه ولا أعذب من منطقته في حسن جلوسه

(The book) 'Al-Ghayba' of the Sheikh Al Tusi – A group, from Abu Muhammad Haroun Bin Musa Al Tal'ukbari, from Ahmad Bin Ali Al Razi. He said, 'It is narrated to me by Sheykh who arrived at Al Rayy to Abu Al-Husayn Muhammad Bin Ja'far Al Asady. He reported two Ahadeeth to him regarding Master-^{ajfi} of the Time, and I heard them from him just as he had hear, and I thing that was before the year three hundred or near than it. He said, 'It is narrated to me by Ibrahim Al Fadaky who said, 'Al Awdy said,

'While I was in performance of Tawaaf having completed six circuits and I was intending to perform the seventh, there I was with a circle (of people) on the right of the Kabah, and a youth of handsome face, pleasant aroma, awesome and with prestige, drew near to the people. He spoke. I had not seen anyone better than his speech nor anyone of more freshness from his speaking in the goodness of his gathering.

فَدَهَبْتُ أَكَلِمُهُ فَرَبَّرَنِي النَّاسُ فَسَأَلْتُ بَعْضَهُمْ مَنْ هَذَا فَقَالَ ابْنُ رَسُولِ اللَّهِ يَطْهَرُ لِلنَّاسِ فِي كُلِّ سَنَةٍ يَوْمًا لِحَوَاصِهِ فَيَحْدِثُهُمْ وَيُحَدِّثُونَهُ

I went to speak to him. The people scolded me. I asked one of them, 'Who is this?' He said, 'The son-^{ajfi} of Rasool-Allah-^{saww}. He-^{ajfi} appears to the people during one day every year to his-^{ajfi} special ones. He-^{ajfi} discusses with them and they discuss with him-^{ajfi}'.

فَقُلْتُ يَا سَيِّدِي مُسْتَرْشِدٌ أَتَاكَ فَأَرْشِدْنِي هَذَاكَ اللَّهُ

I said, 'O my Master-^{ajfi}! A seeker of guidance has come to you-^{ajfi}, so guide me, may Allah-^{azwj} guide you-^{ajfi}!'

قَالَ فَنَاولَنِي حَصَاةً فَحَوَّلْتُ وَجْهِي فَقَالَ لِي بَعْضُ جُلَسَائِهِ مَا الَّذِي دَفَعَ إِلَيْكَ ابْنُ رَسُولِ اللَّهِ فَقُلْتُ حَصَاةً فَكَشَفْتُ عَنْ يَدِي فَإِذَا أَنَا بِسَيِّكَةِ مِنْ ذَهَبٍ

He (the narrator) said: 'He-^{ajfi} Give me a pebble'. I turned my face. One of his-^{ajfi} gatherers said to me, 'What is that which the son-^{ajfi} of Rasool-Allah-^{saww}? I said, 'A pebble'. I uncovered it from my hand, and behold, it was a nugget of gold.

فَدَهَبْتُ فَإِذَا أَنَا بِهِ قَدْ لَحِقَنِي فَقَالَ ثَبَّتْ عَلَيْكَ الْحَقُّ وَظَهَرَ لَكَ الْحَقُّ وَدَهَبَ عَنْكَ الْعَمَى أَ تَعْرِفُنِي فَقُلْتُ اللَّهُمَّ لَا

I went, and there I was with him-^{ajfi} having caught up. He-^{ajfi} said: 'The argument has been affirmed upon you, and the truth has been revealed to you, and the blindness has gone away from you. Do you recognise me-^{ajfi}? I said, 'O Allah-^{azwj}, no!'

قَالَ أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ وَلَا يَبْقَى النَّاسُ فِي فِتْرَةٍ أَكْثَرَ مِنْ تِيهِ بَنِي إِسْرَائِيلَ وَ قَدْ ظَهَرَ أَيَّامُ خُرُوجِي فَهَذِهِ أَمَانَةٌ فِي رَقَبَتِكَ فَحَدِّثْ بِهَا إِخْوَانَكَ مِنْ أَهْلِ الْحَقِّ.

He^{-ajfi} said: 'I^{-ajfi} am Al-Mahdi^{-ajfi}! I^{-ajfi} am custodian of the Time! I^{-ajfi} am the one who will be filling it with justice just as it would have been filled with injustice and tyranny. The earth cannot be vacant from a Divine Authority, nor can the people remain in a gap period more than the wandering of the children of Israel, and the days of my^{-ajfi} emergence have appeared, so this is an entrustment in your neck. Narrate with it to your brethren from the people of truth".¹

بيان لعل هذا مما فيه البداء و أخبر ع بأمر غير حتمي معلق بشرط أو المراد بالخروج ظهور أمره لأكثر الشيعة بالسفر و الأظهر ما في رواية الصدوق.

Explanation: Perhaps this is from what wherein is a Change of Decision (Al-Bada'a), and he^{-ajfi} informed with a matter which was other than inevitable attached with conditions, or the intended with the 'emergence' is appearance of his^{-ajfi} matter to most of the Shias through the ambassadors, and the more apparent is what is in the report of Al-Sadouq.

2- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن أحمد بن علي الرازي قال حدثني محمد بن علي عن محمد بن أحمد بن خلف قال نزلنا مسجداً في المنزل المعروف بالعباسية على مرحلتين من فسطاط مصر و تفرق غلمان في الزوول و بقي معي في المسجد علام أعجمي فزأيت في زاوية شيخاً كبير النسيح

(The book) 'Al Ghayba' of the Sheikh Al Tusi – By this chain from Ahmad Bin Ali Al Razi who said, 'It is narrated to me by muhammad Bin Ali, from Muhammad Bin Ahmad Bin Khalaf who said,

'We descended at a Masjid in the house well known as Al-Abbasiya, being upon two stops from the tent of Egypt, and my servants dispersed in the descending and a Persian slave remained with me in the Masjid. I saw in a corner, a Sheikh frequenting the Glorification (Tasbeeh).

فَلَمَّا زَالَتِ الشَّمْسُ رَكَعْتُ وَ صَلَّيْتُ الظُّهْرَ فِي أَوَّلِ وَفَّتِهَا وَ دَعَوْتُ بِالطَّعَامِ وَ سَأَلْتُ الشَّيْخَ أَنْ يَأْكُلَ مَعِيَ فَأَجَابَنِي فَلَمَّا طَعِمْنَا سَأَلْتُهُ عَنْ اسْمِهِ وَ اسْمِ أَبِيهِ وَ عَنْ بَلَدِهِ وَ حِرْفَتِهِ

When the sun declined (midday), I knelt and prayed Al-Zohr Salat in the beginning of its timing, and I called for the meal and asked the Sheikh to partake with me. He answered me. When we had eaten, I asked him about his name and name of his father, and about his city and his craft.

فَذَكَرَ أَنَّ اسْمَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَنَّهُ مِنْ أَهْلِ قُمْ وَ ذَكَرَ أَنَّهُ يَسِيحُ مِنْذُ ثَلَاثِينَ سَنَةً فِي طَلَبِ الْحَقِّ وَ يَنْتَقِلُ فِي الْبُلْدَانِ وَ السَّوَاهِلِ وَ أَنَّهُ أَوْطَنَ مَكَّةَ وَ الْمَدِينَةَ نَحْوَ عِشْرِينَ سَنَةً يَبْحَثُ عَنِ الْأَخْبَارِ وَ يَتَّبِعُ الْأَنْبَاءَ

He mentioned that his name was Muhammad Bin Ubeydullah, and he was from the people of Qum, and he mentioned that he had been travelling for thirty years in search of the truth, and

¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 1

transferring from the cities and the coasts, and his homeland was Makkah and Al-Medina for approximately twenty years investigating the Ahadeeth and pursuing the tracks.

فَلَمَّا كَانَ فِي سَنَةِ ثَلَاثٍ وَ تِسْعِينَ وَ مِائَتَيْنِ طَافَ بِالْبَيْتِ ثُمَّ صَارَ إِلَى مَقَامِ إِبْرَاهِيمَ ع فَكَرَعَ فِيهِ وَ غَلَبَتْهُ عَيْنُهُ فَأَتْبَعَهُ صَوْتُ دُعَاءٍ لَمْ يَجْرِ فِي سَمْعِهِ مِثْلُهُ

When it was during the year two hundred and ninety-three (293), he performed Tawaaf of the House (Kabah), then he came to the standing place of Ibrahim^{as}. He knelt in it and his eyes were overcome. He was alerted by the voice of a supplication, nothing similar to it had been poured to his ears.

قَالَ فَتَأَمَّلْتُ الدَّاعِيَ فَإِذَا هُوَ شَابٌّ أَسْمَرٌ لَمْ أَرْ قَطُّ فِي حُسْنِ صُورَتِهِ وَ اغْتِدَالَ قَامَتِهِ ثُمَّ صَلَّى فَخَرَجَ وَ سَعَى فَأَتْبَعْتُهُ وَ أَوْقَعَ اللَّهُ عَزَّ وَ جَلَّ فِي نَفْسِي أَنَّهُ صَاحِبُ الزَّمَانِ ع فَلَمَّا فَرَّغَ مِنْ سَعْيِهِ قَصَدَ بَعْضَ الثِّعَابِ فَقَصَدْتُ أَثَرَهُ

He (the narrator) said, 'I pondered on the supplicatory, and there, He^{ajfi} was a brown youth. I had not seen anyone of better face and even stature. Then he^{ajfi} prayed salat. He^{ajfi} went out and performed Sa'ee. I followed him^{ajfi}, and Allah^{azwj} Mighty and Majestic Caused to occur within myself that he^{ajfi} is Master^{ajfi} of the Time. When he^{ajfi} was free from his^{ajfi} Sa'ee, he^{ajfi} aimed to some of the youths. I aimed with him^{ajfi} in his^{ajfi} tracks.

فَلَمَّا قَرُبْتُ مِنْهُ إِذَا أَنَا بِأَسْوَدَ مِثْلِ الْفَنِيْقِ قَدْ اعْتَرَضَنِي فَصَاحَ بِبَصَوْتٍ لَمْ أَسْمَعْ أَهْوَلَ مِنْهُ مَا تُرِيدُ عَافَاكَ اللَّهُ فَأُزْعِدْتُ وَ وَقَفْتُ وَ زَالَ الشَّخْصُ عَنْ بَصَرِي وَ بَقِيْتُ مُتَحَيِّرًا

When I went near him^{ajfi}, there I was with a black man like the camel who blocked me. He shouted at me with a voice I had not heard, 'Away from him^{ajfi}! What do you want? May Allah^{azwj} Pardon you!' I trembled and stopped, and the person disappeared from my sight, and I remained bewildered.

فَلَمَّا طَالَ بِي الْوُقُوفُ وَ الْحَبْرَةُ انْصَرَفْتُ أَلُومَ نَفْسِي وَ أَعْدَيْتُهَا بِانْصِرَافِي بِزَجْرَةِ الْأَسْوَدَ فَحَلَوْتُ بِرَبِّي عَزَّ وَ جَلَّ أَدْعُوهُ وَ أَسْأَلُهُ بِحَقِّ رَسُولِهِ وَ إِلَهِي ع أَنَّنِي لَا يُحِبُّ سَعْيِي وَ أَنَّنِي يُظْهِرُ لِي مَا يَنْبُتُ بِهِ قَلْبِي وَ يَزِيدُ فِي بَصَرِي

When the pausing and the bewilderment was prolonged with him, I left blaming myself and faulted my leaving by rebuking the black man. I isolated with my Lord^{azwj} Mighty and Majestic, supplicating to Him^{azwj} and asked Him^{azwj} by the right of His^{azwj} Rasool^{saww} and his^{saww} Progeny^{asws} not disappoint my Sa'ee (striving) and to Manifest to me what my heart had affirmed with, and there was an increase in my sight.

فَلَمَّا كَانَ بَعْدَ سِنِينَ زُرْتُ قَبْرَ الْمُصْطَفَى ص فَبَيْنَا أَنَا فِي الرُّوضَةِ الَّتِي بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذْ غَلَبَنِي عَيْنِي فَإِذَا مُحَرَّكَ يُحَرِّكُنِي فَاسْتَيْقِظْتُ فَإِذَا أَنَا بِالْأَسْوَدَ فَقَالَ مَا حَبْرُكَ وَ كَيْفَ كُنْتَ فَقُلْتُ أَحْمَدُ اللَّهُ وَ أَذْمَاكَ

When it was after years, I visited the grave of Al-Mustafa^{saww}. While I was in the shrine which is between the grave and the pulpit, when my eyes were overcome. There was a movement moving me. I woke up and there was the black man. He said, 'What is your news, and how have you been?' I said, 'I praise Allah^{azwj} and condemn you!'

فَقَالَ لَا تَفْعَلْ فَإِنِّي أُمِرْتُ بِمَا خَاطَبْتُكَ بِهِ وَ قَدْ أَذْرَكْتُ خَيْرًا كَثِيرًا فَطِيبْ نَفْسًا وَ اِزْدَدْ مِنَ الشُّكْرِ لِلَّهِ عَزَّ وَ جَلَّ عَلَى مَا أَذْرَكْتَ وَ عَايَنْتَ مَا فَعَلَ فُلَانٌ وَ سَمَّى بَعْضَ إِخْوَانِي الْمُسْتَبْصِرِينَ

He said, 'Don't do so, for I had been ordered with what I had addressed you with, and you have come across a lot of good, so make yourself feel good and increase the thanking to Allah^{-azwj} Mighty and Majestic upon what you have come across and what so and so had done, and some of my brothers, the insightful ones had heard'.

فَقُلْتُ بِرُفْقَةٍ فَقَالَ صَدَقْتَ فُلَانٌ وَ سَمَّى زَوْجِي لِي مُجْتَهِدًا فِي الْعِبَادَةِ مُسْتَبْصِرًا فِي الدِّيَانَةِ فَقُلْتُ بِالإِسْكَندَرِيَّةِ حَتَّى سَمَّى لِي عِدَّةً مِنْ إِخْوَانِي ثُمَّ ذَكَرَ اسْمًا غَرِيبًا فَقَالَ مَا فَعَلَ نَقُفُورُ فُلْتُ لَا أَعْرِفُهُ فَقَالَ كَيْفَ تَعْرِفُهُ وَ هُوَ رُومِي فَيَهْدِيهِ اللَّهُ فَيَخْرُجُ نَاصِرًا مِنْ قُسْطَنْطِينِيَّةِ

I said, 'By a note?' He said, 'You speak the truth!' So and so, and he heard a friend of mine, a striver in the worship, insightful in the religion'. I said, 'At Alexandria'. Until he named a number of my brothers to me. Then he mentioned strange names. He said, 'What happened to Naqfour?' I said, 'I don't know him'. He said, 'How can you know him and he is Roman. Allah^{-azwj} Guided him so he came out victorious from Constantinople'.

ثُمَّ سَأَلَنِي عَنْ رَجُلٍ آخَرَ فَقُلْتُ لَا أَعْرِفُهُ فَقَالَ هَذَا رَجُلٌ مِنْ أَهْلِ هَيْتٍ مِنْ أَنْصَارِ مُؤَلَّيْ عِ امْضِ إِلَى أَصْحَابِكَ فَقُلْ لَهُمْ نَرْجُو أَنْ يَكُونَ قَدْ أَذِنَ اللَّهُ فِي الْإِنْتِصَارِ لِلْمُسْتَضْعَفِينَ وَ فِي الْإِنْتِقَامِ مِنَ الظَّالِمِينَ

Then he asked me about another man. I said, 'I don't know him'. He said, 'This is a man from the people of Heyt, from the helpers of my Master^{-ajfj}. Go to your companions and say to them, 'We hope that Allah^{-azwj} has Permitted regarding the help for the weakened ones and regarding the revenge from the oppressors.

وَ قَدْ لَقِيتُ جَمَاعَةً مِنْ أَصْحَابِي وَ أَذِيتُ إِلَيْهِمْ وَ أَبْلَعْتُهُمْ مَا حُمِلْتُ وَ أَنَا مُنْصَرِفٌ وَ أَشِيرُ عَلَيْكَ أَنْ لَا تَتَلَسَّسَ بِمَا يَثْقُلُ بِهِ ظَهْرُكَ وَ تُثْعَبَ بِهِ جِسْمُكَ وَ أَنْ تُحْسِنَ نَفْسَكَ عَلَى طَاعَةِ رَبِّكَ فَإِنَّ الْأَمْرَ قَرِيبٌ إِنْ شَاءَ اللَّهُ

And I met a group of my companions and gave them and delivered to them, what I had carried, and I was leaving, and I consult upon you not to wear what would be heavy upon your back and tire your body by it, and that you should withhold yourself upon obedience of your Lord^{-azwj}, for the matter is near, if Allah^{-azwj} so Desires.

فَأَمَرْتُ خَازِنِي فَأَخْضَرَنِي خَمْسِينَ دِينَارًا وَ سَأَلْتُهُ فَبَوَّهًا فَقَالَ يَا أَخِي قَدْ حَزَمَ اللَّهُ عَلَيَّ أَنْ أَخَذَ مِنْكَ مَا أَنَا مُسْتَعْنٍ عَنْهُ كَمَا أَخَذَ لِي أَنْ أَخَذَ مِنْكَ الشَّيْءَ إِذَا احْتَجَّ إِلَيْهِ

I instructed my treasurer and he presented fifty Dinars, and I asked him to accept it. He said, 'O my brother! Allah^{-azwj} has Prohibited unto me to take from you what I am needless of, just as He^{-azwj} has Permitted for me to take the thing from you when I am need to it'.

فَقُلْتُ لَهُ هَلْ سَمِعَ هَذَا الْكَلَامَ مِنْكَ أَحَدٌ غَيْرِي مِنْ أَصْحَابِ السُّلْطَانِ فَقَالَ نَعَمْ أَحْوَكُ أَحْمَدُ بْنُ الْحُسَيْنِ الْهَمْدَانِيُّ الْمَدْفُوعُ عَنْ نِعْمَتِهِ بِأَذْرَبِجَانَ وَ قَدْ اسْتَأْذَنَ لِلْحَجِّ تَأْمِيلًا أَنْ يَلْقَى مَنْ لَقِيتُ

Has anyone from the companions of the sultan heard this talk from you apart from me?’ He said, ‘Yes, your brother Ahmad Bin Al-Husayn Al-Hamdany Al-Madfu’u, from his bounties at Azerbaijan, and he had sought permission for the Hajj wishing to meet the one you met’.

فَحَجَّ أَحْمَدُ بْنُ الْحُسَيْنِ الْهَمْدَانِيُّ فِي تِلْكَ السَّنَةِ فَقَتَلَهُ رُكُوبُهُ بْنُ مَهْرُوبٍ وَافْتَرَقْنَا وَانْصَرَفْتُ إِلَى النَّعْرِ ثُمَّ حَجَجْتُ فَلَقَيْتُ بِالْمَدِينَةِ رَجُلًا اسْمُهُ طَاهِرٌ مِنْ وَلَدِ الْحُسَيْنِ الْأَصْعَرِ يُقَالُ إِنَّهُ يَعْلَمُ مِنْ هَذَا الْأَمْرِ شَيْئًا فَتَابَرْتُ عَلَيْهِ حَتَّى أُنْسَ بِي وَسَكَنَ إِلَيَّ وَوَقَفَ عَلَى صِحَّةِ عَقِيدِي

Ahmad Bin Al-Husayn Al-Hamdany performed Hajj during that year. Rakzawiya Bin Mahrawiya killed him, and we separated, and I left to the frontier. Then I performed Hajj and I met a man at Al-Medina, his name was Tahir, being from the sons of Al-Husayn Al-Asgher. It was said that he knew something from this matter. So, I persisted with him until he was accustomed with me and was settled to me and paused upon the correctness of my beliefs.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بِحَقِّ آبَائِكَ الطَّاهِرِينَ عَ لَمَّا جَعَلْتَنِي مِثْلَكَ فِي الْعِلْمِ بِهَذَا الْأَمْرِ فَقَدْ شَهِدَ عِنْدِي مَنْ ثَوَّقَهُ بِقَصْدِ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ وَهَبٍ إِيَّايَ لِمَذْهَبِي وَاعْتِقَادِي وَأَنَّهُ أَغْرَى بِدَمِي مِرَارًا فَسَلَّمَنِي اللَّهُ مِنْهُ

I said to him, ‘O son of Rasool-Allah^{-saww}! By the right of your pure forefathers^{-asws}! Why don’t you make me to be like you with this matter, for you have witnessed with me as one you can trust with aiming of Al-Qasim Bin Ubeydullah Bin Suleyman Bin Wahab to me due to my doctrine and my beliefs, and he has repeatedly attempted for my blood, but Allah^{-azwj} Kept me safe from him?’

فَقَالَ يَا أَخِي أَكُنْتُمْ مَا تَسْمَعُ مِنِّي الْخَيْرُ فِي هَذِهِ الْجِبَالِ وَ إِنَّمَا يَرَى الْعَجَائِبَ الَّذِينَ يَحْمِلُونَ الزَّادَ فِي اللَّيْلِ وَ يَفْصِدُونَ بِهِ مَوَاضِعَ يَغْرِفُونَهَا وَ قَدْ تُهِينَا عَنِ الْفَخْصِ وَ التَّفْتِيشِ فَوَدَّعْتُهُ وَ انْصَرَفْتُ عَنْهُ.

He said, ‘O my brother! Conceal what news you hear from me in this mountain, and rather one can only see the wonders of the one who carries the provisions during the night and aiming with it the places he knows of, and we have been forbidden to investigate and search’. I bade him farewell and left from him”².

3- غط، الغيبة للشيخ الطوسي أحمد بن عبدون عن أبي الحسن محمد بن علي الشجاع الكاتب عن أبي عبد الله محمد بن إبراهيم النعماني عن يوسف بن أحمد الجعفري قال حججت سنة ست و ثلاثمائة و جاورت بمكة تلك السنة و ما بعدها إلى سنة تسع و ثلاثمائة ثم خرجت عنها منصرفاً إلى الشام فبينما أنا في بعض الطريق و قد فاتتني صلاة الفجر فنزلت من المحمل و هبتاً للصلاة

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Ahmad Bin Ubdoun, from Abu Al-Hassan Muhammad Bin Ali Al Shujaie the scribe, from Abu Abdullah Muhammad Bin Ibrahim Al Numany, from Yusuf Bin Ahmad Al Ja’fary who said,

‘I performed Hajj during the year three hundred and sic and I was in the vicinity of Makkah in that year and what is after it, up to the year three hundred and nine. Then I went out from it, leaving to go to Syria. While I was in one of the roads, and the Dawn Salat had been missed by me, I descended from the carriage and prepared for the Salat.

² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 2

فَرَأَيْتُ أَرْبَعَةً نَفَرٍ فِي حِمْلٍ فَوَقَفْتُ أَعْجَبُ مِنْهُمْ فَقَالَ أَحَدُهُمْ مِمَّ تَعْجَبُ تَرَكْتَ صَلَاتَكَ وَ خَالَفْتَ مَذْهَبَكَ فَقُلْتُ لِلَّذِي يُخَاطِبُنِي وَ مَا عِلْمُكَ بِمَذْهَبِي فَقَالَ حُبُّ أَنْ تَرَى صَاحِبَ زَمَانِكَ قُلْتُ نَعَمْ

I saw four persons in a carriage. I paused wondering from them. One of them said, 'What are you surprised from. You neglected your Salat and opposed your doctrine!' I said to the one who had addressed me, 'And what is your knowledge of my doctrine?' He said, 'You love to see Master^{-ajfi} of your Time'. I said, 'Yes'.

فَأَوْمَأَ إِلَى أَحَدِ الْأَرْبَعَةِ فَقُلْتُ إِنَّ لَهُ دَلَالَةً وَ عِلَامَاتٍ فَقَالَ إِنَّمَا أَحَبُّ إِلَيْكَ أَنْ تَرَى الْجَمَلَ وَ مَا عَلَيْهِ صَاعِدًا إِلَى السَّمَاءِ أَوْ تَرَى الْمَحْمِلَ صَاعِدًا إِلَى السَّمَاءِ فَقُلْتُ أَتُهُمَا كَانَ فَهِيَ دَلَالَةٌ

He gestured to one of the four. I said, 'Are there evidence(s) and signs for him?' He said, 'Whichever is more beloved to you. To see the camel and whatever is upon it to ascend to the sky, or to see the carriage ascend to the sky?' I said, 'Whichever of the two happens, it would be the evidence'.

فَرَأَيْتُ الْجَمَلَ وَ مَا عَلَيْهِ يَرْتَفِعُ إِلَى السَّمَاءِ وَ كَانَ الرَّجُلُ أَوْمَأَ إِلَى رَجُلٍ بِهِ سُمْرَةٌ وَ كَانَ لَوْنُهُ الذَّهَبُ بَيْنَ عَيْنَيْهِ سَجْدَةً.

I saw the camel and whatever was upon it rising to the sky, and the man was gesturing to a brown man in it, and his colour was of gold, there was an (impact) of Sajdah between his^{-ajfi} eyes".³

4- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن محمد بن علي عن محمد بن عبد ربه الأنصاري الهمداني عن أحمد بن عبد الله الهاشمي من ولد العباس قال حضرت دار أبي محمد الحسن بن علي ع بسر من رأى يوم ثوبى وأخرج جازئته وضعت ونحن تسعة وثلاثون رجلاً فعود ننتظر حتى خرج علينا غلام عشاري حاف عليه رداء قد تقنع به فلما أن خرج فمنا هيبته له من غير أن نعرفه فتقدم وقام الناس فاصطفوا خلفه فصلى عليه ومشى فدخل بيتاً غير الذي خرج منه.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Ahmad Bin Ali Al Razy, from Muhammad Bin Ali, from Muhammad Bin Abd Rabbih Al Ansary Al Hamdany, from Ahmad Bin Abdullah Al Hashimy, from the sons of Al Abbas who said,

'I was present at the house of Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} at Surmanray on the day he^{-asws} expired, and I brought out his^{-asws} funeral byre and placed it, and we were thirty-nine men, seated, awaiting, until a boy of ten came out to us. He^{-ajfi} had wrapped a cloak upon him concealing with it. When he^{-ajfi} came out, we stood up for him^{-ajfi} in awe from without having recognised him^{-ajfi}. He^{-ajfi} proceeded, and the people stood, and they formed rows behind him^{-ajfi}. He^{-ajfi} prayed Salat upon him^{-asws} and walked and entered a room other than which he^{-ajfi} had come out from".⁴

قَالَ أَبُو عَبْدِ اللَّهِ الْهَمْدَانِيُّ فَلَقِيتُ بِالْمَرَاعَةِ رَجُلًا مِنْ أَهْلِ تَبْرِيزٍ يُعْرِفُ بِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّبْرِيزِيِّ فَحَدَّثَنِي بِمِثْلِ حَدِيثِ الْهَاشِمِيِّ لَمْ يُحْزَمِ مِنْهُ شَيْءٌ قَالَ فَسَأَلْتُ الْهَمْدَانِيَّ فَقُلْتُ غُلَامٌ عَشَارِي الْقَدِّ أَوْ عَشَارِي السِّنِّ لِأَنَّهُ رُوِيَ أَنَّ الْوَلَادَةَ كَانَتْ سَنَةَ سِتٍّ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ كَانَتْ غَيْبَةُ أَبِي مُحَمَّدٍ ع سَنَةَ سِتِّينَ وَ مِائَتَيْنِ بَعْدَ الْوَلَادَةِ بِأَرْبَعَةِ سِنِينَ

³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 3

⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 4 a

Abu Abdullah Al Hamdany said,

‘At Al-Maragha I met a man from the people of Tabriz known as Ibrahim Bin Muhammad Al-Tabrizi. He narrated to me with a Hadeeth similar to that of Al-Hashimy, not missing out anything from it. He said, ‘I asked Al-Hamdany. I asked him, ‘The boy was of ten in height or ten in years? Because the birth was in the year two hundred and fifty-six, and the absence of Abu Muhammad^{asws} was in the year two hundred and sixty, four years after the birth!’

فَقَالَ لَا أَدْرِي هَكَذَا سَمِعْتُ فَقَالَ لِي شَيْخٌ مَعَهُ حَسَنُ الْفَهْمِ مِنْ أَهْلِ بَلَدِهِ لَهُ رِوَايَةٌ وَ عَلَّمَ عُشَارِي الْقَدَّ.

He said, ‘I don’t know. This is what I heard. A Sheikh said to me there was excellent understanding with him^{ajfi} from the people of his^{ajfi} city. There is a report and knowledge of being of ten (palms width) in height’.⁵

بل الصحيح أنه عليه السلام كان عشاري السن- اي كأن له عشر سنين من حيث إنه عليه السلام كان جسيما إسرائيلي القَدَّ و أما أنه عشاري القَدَّ: له عشرة أشبار، فغير صحيح لأن الغلام إذا بلغ ستة أشبار فهو رجل فكيف بعشرة أشبار؟

Note: But, the correct is that he^{ajfi} was of ten years, i.e. as if there were ten years for him^{ajfi}, from where he^{ajfi} was physically of an Israelite body in height, and as for him^{ajfi} being of ten in height, for him being ten palm’s width, it is not correct, because when the boy reaches six palm’s width, then he is a man, so how could he^{ajfi} have been of ten palm’s width?

قال الفيروز آبادي: غلام خماسي: طوله خمسة أشبار و لا يقال: سداسي و لا سباعي لأنه إذا بلغ ستة أشبار فهو رجل.

Al-Firozabady said, ‘A boy of five, his length would be of five palm’s width, and it is not said six nor seven, because when he reaches six palm’s width, then he is a man’.

5- غط، الغيبة للشيخ الطوسي عَنْ عَلِيِّ بْنِ عَائِدٍ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ وَجْنَاءَ النَّصِيبِيِّ عَنْ أَبِي نُعَيْمٍ مُحَمَّدِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ قَالَ كُنْتُ حَاضِرًا عِنْدَ الْمُسْتَجَارِ بِمَكَّةَ وَ جَمَاعَةٌ زُهَاءٌ ثَلَاثِينَ رَجُلًا لَمْ يَكُنْ مِنْهُمْ مَخْلُصٌ غَيْرُ مُحَمَّدِ بْنِ الْقَاسِمِ الْعُلَوِيِّ فَبَيْنَا نَحْنُ كَذَلِكَ فِي الْيَوْمِ السَّادِسِ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثٍ وَ تِسْعِينَ إِذْ خَرَجَ عَلَيْنَا شَابٌّ مِنَ الطَّوَافِ عَلَيْهِ إِزَارَانِ مُحْرَمٌ بِيَمَانِهِ وَ فِي يَدِهِ نَعْلَانِ

(The book) ‘Al Gahyba’ of the Sheikh Al Tusi – From him, from Ali Bin A’iz Al Razy, from Al-Hassan Bin Wajna’a Al Naseeby, from Abu Nueym Muhammad Bin Ahmad Al Ansary who said,

‘I was present in the presence of Al-Mustajar at Makkah, and the group was approximately thirty men. There was no sincere one from them apart from Muhammad Bin Al-Qasim Al-Alawy. While we were like that during the sixth day of Zil Hijaj of the year two hundred and ninety-three, when a youth emerged to us from the performance of Tawaaf. There were two sheets upon him^{ajfi}, he^{ajfi} had worn Ihraam with them, and in his^{ajfi} hand were two slippers.

فَلَمَّا رَأَيْنَاهُ فَمِنَّا جَمِيعًا هَبَّيْنَاهُ لَهُ وَ لَمْ يَبْقَ مِنَّا أَحَدٌ إِلَّا قَامَ فَسَلَّمَ عَلَيْنَا وَ جَلَسَ مُتَوَسِّطًا وَ نَحْنُ حَوْلَهُ ثُمَّ التَفَتَ يَمِينًا وَ شِمَالًا ثُمَّ قَالَ أَ تَدْرُونَ مَا كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ فِي دُعَاءِ الْإِحْرَاقِ قُلْنَا وَ مَا كَانَ يَقُولُ

When we saw him^{ajfi}, we all stood up for him^{ajfi} in awe, and there did not remain anyone from us except he stood up. He^{ajfi} greeted to us and sat in the middle and we were around

⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 18 H 4 b

him^{-ajfj}. Then he^{-ajfj} turned to the right and left, then said: 'Are you knowing what Abu Abdullah^{-asws} was saying is a supplication of urgency?' We said, 'And what was he^{-asws} saying?'

قَالَ كَانَ يَقُولُ

He^{-ajfj} said, 'He^{-asws} was saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَ بِهِ تَقُومُ الْأَرْضُ وَ بِهِ تُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ بِهِ يَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ تُفَرِّقُ بَيْنَ الْمُجْتَمِعِ وَ بِهِ أَخْصَيْتَ عَدَدَ الرِّمَالِ وَ زَنَةَ الْجِبَالِ وَ كَيْلَ الْبَحَارِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجاً وَ مَخْرَجاً

'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Name by which the sky is standing, and by it the earth is standing, and by it there is differentiation between the truth and the falsehood, and by it there is unison between the separated ones, and by it there is separation between the united ones, and by it are counted the grains of sand, and the weight of the mountains, and the measurement of the oceans, to Send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Make a relief to be in my matter and a way out!'

ثُمَّ نَهَضَ وَ دَخَلَ الطَّوَافَ فَقُمْنَا لِقِيَامِهِ حَتَّى انْصَرَفَ وَ أَنْسَيْنَا أَنْ نَذْكُرَ أَمْرَهُ وَ أَنْ نَقُولَ مَنْ هُوَ وَ أَيُّ شَيْءٍ هُوَ إِلَى الْعَدِ فِي ذَلِكَ الْوَقْتِ فَخَرَجَ عَلَيْنَا مِنَ الطَّوَافِ فَقُمْنَا لَهُ كَقِيَامِنَا بِالْأَمْسِ وَ جَلَسَ فِي مَجْلِسِهِ مُتَوَسِّطاً

Then he^{-ajfj} got up and entered the performance of Tawaaf. We stood up to his^{-ajfj} standing until he^{-ajfj} had left, and during that time we forgot to mention his^{-ajfj} affair and to be saying who he^{-ajfj} was, until it was the next morning during that timing. He^{-ajfj} came out to us from the Tawaaf, so we stood up for him^{-ajfj} like our standing the day before, and he^{-ajfj} sat in his^{-ajfj} seat in the middle.

فَنَظَرَ يَمِيناً وَ شِمَالاً وَ قَالَ أَ تَذُبُّونَ مَا كَانَ يَقُولُ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ صَلَاةِ الْفَرِيضَةِ فَقُلْنَا وَ مَا كَانَ يَقُولُ

He^{-ajfj} look right and left, and said: 'Are you knowing what Amir Al-Momineen^{-asws} saying after the obligatory Salat?' We said, 'And what was he^{-asws} saying?'

قَالَ كَانَ يَقُولُ

He^{-ajfj} said: 'He^{-asws} was saying:

إِلَيْكَ رُفِعَتِ الْأَصْوَاتُ وَ دُعِيَتِ الدَّعَوَاتُ وَ لَكَ عَنَتِ الْوُجُوهُ وَ لَكَ خَضَعَتِ الرِّقَابُ وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ يَا خَيْرَ مَنْ سئِلَ وَ يَا خَيْرَ مَنْ أُعْطِيَ يَا صَادِقُ يَا بَارِئُ

'To You^{-azwj} are raised the voices and the supplications are supplicated, and for You^{-azwj} the faces are distressed, and for You^{-azwj} the necks are humbled, and to You^{-azwj} is the litigation in the deeds! O best of the ones to be asked! And O best of the ones to give! O Truthful! O Initiator!

يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ يَا مَنْ أَمَرَ بِالْأَعْيَاءِ وَ وَعَدَ بِالْإِجَابَةِ يَا مَنْ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ يَا مَنْ قَالَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

O One^{-azwj} Who **does not break the Promise [3:9]!** O One^{-azwj} who Commanded with the supplicating and Promised the Answering! O One^{-azwj} Who Said **“Supplicate to Me, I will Answer you. [40:60]!** O One^{-azwj} Who Said: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]!**

وَيَا مَنْ قَالَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ لَكِنَّكَ وَ سَعْدِيكَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ الْمُسْرِفُ وَ أَنْتَ الْفَائِلُ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

And O One^{-azwj} Who Said: **Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53].** Here I^{-asws} am and at Your^{-azwj} assistance! Here I^{-asws} am in front of You^{-azwj}! The extravagant, and You^{-azwj} are the Sayer of: **Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53]”.**

ثُمَّ نَظَرَ يَمِيناً وَ شِمَالاً بَعْدَ هَذَا الدُّعَاءِ فَقَالَ أَ تَذَرُونَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سَجْدَةِ الشُّكْرِ فَقُلْتُ وَ مَا كَانَ يَقُولُ

Then he^{-ajfj} looked right and left after this supplication. He^{-ajfj} said: ‘Are you knowing what Amir Al-Momineen^{-asws} was saying in Sajdah of thanks?’ I said, ‘And what was he^{-asws} saying?’

قَالَ كَانَ يَقُولُ

He^{-ajfj} said: ‘He^{-asws} was saying:

يَا مَنْ لَا يَزِيدُهُ كَثْرَةُ الْعَطَاءِ إِلَّا سَعَةً وَ عَطَاءً يَا مَنْ لَا يَنْقُصُ خَزَائِنُهُ يَا مَنْ لَهُ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ يَا مَنْ لَهُ خَزَائِنُ مَا دَقَّ وَ جَلَّ لَا يَمْنَعُكَ إِسَاءَتِي مِنْ إِحْسَانِكَ أَنْتَ تَفْعَلُ بِي الَّذِي أَنْتَ أَهْلُهُ فَأَنْتَ أَهْلُ الْجُودِ وَ الْكَرَمِ وَ الْعَفْوِ وَ التَّجَاوُزِ

‘O One^{-azwj} Whom the abundance of obedience does not increase Him^{-azwj} except in Capaciousness and Giving! O One^{-azwj} Whose treasure does not deplete! O One^{-azwj} for Whom are treasures of the skies and the earth! O One^{-azwj} for Whom are treasures of what is little and large. My^{-asws} evil deeds do not Prevent You^{-azwj} from Your^{-azwj} Favours! You^{-azwj} Do with me^{-asws} that which You^{-azwj} are rightful of, for You^{-azwj}, for You^{-azwj} are Rightful of the Generosity, and the Benevolence, and the Pardon and the Overlooking!

يَا رَبِّ يَا اللَّهَ لَا تَفْعَلْ بِي الَّذِي أَنَا أَهْلُهُ فَإِنِّي أَهْلُ الْغُفْوَةِ وَ قَدْ اسْتَحَقَّقْتُهَا لَا حُجَّةَ لِي وَ لَا عُذْرَ لِي عِنْدَكَ أَبُوءُ لَكَ بِذُنُوبِي كُلِّهَا وَ اعْتَرَفْتُ بِهَا كَيْ تَغْفُو عَنِّي وَ أَنْتَ أَعْلَمُ بِهَا مِنِّي

O Lord^{-azwj}! do not Do with me^{-asws} that which I^{-asws} am rightful of, for I^{-asws} am rightful of the Punishment, and I^{-asws} have taken it lightly. There is no argument for me^{-asws} nor any excuse for me^{-asws} in Your^{-azwj} Presence. I^{-asws} entrust to You^{-azwj} with all my^{-asws} sins, and I^{-asws} acknowledge with these so that You^{-azwj} might Pardon me^{-asws} and You^{-azwj} are more Knowing with it than me^{-asws}.

أَبُوءُ لَكَ بِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ كُلِّ خَطِيئَةٍ اخْتَمَلْتُهَا وَ كُلِّ سَيِّئَةٍ عَلِمْتُهَا [عَمِلْتُهَا] رَبِّ اغْفِرْ لِي وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

I-asws entrust to You-azwj with every sin I-asws (my shias) have sinned, and every mistake I-asws (my shias) have committed, and every evil deed I-asws (my shias) have done! Lord-azwj! Forgive me-asws (my shias) and be Merciful and Overlook from what You-azwj Know. You-azwj are the most Honourable, the most Prestigious!”

وَقَامَ فَدَخَلَ الطَّوَافَ فَمُتَمِّنًا لِقِيَامِهِ وَ عَادَ مِنَ الْعَدِّ فِي ذَلِكَ الْوَقْتِ فَمُتَمِّنًا لِإِقْبَالِهِ كَفَعَلْنَا فِيمَا مَضَى فَجَلَسَ مُتَوَسِّطًا وَ نَظَرَ يَمِينًا وَ شِمَالًا

And he-ajfj stood up and entered the performance of Tawaaf. We stood up to his-ajfj standing and he-ajfj came back the next morning during that timing. We stood up to receive him-ajfj just as we had done in what had passed. He-ajfj sat in the middle and looked right and left.

فَقَالَ كَانَ عَلَيَّ بَنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ يَقُولُ فِي سُجُودِهِ فِي هَذَا الْمَوْضِعِ وَأَشَارَ بِيَدِهِ إِلَى الْحِجْرِ تَحْتَ الْمِيزَابِ

He-ajfj said: ‘Ali-asws Bin Al-Husayn-asws, chief of the worshippers was saying in his-asws Sajdahs in this place’ – and he-ajfj gestured by his-ajfj hand to the (Black) Stone beneath the spout:

عُيْبُكَ بِفَنَائِكَ مَسْكِينُكَ بِفَنَائِكَ فَقِيرُكَ بِفَنَائِكَ سَائِلُكَ بِفَنَائِكَ يَسْأَلُكَ مَا لَا يَقْدِرُ عَلَيْهِ غَيْرُكَ

‘Your-azwj servant is in Your-azwj courtyard! Your-azwj beggar is in Your-azwj courtyard asking You-azwj in Your-azwj courtyard what no one is able upon apart from You-azwj!’

ثُمَّ نَظَرَ يَمِينًا وَ شِمَالًا وَ نَظَرَ إِلَى مُحَمَّدٍ بِنِ الْقَاسِمِ مِنْ بَيْنِنَا فَقَالَ يَا مُحَمَّدُ بِنِ الْقَاسِمِ أَنْتَ عَلَى خَيْرٍ إِنْ شَاءَ اللَّهُ وَ كَانَ مُحَمَّدُ بِنِ الْقَاسِمِ يَقُولُ هَذَا الْأَمْرَ
ثُمَّ قَامَ فَدَخَلَ الطَّوَافَ فَمَا بَقِيَ مِنَّا أَحَدٌ إِلَّا وَ قَدْ أُلْهِمَ مَا ذَكَرَهُ مِنَ الدُّعَاءِ وَ أَنْسَيْنَا أَنْ نَتَذَكَّرَ أَمْرَهُ إِلَّا فِي آخِرِ يَوْمٍ

Then he-ajfj looked right and left, and he-ajfj looked at Muhammad Bin Al-Qasim from between us. He-ajfj said, ‘O Muhammad Bin Al-Qasim! You are upon good, if Allah-azwj so Desires’. And Muhammad Bin Al-Qasim was saying (believing) in this matter. Then he-ajfj stood up and entered the Tawaaf. There did not remain anyone from us except and he was inspired with what he-ajfj had mentioned from the supplication, and we forgot to discuss his-ajfj matter except during end of the day.

فَقَالَ لَنَا أَبُو عَلِيٍّ الْمَحْمُودِيُّ يَا قَوْمَ أَعْرِفُونَهُ هَذَا هَذَا وَ اللَّهُ صَاحِبُ زَمَانِكُمْ فَقُلْنَا وَ كَيْفَ عَلِمْتَ يَا أَبَا عَلِيٍّ فَذَكَرَ أَنَّهُ مَكَثَ سَبْعَ سِنِينَ يَدْعُو رَبَّهُ وَ يَسْأَلُهُ مُعَايَنَةَ صَاحِبِ الزَّمَانِ

Abu Ali Al-Mahmoudy said to us, ‘O group! Did you recognise this one? By Allah-azwj! This is Master-ajfj of your Time!’ We said, ‘And how could we know, O Abu Ali?’ He mentioned that he had remained supplicating to his Lord-azwj for seven years and asking Him-azwj to witness Master-ajfj of the Time’.

قَالَ فَبَيْنَا نَحْنُ يَوْمًا عَشِيَّةَ عَرَفَةَ وَ إِذَا بِالرَّجُلِ بَعِثَهُ يَدْعُو بِدُعَاءٍ وَعَبَّيْتُهُ فَسَأَلْتُهُ بِمَنْ هُوَ فَقَالَ مِنَ النَّاسِ قُلْتُ مِنْ أَيِّ النَّاسِ قَالَ مِنْ عَرَبِهَا قُلْتُ مِنْ أَيِّ عَرَبِهَا قَالَ مِنْ أَشْرَفِهَا قُلْتُ وَ مَنْ هُمْ قَالَ بَنُو هَاشِمٍ قُلْتُ مِنْ أَيِّ بَنِي هَاشِمٍ قَالَ مِنْ أَعْلَاهَا ذُرْوَةً وَ أَسَنَاهَا قُلْتُ بِمَنْ قَالَ بِمَنْ فَلَقِيَ الْهَامَ وَ أَطْعَمَ الطَّعَامَ وَ صَلَّى وَ النَّاسُ نِيَامٌ

He said, ‘One day while we were in the evening of Arafaat, and there was the very man supplicating with a supplication I had retained. I asked him-ajfj who he-ajfj was from. He-ajfj said:

‘From the people’. I said, ‘From which people?’ He^{-ajfi} said: ‘From its Arabs’. I said, ‘From which of its Arabs?’ He^{-ajfi} said: ‘From its most nobles’. I said, ‘And who are they?’ He^{-ajfi} said: ‘From clan of Hashim^{-as}’. I said, ‘From which clan of Hashim^{-as}?’ He^{-ajfi} said: ‘From its top ones and its peak’. I said, ‘From who?’ He^{-ajfi} said: ‘From the one who split the skulls and fed the food and prayed Salat while the people were sleeping’.

قَالَ فَعَلِمْتُ أَنَّهُ عَلَوِيٌّ فَأَحْبَبْتُهُ عَلَى الْعُلَوِيَّةِ ثُمَّ افْتَقَدْتُهُ مِنْ بَيْنِ يَدَيَّ فَلَمْ أَدْرِ كَيْفَ مَضَى فَسَأَلْتُ الْقَوْمَ الَّذِينَ كَانُوا حَوْلَهُ تَعْرِفُونَ هَذَا الْعُلَوِيَّ قَالُوا نَعَمْ يَخُجُّ مَعَنَا فِي كُلِّ سَنَةٍ مَاشِياً فَقُلْتُ سُبْحَانَ اللَّهِ وَاللَّهُ مَا أَرَى بِهِ أَثَرَ مَشْيٍ

He (the narrator) said, ‘I knew that he^{-ajfi} was an Alawite, so I loved him^{-ajfi} based upon being the Alawite. Then I lost him^{-ajfi} from in front of me and did not know how he^{-ajfi} went. I asked the people, those who were around him, ‘Do you know this Alawite?’ They said, ‘Yes. He^{-ajfi} comes out to us during every year, walking’. I said, ‘Glory be to Allah^{-azwj}! By Allah^{-azwj}! I had not seen the effects of walking with him^{-ajfi}’.

قَالَ فَانْصَرَفْتُ إِلَى الْمُرْدَلَفَةِ كَهِيباً حَزِيناً عَلَى فِرَاقِهِ وَنَمْتُ مِنْ لَيْلَتِي تِلْكَ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ص فَقَالَ يَا أَحْمَدُ رَأَيْتَ طَلِبَتَكَ فَقُلْتُ وَمَنْ ذَاكَ يَا سَيِّدِي فَقَالَ الَّذِي رَأَيْتُهُ فِي عَشِيِّكَ هُوَ صَاحِبُ زَمَانِكَ

He (the narrator) said, ‘I left to go to Al-Muzdalifa, bleak, grieving upon his^{-ajfi} separation, and I slept from that night of mine, and there I was with Rasool-Allah^{-azwj} (in the dream). He^{-saww} said: ‘O Ahmad! Did you see your search?’ I said, ‘And who is that O my Master^{-saww}?’ He^{-saww} said: ‘The one you saw in your evening, he^{-ajfi} is Master of your Time’.

قَالَ فَلَمَّا سَمِعْنَا ذَلِكَ مِنْهُ عَابْتَنَاهُ عَلَى أَنْ لَا يَكُونُ أَعْلَمَنَا ذَلِكَ فَذَكَرَ أَنَّهُ كَانَ يَنْسَى أَمْرَهُ إِلَى وَقْتِ مَا حَدَّثَنَا بِهِ.

He (the narrator) said, ‘When we heard that from him, we faulted him based upon that he had not let us know that. He mentioned that he had forgotten his^{-ajfi} matter up the time what he had narrated with it’.⁶

ك، إكمال الدين أحمد بن زياد بن جعفر الحمدايي عن جعفر بن أحمد العلوي عن علي بن أحمد العقيقي عن أبي نعيم الأنصاري الرندي قال كنت بمكة عند المستجار وجماعة من الْمُقَصِّرَةِ فِيهِمُ الْمُحْمُودِيُّ وَعَلَانُ الْكَلْبِيُّ وَأَبُو الْهَيْثَمِ الدِّينَارِيُّ وَأَبُو جَعْفَرٍ الْأَحْوَلُ وَكُنَّا زُهَاءَ ثَلَاثِينَ رَجُلًا وَلَمْ يَكُنْ فِيهِمْ مُخْلِصٌ عَلِمْتُهُ عِنْدَ مُحَمَّدِ بْنِ الْقَاسِمِ الْعُلَوِيِّ الْعَقِيقِيِّ وَسَاقَ الْحَدِيثَ إِلَى آخِرِ مَا رَوَاهُ الشَّيْخُ رَه.

(The book) ‘Ikmal Al Deen’ – Ahmad Bin Ziyad Bin Ja’far Al Hamdany, from Ja’far Bin Ahmad Al Alawy, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansari Al Zaydi who said,

‘I was at Makkah in the presence of Al-Mustajar, and there was a group from the derogators, among them were Al-Mahmoudy, and Allan Al-Kulayni, and Abu Al-Heysam Al-Deynari, and Abu Ja’far Al-Ahowl, and we were approximately thirty men, and there did not happen to be anyone sincere among them apart from Muhammad Bin Al-Qasim Al-Alawy Al-Aqeeqy’ – and he continued the Hadeeth to the end of what the Sheikh has reported’.⁷

⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 5 a

⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 5 b

و حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ حَاتِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْقَصْبَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ بْنِ عَلِيٍّ الْمُتَفَيْدِيِّ الْحُسَيْنِيِّ بِمَكَّةَ قَالَ: كُنْتُ بِالْمُسْتَجَارِ وَ جَمَاعَةٌ مِنَ الْمُقَصِّرَةِ فِيهِمُ الْمُحْمُودِيُّ وَ أَبُو الْهَيْثَمِ الدِّينَارِيُّ وَ أَبُو جَعْفَرٍ الْأَحْوَلُ وَ عَلَانُ الْكَلْبِيُّ وَ الْحَسَنُ بْنُ وَجْنَاءَ وَ كَانُوا زُهَاءَ ثَلَاثِينَ رَجُلًا وَ ذَكَرَ مِثْلَهُ سَوَاءً.

And it is narrated to us by Muhammad Bin Muhammad Bin Ali Bin Hatim, from Ubeydullah Bin Muhammad Al Qasbany, from Ali Bin Muhammad Bin Ahmad Bin Al-Husayn, from Abu Ja'far Muhammad Bin Ali Al Munqizy Al-Hassany at Makkah who said,

'I was with Al-Mustajar and a group from the derogators, among them were Al-Mahmoudy, and Abu Al-Heysam Al-Deynari, and Abu Ja'far Al-Ahowl, and Allan Al-Kulayni, and Al-Hassan Bin Wajna'a, and they were approximately thirty men' – and he mentioned like it, same".⁸

6- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي الرازي عن علي بن الحسين عن رجل ذكر أنه من أهل قزوین لم يذكر اسمه عن حبيب بن محمد بن يونس بن شاذان الصنعائي قال دخلت إلى علي بن إبراهيم بن مهزيار الأهوازي فسأله عن آل أبي محمد ع قال يا أخي لقد سألت عن أمر عظيم خرجت عشرين حجة كلاً أطلب به عيان الإمام فلم أجد إلى ذلك سبيلاً

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Tal'ukbary, from Ahmad Bin Al Al Razy, from Ali Bin Al-Husayn, from a man who mentioned he was from the people of Qazwin, he did not mention his name, from Habeeb Bin Muhammad Bin Yunus Bin Shazan Al Sana'ny who said,

'I entered to see Ali Bin Ibrahim Bin Mahziyar Al-Ahwazy. I asked him about the family of Abu Muhammad^{-asws}. He said, 'O my brother! You are asking about a mighty matter. I have performed Hajj twenty times, all of which I was seeking with it to see the Imam^{-ajfj}, but I could not find any way to that.

فَبَيْنَا أَنَا لَيْلَةً نَائِمٌ فِي مَرَقَدِي إِذْ رَأَيْتُ قَائِلًا يَقُولُ يَا عَلِيُّ بْنُ إِبْرَاهِيمَ قَدْ أَذِنَ اللَّهُ لِي فِي الْحَجِّ فَلَمْ أَغْفَلْ لَيْلَتِي حَتَّى أَصْبَحْتُ فَأَنَا مُفَكِّرٌ فِي أَمْرِي أَرُبُّ الْمَوْسِمِ لَيْلِي وَ نَهَارِي فَلَمَّا كَانَ وَقْتُ الْمَوْسِمِ أَصْلَحْتُ أَمْرِي وَ خَرَجْتُ مُتَوَجِّهًا نَحْوَ الْمَدِينَةِ

While I was sleeping at night in my bed when I saw a speaker saying, 'O Ali Bin Ibrahim! Allah^{-azwj} has Permitted for me regarding the Hajj!' I did not understand during my night until I came to the morning. I was thinking regarding my matter watching the season (Hajj) in my night and my day. When it was the time of the season (Hajj), I corrected my affairs and went out heading towards Al-Medina.

فَمَا زِلْتُ كَذَلِكَ حَتَّى دَخَلْتُ يَثْرِبَ فَسَأَلْتُ عَنْ آلِ أَبِي مُحَمَّدٍ ع فَلَمْ أَجِدْ لَهُ أَثَرًا وَ لَا سَمِعْتُ لَهُ خَبَرَ فَأَقَمْتُ مُفَكِّرًا فِي أَمْرِي حَتَّى خَرَجْتُ مِنَ الْمَدِينَةِ أُرِيدُ مَكَّةَ فَدَخَلْتُ الْجُحْفَةَ وَ أَقَمْتُ بِهَا يَوْمًا وَ خَرَجْتُ مِنْهَا مُتَوَجِّهًا نَحْوَ الْعَدِيرِ وَ هُوَ عَلَى أَرْبَعَةِ أَمْيَالٍ مِنَ الْجُحْفَةِ

I did not cease to be like that until I entered Yasrib. I asked about the family of Abu Muhammad^{-asws}, but I could not find any trace nor heard any news for it. I paused thinking regarding my affair until I went out from Al-Medina intending Makkah. I entered Al-Johfa and stayed at it for a day, and I went out from it heading towards Al-Ghadeer, and it is upon four miles from Al-Johfa.

⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 5 c

فَلَمَّا أَنْ دَخَلْتُ الْمَسْجِدَ صَلَّيْتُ وَعَفَّرْتُ وَاجْتَهَدْتُ فِي الدُّعَاءِ وَابْتَهِلْتُ إِلَى اللَّهِ هُمْ وَخَرَجْتُ أُرِيدُ عُسْفَانَ فَمَا زِلْتُ كَذَلِكَ حَتَّى دَخَلْتُ مَكَّةَ فَأَقَمْتُ بِهَا أَيَّاماً أَطُوفُ الْبَيْتَ وَاعْتَكَفْتُ

When I entered the Masjid, I prayed Salat, and was excessive, and struggled regarding the supplication and beseeched to Allah^{-azwj} for them, and I went out intending Usfahan. I did not cease to be like that until I entered Makkah. I stayed at it for days performing Tawaaf of the House (Kabah), and I performed Itikaaf (seclusion in the Masjid).

فَبَيْنَمَا أَنَا لَيْلَةً فِي الطَّوَافِ إِذَا أَنَا بِفَتًى حَسَنٍ الْوَجْهِ طَيِّبِ الرَّائِحَةِ يَتَبَخَّطِرُ فِي مِشْيَتِهِ طَائِفٍ حَوْلَ الْبَيْتِ فَحَسَّنَ قَلْبِي بِهِ فَقُمْتُ نَحْوَهُ فَحَكَّكُنْهُ فَقَالَ لِي مِنْ أَيْنَ الرَّجُلُ فَقُلْتُ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ لِي مِنْ أَيْنَ الْعِرَاقِ قُلْتُ مِنَ الْأَهْوَازِ

While I was in performing the Tawaaf at night, there I was with a youth of handsome face, pleasant aroma, confident in his walk, performing Tawaaf around the House (Kabah). My heart felt him. I stood up to go towards him. I told him. He said to me: 'From where is the man?' I said, 'From the people of Al-Iraq'. He said to me: 'From which (part of) Al-Iraq?' I said, 'Al-Ahwaz' (now in Iran).

فَقَالَ لِي تَعْرِفُ بِمَا ابْنُ الْخُضَيْبِ فَقُلْتُ رَحِمَهُ اللَّهُ دُعِيَ فَأَجَابَ فَقَالَ رَحِمَهُ اللَّهُ فَمَا كَانَ أَطْوَلَ لَيْلَتَهُ وَ أَكْثَرَ تَبَتُّلَهُ وَ أَغَزَرَ دَمْعَتَهُ أَ فَتَعْرِفُ عَلِيَّ بْنَ إِبْرَاهِيمَ الْمَازِنَارِ فَقُلْتُ أَنَا عَلِيٌّ بْنُ إِبْرَاهِيمَ

He (said to me: 'Do you know Ibn Al-Khazeyb at it?' I said, 'May Allah^{-azwj} have Mercy on him! He was Called (by Allah^{-azwj}) and he answered'. He said: 'May Allah^{-azwj} have Mercy on him! How long were his nights, and frequent were his invocations, and the flowing of his tears. Do you know Ali Bin Ibrahim Al-Mazyar?' I said, 'I am Ali Bin Ibrahim'.

فَقَالَ حَيَّاكَ اللَّهُ يَا الْحَسَنُ مَا فَعَلْتَ بِالْعَلَامَةِ الَّتِي بَيْنَكَ وَ بَيْنَ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ فَقُلْتُ مَعِيَ قَالَ أَخْرِجْهَا فَأَدْخَلْتُ يَدِي فِي جَيْبِي فَاسْتَحْرَجْتُهَا

He said: 'May Allah^{-azwj} Keep you alive, Abu Al-Hassan! What happened to the sign which was between you and Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}?' I said, 'It is with me'. He said: 'Bring it out!' I inserted my hand in my pocket and brought it out.

فَلَمَّا أَنْ رَأَاهَا لَمْ يَتِمَّالِكْ أَنْ تَعْرِفَتْ عَيْنَاهُ وَ بَكَى مُسْتَجِيباً حَتَّى بَلَ أَطْمَارُهُ ثُمَّ قَالَ أَذُنُكَ لَكَ الْآنَ يَا ابْنَ الْمَازِنَارِ صِرْ إِلَى رَحْلِكَ وَ كُنْ عَلَى أَهْبَةٍ مِنْ أَمْرِكَ حَتَّى إِذَا لَبَسَ اللَّيْلُ جِلْبَابَهُ وَ غَمَرَ النَّاسَ ظِلَامُهُ صِرْ إِلَى شَعْبِ بَنِي عَامِرٍ فَإِنَّكَ سَتَلْقَانِي هُنَاكَ

When he saw it, he could not control his eyes from pouring out (tears), and he cried wailing until his clothes were wet. Then he said, 'It is permitted for you now, O Ibn Al-Mazyar. Go to your riding animal and be upon readiness from your affairs until when the night wears its apparel and its darkness immerses the people, go to the mountain pass of the clan of Aamir, for you shall meet me over there!'

فَصِرْتُ إِلَى مَنْزِلِي فَلَمَّا أَنَّ حَسِبْتُ بِالْوَقْتِ أَصْلَحْتُ رَحْلِي وَ قَدَّمْتُ رَاحِلَتِي وَ عَكَمْتُهَا شَدِيداً وَ حَمَلْتُ وَ صِرْتُ فِي مَتْنِهِ وَ أَقْبَلْتُ مُجَدَّاً فِي السَّيْرِ حَتَّى وَرَدْتُ الشَّعْبَ فَإِذَا أَنَا بِالْفَتَى قَائِمٌ يُنَادِي إِلَيَّ يَا أَبَا الْحَسَنِ إِلَيَّ

I went to my house. When I sensed the time, I corrected my riding animal and proceeded to my riding animal, and wrapped it tightly, and I carried and went in its road, and I went

diligently in the travel until I arrived at the mountain pass, and there I was with the youth standing, calling out to me: 'O Abu Al-Hassan! To me!'

فَمَا زِلْتُ نَحْوَهُ فَلَمَّا قُرْبْتُ بَدَأَنِي بِالسَّلَامِ وَقَالَ لِي سِرْ بِنَا يَا أَخٍ فَمَا زَالَ يُحَدِّثُنِي وَأُحَدِّثُهُ حَتَّى تَخَرَفْنَا جِبَالَ عَرَفَاتٍ وَ سِرْنَا إِلَى جِبَالِ مِئِي وَ انْفَجَرَ الْفَجْرُ الْأَوَّلُ وَ نَحْنُ قَدْ تَوَسَّطْنَا جِبَالَ الطَّائِفِ

I did not cease to go towards him. When I was near, he initiated me with the greeting and said: 'Travel with, O brother!' He did not cease discussing with me until we went over mount Arafaat and we travelled to mount Mina, and the first dawn broke and we were in the middle of mountain Al-Taif.

فَلَمَّا أَنْ كَانَ هُنَاكَ أَمَرَنِي بِالتَّوَلُّوْلِ وَقَالَ لِي أَنْزِلْ فَصَلِّ صَلَاةَ اللَّيْلِ فَصَلَّيْتُ وَأَمَرَنِي بِالْوُتْرِ فَأَوْتَرْتُ وَ كَانَتْ فَائِدَةً مِنْهُ ثُمَّ أَمَرَنِي بِالسُّجُودِ وَ التَّعَقُّيبِ ثُمَّ فَرَعَ مِنْ صَلَاتِهِ وَ رَكِبَ وَ أَمَرَنِي بِالرُّكُوبِ وَ سَارَ وَ سِرْتُ مَعَهُ حَتَّى عَلَا ذِرْوَةُ الطَّائِفِ

When he was over there, he instructed me with descending, and said to me: 'Descend, and pray the night Salat!' I prayed, and he instructed me with pray Al-Witr Salat. I prayed, and he was seated in front, then he instructed me with performing Sajdah and follow-up (acts of worship). Then he was free from his Salat, and he and instructed me with the riding, and travelled, and I travelled with him until he was at the peak of Al-Taif.

فَقَالَ هَلْ تَرَى شَيْئًا قُلْتُ نَعَمْ أَرَى كَثِيبَ رَمْلٍ عَلَيْهِ بَيْتٌ شَعْرٍ يَتَوَقَّدُ الْبَيْتُ نُورًا فَلَمَّا أَنْ رَأَيْتُهُ طَابَتْ نَفْسِي فَقَالَ لِي هُنَاكَ الْأَمَلُ وَ الرَّجَاءُ

He said: 'Do you see anything?' I said, 'Yes, I see a sand dune, upon it is a couplet of a poem. The couplet it emitting light'. When I saw it, my soul felt good! He said to me: 'Over there is the hope and prosperity!'

ثُمَّ قَالَ سِرْ بِنَا يَا أَخٍ فَسَارَ وَ سِرْتُ بِمَسِيرِهِ إِلَى أَنْ انْحَدَرَ مِنَ الدَّرْوَةِ وَ سَارَ فِي أَسْفَلِهِ فَقَالَ أَنْزِلْ فَهَاهُنَا يَنْزِلُ كُلُّ صَعْبٍ وَ يَخْضَعُ كُلُّ جَبَّارٍ

Then he said, 'Travel with us O brother!' He travelled and I travelled with his travelling, rolling down from the peak and came to be in its bottom. He said: 'Descend, for over here every difficulty is subdued and every tyrant is humbled!'

ثُمَّ قَالَ خَلِّ عَنْ زِمَامِ النَّاقَةِ قُلْتُ فَعَلَى مَنْ أَخْلَفَهَا فَقَالَ حَرَمُ الْقَائِمِ ع لَا يَدْخُلُهُ إِلَّا مُؤْمِنٌ وَ لَا يَخْرُجُ مِنْهُ إِلَّا مُؤْمِنٌ فَخَلَّيْتُ عَنْ زِمَامِ رَاجِلَتِي وَ سَارَ وَ سِرْتُ مَعَهُ إِلَى أَنْ دَنَا مِنْ بَابِ الْحَبَاءِ فَسَبَقَنِي بِالْدُخُولِ وَ أَمَرَنِي أَنْ أَقِفَ حَتَّى يَخْرُجَ إِلَيَّ

Then he said: 'Loosen the rein of the she-camel!' I said, 'Upon who should I leave her?' He said: 'Sanctuary of Al-Qaim. No one can enter it except a Momiin nor can anyone exit from it except a Momin!' I freed the rein of my riding animal, and he travelled, and I travelled with him until he was close from the door (entrance) of the tent. He preceded me with the entry and instructed me to pause until he came out to me.

ثُمَّ قَالَ لِي ادْخُلْ هُنَاكَ السَّلَامَةُ فَدَخَلْتُ فَإِذَا أَنَا بِهِ جَالِسٌ قَدْ اتَّشَحَّ بِبُرْدَةٍ وَ اتَّزَرَ بِأُخْرَى وَ قَدْ كَسَرَ بُرْدَتَهُ عَلَى عَاتِقِهِ وَ هُوَ كَأَفْخُوَانَةٍ أَرْجَوَانٍ قَدْ تَكَاثَفَ عَلَيْهَا النَّدَى وَ أَصَابَهَا أَلَمُ الْهَوَى وَ إِذَا هُوَ كَغُصْنٍ بَانٍ أَوْ قَضِيبٍ رِيحَانٍ سَمَخٍ سَخِيٍّ تَقِيٍّ نَقِيٍّ لَيْسَ بِالطَّوِيلِ الشَّامِخِ وَ لَا بِالْقَصِيرِ اللَّارِزِ بَلْ مَرْبُوعِ الْقَامَةِ مُدَوَّرِ الْهَامَةِ صَلْتُ الْجَبِينِ أَرْجُ الْحَاجِبِينَ أَقْنَى الْأَنْفِ سَهْلُ الْخُدَيْنِ عَلَى خَدَيْهِ الْأَيْمَنِ خَالَ كَأَنَّهُ قُتَاتٌ مِسْلٌ عَلَى رَضْرَاضَةٍ غَنَرٍ

Then he said to me: 'Enter! There is safety over here'. I entered and there I was with someone seated. He^{-ajfi} had covered with a cloak and girded with another and he^{-ajfi} had placed a break of his cloak upon his^{-ajfi} shoulder and he was like a purple chrysanthemum the dew had condensed upon it and the pain of the air had hit it, and there he^{-ajfi} was like a twig, or a stick of basil with generous grave, pious, clean. He^{-ajfi} wasn't very tall nor with the shortness. But he^{-ajfi} was of moderate stature, rounded head, shiny forehead, straight of eyebrows, curved of nose, plain cheeks. There was a mole upon his^{-ajfi} right cheek. It was as if it was a piece of musk upon crushed ambergris.

فَلَمَّا أَنْ رَأَيْتُهُ بِدَرْتُهُ بِالسَّلَامِ فَرَدَّ عَلَيَّ أَحْسَنَ مَا سَلَّمْتُ عَلَيْهِ وَ شَافَهَنِي وَ سَأَلَنِي عَنْ أَهْلِ الْعِرَاقِ فَقُلْتُ سَيِّدِي قَدْ أَلْسُوا جُلُبَابَ الدَّلَّةِ وَ هُمْ بَيْنَ الْقَوْمِ أَذِلَّةٍ

When I saw him^{-ajfi}, I initiated him^{-ajfi} with the greetings. He^{-ajfi} responded unto me better than what I had greeted him^{-ajfi} upon and he^{-ajfi} shook my hand and asked me about the people of Al-Iraq. I said, 'My Master^{-ajfi}! They have been clothed with a coat of disgrace and they are the most disgraced between the people'.

فَقَالَ لِي يَا ابْنَ الْمَازِيَارِ لَتَمْلِكُوهُمْ كَمَا مَلَكُوهُمْ وَ هُمْ يَوْمِيذٍ أَذِلَّةٌ فَقُلْتُ سَيِّدِي لَقَدْ بَعُدَ الْوَطْنُ وَ طَالَ الْمَطْلَبُ

He said to me, 'O Ibn Al-Maziyar! You will be ruling them just as they have ruled you, and on that day, they would be more humiliated'. I said, 'My Master^{-ajfi}! The homeland is remote, and the demands are long'.

فَقَالَ يَا ابْنَ الْمَازِيَارِ أَبِي أَبُو مُحَمَّدٍ عَهْدَ إِلَيَّ أَنْ لَا أَجَاوِرَ قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ وَ هُمْ الْحَزِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُمْ عَذَابٌ أَلِيمٌ

He said, 'O Ibn Al-Maziyar! My^{-ajfi} father^{-asws} Abu Muhammad^{-asws} had pacted to me^{-ajfi} that I^{-ajfi} should be in the vicinity of a people Allah^{-azwj} has been Wrathful upon them, and for them would be disgrace in the world and the Hereafter, and for them would be a painful Punishment'.

وَ أَمَرَنِي أَنْ لَا أَسْكُنَ مِنَ الْجِبَالِ إِلَّا وَغَرَبَهَا وَ مِنَ الْبِلَادِ إِلَّا قَفَرَهَا وَ اللَّهُ مُؤَلَّكُمْ أَظْهَرَ التَّقِيَّةِ فَوَكَّلَهَا بِي فَأَنَا فِي التَّقِيَّةِ إِلَى يَوْمٍ يُؤْدُّ لِي فَأَخْرُجُ

And he^{-ajfi} instructed me: 'Do not live in the mountains except in its ruggedness, and from the cities except in their desolate areas. And Allah^{-azwj}, your Master^{-azwj} is Revealer of the Taqiyya. He^{-azwj} has Allocated it with me^{-ajfi}, so I^{-ajfi} would be in Taqiyya up to the day He^{-azwj} Permits for me^{-ajfi}, and I^{-ajfi} shall emerge'.

فَقُلْتُ يَا سَيِّدِي مَتَى يَكُونُ هَذَا الْأَمْرُ فَقَالَ إِذَا حِيلَ بَيْنَكُمْ وَ بَيْنَ سَبِيلِ الْكَعْبَةِ وَ اجْتَمَعَ الشَّمْسُ وَ الْقَمَرُ وَ اسْتَدَارَ بِمَا الْكَوَاكِبُ وَ النُّجُومُ

I said, 'O my Master^{-ajfi}! When will this matter happen to be?' He^{-ajfi} said: 'When there is a barrier between you and way to the Kabah, and the sun and the moon gather, and the planets and the stars rotate with them'.

فَقُلْتُ مَتَى يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لِي فِي سَنَةِ كَذَا وَ كَذَا تَخْرُجُ دَابَّةُ الْأَرْضِ مِنْ بَيْنِ الصَّغَا وَ الْمَرْوَةِ وَ مَعَهُ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ

I said, 'When, O son^{-ajfi} of Rasool-Allah^{-saww}? He^{-ajfi} said: 'In the year such and such, the walker of the earth (Ali^{-asws}) would emerge from between Al-Safa and Al-Marwa, and with him^{-asws} would be the staff of Musa^{-as}, and ring of Suleyman^{-as}, ushering the people to the (plains of) Resurrection'.

قَالَ فَأَقَمْتُ عِنْدَهُ أَيَّاماً وَ أَذِنَ لِي بِالْخُرُوجِ بَعْدَ أَنْ اسْتَفْصَيْتُ لِنَفْسِي وَ خَرَجْتُ نَحْوَ مَنْزِلِي وَ اللَّهُ لَقَدْ سَرَتْ مِنْ مَكَّةَ إِلَى الْكُوفَةِ وَ مَعِيَ عَلَامٌ يَخْدُمُنِي فَلَمْ أَرَ إِلَّا خَيْراً وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً.

He (the narrator) said, 'I stayed with him^{-ajfi} for days, and he^{-ajfi} permitted me for the going out after I had inquired for myself, and I went out towards my house. By Allah^{-azwj}! I travelled from Makkah to Al-Kufa, and there was a slave with me. I did not see anything except goodness and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings".⁹

أقول و لا يبعد أن يكون الشمس و القمر و النجوم كنايات عن الرسول و أمير المؤمنين و الأئمة صلوات الله عليهم أجمعين و يحتمل أن يكون المراد قرب الأمر بقيام الساعة التي يكون فيها ذلك و يمكن حمله على ظاهره.

Note: I (Majlisi) am saying, 'And it is not far-fetched that the (gathering of) the sun and the moon and the stars could be a metaphor about the Rasool^{-saww}, and Amir Al-Momineen^{-asws}, and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them all, and it is possible that the intended could be the nearness of the matter with establishment of the House during which that would take place, and it is possible to carry it upon its apparent'.

7- غط، الغيبة للشيخ الطوسي جماعة عن جعفر بن محمد بن فلولويه و غيره عن محمد بن يعقوب الكليني عن علي بن قيس عن بعض جلاوة السواد قال شهدت نسيماً آنفاً بسر من رأى و قد كسر باب الدار فخرج إليه و بيده طبرزين فقال ما تصنع في داري قال نسيماً إن جعفر زعم أن أباك مضى و لا ولد له فإن كانت دارك فقد انصرفت عنك فخرج عن الدار

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Ja'far Bin Muhammad Bin Qawlawayi and someone else, from Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Qays, from one of the black policemen who said,

'And I witnessed Naseem just now and a door of the house at Surmanray was broken, and in his hand was an axe. He^{-ajfi} said: 'What are you doing in my^{-ajfi} house?' Naseem said, 'Ja'far (the liar) claims that your^{-ajfi} father^{-asws} passed away and there was no son^{-ajfi} for him^{-asws}. So, if it was your^{-ajfi} house, then I shall leave from you^{-ajfi}'. He went out from the house'.

قَالَ عَلِيُّ بْنُ قَيْسٍ فَقَدِمَ عَلَيْنَا عَلَامٌ مِنْ حُدَامِ الدَّارِ فَسَأَلْتُهُ عَنْ هَذَا الْخَبَرِ فَقَالَ مَنْ حَدَّثَكَ بِهَذَا قُلْتُ حَدَّثَنِي بَعْضُ جَلَاوَةِ السَّوَادِ فَقَالَ لِي لَا يَكَاذُ يَخْفَى عَلَى النَّاسِ شَيْءٌ.

Ali Bin Qays said, 'A boy from the servants of the house came to us. I asked him about this news. He said, 'Who narrated to you with this?' I said, 'It was narrated to me by one of the black guards'. He said to me, 'He almost didn't hide anything from the people'.¹⁰

⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 6

¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 7

8- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن علي بن محمد عن محمد بن إسماعيل بن موسى بن جعفر و كان أسن شيخ من ولد رسول الله ص قال رأيته بين المسجدين و هو غلام.

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – By this chain, from Ali Bin Muhammad Bin Ismail Bin Musa Bin Ja'far, and he was the oldest Sheikh from the sons of Rasool-Allah^{-sawww}. He said, 'I saw him^{-ajfj} between the two Masjids (of Makkah and Al-Medina), and he^{-ajfj} was a boy".¹¹

9- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن خادم إبراهيم بن عبدة النيشابوري قال كنت واقفاً مع إبراهيم على الصفا فجاء غلام حتى وقف على إبراهيم و قبض على كتاب مناسكه و حدثه بأشياء.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – By this chain, from Khadim of Ibrahim Bin Abdah Al Neyshapuri, said,

'I was standing with Ibrhaim on Al-Safa (hill). A boy came until he^{-ajfj} paused to Ibrahim and held on to a book of his rituals and narrated to him with things".¹²

شاء، الإرشاد ابن قولويه عن الكليني عن علي بن محمد عن محمد بن شاذان بن نعيم عن خادم لإبراهيم مثله و فيه فجاء صاحب الأمر.

(The book) 'Al Irshad' – Ibn Qawlawiha, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Shazan Bin Nueym, from Khadim of Ibrahim – Similar to it, and in it is, 'The Master^{-ajfj} of command came".¹³

10- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن إبراهيم بن إدريس قال رأيته بعد مضي أبي محمد ع حين أيقع و قبلت يديه و رأسه.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – By this chain from Ibrahim Bin Idrees, said,

'I saw him^{-ajfj} after Abu Muhammad^{-asws} had passed away, when he^{-ajfj} had reached adolescence, and I kissed his^{-ajfj} hand and his^{-ajfj} head".¹⁴

11- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن أبي علي بن مطهر قال رأيته و وصف قدّه.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – By this chain, from Ali Bin Mutahhar who said,

'I saw him^{-ajfj} – and he described his^{-ajfj} height".¹⁵

12- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن أبي ذر أحمد بن أبي سورة و هو محمد بن الحسن بن عبد الله التميمي و كان زدياً قال سمعت هذه الحكاية من جماعة يزورونها عن أبي ره أنه خرج إلى الخبر قال فلما صرث إلى الخبر إذا شاب حسن الوجه يصلي ثم إنه ودع و ودعت و خرجنا فجئنا إلى المشرعة فقال لي يا با سورة أين تريد فقلت الكوفة فقال لي مع من قلت مع الناس قال لي لا تريد نحن جميعاً نمضي قلت و من معنا فقال ليس نريد معنا أحداً

¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 8

¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 9 a

¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 9 b

¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 10

¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 11

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Ahmad Bin Ali Al Razy, from Abu Zarr Ahmad Bin Abu Sawrah, and he is Muhammad Bin Al-Hassan Bin Abdullah Al Tameemi, and he was a Zaydiite who said,

'I heard this narration from a group who reported it from my father. He had gone to Al-Hayr. When I came to Al-Hayr, there was a youth of handsome face praying Salat. Then he^{-ajfi} bade farewell and I bade farewell, and we went out. We came to Al-Mashra'a. He^{-ajfi} said to me: 'O Sawrah! Where are you intending?' I said, 'Al-Kufa'. He^{-ajfi} said: 'With who?' I said, 'With the people'. He^{-ajfi} said to me: 'Don't you want us all to go?' I said, 'And who is with us?' He^{-ajfi} said: 'We do not want anyone with us'.

قَالَ فَمَسِينَا لَيْلَتَنَا إِذَا نَحْنُ عَلَى مَقَابِرِ مَسْجِدِ السَّهْلَةِ فَقَالَ لِي هُوَ ذَا مَنْزِلِكَ فَإِنْ شِئْتَ فَاْمْضِ

He (the narrator) said, 'We walked our night, and there we were at the graveyard of Masjid Al-Sahlah. He^{-ajfi} said to me: 'That is your house! If you like, you can go'.

ثُمَّ قَالَ لِي تَمُرْ إِلَى ابْنِ الزُّرَّارِيِّ عَلِيِّ بْنِ يَحْيَى فَتَقُولُ لَهُ يُعْطِيكَ الْمَالَ الَّذِي عِنْدَهُ فَقُلْتُ لَهُ لَا يَدْفَعُهُ إِلَيَّ فَقَالَ لِي قُلْ لَهُ بِعَلَامَةٍ أَنَّهُ كَذَا وَكَذَا دِينَاراً وَكَذَا وَكَذَا دِرْهماً وَهُوَ فِي مَوْضِعٍ كَذَا وَكَذَا وَعَلَيْهِ كَذَا وَكَذَا مُعْطًى

Then he^{-ajfi} said to me: 'Go to Ibn Al-Zurary Ali Bin Yahya and tell him to give you the money which is with him'. I said to him^{-ajfi}, 'He will not hand it to me'. He^{-ajfi} said, 'Say to him with a sign that it is such and such Dinars, and such and such Dirhams, and it is in such and such place, and upon it is such and such covering'.

فَقُلْتُ لَهُ وَمَنْ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ الْحَسَنِ قُلْتُ فَإِنْ لَمْ يَقْبَلْ مِنِّي وَطَوَّلْتُ بِالذَّلَالَةِ فَقَالَ أَنَا وَرَاكَ

I said to him^{-ajfi}, 'And who are you^{-ajfi}? He^{-ajfi} said: 'I^{-ajfi} am Muhammad Bin Al-Hassan^{-ajfi}'. I said, 'Supposing he does not accept from me and asks for the evidence?' He said, 'I^{-ajfi} shall be behind you'.

قَالَ فَجِئْتُ إِلَى ابْنِ الزُّرَّارِيِّ فَقُلْتُ لَهُ فَدَفَعَنِي فَقُلْتُ لَهُ الْعَلَامَاتُ الَّتِي قَالَ لِي وَ قُلْتُ لَهُ قَدْ قَالَ لِي أَنَا وَرَاكَ فَقَالَ لَيْسَ بَعْدَ هَذَا شَيْءٌ وَقَالَ لَمْ يَعْلَمْ بِهَذَا إِلَّا اللَّهُ تَعَالَى وَ دَفَعَ إِلَيَّ الْمَالَ.

He (the narrator) said, 'I went to Ibn Al-Zurary. I told him. He repelled me. I told him the signs which he^{-ajfi} said to me, and I said to him, 'He^{-ajfi} did say to me: 'I^{-ajfi} shall be behind you''. He said, 'There is nothing after this. And he said, 'No one knows of this except Allah^{-azwj} the Exalted' – and he handed the money to me".¹⁶

وَفِي حَدِيثٍ آخَرَ عَنْهُ وَ زَادَ فِيهِ قَالَ أَبُو سَوْرَةَ فَسَأَلَنِي الرَّجُلُ عَنْ حَالِي فَأَخْبَرْتُهُ بِصَبَقَتِي وَ بَعِيلَتِي فَلَمْ يَزَلْ يُمَاشِينِي حَتَّى انْتَهَيْتُ إِلَى التَّوَاوِيسِ فِي السَّحْرِ فَجَلَسْنَا ثُمَّ حَفَرَ بِيَدِهِ إِذَا الْمَاءُ قَدْ خَرَجَ فَتَوَضَّأَ ثُمَّ صَلَّى ثَلَاثَ عَشْرَةَ رُكْعَةً

And in another Hadeeth from him, and there is an addition in it,

'Abu Sawrah said, 'The man^{-ajfi} asked me about my state. I informed him^{-ajfi} of my financial problems and of my dependants. He^{-ajfi} did not cease to sympathise with me until I ended to

¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 12 a

the mausoleum during the dawn. We said. Then he^{-ajfi} dug with his^{-ajfi} hand. There was the water having come out. We performed wud'u. Then we prayed thirteen cycles Salat.

ثُمَّ قَالَ لِي افْضِ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فَأَقْرَأْ عَلَيْهِ السَّلَامَ وَ قُلْ لَهُ يَقُولُ لَكَ الرَّجُلُ ادْفَعْ إِلَى أَبِي سُورَةَ مِنَ السَّبْعِمِائَةِ دِينَارٍ الَّتِي مَدْفُونَةٌ فِي مَوْضِعٍ كَذَا وَ كَذَا مِائَةً دِينَارٍ

Then he^{-ajfi} said to me: 'Go to Abu Al-Hassan Ali Bin Yahya and convey the greetings to me and say to him, 'The man^{-ajfi} says to you: 'Hand over one hundred Dinars from the seven hundred Dinars which are buried in such and such place!'

وَ إِنِّي مَضَيْتُ مِنْ سَاعَتِي إِلَى مَنْزِلِهِ فَدَفَعْتُ الْبَابَ فَقَالَ مَنْ هَذَا فَقُلْتُ قَوْلِي لِأَبِي الْحَسَنِ هَذَا أَبُو سُورَةَ فَسَمِعْتُهُ يَقُولُ مَا لِي وَ لِأَبِي سُورَةَ

And I went from my very time to his house. I knocked the door. He said, 'Who is this?' I said (to the servant who opened the door), 'Say my words to Abu Al-Hassan, 'This is Abu Sawrah!' I heard him saying, 'What have I to do with Abu Sawrah?'

ثُمَّ خَرَجَ إِلَيَّ فَسَلَّمْتُ عَلَيْهِ وَ قَصَصْتُ عَلَيْهِ الْخَبَرَ فَدَخَلَ وَ أَخْرَجَ إِلَيَّ مِائَةَ دِينَارٍ فَقَبَضْتُهَا فَقَالَ لِي صَافَحْتُهُ فَقُلْتُ نَعَمْ فَأَخَذَ يَدِي فَوَضَعَهَا عَلَى عَيْنَيْهِ وَ مَسَحَ بِهَا وَجْهَهُ-

Then he came out to me. I greeted to him and narrated the news to him. He entered and brought out one hundred Dinars to me. I took possession of these. He said to me, 'Did you shake his^{-ajfi} hand?' I said, 'Yes'. He grabbed my hand and placed it upon his eyes and wiped his face with it".¹⁷

قَالَ أَحْمَدُ بْنُ عَلِيٍّ وَ قَدْ رَوَى هَذَا الْخَبَرَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْجَعْفَرِيِّ وَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ بَشْرِ الْخَزَّازِ وَ غَيْرِهِمَا وَ هُوَ مَشْهُورٌ عَنْهُمْ.

Ahmad Bin Ali said, 'This report has been reported from Muhammad Bin Ali Al-Ja'fary and Abdullah Bin Al-Hassan Bin Bishr Al-Khazaz and others, and it is well known with them".¹⁸

13- ج، الإحتجاج غط، الغيبة للشيخ الطوسي رَوَى مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْجَعْفَرِيِّ قَالَ طَلَبْتُ هَذَا الْأَمْرَ طَلَبًا شَاقًّا حَتَّى دَخَلْتُ فِيهِ مَالٌ صَالِحٌ فَوَقَعْتُ إِلَى الْعُمَرِيِّ وَ خَدَمْتُهُ وَ لَزِمْتُهُ وَ سَأَلْتُهُ بَعْدَ ذَلِكَ عَنْ صَاحِبِ الزَّامَانِ فَقَالَ لِي لَيْسَ إِلَيَّ ذَلِكَ وَ صَوْلٌ فَخَضَعْتُ

(The books) 'Al-Ihtijaj', (and) 'Al Ghayba' of the Sheikh Al Tusi – It is reported by Muhammad Bin Yaqoub, raising it from Al Zuhry who said,

'I south this matter with a hard search until a lot of money of mine went regarding it. I went to Al-Amry and served him and adhered with him and asked him about Master^{-ajfi} of the Time after that. He said to me, 'There is no arrival to that'. I yielded.

فَقَالَ لِي بَكِّرْ بِالْعَدَاةِ فَوَاقِبْتُ وَ اسْتَقْبَلَنِي وَ مَعَهُ شَابٌّ مِنْ أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ رَائِحَةً بِحَيْثُ التُّجَّارِ وَ فِي كُفِّهِ شَيْءٌ كَهَيْئَةِ التُّجَّارِ

He said to me, 'Come early morning for the breakfast. I arrived and he welcomed me, and there was a youth with him from the most handsome face of the people and their most

¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 12 b

¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 12 c

pleasant of aromas, in the form of traders, and in his^{-ajfi} sleeve was something like a marking of the traders.

فَلَمَّا نَظَرْتُ إِلَيْهِ دَنَوْتُ مِنَ الْعَمْرِئِ فَأَوْمَأَ إِلَيَّ فَعَدَلْتُ إِلَيْهِ وَ سَأَلْتُهُ فَأَجَابَنِي عَنْ كُلِّ مَا أَرَدْتُ ثُمَّ مَرَّ لِيَدْخُلَ الدَّارَ وَ كَانَتْ مِنَ الدُّورِ الَّتِي لَا تَكْثُرُ لَهَا
فَقَالَ الْعَمْرِئُ إِذْ أَرَدْتُ أَنْ تَسْأَلَ سَلْ فَإِنَّكَ لَا تَرَاهُ بَعْدَ ذَا

When I looked at him, I went near Al-Amry. He^{-ajfi} gestured to me, so I turned towards him^{-ajfi} and asked him^{-ajfi}. He^{-ajfi} answered me about all what I wanted. Then he^{-ajfi} went to enter the room, and it was from the rooms we (normally) pay any attention to it. Al-Amry said, 'Al-Amry said, 'When you want to ask, ask, for you will not see him^{-ajfi} afterward this'.

فَدَهَبْتُ لِأَسْأَلَ فَلَمْ يَسْمَعْ وَ دَخَلَ الدَّارَ وَ مَا كَلَّمَنِي بِأَكْثَرِ مِنْ أَنْ قَالَ مَلْعُونٌ مَلْعُونٌ مَنْ أَخَّرَ الْعِشَاءَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ مَلْعُونٌ مَلْعُونٌ مَنْ أَخَّرَ الْعَدَاةَ
إِلَى أَنْ تَنْقُضِيَ النُّجُومَ وَ دَخَلَ الدَّارَ.

I went to ask, but he^{-ajfi} did not listen and entered the room, and did not speak to me more than saying: 'Accursed! Accursed is the one who delays the 'Isha' until the stars cluster. Accursed! Accursed is the one who delays the early morning until the stars disappear!' And he^{-ajfi} entered the room".¹⁹

لفظ «العشاء» مصحف و الصحيح «المغرب» و ذلك لان وقته المسنون يبتدى من سقوط الحمرة الى سقوط الشفق المسروق لاشتباك النجوم فمن آخر صلاة المغرب عن اشتباك النجوم خالف السنة كما أن وقت صلاة الصبح المسنون يبتدى من الغلس الى ظهور الشفق المسروق لانقضاء النجوم فمن أخرها الى انقضاء النجوم قد خالف السنة.

Note: The word 'Al-Isha' is distorted (wrong), and the correct is 'Al-Maghrib', and that is because its timing is legislated as beginning from the fall of the redness to the fall of the twilight, leading to the clustering of the stars. So, the one who delays the 'Maghrib' Salat from the clustering of the stars would be opposing the Sunnah, just as the timing of the morning Salat is legislated as beginning from the dusk to the appearance of twilight leading to the disappearance of the stars. So, the one who delays it to the disappearance of the stars would have opposed the Sunnah.

14- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن محمد بن علي عن عبيد الله بن محمد بن جابان الدهقان عن أبي سليمان داود بن عسّان
البحراني قال قرأت على أبي سهل إسماعيل بن علي النوبختي قال مؤيد محمد بن الحسن بن علي بن محمد بن الرضا بن موسى بن جعفر الصادق
بن محمد الباقر بن علي بن الحسين بن أبي طالب صلوات الله عليهم أجمعين ولد ع بسامراء سنة سب و خمسين و مائتين

(The book) 'Al-Ghayba' of the Sheikh Al Tusi – Ahmad Bin Ali Al Razy, from Muhammad Bin Ali, from Ubeydullah Bin Muhammad Bin Jaban Al Dihqan, from Abu Suleyman Daqood Bin Gassan Al Bahrany who said,

'I read out to Abu Sahl Ismail Bin Ali Al-Nowbakhty. He said, 'The birth of MHMD^{-asws} Bin Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Al-Reza^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Sadiq^{-asws} Bin Muhammad Al-Baqir^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all, he^{-ajfi} was blessed at Samarrah in the year two hundred and fifty-six.

¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 13

وَأُمُّ صَقِيلٍ وَ يُكْنَى أَبَا الْقَاسِمِ بِهَذِهِ الْكُنْيَةِ أَوْصَى النَّبِيُّ ص أَنَّهُ قَالَ اسْمُهُ كَاسِمِي وَ كُنْيَتُهُ كُنْيَتِي لَقَبُهُ الْمَهْدِيُّ وَ هُوَ الْحُجَّةُ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ صَاحِبُ الزَّمَانِ ع.

And his^{-ajfi} mother^{-as} is Sayqal^{-as}, and his^{-ajfi} teknonym is ‘Abu Al-Qasim’, as bequeathed by the Prophet^{-saww}. He^{-saww} had said: ‘His^{-ajfi} name is like my^{-saww} name, and his^{-ajfi} teknonum is like my^{-saww} teknonym’. And he^{-ajfi} is the Divine authority, and he^{-ajfi} is the awaited one, and he^{-ajfi} is Master^{-ajfi} of the Time’²⁰.

قَالَ إِسْمَاعِيلُ بْنُ عَلِيٍّ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع فِي الْمَرَضَةِ الَّتِي مَاتَ فِيهَا وَ أَنَا عِنْدَهُ إِذْ قَالَ لِخَادِمِهِ عَقِيدٍ وَ كَانَ الْخَادِمُ أَسْوَدَ ثَوْبِيًّا قَدْ خَدَمَ مِنْ قَبْلِهِ عَلِيٌّ بْنُ مُحَمَّدٍ وَ هُوَ رَبِّي الْحَسَنُ ع فَقَالَ لَهُ يَا عَقِيدُ أَغْلِي لِي مَاءً بِمَصْطُكِي فَأَغْلِي لَهُ

Ismail Bin Ali said, ‘I entered to see Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} during the illness in which he^{-asws} passed away, and I was with him^{-ajfi} when he^{-asws} said to his^{-asws} servant, and the servant was black, a Nubian who had served Ali^{-asws} Bin Muhammad^{-asws} before him^{-asws}, and he had brought up Al-Hassan^{-asws}, he^{-asws} said to him: ‘O Aqeyd! Boil some water with Mastic for me!’ He boiled for him.

ثُمَّ جَاءَتْ بِهِ صَقِيلُ الْجَارِيَةِ ثُمَّ الْخَلْفُ ع فَلَمَّا صَارَ الْفَدْحُ فِي يَدَيْهِ وَ هَمَّ بِشَرْبِهِ فَجَعَلَتْ يَدُهُ تَرْتَعِدُ حَتَّى ضَرَبَ الْفَدْحَ ثَنَائَا الْحَسَنِ فَتَرَكَهُ مِنْ يَدِهِ وَ قَالَ لِعَقِيدٍ ادْخُلِ الْبَيْتَ فَإِنَّكَ تَرَى صَبِيًّا سَاجِدًا فَأْتِنِي بِهِ

Then Saaqeel^{-as} the maid, mother^{-as} of the replacement (Imam^{-ajfi}) came with it. When the cup came to be in his^{-asws} hand and he^{-ajfi} thought of drinking it, his^{-asws} hand went on to shake until the cup hit the teeth of Al-Hassan^{-asws}. So, he let it go from his^{-asws} hand and said to Aqeed: ‘Enter the room and you will see a child performing Sajdah. Come to me^{-asws} with him^{-ajfi}!’

قَالَ أَبُو سَهْلٍ قَالَ عَقِيدٌ فَدَخَلْتُ أَنَحْرَى فَإِذَا أَنَا بِصَبِيٍّ سَاجِدٍ رَافِعٍ سَبَابَتَهُ نَحْوَ السَّمَاءِ فَسَلَّمْتُ عَلَيْهِ فَأَوْجَزَ فِي صَلَاتِهِ فَقُلْتُ إِنَّ سَيِّدِي يَأْمُرُكَ بِالْخُرُوجِ إِلَيْهِ إِذْ جَاءَتْ أُمُّ صَقِيلٍ فَأَخَذَتْ يَدَهُ وَ أَخْرَجَتْهُ إِلَى أَبِيهِ الْحَسَنِ ع

Abu Sahl said, ‘Aqeed said, ‘I entered to investigate, and there I was with the child performing Sajdah. His^{-ajfi} fingers were towards the sky. I greeted unto him^{-ajfi}. He^{-ajfi} summed up his^{-ajfi} Salat. I said, ‘My Master^{-asws} instructs you^{-ajfi} with going out to him^{-asws}’. Then his^{-ajfi} mother^{-as} Sayqal came, held his^{-ajfi} hand and took him^{-ajfi} to his^{-ajfi} father^{-asws} Al-Hassan^{-asws}’.

قَالَ أَبُو سَهْلٍ فَلَمَّا مَثَلَ الصَّبِيُّ بَيْنَ يَدَيْهِ سَلَّمَ وَ إِذَا هُوَ دُرِّيُّ اللَّوْنِ وَ فِي شَعْرِ رَأْسِهِ قَطَطٌ مُفْلَجٌ الْأَسْنَانِ فَلَمَّا رَأَاهُ الْحَسَنُ بَكَى وَ قَالَ يَا سَيِّدَ أَهْلِ بَيْتِهِ اسْقِنِي الْمَاءَ فَ إِنِّي ذَاهِبٌ إِلَى رَبِّي

Abu Sahl said, ‘When the child stood in front of him^{-asws}, he^{-ajfi} greeted, and there he^{-ajfi} was of sparkling colour, and in the hair of his^{-ajfi} head were cat-like hair, separate of teeth. When Al-Hassan^{-asws} saw him^{-ajfi}, he^{-asws} wept and said: ‘O chief of his^{-ajfi} family! Quench me the water, for I^{-asws} am going to my^{-asws} Lord^{-azwj}!’

²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 14 a

وَأَخَذَ الصَّبِيَّ الْقَدَحَ الْمَغْلِيَّ بِالْمُصْطَكِي يَدِهِ ثُمَّ حَرَّكَ شَفَتَيْهِ ثُمَّ سَفَّاهُ فَلَمَّا شَرِبَهُ قَالَ هَيُّوْنِي لِلصَّلَاةِ فَطَرَحَ فِي حَجَرِهِ مِنْدِيلًا فَوَضَّاهُ الصَّبِيَّ وَاحِدَةً وَاحِدَةً
وَمَسَحَ عَلَى رَأْسِهِ وَقَدَمَيْهِ

And the child took the cup of water boiled with the Mastic, then moved his^{-ajfj} lips, then quenched him^{-asws}. He^{-asws} said: 'Prepare me^{-asws} for the Salat!' He^{-asws} dropped a towel in his^{-asws} lap and bequeathed to the child, one by one, and wiped upon his^{-ajfj} head and his^{-ajfj} feet.

فَقَالَ لَهُ أَبُو مُحَمَّدٍ ع أَبَشِرْ يَا بُنَيَّ فَأَنْتَ صَاحِبُ الزَّمَانِ وَأَنْتَ الْمَهْدِيُّ وَأَنْتَ حُجَّةُ اللَّهِ عَلَى أَرْضِهِ وَأَنْتَ وَلَدِي وَوَصِيِّي وَأَنَا وَلَدُكَ وَأَنْتَ مُحَمَّد
بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Abu Muhammad^{-asws}! Receive glad tidings, O my^{-asws} son^{-ajfj}, for you^{-ajfj} are Master^{-ajfj} of the Time, and you^{-ajfj} are the Mahdi^{-ajfj}, and you^{-ajfj} are the Divine Authority of Allah^{-azwj} upon His^{-azwj} earth, and you^{-ajfj} are my^{-asws} son^{-ajfj} and my^{-asws} successor^{-ajfj}, and I^{-asws} gave you^{-ajfj} birth, and you^{-ajfj} are MHMD^{-asws} Bin Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}.

وَلَكَ رَسُولُ اللَّهِ وَأَنْتَ خَاتَمُ الْأَئِمَّةِ الطَّاهِرِينَ وَبَشَّرَ بِكَ رَسُولُ اللَّهِ وَتَمَّكَ وَكَتَبَكَ بِذَلِكَ عَهْدٍ إِلَيَّ أَبِي عَنْ آبَائِكَ الطَّاهِرِينَ صَلَّى اللَّهُ عَلَى أَهْلِ الْبَيْتِ
رَبَّنَا إِنَّهُ حَيِّدٌ حَيِّدٌ

Rasool-Allah^{-azwj} begot you^{-ajfj}, and you^{-ajfj} are last of the pure Imams^{-asws}, and Rasool-Allah^{-saww} had given glad tidings with you^{-ajfj} and named you^{-ajfj} and teknonymed you^{-ajfj}. That was pacted to me^{-asws} by my^{-asws} father^{-asws}, from your^{-ajfj} pure forefathers^{-asws}. May Allah^{-azwj} Send Salawaat upon People^{-asws} of the Household of our^{-asws} Lord^{-azwj}, He^{-azwj} is the Praised, the Glorious!

وَمَاتَ الْحُسَيْنُ بْنُ عَلِيٍّ مِنْ وَقْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

And Al-Hassan^{-asws} Bin Ali^{-asws} passed away in his^{-asws} time. May the Salawaat of Allah^{-azwj} be upon them^{-asws} all!"²¹

14- غط، الغيبة للشيخ الطوسي عنه عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ الْأَشْعَرِيُّ الْقُمِّيُّ قَالَ حَدَّثَنِي
يَعْقُوبُ بْنُ يُوسُفَ الصَّرَّابِ الْعَسَايِيُّ فِي مُنْصَرَفِهِ مِنْ أَصْفَهَانَ قَالَ حَجَجْتُ فِي سَنَةِ إِحْدَى وَثَمَانِينَ وَمِائَتَيْنِ وَكُنْتُ مَعَ قَوْمٍ مُحَالِفِينَ مِنْ أَهْلِ بَلَدِنَا فَلَمَّا
قَدِمْنَا مَكَّةَ تَقَدَّمَ بَعْضُهُمْ فَأَكْتَرَى لَنَا دَارًا فِي رُقَاقِي بَيْنَ سُوقِ اللَّيْلِ وَهِيَ دَارُ خَدِيجَةَ ع تُسَمَّى دَارَ الرِّضَا ع وَفِيهَا عَجُوزٌ سَمَاءٌ فَسَأَلْتُهَا لَمَّا وَقَعْتُ عَلَى
أُخَا دَارَ الرِّضَا ع مَا تَكُونِينَ مِنْ أَصْحَابِ هَذِهِ الدَّارِ وَلَمْ سَمِعْتُ دَارَ الرِّضَا ع

(The book) 'Al Ghayba' of the Sheikh Al Tusi – From him, from Abu Al-Husayn Muhammad Bin Ja'far Al Asady who said, 'It is narrated to me by Al-Husayn Bin Muhammad Bin Aamir Al Ashary Al Qummi who said, 'It is narrated to me by Yaqoub Bin Yusuf Al Zarrab Al Gassab during his leaving from Asfahan who said,

'I went to Hajj in the year two hundred and eighty-one, and I was with a group of adversaries from the people of our city. When we arrived at Makkah, one of them rented a house for us in an alleyway between the night markets, and it is a house of (Syeda) Khadeeja^{-as}, named as 'House of Al-Reza^{-asws}', and in it was an old, tanned woman. I asked her when I realised there

²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 14 c

it was a house of Al-Reza^{-asws}, 'What happened to the companions of this house and why has it been named as 'House of Al-Reza^{-asws}'?

فَقَالَتْ أَنَا مِنْ مَوَالِيهِمْ وَ هَذِهِ دَارُ الرِّضَا عَلِيِّ بْنِ مُوسَى عَ أَشْكَنِيهَا الْحَسَنُ بْنُ عَلِيٍّ عَ فَإِنِّي كُنْتُ مِنْ خَدَمِهِ فَلَمَّا سَمِعْتُ ذَلِكَ مِنْهَا آنَسْتُ بِهَا وَ أَسْرَزْتُ الْأَمْرَ عَنْ رُفَقَائِي الْمُخَالِفِينَ فُكُنْتُ إِذَا انْصَرَفْتُ مِنَ الطَّوَافِ بِاللَّيْلِ أَنَا مَعَهُمْ فِي رِوَاقٍ فِي الدَّارِ وَ نُغْلِقُ الْبَابَ وَ نُلْقِي

She said, 'I am from their^{-asws} friends and this is a house of Al-Reza Ali^{-asws} Bin Musa^{-asws}. Al-Hassan^{-asws} Bin Ali^{-asws} had settled in it, and I was from his^{-asws} servants'. When I heard that, I was comforted by it and I kept the matter secret from my friends, the adversaries. Whenever I used to leave from having performed Tawaaf at night, I would sleep with them in a corridor in the house, and we would lock the door and we would lie down.

خَلْفَ الْبَابِ حَجَرًا كَبِيرًا كُنَّا نُدِيرُ خَلْفَ الْبَابِ فَرَأَيْتُ غَيْرَ لَيْلَةٍ ضَوْءَ السِّرَاجِ فِي الرِّوَاقِ الَّذِي كُنَّا فِيهِ شَبِيهًا بِضَوْءِ الْمَشْعَلِ وَ رَأَيْتُ الْبَابَ قَدْ انْفَتَحَ وَ لَا أَرَى أَحَدًا فَتَحَهُ مِنْ أَهْلِ الدَّارِ وَ رَأَيْتُ رَجُلًا رُبْعَةً أَسْمَرَ إِلَى الصُّفْرِ مَا هُوَ قَلِيلُ اللَّحْمِ فِي وَجْهِهِ سَجَادَةٌ عَلَيْهِ قِمِيصَانِ وَ إِزَارٌ رَفِيقٌ قَدْ تَقَنَّعَ بِهِ وَ فِي رِجْلِهِ نَعْلٌ طَائِقٌ

There was large chamber behind the door. We were sleeping behind the door. On another night, I saw the illumination of a lamp in the corridor which we were in, resembling with the illumination of the torch, and I saw the door to have opened and I could not see anyone from the people of the house opening it, and I saw a man, brown to the yellow (pale), one who is of little flesh, there being a prostration mark in his^{-ajfi} face. Upon him^{-ajfi} were two shirts and a thin trouser he^{-ajfi} had covered with it, and in his^{-ajfi} legs were arched slippers.

فَصَعِدَ إِلَى الْعُرْفَةِ فِي الدَّارِ حَيْثُ كَانَتِ الْعُجُوزُ تَسْكُنُ وَ كَانَتْ تَقُولُ لَنَا إِنَّ فِي الْعُرْفَةِ ابْنَتَهُ لَا تَدْعُ أَحَدًا يَصْعَدُ إِلَيْهَا فُكُنْتُ أَرَى الضَّوْءَ الَّذِي رَأَيْتُهُ بُضِيءُ فِي الرِّوَاقِ عَلَى الدَّرَجَةِ عِنْدَ صُعُودِ الرَّجُلِ إِلَى الْعُرْفَةِ الَّتِي يَصْعَدُهَا

He^{-ajfi} ascended to the room in the house where was the old woman was dwelling, and she had said to us, 'In the room was his^{-ajfi} daughter, not letting anyone to climb to her'. I saw the light which I had seen illuminating in the corridor, upon a stepped during the ascent of the man to the room which he^{-ajfi} had ascended to.

ثُمَّ أَرَاهُ فِي الْعُرْفَةِ مِنْ غَيْرِ أَنَّ أَرَى السِّرَاجَ بَعَيْنِهِ وَ كَانَ الَّذِي مَعِيَ يَرَوْنَ مِثْلَ مَا أَرَى فَتَوَهَّمُوا أَنَّ هَذَا الرَّجُلَ يَخْتَلِفُ إِلَى ابْنَةِ الْعُجُوزِ وَ أَنَّ يَكُونُ قَدْ تَمَّعَ بِهَا فَقَالُوا هَؤُلَاءِ الْعُلُوِيَّةُ يَرَوْنَ الْمُنْعَةَ وَ هَذَا حَرَامٌ لَا يَحِلُّ فِيمَا زَعَمُوا وَ كُنَّا نَرَاهُ يَدْخُلُ وَ يَخْرُجُ

Then I saw him^{-ajfi} from without my seeing the very lamp, and the ones who were with me were seeing similar to what I was seeing. They imagined that this man was coming and going to his^{-ajfi} daughter, the old woman, and that he was enjoying with her. They said, 'These Alawites are viewing the Mut'ah (temporary marriage), and this is Prohibited, not Permissible regarding what they are claiming, and saw him^{-ajfi} enter and exit'.

وَ نَجِيءُ إِلَى الْبَابِ وَ إِذَا الْحَجَرُ عَلَى حَالِهِ الَّتِي تَرَكْنَاهُ وَ كُنَّا نُغْلِقُ هَذَا الْبَابَ خَوْفًا عَلَى مَنَاعِنَا وَ كُنَّا لَا نَرَى أَحَدًا يَفْتَحُهُ وَ لَا يُغْلِقُهُ وَ الرَّجُلُ يَدْخُلُ وَ يَخْرُجُ وَ الْحَجَرُ خَلْفَ الْبَابِ إِلَى وَقْتِ نُنْخِجِهِ إِذَا خَرَجْنَا

And we came to the door and there was the room upon its state which we had left it in, and we had locked this door out of fear upon our belongings, and we had not seen anyone opening

it nor closing it, and the man entered and exited, and the room was behind the door up to the time we pushed it when we had gone out.

فَلَمَّا رَأَيْتُ هَذِهِ الْأَسْبَابَ ضَرَبَ عَلَى قَلْبِي وَوَقَعَتْ فِي قَلْبِي فِتْنَةٌ فَتَلَطَّفْتُ الْعُجُوزَ وَ أَخْبَيْتُ أَنَّ أَقْبَى عَلَى خَيْرِ الرِّجَالِ فَقُلْتُ لَهَا يَا فُلَانَةُ إِنِّي أَحِبُّ أَنْ أَسْأَلَكَ وَأُفَاوِضَكَ مِنْ غَيْرِ حُضُورٍ مَنْ مَعِيَ فَلَا أَقْدِرُ عَلَيْهِ فَأَنَا أَحِبُّ إِذَا رَأَيْتَنِي فِي الدَّارِ وَخَدِي أَنْ تَنْزِلِي إِلَيَّ لِأَسْأَلَكَ عَنْ أَمْرِ

When I saw these causes, it hit upon my hears and Fitna occurred in my heart. I was friendly to the old woman and loved to pause upon the news of the man. I said to her, 'O so and so! I loved to ask you and talk to you from without the presence of the ones with me, but I was not able upon it, so I would love it then, whenever you see me in the house alone, you should descend to me for me to ask you about a matter'.

فَقَالَتْ لِي مُسْرِعَةً وَأَنَا أُرِيدُ أَنْ أُسِرَّ إِلَيْكَ شَيْئًا فَلَمْ يَنْهَيْ لِي ذَلِكَ مِنْ أَجْلِ مَنْ مَعَكَ فَقُلْتُ مَا أَرَدْتُ أَنْ تَقُولِي

She said to me quickly, 'And I wanted to divulge a secret of something to you, but that was not appropriate for me for the reason of the ones with you'. I said, 'What did you want to say to me?'

فَقَالَتْ يَقُولُ لَكَ وَلَمْ تُدَكِّرْ أَحَدًا لَا تُحَاشِئْ أَصْحَابَكَ وَ شُرَكَاءَكَ وَلَا تُلَاحِظْهُمْ فَإِنَّهُمْ أَعْدَاؤُكَ وَ دَارِهِمْ فَقُلْتُ لَهَا مَنْ يَقُولُ فَقَالَتْ أَنَا أَقُولُ

She said, 'He^{-ajfi} is saying to you, and do not mention it to anyone: 'Do not insult your companion and your associated, and do not contend them, for they are your enemies and be friendly with them'. I said to her, 'Who is saying so?' She said, 'I am saying so'.

فَلَمْ أَجْسُرْ لِمَا دَخَلَ قَلْبِي مِنْ أَهْيَبَةٍ أَنْ أُرَاجِعَهَا فَقُلْتُ أَيُّ أَصْحَابِي تَعْنِينَ وَ طَنْتُ أَهْمًا تَعْنِي رُفَقَائِي الَّذِينَ كَانُوا حُجَّاجًا مَعِيَ قَالَتْ شُرَكَاءَكَ الَّذِينَ فِي بَلَدِكَ وَ فِي الدَّارِ مَعَكَ

I did not have the courage due to what awe had entered my heart, that I should respond to her. I said, 'Which of my companions do you mean?' – and I thought that she meant my friends, the ones who were pilgrims with me. She said, 'You associates are the ones in your city and in the house with you'.

وَ كَانَ جَرَى بَيْنِي وَ بَيْنَ الَّذِينَ مَعِيَ فِي الدَّارِ عَنَتٌ فِي الدِّينِ فَسَعَوْا بِي حَتَّى هَرَبْتُ وَ اسْتَعَرْتُ بِذَلِكَ السَّبَبِ فَوَقَفْتُ عَلَى أَهْمًا عَنَتُ أَوْلِيكَ فَقُلْتُ لَهَا مَا تُكُونِينَ أَنْتِ مِنَ الرِّضَا

And adversities had occurred between me and the ones with me regarding the religion. So, they were bad to me until I fled and hid myself due to that reason. So, I paused upon that she meant those. I said to her, 'How satisfied are you?'

فَقَالَتْ كُنْتُ خَادِمَةً لِلْحَسَنِ بْنِ عَلِيٍّ ع فَلَمَّا اسْتَيْقَنْتُ ذَلِكَ قُلْتُ لِأَسْأَلَهَا عَنِ الْغَائِبِ فَقُلْتُ بِاللَّهِ عَلَيْكَ رَأْيِي بِعَيْنِي فَقَالَتْ يَا أَخِي لَمْ أَرَهُ بِعَيْنِي فَإِنِّي خَرَجْتُ وَ أَخْتِي حُبْلَى وَ بَشَرَتِي الْحَسَنُ بْنُ عَلِيٍّ ع بِأَنِّي سَوْفَ أَرَاهُ فِي آخِرِ عُمْرِي

She said, 'I was a servant of Al-Hassan^{-asws} Bin Ali^{-asws}'. When I had ascertained that, I said, 'I shall ask her about the hidden one'. I said, 'With Allah^{-azwj} upon you, have you seen him^{-ajfi} with your eyes?' She said, 'O my brother! I did not see him^{-ajfi} with my eyes. I went out and

my sister was pregnant, and Al-Hassan^{-asws} Bin Ali^{-asws} gave me the good news that I would soon be seeing him^{-ajfi} at the end of my age.

وَقَالَ لِي تُكَونِينَ لَهُ كَمَا كُنْتُ لِي وَ أَنَا الْيَوْمَ مُنْذُ كَذَا بِمَصْرٍ وَ إِنَّمَا قُدِمْتُ الْآنَ بِكِتَابَةٍ وَ نَفَقَةٍ وَجْهَ بِهَا إِلَيَّ عَلَى يَدِ رَجُلٍ مِنْ أَهْلِ خُرَاسَانَ لَا يُفْصِحُ بِالْعَرَبِيَّةِ وَ هِيَ ثَلَاثُونَ دِينَارًا وَ أَمَرَنِي أَنْ أَخْجِ سَنَتِي هَذِهِ

And he^{-asws} said to me: 'Be for him^{-ajfi} just as you have been for me^{-asws}', and today I am in Egypt since such and such time, and rather, I have arrived now with his^{-ajfi} letter and expense monies having been seen to me upon the hands of a man from the people of Khurasan who was not eloquent with Arabic, and these are thirty Dinars, and he^{-ajfi} instructed me that I should perform Hajj in this year of mine.

فَخَرَجْتُ رَغْبَةً مِنِّي فِي أَنْ أَرَاهُ فَوَقَعَ فِي قَلْبِي أَنَّ الرَّجُلَ الَّذِي كُنْتُ أَرَاهُ هُوَ فَأَخَذْتُ عَشْرَةَ دَرَاهِمَ صِحَاحًا فِيهَا سِتَّةُ رَضَوِيَّةٍ مِنْ ضَرْبِ الرِّضَا عَ قَدْ كُنْتُ خَبَأْتُهَا لِأَلْقِيهَا فِي مَقَامِ إِبْرَاهِيمَ عَ وَ كُنْتُ نَذَرْتُ وَ نَوَيْتُ ذَلِكَ فَدَفَعْتُهَا إِلَيْهَا وَ قُلْتُ فِي نَفْسِي أَدْفَعُهَا إِلَى قَوْمٍ مِنْ وَلَدِ فَاطِمَةَ عَ أَفْضَلَ مِمَّا أَلْقِيهَا فِي الْمَقَامِ وَ أَعْظَمَ ثَوَابًا

I came out with a desire from me that I would see him^{-ajfi}. It occurred in my heart that the man I had seen, he is him^{-ajfi}, so I took ten correct Dirhams. There were six Razawite among these from the striking (with the name) of Al-Reza^{-asws}. I have been hiding these so I could cast these in Maqam Ibrahim^{-as}, and I had vowed and intended that to hand these to her and I said withing myself, 'I shall hand these to a group from the sons of (Syeda) Fatima^{-asws}, the most superior of the ones I meet in the place and of greatest reward'.

فَقُلْتُ لَهَا ادْفَعِي هَذِهِ الدَّرَاهِمَ إِلَى مَنْ يَسْتَحِقُّهَا مِنْ وَلَدِ فَاطِمَةَ عَ وَ كَانَ فِي نِيَّتِي أَنَّ الَّذِي رَأَيْتُهُ هُوَ الرَّجُلُ وَ إِنَّمَا تَدْفَعُهَا إِلَيْهِ فَأَخَذَتِ الدَّرَاهِمَ وَ صَعِدَتْ وَ بَقِيَتْ سَاعَةً ثُمَّ نَزَلَتْ فَقَالَتْ يَقُولُ لَكَ لَيْسَ لَنَا فِيهَا حَقٌّ أَجْعَلُهَا فِي الْمَوْضِعِ الَّذِي نَوَيْتُ وَ لَكِنْ هَذِهِ الرَضَوِيَّةُ خُذْ مِنْهَا بَدَلَهَا وَ أَلْقِهَا فِي الْمَوْضِعِ الَّذِي نَوَيْتُ فَفَعَلْتُ وَ قُلْتُ فِي نَفْسِي أَمْرٌ بِهِ عَنِ الرَّجُلِ

I said to her, 'Hand these Dirhams to the one who deserves these, from the sons of (Syeda) Fatima^{-asws}' – and it was in my intention that which I had seen, he is the man, and rather I would hand these to him^{-ajfi}. I took the Dirhams and ascended and remained for a while. Then she descended. She said, 'He^{-ajfi} is saying to you: 'There isn't any right for us regarding these. Make these to be in the place you had intended. But these are Razawite (so) take from us their replacement and cast these in the place which you had intended'. I did so and said within myself which I had been instructed with about the man'.

ثُمَّ كَانَ مَعِيَ نُسْخَةُ تَوْقِيعِ خَرَجَ إِلَى الْقَاسِمِ بْنِ الْعَلَاءِ بِأَذَرَبَيْجَانَ فَقُلْتُ لَهَا تَعْرِضِينَ هَذِهِ النُّسْخَةَ عَلَى إِنْسَانٍ قَدْ رَأَى تَوْقِيعَاتِ الْعَائِبِ فَقَالَتْ نَأُولِي فَإِنِّي أَعْرِفُهُ فَأَرَيْتُهَا النُّسْخَةَ وَ طَنَنْتُ أَنَّ الْمَرْأَةَ تُحْسِنُ أَنْ تَقْرَأَ

Then there was with me a copy of the letter which had emerged to Al-Qasim Bin Al-Ala'a at Azebayjan. I said to her, 'Can you display this copy to any person who has seen letter of the hidden one?' She said, 'Give it to me, for I would recognise it'. I showed her the copy and I thought that the woman was good that reading.

فَقَالَ لَا يُمْكِنُنِي أَنْ أَقْرَأَهُ فِي هَذَا الْمَكَانِ فَصَعِدَتِ الْعُرْفَةَ ثُمَّ أَنْزَلَتْهُ فَقَالَتْ صَحِيحٌ وَ فِي التَّوْقِيعِ أُبَشِّرُكُمْ بِشَيْءٍ مَا بَشَّرْتُهُ بِهِ [إِيَّاهُ] وَ غَيْرُهُ

He said, 'It was not possible to read it in this place, so I ascended to the room then I shall descend'. She said, 'Alright! And in the letter, he^{-ajfi} has given you good news of what he^{-ajfi} had given to him and others'.

ثُمَّ قَالَتْ يَقُولُ لَكَ إِذَا صَلَّيْتَ عَلَى نَبِيِّكَ كَيْفَ تُصَلِّي فَقُلْتُ أَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

Then she said, 'He^{-ajfi} says to you: 'When you send Salawaat upon your Prophet^{-saww}, how do you send Salawaat?' I said, 'I say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Bless upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, as superior to what You^{-azwj} Sent and Blessed and Mercied upon Ibrahim^{-as} and progeny of Ibrahim^{-as}, You^{-azwj} are Praised, Glorious!'

فَقَالَتْ لَا إِذَا صَلَّيْتَ عَلَيْهِمْ فَصَلِّ عَلَيْهِمْ كُلِّهِمْ وَسَيِّئِهِمْ فَقُلْتُ نَعَمْ

She said, 'No! Whenever you send Salawaat upon them^{-asws}, so send Salawaat upon them^{-asws}, all of them^{-asws}, and name them^{-asws}'. I said, 'Yes'.

فَلَمَّا كَانَتْ مِنَ الْعَدْرِ نَزَلْتُ وَمَعَهَا دَفْتَرٌ صَغِيرٌ فَقَالَتْ يَقُولُ لَكَ إِذَا صَلَّيْتَ عَلَى النَّبِيِّ فَصَلِّ عَلَيْهِ وَ عَلَى أَوْصِيَائِهِ عَلَى هَذِهِ النُّسخَةِ

When it was the next morning, she came down and there was a small notebook with her. She said, 'He^{-ajfi} is saying to you: 'Whenever you send Salawaat upon the Prophet^{-saww}, then send Salawaat upon him^{-saww} and upon his^{-saww} successors^{-asws}', based upon this copy'.

فَأَخَذْتُهَا وَكُنْتُ أَعْمَلُ بِهَا وَرَأَيْتُ عِدَّةَ لَيَالٍ قَدْ نَزَلَ مِنَ الْعُرْفَةِ وَ صَوَّ السِّراجَ قائِمٌ وَ كُنْتُ أَفْتَحُ البابَ وَ أَخْرُجُ عَلَى أَثَرِ الصَّوِّ وَ أَنَا أَرَاهُ أَغْنَى الصَّوِّ وَ لَا أَرَى أَحَدًا حَتَّى يَدْخُلَ الْمَسْجِدَ وَ أَرَى جَمَاعَةً مِنَ الرِّجَالِ مِنْ بُلْدَانٍ شَتَّى يَأْتُونَ بَابَ هَذِهِ الدَّارِ فَيَبْعُثُهُمْ يَدْفَعُونَ إِلَى الْعُجُوزِ رِقَاعًا مَعَهُمْ وَ رَأَيْتُ الْعُجُوزَ قَدْ دَفَعَتْ إِلَيْهِمْ كَذَلِكَ الرِّقَاعَ فَيَكْلِمُوها وَ تُكَلِّمُهُمْ وَ لَا أَفْهَمُ عَيْنُهُمْ

I took it and I used to work with it, and I saw for a number of nights, he^{-ajfi} had descended from the room and the illumination of the lamp was standing, and I would open the door and go out upon the tracks of the illumination, and I saw it, I mean the illumination, and did not see anyone until he^{-ajfi} entered the Masjid, and I saw a group of men from the various cities coming to the door of this door. Some of them were handing over notes which were with them to the old woman, and I saw the old woman handing over the notes to them like that. They spoke to her, and she spoke to them, and I did not understand their meanings.

وَ رَأَيْتُ مِنْهُمْ فِي مُنْصَرَفِنَا جَمَاعَةً فِي طَرِيقِي إِلَى أَنْ قَدِمْتُ بَعْدَ أَنْ تُسْحَئَ الدَّفْتَرُ الَّذِي خَرَجَ

And I saw a group of them during our leaving in my road until I arrived at Baghdad, a copy of the notebook which had emerged: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ الْمُتَّجِبِ فِي الْمِيثَاقِ الْمُصْطَفَى فِي الظَّلَالِ الْمُطَهَّرِ مِنْ كُلِّ آفَةٍ الْبَرِيءِ مِنْ كُلِّ غَيْبٍ الْمُؤَمِّلِ لِلنَّجَاةِ الْمُرْتَجِي لِلشَّفَاعَةِ الْمُفَوَّضِ إِلَيْهِ دِينُ اللَّهِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, chief of the Messengers^{-as} and last of the Prophets^{-as} and Divine Authority of Lord^{-azwj} of the worlds, the one Selected during the Covenant, the Chosen one in the shadows, the one Purified from every illness, the one disavowed from every fault, the one hoped for the salvation, the one wished for the intercession, the one to whom the religion of Allah^{-azwj} is Delegated to.

اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَ عَظِّمْ بُرْهَانَهُ وَ أَفْلَحْ [أَفْلَحْ] حُجَّتَهُ وَ اذْفَعْ دَرَجَتَهُ وَ أَضِيْ نُورَهُ وَ بَيِّضْ وَجْهَهُ وَ أَعْطِهِ الْفَضْلَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ وَ الْوَسِيلَةَ الرَّفِيعَةَ وَ ابْعَثْهُ مَقَاماً مَّحْمُوداً يَغِيْطُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ

O Allah^{-azwj}! Ennoble his^{-saww} foundations, and magnify his^{-saww} proof, and Grant success to his^{-saww} argument, and Raise his^{-saww} rank, and Illuminate his^{-saww} light, and brighten his^{-saww} face, and Grant him^{-saww} the merit and the rank and the lofty means, and Resurrect him^{-saww} if the praiseworthy position (Maqam Mahmood) so the former ones and the latter ones would envy.

وَ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Amir Al-Momineen^{-asws}, and inheritor of the Messengers^{-as}, and guide of the resplendent, and chief of the successors^{-asws}, and Divine Authority of Lord^{-azwj} of the worlds.

وَ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Hassan^{-asws} Bin Ali^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَ صَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Husayn^{-asws} Bin Ali^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as} and Divine Authority of Lord^{-azwj} of the worlds.

وَ صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali^{-asws} Bin Al-Husayn^{-asws}, Imam^{-asws} of the Momineen and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Muhammad^{-asws} Bin Ali^{-asws}, Imam^{-asws} of the Momineen and inheritor of the Messengers^{-as} and Divine Authority of Lord^{-azwj} of the worlds.

وَ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ja'far^{-asws} Bin Muhammad^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Musa^{-asws} Bin Ja'far^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali^{-asws} Bin Musa^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Muhammad^{-asws} Bin Ali^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Ali^{-asws} Bin Muhammad^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon Al-Hassan^{-asws} Bin Ali^{-asws}, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

وَصَلِّ عَلَى الْخَلْفِ الصَّالِحِ الْهَادِي الْمُهْدِي إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

And Send Salawaat upon the replacement (Imam^{-ajfi}), the righteous, the guide, the Guided, Imam^{-asws} of the Momineen, and inheritor of the Messengers^{-as}, and Divine Authority of Lord^{-azwj} of the worlds.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَيِّمَةِ الْهَادِيْنَ الْمُهْدِيْنَ الْعُلَمَاءِ الصَّادِقِيْنَ الْأَبْرَارِ الْمُتَّقِيْنَ دَعَائِمِ دِينِكَ وَ أَزْكَائِ تَوْحِيدِكَ وَ تَرَاجِمِهِ وَحِيكَ وَ حُجَجِكَ عَلَى خَلْقِكَ وَ خَلْقَائِكَ فِي أَرْضِكَ الَّذِينَ احْتَرَمْتَهُمْ لِنَفْسِكَ وَ اصْطَلَقْتَهُمْ عَلَى عِبَادِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People of his^{-saww} Household, the guiding Imams^{-asws}, the Guided ones, the scholars, the truthful, the righteous, the pious, foundations of Your^{-azwj} religion and elements of Your^{-azwj} Oneness, and interpreters of Your^{-azwj} Revelation, and Divine Authorities upon Your^{-azwj} creatures, and caliphs in Your^{-azwj} earth, the ones You^{-azwj} have Chosen them^{-asws} to be upon Your^{-azwj} servants.

وَ ارْتَضَيْتَهُمْ لِدِينِكَ وَ خَصَصْتَهُمْ بِمَعْرِفَتِكَ وَ جَلَّلْتَهُمْ بِكَرَامَتِكَ وَ غَشَّيْتَهُمْ بِرَحْمَتِكَ وَ رَبَّيْتَهُمْ بِنِعْمَتِكَ وَ غَدَّيْتَهُمْ بِحُكْمَتِكَ وَ أَلْبَسْتَهُمْ مِنْ ثَوْبِكَ وَ رَفَعْتَهُمْ فِي مَلَكُوتِكَ وَ حَفَفْتَهُمْ بِمَلَائِكَتِكَ وَ شَرَفْتَهُمْ بِبَيْتِكَ

And You^{-azwj} Selected them^{-asws} for Your^{-azwj} religion and Specialised them^{-asws} with Your^{-azwj} recognition, and Made them^{-asws} majestic with Your^{-azwj} Benevolence, and Overwhelmed them^{-asws} with Your^{-azwj} Mercy, and Nourished them^{-asws} with Your^{-azwj} bounties, and Provided

them^{-asws} with Your^{-azwj} Wisdom, and Clothed them^{-asws} from Your^{-azwj} Noor, and Raised them^{-asws} in Your^{-azwj} kingdom, and Surrounded them^{-asws} with Your^{-azwj} Angels, and Ennobled them^{-asws} with Your^{-azwj} Prophet^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ صَلَاةً كَثِيرَةً دَائِمَةً طَيِّبَةً لَا يُحِيطُ بِهَا إِلَّا أَنْتَ وَلَا يَسَعُهَا إِلَّا عِلْمُكَ وَلَا يُخَصِّبُهَا أَحَدٌ غَيْرُكَ

O Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon them^{-asws}, a lot of Salawaat, constant, goodly, no one can encompass with it except You^{-azwj}, no has anyone heard of it except Your^{-azwj} Knowledge, nor can anyone count them apart from You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ الْمُحْيِي سُنَّتِكَ الْقَائِمِ بِأَمْرِكَ الدَّاعِي إِلَيْكَ الدَّلِيلِ عَلَيْكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَخَلِيفَتِكَ فِي أَرْضِكَ وَشَهِيدِكَ عَلَى عِبَادِكَ

O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} Guardian^{-asws}, the reviver of Your^{-azwj} Sunnah, the one to be standing (Al-Qaim) with Your^{-azwj} Command, the caller to You^{-azwj}, the pointed upon You^{-azwj}, and Your^{-azwj} Divine Authority upon Your^{-azwj} creatures, and Your^{-azwj} caliph in Your^{-azwj} earth, and Your^{-azwj} witness over Your^{-azwj} servants!

اللَّهُمَّ اعِزَّ نَصْرَهُ وَ مَدِّ فِي عُمْرِهِ وَ زَيِّنِ الْأَرْضَ بِطَوْلِ بَقَائِهِ

O Allah^{-azwj}! Magnify his^{-ajfi} help, and Extend his^{-ajfi} lifespan, and Adorn the earth with Prolonging his^{-ajfi} remaining!

اللَّهُمَّ اكْفِهِ بَعِي الْحَاسِدِينَ وَ أَعِذْهُ مِنْ شَرِّ الْكَائِدِينَ وَ ارْجُزْ عَنْهُ إِزَادَةَ الظَّالِمِينَ وَ خَلِّصْهُ مِنْ أَيْدِي الْجَبَّارِينَ

O Allah^{-azwj}! Suffice him^{-ajfi} for the offences of the envious and Shelter him^{-ajfi} from the evil of the plotters and Repel away from him the intentions of the oppressors, and Rescue him^{-ajfi} from the hands of the tyrants!

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ شَبَعِيَّتِهِ وَ رَعِيَّتِهِ وَ خَاصَّتِهِ وَ عَامَّتِهِ وَ عَدُوِّهِ وَ جَمِيعِ أَهْلِ الدُّنْيَا مَا تُقَرُّ بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ بَلَّغْهُ أَفْضَلَ أَمَلِهِ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Give him^{-ajfi} regarding himself^{-ajfi}, and his^{-ajfi} offspring, and his^{-ajfi} Shias, and his^{-ajfi} citizens, and his^{-ajfi} special ones, and his^{-ajfi} general ones, and his^{-ajfi} enemies, and entirety of people of the world, what would delight his^{-ajfi} eyes and cheer his^{-ajfi} soul with and Make him^{-ajfi} reach the extent of his^{-asws} superior wishes in the world and the Hereafter, You^{-azwj} are Able upon all things!

اللَّهُمَّ جَدِّدْ بِهِ مَا مَحْيَى مِنْ دِينِكَ وَ أَخْيِ بِهِ مَا بَدَّلَ مِنْ كِتَابِكَ وَ أَظْهِرْ بِهِ مَا غَيَّرَ مِنْ حُكْمِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَ عَلَى يَدَيْهِ غَضًّا جَدِيداً خَالِصاً مُخْلِصاً لَا شَكَّ فِيهِ وَ لَا شُبُهَةَ مَعَهُ وَ لَا بَاطِلَ عِنْدَهُ وَ لَا بِدْعَةَ لَدَيْهِ

O Allah^{-azwj}! Renew through him^{-ajfi} what has been obliterated from Your^{-azwj} religion and Revive by him^{-ajfi} what would point upon Your^{-azwj} Book, and Reveal by him^{-ajfi} what has been changed from Your^{-azwj} Rulings until Your^{-azwj} religion is returned by him^{-ajfi}, and upon his^{-ajfi} hand is renewed freshness, sincerity, purity, there neither being any doubt in it nor any suspicions with him^{-ajfi}, nor any falsehood in his^{-ajfi} presences, nor any innovations from him^{-ajfi}!

اللَّهُمَّ نَوِّرْ نُورَهُ كُلَّ ظُلْمَةٍ وَ هُدِّ بِرُكْنِهِ كُلَّ بَدْعَةٍ وَ اهْدِمِ بِعِزَّتِهِ كُلَّ ضَلَالَةٍ وَ أَفْصِمْ بِهِ كُلَّ جَبَّارٍ وَ أَحْمِدْ بِسَيِّفِهِ كُلَّ نَارٍ وَ أَهْلِكْ بِعَدْلِهِ كُلَّ جَائِرٍ وَ أَجْرِ حُكْمَهُ عَلَى كُلِّ حُكْمٍ وَ أَدِلْ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ

O Allah^{-azwj}! Irradiate every darkness with His^{-azwj} Noor and Limit every innovation by his^{-ajfi} efforts, and Destroy every misguidance by his^{-ajfi} might, and Break every tyrant by him^{-ajfi}, and Extinguish every fire by his^{-ajfi} sword, and Destroy every unjust one by his^{-ajfi} justice, and Cause his^{-ajfi} ruling to flow over every ruling, and disgrace every ruling authority by his^{-ajfi} authority!

اللَّهُمَّ أَدِلْ كُلَّ مَنْ نَاوَاهُ وَ أَهْلِكْ كُلَّ مَنْ عَادَاهُ وَ امْكُرْ مَنْ كَادَهُ وَ اسْتَأْصِلْ مَنْ جَحَدَ حَقَّهُ وَ اسْتَهَانَ بِأَمْرِهِ وَ سَعَى فِي إِطْفَاءِ نُورِهِ وَ أَرَادَ إِحْمَادَ ذِكْرِهِ

O Allah^{-azwj}! Humiliate everyone who intends (evil with) him^{-ajfi}, and Destroy every one inimical to him^{-ajfi}, and Plan with the ones who plot him^{-ajfi}, and Exterminate the one who rejects his^{-ajfi} rights, and weakens his^{-ajfi} matter, and extinguish his^{-ajfi} Noor, and intends to freeze his^{-ajfi} mention!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلَيِّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ [وَ] الْحَسَنِ الرِّضَا وَ الْحُسَيْنِ الْمُصْطَفَى وَ جَمِيعِ الْأَوْصِيَاءِ وَ مَصَابِيحِ الدُّجَى وَ أَعْلَامِ الْهُدَى وَ مَنَارِ النَّقَى وَ الْعُرْوَةِ الْوُثْقَى وَ الْحَبْلِ الْمَتِينِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

O Allah^{-azwj}! Send Salawaat upon Muhammad Al-Mustafa^{-saww}, and Ali Al-Murtaza^{-asws}, and (Syeda) Fatima Al-Zahra^{-asws}, and Al-Hassan Al-Reza^{-asws}, and Al-Husayn Al-Mustafa^{-asws}, and entirety of the successors^{-asws} and lamps for the darkness, and flags of guidance, and minarets of piety, and the firmest handhold, and the strong rope, and the straight path.

وَ صَلِّ عَلَى وَلِيِّكَ وَ وَلاَةِ عَهْدِهِ وَ الْأَيْمَةِ مِنْ وَلَدِهِ وَ مَدِّ فِي أَعْمَارِهِمْ وَ زِدْ فِي آجَالِهِمْ وَ بَلِّغْهُمْ أَقْصَى آمَالِهِمْ دِيناً وَ دُنْيَاً وَ آخِرَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And Send Salawaat upon Your^{-azwj} Guardian^{-saww} and his^{-saww} heir apparent, and the Imams^{-asws} from his^{-asws} sons^{-asws}, and Extend in their^{-asws} lifespans, and Increase in their^{-asws} terms, and Make them^{-asws} reach the extent of their hopes of religion, and world, and Hereafter, You^{-azwj} are Able upon all things!”²²

15- ما، الأمايلي للشيخ الطوسي أَبُو مُحَمَّدٍ الْقَهْمَاءِ قَالَ حَدَّثَنِي أَبُو الطَّيِّبِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ بَطَّةٍ وَ كَانَ لَا يَدْخُلُ الْمَشْهَدَ وَ يَزُورُ مِنْ وَرَاءِ الشُّبَاكِ فَقَالَ لِي جِئْتُ يَوْمَ عَاشُورَاءَ نِصْفَ نَهَارٍ ظَهَرَ وَ الشَّمْسُ تَغْلِي وَ الطَّرِيقُ خَالٍ مِنْ أَحَدٍ وَ أَنَا قَرِجٌ مِنَ الدُّعَارِ وَ مِنْ أَهْلِ الْبَلَدِ الْجَفَاءِ إِلَى أَنْ بَلَغْتُ الْحَائِطَ الَّذِي أَمُضِي مِنْهُ إِلَى الْبُسْتَانِ

(The book) ‘Al Amaali’ of the Sheikh Al Tusi – Abu Muhammad Al Fahham who said,

‘It is narrated to me by Abu Al-Tayyib Ahmad Bin Muhammad Bin Buttah, and he would not enter the shrine and would perform visitation from behind the window. He said to me, ‘I came on the day of Ashura at midday, at noon, and the sun was boiling (hot) and the road was empty from every one, and I was panicking from the evil of the wicked ones, and from the harsh one from the people of the city, until I reached the wall which I had passed by from it to the orshard.

²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 14 d

فَمَدَدْتُ عَيْنِي وَ إِذَا بِرَجُلٍ جَالِسٍ عَلَى الْبَابِ ظَهْرُهُ إِلَيَّ كَأَنَّهُ يَنْظُرُ فِي دَفْتَرٍ فَقَالَ لِي إِلَى أَيْنَ يَا بَا الطَّيِّبِ بِصَوْتٍ يُشَبِّهُ صَوْتِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي جَعْفَرٍ ابْنِ الرِّضَا

I extended my eyes and there was a man seated at the door. His^{-ajfj} back was towards me, as if he^{-ajfj} was looking into a notebook. He^{-ajfj} said to me, 'To where, O Abu Al-Tayyib?' – in a voice resembling the voice of Husayn Bin Ali Bin Abu Ja'far Ibn Al-Reza^{-asws}.

فَقُلْتُ هَذَا حُسَيْنٌ قَدْ جَاءَ يَزُورُ أَخَاهُ قُلْتُ يَا سَيِّدِي أَمْضِي أُرْوِ مِنَ الشُّبَّانِ وَ أَجِئْتُكَ فَأَمْضِي حَقَّكَ قَالَ وَ لَمْ لَا تَدْخُلُ يَا بَا الطَّيِّبِ فَقُلْتُ لَهُ الدَّارُ لَهَا مَالِكٌ لَا أَدْخُلُهَا مِنْ غَيْرِ إِذْنِهِ

I said, 'This is Husayn who has come to visit his brother^{-asws}'. I said, 'O my Master^{-ajfj}! Can I go to perform visitation from the window and (then) I shall come to you^{-ajfj} and fulfil your^{-ajfj} rights!' He^{-ajfj} said: 'And why will you not enter, O Abu Al-Tayyib?' I said to him^{-ajfj}, 'There is a door for it having an owner for it. I cannot enter without his^{-asws} permission'.

فَقَالَ يَا بَا الطَّيِّبِ تَكُونُ مَوْلَانَا رِقًا وَ تُوَالِينَا حَقًّا وَ نَمْنَعُكَ تَدْخُلُ الدَّارَ ادْخُلْ يَا بَا الطَّيِّبِ فَقُلْتُ أَمْضِي أَسَلِّمُ إِلَيْهِ وَ لَا أَقْبَلُ مِنْهُ

He^{-ajfj} said: 'O Abu Al-Tayyib! Our Master^{-asws} is kind, and he^{-asws} takes care of us, and (would) we be prevented from enter the house? Enter, O Abu Al-Tayyib!' I said, 'I shall go and greet to him^{-asws}!' – and I did not accept from him^{-ajfj}.

فَجِئْتُ إِلَى الْبَابِ وَ لَيْسَ عَلَيْهِ أَحَدٌ فَتَعَسَّرَ بِي فَبَادَرْتُ إِلَى عِنْدِ الْبَصْرِيِّ خَادِمِ الْمَوْضِعِ فَفَتَحَ لِي الْبَابَ فَدَخَلْتُ

I came to the door and there wasn't anyone at it. There was awkwardness with me. I rushed to the presence of Al-Basry, servant of the place. He opened the door for me. I entered'.

فَكُنَّا نَقُولُ أَلَيْسَ كُنْتُ لَا تَدْخُلُ الدَّارَ فَقَالَ أَمَّا أَنَا فَقَدْ أَذِنُوا لِي وَ بَقِيْتُمْ أَنْتُمْ.

We were saying, 'Are you the one who would not enter the house?' He said, 'As for I, they^{-asws} have permitted for me, while you all remain'²³.

16- ك، إكمال الدين علي بن عبد الله الوراق عن سعد بن أحمد بن إسحاق قال دخلت على أبي محمد الحسن بن علي ع و أنا أريد أن أسأله عن الخلف بعده فقال لي مبتدئاً يا أحمد بن إسحاق إن الله تبارك و تعالى لم يخل الأرض منذ خلق آدم و لا تخلو إلى يوم القيامة من حجة الله على خلقه

(The book) 'Ikmal Al Deen' – Ali Bin Abdullah Al Warraq, from Sa'ad, from Ahmad Bin Is'haq who said,

'I entered to see Abu Muhammad Al-Hassan Bin Ali^{-asws} and I wanted to ask him^{-asws} about the replacement (Imam^{-ajfj}) after him^{-asws}. He^{-asws} said to me initiating: 'O Ahmad Bin Is'haq! Allah^{-azwj} Blessed and Exalted did not Leave the earth vacant since He^{-azwj} Created Adam^{-as}, nor will He^{-azwj} be Leaving it vacant up to the Day of Qiyamah, from a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures.

بِهِ يَدْفَعُ الْبَلَاءَ عَنْ أَهْلِ الْأَرْضِ وَ بِهِ يُنَزَّلُ الْعَيْثُ وَ بِهِ يُخْرِجُ بَرَكَاتِ الْأَرْضِ

²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 15

Due to him^{-ajfi}, He^{-azwj} Repels the calamities from people of the earth, and due to him^{-azwj} the rains descend, and due to him^{-ajfi} the Blessings of the earth emerge’.

قَالَ فُقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَنْ الْإِمَامُ وَالْخَلِيفَةُ بَعْدَكَ

He (the narrator) said, ‘I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! So, who is the Imam^{-ajfi} and the caliph after you^{-asws}?’

فَنَهَضَ عَ فَدَخَلَ الْبَيْتَ ثُمَّ خَرَجَ وَ عَلَى عَاتِقِهِ غُلَامٌ كَأَنَّ وَجْهَهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ مِنْ أَبْنَاءِ ثَلَاثِ سِنِينَ فَقَالَ يَا أَحْمَدُ بْنُ إِسْحَاقَ لَوْ لَا كَرَامَتُكَ عَلَى اللَّهِ وَ عَلَى حُجَجِهِ مَا عَرَضْتُ عَلَيْكَ ابْنِي هَذَا إِنَّهُ سَمِي رَسُولُ اللَّهِ ص وَ كُنِيهِ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلِئْتَ جَوْراً وَ ظُلماً

He^{-asws} got up and entered the room. Then he^{-asws} came out and there was a boy upon his^{-asws} shoulder. It was as if his^{-ajfi} face was the full moon on the night of the full moon, from boys who are three years old. He^{-asws} said: ‘O Ahmad Bin Is’haq! Had it not been your prestige to Allah^{-azwj} and to His^{-azwj} Divine Authority, I^{-asws} would not have displayed this son^{-ajfi} of mine^{-asws} to you. Rasool-Allah^{-saww} had named him^{-ajfi} and teknonymed him^{-ajfi}. He^{-ajfi} will fill the earth with fairness and justice, just as it would have been filled with tyranny and injustice.

يَا أَحْمَدُ بْنُ إِسْحَاقَ مَثَلُهُ فِي هَذِهِ الْأُمَّةِ مَثَلُ الْخَضِرِ ع وَ مَثَلُهُ كَمَثَلِ ذِي الْقُرْنَيْنِ وَ اللَّهُ لَيُعَيِّنَ غَيْبَهُ لَا يَنْجُو فِيهَا مِنَ التَّهْلُكَةِ إِلَّا مَنْ يُثَبِّتُهُ اللَّهُ عَلَى الْقَوْلِ بِإِمَامَتِهِ وَ وَفَّقَهُ لِلدُّعَاءِ بِتَعْجِيلِ فَرَجِهِ

O Ahmad Bin Is’haq! His^{-ajfi} example in this community is like an example of Al-Khizr^{-as}, and his^{-ajfi} example is like an example of Zulqarnayn^{-as}. By Allah^{-azwj}! He^{-ajfi} will be disappearing in an occultation. During it, no one would be saved during it except the one whom Allah^{-azwj} Affirms him upon the word of his^{-ajfi} Imamate, and Pauses him for the supplication with hastening of his^{-ajfi} relief’.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فُقُلْتُ لَهُ يَا مَوْلَايَ هَلْ مِنْ عَلَامَةٍ يَطْمَئِنُّ إِلَيْهَا قَلْبِي

Ahmad Bin Is’haq said, ‘I said to him^{-asws}, ‘O my Master^{-asws}! Is there any sign my heart can be reassured to it?’

فَنَطَقَ الْغُلَامُ ع بِلِسَانٍ عَرَبِيٍّ فَصِيحٍ فَقَالَ أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَ الْمُنتَقِمُ مِنْ أَعْدَائِهِ فَلَا تَطْلُبْ أَثَرًا بَعْدَ عَيْنٍ يَا أَحْمَدُ بْنُ إِسْحَاقَ

The boy spoke in an eloquent Arabic tongue: ‘He^{-ajfi} said: ‘I^{-ajfi} am the remainder of Allah^{-azwj} in His^{-azwj} earth, and the avenger from His^{-azwj} enemies. So do not be seeking any tracks after witnessing, O Ahmad Bin Is’haq!’

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَخَرَجْتُ مَسْرُوراً فَرِحاً فَلَمَّا كَانَ مِنَ الْعَدِ عُدْتُ إِلَيْهِ فُقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ عَظُمَ سُرُورِي بِمَا أَنْعَمْتَ عَلَيَّ فَمَا السُّنَّةُ الْجَارِيَةُ فِيهِ مِنَ الْخَضِرِ وَ ذِي الْقُرْنَيْنِ

Ahmad Bin Is’haq said, ‘I went out cheerful, happy. When it was the next morning, I returned to him^{-asws}. I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! My cheerfulness has been magnified due to what has been favoured upon me. So, what is the Sunnah to be flowing in him^{-ajfi}, from Al-Khizr^{-as} and Zulqarnayn^{-as}?’

فَقَالَ طُولُ الْغَيْبَةِ يَا أَحْمَدُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَإِنْ غَيْبَتُهُ لَتَطُولُ

He^{-ajfj} said: 'Long occultation, O Ahmad!' I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And his^{-ajfj} occultation would be long?'

قَالَ إِي وَرَبِّي حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ أَكْثَرُ الْقَائِلِينَ بِهِ فَلَا يَبْقَى إِلَّا مَنْ أَخَذَ اللَّهُ عَهْدَهُ بِوَلَايَتِنَا وَكَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ

He^{-asws} said: 'Yes, by my^{-asws} Lord^{-azwj}, until there shall retract from this matter, most of the ones speaking (believing) with it, so there will not remain except the one whose pact Allah^{-azwj} had Taken with our^{-asws} Wilayah, and Wrote the Eman to be in his heart, and Aided him with a Spirit from Him^{-azwj}!

يَا أَحْمَدُ بْنُ إِسْحَاقَ هَذَا أَمْرٌ مِنَ أَمْرِ اللَّهِ وَ سِرٌّ مِنْ سِرِّ اللَّهِ وَ غَيْبٌ مِنْ غَيْبِ اللَّهِ فَخُذْ مَا آتَيْتُكَ وَ اكْتُمُهُ وَ كُنْ مِنَ الشَّاكِرِينَ تَكُنْ عَدَاً فِي عِلِّيَّيْنِ-

O Ahmad Bin Is'haq! This is a Command from the Commands of Allah^{-azwj}, and a Secret from the Secrets of Allah^{-azwj}, and an occultation from the occultations of Allah^{-azwj}! So, take what I am giving you and conceal it and be from the grateful ones. Tomorrow you shall be in Illiyeen!"

قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ لَمْ أَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَ وَجَدْتُهُ مُتَبَيَّنًا بِحِطِّهِ فَسَأَلْتُهُ عَنْهُ فَرَوَاهُ لِي قِرَاءَةً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ - عَنْ أَحْمَدَ بْنِ إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ كَمَا ذَكَرْتُهُ.

Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'I have not heard this Hadeeth except from Ali Bin Abdullah Al-Warraaq, and I found it at proven with his handwriting. I asked him about it. He reported it to me reciting from Sa'ad Bin Abdullah, from Ahmad Bin Is'haq, may Allah^{-azwj} be Pleased with him, just as he had mentioned it'.²⁴

17- ك، إكمال الدين الْمُطَهَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ آدَمَ بْنِ مُحَمَّدٍ الْبَلْخِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يَعْقُوبَ بْنِ مَنْفُوسٍ [مَنْفُوشٍ] قَالَ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع وَ هُوَ جَالِسٌ عَلَى دُكَّانٍ فِي الدَّارِ وَ عَنْ يَمِينِهِ بَيْتٌ عَلَيْهِ سِتْرٌ مُسَبَّلٌ فَقُلْتُ لَهُ سَيِّدِي مَنْ صَاحِبُ هَذَا الْأَمْرِ

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Adam Bin Muhammad Al Balkhy, from Ali Bin Al-Husayn Bin Haroun, from Ja'far Bin Muhammad Bin Abdullah Bin Al Qasim, from yaqoub Bin Manfous (Manqoush) who said,

'I entered to see Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} was seated at a shop in the house, and on his^{-asws} right was a room having a curtain having been cast down upon it. I said to him^{-asws}, 'O my Master^{-asws}! Who is Master^{-ajfj} of this command?'

فَقَالَ ارْزُقِ السِتْرَ فَرَفَعْتُهُ فَخَرَجَ إِلَيْنَا عَلَامٌ حُمَاسِي لَهُ عَشْرٌ أَوْ ثَمَانٌ أَوْ نَحْوُ ذَلِكَ وَاضِحُ الْجَبِينِ أَبْيَضُ الْوَجْهِ دُرِّيُّ الْمُفْلَتَيْنِ شَتَّى الْكَمْفَيْنِ مَعْطُوفُ الرُّكْبَتَيْنِ فِي خَدِّهِ الْأَيْمَنِ خَالٌ وَ فِي رَأْسِهِ دَوَابَّةٌ فَجَلَسَ عَلَى فَحْدِ أَبِي مُحَمَّدٍ ع فَقَالَ هَذَا صَاحِبُكُمْ

He said, 'Raise the curtain!' I raised it. A boy of five came out to us, having ten or eight for him^{-ajfj}, or approximate to that, of clear forehead, bright face, two extremely shiny eyes, thick

²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 16

palms, curved knees. There was a mole in his^{-ajfj} right cheek, and a tail (of hair) in his^{-ajfj} head. He^{-asws} sat upon a thigh of Abu Muhammad^{-asws}. He^{-asws} said: 'This is your Master^{-ajfj}!'

ثُمَّ وَتَبَ فَقَالَ لَهُ يَا بُنَيَّ ادْخُلْ إِلَى الْوَقْتِ الْمَعْلُومِ فَدَخَلَ الْبَيْتَ وَ أَنَا أَنْظُرُ إِلَيْهِ ثُمَّ قَالَ لِي يَا يَعْقُوبُ انْظُرْ مَنْ فِي الْبَيْتِ فَدَخَلْتُ فَمَا رَأَيْتُ أَحَدًا.

Then he^{-ajfj} leapt up. He^{-asws} said to him^{-ajfj}: 'O my^{-asws} son^{-ajfj}! Enter, up to the known time!' He^{-ajfj} entered the room, and I was looking at him^{-ajfj}. Then he^{-asws} said to me: 'O Yaqoub! Look at who is in the room'. I enter, but I could not see anyone".²⁵

18- ك، إكمال الدين علي بن الحسين بن الفرج عن محمد بن الحسين الكرخي قال سمعت أبا هارون رجلاً من أصحابنا يقول رأيت صاحب الزمان ع وجهه يضيء كأنه القمر ليلة البدر و رأيت على ستره شعراً يجري كالخط و كشفت الثوب عنه فوجدته محتوناً فسألت أبا محمد ع عن ذلك فقال هَكَذَا وُلِدَ وَ هَكَذَا وُلِدْنَا وَ لَكِنَّا سُنِمُ الْمَوْسَى لِإِصَابَةِ السُّنَّةِ.

(The book) 'Ikmal Al Deen' – Ali Bin Al-Hassan (Al-Husayn) Bin Al Faraj, from Muhammad Bin Al-Hassan Al Karkhy who said, 'I heard Abu Haroun, a man from our companions, saying,

'I saw Master^{-ajfj} of the Time and his^{-ajfj} face was illuminating as if it was the full moon on the night of the full moon, and I saw hair being upon his^{-asws} navel flowing like the line, and I uncovered the cloth from him^{-ajfj} and found him^{-ajfj} to have been circumcised. I asked Abu Muhammad^{-asws} about that. He^{-asws} said: 'That is how he^{-ajfj} was blessed and that is how we^{-asws} are born, but we^{-asws} pass the razor in order to be correct of the Sunnah".²⁶

19- ك، إكمال الدين ماجيلوي عن محمد العطار عن جعفر الفزاري عن معاوية بن حكيمة و محمد بن أيوب بن نوح و محمد بن عثمان العمري قالوا عرض علينا أبو محمد الحسن بن علي ع ابنه و نحن في منزله و كنا أربعين رجلاً فقال هذا إمامكم من بعدي و خليفتي عليكم أطيعوا و لا تنفروا من بعدي فتفلكوا في أديانكم أما إنكم لا ترونه بعد يومكم هذا

(The book) 'Ikmal Al Deen' – Majaylawiya, from Muhammad Al Attar, from Ja'far Al Fazary, from Muawiyah Bin Hukeym, and Muhammad Bin Ayoub Bin Nuh, and Muhammad Bin Usman Al-Amry. They said,

'Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} displayed his^{-asws} son^{-ajfj} to us, and we were forty men in his^{-asws} house. He^{-asws} said 'This is your Imam^{-ajfj} from after me^{-asws}, and my^{-asws} replacement upon you all! Obey him^{-ajfj} and do not be disunited from after me, for you will be destroyed in your religion. But you will not be seeing him after this day of yours!'

قَالُوا فَخَرَجْنَا مِنْ عِنْدِهِ فَمَا مَضَتْ إِلَّا أَيَّامٌ قَلِيلٌ حَتَّى مَضَى أَبُو مُحَمَّدٍ ع.

They said, 'We went out from his^{-asws} presence. There did not pass by except a few days until Abu Muhammad^{-asws} passed away".²⁷

بيان: قوله ع أما إنكم لا ترونه أي أكثركم أو عن قريب فإن الظاهر أن محمد بن عثمان كان يراه في أيام سفارته و هو الظاهر من الخبر الآتي مع أنه يحتمل أن يكون في أيام سفارته تصل إليه الكتب من وراء حجاب أو بوسائط و ما أخبر به في الخبر الآتي يكون إخباراً عن هذا المرة لكنهما بعيدان.

²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 17

²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 18

²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 19

Explanation: His^{-asws} words: 'But, you will not be seeing him after this day of yours!' – i.e. most of you, from very soon, for the apparent is that Muhammad Bin usman used to see him^{-ajfi} during the days of his deputyship, and it is apparent from the following Hadeeth, along with that it is possible that during the days of his deputyship, the letters used to arrive to him from behind a veil, or through middlemen, and what I am informed with in the following Hadeeth, to be the Hadeeth regarding this time. But, both are far-fetched.

20- ك، إكمال الدين ابن الوليد عن الحميري قال قلت لمحمد بن عثمان العمري رضي الله عنه إني أسألك سؤال إبراهيم ربه عز وجل حين قال رب أرني كيف تحيي الموتى قال أ و لم تؤمن قال بلى و لكن ليطمئن قلبي أخبرني عن صاحب هذا الأمر هل رأيته

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Himeyri who said,

'I said to Muhammad Bin Usman Al-Amry, may Allah^{-azwj} be Pleased with him, 'I ask you the question of Ibrahim^{-as} to his^{-as} Lord^{-azwj} Mighty and Majestic where he^{-as} said: **'And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. [2:260].** Inform me about Master^{-ajfi} of this command! Have you seen him^{-ajfi}?'

قال نعم و له رقبة مثل ذبي و أشار بيده إلى عنقه.

He said, 'Yes, and for him^{-ajfi} is a neck like this' – and he indicated to his own neck"²⁸.

21- ك، إكمال الدين الدقاق و ابن عصام و الوراق جميعاً عن الكليني عن علي بن محمد عن محمد و الحسين ابني علي بن إبراهيم في سنة تسع و سبعين و مائتين قالاً حدثنا محمد بن علي بن عبد الرحمن العبدي عن عبد قيس عن ضوء بن علي العجلي عن رجل من أهل فارس سمّاه قال أتيت سر من رأى فلزمت باب أبي محمد ع فدعاني من غير أن أستأذن فلما دخلت و سلمت قال لي يا أبا فلان كيف حالك

(The book) 'Ikmal Al Deen' – Al Daqqaq, and Ibn Isam, and al Warraq, altogether from Al Kulayni, from Ali Bin Muhammad, from Muhammad and Al-Husayn, two sons of Ali Bin Ibrahim (meaning Ali Bin Ibrahim son of Musa Bin Ja'far^{-asws}), during the year two hundred and seventy-nine. They said, 'It is narrated to us by muhammad Bin Ali Bin Abdul Rahman Al Abdy, from Abd Qays, from Zaw Bin Ali Al Ijaly, from a man from the people of Persia, he named him, said,

'I came to Surmanray and adhered with the door of Abu Muhammad^{-asws}. He^{-asws} called out to me from without my seeking permission (to enter). When I entered and greeted, he^{-asws} said to me: 'O son of so and so! How are you?'

ثم قال لي افعد يا فلان ثم سألني عن رجال و نساء من أهلي ثم قال لي ما الذي أقدمك قلت رغبة في خدمتك

Then he^{-asws} said to me: 'Take a seat, O so and so!' Then he^{-asws} asked me about men and women from my family. Then he^{-asws} said to me: 'What is that which made you arrive?' I said, 'Desire in serving you^{-asws}'.

قال فقال لي الزم الدار

²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 20

He (the narrator) said, 'He^{-asws} said to me: 'Adhere with the house!'

قَالَ فُكُنْتُ فِي الدَّارِ مَعَ الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَكُنْتُ أَدْخُلُ مِنْ غَيْرِ إِذْ كَانَ فِي دَارِ الرِّجَالِ فَدَخَلْتُ عَلَيْهِ يَوْمًا فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَتَذَانِي مَكَانَكَ لَا تَبْرَحْ

He (the narrator) said, 'I was in the house with the servants, then I went to buy some needed items for them from the market, and I used to enter without permission whenever there were (other) men in the house. One day I entered to see him in the house of men. I heard movement in the room. He^{-asws} called out to me: 'Stay in your place, do not depart!'

فَلَمْ أَجْزُ أَدْخُلُ وَلَا أَخْرُجُ فَخَرَجَتْ عَلَيَّ جَارِيَةٌ وَمَعَهَا شَيْءٌ مُعْطًى ثُمَّ تَذَانِي أَدْخُلُ فَدَخَلْتُ وَنَادَى الْجَارِيَةُ فَرَجَعَتْ فَقَالَ لَهَا اكْشِفِي عَنَّا مَعَكَ فَكَشَفَتْ عَنْ غُلَامٍ أَبْيَضَ حَسَنِ الْوَجْهِ وَكَشَفَتْ عَنْ بَطْنِهِ فَإِذَا شَعْرَاتٌ مِنْ لَبَنِهِ إِلَى سُرَّتِهِ أَحْضَرُ لَيْسَ بِأَسْوَدَ

I did not have the audacity to enter nor exit. A maid came out to me and there was something covered with her. Then he^{-asws} called out to me: 'Enter!' I entered, and he^{-asws} called out at the maid. She returned. He^{-asws} said to her: 'Uncover from what is with you!' She uncovered from a fair boy, handsome of face, and he^{-asws} uncovered from his^{-asws} belly, and there were green hair from his^{-ajfi} chest to the navel, not being with blackness.

فَقَالَ هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ ص

He^{-asws} said: 'This is your Master^{-ajfi}!' Then he^{-asws} ordered her. She carried him^{-ajfi}. I did not see him^{-ajfi} after that until Abu Muhammad^{-asws} passed away'.

قَالَ ضَوْءُ بْنُ عَلِيٍّ فَقُلْتُ لِلْفَارِسِيِّ كَمْ كُنْتُ تُقَدِّرُ لَهُ مِنَ الْعُمُرِ قَالَ سَتَيْنِ قَالَ الْعُبَيْدِيُّ قُلْتُ لِضَوْءٍ كَمْ تُقَدِّرُ لَهُ فِي وَقْتِنَا الْآنَ قَالَ أَرْبَعَ عَشْرَةَ سَنَةً

Zou Bin Ali said, 'I said to the Persian, 'How much do you estimate would be his^{-ajfi} age?' He said, 'Two years'. I said to Zou, 'How much do you estimate would be for him^{-ajfi} in this time of ours?' He said, 'Fourteen years'.

قَالَ أَبُو عَلِيٍّ وَ أَبُو عَبْدَ اللَّهِ وَ نَحْنُ نُقَدِّرُ لَهُ الْآنَ إِحْدَى وَ عَشْرِينَ سَنَةً.

Abu Ali^{-asws} and Abu Abdullah said, 'And we are estimating there being twenty-one years for him^{-ajfi}'.²⁹

22- ك، إكمال الدين مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ حَاتِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بِلَالٍ عَنِ الْأَزْهَرِيِّ مَسْرُورِ بْنِ الْعَاصِ عَنْ مُسْلِمِ بْنِ الْفَضْلِ قَالَ أَتَيْتُ أَبَا سَعِيدٍ غَانِمَ بْنَ سَعِيدِ الْهِنْدِيِّ بِالْكُوفَةِ فَجَلَسْتُ فَلَمَّا طَالَتْ مُجَالَسَتِي إِثَّاهُ سَأَلْتُهُ عَنْ خَالِهِ وَ قَدْ كَانَ وَقَعَ إِلَيَّ شَيْءٌ مِنْ حَبْرِهِ فَقَالَ كُنْتُ مِنْ بَلَدِ الْهِنْدِ بِمَدِينَةٍ يُقَالُ لَهَا قِشْمِيرُ الدَّاحِلَةُ وَ نَحْنُ أَرْبَعُونَ رَجُلًا.

(The book) 'Ikmal Al Deen' – Muhammad Bin Ali Bin Muhammad Bin Hatim, from Abdullah Bin Muhammad Bin Ja'far, from Muhammad Bin Ja'far Al Farsy, from Muhammad Bin Ismail Bin Bilal, from Al Azhary Masrou Bin Al Aas, from Muslim Bin Al Fazl who said,

²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 21

'I came to Abu Saeed Ghanim Bin Saeed Al-Hindy at Al-Kufa. I sat down. When my sitting to him was prolonged, I asked him about his state, and something from his news had fallen to me. He said, 'I was inside of a city of India called Qishmeer (Kashmir), and we were forty men''.³⁰

و حَدَّثَنَا أَبِي عَنْ سَعْدٍ عَنْ عَلَانَ الْكُلَيْبِيِّ عَنْ عَلِيِّ بْنِ قَيْسٍ عَنْ غَانِمِ بْنِ سَعِيدٍ الْهِنْدِيِّ قَالَ عَلَانٌ وَ حَدَّثَنِي جَمَاعَةٌ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ غَانِمٍ قَالَ كُنْتُ أَكُونُ مَعَ مَلِكِ الْهِنْدِ فِي قِشْمِيرِ الدَّاخِلَةِ وَ نَحْنُ أَرْبَعُونَ رَجُلًا نَعْبُدُ حَوْلَ كُرْسِيِّ الْمَلِكِ قَدْ قَرَأْنَا التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ يَفْرَعُ إِلَيْنَا فِي الْعِلْمِ فَتَدَاكِرْنَا يَوْمًا مُحَمَّدًا ص وَ فُلْنَا نَحْدُهُ فِي كُتُبِنَا فَاتَّفَقْنَا عَلَى أَنْ أَخْرُجَ فِي طَلَبِهِ وَ أَجْتَحْتُ عَنْهُ

And it is narrated to us by my father, from Sa'ad, from Allan Al Kulayni, from Ali Bin Qays, from Ghanim Bin Saeed Al Hindi. Allan said, 'And it is narrated to me by a group, from Muhammad Bin Muhammad Al Ash'ary, from Ghanim who said,

'I used to be with a king of India in interior of Qishmeer (Kashmir) and we were forty men sitting around the chair of the king. He had read the Torah, and the Evangel, and the Psalms, and poured out the knowledge to us. One day we were discussing Muhammad^{-saww} and we said, 'We find him^{-saww} (mentioned) in our Books'. We concurred upon that I should go out in his^{-saww} search and investigate about him^{-saww}.

فَخَرَجْتُ وَ مَعِيَ مَالٌ فَقَطَعَ عَلَيَّ التُّرْكُ وَ سَلَّحُونِي فَوَقَعْتُ إِلَى كَابُلَ وَ خَرَجْتُ مِنْ كَابُلَ إِلَى بَلْخِ وَ الْأَمِيرُ بِهَا ابْنُ أَبِي شَوْرٍ [شَمُونٍ] فَأَتَيْتُهُ وَ عَرَفْتُهُ مَا خَرَجْتُ لَهُ فَجَمَعَ الْفُقَهَاءَ وَ الْعُلَمَاءَ لِمَنَاظَرَتِي

I went out and there was wealth with me. The Turks (bandits) cut off upon me and they robbed me. I went to Kabul and went out from Kabul to Balkh, and the emir at it was Ibn Abu Showr (in Al-Kafi it is Dawood Bin Al-Abbas Abu Aswad). I went to him and let him know what I had come out for. He gathered the jurists and the scholars in order to debate me.

فَسَأَلْتُهُمْ عَنْ مُحَمَّدٍ ص فَقَالُوا هُوَ نَبِيُّنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ قَدْ مَاتَ فَقُلْتُ انْسُبُوهُ لِي فَنَسَبُوهُ إِلَيَّ فَرُسْتُ فَقُلْتُ لَيْسَ هَذَا بِشَيْءٍ وَ مَنْ كَانَ خَلِيفَتَهُ قَالُوا أَبُو بَكْرٍ

I asked them about Muhammad^{-saww}. They said, 'He^{-saww} is our Prophet^{-saww}, Muhammad^{-saww} Bin Abdullah^{-as}, and he^{-saww} has died'. I said, 'Lineage him^{-saww} to me'. They attributed him^{-saww} to Qureysh. I said, 'This isn't with anything (significant), and who was his^{-saww} caliph?' They said Abu Bakr'.

فَقُلْتُ إِنَّ الَّذِي نَحْدُهُ فِي كُتُبِنَا خَلِيفَتُهُ ابْنُ عَمِّهِ وَ زَوْجُ ابْنَتِهِ وَ أَبُو وَلَدِهِ

I said, 'The one whom we are finding in our Books as being his^{-saww} caliph, is a son^{-asws} of his^{-saww} uncle, and wife of his^{-saww} daughter^{-asws}, and father^{-asws} of his^{-saww} (grand) children'.

فَقَالُوا لِلْأَمِيرِ إِنَّ هَذَا قَدْ خَرَجَ مِنَ الشِّرْكِ إِلَى الْكُفْرِ فَمَرَّ بِضَرْبِ عُنُقِهِ فَقُلْتُ لَهُمْ أَنَا مَتَمَسِكٌ بِدِينٍ لَا أَدْعُهُ إِلَّا بَيِّنًا فَدَعَا الْأَمِيرُ الْحُسَيْنَ بْنَ إِشْكِيَبَ وَ قَالَ لَهُ يَا حُسَيْنُ نَاطِرُ الرَّجُلِ فَقَالَ الْعُلَمَاءُ وَ الْفُقَهَاءُ حَوْلَكَ فَمُرَّهُمْ بِمَنَاظَرَتِهِ فَقَالَ لَهُ نَاطِرُهُ كَمَا أَقُولُ لَكَ وَ اخْلُ بِهِ وَ الطُّفُّ لَهُ

³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 22 a

They said to the emir, 'This one has come out from the Shirk to the Kufr, so order with striking off his neck!' I said to them, 'I am sticking to a religion. I will not leave it except by explanation'. So, the emir called for Al-Husayn Bin Ishkeyb and said to him, 'O Husayn! Debate the man'. He said, 'The scholars and the jurists are around you, so order them with debating him'. He said to him, 'Debate him just as I am saying to you and isolate with him and be kind to him'.

فَقَالَ فَخَلَا بِي الْحُسَيْنُ فَسَأَلْتُهُ عَنْ مُحَمَّدٍ ص فَقَالَ هُوَ كَمَا قَالُوهُ لَكَ عَيْرَ أَنَّ خَلِيفَتَهُ ابْنُ عَمِّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَهُوَ زَوْجُ ابْنَتِهِ فَاطِمَةَ وَ أَبُو وَلَدِهِ الْحُسَيْنِ وَ الْحُسَيْنِ

He (the narrator) said, 'Al-Husayn isolated with me. I asked him about Muhammad^{-saww}. He said, 'He^{-saww} is just as they have said to you, apart from that his^{-saww} caliph was the son^{-asws} of his^{-saww} uncle, Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was the husband of his^{-saww} daughter^{-asws} Fatima^{-asws}, and father^{-asws} of his^{-saww} (grand) children Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ صِرْتُ إِلَى الْأَمِيرِ فَأَسْلَمْتُ فَمَضَى بِي إِلَى الْحُسَيْنِ فَمَقَّهَنِي فَقُلْتُ لَهُ إِنَّا نَجِدُ فِي كُتُبِنَا أَنَّهُ لَا يَمْضِي خَلِيفَةً إِلَّا عَنْ خَلِيفَةٍ فَمَنْ كَانَ خَلِيفَةً عَلَيَّ قَالَ الْحُسَيْنُ ثُمَّ الْحُسَيْنُ ثُمَّ سَمَى الْأَيْمَةَ حَتَّى بَلَغَ إِلَى الْحُسَيْنِ

I said, 'I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}!' – and I came to the emir and became a Muslim. We went with me to Al-Husayn, to teach me understanding. I said to him, 'We find in our Books that a caliph would not be dying except from a caliph (replacement), so who was the caliph of Ali^{-asws}?'. He said, 'Al-Hassan^{-asws}, then Al-Husayn^{-asws}' – then he named the Imams^{-asws} until he reached to Al-Hassan (Al Askari^{-asws}).

ثُمَّ قَالَ لِي تَحْتَاجُ أَنْ تَطْلُبَ خَلِيفَةَ الْحُسَيْنِ وَ تَسْأَلَ عَنْهُ فَخَرَجْتُ فِي الطَّلَبِ

Then he said to me, 'Are you need to seek the caliph (replacement) of Al-Hassan^{-asws}) and ask about him^{-ajfj}?'. I went out in the search.

قَالَ مُحَمَّدُ بْنُ مُحَمَّدٍ وَ وَاقٍ مَعَنَا بَغْدَادَ فَذَكَرَ لَنَا أَنَّهُ كَانَ مَعَهُ رَفِيقٌ قَدْ صَحِبَهُ عَلَى هَذَا الْأَمْرِ فَكَرِهَ بَعْضُ أَخْلَاقِهِ فَفَارَقَهُ

Muhammad Bin Muhammad said, 'And he arrived at Baghdad with us. He mentioned to us that there was a friend with him who had accompanied him upon this matter. He had disliked some of his manners, so he separated from him.

قَالَ قَبِينَا أَنَا يَوْمًا وَ قَدْ مَسَّنِي فِي الصَّرَاةِ – وَ أَنَا مُفَكِّرٌ فِيمَا خَرَجْتُ لَهُ إِذْ أَتَانِي أَبٌ فَقَالَ لِي أَجِبْ مَوْلَاكَ فَلَمْ يَزَلْ يَخْتَرِقُ بِي الْمُحَالَ حَتَّى أَذْخَلَنِي دَارًا وَ بُسْتَانًا وَ إِذَا بِمَوْلَايَ ع جَالِسٍ

He said, 'One day while I had walked by the (river) Al-Sarat (in Al-Kafi it is river Al-Abbasiya), and I was thinking regarding what I had come out for, when a comer came to me. He said to me, 'Answer your Master^{-ajfj}!' He did not cease to going to places with me until he entered me into a house and an orchard, and there was my Master^{-ajfj}, seated.

فَلَمَّا نَظَرَ إِلَيَّ كَلَّمَنِي بِالْهِنْدِيَّةِ وَ سَلَّمَ عَلَيَّ وَ أَخْبَرَنِي بِاسْمِي وَ سَأَلَنِي عَنِ الْأَرْبَعِينَ رَجُلًا بِأَسْمَائِهِمْ عَنِ اسْمِ رَجُلٍ رَجُلٍ ثُمَّ قَالَ لِي تُرِيدُ الْحُجَّ مَعَ أَهْلِ قُمْ فِي هَذِهِ السَّنَةِ فَلَا تُحُجَّ فِي هَذِهِ السَّنَةِ وَ انْصَرِفْ إِلَى خُرَاسَانَ وَ حُجَّ مِنْ قَابِلٍ قَالَ وَ رَمَى إِلَيَّ بَصْرَةً وَ قَالَ اجْعَلْ هَذِهِ فِي نَفَقَتِكَ وَ لَا تَدْخُلْ فِي بَغْدَادَ دَارَ أَخِي وَ لَا تُخْبِرْ بِشَيْءٍ بِمَا رَأَيْتَ

When he^{-ajfi} looked at me, he^{-ajfi} spoke to me in Hindi, and greeted unto me, and informed me with my name, and asked me about the forty men with (mentioning) their names, naming man by man. Then he^{-ajfi} said to me, ‘You are intending to perform Hajj with the people of Qum during this year. Do not perform Hajj during this year, and leave to go to Khurasan, and perform Hajj the following year’, and he^{-ajfi} threw a pouch towards me and said: ‘Make this to be regarding your expense monies, and do not enter in Baghdad into the house of anyone, nor inform with anything from what you have seen’.

قَالَ مُحَمَّدٌ فَأَنْصَرَفْتُ مِنَ الْعَقَبَةِ وَ لَمْ يَقْضَ لَنَا الْحُجَّ وَ خَرَجَ غَانِمٌ إِلَى خُرَاسَانَ وَ انْصَرَفَ مِنْ قَابِلٍ حَاجًّا فَبَعَثَ إِلَيْهِ بِالْطَّافِ وَ لَمْ يَدْخُلْ قُمْ وَ حَجَّ وَ انْصَرَفَ إِلَى خُرَاسَانَ فَمَاتَ رَحِمَهُ اللَّهُ.

Muhammad said, ‘I left from Al-Aqaba and he did not fulfil the Hajj for us, and Ghanim went out to Khurasan, and I left to go for Hajj the following year. I sent to him with the kindness and did not enter Qum, and he performed Hajj and left to go to Khurasan. He died. May Allah^{-azwj} have Mercy on him’.³¹

قَالَ مُحَمَّدُ بْنُ شَاذَانَ عَنِ الْكَابُلِيِّ وَ قَدْ كُنْتُ رَأَيْتُهُ عِنْدَ أَبِي سَعِيدٍ فَذَكَرَ أَنَّهُ خَرَجَ مِنْ كَابُلٍ مُرْتَادًا وَ طَالِبًا وَ أَنَّهُ وَجَدَ صِحَّةَ هَذَا الدِّينِ فِي الْإِنْجِيلِ وَ بِهِ اهْتَدَى.

Muhammad Bin Shazan said, from Al Kabuly,

‘And I had seen him in the presence of Abu Saeed. He mentioned that he had gone out from Kabul as an apostate and searching, and he has seen the correctness of this religion in the Evangel and was guided by it’.³²

فَحَدَّثَنِي مُحَمَّدُ بْنُ شَاذَانَ بْنِ سَابُورٍ قَالَ بَلَغَنِي أَنَّهُ قَدْ وَصَلَ فَتَرَصَّدْتُ لَهُ حَتَّى لَقِيْتُهُ فَسَأَلْتُهُ عَنْ خَبَرِهِ فَذَكَرَ أَنَّهُ لَمْ يَزَلْ فِي الطَّلَبِ وَ أَنَّهُ أَقَامَ بِالْمَدِينَةِ فَكَانَ لَا يَذْكُرُهُ لِأَحَدٍ إِلَّا رَجُلَهُ فَلَقِي شَيْخًا مِنْ بَنِي هَاشِمٍ وَ هُوَ يُحْيَى بْنُ مُحَمَّدٍ الْعُرَيْضِيِّ فَقَالَ لَهُ إِنَّ الَّذِي تَطْلُبُهُ بِصُرَيَاءَ

It is narrated to me by Muhammad Bin Shazan as Neshapur. He said,

‘It reached me that he had arrived, so I waited for him until I met him. I asked him about his news. He mentioned that he did not cease to be in the search, and he had stayed at Al-Medina. He had not mentioned to anyone except he had rebuked him. He met a Sheikh from the clan of Hashim^{-saww}, and he is Yahya Bin Muhammad Al-Ureyzi. He said to him, ‘The one you are seeking is at Siriya’.

قَالَ فَقَصَّدْتُ صُرَيَاءَ وَ جِئْتُ إِلَى دِهْلِيٍّ مَرْشُوشٍ وَ طَرَحْتُ نَفْسِي عَلَى الدُّكَّانِ فَخَرَجَ إِلَيَّ غُلَامٌ أَسْوَدُ فَرَجَرَنِي وَ انْتَهَرَنِي وَ قَالَ قُمْ مِنْ هَذَا الْمَكَانِ وَ انْصَرِفْ فَقُلْتُ لَا أَفْعَلُ فَدَخَلَ الدَّارَ ثُمَّ خَرَجَ إِلَيَّ وَ قَالَ ادْخُلْ

³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 22 b

³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 22 c

He (the narrator) said, 'I aimed to Siriya and went to the vestibule of Marshoush and dropped myself at the shop. A black slave came out to me and rebuked me and reproached me, and said, 'Arise from this place, and leave!' I said, 'I will not do so'. He entered the house, then came out to me and said, 'Enter!'

فَدَخَلْتُ إِذَا مَوْلَايَ ع قَاعِدٌ وَسَطَ الدَّارِ فَلَمَّا نَظَرُ إِلَيَّ سَمَّيَنِي بِاسْمٍ لَمْ يَعْرِفُهُ أَحَدٌ إِلَّا أَهْلِي بِكَابُلٍ وَ أَخْبَرَنِي بِأَشْيَاءَ فَعُلْتُ لَهُ إِنَّ نَفَقَتِي ذَهَبَتْ فَمُرْ لِي بِنَفَقَةٍ

I entered, and there was my Master^{-ajfj}, seated in the middle of the room. When he^{-ajfj} looked at me, he^{-ajfj} named me by a name no one knew of except my family at Kabul, and he^{-ajfj} informed me with thing. I said to him^{-ajfj}, 'My expenditure money is gone!' He^{-ajfj} ordered with expense monies for me.

فَقَالَ لِي أَمَا إِنَّمَا سَتَذْهَبُ بِكَذِبِكَ وَ أَعْطَانِي نَفَقَةً فَضَاعَ مِنِّي مَا كَانَ مَعِي وَ سَلِمَ مَا أَعْطَانِي ثُمَّ انْصَرَفْتُ السَّنَةَ الثَّانِيَةَ فَلَمْ أَجِدْ فِي الدَّارِ أَحَدًا.

He^{-ajfj} said to me: 'But, it has gone away due to your lying', and gave me the expense money. That which was from, whatever was with me was wasted, and what he^{-ajfj} had given me was safe. Then I left (to return) the second year but could not find anyone in the house".³³

23- ك، إكمال الدين ابن المتوكل عن الحميري قال سألت محمد بن عثمان العمري فقلت له رأيت صاحب هذا الأمر قال نعم و آخر عهدي به عند بيت الله الحرام و هو يقول اللهم أنجز لي ما وعدتني.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Himeyri who said,

'I asked Muhammad Bin Usman Al-Amry. I said to him, 'Have you see Master^{-ajfj} of this command?' He said, 'Yes, and my last time with him^{-ajfj} was at the Sacred House of Allah^{-azwj} and he^{-ajfj} was saying: 'O Allah^{-azwj}! Fulfil for me^{-ajfj} what You^{-azwj} have Promised me^{-ajfj}!'"³⁴

و بهذا الإسناد عن محمد بن عثمان العمري رضي الله عنه قال رأيته صلى الله عليه متعلقاً بأستار الكعبة في المستحار و هو يقول اللهم انتقم من أعدائي.

And by this chain, from Muhammad Bin Usman Al Amry, may Allah^{-azwj} be Pleased with him, said,

'I saw him^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, holding on to a curtain of the Kabah in Al-Mustajar (Qiblah), and he^{-ajfj} was saying: 'O Allah^{-azwj}! Take revenge from my^{-ajfj} enemies!'"³⁵

24- ك، إكمال الدين المظفر العلوي عن ابن العياشي عن أبيه عن آدم بن محمد البلخي عن علي بن الحسن الدقاق عن إبراهيم بن محمد العلوي قال حدثتني نسيم خادم أبي محمد الحسن بن علي ع قالت دخلت على صاحب الأمر ع بعد مولده ليلة فعطشته عنده فقال لي یرحلك الله

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Adam Bin Muhamamd Al Balkhy, from Ali Bin Al-Hassan Al Daqqaq, from Ibrahim Bin Muhammad Al Alawy who said,

³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 22 d

³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 23 a

³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 23 b

'It is narrated to me by Naseem, a servant of Abu Muhammad Al-Hassan Bin Ali^{-asws}. She said, 'I entered to see Master^{-ajfj} of the command one night after his^{-ajfj} birth. I sneezed in his^{-ajfj} presence. He^{-ajfj} said to me: 'May Allah^{-azwj} have Mercy on you!'

قَالَتْ نَسِيمٌ فَفَرَحْتُ فَقَالَ لِي عَ لَا أَبَشِّرُكَ فِي الْعُطَاسِ فُلْتُ بَلَى قَالَ هُوَ أَمَانٌ مِنَ الْمَوْتِ ثَلَاثَةَ أَيَّامٍ.

Naseem said, 'I rejoiced. He^{-ajfj} said to me: 'Shall I^{-ajfj} give you good news regarding the sneeze?' I said, 'Yes'. He^{-ajfj} said: 'It is a safety from the death for three days'.³⁶

25- ك، إكمال الدين بهذا الإسناد عن إبراهيم بن محمد العلوي قال حدثني طريف أبو نصر قال دخلت على صاحب الزمان فقال علي بالصندل الأحمر فأنتبه ثم قال أتعرفني فقلت نعم قال من أنا فقلت أنت سيدتي و ابن سيدتي فقال ليس عن هذا سألتك

(The book) 'Ikmal Al Deen' – By this chain, from Ibrahim Bin Muhammad Al Alawy who said, 'It is narrated to me by Tareyf Abu Nasr who said,

'I entered to see Master^{-ajfj} of the Time. He^{-ajfj} said: 'To me^{-ajfj} with the red sandalwood'. I brought it. Then he^{-ajfj} said: 'Do you know me^{-ajfj}? I said, 'Yes'. He^{-ajfj} said: 'Who am I^{-ajfj}? I said, 'You^{-ajfj} are my Master^{-ajfj} and son^{-ajfj} of my Master^{-asws}! He^{-ajfj} said: 'I didn't ask you about this'.

قَالَ طَرِيفٌ فَقُلْتُ جُعِلْتُ فِدَاكَ فَمَنْ لِي قَالَ أَنَا خَاتِمُ الْأَوْصِيَاءِ وَ يِي يَدْفَعُ اللَّهُ الْبَلَاءَ عَنْ أَهْلِي وَ شِيعَتِي.

Tareyf said, 'I said, 'May I be sacrificed for you^{-ajfj}! Interpret for me'. He^{-ajfj} said: 'I^{-ajfj} am last of the successors^{-asws}, and through me^{-ajfj}, Allah^{-azwj} Repels the calamities from my^{-ajfj} family and my^{-ajfj} Shias'.³⁷

26- ك، إكمال الدين محمد بن محمد الخزازي عن أبي علي الأسدي عن أبيه عن محمد بن أبي عبد الله الكوفي أنه ذكر عدد من انتهى إليه بمن وقف على معجزات صاحب الزمان صلوات الله عليه و رآه من الوكلاء بعدد العمري و ابنه و حاجر و البلالي و العطار و من الكوفة العاصمي و من الأهواز محمد بن إبراهيم بن مهزيار و من أهل قم أحمد بن إسحاق

(The book) 'Ikmal Al Deen' – Muhammad Bin Muhammad Al Khuzae, from Abu Ali Al Asady, from his father, from Muhammad Bin Abu Abdullah Al Kufy,

'He mentioned a number of the ones who had ended to him, from the ones who had paused upon miracles of Master of the^{-azwj} Time, may the Salawaat of Allah^{-azwj} be upon him, and had seen him^{-ajfj}. From the representatives as Baghdad – Al-Amry and his son, and Hajiz, and Al-Bilaly, and Al-Attar; and from Al-Kufa – Al-Aasimy; and from Al-Ahwaz – Muhammad Bin Ibrahim Bin Mahziyar; and from people of Qum – Ahmad Bin Is'haq.

و من أهل همدان محمد بن صالح و من أهل الري البسامي و الأسدي يعني نفسه و من أهل آذربيجان القاسم بن العلاء و من نيسابور محمد بن شاذان

And from people of Hamdan – Muhammad Bin Salih; and from people of Al-Rayy – Al-Bassamy (Al-Shamy), and Al-Asadi, meaning himself; and from people of Azerbaijan – Al-Qasim Bin Al-A'ala; and from Neshapur – Muhammad Bin Shazan.

³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 24

³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 25

وَمِنْ غَيْرِ الْوُكَلَاءِ مِنْ أَهْلِ بَغْدَادَ أَبُو الْقَاسِمِ بْنُ أَبِي حَابِسٍ وَ أَبُو عَبْدِ اللَّهِ الْكِنْدِيُّ وَ أَبُو عَبْدِ اللَّهِ الْجُنَيْدِيُّ وَ هَارُونُ الْقَزَّازُ وَ النَّيْلِيُّ وَ أَبُو الْقَاسِمِ بْنُ دُبَيْسٍ وَ أَبُو عَبْدِ اللَّهِ بْنُ فَرُوحٍ وَ مَسْرُورُ الطَّبَّاحُ مَوْلَى أَبِي الْحَسَنِ ع وَ أَحْمَدُ وَ مُحَمَّدُ ابْنَا الْحَسَنِ وَ إِسْحَاقُ الْكَاتِبُ مِنْ بَنِي نَيْبِخَتْ وَ صَاحِبُ الْفُرَاءِ وَ صَاحِبُ الصُّرَّةِ الْمُخْتَوِّمَةِ

And from other than the representatives (deputies), from the people of Baghdad – Abu Al-Qasim Bin Abu Habis, and Abu Abdullah Al-Kindy, and Abu Abdullah Al-Juneidi, and Haroun Al-Qazzaz, and Al-Neyli, and Abu Al-Qasim Bin Dubays, and Abu Abdullah Bin Faroukh, and Masrour Al-Tabbakh, slave of Abu Al-Hassan^{asws}, and Ahmad and Muhammad, two sons of Al-Hassan, and Is'haq the scribe from the clan of Nowbakht, and companion of the fur, and companion of the sealed pouch.

وَمِنْ هَمْدَانَ مُحَمَّدُ بْنُ كِشْمَرْدَ وَ جَعْفَرُ بْنُ حَمْدَانَ وَ مُحَمَّدُ بْنُ هَارُونَ بْنِ عِمْرَانَ وَ مِنَ الدَّيْنَوَرِ حَسَنُ بْنُ هَارُونَ وَ أَحْمَدُ ابْنُ أَخِيهِ وَ أَبُو الْحَسَنِ وَ مِنْ أَصْفَهَانَ ابْنُ بَادَاشَاكَ وَ مِنَ الصَّيْمَرَةِ زَيْدَانُ وَ مِنْ قُمَّ الْحَسَنُ بْنُ نَضْرٍ وَ مُحَمَّدُ بْنُ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ وَ أَبُوهُ وَ الْحَسَنُ بْنُ يَعْقُوبَ

And from Hamdan – Muhammad Bin Kishmard, and Ja'far Bin Hamdan, and Muhammad Bin Haroun Bin Imran; and from Deynawar – Hassan Bin Haroun, and Ahmad the son of his brother, and Abu Al-Hassan, and from Asfahan Ibn Badashakah; and from Al-Zeymarah – Zaydan; and from Qumm – Al-Hassan Bin Nasr, and Muhammad Bin Muhammad, and Ali Bin Muhammad Bin Is'haq and his father, and Al-Hassan Bin Yaqoub.

وَمِنْ أَهْلِ الرَّيِّ الْقَاسِمُ بْنُ مُوسَى وَ ابْنُهُ وَ أَبُو مُحَمَّدٍ بْنُ هَارُونَ وَ صَاحِبُ الْخَصَاةِ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ مُحَمَّدٍ الْكَلْبِيُّ وَ أَبُو جَعْفَرٍ الرَّقَّاءِ وَ مِنْ قَزْوِينَ مِرْدَاسٌ وَ عَلِيُّ بْنُ أَحْمَدَ وَ مِنْ قَابِسٍ رَجُلَانِ وَ مِنْ شَهْرَزُورَ ابْنُ الْحَالِ وَ مِنْ فَارِسَ الْمَجْرُوحِ وَ مِنْ مَزَّوِ صَاحِبُ الْأَلْفِ دِينَارٍ وَ صَاحِبُ الْمَالِ وَ الرُّفْعَةِ الْبَيْضَاءِ وَ أَبُو ثَابِتٍ

And from the people of Al-Rayy – Al-Qasim Bin Musa and his son, and Abu Muhammad Bin Haroun, and owner of the pebbles, and Ali Bin Muhammad, and Muhammad Bin Muhammad Al-Kulayni, and Abu Ja'far Al-Rafa'a; and from Qazwin – Mirdas, and Ali Bin Ahmad; and from Qabis – two men; and from Sharazur – Ibn Al-Khal, and from Faris – Al-Majrouh; and from Merv – owner of the thousand Dinars, and owner of the wealth and the white note, and Abu Sabit.

وَ مِنْ نَيْسَابُورَ مُحَمَّدُ بْنُ شُعَيْبٍ بْنِ صَالِحٍ وَ مِنَ الْيَمَنِ الْقَضْلُ بْنُ يَزِيدَ وَ الْحَسَنُ ابْنُهُ وَ الْجَعْفَرِيُّ وَ ابْنُ الْأَعْجَمِيِّ وَ الشِّمَشَاطِيُّ وَ مِنْ مِصْرَ صَاحِبُ الْمُؤَلَّدَيْنِ وَ صَاحِبُ الْمَالِ بِمَكَّةَ وَ أَبُو رَجَاءٍ وَ مِنْ نَصِيبِينَ أَبُو مُحَمَّدٍ بْنُ الْوَجْنَاءِ وَ مِنَ الْأَهْوَازِ الْخَصَنِيُّ.

And from Neshapur – Muhammad Bin Shuayb Bin Salih; and from Al-Yemen – Al-Fazl Bin Yazeed, and his son Al-Hassan, and Al-Ja'fary, and Ibn Al-Ajamy, and Al-Shimshaty; and from Egypt – owner of the two new-borns, and owner of the wealth at Makkah, and Abu Raja'a; and from Nasibeyn – Abu Muhammad Bin Al-Wajna'a; and from Al-Ahwaz – Al-Husayni".³⁸

27- ك، إكمال الدين الطالقاني عن علي بن أحمد الكوفي عن سليمان بن إبراهيم الرقي عن الحسن بن وجناء النصيب قال كنت ساجداً تحت الميزاب في رابع أربع وخمسين حجة بعد العتمة وأنا أتضرع في الدعاء إذ حركتي محركاً فقال قم يا حسن بن وجناء

³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 18 H 26

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ali Bin Ahmad Al Kufy, from Suleyman Bin Ibrahim Al Raqqy, from Al-Hassan Bin Wajna'a Al Naseybi who said,

'I was performing Sajdah beneath the spout in the fourth of the fifty-four Hajj, after the evening, and I was beseeching in the supplication, when a mover moved me. He said, 'Arise, O Hassan Bin Wajna'a!'

قَالَ فَقُمْتُ فَإِذَا جَارِيَةٌ صَفْرَاءُ خِفَّةُ الْبَدَنِ أَقُولُ إِنَّهَا مِنْ أُنْبَاءِ أَرْبَعِينَ فَمَا فَوْقَهَا فَمَشَتْ بَيْنَ يَدَيَّ وَ أَنَا لَا أَسْأَلُهَا عَنْ شَيْءٍ حَتَّى أَتَتْ بِي دَارَ حَدِيجَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا وَ فِيهَا بَيْتٌ تَابُهُ فِي وَسْطِ الْحَائِطِ وَ لَهُ دَرَجَةٌ سَاجٍ يُرْتَقَى إِلَيْهِ

He (the narrator) said, 'I stood up, and there was a pale small-bodied maid. I said, 'She is from the age of forty, not above it'. She walked in front of me, and I did not ask her about anything until she came with me to the house of (Syeda) Khadeeja^{as}, may the Salawaat of Allah^{azwj} be upon her^{as}, and therein was a room, it's door was in the midst of the wall, and there sagging steps for it to ascend to it.

فَصَعِدْتُ الْجَارِيَةَ وَ جَاءَنِي الْبَدَاءُ اصْعَدْ يَا حَسَنُ فَصَعِدْتُ فَوَقَفْتُ بِالْبَابِ وَ قَالَ لِي صَاحِبُ الزَّمَانِ ع يَا حَسَنُ أَ تَرَكَ خَفِيَّتَ عَلَيَّ وَ اللَّهُ مَا مِنْ وَقْتٍ فِي حَجِّكَ إِلَّا وَ أَنَا مَعَكَ فِيهِ ثُمَّ جَعَلَ يَعُدُّ عَلَيَّ أَوْقَاتِي فَوَقَعْتُ مَغْشِيًّا عَلَى وَجْهِي

The maid ascended, and the call came to me: 'Ascend, O Hassan!' I ascended. I paused at the door, and Master^{ajfj} of the Time said to me: 'O Hassan! Do you view you are hidden unto me^{ajfj}? By Allah^{azwj}! There is no timing during your Hajj except and I^{ajfj} was with you in it!' Then he^{ajfj} went on to count my timings. I fell down fainting upon my face.

فَحَسَسْتُ بِيَدِهِ قَدْ وَقَعْتُ عَلَيَّ فَقَالَ لِي يَا حَسَنُ الزَّمُ بِالْمَدِينَةِ دَارَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ لَا يُهْمَنَّكَ طَعَامُكَ وَ شَرَابُكَ وَ لَا مَا يَسْتُرُ عَوْرَتَكَ

I felt his^{ajfj} hand to have fallen upon me. I stood up. He^{ajfj} said to me: 'O Hassan! Adhere at Al-Medina with the house of Ja'far Bin Muhammad^{asws}, and do not be concerned with your food and your drink, nor what covers your bareness'.

ثُمَّ دَفَعَ إِلَيَّ دَفْعًا فِيهِ دُعَاءُ الْفَرَجِ وَ صَلَاةٌ عَلَيْهِ فَقَالَ فِيهِذَا فَادْعُ وَ هَكَذَا صَلِّ عَلَيَّ وَ لَا تُعْطِهِ إِلَّا مُحِبِّي أَوْلِيَائِي فَإِنَّ اللَّهَ جَلَّ جَلَالُهُ مُوَفِّقُكَ

Then he^{ajfj} handed a notebook to me wherein was supplication of the relief (Dua Al-Faraj), and the Salawaat upon him^{ajfj}. He^{ajfj} said: 'Supplicate with this and Send Salawaat upon me^{ajfj} like this, and do not give it except to my^{ajfj} real friends, for Allah^{azwj}, Majestic is His^{azwj} Majestic, would Grant you success!'

فَقُلْتُ مَوْلَايَ لَا أَرَكَ بَعْدَهَا فَقَالَ يَا حَسَنُ إِذَا شَاءَ اللَّهُ

I said, 'My Master^{ajfj}! Will I not see you^{ajfj} after it?' He^{ajfj} said: 'O Hassan, whenever Allah^{azwj} so Desires!'

قَالَ فَأَنْصَرَفْتُ مِنْ حَجَّتِي وَ لَزِمْتُ دَارَ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَأَنَا أَخْرُجُ مِنْهَا فَلَا أَعُوذُ إِلَيْهَا إِلَّا لِثَلَاثِ خِصَالٍ لِتَجْدِيدِ وَضُوءٍ أَوْ لِنَوْمٍ أَوْ لَوَقْتِ الْإِفْطَارِ

He (the narrator) said, 'I left from my Hajj and adhered with the house of Ja'far^{-asws} Bin Muhammad^{-asws}. I would go out from it and not return to it except for three characteristics – either to renew the wud'u, or to sleep, or for the timing of breaking Fast.

فَأَدْخُلْتُ بَيْتِي وَفَتَّ الْإِفْطَارَ فَأَصِيبُ رُبَاعِيًّا مَمْلُوءًا مَاءً وَ رَغِيفًا عَلَى رَأْسِهِ عَلَيْهِ مَا تَشْتَهِي نَفْسِي بِالنَّهَارِ فَأَكُلُ ذَلِكَ فَهُوَ كِفَايَةٌ لِي وَ كِسْوَةُ الشِّتَاءِ فِي وَفَتَّ الشِّتَاءِ وَ كِسْوَةُ الصَّيْفِ فِي وَفَتَّ الصَّيْفِ وَ إِنِّي لَأَدْخُلُ الْمَاءَ بِالنَّهَارِ فَأُرِشُ الْبَيْتَ وَ أَدْعُ الْكُوزَ فَارْغًا وَ أُوتَى بِالطَّعَامِ وَ لَا حَاجَةَ لِي إِلَيْهِ فَأَصْدَقَ بِهِ لَيْلًا لَيْلًا يَعْلَمُ بِي مَنْ مَعِيَ.

I entered my room at the time of breaking the fast and I found a square container fill with water, and there was bread upon its top. Upon it was whatever my soul desired at daytime. I ate that and it was sufficient for me, and clothing for the winter during the time of winter, and summer clothes during the time of summer, and water was brought to me at daytime, so I would sprinkle the room, and I left the waterskin empty, and I was brought the food, and there was no need for me to it. Night by night I gave in charity with it. He^{-ajfj} knew the one who would be with me".³⁹

28- ك، إكمال الدين ابن المتوكل عن الحميري عن إبراهيم بن مهزيار قال قدمت مدينة الرسول و إليه فبحثت عن أخبار آل أبي محمد الحسن بن عليٍّ الأخير ع فلم أفع على شيءٍ منها فرحلتُ منها إلى مكة مستبجناً عن ذلك فبينما أنا في الطواف إذ تراءى لي فتي أسمر اللون رائع الحسن جميل المخيلة يطيل التوسم في فعدلتُ إليه مؤملاً منه عرفان ما قصدتُ له

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Himeyri, from Ibrahim Bin Mahziyar who said,

'I arrived at city of the Rasool^{-saww} and his^{-saww} Progeny^{-asws}. I investigate the news of the family of Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} the last, but I could not fall upon anything from it. I departed from it to Makkah investigating about that. While I was performing Tawaaf when I saw a youth of brown colour, fabulous handsomeness, beautiful as can be imagined. He prolonged the looking at me, so I turned towards him hopeful from him knowing what I had aimed for.

فَلَمَّا قُرِئْتُ مِنْهُ سَلَّمْتُ فَأَحْسَنَ الْإِجَابَةَ ثُمَّ قَالَ مِنْ أَيِّ الْبِلَادِ أَنْتَ قُلْتُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ قَالَ مِنْ أَيِّ الْعِرَاقِ قُلْتُ مِنَ الْأَهْوَازِ قَالَ مَرْحَبًا بِلِقَائِكَ هَلْ تَعْرِفُ بِهَا جَعْفَرَ بْنَ حَمْدَانَ الْخَصِيبِيِّ قُلْتُ دُعِيَ فَأَجَابَ

When I was near from him, I greeted. He answered excellently. Then he said, 'From which city are you?' I said, 'A man from the people of Al-Iraq'. He said, 'From which (part) of Al-Iraq?' I said, 'From Al-Ahwaz (now in Iran)'. He said, 'Welcome, nice to meet you.! Do you know Ja'far Bin Hamdan Al-Khazeybi at it?' I said, 'He was recalled (died), so he answered'.

قَالَ رَحِمَهُ اللَّهُ عَلَيْهِ مَا كَانَ أَطْوَلَ لَيْلَةً وَ أَجَزَلَ نَيْلَةً فَهَلْ تَعْرِفُ إِبْرَاهِيمَ بْنَ مَهْزِيَارٍ قُلْتُ أَنَا إِبْرَاهِيمُ بْنُ مَهْزِيَارٍ فَعَانَقَنِي مَلِيًّا ثُمَّ قَالَ مَرْحَبًا بِكَ يَا أَبَا إِسْحَاقَ مَا فَعَلْتَ الْعَلَامَةُ الَّتِي وَشَجْتَ بَيْنَكَ وَ بَيْنَ أَبِي مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

He said, 'May Allah^{-azwj} have Mercy upon him! Ho prolonger were his night and plentiful were his achievements. Do you know Ibrahim Bin Mahziyar?' I said, 'I am Ibrahim Bin Mahziyar!' He hugged me for a while, then said, 'Welcome to you, O Abu Is'haq! What happened to the sign

³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 27

which was a connection between you and Abu Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}?’

فَقُلْتُ لَعَلَّكَ تُرِيدُ الْحَقَّ الَّذِي آتَىكَ اللَّهُ بِهِ مِنَ الطَّبِيبِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ مَا أَرَدْتُ سِوَاهُ فَأَخْرَجْتُهُ فَلَمَّا نَظَرَ إِلَيْهِ اسْتَعْبَرَ وَ قَبَّلَهُ ثُمَّ قَرَأَ كِتَابَتَهُ وَ كَانَتْ يَا اللَّهُ يَا مُحَمَّدُ يَا عَلِيُّ

I said, ‘Perhaps you intend the right which Allah^{-azwj} had Preferred me with, from the goodies of Abu Muhammad Al-Hassan Bin Ali^{-asws}. He said, ‘I do not intend anything besides it’. I brought it out. When he looked at it, he shed tears and kissed it, then he read its writing, and it was: “By Allah^{-azwj}, O Muhammad^{-saww}, O Ali^{-asws}”.

ثُمَّ قَالَ يَا أَبِي طَالٍ مَا جُلْتُ فِيهَا وَ تَرَخِي بِنَا فَنُتُونُ الْأَحَادِيثَ إِلَى أَنْ قَالَ لِي يَا أَبَا إِسْحَاقَ أَخْبِرْنِي عَنْ عَظِيمٍ مَا تَوَخَّيْتُ بَعْدَ الْحَجِّ قُلْتُ وَ أَيْكَ مَا تَوَخَّيْتُ إِلَّا مَا سَأَسْأَلُكَ مَكْنُونَهُ قَالَ سَلْ عَمَّا شِئْتَ فَإِنِّي شَارِحٌ لَكَ إِنْ شَاءَ اللَّهُ

Then he said (to the ring), ‘May I be sacrificed for the hand (of Abu Al-Hassan^{-asws})! For long you have been in it’ – and he narrated to me the skills of the Ahadeeth, until he said to me, ‘O Abu Is’haq! Inform me about the greatest of what you had envisaged after the Hajj’. I said, ‘By your father! I did not envisage except what I shall be learning its hidden from you’. He said, ‘As about whatever you so desire to, for I shall explain to you, if Allah^{-azwj} so Desires’.

قُلْتُ هَلْ تَعْرِفُ مِنْ أَخْبَارِ آلِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ شَيْئاً

I said, ‘Do you know anything from the news of the family of Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}? May the Salawaat of Allah^{-azwj} and His^{-azwj} greetings be upon him^{-asws}!’

قَالَ وَ ائِمَّ اللَّهُ إِلَيْنِي لِأَعْرِفَ الصَّوَّةَ فِي جَبِينِ مُحَمَّدٍ وَ مُوسَى ابْنَيْ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ إِلَيْنِي لِرَسُولُهُمَا إِلَيْكَ قَاصِداً لِإِنْبَائِكَ أَمْرُهُمَا فَإِنْ أَحْبَبْتَ لِقَاءَهُمَا وَ الْإِكْتِحَالَ بِالتَّبَرُّكِ بِيَمَا فَارْحَلْ مَعِي إِلَى الطَّائِفِ وَ لِيَكُنْ ذَلِكَ فِي خَفِيَّةٍ مِنْ رَجَالِكَ وَ اكْتِنَامٍ

He said, ‘And I swear by Allah^{-azwj}! I recognise the illumination in the foreheads of Muhammad^{-ajfj} and Musa, two sons of Al-Hassan Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them both, and I am their messenger to you, aiming to inform you for both their affairs. If you would like to meet them and apply the kohl of their blessings, then depart with me to Al-Taif, and let that be in hiding from your men and in concealment’.

قَالَ إِبْرَاهِيمُ فَشَخَّصْتُ مَعَهُ إِلَى الطَّائِفِ أَتَخَلَّلُ رَمْلَهُ فَرَمْلَهُ حَتَّى أَخَذَ فِي بَعْضِ مَخَارِجِ الْفَلَاةِ فَبَدَتْ لَنَا خَيْمَةٌ شَعْرٌ قَدْ أَشْرَفَتْ عَلَى أَكْمَةِ رَمْلٍ يَتَلَأَلُ بِلُكِّ الْبِقَاعِ مِنْهَا تَلَأَلُوا فَبَدَرَنِي إِلَى الْإِدْنِ وَ دَخَلَ مُسَلِّماً عَلَيْهِمَا وَ أَعْلَمَهُمَا بِمَكَانِي فَخَرَجَ عَلَيَّ أَحَدُهُمَا وَ هُوَ الْأَكْبَرُ سِتّاً مَحْجُوداً بِنُ الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ

Ibrahim said, ‘I accompanied with him to Al-Taif, permeating through the sand (wilderness) by sand, until he took to one of the exits of the wilderness. A tent of fur appeared to us, overlooking upon a mound of sand. That spot was shining from it with a brightness. He rushed me to seek the permission and entered greeting to them and he let them know of my place. One of them came out to me, and he^{-ajfj} was older in age, MHMD^{-ajfj} Bin Al-Hassan^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}.

وَهُوَ غُلَامٌ أَمْرُدٌ نَاصِعُ اللَّوْنِ وَاضِحُ الْجَبِينِ أَبْلَجُ الْحَاجِبِ مَسْنُونُ الْحَدَيْنِ أَقْنَى الْأَنْفِ أَشْمُ أَرْوَعُ كَأَنَّهُ عُصْبُ بَانٍ وَكَأَنَّ صَفْحَةَ عُرَّتِهِ كَوَكَبٌ دُرِّيٌّ بِحَدِيدِهِ
الْأَيْمَنِ خَالَ كَأَنَّهُ فُتَاتَةٌ مَسْنِيٌّ عَلَى بَيَاضِ الْفُضَّةِ فَإِذَا بِرَأْسِهِ وَفَرَّةٌ سَحْمَاءُ سَبْطَةٌ تُطَالِعُ شَحْمَةً أُذُنِهِ لَهُ سَمْتُ مَا رَأَتْ الْعُيُونُ أَقْصَدَ مِنْهُ وَ لَا أَعْرَفَ حُسْنًا
وَسَكِينَةً وَ حَيَاءً

And he^{-ajfj} was a beardless boy, milky colour, clear forehead, furrowed eyebrows, even cheeks, curved nose, aerating aroma as if he^{-ajfj} was a branch of horseradish, and as he^{-ajfj} was like a clean page, a shooting star. There was a mole in his^{-ajfj} right cheek. It was as if it was a crumb of ambergris upon a silver tray. There was a lot of hair in his^{-ajfj} head, curving towards his^{-ajfj} earlobes. For him^{-ajfj} was an appearance no eyes had seen any more moderate than it nor known of any more handsome, and calmness, and bashfulness.

فَلَمَّا مَثَلَ لِي أَسْرَعْتُ إِلَى تَلْقِيهِ فَأَكْبَبْتُ عَلَيْهِ أَلْتِمُ كُلَّ جَارِحَةٍ مِنْهُ فَقَالَ لِي مَرْحَبًا بِكَ يَا بَا إِسْحَاقَ لَقَدْ كَانَتْ الْأَيَّامُ تَعْدُنِي وَشَكَ لِقَائِكَ وَ الْمَعَاتِبُ بَيْنِي
وَ بَيْنَكَ عَلَى تَشَاخُطِ الدَّارِ وَ تَرَاجِي الْمَزَارِ تَتَخَيَّلُ لِي صُورَتَكَ حَتَّى كَأَنَّ لَمْ تَخُلْ طَرْفَةَ عَيْنٍ مِنْ طَيْبِ الْمُحَادَثَةِ وَ خَيَالِ الْمُشَاهَدَةِ

When he^{-ajfj} appeared to me, I hastened to receive him^{-ajfj}. I devoted to him^{-ajfj}, kissing every limb from him^{-ajfj}. He^{-ajfj} said to me: 'Welcome to you, O Abu Is'haq! There were days you were counting and I^{-asws} wanted to meet you, and there were reproaches between me^{-ajfj} and you based upon quarrels of the house, and the slackness of (coming to) the shrines, your face was imagined to me^{-ajfj} to the extent as if there was no imagination for the blink of an eyes, from the goodly discussion and imagination of the witnessing.

وَ أَنَا أَحْمَدُ اللَّهِ رَبِّي وَلِيَّ الْحَمْدِ عَلَى مَا قَبِضَ مِنَ التَّلَافِي وَ رَفَعَهُ مِنْ كُرْبَةِ التَّنَاجُعِ وَ الْاسْتِشْرَافِ

And I^{-ajfj} praise Allah^{-azwj}, my Lord^{-azwj}, my^{-ajfj} Guardian, the praise upon what He^{-azwj} Decreed from the meeting, and removal of the distress of contention, and the ennoblement'.

ثُمَّ سَأَلَنِي عَنْ إِخْوَانِي مُتَقَدِّمِيهَا وَ مُتَأَخِّرِيهَا فَقُلْتُ بِأَيِّ أَنتَ وَ أُمِّي مَا زِلْتُ أَفْخَصُ عَنْ أَمْرِكَ بَلَدًا قَبْلَدًا مُنْذُ اسْتَأْثَرَ اللَّهُ بِسَيِّدِي أَبِي مُحَمَّدٍ ع فَاسْتَعْلَقَ عَلَيَّ
ذَلِكَ حَتَّى مَنَّ اللَّهُ عَلَيَّ بِمَنْ أَرَشَدَنِي إِلَيْكَ وَ دَلَّنِي عَلَيْكَ وَ الشُّكْرُ لِلَّهِ عَلَى مَا أَوْزَعَنِي فِيكَ مِنْ كَرِيمِ الْيَدِ وَ الطَّوِيلِ

Then he^{-ajfj} asked me about my brothers, their earlier ones and their latter ones. I said, 'May my father and my mother be (sacrificed) for you^{-ajfj}! I have not ceased to investigate about your^{-ajfj} matter, city by city, since Allah^{-azwj} Preferred me with my Master^{-asws} Abu Muhammad^{-asws}. That was closed upon me until Allah^{-azwj} Conferred upon me with one who guided me to you^{-ajfj} and pointed me upon you^{-ajfj}, and the thanks is for Allah^{-azwj} upon what He^{-azwj} Granted me regarding you^{-ajfj}, the Benevolent Hand and the Favour'.

ثُمَّ نَسَبَ نَفْسَهُ وَ أَخَاهُ مُوسَى وَ اعْتَزَلَ فِي نَاحِيَةٍ ثُمَّ قَالَ إِنَّ أَبِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدٌ إِلَيَّ أَنْ لَا أُوَطِّنَ مِنَ الْأَرْضِ إِلَّا أَخْفَاهَا وَ أَفْصَاهَا إِسْرَارًا لِأَمْرِي وَ
تَخْصِينًا لِمَخْلِي مِنْ مَكَائِدِ أَهْلِ الضَّلَالِ وَ الْمَرَدَةِ مِنْ أَحْدَاثِ الْأُمَمِ الضُّوَالِ

Then he^{-ajfj} he^{-ajfj} lineaged himself^{-ajfj} and his^{-ajfj} brother Musa, and isolated with me in a corner. Then he^{-ajfj} said: 'My^{-ajfj} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, pacted to me^{-ajfj} that I^{-ajfj} should not make any land as my^{-ajfj} homeland except that I^{-ajfj} should hide in it and be in its outskirts for the secrecy of my^{-ajfj} matter, and as a fortification of my^{-ajfj} position from the plots of the people of straying, and the intentions from the innovations of the lost communities.

فَتَبَدَّنِي إِلَى غَالِيَةِ الرِّمَالِ وَ جُبْتُ صَرَائِمَ الْأَرْضِ تُنْظِرُنِي الْعَايَةَ الَّتِي عِنْدَهَا يَحُلُّ الْأَمْرُ وَ يَنْجَلِي الْهَلُوعُ وَ كَانَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنْبَطَ لِي مِنْ خَزَائِنِ الْحِكْمِ وَ كَوَامِنِ الْعُلُومِ مَا إِنْ أَشَعْتُ إِلَيْكَ مِنْهُ جُزْءٌ أَغْنَاكَ عَنِ الْجُمْلَةِ

He^{-asws} sent me^{-ajfj} to the high sand (dunes) and roaming the rocks of the earth. You shall see me at the end when the matter would be resolved and the panic subsides, and he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, discovered for me, from the treasures of wisdom and the latent knowledge, what I^{-ajfj} shall grant to you part of it, which would make you needless from the total.

اعْلَمْ يَا بَا إِسْحَاقَ أَنَّهُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا بُنَيَّ إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ لَمْ يَكُنْ لِيُخْلِي أَطْبَاقَ أَرْضِهِ وَ أَهْلَ الْجِدِّ فِي طَاعَتِهِ وَ عِبَادَتِهِ بِلَا حُجَّةٍ يُسْتَعْلَى بِهَا وَ إِمَامٌ يُؤْتَمُّ بِهِ وَ يُفْتَدَى بِسُبُلِ سُنَّتِهِ وَ مِنْهَاجِ قَصْدِهِ

Know, O Abu Is'haq! He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'O my^{-asws} son^{-ajfj}! Allah^{-azwj}, Majestic is His^{-azwj} Praise, did not happen to leave empty the layers of His^{-azwj} earth, and the people striving in His^{-azwj} obedience and His^{-azwj} worship, without there being a Divine Authority and an Imam^{-asws} they could be led by, and follow the ways of his^{-asws} Sunnah, and manifesto of his^{-asws} aims.

وَ أَرْجُو يَا بُنَيَّ أَنْ تَكُونَ أَحَدَ مَنْ أَعَدَّهُ اللَّهُ لِنَشْرِ الْحَقِّ وَ طَيِّبِ الْبَاطِلِ وَ إِعْلَاءِ الدِّينِ وَ إِطْفَاءِ الضَّلَالِ

And hope, O my^{-asws} son^{-ajfj}, that you^{-asws} become one of the ones Allah^{-azwj} Counts upon for spreading the truth, and the folding of falsehood, and lifting the religion, and extinguishing the straying.

فَعَلَيْكَ يَا بُنَيَّ بَلُورُمْ حَوَائِي الْأَرْضِ وَ تَتَّبِعْ أَقَاصِيهَا فَإِنَّ لِكُلِّ وَلِيٍّ مِنْ أَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ عُدُوًّا مُقَارِعًا وَ ضِدًّا مُنَازِعًا اقْتِرَاضًا لِمُجَاهَدَةِ أَهْلِ نِفَاقِهِ وَ خِلَافِهِ أُولَى الْإِلْحَادِ وَ الْعِنَادِ فَلَا يُوحِشَنَّكَ ذَلِكَ

Thus, it is up to you^{-ajfj}, O my^{-asws} son^{-ajfj}, to stick to the hidden places of the earth and pursue its outskirts, because for every friend from the friends of Allah^{-azwj} Mighty and Majestic, there are fighting enemies, and adversaries contending obligating for the fighting the people of hypocrisy and opposing the people of apostasy and the obstinacy, so do not let that make you^{-ajfj} feel alone.

وَ اعْلَمْ أَنَّ قُلُوبَ أَهْلِ الطَّاعَةِ وَ الْإِخْلَاصِ تُرْفَعُ إِلَيْكَ مِثْلَ الطَّيْرِ إِذَا أَمَّتْ أَوْكَارَهَا وَ هُمْ مَعْشَرٌ يَطْلُمُونَ بِخَائِلِ الدَّلِيلِ وَ الْإِسْتِكَانَةِ وَ هُمْ عِنْدَ اللَّهِ بَرَزَةٌ أَعْرَاءُ يَهْرُؤُونَ بِأَنْفُسٍ مُخْتَلَةٍ مُتَحَاجَّةٍ وَ هُمْ أَهْلُ الْقَنَاعَةِ وَ الْإِعْتِصَامِ اسْتَنْبَطُوا الدِّينَ

And know that the hearts of the people of obedience and the sincerity would be inclining to you^{-ajfj} like the birth when they flock to their nests, and they are a people who show the illusions of humiliation and the submissiveness, and in the Presence of Allah^{-azwj}, they are righteous, honourable, and they are protruding themselves as upset, needy, and they are people of contentment and self-restraint, extracting the religion.

فَوَازَرُوهُ عَلَى مُجَاهَدَةِ الْأَضْدَادِ خَصَّهُمُ اللَّهُ بِاخْتِمَالِ الصَّبْرِ لِيَشْمُلَهُمْ بِاتِّسَاعِ الْعِزِّ فِي دَارِ الْقَرَارِ وَ جَبَلَهُمْ عَلَى خَلَائِقِ الصَّبْرِ لَتَكُونَ لَهُمُ الْعَايَةُ الْحُسْنَى وَ كَرَامَةُ حُسْنِ الْعُقْبَى فَاقْتَسِمِ

So, they will support him (you^{-ajfi}) upon fighting the adversaries. Allah^{-azwj} will Specialise them with carrying the grief to be included in the honour in the house of settlement (Paradise), based upon patient manners for it to be for them, the goodly end-result and prestige of the goodly end. So, adapt!

يَا بُنَيَّ نُورَ الصَّبْرِ عَلَى مَوَارِدِ أُمُورِكَ تَفُزْ بِدَرْكِ الصَّنْعِ فِي مَصَادِرِهَا وَ اسْتَشْعِرِ الْعِزَّ فِيمَا يَتَوَلَّكَ تُحْظَ بِمَا تُحْمَدُ عَلَيْهِ إِنْ شَاءَ اللَّهُ

O my^{-asws} son^{-ajfi}! Irradiate the patience upon the resources of your^{-ajfi} affairs, you^{-ajfi} will win due to the fullness of your^{-ajfi} skills in their implementation, and you^{-ajfi} will feel the honour in what you^{-ajfi} are Blessed with what you^{-ajfi} are praised upon, if Allah^{-azwj} so Desires.

فَكَأَنَّكَ يَا بُنَيَّ بِتَأْيِيدِ نَصْرِ اللَّهِ قَدْ آنَ وَ تَيْسِيرِ الْفَلَجِ وَ غُلُوِّ الْكَغَبِ قَدْ حَانَ وَ كَأَنَّكَ بِالرَّايَاتِ الصُّفْرِ وَ الْأَعْلَامِ الْبَيْضِ تُخَفِّقُ عَلَى أَثْنَاءِ أَعْطَافِكَ مَا بَيْنَ الْحُطِيمِ وَ زَمْزَمَ وَ كَأَنَّكَ بِتَرَادُفِ الْبَيْعَةِ وَ تَصَافِي الْوَلَاءِ يَتَنَاطَمُ عَلَيْكَ تَنَاطُمُ الدُّرِّ فِي مَثَانِي الْعُقُودِ وَ تَصَافِي الْأُكُفِّ عَلَى جَنْبَاتِ الْحَجَرِ الْأَسْوَدِ تَلُودُ بِفَنَائِكَ مِنْ مَلَا

O my^{-asws} son^{-ajfi}! It is as if you^{-ajfi} are Aided by the Help of Allah^{-azwj} which has come now, and easy success and the high heels (steps) have come. And it is as if you^{-ajfi} are with the yellow flags and the white banners are pulsating upon the praise of your^{-ajfi} kindness, what is between the wreckage and Zamzam. And it is as if you^{-ajfi} are with synonymous allegiance and clear governance, systemised upon you^{-ajfi} with a system of pearls set in duality, and the clasped hand upon the sides of the Black Stone seeking refuge in your^{-ajfi} courtyard from assemblies.

بَرَأَهُمُ اللَّهُ مِنْ طَهَارَةِ الْوَلَاءِ وَ نَفَاسَةِ التَّوْبَةِ مُقَدَّسَةً فُلُوهُمْ مِنْ دَنَسِ التَّقَايِ مُهَدَّبَةً أَفِيدَهُمْ مِنْ رِجْسِ التَّيَقَاتِ لَيِّنَةً عَرَائِكُهُمْ لِلدِّينِ حَشِينَةً ضَرَائِكُهُمْ عَنِ الْعُدُوانِ وَاضِحَةً بِالْقَبُولِ أَوْجُهُهُمْ نَضِرَةً بِالْفَضْلِ عِيدَاهُمْ يَدِينُ الْحَقُّ وَ أَهْلُهُ

Allah^{-azwj} would Absolve them from cleanliness of the friendship, and the preciousness of the holy soil, from the filth of hypocritical doctrines, their hearts from the uncleanness of the wretchedness, softening their views for the religion, the harshness of their strikes from the clear aggression by the acceptance. Their faces would be radiant due to the grace of their festivals, making it a religion with the religion of the truth and its people.

فَإِذَا اشْتَدَّتْ أَرْكَائُهُمْ وَ تَقَوَّمَتْ أَعْمَادُهُمْ قُدَّتْ بِمَكَائِفَتِهِمْ طَبَقَاتُ الْأُمَمِ إِذْ تَبَعْنِكَ فِي ظِلَالِ شَجَرَةِ دَوْحَةٍ بَسَمَتْ أَفْنَانُ عُصُوفِهَا عَلَى حَافَاتِ بُحَيْرَةِ الطَّرِيقَةِ

When their foundations become strong and their pillars are straightened, it would lead with intensification of the layers of the community when it follows you^{-ajfi} in the shade of a lofty tree with the drooping of its branches upon the banks of a lake in line.

فَعِنْدَهَا يَتَأَلَّأُ صُبْحُ الْحَقِّ وَ يَنْجَلِي ظَلَامُ الْبَاطِلِ وَ يُقْصِمُ اللَّهُ بِكَ الطُّغْيَانَ وَ يُعِيدُ مَعَالِمَ الْإِيمَانِ وَ يُظْهِرُ بِكَ أَسْقَامَ الْأَفَاقِ وَ سَلَامَ الرِّفَاقِ

During it, the morning of truth shall emerge, and the darkness of falsehood would be removed, and Allah^{-azwj} will Break the tyranny by you^{-ajfi}, and the instructors of the Eman will return, and there shall be revealed by you^{-ajfi} the sicknesses of the horizons, and the safety of the friends.

يَوَدُّ الطِّفْلُ فِي الْمَهْدِ لَوْ اسْتَطَاعَ إِلَيْكَ تَهَوُّضاً وَ نَاسِطَ [نَوَاسِطُ] الْوَحْشِ لَوْ بَجِدَ نَحْوَكَ مَجَازاً تَهْتَرُّ بِكَ أَطْرَافُ الدُّنْيَا بَهْجَةً وَ تُهْزُ بِكَ أَغْصَانُ الْعِزِّ نَضْرَةً وَ تَسْتَقِرُّ بَوَائِي الْعِزِّ فِي قَرَارِهَا وَ تَتُوبُ شَوَارِدُ الدِّينِ إِلَى أَوْكَارِهَا يَتَهَاطَلُ عَلَيْكَ سَحَابُ الطُّفْرِ

The baby in the cradle would wish, if only it had the capacity to get up to (help) you^{-ajfi}, and the beasts would activate, if only they could find a way around you^{-ajfi}. The outskirts of the world will shake with joy due to you^{-ajfi}, and the branches of the honour will shake with freshness due to you^{-ajfi}, and the vessels of honour would settle in their settlements, and the deviants of religion would repent (going) back to their dens. The clouds of victory would shade upon you^{-ajfi}.

فَتَخْنُقُ كُلَّ عَدُوٍّ وَ تَنْصُرُ كُلَّ وَلِيٍّ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ جَبَّارٌ قَاسِطٌ وَ لَا جَاحِدٌ غَاطِطٌ وَ لَا شَانِيٌّ مُبْغِضٌ وَ لَا مُعَانِدٌ كَاشِحٌ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِالْغَيْبِ أَمْرُهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

You^{-ajfi} will suffocate every enemy and help every friend, so there will not remain upon the surface of the earth any unjust tyrant nor any arrogant fighter, nor any hateful adversary, nor grudgeful aggressor, **And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3]**.

ثُمَّ قَالَ يَا أَبَا إِسْحَاقَ لِيَكُنْ مَجْلِسِي هَذَا عِنْدَكَ مَكْتُومًا إِلَّا عَنْ أَهْلِ الصِّدْقِ وَ الْأُخُوَّةِ الصَّادِقَةِ فِي الدِّينِ إِذَا بَدَتْ لَكَ أَمَارَاتُ الظُّهُورِ وَ التَّمَكُّينِ فَلَا تُبْطِئْ بِإِخْوَانِكَ عَنَّا وَ بِأَهْلِ الْمُسَارَعَةِ إِلَى مَنَارِ الْبَقِيَّةِ وَ ضِيَاءِ مَصَابِيحِ الدِّينِ تَلَقَّ رُشْدًا إِنْ شَاءَ اللَّهُ

Then he^{-ajfi} said: 'O Abu Is'haq! Let this sitting of mine^{-ajfi} with you be concealed, except from the people of truthfulness and the brethren truthful in the religion, when the signs of appearance and the empowerment appear to you. So do not delay your brothers away from us^{-asws} and with the people hurrying to the minarets of certainty, and illumination of the lamps of religion. You shall come to guidance if Allah^{-azwj} so Desires'.

قَالَ إِبْرَاهِيمُ بْنُ مَهْزِيَارَ فَمَكَثْتُ عِنْدَهُ حِينًا أَقْتَبِسُ مَا أَوْرى مِنْ مُوضِحَاتِ الْأَعْلَامِ وَ نِزَاجَاتِ الْأَحْكَامِ وَ أُزَوِّي بَنَاتِ الصُّدُورِ مِنْ نَضَارَةِ مَا دَخَرَهُ اللَّهُ فِي طَبَائِعِهِ مِنْ لَطَائِفِ الْحِكْمَةِ وَ طَرَائِفِ فَوَاضِلِ الْقِسَمِ حَتَّى خِفْتُ إِضَاعَةَ مُحَلِّفِي بِالْأَهْوَازِ لِتَرَاجِي الْإِقَاءِ عَنْهُمْ

Ibrahim Bin Mahziyar said, 'I remained in his^{-ajfi} presence, attaining what he^{-ajfi} referred to, from the clarifications of the knowledge(s), illuminations of rulings, and quench the plants of the chests from the freshness of what Allah^{-azwj} had Stored in his^{-ajfi} layers, from the natures of wisdom, and the anecdotes of the surplus of distribution, until I feared wastage of the ones I had left behind at Al-Ahwaz due to the slackness of the meeting, being away from them.

فَاسْتَأْذَنْتُهُ فِي الْقُفُولِ وَ أَعْلَمْتُهُ عَظِيمَ مَا أَصْدُرُ بِهِ عَنْهُ مِنَ التَّوَحُّشِ لِفُرْقَتِهِ وَ التَّجَرُّعِ لِلظَّغَنِ عَنْ مَحَالِّهِ

I sought his^{-ajfi} permission regarding the closure (of the session) and let him^{-ajfi} know of the greatness of the loneliness of what I would be with in separating from him^{-ajfi}, and the apprehension of being out of one's place.

فَإِذَنْ وَ أَرَدْتَنِي مِنْ صَالِحِ دُعَائِهِ مَا يَكُونُ دُخْرًا عِنْدَ اللَّهِ لِي وَ لِعَقِي وَ قَرَابَتِي إِنْ شَاءَ اللَّهُ

فَلَمَّا أَرَفَ انْجِمَائِي وَ هُبِّي اعْتَرَامَ نَفْسِي عَدَوْتُ عَلَيْهِ مُوَدَّعًا وَ مُجَدِّدًا لِلْعَهْدِ وَ عَرَضْتُ عَلَيْهِ مَا لَا كَانَ مَعِيَ يَزِيدُ عَلَى خَمْسِينَ أَلْفَ دِرْهَمٍ وَ سَأَلْتُهُ أَنْ يَتَفَضَّلَ بِالْأَمْرِ بِقَبُولِهِ مِنِّي

فَاتَّبَعْتَهُمْ وَ قَالَ يَا أَبَا إِسْحَاقَ اسْتَعِزَّ بِهِ عَلَى مُنْصَرَفِكَ فَإِنَّ الشَّقَّةَ قُدْفَةٌ وَ قُلُوبُ الْأَرْضِ أَمَامَكَ جُمَّةٌ وَ لَا تَحْزَنْ لِإِعْرَاضِنَا عَنْهُ فَإِنَّا قَدْ أَحَدْنَاهُ لَكَ شُكْرَهُ وَ نَشْرَهُ وَ أَزَيَّضْنَاهُ عِنْدَنَا بِالذِّكْرِ وَ قَبُولِ الْمَنَّةِ

فَتَبَارَكَ اللَّهُ لَكَ فِيمَا خَوَّلَكَ وَ أَدَامَ لَكَ مَا تَوَلَّكَ وَ كَتَبَ لَكَ أَحْسَنَ ثَوَابِ الْمُحْسِنِينَ وَ أَكْرَمَ آثَارِ الطَّائِعِينَ فَإِنَّ الْفَضْلَ لَهُ وَ مِنْهُ وَ أَسْأَلُ اللَّهَ أَنْ يُزِدَكَ إِلَى أَصْحَابِكَ بِأَوْفَرِ الْخَطِّ مِنْ سَلَامَةِ الْأُيُومَةِ وَ أَكْثَافِ الْعِبْطَةِ بِلَيْنِ الْمُنْصَرَفِ

وَلَا أَوْعَتْكَ سَيِّئَاتُكَ وَلَا حِزْبٌ لَكَ دَلِيلًا وَاسْتَدْعُهُ نَفْسَكَ وَدَيْعَةً لَا تَضِيْعُ وَلَا تَزُولُ بَيْنَهُ وَطُفْهُ إِنْ شَاءَ اللَّهُ

يَا أَبَا إِسْحَاقَ إِنَّ اللَّهَ فَتَعَنَا بِعَوَائِدِ إِحْسَانِهِ وَ فَوَائِدِ امْتِنَانِهِ وَ صَانَ أَنْفُسَنَا عَنْ مُعَاوَنَةِ الْأَوْلِيَاءِ إِلَّا عَنِ الْإِخْلَاصِ فِي النَّبِيَّةِ وَ إِخْطَاصِ النَّصِيحَةِ وَ الْمُحَافَظَةِ عَلَى مَا هُوَ أَنْتَى وَأَبْقَى وَ أَرْفَعَ ذِكْرًا

قَالَ فَأَقُفْتُ عَنْهُ حَامِداً لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا هَدَانِي وَأَرْشَدَنِي عَالِماً بِأَنَّ اللَّهَ لَمْ يَكُنْ لِيُعْطَلْ أَرْضُهُ وَ لَا يُكَلِّفَهَا مِنْ حُجَّةٍ وَاضِحَةٍ وَ إِمَامٍ قَائِمٍ وَ أَلْقَيْتُ هَذَا الْخَبَرَ الْمَأْثُورَ وَ النَّسَبَ الْمَشْهُورَ تَوْجِيباً لِلزَّيَادَةِ فِي بَصَائِرِ أَهْلِ الْبُقَيْنِ وَ تَعْرِيفاً لَهُمْ مَا مَنَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مِنْ إِسْنَاءِ الدُّرَرِيِّ الطَّبِيعِيِّ وَ الدُّرَّةِ الرَّيَّةِ

He (the narrator) said, 'I closed (the session) from him^{-ajfj}, praising to Allah^{-azwj} Mighty and Majestic upon what He^{-azwj} had Guided me and Taught me the knowledge that Allah^{-azwj} does not happen to Leave His^{-azwj} earth, nor Vacate it from a clear Divine Authority, and a standing Imam^{-asws}, and I cast this transmitted report, and the famous lineage, seeking the addition in the insight of the people of conviction, and as an introduction to them of what Allah^{-azwj} Mighty and Majestic has Conferred with, from the growth of the goodly offspring and the pure soil.

وَقَصَدْتُ أَدَاءَ الْأَمَانَةِ وَالتَّسْلِيمَ لِمَا اسْتَبَانَ لِضَاعِفِ اللَّهِ عَزَّ وَجَلَّ الْمَلَّةَ الْهَادِيَةَ وَ الطَّرِيقَةَ الْمَرْضِيَّةَ قُوَّةَ عَزْمٍ وَ تَأْيِيدَ نِيَّةٍ وَ شِدَّةَ أَرْزٍ وَ اعْتِقَادَ عِصْمَةٍ وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And I aimed to fulfil the entrustment and the submission to what had been clarified, for Allah^{-azwj} Mighty and Majestic to Increase the nation in guidance, and the pleasing method, strength of determination, and supportive intention, and tie the buttons and beliefs of infallibility, and Allah^{-azwj} Guides the one He^{-azwj} so Desires to the Straight Path".⁴⁰

29- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مَعْرُوفٍ قَالَ كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ حَدَّثَنِي عَبْدُ اللَّهِ السُّورِيُّ قَالَ صِرْتُ إِلَى بُسْتَانِ بَنِي غَامِرٍ فَرَأَيْتُ غُلَمَانًا يَلْعَبُونَ فِي غَدِيرِ مَاءٍ وَ فَتَى جَالِسًا عَلَى مُصَلًّى وَاضِعًا كُمَهُ عَلَى فِيهِ فَقُلْتُ مَنْ هَذَا فَقَالُوا مُحَمَّدُ بْنُ الْحُسَيْنِ وَ كَانَ فِي صُورَةِ أَبِيهِ ع.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ja'far Bin Marouf who said, 'Abu Abdullah Al Balkhy wrote to me, 'Abdullah Al Sowry narrated to me saying,

'I went to an orchard of the clan of Aamir. I saw children playing in a spring of water, and there was a youth seated upon a prayer mat having placed his^{-ajfj} sleeve upon his^{-ajfj} mouth. I said, 'Who is this?' They said, 'MHMD Bin Al-Hassan^{-ajfj}', and he^{-ajfj} was upon the face of his^{-ajfj} father^{-asws}'.⁴¹

30- ك، إكمال الدين سَمِعْنَا شَيْخًا مِنْ أَصْحَابِ الْحَدِيثِ يُقَالُ لَهُ أَحْمَدُ بْنُ فَارِسٍ الْأَدِيبِ يَقُولُ سَمِعْتُ يَحْمَدَانَ حِكَايَةً حَكَايَتَهَا كَمَا سَمِعْتُهَا لِيُغْضِ إِخْوَانِي فَسَأَلَنِي أَنْ أَتُبْنَهَا لَهُ بِخَطِّي وَ لَمْ أَجِدْ إِلَى مُخَالَفَتِهِ سَبِيلًا وَ قَدْ كَتَبْتُهَا وَ عَهَدْتُهَا إِلَى مَنْ حَكَاهَا وَ ذَلِكَ أَنَّ يَحْمَدَانَ نَاسًا يُغَرِّفُونَ بَنِي رَاشِدٍ وَ هُمْ كُلُّهُمْ يَنْشَعُونَ وَ مَذْهَبُهُمْ مَذْهَبُ أَهْلِ الْإِمَامَةِ

(The book) 'Ikmal Al Deen' – We heard a Sheikh from the companions of the Ahadeeth, called Ahmad Bin Faris the teacher saying,

'I heard a narrative at Hamdan. I narrated it just as I had heard it, to one of my brothers. He asked me to affirm it for him in my own handwriting, and I could not find any way to oppose it, I wrote it and entrusted it to the one who had narrated it, and that is, 'There were some people at Hamdan known as the clan of Rashid, and all of them were Shias and their doctrine was the doctrine of the people of Imamate.

⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 28

⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 29

فَسَأَلْتُ عَنْ سَبَبِ تَشْيُعِهِمْ مِنْ بَيْنِ أَهْلِ هَمْدَانَ فَقَالَ لِي شَيْخٌ مِنْهُمْ رَأَيْتُ فِيهِ صَلَاحًا وَ سَمَاءً إِنَّ سَبَبَ ذَلِكَ أَنَّ جَدَّنَا الَّذِي نُنْسَبُ إِلَيْهِ خَرَجَ حَاجًّا

I asked about the cause of their being Shias, from between the people of Hamdan. A Sheikh from them said to me, (and) I saw righteousness and personality being for him, 'The cause of that is our grandfather who we are attributed to. He went out as a pilgrim'.

فَقَالَ إِنَّهُ لَمَّا صَدَرَ مِنَ الْحَجِّ وَ سَارُوا مَنَازِلَ فِي الْبَادِيَةِ قَالَ فَتَشَيَّطْتُ فِي النَّزُولِ وَ الْمَشْيِ فَمَشَيْتُ طَوِيلًا حَتَّى أَغْيَيْتُ وَ تَعَبْتُ وَ قُلْتُ فِي نَفْسِي أَنَا نَوْمَةٌ تُرِيحُنِي فَإِذَا جَاءَ أَوَاجِرُ الْقَافِلَةِ قُمْتُ

He said, 'When he was coming back from the Hajj and they had travelled stations in the valleys, he said, 'I decided to descend and walk. I walked for a long time until I was fatigued and exhausted, and I said within myself, 'I shall sleep a sleep to rest me. When the end of the caravan comes, I shall stand up'.

قَالَ فَمَا انْتَبَهْتُ إِلَّا بِحَرِّ الشَّمْسِ وَ لَمْ أَرِ أَحَدًا فَتَوَحَّشْتُ وَ لَمْ أَرِ طَرِيقًا وَ لَا أَثَرَ فَتَوَكَّلْتُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ قُلْتُ أَسِيرُ حَيْثُ وَجَّهَنِي وَ مَشَيْتُ غَيْرَ طَوِيلٍ فَوَقَعْتُ فِي أَرْضٍ خَضِرَاءَ نَضْرَةٍ كَأَنَّهَا قَرِيبَةٌ عَهْدٍ بَعِثْتُ وَ إِذَا تُرِبْتُهَا أَطْيَبُ تُرْبَةٍ وَ نَظَرْتُ فِي سَوَاءِ تِلْكَ الْأَرْضِ إِلَى قَصْرِ يَلُوحُ كَأَنَّهُ سَيْفٌ فَقُلْتُ يَا لَيْتَ شِعْرِي مَا هَذَا الْقَصْرِ الَّذِي لَمْ أَعْهَدْهُ وَ لَمْ أَسْمَعْ بِهِ

He said, 'I did not wake up except by the heat of the sun, and I could not see anyone. I felt lonely and did not see a road, nor any traces. I relied upon Allah^{-azwj} Mighty and Majestic, and I said, 'I shall travel wherever He^{-azwj} Diverts me'. And I walked, not for long. I came to be in a green, fresh land, as if it near to the time of rain, and its soil was good soil, and I looked at the expanse of that land to a castle looming (shining) as if it was a sword. I said, 'I wish I was aware of this castle which I have not been to and have not heard of it'.

فَفَصَدْتُهُ فَلَمَّا بَلَغْتُ الْبَابَ رَأَيْتُ خَادِمَيْنِ أَبْيَضَيْنِ فَسَلَّمْتُ عَلَيْهِمَا فَرَدَّا عَلَيَّ رَدًّا جَمِيلًا وَ قَالَا اجْلِسْ فَقَدْ أَرَادَ اللَّهُ بِكَ خَيْرًا وَ قَامَ أَحَدُهُمَا فَدَخَلَ وَ اخْتَبَسَ غَيْرَ بَعِيدٍ ثُمَّ خَرَجَ فَقَالَ قُمْ فَادْخُلْ

I aimed for it. When I reached the door, I saw two white servants. I greeted unto them. They responded to me with a beautiful response and said, 'Be seated, for Allah^{-azwj} Wants goodness with you'. And one of them stood up and entered, and was not withheld for long, then he came out. He said, 'Stand and enter'.

فَدَخَلْتُ قَصْرًا لَمْ أَرِ بِنَاءَ أَحْسَنَ مِنْ بِنَائِهِ وَ لَا أَضْوَأَ مِنْهُ وَ تَقَدَّمَ الْخَادِمُ إِلَى سِتْرِ عَلَى بَيْتٍ فَرَفَعَهُ ثُمَّ قَالَ لِي ادْخُلْ فَدَخَلْتُ الْبَيْتَ فَإِذَا فَتًى جَالِسٌ فِي وَسْطِ الْبَيْتِ وَ قَدْ عَلِقَ عَلَى رَأْسِهِ مِنَ السَّكْفِ سَيْفٌ طَوِيلٌ تَكَادُ طَبْعُهُ تَمَسُّ رَأْسَهُ وَ الْفَتَى بَدْرٌ يَلُوحُ فِي ظُلَامٍ

I entered a castle I had not seen a construction any more excellent than it, nor any more illuminating than it, and the servant went ahead to a curtain upon a room and raised it. Then he said to me, 'Enter!' I entered the room, and there was a youth seated in the middle of the room, and a long sword was hanging from the ceiling above his^{-ajfi} head, almost touching his^{-ajfi} head, and the youth was (like) a full moon shining in the darkness.

فَسَلَّمْتُ فَرَدَّ السَّلَامَ بِالطَّيِّبِ الْكَلَامِ وَ أَحْسَنِهِ ثُمَّ قَالَ لِي أَتَدْرِي مَنْ أَنَا فَقُلْتُ لَا وَ اللَّهُ فَقَالَ أَنَا الْقَائِمُ مِنْ آلِ مُحَمَّدٍ ص أَنَا الَّذِي أَخْرَجْتُ فِي آخِرِ الزَّمَانِ هَذَا السَّيْفِ وَ أَشَارَ إِلَيْهِ فَأَمَلًا الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلَّتْ جَوْرًا وَ ظُلْمًا

I greeted. He^{-ajfj} responded the greeting in a kind and eloquent manner, then said to me: ‘Do you know who I^{-ajfj} am?’ I said, ‘No, by Allah^{-azwj}!’ He^{-ajfj} said: ‘I^{-ajfj} Al-Qaim^{-ajfj} from the Progeny^{-asws} of Muhammad^{-saww}. I^{-ajfj} am the one who shall emerge at the end of times with this sword’ – and he^{-ajfj} indicated to it – ‘And I shall fill the earth with justice and fairness just as it would have been filled with tyranny and injustice’.

فَسَقَطْتُ عَلَى وَجْهِهِ وَ تَعَفَّرْتُ فَقَالَ لَا تَفْعَلْ اِرْفَعْ رَأْسَكَ أَنْتَ فُلَانٌ مِنْ مَدِينَةٍ بِالْجَبَلِ يُقَالُ لَهَا هَمْدَانُ فُلْتُ صَدَقْتَ يَا سَيِّدِي وَ مَوْلَايَ

I fell down upon my face and rolled on the ground. He^{-ajfj} said: ‘Do not do so! Raise your head, you are so and so from a city by the mountain called Hamdan!’ I said, ‘You^{-ajfj} speak the truth, O my chief and my Master^{-ajfj}!’

قَالَ فَتُحِبُّ أَنْ تُثَوِّبَ إِلَى أَهْلِكَ فُلْتُ نَعَمْ يَا سَيِّدِي وَ أُبَشِّرُهُمْ بِمَا أَنَاخَ اللَّهُ عَزَّ وَ جَلَّ لِي فَأَوْمَأَ إِلَى الْخَادِمِ فَأَخَذَ بِيَدِي وَ نَاوَلَنِي صِرَّةً وَ خَرَجَ وَ مَشَى مَعِيَ حُطَوَاتٍ

He^{-ajfj} said: ‘Would you like to return to your family?’ I said, ‘Yes, O my chief, and give them good news of what Allah^{-azwj} Mighty and Majestic has Ordained for me’. He^{-ajfj} gestured to the servant. He grabbed my hand and gave me a pouch and went out and walked with me some steps.

فَنَظَرْتُ إِلَى ظِلَالٍ وَ أَشْجَارٍ وَ مَنَارَةٍ مَسْجِدٍ فَقَالَ أَ تَعْرِفُ هَذَا الْبَلَدَ فُلْتُ إِنَّ بَقُرْبٍ بَلَدِنَا بَلَدُهُ تُعْرَفُ بِأَسْتَابَادَ وَ هِيَ تُشَبِّهُهَا

I looked at shades and trees and a minaret of a Masjid. He said, ‘Do you recognise this city?’ I said, ‘Nearby our city there is a city called Astabad, and it resembles it’.

قَالَ فَقَالَ هَذِهِ أَسْتَابَادُ امْضِ رَاشِدًا فَالْتَقِمْ فَلَمْ أَرَهُ وَ دَخَلْتُ أَسْتَابَادَ وَ إِذَا فِي الصُّرَّةِ أَرْبَعُونَ أَوْ خَمْسُونَ دِينَارًا فَوَرَدْتُ هَمْدَانَ وَ جَمَعْتُ أَهْلِي وَ بَشَّرْتُهُمْ بِمَا أَنَاخَ اللَّهُ لِي وَ يَسْرُهُ عَزَّ وَ جَلَّ وَ لَمْ تَزَلْ يَخْتَرُ مَا بَقِيَ مَعَنَا مِنْ تِلْكَ الدَّنَانِيرِ.

He (the narrator) said, ‘He said, ‘This is Astabad! Go, having been guided’. I turned, but I did not see him, and I entered Astabad, and in the pouch there were forty or fifty Dinars. I arrived at Hamdan and gathered my family members and gave them good news of what Allah^{-azwj} had Granted to me, and the Mighty and Majestic cheered him (me), and we did not cease to be with goodness for as long as (something) from those Dinars remained with us’.⁴²

31- ك، إكمال الدين المظفر العلوي عن ابن العياشي عن أبيه عن جعفر بن معروف عن أبي عبد الله البلخي عن محمد بن صالح عن علي بن محمد بن قنبر الكبير مولى الرضا ع قال خرج صاحب الزمان ع على جعفر الكذاب من موضع لم يعلم به عند ما نازع في الميراث عند مضي أبي محمد ع

(The book) ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ja’far Bin Marouf, from Abu Abdullah Al Balkhy, from Muhammad bin Salih, from Ali Bin Muhammad Bin Qanbar Al Kabeer,

⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 30

'A slave of Al-Reza^{-asws} said: 'Master^{-ajfi} of the Time came out against Ja'far the liar, from a place he did not know of, during the dispute regarding the inheritance at the passing away of Abu Muhammad^{-asws}.

فَقَالَ لَهُ يَا جَعْفَرُ مَا لَكَ تَعْرِضُ فِي حُقُوقِي فَتَحَيَّرَ جَعْفَرٌ وَ بَحَثَ ثُمَّ غَابَ عَنْهُ فَطَلَبَ جَعْفَرٌ بَعْدَ ذَلِكَ فِي النَّاسِ فَلَمْ يَرَهُ

He^{-ajfi} said to him: 'O Ja'far! What is the matter with you objecting regarding my^{-ajfi} rights?' Ja'far was bewildered and stunned. Then he^{-ajfi} disappeared from him. Ja'far searched after that among the people but could not see him^{-ajfi}.

فَلَمَّا مَاتَتِ الْجَدَّةُ أُمُّ الْحَسَنِ أَمَرَتْ أَنْ تُدْفَنَ فِي الدَّارِ فَنَازَعَهُمْ وَقَالَ هِيَ دَارِي لَا تُدْفَنُ فِيهَا فَخَرَجَ ع فَقَالَ لَهُ يَا جَعْفَرُ دَارُكَ هِيَ ثُمَّ غَابَ فَلَمْ يَرَهُ بَعْدَ ذَلِكَ.

When the grandmother^{-as}, mother^{-as} of Al-Hassan^{-asws} died, she^{-as} instructed that she be buried in the house. He (Ja'far) disputed them and said, 'It is my house. She will not be buried here!' He^{-ajfi} emerged and said to him: 'O Ja'far! Is this your house?' Then he^{-ajfi} disappeared and was not seen after that".⁴³

32- ك، إكمال الدين حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ وَجَدْتُ فِي كِتَابِ أَبِي رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الطُّوَالِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الطَّبْرِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَهْزِيَارٍ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ جَدِّي عَلِيَّ بْنَ مَهْزِيَارٍ يَقُولُ كُنْتُ نَائِمًا فِي مَرْقَدِي إِذْ رَأَيْتُ فِيمَا يَرَى النَّائِمُ قَائِلًا يَقُولُ لِي حُجَّ فِي هَذِهِ السَّنَةِ فَإِنَّكَ تَلْقَى صَاحِبَ زَمَانِكَ

(The book) 'Ikmal Al Deen' – It is narrated to us by Abu Al-Hassan Ali Bin Musa Bin Ahmad Bin Ibrahim Bin Muhammad Bin Abdullah son of Musa Bin Ja'far Bin Muhammad Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib^{-asws}. He said, 'I found in the book of my father, may Allah^{-azwj} be Pleased with him, 'It is narrated to us by Muhammad Bin Ahmad Al Tuwal, from his father, from Al-Hassan Bin Ali Al Tabari, from Abu Ja'far Muhammad Bin Ali Bin Mahziyar who said, 'I heard my father saying, 'I heard my grandfather Ali Bin Mahziyar saying,

'I was sleeping in my bed when I saw in what the sleeping ones tends to see, a speak saying to me, 'Perform Hajj during this year, for you shall meet Master^{-ajfi} of your time!'

قَالَ عَلِيُّ بْنُ مَهْزِيَارٍ فَأَنْتَبَهْتُ فَرِحًا مَسْرُورًا فَمَا زِلْتُ فِي صَلَاتِي حَتَّى انْفَجَرَ عُمُودُ الصُّبْحِ وَ فَرَعْتُ مِنْ صَلَاتِي وَ خَرَجْتُ أَسْأَلُ عَنِ الْحَاجِّ فَوَجَدْتُ رِفْقَةً تُرِيدُ الْخُرُوجَ فَبَادَرْتُ مَعَ أَوَّلِ مَنْ خَرَجَ فَمَا زِلْتُ كَذَلِكَ حَتَّى خَرَجُوا وَ خَرَجْتُ بِخُرُوجِهِمْ أُرِيدُ الْكُوفَةَ

Ali Bin Mahziyar said, 'I woke up suddenly happy, cheerful. I did not cease to be in my Salat until the pillars of the morning burst forth, and I freed from my Salat and went out to ask about the pilgrims. I found friends intending the going out. I rushed with the first one going out. I did not cease to be like that until they went out, and I went out along with their going out, intending Al-Kufa.

فَلَمَّا وَافَيْتُهَا نَزَلْتُ عَنْ رَاحِلَتِي وَ سَلَّمْتُ مَتَاعِي إِلَى ثِقَاتٍ إِخْوَانِي وَ خَرَجْتُ أَسْأَلُ عَنْ آلِ أَبِي مُحَمَّدٍ ص فَمَا زِلْتُ كَذَلِكَ فَلَمْ أَجِدْ أَثَرًا وَ لَا سَمِعْتُ خَبَرًا وَ خَرَجْتُ فِي أَوَّلِ مَنْ خَرَجَ أُرِيدُ الْمَدِينَةَ

⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 31

When I arrived to it, I descended from my riding animal and submitted my luggage to a trusted one from my brothers, and I went out asking about the family of Abu Muhammad^{-asws}. I did not cease to be like that but could not find any trace nor did I heard of any news, and I went out among the first one to go out intending Al-Medina.

فَلَمَّا دَخَلْتُهَا لَمْ أَتَمَّاكَ أَنْ نَزَلْتُ عَنْ رَاحِلَتِي وَ سَلَّمْتُ رَحْلِي إِلَى ثِقَاتٍ إِخْوَانِي وَ خَرَجْتُ أَسْأَلُ عَنِ الْخَبَرِ وَ أَقْفُو الْأَثَرَ فَلَا خَبَرَ سَمِعْتُ وَ لَا أَثَرَ وَجَدْتُ فَلَمْ أَزَلْ كَذَلِكَ إِلَى أَنْ نَفَرَ النَّاسُ إِلَى مَكَّةَ وَ خَرَجْتُ مَعَ مَنْ خَرَجَ حَتَّى وَافَيْتُ مَكَّةَ

When I entered it, I could not control myself from descending from my riding animal, and I submitted my luggage to a trusted one from my brothers, and I went out asking about the news and finding any trace. But neither did I heard any news nor found any trace. I did not cease to be like that until the people went to Makkah, and I went out with the ones who went out, until I arrived at Makkah.

وَ نَزَلْتُ وَ اسْتَوَيْتُ مِنْ رَحْلِي وَ خَرَجْتُ أَسْأَلُ عَنْ آلِ أَبِي مُحَمَّدٍ ع فَلَمْ أَسْمَعْ خَبَرًا وَ لَا وَجَدْتُ أَثَرَ فَمَا زِلْتُ بَيْنَ الْإِيَّاسِ وَ الرَّجَاءِ مُتَفَكِّرًا فِي أَمْرِي وَ عَاتِيًا عَلَى نَفْسِي وَ قَدْ جَنَّ اللَّيْلُ وَ أَرَدْتُ أَنْ يَخْلُوَ لِي وَجْهُ الْكَعْبَةِ لِأَطُوفَ بِهَا وَ أَسْأَلُ اللَّهَ يُعَرِّفَنِي أَمَلِي فِيهَا

And I descended and entrusted my luggage and went out asking about the family of Abu Muhammad^{-asws}. But I neither heard any news nor could I find any trace. I did not cease to be between the despair and the hope, thoughtful regarding my matter, and blaming myself, and the night was shielding, and I wanted a facet of the Kabah to be vacant for me so I could perform Tawaaf with it and ask Allah^{-azwj} to Make me realise my hopes regarding it.

فَبَيْنَمَا أَنَا كَذَلِكَ وَ قَدْ خَلَا لِي وَجْهُ الْكَعْبَةِ إِذْ قُمْتُ إِلَى الطَّوَافِ فَإِذَا أَنَا بِقَيِّ مَلِيحِ الْوَجْهِ طَيِّبِ الرَّوْحِ مُتَرَدِّ بِرَدَدٍ مُتَشَحِّحٍ بِأُخْرَى وَ قَدْ عَطَفَ بِرِدَائِهِ عَلَى عَاتِقِهِ

While I was like that, and a facet of the Kabah had been vacant for me, when I stood up to perform the Tawaaf. There I was with a youth, nice face, pleasant aroma, trousered with one wrap and shirted with another, and he had placed an end of his (head) cloak upon his shoulder.

فَحَرَّكْتُهِ فَأَلْتَمَسْتُ إِلَيْهِ فَقَالَ بَيْنَ الرَّجُلِ قُلْتُ مِنَ الْأَهْوَازِ فَقَالَ أَ تَعْرِفُ بِنَا ابْنَ الْخُضَيْبِ قُلْتُ رَحِمَهُ اللَّهُ دُعِيَ فَأَجَابَ فَقَالَ رَحِمَهُ اللَّهُ فَلَقَدْ كَانَ بِالنَّهَارِ صَائِمًا وَ بِاللَّيْلِ قَائِمًا وَ لِلْقُرْآنِ تَالِيًا وَ لَنَا مُوَالِيًا أَ تَعْرِفُ بِنَا عَلِيَّ بْنَ مَهْرَبَارٍ قُلْتُ أَنَا عَلِيٌّ بْنُ مَهْرَبَارٍ

I moved towards him. He turned towards me. He said, 'Where is the man from?' I said, 'From Al-Ahwaz'. He said, 'Do you know Ibn Al-Khazeyb at it?' I said, 'May Allah^{-azwj} have Mercy on him! He was called (by Allah^{-azwj}), so he answered'. He said, 'May Allah^{-azwj} have Mercy on him, for he used to be fasting at daytime, and standing (for Salat) at night, and a reciter of the Quran, and a friend of ours. Do you know Ali Bin Mahziyar, at it?' I said, 'I am Ali Bin Mahziyar'.

فَقَالَ أَهْلًا وَ سَهْلًا بِكَ يَا أَبَا الْحَسَنِ أَ تَعْرِفُ الصَّرِيحَيْنِ قُلْتُ نَعَمْ قَالَ وَ مَنْ هُمَا قُلْتُ مُحَمَّدٌ وَ مُوسَى قَالَ وَ مَا فَعَلْتَ الْعَلَامَةَ الَّتِي بَيْنَكَ وَ بَيْنَ أَبِي مُحَمَّدٍ ع قُلْتُ مَعِيَ قَالَ أَخْرِجْهَا إِلَيَّ فَأَخْرَجْتُ إِلَيْهِ خَاتَمًا حَسَنًا عَلَى فَصِّهِ مُحَمَّدٌ وَ عَلِيٌّ

He said, 'Welcome and hello to you, O Abu Al-Hassan! Do you recognise the two shrines?' I said, 'Yes'. He said, 'And who is in them?' I said, 'Muhammad^{-asws} and Musa^{-asws}'. He said, 'And what have you done with the sign which is between you and Abu Muhammad^{-asws}?' I said, '(It

is) with me'. He said, 'Bring it out to me'. I brought out to him an excellent ring. Upon its stone was (inscribed) 'Muhammad' and 'Ali'.

فَلَمَّا رَأَاهُ بَكَى بُكَاءً طَوِيلًا وَ هُوَ يَقُولُ رَحِمَكَ اللَّهُ يَا أَبَا مُحَمَّدٍ فَلَقَدْ كُنْتُ إِمَامًا عَادِلًا ابْنَ أُثَمَّةٍ أَبَا إِمَامٍ أَسْكَنْكَ اللَّهُ الْفِرْدَوْسَ الْأَعْلَى مَعَ آبَائِكَ

When he saw it, he cried a prolonged crying, and he was saying, 'May Allah^{-azwj} have Mercy on Abu Muhammad^{-asws}! He^{-asws} was a just Imam^{-asws}, son^{-asws} of the Imams^{-asws}, father^{-asws} of an Imam^{-ajfj}. May Allah^{-azwj} Settle you in the lofty Al-Firdows along with your^{-asws} forefathers^{-asws}!'

ثُمَّ قَالَ يَا أَبَا الْحَسَنِ صِرْ إِلَى رَحْلِكَ وَ كُنْ عَلَى أَهْبَةِ السَّفَرِ حَتَّى إِذَا ذَهَبَ الثُّلُثُ مِنَ اللَّيْلِ وَ بَقِيَ الثُّلُثَانِ فَالْحَقْ بِنَا فَإِنَّكَ تَرَى مُنَاكَ

Then he said, 'O Abu Al-Hassan! Go to your riding animal and be upon preparedness of the journey, until when a third from the night is gone, and two-thirds remain, then meet up with us, for you shall see your wishes (come true)'.

قَالَ ابْنُ مَهْرِيَّارٍ فَأَنْصَرَفْتُ إِلَى رَحْلِي أَطِيلُ الْفَكْرَ حَتَّى إِذَا هَجَمَ الْوَقْتُ فَقُمْتُ إِلَى رَحْلِي فَأَصْلَحْتُهُ وَ قَدَّمْتُ رَاجِلَتِي فَحَمَلْتُهَا وَ صِرْتُ فِي مَثْنِهَا حَتَّى لَحِقْتُ الشَّيْعَ فإِذَا أَنَا بِالْفَتَى هُنَاكَ يَقُولُ أَهْلًا وَ سَهْلًا يَا أَبَا الْحَسَنِ طُوبَى لَكَ فَقَدْ أُدِنَ لَكَ

Ibn Mahziyar said, 'I left to go to my riding animal, prolonging the thoughtfulness, until when the time came, I stood up to my riding animal and corrected it, and I brought forward my riding animal and loaded it, and I got on to it, until I caught up with the youth. Over there, the youth said, 'Welcome and hello, O Abu Al-Hassan! Beatitude be for you, for there is permission for you!'

فَسَارَ وَ سِرْتُ بِسِرِّهِ حَتَّى جَازَ بِي عَرَفَاتٍ وَ مِئَى وَ صِرْتُ فِي أَسْفَلِ ذُرْوَةِ الطَّائِفِ فَقَالَ لِي يَا أَبَا الْحَسَنِ انْزِلْ وَ اخُذْ فِي أَهْبَةِ الصَّلَاةِ فَتَزَلَّ وَ نَزَلْتُ حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ وَ فَرَعْتُ

He travelled, and I travelled with his travelling, until he crossed over with me, Arafaat, and Mina, and I came to be in in the lower peak of Al-Taif. He said to me, 'O Abu Al-Hassan! Descend and take in the preparation for the Salat'. He descended, and I descended until when he was free from his Salat and I was free (from mine).

ثُمَّ قَالَ لِي اخُذْ فِي صَلَاةِ الْفَجْرِ وَ أَوْجِزْ فَأَوْجِزْتُ فِيهَا وَ سَلَّمَ وَ عَفَّرَ وَجْهَهُ فِي التُّرَابِ ثُمَّ رَكِبَ وَ أَمَرَنِي بِالرُّكُوبِ ثُمَّ سَارَ وَ سِرْتُ بِسِرِّهِ حَتَّى عَلَا الدَّرْوَةَ فَقَالَ الْمَحْ هَلْ تَرَى شَيْئًا فَلَمَحْتُ فَرَأَيْتُ بُقْعَةً نَزْهَةً كَثِيرَةَ الْعُشْبِ وَ الْكَلِّ فَقُلْتُ يَا سَيِّدِي أَرَى بُقْعَةً كَثِيرَةَ الْعُشْبِ وَ الْكَلِّ

Then he said to me, 'Take regarding Al-Fajr Salat and be brief'. I was brief regarding it, and performed Salaam, and he rolled his face in the dust, then he rode and instructed me with the riding. Then he travelled and I travelled with his travelling until he ascended the peak. He said, 'Look around! Do you see anything?' I looked around, and I saw a picnic spot with a lot of grass and pasture. I said, 'O my chief! I see a spot with a lot of grass and pasture!'

فَقَالَ لِي هَلْ فِي أَغْلَاهَا شَيْءٌ فَلَمَحْتُ فَإِذَا أَنَا بِكَثِيبٍ رَمْلٍ قَوْفَهُ بَيْتٌ مِنْ شَعْرِ يَتَوَقَّدُ نَوْرًا فَقَالَ لِي هَلْ رَأَيْتَ شَيْئًا فَقُلْتُ أَرَى كَذَا وَ كَذَا فَقَالَ لِي يَا ابْنَ مَهْرِيَّارٍ طِبْ نَفْسًا وَ قَرَّ عَيْنًا فَإِنَّ هُنَاكَ أَمَلَ كُلِّ مُؤْمِلٍ

He said to me, 'Is there anything in its top part?' I looked and there was a sand dune. Above it was a room of fur, emitting light. He said to me, 'Do you see anything?' I said, 'I see such and such!' He said to me, 'O Ibn Mahziyar! Feel good and delight your eyes, for over there is a hope of every hoping one!'

ثُمَّ قَالَ لِي انْطَلِقْ بِنَا فَسَارَ وَ سِرْتُ حَتَّى صَارَ فِي أَسْفَلِ الدَّرْوَةِ ثُمَّ قَالَ لِي انْزِلْ فَهَاهُنَا يَدُلُّ كُلُّ صَعْبٍ

Then he said to me, 'Let us go!' He travelled and I travelled, until he came to be in the lower part of the sand dune. Then he said to me, 'Descend, for over here is a removal of every difficulty'.

فَنَزَلَ وَ نَزَلْتُ حَتَّى قَالَ لِي يَا ابْنَ مَهْزِيَارَ خَلِّ عَنْ زِمَامِ الرَّاحِلَةِ فُقُلْتُ عَلَى مَنْ أَخْلَفُهَا وَ لَيْسَ هَاهُنَا أَحَدٌ فَقَالَ إِنَّ هَذَا حَرَمٌ لَا يَدْخُلُهُ إِلَّا وَلِيُّي وَ لَا يَخْرُجُ مِنْهُ إِلَّا وَلِيُّي

He descended, and I descended until he said to me, 'O Ibn Mahziyar! Let go of the rein of the riding animal!' I said, 'Upon who should I leave it behind, and there is no one over here?' He said, 'The is a sanctuary (Hurrum). No one can enter it except a friend, nor can anyone exit from it except a friend'.

فَخَلَّيْتُ عَنِ الرَّاحِلَةِ وَ سَارَ وَ سِرْتُ مَعَهُ فَلَمَّا دَنَا مِنَ الْحَيْتَاءِ سَبَقَنِي وَ قَالَ لِي هُنَاكَ إِلَى أَنْ يُؤْذَنَ لَكَ فَمَا كَانَ إِلَّا هُنَيْئَةً فَخَرَجَ إِلَيَّ وَ هُوَ يَقُولُ طُوبَى لَكَ فَقَدْ أُعْطِيتَ سُؤْلَكَ

I freed the riding animal, and he walked, and I walked with him. When we were near from the tent, he went ahead of me and said to me, 'Be over here until he^{-ajfi} permits for you!' It was not except a little while until he came out to me, and he said, 'Beatitude be to you, for you have been granted what you had asked for!'

قَالَ فَدَخَلْتُ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ هُوَ جَالِسٌ عَلَى نَمَطٍ عَلَيْهِ نَطْعُ أَدَمَ أَحْمَرَ مُتَّكِئٌ عَلَى مِسْوَرَةٍ أَدَمَ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ لَمَحْتُهُ

He (the narrator) said, 'I entered to see him^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}, and he^{-ajfi} was seated upon a sheet upon which was a red leather rug, leaning upon a skin pillow. I greeted. He^{-ajfi} responded the greeting unto me, and I glanced at him^{-ajfi}.

فَرَأَيْتُ وَجْهًا مِثْلَ فَلَقَةِ قَمَرٍ لَا بِالْحَرِيقِ وَ لَا بِالنَّارِ وَ لَا بِالطَّوِيلِ الشَّامِخِ وَ لَا بِالْقَصِيرِ اللَّاصِقِ مَمْدُودَ الْقَامَةِ صَلَّتِ الْجَبِينِ أَرْجَ الْحَاجِبِينَ أَدْعَجَ الْعَيْنَيْنِ أَقْفَى الْأَنْفِ سَهْلَ الْخَدَّيْنِ عَلَى خَدِّهِ الْأَمْنِ خَالٌ

I saw a face like a segment of the moon. Neither was he^{-ajfi} clumsy nor ill-tempered, nor being very tall nor very short, of moderate stature, smooth forehead, beautiful eyebrows, black eyes, curved nose, flat cheeked. There was a mole upon his^{-ajfi} right cheek.

فَلَمَّا أَنَا بَصُرْتُ بِهِ خَارَ عَقْلِي فِي نَعْبِهِ وَ صِفَتِهِ فَقَالَ لِي يَا ابْنَ مَهْزِيَارَ كَيْفَ خَلَقْتَ إِخْوَانَكَ بِالْعِرَاقِ قُلْتُ فِي ضَنْكِ عَيْشٍ وَ هَنَاةٍ قَدْ تَوَاتَرَتْ عَلَيْهِمْ سُيُوفُ بَنِي الشَّيْبَانِ

When I sighted him^{-ajfi}, my mind was confused in attributing him^{-ajfi} and describing him^{-ajfi}. He^{-ajfi} said to me: 'O Ibn Mahziyar! How have you left behind your brothers at Al-Iraq?' I said,

'In a (financially) constricted life and severities. The swords of the clan of Al-Shaysaban have frequented against them'.

فَقَالَ قَاتِلْهُمْ اللَّهُ أَتَى يُؤْفِكُونَ كَأَنِّي بِالْقَوْمِ وَقَدْ قُتِلُوا فِي دِيَارِهِمْ وَأَخَذَهُمْ أَمْرٌ رَهِيمٌ لَيْلًا أَوْ نَهَارًا فَقُلْتُ مَتَى يَكُونُ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

He said, '**May Allah Fight them! How deluded they are [9:30]**. It is as if I^{-ajfi} am with the people and they have been killed in their houses and the Command of their Lord^{-azwj} is Seizing them at night or day'. I said, 'When will that be happening, O son^{-ajfi} of Rasool-Allah^{-saww}?'

فَقَالَ إِذَا حِيلَ بَيْنَكُمْ وَبَيْنَ سَبِيلِ الْكَعْبَةِ بِأَقْوَامٍ لَا خَلَاقَ لَهُمْ وَاللَّهُ وَرَسُولُهُ مِنْهُمْ بَرَاءٌ وَظَهَرَتِ الْحُمْرَةُ فِي السَّمَاءِ ثَلَاثًا فِيهَا أَعْمِدَةٌ كَأَعْمِدَةِ اللَّجَيْنِ تَنَالُ نُورًا وَتَخْرُجُ الشَّرُوسِي مِنْ أَرْمَنِةٍ [إِزْمِيئِيلَ] وَآذَرِيَجَانُ يُرِيدُ وَرَاءَ الرَّيِّ الْجَبَلِ الْأَسْوَدَ الْمُتَلَاخِمَ بِالْجَبَلِ الْأَحْمَرَ لَرَيْقُ جَبَلِ طَالِقَانَ

He^{-ajfi} said: 'When there is a barrier between you all and the way to the Kabah by a people having no manners for them, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from them, and the redness appears in the sky for three (days) in which would be columns like the silver columns emitting light, and Al-Shorous will rebel from Armenia and Azerbaijan intending the water supply (dam) behind the black mountain adhering with the red mountain level with the mountain of Talaqan.

فَتَكُونُ بَيْنَهُ وَبَيْنَ الْمَرْوَزِيِّ وَقَعَةٌ صَيْلَمَانِيَّةٌ يَشِيبُ فِيهَا الصَّغِيرُ وَيَهْرُمُ مِنْهَا الْكَبِيرُ وَيُظْهَرُ الْقَتْلُ بَيْنَهُمَا فَعِنْدَهَا تَوَقَّعُوا خُرُوجَهُ إِلَى الزَّوْرَاءِ فَلَا يَلْبَثُ بِهَا حَتَّى يُؤَافِي مَاهَانَ ثُمَّ يُؤَافِي وَاسِطَ الْعِرَاقِ فَيَقِيمُ بِهَا سَنَةً أَوْ دُونَهَا

There will occur between him and Al-Marouzy, the event of Seylamaniya during which the young ones would become grey-haired, and the old ones would become decrepit from it, and the killing would appear between the two. During it, anticipate his emergence to Al-Zawra. He will not remain at it until he arrives at Mahan. Then he will arrive at Wasit, Al-Iraq. He shall stay at it for a year or less than it.

ثُمَّ يَخْرُجُ إِلَى كُوفَانَ فَتَكُونُ بَيْنَهُمْ وَقَعَةٌ مِنَ النَّجَفِ إِلَى الْخَيْرَةِ إِلَى الْغَرِيِّ وَقَعَةٌ شَدِيدَةٌ تَذْهَلُ مِنْهَا الْعُقُولُ فَعِنْدَهَا يَكُونُ بَوَارُ الْفَيْتَنِ وَ عَلَى اللَّهِ خَصَادُ الْبَاقِينَ

Then he will go out to Kowfan, and an event shall take place between from, from Al-Najaf to Al-Hira to Al-Ghary, such a sever event, the minds would be stunned from it. During it there would be ruination of the two parties, and upon Allah^{-azwj} would be the slaying of the remainder'.

ثُمَّ تَلَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَعْنِ بِالْأَمْسِ

Then he^{-ajfi} recited: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24]**'.

فَقُلْتُ سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ مَا الْأَمْرُ

I said, 'My chief^{-ajfi}! O son^{-ajfi} of Rasool-Allah^{-saww}! What is the Command?'

قَالَ نَحْنُ أَمْرُ اللَّهِ عَزَّ وَ جَلَّ وَ جُنُودُهُ

He^{-ajfi} said: 'We (Imams^{-asws}) are the Command of Allah^{-azwj} Mighty and Majestic, and His^{-azwj} army!'

قُلْتُ سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ حَانَ الْوَقْتُ قَالَ وَ اقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ.

I said, 'My chief^{-ajfi}! O son^{-ajfi} of Rasool-Allah^{-saww}! Is it time?' He^{-ajfi} said: '**The time approached, and the moon split apart [54:1]**'.⁴⁴

بيان: و قوله متى يكون ذلك يحتمل أن يكون سؤالاً عن قيامه ع و خروجه و لو كان سؤالاً عن انقراض بني العباس فجوابه ع محمول على ما هو غرضه الأصلي من ظهور دولتهم ع.

Explanation: And his words, 'When would that happen?', it is possible that the question is about his^{-ajfi} standing, but if the question is about the extinction of the Abbasids, so his^{-ajfi} answer is carried upon what is its original purpose, from the appearance of their^{-asws} government.

ثم اعلم أن اختلاف أسماء رواية هذه القصة يحتمل أن يكون اشتباهاً من الرواة أو يكون وقع لهم جميعاً هذه الوقائع المتشابهة و الأظهر أن علي بن مهزيار هو علي بن إبراهيم بن مهزيار نسب إلى جده و هو ابن أخي علي بن مهزيار المشهور إذ يبعد إدراكه لهذا الزمان و يؤيده ما في سند هذا الخبر من نسبة محمد إلى جده إن لم يسقط الابن بين الكنية و الاسم.

Then know that the different name of the reporters of this story (under H 28), carries upon it being its resembling from the reporters, or this event has occurred upon them all with similarities, and the apparent is that Ali Bin Mahziyar, he is Ali Bin Ibrahim Bin Mahziyar, attributed to his grandfather, and he is a son of the brother of Ali Bin Mahziyar, the famous, when it is far-fetched of his coming across to this time period, and it is supported by what is in the attribution of this report, from the attribution of Muhammad to his grandfather that between the teknonym and the name wasn't dropped for the son.

ثم اعلم أن اشتغال هذه الأخبار على أن له ع أخاً مسمى بموسى غريب.

Then know that the inclusion of this report, that there is a brother for him^{-ajfi} named as 'Musa', is strange'.

33- ك، إكمال الدين علي بن الحسن بن علي بن محمد العلوي قال سمعت أبا الحسن بن و جناء يقول حدثنا أبي عن جده أنه كان في دار الحسن بن علي ع قال فكيسستنا الخيل و فيهم جعفر بن علي بن محمد الكذاب و اشتغلوا بالنهب و العارة و كانت همتي في مولاي القائم ع

(The book) 'Ikmal Al Deen' – Ali Bin Al-Hassan Bin Ali Bin Muhammad Al Alawy said, 'I heard Abu Al-Hassan Bin Wajna'a saying,

'It is narrated to us by my father, from his grandfather that he was in the house of Al-Hassan^{-asws} Bin Ali^{-asws}. He said, 'The cavalry scattered, and among them was Ja'far the liar,

⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 32

son of Ali^{-asws} Bin Muhammad^{-asws}, and they were busy with the looting and the raiding, and my concern was regarding my Master^{-ajfi} Al-Qaim^{-ajfi}.

قَالَ فَإِذَا بِهِ قَدْ أَقْبَلَ وَ خَرَجَ عَلَيْهِمْ مِنَ الْبَابِ وَ أَنَا أَنْظُرُ إِلَيْهِ وَ هُوَ عَ ابْنُ سِتِّ سِنِينَ فَلَمْ يَرَهُ أَحَدٌ حَتَّى غَابَ.

He (the narrator) said, 'Behold, he^{-ajfi} came and emerged to them from the door, and I was looking at him^{-ajfi} and he^{-ajfi} was a boy of six years. No one saw him^{-ajfi} until he^{-ajfi} disappeared".⁴⁵

34- ك، إكمال الدين أحمد بن الحسين بن عبد الله عن الحسين بن زيد بن عبد الله البغدادي عن علي بن سينان المؤصلي عن أبيه قال لما قبض سيدنا أبو محمد الحسن بن علي العسكري ع وقد من قم و الحبال وفود بالأموال التي كانت تحمل على الرستم و لم يكن عندهم خبر وفاته ع

(The book) 'Ikmal Al Deen' – Ahmad Bin Al Husayn Bin Abdullah, from Al Husayn Bin Zayd Bi Abdullah Al Baghdadi, from Ali Bin Sinan Al Mowsily, from his father who said,

'When our Master^{-asws} Abu Muhammad Al-Hassan Bin Ali Al-Askari^{-asws} passed away, a delegation from Qum and the mountain was delegated with the wealth which had been carried upon the norm, and there was no news with them of his^{-asws} having passed away.

فَلَمَّا أَنْ صَلُّوا إِلَى سُرٍّ مَنْ رَأَى سَأَلُوا عَنْ سَيِّدِنَا الْحَسَنِ بْنِ عَلِيٍّ ع فَقِيلَ لَهُمْ إِنَّهُ قَدْ قُبِدَ قَالُوا فَمَنْ وَارِثُهُ قَالُوا أَخُوهُ جَعْفَرُ بْنُ عَلِيٍّ فَسَأَلُوا عَنْهُ فَقِيلَ لَهُمْ قَدْ خَرَجَ مُتَنَزِّهًا وَ رَكِبَ زَوْزَقًا فِي الدَّجَلَةِ يَشْرَبُ وَ مَعَهُ الْمُعْتُونُ

When they arrived to Surmanray, they asked about our Master^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws}. It was said to them, 'He^{-asws} is lost (to us)'. They said, 'So who is his^{-asws} inheritor?' They said, 'His^{-asws} brother, Ja'far Bin Ali (the liar)'. They asked about him. It was said to them, 'He has gone out for a picnic and sailing a boat in the river Tigris, drinking, and with him are the singers.

قَالَ فَتَشَاوَرَ الْقَوْمُ وَ قَالُوا لَيْسَتْ هَذِهِ صِفَاتُ الْإِمَامِ وَ قَالَ بَعْضُهُمْ لِبَعْضٍ امْضُوا بِنَا لِنَرِّدَ هَذِهِ الْأَمْوَالَ عَلَى أَصْحَابِنَا فَقَالَ أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ جَعْفَرٍ الْحِمَيْرِيُّ الْقُمِّيُّ فَعَمُوا بِنَا حَتَّى يَنْصَرِفَ هَذَا الرَّجُلُ وَ نُخْتَبِرَ أَمْرَهُ عَلَى الصِّحَّةِ

He (the narrator) said, 'They consulted and said, 'These aren't attributes of the Imam^{-asws}!' And they said to each other, 'Let us go to return this wealth back to their owners'. Abu Al-Abbas Muhammad Bin Ja'far Al-Himeyri Al-Qummi said, 'Pause with us until this man leaves and we can investigate the news of his affair upon the correctness".

قَالَ فَلَمَّا انْصَرَفَ دَخَلُوا عَلَيْهِ فَسَلَّمُوا عَلَيْهِ وَ قَالُوا يَا سَيِّدَنَا نَحْنُ قَوْمٌ مِنْ أَهْلِ قُمْ وَ مَعَنَا جَمَاعَةٌ مِنَ الشَّيْعَةِ وَ غَيْرُهَا وَ كُنَّا نَحْمِلُ إِلَى سَيِّدِنَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع الْأَمْوَالَ

He (the narrator) said, 'When he left, they entered to see him (Ja'far the liar). They greeted unto him and said, 'O our chief! We are a group from the people of Qum, and with us is a group from the Shias and others, and we were carrying the wealth to out Master Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}.

⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 33

فَقَالَ وَ أَتَيْنَ هِيَ قَالُوا مَعَنَا قَالَ احْمِلُوهَا إِلَيَّ قَالُوا إِنَّ هَذِهِ الْأَمْوَالَ خَبْرًا طَرِيفًا فَقَالَ وَ مَا هُوَ

He said, 'And where is it?' They said, 'With us'. He said, 'Carry it to me!' They said, 'There is odd news for this wealth'. He said, 'And what is it?'

قَالُوا إِنَّ هَذِهِ الْأَمْوَالَ تُجْمَعُ وَ يَكُونُ فِيهَا مِنْ عَامَّةِ الشَّيْعَةِ الدِّينَارُ وَ الدِّينَارَانِ ثُمَّ يَجْعَلُونَهَا فِي كَيْسٍ وَ يَخْتُمُونَ عَلَيْهَا وَ كُنَّا إِذَا وَرَدْنَا بِالْمَالِ قَالَ سَيِّدُنَا أَبُو مُحَمَّدٍ ع جُمْلَةُ الْمَالِ كَذَا وَ كَذَا دِينَارًا مِنْ فُلَانٍ كَذَا وَ مِنْ فُلَانٍ كَذَا حَتَّى يَأْتِيَ عَلَى أَسْمَاءِ النَّاسِ كُلِّهِمْ وَ يَقُولُ مَا عَلَى الْحَوَاتِيمِ مِنْ نَفْسٍ

They said, 'This wealth is a collection, and there happens to be in it the Dinar and the two Dinars from the general Shias. Then we made it to be in a bag and concurred upon it (amount). And it has been so that whenever we had arrived with the wealth, our Master^{-asws} Abu Muhammad^{-asws} would say regarding the total wealth: 'Such and Such Dinar is from so and so, and such and such is from so and so', to the extent that he^{-asws} would come upon the names of the people, all of them, and he^{-asws} would say what inscription there would be upon the seals'.

فَقَالَ جَعَفَرٌ كَذَبْتُمْ تَقُولُونَ عَلَى أَخِي مَا لَمْ يَفْعَلْهُ هَذَا عِلْمُ الْغَيْبِ

Ja'far said to them, 'You are lying! You are saying upon my brother^{-asws} what he^{-asws} did not do. This is knowledge of the hidden matters!'

قَالَ فَلَمَّا سَمِعَ الْقَوْمُ كَلَامَ جَعْفَرٍ جَعَلَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ لَهُمْ احْمِلُوا هَذَا الْمَالَ إِلَيَّ فَقَالُوا إِنَّا قَوْمٌ مُسْتَأْجِرُونَ وَكَلَاءٌ لِأَرْبَابِ الْمَالِ وَ لَا نُسَلِّمُ الْمَالَ إِلَّا بِالْعَلَامَاتِ الَّتِي كُنَّا نَعْرِفُهَا مِنْ سَيِّدِنَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع فَإِنْ كُنْتَ الْإِمَامَ فَبَرِّهِنْ لَنَا وَ إِلَّا رَدَدْنَاهَا إِلَى أَصْحَابِهَا يَرَوْنَ فِيهَا رَأْيَهُمْ

He (the narrator) said, 'When the group heard the talk of Ja'far, they went on to look at each other. He said to them, 'Bring this wealth to me!' They said, 'We are a group of employed representatives to take care of the wealth, and we will not submit the wealth except with the signs which we have been recognising from our Master Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}. So, if you were the Imam^{-asws}, then prove it to us, or else we shall return it to its owners, viewing their views regarding these'.

قَالَ فَدَخَلَ جَعْفَرٌ عَلَى الْخُلَيْفَةِ وَ كَانَ بِشَرْ مِنْ رَأْيٍ فَاسْتَعْدَى عَلَيْهِمْ فَلَمَّا حَضَرُوا قَالَ الْخُلَيْفَةُ احْمِلُوا هَذَا الْمَالَ إِلَى جَعْفَرٍ قَالُوا أَصْلَحَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ إِنَّا قَوْمٌ مُسْتَأْجِرُونَ وَكَلَاءٌ لِأَرْبَابِ هَذِهِ الْأَمْوَالَ وَ هِيَ وَدَاعَةٌ لِحِمَاةٍ أَمَرُونَا أَنْ لَا نُسَلِّمَهَا إِلَّا بِعَلَامَةٍ وَ دَلَالَةٍ وَ قَدْ جَرَتْ بِهَذَا الْعَادَةُ مَعَ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع

He (the narrator) said, 'Ja'far entered to see the caliph, and he was at Surmanray, and sought assistance against them. When they presented, the caliph said, 'Carry this wealth to Ja'far!' They said, 'May Allah^{-azwj} Keep commander of the faithful well! We are a group of employed representatives taking care of this wealth, and it is an entrustment for a community who have instructed us that we should not submit it except with a sign and evidence, and the norm has flowed with this with Abu Muhammad Al-Hassan Bin Ali^{-asws}'.

فَقَالَ الْخُلَيْفَةُ وَ مَا الدَّلَالَةُ الَّتِي كَانَتْ لِأَبِي مُحَمَّدٍ

The caliph said, 'And what is the evidence which had been for Abu Muhammad^{-asws}?'

قَالَ الْقَوْمُ كَانَ يَصِفُ الدَّنَائِيرَ وَ أَصْحَابَهَا وَ الْأَمْوَالَ وَ كَمْ هِيَ فَإِذَا فَعَلَ ذَلِكَ سَلَّمْنَاهَا إِلَيْهِ وَ قَدْ وَفَدْنَا عَلَيْهِ مَرَّاراً فَكَانَتْ هَذِهِ عَلَامَتَنَا مِنْهُ وَ دَلَالَتَنَا وَ قَدْ مَاتَ فَإِنْ يَكُنْ هَذَا الرَّجُلُ صَاحِبَ هَذَا الْأَمْرِ فَلْيَقِمْ لَنَا مَا كَانَ يَقِيمُ لَنَا أَخُوهُ وَ إِلَّا رَدَدْنَاهَا إِلَى أَصْحَابِهَا

The group said, ‘He^{-asws} used to describe the Dinars and their owners, and the wealth and how much it was. So when he (Ja’far) were to do that, we shall submit it to him, and we had come as delegates to him^{-asws} repeatedly, and this used to be our signs from him^{-asws} and our evidence. And he^{-asws} has died, so if this man happens to be the master of this command, then let him establish to us what had been established to us by his brother^{-asws}, or else we shall return it to its owners’.

فَقَالَ جَعْفَرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَؤُلَاءِ قَوْمٌ كَذَّابُونَ يَكْذِبُونَ عَلَى أَخِي وَ هَذَا عَلِمَ الْعَلِيُّ فَقَالَ الْخَلِيفَةُ الْقَوْمُ رُسُلٌ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Ja’far said, ‘O commander of the faithful! This group is lying. They are lying upon my brother^{-asws}, and this (requires) knowledge of the hidden matters’. The caliph said, ‘The group are messengers, and it is not upon the messenger except the clear delivery’.

قَالَ فَبُهِتَ جَعْفَرٌ وَ لَمْ يُجِرْ جَوَاباً فَقَالَ الْقَوْمُ يَتَطَوَّلُ أَمِيرُ الْمُؤْمِنِينَ بِإِخْرَاجِ أَمْرِهِ إِلَى مَنْ يُبَدِّقُنَا حَتَّى نَخْرُجَ مِنْ هَذِهِ الْبَلَدِ

He (the narrator) said, ‘Ja’far was stunned and did not respond an answer. The group said, ‘Can the commander of the faithful lengthen his order to the one who can protect us until we exit from this city?’

قَالَ فَأَمَرَ لَهُمْ بِتَقْيِيبِ فَأَخْرَجَهُمْ مِنْهَا فَلَمَّا أَنْ خَرَجُوا مِنَ الْبَلَدِ خَرَجَ عَلَيْهِمْ غُلَامٌ أَحْسَنُ النَّاسِ وَجْهًا كَأَنَّهُ خَادِمٌ فَتَنَادَى يَا فُلَانُ يَا فُلَانُ يَا فُلَانُ وَ يَا فُلَانُ بَنِ فُلَانٍ أَجِيبُوا مَوْلَاكُمْ

He (the narrator) said, ‘He ordered a captain to be for them who took them out from it (safely). When they had exited from the city, a boy emerged to them, best of the people in face, as if he was a servant. He called out, ‘O so and so, son of son and so! And O so and so, son of so and so! Answer your Master^{-ajfj}!’

قَالَ فَقَالُوا لَهُ أَنْتَ مَوْلَانَا قَالَ مَعَاذَ اللَّهِ أَنَا عَبْدُ مَوْلَاكُمْ فَسِيرُوا إِلَيْهِ

He (the narrator) said, ‘They said to him, ‘Are you our Master^{-ajfj}?’ He said, ‘Allah^{-azwj} Forbid! I am a servant of your Master^{-ajfj}, so travel to him^{-ajfj}!’

قَالُوا فَسِيرْنَا مَعَهُ حَتَّى دَخَلْنَا دَارَ مَوْلَانَا الْحَسَنِ بْنِ عَلِيٍّ عَ فَإِذَا وَلَدُهُ الْقَائِمُ عَ قَاعِدٌ عَلَى سَرِيرٍ كَأَنَّهُ فُلْقَةُ الْقَمَرِ عَلَيْهِ ثِيَابٌ خُضْرٌ فَسَلَّمْنَا عَلَيْهِ فَرَدَّ عَلَيْنَا السَّلَامَ ثُمَّ قَالَ جُمْلَةُ الْمَالِ كَذَا وَ كَذَا دِينَاراً حَتَّى فُلَانٌ كَذَا وَ فُلَانٌ كَذَا وَ لَمْ يَزَلْ يَصِفُ حَتَّى وَصَفَ الْجَمِيعَ ثُمَّ وَصَفَ ثِيَابَنَا وَ رِحَالَنَا وَ مَا كَانَ مَعَنَا مِنَ الدَّوَابِّ

They said, ‘We travelled with him until we entered the house of our Master Al-Hassan^{-asws} Bin Ali^{-asws}, and there was his^{-asws} son^{-ajfj} Al-Qaim^{-asws} seated upon a bed, as if he^{-ajfj} was a segment of the moon. Upon him^{-ajfj} were green clothes. We greeted unto him^{-ajfj}. He^{-ajfj} responded the greeting to us, then said: ‘The total wealth is such and such Dinars. The load of so and so was such and such, and so and so was such and such’ – and he^{-ajfj} did not cease to describe until

he^{-ajfi} had described it all. Then he^{-ajfi} described our garments, and our luggage, and whatever animals were with us.

فَحَزَرْنَا سُجْدًا لِلَّهِ عَزَّ وَ جَلَّ شُكْرًا لِمَا عَرَفْنَا وَ قَبْلُنَا الْأَرْضَ بَيْنَ يَدَيْهِ ثُمَّ سَأَلْنَاهُ عَمَّا أَرَدْنَا فَأَجَابَ فَحَمَلْنَا إِلَيْهِ الْأَمْوَالَ وَ أَمَرَنَا الْقَائِمُ أَنْ لَا نَحْمِلَ إِلَى سُرٍّ مَنْ رَأَى بَعْدَهَا شَيْئًا فَإِنَّهُ يَنْصِبُ لَنَا بَعْدَادَ رَجُلًا نَحْمِلُ إِلَيْهِ الْأَمْوَالَ وَ يَخْرُجُ مِنْ عِنْدِهِ التَّوْقِيعَاتُ

We fell down in Sajdah to Allah^{-azwj} Mighty and Majestic thanking for what we had recognised, and we kissed the ground in front of him^{-ajfi}. The we asked him^{-ajfi} about what we wanted. He^{-ajfi} answered. We brought the wealth to him^{-ajfi}, and Al-Qaim^{-ajfi} instructed us that we should not bring anything to Surmanray after it, for he^{-ajfi} would nominate a man for us at Baghdad we can carry they wealth to him, and the letters would be emerging from him^{-ajfi}.

قَالَ فَأَنْصَرَفْنَا مِنْ عِنْدِهِ وَ دَفَعَ إِلَى أَبِي الْعَبَّاسِ مُحَمَّدِ بْنِ جَعْفَرٍ الْقُمِّيِّ الْحِمَيْرِيِّ شَيْئًا مِنَ الْخُطُوطِ وَ الْكَفَنِ وَ قَالَ لَهُ أَغْطِمْ اللَّهُ أَجْرَكَ فِي نَفْسِكَ

He (the narrator) said, 'We left from his^{-ajfi} presence and he^{-ajfi} handed to Abu Al-Abbas Muhammad Bin Ja'far Al-Qummi Al-Himeyri, something from the embalmment and the shroud and said to him: 'May Allah^{-azwj} Magnify your recompense regarding yourself!'

قَالَ فَمَا بَلَغَ أَبُو الْعَبَّاسِ عَقَبَةَ هَمْدَانَ حَتَّى تُؤَيِّىَ رَحِمَهُ اللَّهُ وَ كَانَ بَعْدَ ذَلِكَ تُحْمَلُ الْأَمْوَالَ إِلَى بَعْدَادَ إِلَى التُّوَابِ الْمَنْصُوبِينَ وَ يَخْرُجُ مِنْ عِنْدِهِمُ التَّوْقِيعَاتُ.

He (the narrator) said, 'Abu Al-Abbas did not even reach the hills of Hamdan until he died, may Allah^{-azwj} have Mercy on him. And after that, we were carrying the wealth to Baghdad to the nominated deputies, and the letters came out from them".⁴⁶

قال الصدوق رحمه الله هذا الخبر يدل على أن الخليفة كان يعرف هذا الأمر كيف هو و أين موضعه فلهذا كف عن القوم و عما معهم من الأموال و دفع جعفر الكذاب عنهم و لم يأمرهم بتسليمها إليه إلا أنه كان يجب أن يخفى هذا الأمر و لا يظهر لئلا يهتدي إليه الناس فيعرفونه.

Note: Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'This report is evidence upon that the caliph had known this matter, how it wat, and where its place was. Therefore, for this (reason), he refrained from the group and from what wealth was with them, and he repelled Ja'far the liar away from them and did not order them to submit it to him, except that it was obliged that he should hide this matter and not reveal it lest the people are guided to him^{-ajfi}, and they would recognise him^{-ajfi}'.

وَ قَدْ كَانَ جَعْفَرُ حَمَلَ إِلَى الْخَلِيفَةِ عِشْرِينَ أَلْفَ دِينَارٍ لَمَّا تُؤَيِّىَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْ لِي مَرْتَبَةً أَخِي وَ مَنْزِلَتَهُ

And Ja'far had carried twenty thousand Dinars to the caliph when Al-Hassan^{-asws} Bin Ali^{-asws} had passed away. He said to him, 'O commander of the faithful! Make the rank of my brother^{-asws} to be for me, and his^{-asws} status!'

فَقَالَ الْخَلِيفَةُ اعْلَمْ أَنَّ مَنْزِلَةَ أَخِيكَ لَمْ تَكُنْ بِنَا إِنَّمَا كَانَتْ بِاللَّهِ عَزَّ وَ جَلَّ نَحْنُ كُنَّا نَجْتَمِعُ فِي حِطِّ مَنْزِلَتِهِ وَ الْوَضْعِ مِنْهُ وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ يَأْتِي إِلَّا أَنْ يَرِيدَهُ كُلُّ يَوْمٍ رُفْعَةً يَمَا كَانَ فِيهِ مِنَ الصِّيَانَةِ وَ حُسْنِ السَّمَةِ وَ الْعِلْمِ وَ الْعِبَادَةِ

⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 34 a

The caliph said, 'Know that the status of your brother^{-asws} did not happen to be with us. But rather, it happened to be with Allah^{-azwj} Mighty and Majestic. We were struggling in degrading his^{-asws} status and dropping it from him^{-asws}, and Allah^{-azwj} Mighty and Majestic Refused except to Increase it every day in loftiness due to what dealings were with him^{-asws} and the excellent manners, and the knowledge and the worship.

فَإِنْ كُنْتُ عِنْدَ شَيْعَةِ أَخِيكَ بِمَنْزِلَتِهِ فَلَا حَاجَةَ بِكَ إِلَيْنَا وَإِنْ لَمْ تَكُنْ عِنْدَهُمْ بِمَنْزِلَتِهِ وَلَمْ يَكُنْ فِيكَ مَا فِي أَخِيكَ لَمْ نُغْنِ عَنْكَ فِي ذَلِكَ شَيْئاً

So if you were with your brother's rank in the presence of the Shias, there would be no need for you to us, and if you do not happen to be with his^{-asws} status in their presence, and there does not happen to be in you what was in your brother^{-asws}, nothing would avail you regarding that".⁴⁷

روى الكليني في الكافي ج 1 ص 505 حديث أحمد بن عبيد الله بن خاقان يصف فيه أبا محمد الحسن العسكري أنه قال:- في حديث- فجاء جعفر بعد ذلك إلى أبي- وهو وزير المعتمد على الله أحمد بن المتوكل- فقال: اجعل لي مرتبة أخي، و اوصل إليك في كل سنة عشرين ألف دينار..

Note: It is reported by Al-Kulayni in Al-Kafi V 1, P 505, a Hadeeth by Ahmad Bin Ubeydullah Bin Khaqan describing in it Abu Muhammad Al-Hassan Al-Askari^{-asws}. He (Muhammad Bin Yahya) said in a Hadeeth: So Ja'far came to my father after that, and he was a minister of Al Mu'tamid Ala Allah Ahmad Bin Al-Mutawakkil. He said, 'Make the rank of my brother^{-asws} to be for me and I shall send you twenty thousand Dinars every month!'

فزيره أبي و أسمعه و قال له: يا أحمق السلطان جرد سيفه في الذين زعموا ان اباك و أخاك أئمة ليردهم عن ذلك، فلم يتهيأ له ذلك، فان كنت عند شيعة أبيك و أخيك اماما فلا حاجة بك الى السلطان أن يرتبك مراتبهما، و لا غير السلطان، و ان لم تكن عندهم بهذه المنزلة، لم تنلها بنا.

My father rebuked him and him hear (an earful) and said to him, 'O idiot! The sultan has bared his sword regarding the ones who claim that your father^{-asws} and your brother^{-asws} are Imams^{-asws}, in order to return them from that, so why are you preparing that for him? If you were an Imam^{-asws} in the presence of the Shias of your father^{-asws} and your brother^{-asws}, then there is no need for you to the sultan that he should accord you their^{-asws} ranks, nor anyone other than the sultan, and if you do not happen to be with this status in their presence, you will not get it with us!'

و استقله أبي عند ذلك و استضعفه و أمر أن يحجب عنه فلم يأذن له في الدخول عليه حتى مات أبي، و خرجنا و هو على تلك الحال، و السلطان يطلب أثر ولد الحسن بن علي.

And my father belittled him during that and weakened him, and he instructed that he be barred from him, so there was no permission for him regarding the entry to see him until my father died, and we went out and he was upon that state, and the sultan was seeking the traces of the son^{-ajfi} of Al-Hassan Bin Ali^{-asws}.

35- غط، الغيبة للشيخ الطوسي جعفر بن محمد بن مالك عن محمد بن عبد الله بن جعفر عن محمد بن أحمد الأنصاري قال ووجه قدم من المؤصرة و المؤصرة كامل بن إبراهيم المديني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفتي و قال بمفاتي

⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 34 b

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Abdullah Bin Ja'far, from Muhammad Bin Ahmad Al Ansari who said,

'A group from the Mufawwiza (believers in delegation), and the derogators sent Kamil Bin Ibrahim Al-Madany to Abu Muhammad^{-asws}. Kamil said, 'I said within myself, 'I shall ask him^{-asws} that no one can enter the Paradise except one who recognises what I recognise and says (believes) in my words (beliefs)'.

قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ عَ نَظَرْتُ إِلَى ثِيَابٍ بَيَاضٍ نَاعِمَةٍ عَلَيْهِ فَقُلْتُ فِي نَفْسِي وَلِيُّ اللَّهِ وَ حُجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He (the narrator) said, 'When I entered to see my Master^{-asws} Abu Muhammad^{-asws}, I looked at soft white clothes being upon him^{-asws}. I said within myself 'A Guardian^{-asws} of Allah^{-azwj} and His^{-azwj} Divine Authority is wearing the soft from the clothes, and he^{-asws} is instructing us with consoling the brethren and forbids us from wearing similar to it!'

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ! وَ حَسَرَ عَنْ ذِرَاعَيْهِ فَإِذَا مَسُوحٌ أَسْوَدُ خَشِيبٌ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ

He^{-asws} said smiling: 'O Kamil!' – and he^{-asws} rolled upon from his^{-asws} forearm, and there was black sackcloth, coarse upon his^{-asws} skin. He^{-asws} said: 'This (inner clothing) is for Allah^{-azwj}, and this (outer clothing) is for you all'.

فَسَلَّمْتُ وَ جَلَسْتُ إِلَى بَابٍ عَلَيْهِ سِتْرٌ مُرَحَّى فَجَاءَتْ الرِّيحُ فَكَشَفَتْ طَرَفَهُ فَإِذَا أَنَا بِفَتًى كَأَنَّهُ فَلَقُهُ قَمَرٌ مِنْ أَبْنَاءِ أَرْبَعِ سِنِينَ أَوْ مِثْلِهَا فَقَالَ لِي يَا كَامِلُ بَنُ إِبْرَاهِيمَ فَأَفْشَعُرْتُ مِنْ ذَلِكَ وَ أَهْمَمْتُ أَنْ قُلْتُ لَبَيْكَ يَا سَيِّدِي

I greeted and sat down to a door having a curtain dropped upon it. The breeze came and uncovered its end, and there I was with a youth as if he^{-ajfi} was a segment of the moon, from the boys of four years or similar to it. He^{-asws} said to me: 'O Kamil Bin Ibrahim!' I became aware and was inspired to say, 'Here I am, O my Master^{-asws}!'

فَقَالَ جِئْتَ إِلَى وَلِيِّ اللَّهِ وَ حُجَّتِهِ وَ بَابِهِ تَسْأَلُهُ هَلْ يَدْخُلُ الْجَنَّةُ إِلَّا مَنْ عَرَفَ مَعْرِفَتَكَ وَ قَالَ بِمَقَالَتِكَ فَقُلْتُ إِي وَ اللَّهِ

He^{-asws} said: 'You have come to a Guardian^{-asws} of Allah^{-azwj}, and His^{-azwj} Divine Authority, and His^{-azwj} Door (access point) to ask whether anyone would enter the Paradise except the one who recognises what you recognise and says what you are saying'. 'I said, 'Yes, by Allah^{-azwj}!'

قَالَ إِذَنْ وَ اللَّهُ يَقِلُّ دَاخِلُهَا وَ اللَّهُ إِنَّهُ لَيَدْخُلُهَا قَوْمٌ يُقَالُ لَهُمُ الْحَقِيَّةُ قُلْتُ يَا سَيِّدِي وَ مَنْ هُمْ قَالَ قَوْمٌ مِنْ حَبِيبِهِمْ لِعَلِّي يَخْلُقُونَ بِحَقِّهِ وَ لَا يَذُرُونَ مَا حَقُّهُ وَ فَضْلُهُ

He^{-asws} said: 'Then by Allah^{-azwj}, few would be entering it. By Allah^{-azwj}! A people called Al-Haqiya would be entering it'. I said, 'O my Master^{-asws}! And who are they?' He^{-asws} said: 'A people, their love is for Ali^{-asws}. They are swearing by his^{-asws} right but still unaware what his^{-asws} rights and his^{-asws} merits are!'

ثُمَّ سَكَتَ عَ عَنِّي سَاعَةً ثُمَّ قَالَ وَ جِئْتُ تَسْأَلُهُ عَنْ مَقَالَةِ الْمُفَوِّضَةِ كَذَبُوا بَلْ قُلُونَا أَوْعِيَةً لِمَشِيَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا وَ اللَّهُ يَقُولُ وَ مَا تَسْأَلُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Then he^{-asws} was silent from me for a while. Afterwards he^{-asws} said: 'And you have come to ask about the beliefs of Al-Mufawwiza. They are lying! But our^{-asws} hearts are receptacles of the Desire of Allah^{-azwj}. So, whenever Allah^{-azwj} Desires something, we^{-asws} desire it, and Allah^{-azwj} Says: **And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]**'.

ثُمَّ رَجَعَ السَّيْرُ إِلَى حَالَتِهِ فَلَمْ أَسْتَطِعْ كَشْفَهُ فَنَظَرُ إِلَيَّ أَبُو مُحَمَّدٍ ع مُتَبَسِّمًا فَقَالَ يَا كَامِلُ مَا جُلُوسُكَ وَ قَدْ أَنْبَأَكَ بِحَاجَتِكَ الْحُجَّةُ مِنْ بَعْدِي فَقُمْتُ وَ حَرَجْتُ وَ لَمْ أَعَايِنُهُ بَعْدَ ذَلِكَ

Then the curtain returned to its state, and I was not able to uncover it. Abu Muhammad^{-asws} looked at me smiling. He^{-asws} said: 'O Kamil! Why are you (still) sitting and I^{-asws} have already informed you with your need, the Divine Authority from after me^{-asws}!' I stood up and went out and did not see him^{-ajfj} after that'.

قَالَ أَبُو نُعَيْمٍ فَلَقِيتُ كَامِلًا فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِهِ.

Abu Nueym said, 'I met Kamil. I asked him about this Hadeeth. He narrated to me with it'.⁴⁸

36- غط، الغيبة للشيخ الطوسي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْقَنْبَرِيِّ مِنْ وَلَدِ قَنْبَرٍ الْكَبِيرِ مَوْلَى أَبِي الْحَسَنِ الرِّضَا ع قَالَ جَرَى حَدِيثُ جَعْفَرٍ فَسْتَمْتُهُ فَقُلْتُ فَلَيْسَ غَيْرُهُ فَهَلْ رَأَيْتَهُ قَالَ لَمْ أَرَهُ وَ لَكِنْ رَأَاهُ غَيْرِي قُلْتُ وَ مَنْ رَأَاهُ قَالَ رَأَاهُ جَعْفَرُ مَرَّتَيْنِ وَ لَهُ حَدِيثٌ وَ حَدَّثَ عَنْ رَشِيقِ صَاحِبِ الْمَادَرَانِيِّ [المَآدَرَانِي]

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Muhammad Bin Yaquoub, from Ahmad Bin Al Nazar, from Al Qanbary from the sons of Qanbar the great,

'A slave of Abu Al-Hassan Al-Reza^{-asws} having said: 'A discussion of Ja'far flowed, so he insulted him. I said, 'There isn't anyone else. Have you seen him^{-ajfj}?' He said, 'I have not seen him^{-ajfj} but others have seen him^{-ajfj}'. I said, 'And who has seen him^{-ajfj}?' He said, 'Ja'far has seen him twice, and for him there is a Hadeeth and he narrated from Rasheeq, companion of Al-Madary (Madarany)'.

قَالَ بَعَثَ إِلَيْنَا الْمُعْتَصِدُ وَ نَحْنُ ثَلَاثَةٌ نَقَرٍ فَأَمَرَنَا أَنْ يَرْكَبَ كُلُّ وَاحِدٍ مِنَّا فَرَسًا وَ يَجْنُبَ آخَرَ وَ نَخْرُجَ مُخَفِّفِينَ لَا يَكُونُ مَعَنَا قَلِيلٌ وَ لَا كَثِيرٌ إِلَّا عَلَى السَّرِجِ مُصَلًى وَ قَالَ لَنَا الْحُقُوفُ بِسَامِرَةَ وَ وَصَفَ لَنَا مَحَلَّةً وَ دَارًا وَ قَالَ إِذَا أَتَيْتُمُوهَا تَجِدُوا عَلَى الْبَابِ خَادِمًا أَسْوَدَ فَكَبِسُوا الدَّارَ وَ مَنْ رَأَيْتُمْ فِيهَا فَأَتُونِي بِرَأْسِهِ

He said, 'Al-Mu'tazid sent for us, and we were three persons. He ordered us to ride, each one of us, a horse and besides another, and we went out lightly. Neither was there anything little nor more with us, except a prayer mat upon the saddle. And he said to us, 'Join up at Samarra', and he described a neighbourhood to us, and a house. And he said, 'When you get to it, you will find a black servant at the door, and the one you see being therein, come to me with his head!'

⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 35

فَوَافَيْنَا سَامَرَةَ فَوَجَدْنَا الْأَمْرَ كَمَا وَصَفَهُ وَ فِي الدَّهْلِيْزِ خَادِمٌ أَسْوَدٌ وَ فِي يَدِهِ نِكََّةٌ يَنْسِجُهَا فَسَأَلْنَاهُ عَنِ الدَّارِ وَ مَنْ فِيهَا فَقَالَ صَاحِبُهَا قَوْلُ اللَّهِ مَا التَّمَتْ إِلَيْنَا وَ قُلْ أَكْثَرَانُهُ بِنَا فَكَبَسْنَا الدَّارَ كَمَا أَمَرْنَا فَوَجَدْنَا دَارًا سَرِيَّةً وَ مُقَابِلَ الدَّارِ سِتْرٌ مَا نَظَرْتُ قَطُّ إِلَى أَنْبَلٍ مِنْهُ كَانَ الْأَيْدِي زُفَعَتْ عَنْهُ فِي ذَلِكَ الْوَقْتِ وَ لَمْ يَكُنْ فِي الدَّارِ أَحَدٌ

We arrived at Samarra. We found the matter being just as he had described it, and in the vestibule was a black servant, and in his hand was a waistband he was weaving it. We asked him about the house and the ones in it. He said, 'Its owner'. He neither turned towards us and little was his care for us. We attacked the house just as we had been ordered to. We found a secret room and facing the door was a curtain I had not seen any nobler than it. It is as if the hands had been raised from it during that time, and there did not happen to be anyone in the house.

فَرَفَعْنَا السِّتْرَ فَإِذَا بَيْتٌ كَبِيرٌ كَانَ بَحْرًا فِيهِ وَ فِي أَفْصَى الْبَيْتِ حَصِيرٌ قَدْ عَلِمْنَا أَنَّهُ عَلَى الْمَاءِ وَ قَوْفُهُ رَجُلٌ مِنْ أَحْسَنِ النَّاسِ هَيْئَةً قَائِمٌ يُصَلِّي فَلَمْ يَلْتَفِتْ إِلَيْنَا وَ لَا إِلَى شَيْءٍ مِنْ أَسْبَابِنَا

We raised the curtain, and there, it was a large room, as if there was an ocean (water) in it, and at the end of the room there was a straw mat. We knew that it had been upon the water, and above it was a man, most handsome of the people in appearance, standing, praying Salat. He^{-ajfi} neither turned to us nor to anything from our causes.

فَسَبَقَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ لِيَتَخَطَّى الْبَيْتَ فَعَرِقَ فِي الْمَاءِ وَ مَا زَالَ يَضْطَرِبُ حَتَّى مَدَدْتُ يَدِي إِلَيْهِ فَخَلَّصْتُهُ وَ أَخْرَجْتُهُ وَ عُشِيَ عَلَيْهِ وَ بَقِيَ سَاعَةٌ وَ عَادَ صَاحِبِي الثَّانِي إِلَى فِعْلِ ذَلِكَ الْفِعْلِ فَنَالَهُ مِثْلُ ذَلِكَ وَ بَقِيَثْ مَبْهُوتًا

Ahmad Bin Abdullah went ahead in order to go through the room. He drowned (fell into) the water, and he did not cease to be restless until I extended my hand to him and rescued him, and extracted him, and there was unconsciousness upon him, and he remained such for a time. And my second companion repeated to do that deed, and he was faced with similar to that, and I remained stunned.

فَقُلْتُ لِصَاحِبِ الْبَيْتِ الْمَغْدِرَةِ إِلَى اللَّهِ وَ إِلَيْكَ قَوْلُ اللَّهِ مَا عَلِمْتُ كَيْفَ الْخَبَرِ وَ لَا إِلَى مَنْ أَجِيءُ وَ أَنَا تَائِبٌ إِلَى اللَّهِ فَمَا التَّمَتْ إِلَى شَيْءٍ بِمَا قُلْنَا وَ مَا انْقَتَلَ عَمَّا كَانَ فِيهِ

I said to owner of the house, 'The apologies are to Allah^{-azwj} and to you^{-ajfi}! By Allah^{-azwj}! I did not know the news, nor to whom I am coming, and I am repenting to Allah^{-azwj}'. But he^{-ajfi} did not turn to anything from what we said nor turn from what he^{-ajfi} was in.

فَهَلَاكَ ذَلِكَ وَ انْصَرَفْنَا عَنْهُ وَ قَدْ كَانَ الْمُعْتَصِدُ يَنْتَظِرُنَا وَ قَدْ تَقَدَّمَ إِلَى الْحُجَابِ إِذَا وَافَيْنَاهُ أَنْ نَدْخُلَ عَلَيْهِ فِي أَيِّ وَقْتٍ كَانَ فَوَافَيْنَاهُ فِي بَعْضِ اللَّيْلِ فَأَدْخَلْنَا عَلَيْهِ فَسَأَلْنَا عَنْ الْخَبَرِ فَحَكَيْنَا لَهُ مَا رَأَيْنَا فَقَالَ وَجَّحَكُمْ لِقَائِكُمْ أَحَدٌ قَبْلِي وَ جَرَى مِنْكُمْ إِلَى أَحَدٍ سَبَبٌ أَوْ قَوْلٌ قُلْنَا لَا

That terrified us and we left from him^{-ajfi}, and Al-Mu'tazid was awaiting us, and he had sent a message to the doormen when we arrived to him to let us enter in whichever time we arrived in part of the night. We entered to see him. He asked us about the news. We narrated to him what we had seen. He said, 'Woe be to you all! Did you meet anyone else before me, and a means flowed to anyone, or any word?' We said, 'No'.

فَقَالَ أَنَا نَفِيٌّ مِنْ جَدِّي وَ خَلَفَ بِأَشَدِّ أَيْمَانٍ لَهُ أَنَّهُ رَجُلٌ إِنْ بَلَغَهُ هَذَا الْخَبَرُ لَيَضْرِبَنَّ أَعْنَاقَنَا فَمَا جَسَرْنَا أَنْ نُحَدِّثَ بِهِ إِلَّا بَعْدَ مَوْتِهِ.

He said, 'I am benefitting from my ancestor (Al-Abbas)', and he swore with the strongest of oaths for it that if this report were to reach him from any man, he would strike off our neck. So we did not have the courage to narrated with it except after his death".⁴⁹

37- يج، الخرائج و الجرائع عَنْ رَشِيقِ صَاحِبِ الْمَادَرَايِ [الْمَادَرَانِي] مِثْلَهُ وَ قَالَ فِي مَوْضِعٍ آخَرَ ثُمَّ بَعَثُوا عَسْكَرًا أَكْثَرَ فَلَمَّا دَخَلُوا الدَّارَ سَمِعُوا مِنَ السِّدْأَبِ قِرَاءَةَ الْقُرْآنِ فَاجْتَمَعُوا عَلَى بَابِهِ وَ خَفِطُوهُ حَتَّى لَا يَصْعَدَ وَ لَا يَخْرُجَ وَ أَمِيرُهُمْ قَائِمٌ حَتَّى يُصَلِّيَ الْعُسْكَرُ كُلُّهُمْ

(The book) 'Al Kharaij Wa Al Jaraih' – from Rasheeq, companion of Al Madary (Al Madarany),

'Similar to it, and he said in another place, 'Then they sent a lot of soldiers. When they entered the house, they heard recitation of the Quran from the basement. They gathered at its door, and they guarded it until no one could ascend nor exit (from it), and their commander was standing until the soldiers had prayed Salat, all of them.

فَخَرَجَ مِنَ السِّبْكَهِ النَّبِيُّ عَلَى بَابِ السِّدْأَبِ وَ مَرَّ عَلَيْهِمْ فَلَمَّا غَابَ قَالَ الْأَمِيرُ انْزِلُوا عَلَيْهِ فَقَالُوا أَلَيْسَ هُوَ مَرَّ عَلَيْكَ فَقَالَ مَا رَأَيْتُ قَالَ وَ لَمْ تَرْتَمُوهُ قَالُوا إِنَّا حَسِبْنَا أَنَّكَ تَرَاهُ.

He^{-ajfj} came out from the track which was at the door of the basement and passed by them. When he^{-ajfj} had disappeared, the commander said, 'Descend to him^{-ajfj}!' They said, 'Didn't he^{-ajfj} just pass by you?' He said, 'I did not see, and why did you leave him^{-ajfj}?' They said, 'We reckoned that you had seen him^{-ajfj}!'⁵⁰

38- نجم، كتاب النجوم قَدْ أَدْرَكْتُ فِي وَفْتِي جَمَاعَةً يَذْكُرُونَ أَنَّهُمْ شَاهَدُوا الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ فِيهِمْ مَنْ حَمَلُوا عَنْهُ رِقَاعًا وَ رَسَائِلَ غُرِصَتْ عَلَيْهِ فَمِنْ ذَلِكَ مَا عَرَفْتُ صِدْقَ مَا حَدَّثَنِي بِهِ وَ لَمْ يَأْذَنْ فِي تَسْمِيَّتِهِ فَذَكَرَ أَنَّهُ كَانَ قَدْ سَأَلَ اللَّهَ تَعَالَى أَنْ يَنْفَضِّلَ عَلَيْهِ بِمُشَاهَدَةِ الْمَهْدِيَّ سَلَامَ اللَّهِ عَلَيْهِ فَرَأَى فِي مَنَامِهِ أَنَّهُ شَاهَدَهُ فِي وَفْتٍ أَشَارَ إِلَيْهِ

'Kitab Al Nujoum' –

'During my time I came across a group mentioned that they had witnessed Al-Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and upon them was someone who had carried notes and messages from him^{-ajfj} having displayed to him^{-ajfj}. From that is what I have recognised as being true is what is narrated to me by him, and he did not permit me in naming him. He mentioned that he had asked Allah^{-azwj} the Exalted that Grace upon him witnessing Al-Mahdi^{-ajfj}, may the Greetings of Allah^{-azwj} be upon him^{-ajfj}. He saw in his dream that he would be seeing him^{-ajfj} during a time indicated to him.

قَالَ فَلَمَّا جَاءَ الْوَفْتُ كَانَ بِمُشَاهَدَةِ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ ع فَسَمِعَ صَوْتًا قَدْ عَرَفَهُ قَبْلَ ذَلِكَ الْوَفْتِ وَ هُوَ يُرَوِّ مُؤَلَّنَا الْجَوَادَ ع فَامْتَنَعَ هَذَا السَّائِلُ مِنَ التَّهَجُّمِ عَلَيْهِ وَ دَخَلَ فَوَقَفَ عِنْدَ رِجْلَيْ صَرِيحِ مَوْلَانَا الْكَاطِمِ ع

He (the narrator) said, 'When the time came, he was at the shrine of our Master Musa^{-asws} Bin Ja'far^{-asws}. He heard a voice which he had known of before that time, and he was performing

⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 36

⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 37

visitation of our Master^{-asws} Al-Jawad^{-asws}. The questioner (supplicator) refrained from crowding upon him, and he^{-ajfi} entered and paused by the legs of the shine of our Master^{-asws} Al-Kazim^{-asws}.

فَخَرَجَ مَنْ أَعْتَقِدَ أَنَّهُ هُوَ الْمَهْدِيُّ عَ وَمَعَهُ رَفِيقٌ لَهُ وَ شَاهِدُهُ وَ لَمْ يُخَاطِبْهُ فِي شَيْءٍ لَوْجُوبِ التَّأْدِبِ بَيْنَ يَدَيْهِ

There emerged someone whom I believed that he^{-ajfi} is Al-Mahdi^{-ajfi} and with him^{-ajfi} was a friend of his^{-ajfi}, and I saw him, and he did not address him^{-ajfi} regarding anything due to the obligation of the discipline in front of him^{-ajfi}.

وَ مِنْ ذَلِكَ مَا حَدَّثَنِي بِهِ الرَّشِيدُ أَبُو الْعَبَّاسِ بْنُ مَيْمُونٍ الْوَاسِطِيُّ وَ نَحْنُ مُصْعِدُونَ إِلَى سَامَرَاءَ قَالَ لَمَّا تَوَجَّهَ الشَّيْخُ يَغْنِي جَدِّي وَزَامَ بَنَ أَبِي فِرَاسٍ قَدَسَ اللَّهُ رُوحَهُ مِنَ الْحِلَّةِ مُتَأَلِّمًا مِنَ الْمَغَازِي وَ أَقَامَ بِالْمَشْهَدِ الْمُقَدَّسِ بِمَقَابِرِ فُرَيْشٍ شَهْرَيْنِ إِلَّا سَبْعَةَ أَيَّامٍ

And from that is what is narrated to me with by Al-Rasheed Abu Al-Abbas Bin Maymoun Al-Wasiti, and we were ascending to Samarra. He said, 'When the Sheikh, meaning my grandfather Warram Bin Abu Firas, may Allah^{-azwj} Sanctify his soul, headed from Al-Hilla in pain from the battles, he stayed at the Holy Shrine by the graveyard of Qureysh for two months except seven days.

قَالَ فَتَوَجَّهْتُ مِنْ وَاسِطٍ إِلَى سُرٍّ مَنْ رَأَى وَ كَانَ الْبَرْدُ شَدِيدًا فَاجْتَمَعْتُ مَعَ الشَّيْخِ بِالْمَشْهَدِ الْكَاطِمِيِّ وَ عَرَفْتُهُ عَزَمِي عَلَى الزِّيَارَةِ

He said, 'I headed from Wasit to Surmanray, and it was severely cold. I gathered with the Sheikh at the Shrine of Al-Kazimiyyi (7th & 9th Imam^{-asws}), and I let him know of my determination upon performing the visitation.

فَقَالَ لِي أُرِيدُ أَنْفَعِدَ إِلَيْكَ رُقْعَةً تَشُدُّهَا فِي تَكَّةٍ لِيَابِسِكَ فَشَدَّدْتُهَا أَنَا فِي لِيَابِسِي فَإِذَا وَصَلْتُ إِلَى الْقُبَّةِ الشَّرِيفَةِ وَ يَكُونُ دُخُولُكَ فِي أَوَّلِ اللَّيْلِ وَ لَمْ يَبْقَ عِنْدَكَ أَحَدٌ وَ كُنْتُ آخِرَ مَنْ يَخْرُجُ فَاجْعَلِ الرُّقْعَةَ عِنْدَ الْقُبَّةِ فَإِذَا جِئْتُ بُكْرَةً وَ لَمْ تَجِدِ الرُّقْعَةَ فَلَا تَقُلْ لِأَحَدٍ شَيْئًا

He said to me, 'I want to give you a note, you should tie it in the waistband of your clothes, for I have tied it in my clothing. When you arrive to the noble spot and your entry happens to be in the beginning of the night, and there does not remain anyone in your presence, and you are the last one to exit, then make the note to be by the dome. When you come back in the morning and do not find the note, do not say anything to anyone'.

قَالَ فَفَعَلْتُ مَا أَمَرَنِي وَ جِئْتُ بُكْرَةً فَلَمْ أَجِدِ الرُّقْعَةَ وَ انْحَدَرْتُ إِلَى أَهْلِي وَ كَانَ الشَّيْخُ قَدْ سَبَقَنِي إِلَى أَهْلِهِ عَلَى اخْتِيَارِهِ فَلَمَّا جِئْتُ فِي أَوَّلِ الزِّيَارَةِ وَ لَقِيتُهُ فِي مَنْزِلِهِ بِالْحِلَّةِ قَالَ لِي تِلْكَ الْحَاجَةُ انْقَضَتْ

He (the narrator) said, 'I did what he had instructed me, and I came back in the morning, I could not find the note, and I went to my family, and the Sheikh had preceded me to his family upon his choice. When I came in the time of the visitation and met him in his house at Al-Hilla, he said to me, 'That need has been fulfilled'.

قَالَ أَبُو الْعَبَّاسِ وَ لَمْ أَحْدِثْ بِهَذَا الْحَدِيثِ قَبْلَكَ أَحَدًا مُنْذُ تُوفِّيَ الشَّيْخُ إِلَى الْآنَ كَانَ لَهُ مُنْذُ مَاتَ ثَلَاثُونَ سَنَةً تَقْرِيْبًا

Abu Al-Abbas said, 'And I did not narrate this Hadeeth to anyone before you since the Sheikh died, until now'. There had been nearly thirty years for him since he died.

وَمِنْ ذَلِكَ مَا عَرَفْتُهُ مِمَّنْ تَحَقَّقْتُ صِدْقَهُ فِيمَا ذَكَرُهُ قَالَ كُنْتُ قَدْ سَأَلْتُ مَوْلَانَا الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنْ يَأْذَنَ لِي فِي أَنْ أَكُونَ مِمَّنْ يُشْرِفُ بِصُحْبَتِهِ وَخِدْمَتِهِ فِي وَقْتِ غَيْبَتِهِ أَسْوَةً مِمَّنْ يَخْدُمُهُ مِنْ عِبِيدِهِ وَخَاصَّتِهِ وَلَمْ أَطْلِعْ عَلَى هَذَا الْمُرَادِ أَحَدًا مِنَ الْعِبَادِ

And from that is what I know of from the one whose truthfulness is real, among what he mentioned, he said, 'I had been asking our Master^{-ajfi} Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} to permit for me in being from the ones who is ennobled by his^{-ajfi} companionship and his^{-ajfi} service during the time of his^{-ajfi} occultation, as an example with the one from his^{-ajfi} servants and his^{-ajfi} slaves, and his^{-ajfi} special ones, and I did not notify anyone from the servants upon this purpose.

فَحَضَرَ عِنْدِي هَذَا الرَّشِيدُ أَبُو الْعَبَّاسِ الْوَاسِطِيُّ الْمُقَدَّمُ ذَكَرُهُ يَوْمَ الْحَمِيسِ تَاسِعَ عَشْرِينَ [عَشَرَ مِنْ] رَجَبِ سَنَةِ خَمْسٍ وَثَلَاثِينَ وَ سِتِّمِائَةٍ وَقَالَ لِي ابْتِدَاءً مِنْ نَفْسِهِ قَدْ قَالُوا لَكَ مَا قَصَدْنَا إِلَّا الشَّفَقَةَ عَلَيْكَ فَإِنْ كُنْتَ تُوْطِنُ نَفْسَكَ عَلَى الصَّبْرِ حَصَلَ الْمُرَادُ

He was present with me, this Al-Rasheed Al-Abbas Al-Wasit, whose mention has preceded, on the day of Thursday the twenty-ninth of Rajab of the year six hundred and thirty-five, and he said to me initiating from himself, 'They have said to you, we have not aimed for except the compassion upon you. So if you were to settle yourself upon the patience, you shall achieve the purpose'.

فَقُلْتُ لَهُ عَمَّنْ تَقُولُ هَذَا فَقَالَ عَنْ مَوْلَانَا الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ

I said to him, 'About whom are you saying this?' He said, 'About our Master Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi}'.

وَمِنْ ذَلِكَ مَا عَرَفْتُهُ مِمَّنْ حَقَّقْتُ حَدِيثَهُ وَصَدَّقْتُهُ أَنَّهُ قَالَ كَتَبْتُ إِلَى مَوْلَانَا الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ كِتَابًا يَتَضَمَّنُ عِدَّةَ مِهْمَاتٍ وَ سَأَلْتُ جَوَابَهُ بِقَلَمِهِ الشَّرِيفِ عَنْهَا وَ حَمَلْتُهُ مَعِيَ إِلَى السِّرْدَابِ الشَّرِيفِ بِسَرٍّ مَنْ رَأَى

And from that is what I know from the ones whose narration and his truthfulness is real, he said, 'I wrote a letter to our Master Al-Mahdi^{-ajfi}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} and upon his^{-ajfi} pure forefathers^{-asws}, including a number of important matters, and I asked for his^{-ajfi} answer by his^{-ajfi} own noble pen, about these issues, and I carried it with me to the noble basement at Surmanray.

فَجَعَلْتُ الْكِتَابَ فِي السِّرْدَابِ ثُمَّ خَفْتُ عَلَيْهِ فَأَخَذْتُهُ مَعِيَ وَ كَانَتْ لَيْلَةً جُمُعَةٍ وَ انْفَرَدْتُ فِي بَعْضِ حُجَرِ مَشْهَدِ الْمُقَدَّسِ

I made the letter to be in the basement. Then I feared upon it, so I took it with me, and it was the night of Friday, and I isolated in one of the chambers of the Holy Shrine.

قَالَ فَلَمَّا قَارَبَ نِصْفُ اللَّيْلِ دَخَلَ خَادِمٌ مُسْرِعًا فَقَالَ أُعْطِنِي الْكِتَابَ اللَّهُمَّ قَالَ وَ يُقَالُ الشُّكُّ مِنَ الرَّأْيِ فَجَلَسْتُ لِأَتَطَهَّرَ لِلصَّلَاةِ وَ أَبْطَأْتُ لِذَلِكَ فَخَرَجْتُ فَلَمْ أَجِدِ الْخَادِمَ وَ لَا الْمَخْدُومَ

He (the narrator) said, 'When it was nearly midnight, a servant entered hastily. He said, 'Give me the letter. O Allah^{-azwj}!' He said, and it is said, the doubt is from the reporter, 'I sat down to purify for the Salat and was delayed to that. I went out but could not find the servant nor the one being served.

وَكَانَ الْمُرَادُ مِنْ إِيرادِ هَذَا الْحَدِيثِ أَنَّهُ عَاطَلَ عَلَى كِتَابٍ مَا أَطْلَعَتْ عَلَيْهِ أَحَدًا مِنَ الْبَشَرِ وَ أَنَّهَ نَقَدَ خَادِمَهُ مُلْتَمِسَهُ فَكَانَ ذَلِكَ آيَةً لِلَّهِ تَعَالَى وَ مُعْجَزَةً لَهُ عَ يَعْرِفُ ذَلِكَ مَنْ نَظَرَ.

And the purpose from the intended of this Hadeeth is that he^{-ajfi} was notified upon the letter which I had not notified anyone from the mortals upon, and he^{-ajfi} had sent his^{-ajfi} servant seeking it. So that was a sign for Allah^{-azwj} the Exalted and a miracle of his^{-ajfi}. The one who considers would recognise that”.⁵¹

39- به، تنبيه الخاطر حَدَّثَنِي السَّيِّدُ الْأَجَلُّ عَلِيُّ بْنُ إِبْرَاهِيمَ الْغُرَيْضِيُّ الْعَلَوِيُّ الْحُسَيْنِيُّ عَنْ عَلِيِّ بْنِ عَلِيٍّ بْنِ نَمَّا قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ حَمَزَةَ الْأَفْسَاسِيُّ فِي دَارِ الشَّرِيفِ عَلِيٍّ بْنِ جَعْفَرٍ بْنِ عَلِيٍّ الْمَدَائِنِيِّ الْعَلَوِيِّ قَالَ كَانَ بِالْكُوفَةِ شَيْخٌ قَصَّارٌ وَ كَانَ مَوْسُومًا بِالزُّهْدِ مُنْخَرِطًا فِي سَلَكِ السِّيَاحَةِ مُتَبَيِّلًا لِلْعِبَادَةِ مُقْتَضِيًا لِلْآثَارِ الصَّالِحَةِ

(The book) Tanbeeh Al Khatar’ – It is narrated to me by the Seyyid, the majestic Ali Bin Ibrahim Al Ureyzi Al Alawy Al Husayn, from Ali Bin Ali Bin Nama who said, ‘It is narrated to us by Al-Hassan Bin Ali Bin Hamza Al Afsasy in the noble house of Ali Bin Ja’far Bin Al Al Madainy Al Alawy who said,

‘There was a short Sheikh at Al-Kufa, and he had been named as being with the ascetism, involved in the tours, a celibate for the worship, judging for the righteous impacts.

فَاتَّفَقَ يَوْمًا أَنِّي كُنْتُ بِمَجْلِسِ وَالِدِي وَ كَانَ هَذَا الشَّيْخُ يُحَدِّثُهُ وَ هُوَ مُقْبِلٌ عَلَيْهِ قَالَ كُنْتُ ذَاتَ لَيْلَةٍ بِمَسْجِدِ جَعْفَرِي وَ هُوَ مَسْجِدٌ قَدِيمٌ فِي ظَاهِرِ الْكُوفَةِ وَ قَدْ انْتَصَفَ اللَّيْلُ وَ أَنَا بِمَقَرِّي فِيهِ لِلْخُلُوءِ وَ الْعِبَادَةِ إِذَا أَقْبَلَ عَلَيَّ ثَلَاثَةُ أَشْخَاصٍ

By co-incidence, one day I was in a gathering of my father, and this Sheikh was discussing with him, and he was facing towards him. He said, ‘One night I was in the Masjid Ju’fa, and it is an ancient Masjid in the outback of Al-Kufa, and it was midnight, and I was alone in it for the isolating and the worship, when three persons came to me.

فَدَخَلُوا الْمَسْجِدَ فَلَمَّا تَوَسَّطُوا صَرَخَتْهُ جَلَسَ أَحَدُهُمْ ثُمَّ مَسَحَ الْأَرْضَ بِيَدِهِ يَمْنَةً وَ يَسْرَةً وَ خَضَخَضَ الْمَاءَ وَ نَبَعَ فَأَسْبَغَ الْوُضُوءَ مِنْهُ ثُمَّ أَشَارَ إِلَى الشَّخْصَيْنِ الْآخَرَيْنِ بِإِسْبَاحِ الْوُضُوءِ فَتَوَضَّعَا ثُمَّ تَقَدَّمَ فَصَلَّى بِهِمَا إِمَامًا فَصَلَّيْتُ مَعَهُمْ مُؤْتَمًّا بِهِ

They entered the Masjid. When they were in the middle of, I turned, and one of them sat down. Then he^{-ajfi} wiped the ground with his right hand and left, and shook it, and the water sprung forth, and he^{-ajfi} performed the wud’u from it. Then he^{-ajfi} indicated to the two other persons with performing the wud’u. They performed wud’u. Then he^{-ajfi} prayed Salat with them as a prayer leader and prayed Salat with them, leading with it.

فَلَمَّا سَلَّمَ وَ قَضَى صَلَاتَهُ بَجَرْنِي حَالَهُ وَ اسْتَعْظَمْتُ فِعْلَهُ مِنْ إِنْبَاعِ الْمَاءِ فَسَأَلْتُ الشَّخْصَ الَّذِي كَانَ مِنْهُمَا عَلَى يَمِينِي عَنِ الرَّجُلِ فَقُلْتُ لَهُ مَنْ هَذَا فَقَالَ لِي هَذَا صَاحِبُ الْأَمْرِ وَلَدُ الْحَسَنِ

When he^{-ajfi} had performed Salaam and fulfilled his^{-ajfi} Salat, his^{-ajfi} state stunned me and I magnified his^{-ajfi} deed of springing the water. I asked the person who was from the two on my right, about the man. I said to him, ‘Who is this?’ He said, ‘This is Master^{-ajfi} of the command, son^{-ajfi} of Al-Hassan^{-asws}!’

⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 38

فَدَنَوْتُ مِنْهُ وَ قَبَّلْتُ يَدَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي الشَّرِيفِ عُمَرُ بْنُ حَمْزَةَ هَلْ هُوَ عَلَى الْحَقِّ فَقَالَ لَا وَ زَيْمًا اهْتَدَى إِلَّا أَنَّهُ لَا يَمُوتُ حَتَّى يَرَانِي

I went near him^{-ajfi} and kissed his^{-ajfi} hand and said to him^{-ajfi}, 'O son^{-ajfi} of Rasool-Allah^{-saww}! What are you^{-ajfi} saying regarding the nobleman Umar Bin Hamza? Is he upon the truth?' He^{-ajfi} said: 'No, and sometimes he is guided, except that he will not be dying until he sees me^{-ajfi}.'

فَاسْتَطَرَفْنَا هَذَا الْحَدِيثَ فَمَضَتْ بُرْعَةٌ طَوِيلَةٌ فَنُؤِي الشَّرِيفُ عُمَرُ وَ لَمْ يَسْمَعْ أَنَّهُ لَقِيَهُ فَلَمَّا اجْتَمَعْتُ بِالشَّيْخِ الرَّاهِدِ ابْنِ بَادِيَةَ أَذْكُرُهُ بِالْحِكَايَةِ الَّتِي كَانَ ذَكَرَهَا وَ قُلْتُ لَهُ مِثْلَ الرَّادِّ عَلَيْهِ أَلَيْسَ كُنْتُ ذَكَرْتُ أَنَّ هَذَا الشَّرِيفَ لَا يَمُوتُ حَتَّى يَرَى صَاحِبَ الْأَمْرِ الَّذِي أَشْرَفَتْ إِلَيْهِ فَقَالَ لِي وَ مِنْ أَيْنَ عَلِمْتَ أَنَّهُ لَمْ يَرَهُ

We kept this Hadeeth aside. A long time passed by, and the nobleman Umar died, and it was not heard that he had met him^{-ajfi}. When I gathered with Sheikh Al-Zahid Ibn Badiya, I mentioned to him the narration which he had mentioned, and I said to him like rebutting upon him, 'Hadt't you mentioned that this nobleman will not be dying until he sees Master^{-ajfi} of the command, the one who had been indicated to?' He said to me, 'And from where did you know that he did not see him^{-ajfi}?'

ثُمَّ إِنِّي اجْتَمَعْتُ فِيمَا بَعْدُ بِالشَّرِيفِ أَبِي الْمَنَاقِبِ وَلَدِ الشَّرِيفِ عُمَرَ بْنِ حَمْزَةَ وَ تَقَاوَضْنَا أَحَادِيثَ وَالِدِهِ فَقَالَ إِنَّا كُنَّا ذَاتَ لَيْلَةٍ فِي آخِرِ اللَّيْلِ عِنْدَ وَالِدِي وَ هُوَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَ قَدْ سَقَطَتْ قُوَّتُهُ وَ خَفَّتْ صَوْتُهُ وَ الْأَبْوَابُ مُعَلِّقَةٌ عَلَيْنَا إِذْ دَخَلَ عَلَيْنَا شَخْصٌ هَبْنَاهُ وَ اسْتَطَرَفْنَا دُخُولَهُ وَ ذَهَلْنَا عَنْ سُؤَالِهِ

Then I gathered afterwards with the nobleman Abu Al-Manaqib, son of the nobleman Umar Bin Hamza, and we discussed the Ahadeeth of his father. He said, 'One night, at the end of the night, I was in the presence of my father, and he was in his illness which he died in, and his strength had fallen, and his voice was weak, and the doors were closed upon us, when a person entered to see us. We were astonished of his^{-ajfi} entry and were too stunned to question him^{-ajfi}.

فَجَلَسَ إِلَى جَنْبِ وَالِدِي وَ جَعَلَ يُحَدِّثُهُ مَلِيًّا وَ وَالِدِي يَبْكِي ثُمَّ خَضَّ فَلَمَّا غَابَ عَنْ أَعْيُنِنَا تَحَامَلَ وَالِدِي وَ قَالَ أَجْلِسُونِي فَأَجْلَسْنَاهُ وَ فَتَحَ عَيْنَيْهِ وَ قَالَ أَيْنَ الشَّخْصُ الَّذِي كَانَ عِنْدِي فَقُلْنَا خَرَجَ مِنْ حَيْثُ أَتَى

He^{-ajfi} sat to the side of my father and went on to discuss with him for a while, and my father cried. Then he^{-ajfi} got up. When he^{-ajfi} had disappeared from our eyes, my father leant and said, 'Sit me up!' I sat him up, and he opened his eyes and said, 'Where is the person who was with me?' We said, 'He^{-ajfi} went out from where he^{-ajfi} had come from'.

فَقَالَ اطْلُبُوهُ فَذَهَبْنَا فِي أَثَرِهِ فَوَجَدْنَا الْأَبْوَابَ مُعَلِّقَةً وَ لَمْ نَجِدْ لَهُ أَثَرًا فَعُدْنَا إِلَيْهِ فَأَخْبَرْنَاهُ بِحَالِهِ وَ أَنَّا لَمْ نَجِدْهُ وَ سَأَلْنَاهُ عَنْهُ فَقَالَ هَذَا صَاحِبُ الْأَمْرِ ثُمَّ عَادَ إِلَى تَقْلِهِ فِي الْمَرَضِ وَ أَعْمِيَ عَلَيْهِ.

He said: 'Search for him^{-ajfi}!' We went in his^{-ajfi} tracks. We found (all) the doors to be closed and we could not find any trace of his^{-ajfi}. We returned to him and informed him of his^{-ajfi} state, and that we could not find him^{-ajfi}, and we asked him about him^{-ajfi}. He said, 'This is Master^{-ajfi}

of the command!’ Then he returned to his heaviness in the illness and there was unconsciousness upon him”.⁵²

40- يج، الخراج و الجرائع روي عن أبي الحسن المسترق الضري قال كنت يوماً في مجلس الحسن بن عبد الله بن حمدان ناصر الدولة فتذكرنا أفر الناحية قال كنت أزي عليها إلى أن حضر المجلس عتي الحسين يوماً فأخذت أتكلم في ذلك فقال يا بني قد كنت أقول بمقاتلتك هذه إلى أن نذبت لولاية قم حين استصعبت على السلطان وكان كل من ورد إليها من جهة السلطان يحارب أهلها

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Al-Hassan Al Mustariq who said,

‘One day I was in a gathering of Al-Hassan Bin Abdullah Bin Hamdan Nasir Al-Dowla. We discussed the matter of Al-Nahiya (Imam^{-ajfi}). He said, ‘I used to visit it (the area) until I was present at the gathering of my uncle Al-Husayn one day. I took to speak regarding that. He said, ‘O my son! I used to say (believe) in this word of yours (hold your beliefs) until I was delegated to the governance of Qum when it was difficult upon the sultan, and everyone who arrive to from the direction of the sultan, he would battle its people.

فسلم إلى جيش و خرجت نحوها فلما بلغت إلى ناحية طرز خرجت إلى الصيد ففانني طريدة فاتبعناها و أوغلت في أثرها حتى بلغت إلى هر فسررت فيه و كلما أسير يتسع النهار فبينما أنا كذلك إذ طلع علي فارس تحت شهباء و هو متعمم بعمامة خز خضراء لا يرى منه سوى عيني و في رجله خفان خراوان

He submitted an army to me, and I went out towards it. When I reached to the area of Tirz, I went out to hunt. I missed a game. I pursued it and was quick in its tracks until I reached to a river. I walked in it, and every time I walked, the rive became wider. While I was like that when a horseman emerged to me. Under him^{-ajfi} was a strong horse, and he^{-ajfi} had turbaned with a green woollen turban. I could not see from him^{-ajfi} except his^{-ajfi} eyes, and in his^{-ajfi} legs were two red slippers.

فقال لي يا حسين و لا هو أمرني و لا كنتاني فقلت ما ذا تريد قال لم تزرني على الناحية و لم تمنع أصحابي خمس مالك

He^{-ajfi} said to me: ‘O Husayn!’ – and he^{-ajfi} neither referred to me as a commander nor did he^{-ajfi} teknonym me. I said, ‘What is that which you want?’ He^{-ajfi} said: ‘Why did you visit me^{-ajfi} at Al-Nahiya and why did you prevent my^{-ajfi} companions the Khums of your wealth?’

و كنت الرجل الوقور الذي لا يخاف شيئاً فأزعدت و هيبته و قلت له أفعل يا سيدي ما تأمر به

And I was a dignified man who did not fear anything. I trembled and was awed by him^{-ajfi}, and I said to him^{-ajfi}, ‘I shall do so, my Master^{-ajfi}, whatever you^{-ajfi} are ordering me with!’

فقال إذا مضيت إلى الموضع الذي أنت متوجه إليه فدخلته عقوا و كسبت ما كسبت فيه تحمل خمس إلى مستحقه فقلت السمع و الطاعة فقال امض راشداً و لوى عنان دابته و انصرف فلم أدر أي طريق سلك و طلبته بيناً و شيئاً ففخني علي أمره و ازدت رغباً و انكففت راجعاً إلى عسكري و تناسيت الحديث

⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 39

He^{-ajfi} said: 'When you go to the place which you are heading towards, then enter it spontaneously and attain whatever you can attain in it. Carry a fifth of it to its rightful ones'. I said, 'I hear, and I obey!' He^{-ajfi} said: 'Go rightfully guided', and he^{-ajfi} pulled the rein of his^{-ajfi} animal and left. I do not know which road he^{-ajfi} travelled, and I searched for him^{-ajfi} right and left, but his^{-ajfi} matter remained hidden unto me, and I increased in dread and refrained, returning to my soldiers, and I forgot the Hadeeth.

فَلَمَّا بَلَغْتُ قُمْ وَ عِنْدِي أَنِّي أُرِيدُ مُحَارَبَةَ الْقَوْمِ خَرَجَ إِلَيَّ أَهْلُهَا وَ قَالُوا كُنَّا نُحَارِبُ مَنْ يَجِيئُنَا بِخِلَافِهِمْ لَنَا فَأَمَّا إِذَا وَافَيْتَ أَنْتَ فَلَا خِلَافَ بَيْنَنَا وَ بَيْنَكَ
ادْخُلِ الْبَلَدَ فَدَبِّرْهَا كَمَا تَرَى

When I reached Qum, and with me was the intention of battling the people, its inhabitants came out to me and they said, 'We have been battling the ones coming to us due to their opposition to us! As for when you have arrived, there is no opposition between us and you. Enter the city and manage it as you see fit'.

فَأَقَمْتُ فِيهَا زَمَانًا وَ كَسَبْتُ أَمْوَالًا زَائِدَةً عَلَى مَا كُنْتُ أَتَوَقَّعُ ثُمَّ وَشَى الْقَوَادِي إِلَى السُّلْطَانِ وَ حَسِدْتُ عَلَى طَوْلِ مُقَامِي وَ كَثُرَتْ مَا أَكْتَسَبْتُ فَعَزَلْتُ وَ رَجَعْتُ إِلَى بَغْدَادَ فَابْتَدَأْتُ بِدَارِ السُّلْطَانِ وَ سَلَّمْتُ وَ أَقْبَلْتُ إِلَى مَنْزِلِي

I stayed therein for a long time and attained wealth, more than what I had anticipated. Then the spies reported me to the sultan, and I was envied upon my prolonged stay and abundance of what I had attained. So I isolated and returned to Baghdad. I began with the house of the sultan, and I greeted and returned to my house.

وَ جَاءَنِي فِيمَنْ جَاءَنِي مُحَمَّدُ بْنُ عُثْمَانَ الْعَمْرِيُّ فَتَخَطَّى النَّاسَ حَتَّى اتَّكَأَ عَلَى تُكَايِي فَاعْتَظْتُ مِنْ ذَلِكَ وَ لَمْ يَزَلْ قَاعِدًا مَا يَبْرُخُ وَ النَّاسُ دَاخِلُونَ وَ خَارِجُونَ وَ أَنَا أَزْدَادُ غَيْظًا

And there came to me among the ones who came to me, Muhammad Bin Usman Al-Amry. He went through the people until he leant upon my recliner. I was angered from that and did not cease to be seated for as long as he did not depart, and the people kept entering and exiting, and I was increased in anger.

فَلَمَّا تَصَرَّمَ الْمَجْلِسُ دَنَا إِلَيَّ وَ قَالَ بَيْنِي وَ بَيْنَكَ سِرٌّ فَاسْتَمَعُهُ فَقُلْتُ قُلْ فَقَالَ صَاحِبُ الشَّهْبَاءِ وَ النَّهْرِ يَقُولُ قَدْ وَفَيْنَا بِمَا وَعَدْنَا فَذَكَرْتُ الْحَدِيثَ وَ ارْتَعْتُ مِنْ ذَلِكَ وَ قُلْتُ السَّمْعَ وَ الطَّاعَةَ فَقُمْتُ فَأَخَذْتُ بِيَدِهِ فَفَتَحْتُ الْحَزَائِنَ

When the gathering had ended, he came near me and said, 'There is a secret between me and you, so listen to it'. I said, 'Speak!' He said, 'The companion of the strong horse and the river says, 'Have you been loyal with what you had promised us^{-ajfi}?' I remembered the Hadeeth and I shuddered from that and said, 'I hear, and I obey!' I stood up and held his hand and opened the treasures.

فَلَمْ يَزَلْ يُخْبِسُهَا إِلَيَّ أَنْ حَمَسَ شَيْئًا كُنْتُ قَدْ أَنْسِيْتُهُ بِمَا كُنْتُ قَدْ جَمَعْتُهُ وَ انْصَرَفَ وَ لَمْ أَشْكُ بَعْدَ ذَلِكَ وَ تَحَقَّقْتُ الْأَمْرَ فَأَنَا مُنْذُ سَمِعْتُ هَذَا مِنْ عَمِّي
أَبِي عَبْدِ اللَّهِ زَالَ مَا كَانَ اعْتَرَضَنِي مِنْ شَيْءٍ.

I did not cease to take a fifth of it, until I had taken a fifth of a thing I had forgotten, from what I had collected, and he left, and I did not doubt after that, and realised the matter. Thus, since

I had heard this from my uncle Abu Abdullah, my objections from doubts have been removed”.⁵³

41- يج، الخرائج و الجرائح رُوي عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ قَوْلُوَيْهِ قَالَ لَمَّا وَصَلْتُ بَغْدَادَ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ لِلْحِجِّ وَ هِيَ السَّنَةُ الَّتِي رَدَّ الْفَرَامِطَةُ فِيهَا الْحَجَرَ إِلَى مَكَانِهِ مِنَ الْبَيْتِ كَانَ أَكْبَرُ هَمِّي مَنْ يَنْصُبُ الْحَجَرَ لِأَنَّهُ مَضَى فِي أَثْنَاءِ الْكُتُبِ قِصَّةُ أَخْذِهِ وَ أَنَّهُ إِنَّمَا يَنْصُبُهُ فِي مَكَانِهِ الْحُجَّةُ فِي الزَّمَانِ كَمَا فِي زَمَانِ الْحُجَّاجِ وَضَعَهُ زَيْنُ الْعَابِدِينَ فِي مَكَانِهِ وَ اسْتَقَرَّ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Al Qasim Ja’far Bin Muhammad Bin Qawlawayya who said,

‘When I arrived at Baghdad in the year (three hundred and) thirty-seven for the Hajj, and it is the year in which Al-Qaramita (see note below) returned the Black Stone to its place from the House (Kabah). The greatest of my concerns was, who would install the Stone, because it has passed in the books Book a story of it having been taken, and it would be installed in its place by the Divine Authority of the time, just as it was during the time of Al-Hajjaj, Zayn Al-Abideen^{asws} had placed it in its place and it settled.

فَاعْتَلَلْتُ عِلَّةً صَعْبَةً خِفْتُ مِنْهَا عَلَى نَفْسِي وَ لَمْ يَنْتَهِيَا لِي مَا فَصَدْتُهِ فَاسْتَنْبَتُ الْمَعْرُوفَ بِابْنِ هِشَامٍ وَ أَعْطَيْتُهُ رُقْعَةً مَحْتُمَةً أَسْأَلُ فِيهَا عَنْ مَدَّةِ عُمْرِي وَ هَلْ يَكُونُ الْمَوْتُ فِي هَذِهِ الْعِلَّةِ أَمْ لَا وَ قُلْتُ هَمِّي إِيصَالُ هَذِهِ الرُّقْعَةِ إِلَى وَاضِعِ الْحَجَرِ فِي مَكَانِهِ وَ أَخْذُ جَوَابِهِ وَ إِنَّمَا أُنْذِرُكَ لِهَذَا

I fell ill with a difficult illness, I feared upon myself from it, and it was not possible for me what I had aimed for. So I got hold of the one well known as Ibn Hisham and gave him a sealed note asking in it about the extent of my lifespan, and whether the death would be occurring in this illness or not, and I said, ‘My concern is to get this note to the placer of the Stone in its place and take its answer, and rather I am entrusting you for this!’

قَالَ فَقَالَ الْمَعْرُوفُ بِابْنِ هِشَامٍ لَمَّا حَصَلْتُ بِمَكَّةَ وَ عَزِمَ عَلَى إِعَادَةِ الْحَجَرِ بَذَلْتُ لِسَدَنَةِ الْبَيْتِ جُمْلَةً تَمَكَّنْتُ مَعَهَا مِنَ الْكُونِ بِحَيْثُ أَرَى وَاضِعَ الْحَجَرِ فِي مَكَانِهِ فَأَقَمْتُ مَعِيَ مِنْهُمْ مَنْ يَمْنَعُ عَنِّي إِزْدِحَامَ النَّاسِ

He (the narrator), ‘The one well known as Ibn Hisham said, ‘When I arrived at Makkah and I was determined to return the Stone, I exerted efforts to build the House (Kabah) generally, I was enabled with it from the being there where I saw the Stone being placed in its place. I got someone to stand with me to prevent the crowd of the people.

فَكُلَّمَا عَمَدَ إِنْسَانٌ لَوْضِعِهِ اضْطَرَبَ وَ لَمْ يَسْتَقِمْ فَأَقْبَلَ غُلَامٌ أَسْمَرَ اللَّوْنِ حَسَنُ الْوَجْهِ فَتَنَاوَلَهُ وَ وَضَعَهُ فِي مَكَانِهِ فَاسْتَقَامَ كَأَنَّهُ لَمْ يَزَلْ عَنْهُ وَ عَلَتْ لِلذِّلِكَ الْأَصْوَاتُ فَانْصَرَفَ خَارِجاً مِنَ الْبَابِ فَتَهَضُّتُ مِنْ مَكَانِي أَتْبَعُهُ وَ أَدْفَعُ النَّاسَ عَنِّي يَمِيناً وَ شِمَالاً حَتَّى طَلَّ بِي الْإِخْتِلَاطُ فِي الْعَقْلِ وَ النَّاسُ يَفْرِجُونَ لِي وَ عَنِّي لَا تُفَارِقُهُ حَتَّى انْقَطَعَ عَنِ النَّاسِ

Every time a person deliberated to place it, it became restless and did not sit straight. A boy of brown colour, handsome face, came and placed it in its place. It sat straight, as if it had not been moved from it, and the voices were raised at that. He^{-ajfj} left exiting from the door. I got up from my place and followed him^{-ajfj} and was pushing the people away from me, right and

⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 40

left, until it was thought that my mind was confused, and the people were rejoicing, and my eyes were not separating from him^{-ajfj} until I was cut off from the people.

فَكُنْتُ أُسْرِعُ الشَّدَّ خَلْفَهُ وَهُوَ يَمْشِي عَلَى تَوَدَّةِ السَّيْرِ وَ لَا أَذْرِكُهُ فَلَمَّا حَصَلَ بِحَيْثُ لَا أَحَدٌ يَرَاهُ غَيْرِي وَقَفْتُ وَ التَّمْتُ إِلَيْ فَقَالَ هَاتِ مَا مَعَكَ فَنَأَوَّلْتُهِ الرُّقْعَةَ

I was quickening intensively behind him^{-ajfj} and he^{-ajfj} was upon an unhurried walk, and I could still not catch up with him^{-ajfj}. When he^{-ajfj} came to where no one could see him^{-ajfj} apart from me, he^{-ajfj} paused and turned towards me. He^{-ajfj} said: 'Give what is with you!' I gave him^{-ajfj} the note.

فَقَالَ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَيْهَا قُلْ لَهُ لَا خَوْفَ عَلَيْكَ فِي هَذِهِ الْعِلَّةِ وَ يَكُونُ مَا لَا بُدَّ مِنْهُ بَعْدَ ثَلَاثِينَ سَنَةً

He^{-ajfj} said, from without even looking at it: 'Tell him, 'There is no fear upon you during this illness, and it would happen, what there is no escape from it, after thirty years'.

قَالَ فَوَقَعَ عَلَيَّ الدَّمْعُ حَتَّى لَمْ أَطِقْ حَرَاكَاً وَ تَرَكْتَنِي وَ انْصَرَفَ

He (the narrator) said, 'The tears fell upon me to the extent that I could not bear moving, and he^{-ajfj} left me and went away.

قَالَ أَبُو الْقَاسِمِ فَأَعْلَمَنِي بِحَذِهِ الْجُمْلَةِ

Abu Al-Qasim said, 'He let me know with this in total'.

فَلَمَّا كَانَ سَنَةٌ سَبْعٌ وَ سِتِّينَ اعْتَزَلَ أَبُو الْقَاسِمِ وَ أَحَدٌ يَنْظُرُ فِي أَمْرِهِ وَ تَحْصِيلُ جِهَارِهِ إِلَى قَتْرِهِ فَكَتَبَ وَصِيَّتَهُ وَ اسْتَعْمَلَ الْجِدَّ فِي ذَلِكَ فَقِيلَ لَهُ مَا هَذَا الْخَوْفُ وَ نَرْجُو أَنْ يَنْفُضَ اللَّهُ بِالسَّلَامَةِ فَمَا عَلَيْكَ بِخَوْفَةٍ فَقَالَ هَذِهِ السَّنَةُ الَّتِي خُوفْتُ فِيهَا فَمَاتَ فِي عِلَّتِهِ.

When it was the year (three hundred and) sixty-seven, Abu Al-Qasim became ill and took to look into his affair and the arrival of his body to his grace. He wrote his bequest and utilised the efforts regarding that. It was said to him, 'What is this fear, and we are wishing that Allah^{-azwj} Would Grace you the safety? So what is this fear upon you?' He said, 'This is the year I have been frightened with regarding it'. He died in his illness".⁵⁴

القرامطة هم فرقة إسماعيلية أقامت دولة إثر ثورة اجتماعية وسياسية ضد الدولة العباسية، وانشقت من باقي الشيعة الإسماعيلية بعد رفضهم إمامة عبيد الله المهدي مؤسس الدولة الفاطمية. أنشأ القرامطة دولتهم في بلاد البحرين (شرق شبه الجزيرة العربية). يعدها بعض الباحثين من أوائل الثورات الاشتراكية في العالم.

Note: Al-Qaramita – They are a sect of Ismailis. They established a government in the tracks of a social and political revolution opposing the government of the Abbasids, and they branched out from remainder of the Ismaili Shias after their rejection of the imamate of Ubeydullah Al-Mahdym founder of the Fatimid government. The Qaramita developed their

⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 41

government in the city of Al-Bahrain (in the eastern side of the Arabian Gulf). Some researchers consider it to be the first of the socialist revolutions of the world.

42- **يج، الخراج و الجرائع روي** أَنَّ أَبَا مُحَمَّدٍ الدَّعْلَجِيَّ كَانَ لَهُ وَلَدَانِ وَ كَانَ مِنْ أَحْيَارِ أَصْحَابِنَا وَ كَانَ قَدْ سَمِعَ الْأَحَادِيثَ وَ كَانَ أَحَدَ وَلَدَيْهِ عَلَى الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ هُوَ أَبُو الْحَسَنِ كَانَ يُغَسِّلُ الْأَمْوَاتَ وَ وَلَدٌ آخَرُ يَسْلُكُ مَسَالِكَ الْأَحْدَاثِ فِي الْأَجْزَامِ وَ دُفِعَ إِلَى أَبِي مُحَمَّدٍ حَجَّةٌ يَحُجُّ بِهَا عَنْ صَاحِبِ الزَّمَانِ ع وَ كَانَ ذَلِكَ عَادَةً الشَّيْعَةِ وَ قَتِيلِدِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Abu Muhammad Al-Da'lajy had two sons for him, and he was from the good ones of our companions, and he had heard Ahadeeth. And one of his sons was upon the straight path, and he is Abu Al-Hassan. He was washing the deceased. And the other son travelled the path of the youths in the crimes. A Hajj was handed to Abu Muhammad to perform on behalf of Master^{-ajfi} of the Time, and that was a norm of the Shias of that time.

فَدَفَعَ شَيْئاً مِنْهَا إِلَى ابْنِهِ الْمَذْكُورِ بِالْفَسَادِ وَ خَرَجَ إِلَى الْحَجِّ فَلَمَّا عَادَ حَكَى أَنَّهُ كَانَ وَاقِفاً بِالْمَوْقِفِ فَرَأَى إِلَى جَانِبِهِ شَاباً حَسَنَ الْوَجْهِ أَسْمَرَ اللَّوْنِ بِذَوَاتَيْنِ مُثْبِلًا عَلَى شَأْنِهِ فِي الْإِتِهَالِ وَ الدُّعَاءِ وَ التَّضَرُّعِ وَ حَسَنِ الْعَمَلِ

He handed over something from it (Hajj rituals) to his son, mentioned with the corruption, and he went out to Hajj. When he returned, he narrated that he had been standing at the pausing station and he saw a youth by its side, being of handsome face, brown colour, with two (pony) tails (of head gear), concentrating upon his^{-ajfi} pre-occupation in the invoking and the supplicating and the beseeching, and good deeds.

فَلَمَّا قَرُبَ نَفَرَ النَّاسُ التَّمَتَّ إِلَيَّ فَقَالَ يَا شَيْخُ أَمَا تَسْتَحْيِي فَقُلْتُ مِنْ أَيِّ شَيْءٍ يَا سَيِّدِي قَالَ يُدْفَعُ إِلَيْكَ حَجَّةٌ عَمَّنْ تَعْلَمُ فَتَدْفَعُ مِنْهَا إِلَى فَاسِقٍ يَشْرَبُ الْخَمْرَ يُوشِكُ أَنْ تَذْهَبَ عَيْنُكَ هَذِهِ وَ أَوْماً إِلَى عَيْنِي وَ أَمَا [أَنَا] مِنْ ذَلِكَ إِلَى الْآنَ عَلَى وَجْهِ وَ خَافَةٍ

When a number of people approached, he^{-ajfi} turned towards me and said: 'O Sheikh! Are you not ashamed?' I said, 'From which thing, O my Master^{-ajfi}?' He^{-ajfi} said: 'A Hajj was handed over to you to be performed on behalf of the one you know, but you handed (part) of it to a mischief-maker who drinks the wine. No doubt, this eye of yours would go away!' – and he^{-ajfi} gestured to my eye. And as for me, I am upon dread and fear up to now'.

وَ سَمِعَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ النُّعْمَانِ ذَلِكَ قَالَ فَمَا مَضَى عَلَيْهِ أَرْبَعُونَ يَوْماً بَعْدَ مُورِدِهِ حَتَّى خَرَجَ فِي عَيْنِهِ الَّتِي أَوْماً إِلَيْهَا قَرَحَةٌ فَذَهَبَتْ.

And Abu Abdullah Muhammad Bin Al-Numan heard that. He said, 'Forty days did not pass after his arrival, until a sore came out in his eye which he^{-ajfi} had gestured to, and it went (blind)'.⁵⁵

43- **يج، الخراج و الجرائع روي** عَنْ أَبِي أَحْمَدَ بْنِ رَاشِدٍ عَنْ بَعْضِ إِخْوَانِهِ مِنْ أَهْلِ الْمَدَائِنِ قَالَ كُنْتُ مَعَ زَيْفِي لِي حَاجَةً فَإِذَا شَابٌ قَاعِدٌ عَلَيْهِ إِزَارٌ وَ رِدَاءٌ فَقَوَّمَتَاهُمَا مِائَةً وَ خَمْسِينَ دِينَاراً وَ فِي رِجْلِهِ نَعْلٌ صَفْرَاءُ مَا عَلَيْهَا عُبَارٌ وَ لَا أَثَرُ السَّقَرِ

⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 42

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Ahmad Bin Rashid, from one of his brethren from the people of Al Madain who said,

'I was with a friend of mine performing Hajj, and there was a youth seated having a trouser and a cloak upon him^{-ajfi}. We evaluated these two being worth one hundred and fifty Dinars, and in his^{-ajfi} feet were yellow slippers, not having any dust upon them nor any impacts of travel.

فَدَنَا مِنْهُ سَائِلٌ فَتَنَاوَلَ مِنَ الْأَرْضِ شَيْئاً فَأَعْطَاهُ فَأَكْثَرَ السَّائِلُ الدُّعَاءَ وَ قَامَ الشَّابُّ وَ ذَهَبَ وَ غَابَ فَدَنَوْنَا مِنَ السَّائِلِ فَقُلْنَا مَا أَعْطَاكَ قَالَ أَنَا بِي حَصَاةٍ مِنْ ذَهَبٍ قَدَرْنَاهَا عِشْرِينَ مِثْقَالاً

A beggar approached him^{-ajfi}. He^{-ajfi} grabbed something from the ground and gave it to him. The beggar frequented the supplicating, and the youth stood up and went away and disappeared. We went near the beggar. We said, 'What did he^{-ajfi} give you?' He said, 'He^{-ajfi} gave me pebbles of gold'. We evaluated these being twenty Misqal (in weight).

فَقُلْتُ لِصَاحِبِي مَوْلَانَا مَعَنَا وَ لَا نَعْرِفُهُ أَذْهَبَ بِنَا فِي طَلَبِهِ فَطَلَبْنَا الْمُؤَقَفَ كُلَّهُ فَلَمْ نَقْدِرْ عَلَيْهِ فَرَجَعْنَا وَ سَأَلْنَا عَنْهُ مَنْ كَانَ حَوْلَهُ فَقَالُوا شَابٌّ عَلَوِيٌّ مِنَ الْمَدِينَةِ يَخُجُّ فِي كُلِّ سَنَةٍ مَا شِئاً.

I said to my companion, 'Our Master^{-ajfi} is with us and we did not recognise him^{-ajfi}! Let us go searching for him^{-ajfi}'. We searched the pausing station, all of it, but we were not able upon it. We returned and asked about him^{-asws}, from the ones who were around him^{-ajfi}. They said, 'An Alawite youth from Al-Medina. He^{-ajfi} performs Hajj every year, walking"⁵⁶

44- يج، الخراج و الجرائع روي عن جعفر بن حمدان عن حسن بن حسين قال كنت في الطواف فشككت فيما بيني و بين نفسي في الطواف فإذا شاب قد استقبلني حسن الوجه فقال طف أسبوعاً آخر.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ja'far Bin Hamdan, from Hassan Bin Husayn who said,

'I was in performance of Tawaaf. I doubted in what is between me and myself regarding the Tawaaf, and there was a youth facing me, being of handsome face. He^{-ajfi} said: 'Circle another seven circuits!'"⁵⁷

45- شاء، الإرشاد ابن قولويه عن الكليني عن علي بن محمد عن حمدان القلانسي قال قلت لأبي عمرو العمري رحمه الله عليه قد مضى أبو محمد فقال لي قد مضى و لكن قد خلف فيكم من رقبته مثل هذه و أشار بيده.

(The book) 'Al Irshad' – Ibn Qawlawiya, from Al Kulayni, from Ali Bin Muhammad, from Hamdan Al Qalanisi who said,

⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 43

⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 44

'I said to Abu Amro Al-Mary, may Allah^{-azwj} have Mercy upon him, 'Abu Muhammad^{-asws} has passed away'. He said to me, 'He^{-asws} has passed away, but there is a replacement among you all, one whose neck is like this!' – and he indicated by his hand".⁵⁸

وَعَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ فَتْحٍ مَوْلَى الزُّرَّارِيِّ قَالَ سَمِعْتُ أَبَا عَلِيٍّ بْنِ مُطَهَّرٍ يَذْكُرُ أَنَّهُ رَأَاهُ وَوَصَفَ لِي قَدَّهُ.

And from Ali Bin Muhammad, from Fatah, a slave of Al Zurary who said,

'I heard Abu Ali Bin Mutahhar mentioned that he had seen him^{-ajfj}, and he described his^{-ajfj} height to me".⁵⁹

46- شاء، الإرشاد بالإسناد عن عليٍّ بن محمد عن محمد بن عليٍّ بن إبراهيم عن أبي عبد الله بن صالح أنه رآه يجذأ الحجر والناس يتجاذبون عليه وهو يقول ما يجذأ أمروا.

(The book) 'Al Irshad' – By the chain from Ali Bin Muhammad, from Muhammad Bin Ali Bin Ibrahim, from Abu Abdullah Bin Salih,

'He saw him^{-ajfj} parallel to the (Black) Stone, and the people were being pulled to it, and he^{-ajfj} was saying: 'This is not what they have been Commanded with!'"⁶⁰

47- شاء، الإرشاد بالإسناد عن أبي عبد الله بن صالح وأحمد بن النضر عن القنبري قال جرى حديث جعفر بن عليٍّ قدمه فقلت ليس غيره قال بلى فقلت فهل رأيته قال لم أره ولكن عتري رآه فقلت من عتري قال قد رآه جعفر مرتين وله حديث.

(The book) 'Al Irshad' – By the chain from Abu Abdullah Bin Salih, and Ahmad Bin Al Nazr, from Al Qanbary who said,

'A Hadeeth of Ja'far (the liar) son of Ali^{-asws} flowed. He condemned him. I said, 'There isn't anyone else!' He said, 'Yes (there is)'. I said, 'Have you seen him^{-ajfj}?' He said, 'I have not seen him^{-ajfj}, but others have seen him^{-ajfj}'. I said, 'Who are others?' He said, 'Ja'far (himself) had seen him^{-ajfj} twice, and there is a Hadeeth from him".⁶¹

48- شاء، الإرشاد بالإسناد عن عليٍّ بن محمد عن جعفر بن محمد الكوفي عن جعفر المكفوف عن عمرو الأهوازي قال أرايه أبو محمد وقال هذا صاحبكم.

(The book) 'Al Irshad' – By the chain from Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Ja'far Al Makfouf, from Amro Al Ahwazy who said,

'Abu Muhammad^{-asws} showed him^{-asws} and said: 'This is your Master^{-ajfj}!'"⁶²

49- شاء، الإرشاد ابن قولويه عن الكليني عن محمد بن يحيى عن الحسن بن عليٍّ النيسابوري عن إبراهيم بن محمد عن أبي نصر طريف الخادم أنه رآه.

⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 45 a

⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 45 b

⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 46

⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 47

⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 48

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Muhammad Bin Yahya, from Al-Hassan Bin Ali Al Neshapuri, from Ibrahim Bin Muhammad, from Abu Nasr Tareyf, the servant – He saw him^{-ajfi}.⁶³

50- مهج، مهج الدعوات كُنْتُ أَنَا بِسَرٍّ مَنْ رَأَى فَسَمِعْتُ سَحَرًا دُعَاءَ الْقَائِمِ ع فَحَفِظْتُ مِنْهُ مِنَ الدُّعَاءِ لِمَنْ ذَكَرَهُ الْأَحْيَاءُ وَالْأَمْوَاتُ وَأَبْقِيَهُمْ أَوْ قَالَ وَأَخِيهِمْ فِي عِزَّتِنَا وَ مُلْكِنَا أَوْ سُلْطَانِنَا وَ دَوْلَتِنَا وَ كَانَ ذَلِكَ فِي لَيْلَةِ الْأَرْبَعَاءِ ثَالِثَ عَشَرَ ذِي الْقَعْدَةِ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ سِتِّمِائَةٍ.

(The book) 'Mahj Al Dawaat' –

'I was at Surmanray. I heard a supplication of Al-Qaim^{-ajfi} at pre-dawn and I memorised from him (part) of the supplication: 'The One^{-azwj} Who is mentioned by the living and the death and Let them remain!' – or said: 'And Let them live in our^{-ajfi} honour, or our^{-ajfi} authority, and our^{-ajfi} government'. And that was during the night of Wednesday of the thirteenth of Zil Qadah in the year six hundred and thirty-eight'.⁶⁴

51- كشف، كشف الغمة وَ أَنَا أَذْكَرُ مِنْ ذَلِكَ فَصَتَّيْتُ قَرَبَ عَهْدُهُمَا مِنْ زَمَانِي وَ حَدَّثَنِي بِمَا جَمَاعَةٌ مِنْ ثِقَاتِ إِخْوَانِي كَانَ فِي الْبِلَادِ الْحِلِّيَّةِ شَخْصٌ يُقَالُ لَهُ إِسْمَاعِيلُ بْنُ الْحُسَيْنِ الْهَرَقْلِيُّ مِنْ قَرَبَةٍ يُقَالُ لَهَا هِرْقُلُ مَاتَ فِي زَمَانِي وَ مَا رَأَيْتُهُ حَتَّى لِيَ وَلَدُهُ شَمْسُ الدِّينِ

(The book) 'Kashf Al Ghumma' –

'And I remember two stories from that near to their time from my time, and these two were narrated to me by a group of my trusted one of my brothers who were in the city of Al-Hilla, a person called Ismail Bin Al-Hassan Al-Hiraqlly, from a town called Hiraqlly. He died during my time, and I had not seen him. His son Sham Al-Deen narrated to me.

قَالَ حَكَى لِي وَالِدِي أَنَّهُ خَرَجَ فِيهِ وَ هُوَ شَابٌّ عَلَى فَخْدِهِ الْأَيْسَرِ ثَوْبَةً مِقْدَارَ قَبْضَةِ الْإِنْسَانِ وَ كَانَتْ فِي كُلِّ رَبِيعٍ تَتَشَقَّقُ وَ تَخْرُجُ مِنْهَا دَمٌ وَ قَيْحٌ وَ يَنْقَطِعُ عَنْهَا عَنْ كَثِيرٍ مِنْ أَشْغَالِهِ وَ كَانَ مُقِيمًا بِهَرَقْلَ

He said, 'My father narrated to me that he had gone out during it, and he was a youth. Upon his right thigh there was a red sore of a measurement of a fist of the human being, and every four days or so it would split and there would come out from it, blood, and ugly things. Its pain would frequently cut him off from his occupation, and he was staying at Hiraqlly.

فَحَضَرَ إِلَى الْحِلَّةِ يَوْمًا وَ دَخَلَ إِلَى مَجْلِسِ السَّعِيدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ طَاوُسٍ رَحِمَهُ اللَّهُ وَ شَكَا إِلَيْهِ مَا بَجَدُهُ وَ قَالَ أُرِيدُ أَنْ أُدَاوِيَهَا فَأَخْضَرَ لَهُ أَطِبَاءَ الْحِلَّةِ وَ أَرَأَاهُمُ الْمَوْضِعَ فَقَالُوا هَذِهِ الثَّوْبَةُ فَوْقَ الْعِرْقِ الْأَكْحَلِ وَ عِلَاجُهَا خَطَرٌ وَ مَتَى قُطِعَتْ خِيفَ أَنْ يَنْقَطِعَ الْعِرْقُ فَيَمُوتَ

One day he presented at Al-Hilla and entered to a gathering of Al-Saeed Razi Al-Deen Ali Bin Tawoos, may Allah^{-azwj} have Mercy on him, and he complained to him and said, 'I want to cure it'. He presented the physicians of Al-Hilla to him and showed them the place. They said, 'This is a sore above the vein of the ankle bones and its treatment is dangerous, and when it is cut off, there is fear that the vein might be cut (as well) and he could die'.

⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 49

⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 50

فَقَالَ لَهُ السَّعِيدُ رَضِيَ الدِّينُ قَدَّسَ اللَّهُ رُوحَهُ أَنَا مُتَوَجِّهٌ إِلَى بَغْدَادَ وَ زَيْمًا كَانَ أَطْبَاؤُهَا أَعْرَفَ وَ أَخَذَقَ مِنْ هَؤُلَاءِ فَأَصْحَبَنِي فَأَصْعَدُ مَعَهُ وَ أَحْضَرُ الْأَطِبَّاءَ فَقَالُوا كَمَا قَالَ أُولَئِكَ فَضَاقَ صَدْرُهُ

Al-Saeed Razy Al-Deen, may Allah^{-azwj} Sanctify his soul, said to him, 'I am heading to Baghdad, and perhaps their physicians are more knowing and smarter than these ones, so accompany me'. I ascended with him and presence the physicians. They said just as the other ones had said, so his chest was constricted.

فَقَالَ لَهُ السَّعِيدُ إِنَّ الشَّرْعَ قَدْ فَسَحَ لَكَ فِي الصَّلَاةِ فِي هَذِهِ الثِّيَابِ وَ عَلَيْكَ الاجْتِهَادُ فِي الْإِحْتِرَاسِ وَ لَا تُعْرِزْ بِنَفْسِكَ فَاللَّهُ تَعَالَى قَدْ نَحَى عَنْ ذَلِكَ وَ رَسُولُهُ

Al-Saeed said to him, 'The (Islamic) Law has made is possible for you regarding praying the Salat in this clothes, and upon you is to struggle, and beware of deceiving yourself, for Allah^{-azwj} the Exalted has Prohibited from that and so has His^{-azwj} Rasool^{-saww}'.

فَقَالَ لَهُ وَالِدِي إِذَا كَانَ الْأَمْرُ هَكَذَا وَ قَدْ حَصَلْتُ فِي بَغْدَادَ فَأَتَوَجَّهُ إِلَى زِيَارَةِ الْمَشْهَدِ الشَّرِيفِ بِسَرٍّ مَنْ رَأَى عَلَى مُشْرِفِهِ السَّلَامَ ثُمَّ أَنُحْدِرُ إِلَى أَهْلِي فَحَسِّنْ لَهُ ذَلِكَ فَتَرَكَ ثِيَابَهُ وَ نَفَقْتَهُ عِنْدَ السَّعِيدِ رَضِيَ الدِّينُ وَ تَوَجَّهَ

My father said to him, 'When the matter is like this, and I have already arrived in Baghdad, then I shall head to perform visitation of the Noble Shrine at Surmanray, may the greetings be upon its noble one!' I went to my family, and that was good for him. I left his clothes and his expense monies with Al-Saeed Razy Al-Deen.

قَالَ فَلَمَّا دَخَلْتُ الْمَشْهَدَ وَ زُرْتُ الْأَيَّامَةَ عَ نَزَلْتُ الْبَيْتِزَادَ وَ اسْتَعْنْتُ بِاللَّهِ تَعَالَى وَ بِالْإِمَامِ ع وَ قَضَيْتُ بَعْضَ اللَّيْلِ فِي الْبَيْتِزَادِ وَ بَقِيتُ فِي الْمَشْهَدِ إِلَى الْخَمِيسِ

He (the narrator) said, 'When I entered the Shrine and performed visitation of the Imams, I descended into the basement and sought help with Allah^{-azwj} the Exalted and the Imam^{-ajfj}, and I spent part of the night in the basement and remained in the Shrine up to the Thursday.

ثُمَّ مَضَيْتُ إِلَى دِجْلَةٍ وَ اغْتَسَلْتُ وَ لَبِسْتُ ثَوْبًا نَظِيفًا وَ مَلَأْتُ إِبْرِيْقًا كَانَ مَعِيَ وَ صَعِدْتُ أُرِيدُ الْمَشْهَدَ فَرَأَيْتُ أَرْبَعَةَ فُرْسَانٍ خَارِجِينَ مِنْ بَابِ السُّورِ وَ كَانَ حَوْلَ الْمَشْهَدِ قَوْمٌ مِنَ الشُّرَفَاءِ يَزْعَوْنَ أَعْنَامَهُمْ فَحَسِبْتُهُمْ مِنْهُمْ فَالْتَقَيْنَا

Then I went to (river) Tigris and washed and wore clean clothes, and I filled a pitcher which was with me and ascended, intending the Shrine. I saw four horsemen coming out from the gate of the archway, and around the Shrine there was a group of noblemen taking care of their sheep. I reckoned them to be from them. We met.

فَرَأَيْتُ شَابَيْنِ أَحَدُهُمَا عَبْدٌ مَخْطُوطٌ وَ كُلُّ وَاحِدٍ مِنْهُم مُتَقَلِّدٌ بِسَيْفٍ وَ شَيْخًا مُنَوَّبًا بِيَدِهِ زُمْحٌ وَ الْآخَرُ مُتَقَلِّدٌ بِسَيْفٍ وَ عَلَيْهِ فَرَجِيَّةٌ مُلَوْنَةٌ فَوْقَ السَّيْفِ وَ هُوَ مُتَخَنِّكٌ بِعَدَنِيَّةٍ

I saw two youths, one of them was a contracted slave and each one of them was collared with a sword, and there was an old man having a spear in his hand, and another was collared with a sword, and upon him was a coloured robe above the sword, and he had placed it under his neck with its freshness.

فَوَقَفَ الشَّيْخُ صَاحِبُ الرُّمَحِ يَمِينَ الطَّرِيقِ وَوَضَعَ كَعْبَ رُجْحِهِ فِي الْأَرْضِ وَوَقَفَ الشَّابَّانِ عَنْ يَسَارِ الطَّرِيقِ وَبَقِيَ صَاحِبُ الْفَرَجِ عَلَى الطَّرِيقِ مُقَابِلَ الْإِدْيِ ثُمَّ سَلَّمُوا عَلَيْهِ فَرَدَّ عَلَيْهِمُ السَّلَامَ فَقَالَ لَهُ صَاحِبُ الْفَرَجِ أَنْتَ عَدَا تَرَوْحَ إِلَى أَهْلِكَ فَقَالَ لَهُ نَعَمْ فَقَالَ لَهُ تَقْدَمُ حَتَّى أَبْصُرَ مَا يُوجِعُكَ

The Sheikh, owner of the spear on the right of the road, paused and placed the heel of his spear in the ground, and the two youths paused on the left of the road, and the owner of the robe remained upon the road, facing my father. Then they greeted unto him. He responded the greeting to them. The owner of the robe said to him, 'Tomorrow you should depart to go to your family'. He said to him, 'Yes'. He said to him, 'Go ahead until I see what pains you'.

قَالَ فَكِرْهُتُمْ فَلَا مَسْتَهْمَ وَفُلْتُ أَهْلُ الْبَادِيَةِ مَا يَكَادُونَ يَحْتَرِزُونَ مِنَ النَّجَاسَةِ وَأَنَا قَدْ خَرَجْتُ مِنَ الْمَاءِ وَ قَمِيصِي مَبْلُولٌ ثُمَّ إِنِّي مَعَ ذَلِكَ تَقَدَّمْتُ إِلَيْهِ فَلَزَمَنِي بِيَدِي وَ مَدَنِي إِلَيْهِ وَ جَعَلَ يَلْمِسُ جَانِبِي مِنْ كَيْفِي إِلَى أَنْ أَصَابَتْ يَدُهُ الثُّونَةَ فَعَصَرَهَا بِيَدِهِ فَأَوْجَعَنِي ثُمَّ اسْتَوَى فِي سَرَجِ فَرَسِهِ كَمَا كَانَ

He said, 'I disliked their touching, and I said (to myself), 'The people of the valleys hardly every guard against the uncleanness, and I have (just) come out from the water, and my shirt is wet'. Then, along with that, I went ahead to him^{-ajfj}. He^{-ajfj} held me by my hand and pulled me to him^{-ajfj} and went on to touch the two sides from my shoulder until his^{-ajfj} hand hit the sore. He^{-ajfj} squeezed it and pained me. Then he^{-ajfj} sat evenly in the saddle of his^{-ajfj} horse just as he^{-ajfj} had been.

فَقَالَ لِي الشَّيْخُ أَفَلَحْتَ يَا إِسْمَاعِيلُ فَتَعَجَّبْتُ مِنْ مَعْرِفَتِهِ بِاسْمِي فَقُلْتُ أَفَلَحْنَا وَ أَفْلَحْتُمْ إِنْ شَاءَ اللَّهُ قَالَ فَقَالَ هَذَا هُوَ الْإِمَامُ

The Sheikh said to me, 'You have succeeded, O Ismail!' I was astonished from his having recognised me by my name. I said, 'May we and you all succeed, if Allah^{-azwj} so Desires!' He said, 'This, he^{-ajfj} is the Imam^{-ajfj}'.

قَالَ فَتَقَدَّمْتُ إِلَيْهِ فَاحْتَضَنَنِي وَ قَبَّلْتُ فَحَدَّهُ ثُمَّ إِنَّهُ سَاقَ وَ أَنَا أَمْشِي مَعَهُ مُحْتَضِنَةً فَقَالَ ارْجِعْ فَقُلْتُ لَا أَفَارُكَ أَبَدًا فَقَالَ الْمَصْلَحَةُ رُجُوعُكَ فَأَعَدْتُ عَلَيْهِ مِثْلَ الْقَوْلِ الْأَوَّلِ

He (the narrator) said, 'I went ahead to him^{-ajfj}. I embraced him^{-ajfj} and kissed his^{-ajfj} thigh. Then he^{-asws} ushered (his^{-ajfj} horse) and I walked with him^{-ajfj}, holding on to him^{-ajfj}. He^{-ajfj} said: 'Return!' I said, 'I will not separate from you^{-ajfj}, ever!' He^{-ajfj} said: 'The betterment is in your returning'. I reiterated to him^{-ajfj} similar to my first word.

فَقَالَ الشَّيْخُ يَا إِسْمَاعِيلُ مَا تَسْتَحْيِي يَقُولُ لَكَ الْإِمَامُ مَرَّتَيْنِ ارْجِعْ وَ تُخَالِفُهُ فَجَنَنِي بِهَذَا الْقَوْلِ فَوَقَفْتُ فَتَقَدَّمْتُ لِحُطَاوَاتٍ وَ التَّمَتْتُ إِلَيْهِ وَ قَالَ إِذَا وَصَلْتَ بَغْدَادَ فَلَا بُدَّ أَنْ يَطْلُبَكَ أَبُو جَعْفَرٍ يَعْنِي الْخَلِيفَةَ الْمُسْتَنْصِرَ فَإِذَا حَضَرَتْ عِنْدَهُ وَ أَعْطَاكَ شَيْئًا فَلَا تَأْخُذْهُ وَ قُلْ لَوْلَدِنَا الرِّضِيِّ لِيَكُتُبَ لَكَ إِلَى عَلِيِّ بْنِ عَوْضٍ فَإِنِّي أَوْصِيهِ بِعُطْفِكَ الَّذِي تُرِيدُ

The Sheikh said, 'O Ismail! Are you not ashamed? The Imam^{-ajfj} said to you twice: 'Return!', and you are opposing him^{-ajfj}? He made me beware with this word. I paused, and he^{-ajfj} proceeded a few steps and turned towards me and said: 'When you arrived at Baghdad, then it is inevitable that Abu Ja'far, meaning the caliph Al-Mustansir, would be seeking you. When you are present in his presence and he gives you something, do not take it, and say to our^{-ajfj} son Al-Razy to write for you to Ali Bin Awiz, for I^{-ajfj} shall advise him to give you that which you want'.

ثُمَّ سَارَ وَ أَصْحَابُهُ مَعَهُ فَلَمْ أَزَلْ قَائِمًا أَبْصُرُهُمْ حَتَّى بَعُدُوا وَ حَصَلَ عِنْدِي أَسَفٌ لِمُفَارَقَتِهِ فَقَعَدْتُ إِلَى الْأَرْضِ سَاعَةً ثُمَّ مَشَيْتُ إِلَى الْمَشْهَدِ فَاجْتَمَعَ الْقَوْمُ حَوْلِي وَ قَالُوا نَرَى وَجْهَكَ مُتَغَيِّرًا أَوْجَعَكَ شَيْءٌ قُلْتُ لَا قَالُوا خَاصَمَكَ أَحَدٌ

Then he^{-ajfi} travelled, and his^{-ajfi} companions were with him^{-ajfi}. I did not cease to be standing, looking at them, until they were distant, and regret came to me due to my separation from him^{-ajfi}. I sat on the ground for a time, then I walked to the Shrine. The custodians gathered around me and said, 'We see your face to have changed! Is something paining you?' I said, 'No'. They said, 'Did anyone dispute with you?'

قُلْتُ لَا لَيْسَ عِنْدِي بِمَا تَقُولُونَ خَبَرٌ لَكِنْ أَسْأَلُكُمْ هَلْ عَرَفْتُمُ الْفُرْسَانَ الَّذِينَ كَانُوا عِنْدَكُمْ فَقَالُوا هُمْ مِنَ الشُّرَفَاءِ أَرْيَابِ الْعَنَمِ قُلْتُ بَلْ هُوَ الْإِمَامُ ع فَقَالُوا الْإِمَامُ هُوَ الشَّيْخُ أَوْ صَاحِبُ الْفَرْجَةِ قُلْتُ هُوَ صَاحِبُ الْفَرْجَةِ

I said, 'No! There is no news with me from what you are saying. But I shall ask you all. Do you know the horsemen, those who were in your presence?' They said, 'They are from the noblemen, carers of the sheep'. I said, 'But he^{-ajfi} is the Imam^{-ajfi}!' They said, 'The Imam^{-ajfi}, is he^{-ajfi} the Sheikh or owner of the robe?' I said, 'Owner of the robe'. I said, 'He^{-ajfi} is owner of the robe'.

فَقَالُوا أَرَيْتَهُ الْمَرَضَ الَّذِي فِيكَ قُلْتُ هُوَ قَبْضُهُ بِيَدِهِ وَ أَوْجَعَنِي ثُمَّ كَشَفْتُ رِجْلِي فَلَمْ أَرَ لِدَلِكِ الْمَرَضِ أَثَرًا فَتَدَاخَلَنِي الشُّكُّ مِنَ الدَّهْشِ فَأَخْرَجْتُ رِجْلِي الْأُخْرَى فَلَمْ أَرَ شَيْئًا فَانْطَبَقَ النَّاسُ عَلَيَّ وَ مَرَّقُوا قِمِيصِي فَأَدْخَلَنِي الْقَوْمُ حِزَانَةً وَ مَنَعُوا النَّاسَ عَنِّي

They said, 'Did you show him^{-ajfi} the disease which was in you?' I said, 'He^{-ajfi} grabbed it by his^{-ajfi} hand and pained me'. Then I uncovered my leg, but I could not see any trace of that disease. The doubt entered me from the astonishment. I brought out my other leg, but I could not see anything. The people layered upon me, and they tore off my shirt, and entered me to see the custodian of the treasury, and they prevented the people from me.

وَ كَانَ نَاطِرٌ بَيْنَ النَّهْرَيْنِ بِالْمَشْهَدِ فَسَمِعَ الصَّجَّةَ وَ سَأَلَ عَنِ الْخَبَرِ فَعَرَفُوهُ فَجَاءَ إِلَى الْحِزَانَةِ وَ سَأَلَنِي عَنِ اسْمِي وَ سَأَلَنِي مُنْذُ كَمْ خَرَجْتُ مِنْ بَغْدَادَ فَعَرَفْتُهُ أَنِّي خَرَجْتُ فِي أَوَّلِ الْأُسْبُوعِ فَمَشَى عَنِّي

There was an onlooker between the two rivers at the Shrine. He heard the clamour and asked about the news. They let him know. He came to the treasury and asked me about my name and asked me, 'Since how many (days) did you go out from Baghdad?' I let him know, 'I went out in the beginning of the week'. He walked away from me.

وَ بَثَّ فِي الْمَشْهَدِ وَ صَلَّيْتُ الصُّبْحَ وَ خَرَجْتُ وَ خَرَجَ النَّاسُ مَعِي إِلَى أَنْ بَعُدْتُ عَنِ الْمَشْهَدِ وَ رَجَعُوا عَنِّي وَ وَصَلْتُ إِلَى أَوَانٍ فَبَثَّ بِهَا وَ بَكَرَتْ مِنْهَا أُرِيدُ بَغْدَادَ فَرَأَيْتُ النَّاسَ مُزْدَجِمِينَ عَلَى الْقَنْطَرَةِ الْعَنِيَّةِ يَسْأَلُونَ كُلَّ مَنْ وَرَدَ عَلَيْهِمْ عَنِ اسْمِهِ وَ نَسَبِهِ وَ أَيْنَ كَانَ

I spent the night in the Shrine and prayed the morning Salat, and I went out, and the people went out with me until I was far from the Shrine, and they returned from me, and I arrived to Awana. I spent the night at it and early morning I returned to Baghdad. I saw the people crowding at the ancient archway asking everyone who arrives to them about his name and his lineage and where he had been.

فَسَأَلُونِي عَنِ اسْمِي وَ مِنْ أَيْنَ جِئْتُ فَعَرَفْتُهُمْ فَاجْتَمَعُوا عَلَيَّ وَ مَزَقُوا ثِيَابِي وَ لَمْ يَبْقَ لِي فِي رُوحِي حُكْمٌ وَ كَانَ نَاطِرُ بَيْنَ النَّهْرَيْنِ كَتَبَ إِلَى بَغْدَادَ وَ عَرَفَهُمُ الْحَالُ ثُمَّ حَمَلُونِي إِلَى بَغْدَادَ وَ اِزْدَحَمَ النَّاسُ عَلَيَّ وَ كَادُوا يَقْتُلُونَنِي مِنْ كَثْرَةِ الزَّحَامِ وَ كَانَ الْوَزِيرُ الْقُمِّيُّ قَدْ طَلَبَ السَّعِيدَ رَضِيَ الدِّينَ وَ تَقَدَّمَ أَنْ يُعْرِفَهُ صِيحَّةَ هَذَا الْخَبَرِ

They asked me about my name and where I had come from. I let them know. They gathered to me and tore my clothes, and there did not remain any decision in my soul, and the onlooker between the two rivers wrote to Baghdad and let them know the situation. Then they carried me to Baghdad and the people crowded upon me and they almost killed me due to the large crowd, and the minister was from Qum who had sought Al-Saeed Razy Al-Deen, and he proceeded to let him know this news.

قَالَ فَخَرَجَ رَضِيَ الدِّينَ وَ مَعَهُ جَمَاعَةٌ فَوَافَيْنَا بَابَ النُّبَوِيِّ فَرَدَّ أَصْحَابُهُ النَّاسَ عَنِّي فَلَمَّا رَأَى قَالَ أَعَنْكَ يَقُولُونَ قُلْتُ نَعَمْ فَنَزَلَ عَنْ دَابَّتِهِ وَ كَشَفَ فُخْذِي فَلَمْ يَرْ شَيْئًا فَعُشِي عَلَيْهِ سَاعَةٌ وَ أَخَذَ بِيَدِي وَ أَذْخَلَنِي عَلَى الْوَزِيرِ وَ هُوَ يَبْكِي وَ يَقُولُ يَا مَوْلَانَا هَذَا أَخِي وَ أَقْرَبُ النَّاسِ إِلَيَّ قُلِّي

He (the narrator) said, 'Razy Al-Deen went out, and with him was a group. We arrived at the door of the Nubian, and his companions repelled the people away from me. When he saw me, he said, 'Are they speaking about you?' I said, 'Yes'. He descended from his animal and uncovered my thigh. He did not see anything (illness). There was dizziness upon him for a while and he grabbed my hand and entered me to see the minister, and he was crying and saying, 'O our master! This is my brother and the closest of the people to my heart'.

فَسَأَلَنِي الْوَزِيرُ عَنِ الْقِصَّةِ فَحَكَيْتُ لَهُ فَأَحْضَرَ الْأَطِبَّاءَ الَّذِينَ أَشْرَفُوا عَلَيْهَا وَ أَمَرَهُمْ بِمُدَاوَاةِهَا فَقَالُوا مَا دَوَائُهَا إِلَّا الْقَطْعُ بِالْحَدِيدِ وَ مَتَى قَطَعَهَا مَاتَ فَقَالَ لَهُمُ الْوَزِيرُ فَيَتَقَدَّرُ أَنْ يُقْطَعَ وَ لَا يَمُوتَ فِي كَمْ نَبْرًا فَقَالُوا فِي شَهْرَيْنِ وَ يَبْقَى فِي مَكَانِهَا خَفِيرَةٌ بَيْضَاءُ لَا يَنْبُثُ فِيهَا شَعْرٌ

The minister asked me about the story. I narrated to him. He presented the physicians, those who had looked at it (before), and he had instructed them with treating it. They said, 'There is no treatment for it except the cutting with the iron, and when it is cut, he would die'. The minister said to them, 'With the ability to cut it and he does not die, in how many (days) would he be cured?' They said, 'In two months, and a white hole would remain in its place, not hair would grow in its place'.

فَسَأَلَهُمُ الْوَزِيرُ مَتَى رَأَيْتُمُوهُ قَالُوا مِنْذُ عَشْرَةِ أَيَّامٍ فَكَشَفَ الْوَزِيرُ عَنِ الْفُخْذِ الَّذِي كَانَ فِيهِ الْآلَمُ وَ هِيَ مِثْلُ أُخْيَئِهَا لَيْسَ فِيهَا أَثَرٌ أَصْلًا فَصَاحَ أَحَدُ الْحُكَمَاءِ هَذَا عَمَلُ الْمَسِيحِ فَقَالَ الْوَزِيرُ حَيْثُ لَمْ يَكُنْ عَمَلُكُمْ فَتَحْنُ نَعْرِفُ مَنْ عَمِلَهَا

The minister asked them, 'When had you seen him?' They said, 'Ten days ago'. The minister uncovered from the thigh which the pain had been in, and it was like its counterpart. There was not trace in it at all. One of the physicians shouted, 'This is a deed of the Messiah^{as}!' The minister said, 'Where it does not happen to be your deed, so we know the one who has done it'.

ثُمَّ إِنَّهُ أَحْضَرَ عِنْدَ الْحُلَيْمَةِ الْمُسْتَنْصِرِ فَسَأَلَهُ عَنِ الْقِصَّةِ فَعَرَفَهُ بِمَا كَمَا جَرَى فَتَقَدَّمَ لَهُ بِاللِّبِ دِينَارٍ فَلَمَّا حَضَرَتْ قَالَ خُذْ هَذِهِ فَأَنْفِقْهَا

Then he was presented in the presence of the caliph Al-Mustansir. He asked him about the story. He let him know of it just as it had flowed. He forwarded a thousand Dinars to him. When I presented, he said, 'Take this and spend it!'

فَقَالَ مَا أَجْسُرُ أَخَذْتُ مِنْهُ حَبَّةً وَاحِدَةً فَقَالَ الْخَلِيفَةُ يَمُنُّ تَخَافُ فَقَالَ مِنَ الَّذِي فَعَلَ مَعِيَ هَذَا قَالَ لَا تَأْخُذْ مِنْ أَبِي جَعْفَرٍ شَيْئاً فَبَكَى الْخَلِيفَةُ وَتَكَدَّرَ وَ خَرَجَ مِنْ عِنْدِهِ وَ لَمْ يَأْخُذْ شَيْئاً

I did not have the courage to take even one seed from him. The caliph said, 'Who are you fearing from?' He said, 'From the one who had done this with me! He^{-ajfi} had said: 'Do not take anything from Abu Ja'far!' The caliph wept and was ruffled, and he went out from his presence and did not take anything.

قَالَ عَلِيُّ بْنُ عِيسَى عَمَّا لَلَّهِ عَنْهُ كُنْتُ فِي بَعْضِ الْأَيَّامِ أَخْبِي هَذِهِ الْقِصَّةَ لِمَجَاعَةٍ عِنْدِي وَ كَانَ هَذَا شَمْسُ الدِّينِ مُحَمَّدٌ وَلَدُهُ عِنْدِي وَ أَنَا لَا أَعْرِفُهُ فَلَمَّا انْقَضَتِ الْحِكَايَةُ قَالَ أَنَا وَلَدُهُ لِصُلْبِهِ فَعَجِبْتُ مِنْ هَذَا الْإِتِّفَاقِ وَ قُلْتُ لَهُ هَلْ رَأَيْتَ فَجَدَّهُ وَ هِيَ مَرِيضَةٌ فَقَالَ لَا لِأَنِّي أَصْبُو عَنْ ذَلِكَ وَ لَكِنِّي رَأَيْتُهَا بَعْدَ مَا صَلَحَتْ وَ لَا أَثَرَ فِيهَا وَ قَدْ نَبَتَ فِي مَوْضِعِهَا شَعْرٌ

Ali Bin Isa said, 'May Allah^{-azwj} Pardon him! In one of the days, I was narrating this story to a group in my presence, and this Shams Al-Deen Muhammad, his son, was with me, and I did not know him. When the narration was completed, he said, 'I am his son of his loins'. I was surprised from this co-incidence and said to him, 'Did you see his thigh while it was unhealthy?' He said, 'No, because I was inattentive from that, but I saw it after it was healthy and there were no traces in it, and hair had grown in its place'.

وَ سَأَلْتُ السَّيِّدَ صَفِيَّ الدِّينِ مُحَمَّدَ بْنَ مُحَمَّدِ بْنِ بَشِيرٍ الْعُلَوِيِّ الْمَوْسَوِيِّ وَ نَجْمَ الدِّينِ حَيْدَرَ بْنَ الْأَيْسَرِ رَحِمَهُمَا اللَّهُ تَعَالَى وَ كَانَا مِنْ أَعْيَانِ النَّاسِ وَ سَرَاحِهِمْ وَ دَوِي الْأَهْيَابِ مِنْهُمْ وَ كَانَا صَدِيقَيْنِ لِي وَ عَزِيزَيْنِ عِنْدِي

And I asked the Seyyid Safi Al-Deen Muhammad Bin Bashir Al-Alawite Al-Mowsawi, and Najm Al-Deen Haydar Bin Al-Aysar, may Allah^{-azwj} the Exalted have Mercy on them, and they were both eyes of the people and their secrets, and with organisation from them, and they were friends of mine, and they were dear in my presence.

فَأَخْبَرَانِي بِصِحَّةِ الْقِصَّةِ وَ أَتَمَّمَا رَأْيَاهَا فِي خَالٍ مَرَضِهَا وَ خَالٍ صِحَّتِهَا وَ خَكَى لِي وَلَدُهُ هَذَا أَنَّهُ كَانَ بَعْدَ ذَلِكَ شَدِيدَ الْحُزْنِ لِفِرَاقِهِ عَ حَتَّى إِنَّهُ جَاءَ إِلَى بَغْدَادَ وَ أَقَامَ بِهَا فِي فَصْلِ الشِّتَاءِ وَ كَانَ كُلَّ أَيَّامٍ يَزُورُ سَامَرَآءَ وَ يَعُودُ إِلَى بَغْدَادَ

They informed me with the story, and they had seen it during the state of un-healthiness and the state of healthiness, and his son narrated this to me, that after that he was of severe grief due to his having separated from him^{-ajfi} until he came Baghdad and stayed at it in the winter season, and every day he used to visit Samara and return to Baghdad.

فَرَأَاهَا فِي تِلْكَ السَّنَةِ أَرْبَعِينَ مَرَّةً طَمَعاً أَنْ يَعُودَ لَهُ الْوَقْتُ الَّذِي مَضَى أَوْ يُقْضَى لَهُ الْحُظُّ بِمَا قَضَى وَ مِنَ الَّذِي أَغْطَاهُ دَهْرُهُ الرِّضَا أَوْ سَاعَدَهُ بِمَطَالِبِهِ صَرَفَ الْقَضَاءِ فَمَاتَ رَحِمَهُ اللَّهُ بِحُسْرَتِهِ وَ انْتَقَلَ إِلَى الْآخِرَةِ بِغُصْبَتِهِ وَ اللَّهُ يَتَوَلَّاهُ وَ إِنَّا بِرَحْمَتِهِ بِمَنِّهِ وَ كَرَامَتِهِ

During that year he visited it forty times, coveting the return of the time to him which had passed, or the share be fulfilled for him with what had been fulfilled, and the one who had given him everlasting contentment, or assisted him with his demands. The Decree changed. He, may Allah^{-azwj} have Mercy on him, died in regret and transferred to the Hereafter with this stumbles, and may Allah^{-azwj} Befriend him and us by His^{-azwj} Mercy, by His^{-azwj} Conferment.

وَ حَكَى لِي السَّيِّدُ بَاقِي بْنُ عَطُوةٍ الْحُسَيْنِيِّ أَنَّ أَبَاهُ عَطُوةً كَانَ آذَرَ وَ كَانَ زَيْدِي الْمَذْهَبِ وَ كَانَ يُنْكَرُ عَلَى بَنِيهِ الْمَيْلَ إِلَى مَذْهَبِ الْإِمَامِيَّةِ وَ يَقُولُ لَا أُصَدِّقُكُمْ وَ لَا أَقُولُ بِمَذْهَبِكُمْ حَتَّى يَجِيءَ صَاحِبُكُمْ بَعِي الْمَهْدِيِّ عَ فَيَبْرِئَنِي مِنْ هَذَا الْمَرَضِ وَ تَكْثُرَ هَذَا الْقَوْلُ مِنْهُ

And it was narrated to me by the Seyyid Baqy Bin Atwah Al-Hassan that his father Atwah, and he had an illness in his hand, and he was of the Zaydite doctrine, and he used to dislike his son inclining towards the doctrine of the Imamites and he said, 'I will neither ratify you all nor will I say (believe) in your doctrine until your Master^{-ajfi} comes' – meaning Al-Mahdi^{-ajfi} – 'and he^{-ajfi} cures me from this illness'. And this word was repeated from him.

فَبَيْنَا نَحْنُ مُجْتَمِعُونَ عِنْدَ وَفْتِ الْعِشَاءِ الْآخِرَةِ إِذَا أَبُونَا يَصِيحُ وَ يَسْتَعِيثُ بِنَا فَأَتَيْنَاهُ سِرَاعاً فَقَالَ الْخُفُوا صَاحِبُكُمْ فَالْسَّاعَةَ خَرَجَ مِنْ عِنْدِي فَخَرَجْنَا فَلَمْ نَرِ أَحَدًا فَعَدْنَا إِلَيْهِ وَ سَأَلْنَاهُ

While we were gathered at the time of Al-Isha the last (Salat), when our father shouted and cried out for help with us. We came to him hurriedly. He said, 'Catch up with your Master^{-ajfi} for he^{-ajfi} just now gone out from my presence!' We went out, but we could not see anyone. So we returned to him and asked him.

فَقَالَ إِنَّهُ دَخَلَ إِلَيَّ شَخْصٌ وَ قَالَ يَا عَطُوةُ فَقُلْتُ مَنْ أَنْتَ فَقَالَ أَنَا صَاحِبُ بَنِيكَ قَدْ جِئْتُكَ لَأُبْرِئَكَ بِمَا بِكَ ثُمَّ مَدَّ يَدَهُ فَعَصَرَ قُرُونِي وَ مَشَى وَ مَدَدْتُ يَدِي فَلَمْ أَرَ لَهَا أَثَرًا

He said, 'A person entered to see me and said: 'O Atwah!' I said, 'Who are you?' He^{-ajfi} said: 'I^{-ajfi} am the Master^{-ajfi} of your son! I^{-ajfi} have come to cure you from what is with you'. Then he^{-ajfi} extended his^{-ajfi} hand and squeezed my wrist, and he^{-ajfi} walked away, and I spread out my hand. I could not see any trace of it'.

قَالَ لِي وَلَدُهُ وَ بَقِيَ مِثْلَ الْعَزَالِ لَيْسَ بِهِ قَلْبَةٌ وَ اسْتَهَرَّتْ هَذِهِ الْقِصَّةُ وَ سَأَلْتُ عَنْهَا عَمْرَ بْنَ إِبْنِهِ فَأَخْبَرَ عَنْهَا فَأَقَرَّ بِهَا.

His son said to me, 'And he remained like a deer having no heart, and this story became famous, and I asked another son of his about it. He informed about it and acknowledged with it'.⁶⁵

أَقُولُ رَوَى الْمُفِيدُ وَ الشَّهِيدُ وَ مَوْلَى الْمَازَرِ الْكَبِيرِ رَحِمَهُمُ اللَّهُ فِي مَزَارَاتِهِمْ بِأَسَانِيدِهِمْ عَنْ عَلِيِّ بْنِ مُحَمَّدَ بْنِ عَبْدِ الرَّحْمَنِ التَّسْتَرِيِّ قَالَ مَرَرْتُ بِبَنِي رُؤَاسٍ فَقَالَ لِي بَعْضُ إِخْوَانِي لَوْ مَلْتُ بَنًا إِلَى مَسْجِدٍ صَعَصَعَةٍ فَصَلَّيْنَا فِيهِ فَإِنْ هَذَا رَجَبٌ وَ يَسْتَحِبُّ فِيهِ زِيَارَةُ هَذِهِ الْمَوَاضِعِ الْمَشْرُفَةِ الَّتِي وَطَّئَهَا الْمَوَالِي بِأَقْدَامِهِمْ وَ صَلُّوا فِيهَا وَ مَسْجِدٌ صَعَصَعَةٌ مِنْهَا.

Note: I (Majlisi) am saying, 'It is reported by Al Mufeed and Al Shaheed, and compiler of 'Al Mazar Al Kabeer', may Allah^{-azwj} have Mercy on them, in their 'Performance of visitations', by their chains from Ali Bin Muhammad Bin Abdul Rahman Al Tastary who said, 'Ay Rawasy passed by me. One of my brothers said to me, 'If you could come with us to Masjid Sa'sa, so we can pray Salat in it, for this is (month of) Rajab and performance of visitation is recommended during it in this noble place which the friends (of Allah^{-azwj}) have trodden upon by their fee, and they had prayed in it, and Masjid Sa'sa is from these'.

⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 51

قال فملت معه إلى المسجد و إذا ناقة معقولة مرحلة قد أنيخت بباب المسجد فدخلنا و إذا برجل عليه ثياب الحجاز و عمة كعمتهم قاعد يدعو بهذا الدعاء فحفظته أنا و صاحبي ثم سجد طويلا و قام فركب الراحلة و ذهب

He said, 'I went with him to the Masjid, and there was a she-camel reined for departure, having been knelt at the door of the Masjid. We entered and there was a man having the clothes of Al Hijaz upon him^{-ajfi} and having turbaned like their turbans. He^{-ajfi} was seated supplication with this supplication. I and my companions memorised it. Then he^{-ajfi} performed a prolonged Sajdah and stood up and rode the riding animal and went away.

فقال لي صاحبي تراه الخضر فما بالنا لا نكلمه كأنما أمسك على ألسنتنا فخرجنا فلقينا ابن أبي رواد الرؤاسي فقال من أين أقبلتما قلنا من مسجد صعصعة و أخبرناه بالخبر

My companion said to me, 'Do you see him^{-ajfi} as being Al Khizr^{-as}? What is the matter with us not speaking to him^{-ajfi}? It is as if our tongues are being withheld!' We went out and met Ibn Abu Rawad Al-Rawasy. He said, 'Where are you two coming from?' We said, 'From Masjid Sa'sa', and we informed him with the news.

فقال هذا الراكب يأتي مسجد صعصعة في اليومين و الثلاثة لا يتكلم قلنا من هو قال فمن تريانه أنتما قلنا نظنه الخضر ع فقال فأنا و الله لا أراه إلا من الخضر محتاج إلى رؤيته فانصرفا راشدين فقال لي صاحبي هو و الله صاحب الزمان.

He said, 'This rider has been coming to Masjid Sa'sa in the two days or three. He^{-ajfi} does not speak. We said, 'Who is he^{-ajfi}?' He said, 'Whom do you view him^{-ajfi} as being?' We said, 'We think he^{-ajfi} is Al Khizr^{-as}'. He said, 'By Allah^{-azwj}! I do not view him^{-ajfi} except as the one Al-Khizr^{-as} is needy to see him^{-ajfi}, so leave rightly guided!' My companion said to me, 'By Allah^{-azwj}! He^{-ajfi} is Master^{-ajfi} of the Time''.

52- ك، الكافي علي بن محمد عن أبي محمد الوجيه أنه أخبره عمّن رآه ع خرج من الدار قبل الحادث بعشرة أيام و هو يقول اللهم إنك تعلم أنّها أحبّ البقاع لو لا الطرد أو كلام نحو هذا.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Abu Muhammad Al Wajnaie,

'He informed him from the one who saw him^{-ajfi} that he^{-ajfi} went out from the house ten days before the event (passing away of Al-Hassan Al-Askari^{-asws}), and he^{-ajfi} was saying: 'O Allah^{-azwj}! You^{-azwj} Know that it is the most beloved of the spots, if only there was not expulsion' – or speech approximate to this".⁶⁶

53- ك، إكمال الدين حدّثنا أبو الأديان قال كنت أخدم الحسن بن علي بن محمد بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب ع و أحمل كُتبه إلى الأمصار فدخلت إليه في عليته التي تُوفي فيها صلوات الله عليه

(The book) 'Ikmal Al Deen' – It is narrated to us by Abu Al Adyan who said,

'I used to serve Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} and

⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 52

was carrying his^{-asws} letters to the cities. I entered to see him^{-asws} during his^{-asws} illness in which he^{-asws} expired in, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

فَكُتِبَ مِنِّي كُتُباً وَ قَالَ تَمْضِي بِهَا إِلَى الْمَدَائِنِ فَإِنَّكَ سَتَغِيْبُ خَمْسَةَ عَشَرَ يَوْماً فَتَدْخُلُ إِلَى سُرٍّ مِّنْ رَأَى يَوْمَ الْخَامِسِ عَشَرَ وَ تَسْمَعُ الْوَاعِيَةَ فِي دَارِي وَ تَجِدُنِي عَلَى الْمُعْتَسِلِ

He^{-asws} wrote letters (to be sent) with me and said, 'Go with these to Al-Madain, for you will be absent for fifteen days. You shall enter Surmanray on the day of Thursday and you will hear the cry of death in my^{-asws} house, and you will find me^{-asws} upon the washing table'.

قَالَ أَبُو الْأَدْيَانِ فَقُلْتُ يَا سَيِّدِي إِذَا كَانَ ذَلِكَ فَمَنْ قَالَ مِنْ طَالَبِكَ بِجَوَابَاتِ كُتُبِي فَهُوَ الْقَائِمُ بَعْدِي فَقُلْتُ زِدْنِي

Abu Al-Adyan said, 'I said, 'O my Master^{-asws}! So, when that does happen, then who?' He^{-asws} said: 'The one who will seek you with the answered to my^{-asws} letters, he^{-ajfj} is Al-Qaim^{-asws} (the one standing) after me^{-asws}'. I said, 'Increase for me'.

فَقَالَ مَنْ يُصَلِّي عَلَيَّ فَهُوَ الْقَائِمُ بَعْدِي فَقُلْتُ زِدْنِي

He^{-asws} said: 'One who shall pray Salat upon me^{-asws}, so he^{-ajfj} is Al-Qaim^{-asws} after me^{-asws}'. I said, 'Increase for me'.

فَقَالَ مَنْ أَخْبَرَ بِمَا فِي الْهِمْيَانِ فَهُوَ الْقَائِمُ بَعْدِي

He said, 'The one who informed with what is in the money-belt, so he^{-ajfj} is Al-Qaim^{-asws} after me^{-asws}'.

ثُمَّ مَنَعَنِي هَيْبَتُهُ أَنْ أَسْأَلَهُ مَا فِي الْهِمْيَانِ وَ خَرَجْتُ بِالْكَتُوبِ إِلَى الْمَدَائِنِ وَ أَخَذْتُ جَوَابَاتِهَا وَ دَخَلْتُ سُرٍّ مِّنْ رَأَى يَوْمَ الْخَامِسِ عَشَرَ كَمَا قَالَ لِي عَ إِذَا أَنَا بِالْوَاعِيَةِ فِي دَارِهِ وَ إِذَا أَنَا بِجَعْفَرِ بْنِ عَلِيٍّ أَخِيهِ بِنَابِ الدَّارِ وَ الشَّيْعَةُ حَوْلَهُ يُعَزُّونَهُ وَ يُهَيِّئُونَهُ

Then his^{-asws} awe prevented me from asking him^{-asws} what is in the money-belt, and I went out with the letters to Al-Madain, and I took their answers and entered Surmanray on the fifteenth day just as he^{-asws} had said to me. There I was with the cry of death in his^{-asws} house, and there I was with Ja'far son of Ali^{-asws}, his^{-asws} brother, at the door of the house, and the Shias were around him, consoling him and congratulating him (for being the next Imam).

فَقُلْتُ فِي نَفْسِي إِنَّ يَكُنْ هَذَا الْإِمَامَ فَقَدْ خَالَتِ الْإِمَامَةُ لِأَنِّي كُنْتُ أَعْرِفُهُ بِشُرْبِ النَّبِيذِ وَ يَقَامِرُ فِي الْجُوسَقِ وَ يَلْعَبُ بِالطُّنْبُورِ

I said within myself, 'If this one is the Imam^{-ajfj}, then the Imamate has been nullified, because I have known him with drinking Al-Nabeez (intoxicant), and gamble in the palaces, and play with the tambourine'.

فَتَقَدَّمْتُ فَعَزَّيْتُ وَ هَنَيْتُ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ ثُمَّ خَرَجَ عَقِيدٌ فَقَالَ يَا سَيِّدِي قَدْ كَفَّنَ أَخُوكَ فَقُمُ لِلصَّلَاةِ عَلَيْهِ فَدَخَلَ جَعْفَرُ بْنُ عَلِيٍّ وَ الشَّيْعَةُ مِنْ حَوْلِهِ يَقْدُمُهُمُ السَّمَانُ وَ الْحَسَنُ بْنُ عَلِيٍّ قَتِيلُ الْمُعْتَصِمِ الْمَعْرُوفِ بِسَلَمَةِ

I went forward and consoled and congratulated, but he did not ask me about anything. Then Aqeyd came out. He said, 'O my master! Your brother^{-asws} has been shrouded, so stand for

praying the Salat upon him^{-asws}! Ja'far son of Ali^{-asws} entered, and the Shias were around him, preceded by Al-Samman and Al-Hassan Bin Ali, killed by Al-Mu'tasim, well-known as Salama.

فَلَمَّا صِرْنَا فِي الدَّارِ إِذَا نَحْنُ بِالْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى نَعْسِهِ مُكْفَنًا فَتَقَدَّمَ جَعْفَرُ بْنُ عَلِيٍّ لِيُصَلِّيَ عَلَى أَخِيهِ فَلَمَّا هَمَّ بِالتَّكْبِيرِ خَرَجَ صَبِيٌّ بِوَجْهِهِ سُمْرَةٌ بِشَعْرِهِ قَطَطٌ بِأَسْنَانِهِ تَفْلِيحٌ فَجَبَذَ رِدَاءَ جَعْفَرِ بْنِ عَلِيٍّ وَقَالَ تَأَخَّرْ يَا عَمَّ فَأَنَا أَحَقُّ بِالصَّلَاةِ عَلَى أَبِي

When we came to be in the house, there we were with Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, upon his^{-asws} bier, shrouded. Ja'far son of Ali^{-asws} proceeded to pray Salat upon his brother^{-asws}. When he thought with exclaiming the Takbeer (to begin the Salat), and a boy came out, having a tanned face, cat-like hair, separate teeth. He^{-ajfj} pulled the robe of Ja'far son of Ali^{-asws} and said: 'Stay back, O uncle, for I^{-ajfj} am more rightful with the Salat upon my^{-ajfj} father^{-asws}!'

فَتَأَخَّرَ جَعْفَرُ وَقَدْ ارْتَدَّ وَجْهُهُ فَتَقَدَّمَ الصَّبِيُّ فَصَلَّى عَلَيْهِ وَدُفِنَ إِلَى جَانِبِ قَبْرِ أَبِيهِ ع ثُمَّ قَالَ يَا بَصْرِيُّ هَاتِ جَوَابَاتِ الْكُتُبِ الَّتِي مَعَكَ فَدَفَعْتُهَا إِلَيْهِ وَقُلْتُ فِي نَفْسِي هَذِهِ اثْنَتَانِ بَقِيَ الْهِمَيَانُ

Ja'far stepped back, and his face had reddened. The boy proceeded and prayed Salat upon him^{-asws}, and he^{-asws} was buried to a side of the grave of his^{-asws} father^{-asws}. Then he^{-ajfj} said: 'O Basry! Give the answers of the letters which are with you!' I handed these to him^{-ajfj}. I said within myself, 'These are two (evidence(s)). There still remains the money-belt'.

ثُمَّ خَرَجْتُ إِلَى جَعْفَرِ بْنِ عَلِيٍّ وَهُوَ يَزْفِرُ فَقَالَ لَهُ حَاجِزُ الْوُشَاءِ يَا سَيِّدِي مَنِ الصَّبِيُّ لِيُتِمَّ عَلَيْهِ الْحُجَّةَ فَقَالَ وَاللَّهِ مَا رَأَيْتُهُ قَطُّ وَلَا عَرَفْتُهُ

Then I went out to Ja'far son of Ali^{-asws}, and he was sighing. Hajiz Al-Washa said to him, 'O my master! Who is the boy, for the argument to be standing upon him^{-ajfj}?' He said, 'By Allah^{-azwj}! I have not seen him^{-ajfj} at all (before), nor do I know him^{-ajfj}!'

فَنَحْنُ جُلُوسٌ إِذْ قَدِمَ نَفَرٌ مِنْ قَوْمٍ فَسَأَلُوا عَنِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَعَرَفُوا مَوْتَهُ فَقَالُوا فَمَنْ نَعَزِي فَأَشَارَ النَّاسُ إِلَى جَعْفَرِ بْنِ عَلِيٍّ

We were seated when a number (of people) from Qum arrived. They asked about Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. They let them know of his^{-asws} passing away. They said, 'So whom should we console?' The people indicated to Ja'far son of Ali^{-asws}.

فَسَلَّمُوا عَلَيْهِ وَعَزَّوْهُ وَهَنَّتْهُ وَفَالُوا مَعَنَا كُتُبٌ وَمَالَ فَتَقُولُ يَمِّنُ الْكُتُبِ وَكَمِ الْمَالُ فَقَامَ يَنْفُضُ أَثْوَابَهُ وَيَقُولُ يُرِيدُونَ مِنَّا أَنْ نَعْلَمَ الْغَيْبَ

They greeted unto him and consoled him and congratulated him (as being the next Imam), and they said, 'There are letters with us and wealth. Can you say who the letters are from and how much is the wealth?' He shook his clothes and say, 'Do you want from us to know the hidden matters?'

قَالَ فَخَرَجَ الْخَادِمُ فَقَالَ مَعَكُمْ كُتُبٌ فَلَانٍ وَفُلَانٍ وَهَمَيَانٌ فِيهِ أَلْفٌ دِينَارٍ عَشْرَةُ دَنَانِيرٍ مِنْهَا مُطْلَسَةٌ فَدَفَعُوا الْكُتُبَ وَالْمَالَ وَقَالُوا الَّذِي وَجَّهَ بِكَ لِأَجْلِ ذَلِكَ هُوَ الْإِمَامُ

He (the narrator) said, 'The servant came out and said, 'With you all are letters of so and so, and so and so, and in the money-belt there are a thousand Dinars. Ten Dinars from these are

obscure'. They handed the letters and the wealth, and they said, 'The one who has sent you for that reason, he^{-ajfj} is the Imam^{-ajfj}'.

فَدَخَلَ جَعْفَرُ بْنُ عَلِيٍّ عَلَى الْمُعْتَمِدِ وَكَشَفَ لَهُ ذَلِكَ فَوَجَّهَ الْمُعْتَمِدُ خَدَمَهُ فَنَبَضُوا عَلَى صَقِيلِ الْجَارِيَةِ وَطَالَبُوهَا بِالصَّبِيِّ فَأَنْكَرَتْهُ وَادَّعَتْ خَمَلًا بِهَا لِتُعْطِيَ عَلَى خَالِ الصَّبِيِّ

So Ja'far son of Ali^{-asws} entered to see Al-Mu'tamid (the caliph) and uncovered that to him. Al-Mu'tamid dispatched his servants and they captured Sayqal the maid, and they demanded her with the boy. She denied having any child and she claimed for a pregnancy being with heras, in order to cover up upon the state of the boy^{-ajfj}.

فَسَلِمَتْ إِلَى ابْنِ أَبِي السَّوَارِبِ الْقَاضِي وَبَعَثَهُمْ مَوْتُ عُيَيْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ فَجَاءَهُ وَخُرُوجُ صَاحِبِ الرَّيْحِ بِالْبَصْرَةِ فَشَغَلُوا بِذَلِكَ عَنِ الْجَارِيَةِ فَخَرَجَتْ عَنْ أَيْدِيهِمْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ.

She^{-as} was submitted to IbnAbu Al-Shawarib the judge, and the sudden death of Ubeydullah Bin Yahya Bin Khaqan surprised (pre-occupied) them, and the rebellion of master of Al-Zanj at Al-Basra. They were too pre-occupied with that from the maid (Lady Narjis^{-as}), so she^{-as} came out from their hands. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, there being no associates for Him^{-azwj}.⁶⁷

54- أَقُولُ وَرُوِيَ فِي بَعْضِ تَأْلِيْفَاتِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ حَمْدَانَ عَنْ أَبِي مُحَمَّدٍ عَيْسَى بْنِ مَهْدِيٍّ الْجَوْهَرِيِّ قَالَ خَرَجْتُ فِي سَنَةِ ثَمَانٍ وَ سِتِّينَ وَ مِائَتَيْنِ إِلَى الْحَجِّ وَ كَانَ قَصْدِي الْمَدِينَةَ حَيْثُ صَحَّ عِنْدَنَا أَنَّ صَاحِبَ الزَّمَانِ قَدْ طَهَرَ فَاغْتَلَّثُ وَ قَدْ خَرَجْنَا مِنْ فَيْدٍ فَتَعَلَّقْتُ نَفْسِي بِشَهْوَةِ السَّمَكِ وَ التَّمْرِ فَلَمَّا وَرَدْتُ الْمَدِينَةَ وَ لَقِيتُ بِهَا إِخْوَانَنَا بَشَّرُونِي بِظُهُورِهِ عِ بَصَائِرٍ فَصِرْتُ إِلَى صَابِرٍ

I (Majlisi) am saying, 'And it is reported in one of the compilations of our companions, from Al Husayn Bin Hamdan, from Abu Muhammad Isa Bin Mahdy Al Jowhari who said,

'I went out in the year two hundred and sixty-eight to perform Hajj, and my aim was Al-Medina when it was proven correct in our view that Master^{-ajfj} of the Time had appeared. I fell ill and we had gone out from Feyd. My soul desired the fish and the dates. When I arrived at Al-Medina and I met my brethren at it, they indicted to me with his^{-ajfj} appearance at Sabir. So I went to Sabir.

فَلَمَّا أَشْرَفْتُ عَلَى الْوَادِي رَأَيْتُ عُتَيْرَاتٍ عَجَافًا فَدَخَلْتُ الْقَصْرَ فَوَقَفْتُ أَزُفُّ الْأَمْرَ إِلَى أَنَّ صَلَّيْتُ الْعِشَاءَ وَ أَنَا أَدْعُو وَ أَتَضَرَّعُ وَ أَسْأَلُ فَإِذَا أَنَا بِبَدْرِ الْحَادِمِ يَصِيحُ بِي يَا عَيْسَى بْنُ مَهْدِيٍّ الْجَوْهَرِيُّ ادْخُلْ فَكَبَّرْتُ وَ هَلَّلْتُ وَ أَكْثَرْتُ مِنْ حَمْدِ اللَّهِ عَزَّ وَ جَلَّ وَ التَّنَاءِ عَلَيْهِ

When I overlooked upon the valley, I saw lean goats. I entered the castle. I paused watching out for the matter until I prayed the two Isha Salats, and I was supplicating and beseeching, and asking. There I was with Badri the servant shouting at me, 'O Isa Bin Mahdi Al-Jowhari, enter!' I exclaimed Takbeer, and extolled the Oneness, and frequented from the Praises of Allah^{-azwj} Mighty and Majestic, and the extollations upon Him^{-azwj}.

⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 53

فَلَمَّا صِرْتُ فِي صَحْنِ الْقَصْرِ رَأَيْتُ مَائِدَةً مَنْصُوبَةً فَمَرَّ بِي الْخَادِمُ إِلَيْهَا فَأَجْلَسَنِي عَلَيْهَا وَ قَالَ لِي مُؤَلَّاكَ يَا مُؤَرَّكَ أَنْ تَأْكُلَ مَا اسْتَهَيْتَ فِي عِلَّتِكَ وَ أَنْتَ خَارِجٌ مِنْ قَيْدٍ فَقُلْتُ حَسْبِي بِهَذَا بُرْهَانًا فَكَيْفَ أَكُلُ وَ لَمْ أَرَ سَيِّدِي وَ مُؤَلَّاِي

When I came to be in the courtyard of the castle, I saw table meal having been installed. The servant passed by me and seated me, and said to me, 'Your Master^{-ajfi} instruct you to eat whatever you desired in your illness, and you have come out from Feyd'. I said, 'I am sufficed with this as proof. How can I eat, and I have not seen my chief and my Master^{-ajfi}?'

فَصَاحَ يَا عِيسَى كُلْ مِنْ طَعَامِكَ فَإِنَّكَ تَرَانِي فَجَلَسْتُ عَلَى الْمَائِدَةِ فَتَنَظَّرْتُ فَإِذَا عَلَيْهَا سَمَكٌ خَارٌّ يُمُورُ وَ تَمَرٌ إِلَى جَانِبِهِ أَشْبَهُ التَّمُورِ يُمُورُونَ وَ بِجَانِبِ التَّمَرِ لَبَنٌ فَقُلْتُ فِي نَفْسِي غَلِيلٌ وَ سَمَكٌ وَ تَمَرٌ وَ لَبَنٌ فَصَاحَ بِي يَا عِيسَى أَ تَشْكُ فِي أَمْرِنَا أَمْ أَنْتَ أَغْلَمَ بِمَا يَنْفَعُكَ وَ يَضُرُّكَ

He^{-ajfi} called out, 'O Isa! Eat from your meal for you will see me^{-ajfi} at the meal!' I looked and there was hot fish upon it spurting, and dates to its side. The dates resembled with our dates, and by the side of the dates there was milk. I said within myself, 'An illness, and fish and dates and milk?' He^{-ajfi} called out at me: 'O Isa! Are you doubting regarding our^{-ajfi} matter? Are you are more knowing with what benefits you and harms you!'

فَبَكَيْتُ وَ اسْتَعْفَرْتُ اللَّهَ تَعَالَى وَ أَكَلْتُ مِنَ الْجَمِيعِ وَ كُلَّمَا رَفَعْتُ يَدِي مِنْهُ لَمْ يَتَبَيَّنْ مَوْضِعُهَا فِيهِ فَوَجَدْتُهُ أَطْيَبَ مَا دُفَعْتُ فِي الدُّنْيَا فَأَكَلْتُ مِنْهُ كَثِيرًا حَتَّى اسْتَخْشِيتُ

I wept and sought Forgiveness of Allah^{-azwj} the Exalted, and I ate from it all, and every time I raised my hand from it, not clear of its place in it, I found it as fresh as I had tasted in the world. I ate a lot from it until I was embarrassed.

فَصَاحَ بِي لَا تَسْتَحْيَ يَا عِيسَى فَإِنَّهُ مِنْ طَعَامِ الْجَنَّةِ لَمْ تَصْنَعْهُ يَدُ مَخْلُوقٍ فَأَكَلْتُ فَرَأَيْتُ نَفْسِي لَا يَنْتَهِي عَنْهُ مِنْ أَكْلِهِ فَقُلْتُ يَا مُؤَلَّاِي حَسْبِي فَصَاحَ بِي أَقْبِلْ إِلَيَّ فَقُلْتُ فِي نَفْسِي آتَى مُؤَلَّاِي وَ لَمْ أَغْسِلْ يَدِي فَصَاحَ بِي يَا عِيسَى وَ هَلْ لِمَا أَكَلْتُ غَمَرٌ

He^{-ajfi} shouted at me: 'O Isa! It is from the food of Paradise! The hand of a Created being has not made it'. I ate and saw within myself not ending from it, from eating it. I said, 'O my Master^{-ajfi}! It suffices me'. He^{-ajfi} called out at me: 'Come to me!' I said within myself, 'I am going to my Master^{-ajfi} and I have not washed my hands!' He^{-ajfi} called out at me: 'O Isa! And when you ate, did you immerse?'

فَشَمِمْتُ يَدِي وَ إِذَا هِيَ أَغْطَرُ مِنَ الْمِسْكِ وَ الْكَافُورِ فَدَنَنْتُ مِنْهُ عَ قَبْدًا لِي نُورٌ عَشِيٍّ بَصَرِي وَ رَهْبْتُ حَتَّى طَنَنْتُ أَنْ عَقْلِي قَدْ اخْتَلَطَ

I smelt my hands and behold; these were more perfumed than the musk and the camphor. I went near him^{-ajfi}. A Noor appeared to me which overwhelmed my sight and I feared until I thought my mind was mixed up.

فَقَالَ لِي يَا عِيسَى مَا كَانَ لَكَ أَنْ تَرَانِي لَوْ لَا الْمُكَذِّبُونَ الْقَائِلُونَ بِأَيْنَ هُوَ وَ مَتَى كَانَ وَ أَينَ وُلِدَ وَ مِنْ رَأَى وَ مَا الَّذِي خَرَجَ إِلَيْكُمْ مِنْهُ وَ بِأَيِّ شَيْءٍ نَبَّأَكُمْ وَ أَيِّ مُعْجَزٍ أَنَاكُمْ

He^{-ajfi} said to me: 'O Isa! You would not have seen me^{-ajfi} had it not been for the beliers, the speakers of, 'Where is he^{-ajfi}?' And 'When was he^{-ajfi}?' And 'Where was he^{-ajfi} born?' And 'Who

has seen him^{-ajfi}? And 'What is that which emerged to you all from him^{-ajfi}? And 'By which thing has he informed you with?' And 'Which miracle has he^{-ajfi} given you all?'

أَمَّا وَاللَّهِ لَقَدْ دَفَعُوا أَمِيرَ الْمُؤْمِنِينَ مَعَ مَا رَوَوْهُ وَ قَدَّمُوا عَلَيْهِ وَ كَادُوهُ وَ قَتَلُوهُ وَ كَذَلِكَ آتَانِي ع وَ لَمْ يُصَدِّقُوهُمْ وَ نَسَبُوهُمْ إِلَى السِّحْرِ وَ خِدْمَةِ الْجِنِّ إِلَى مَا تَبَيَّنَ

But, by Allah^{-azwj}, they had repelled Amir Al-Momineen^{-asws} along with what they had saw him^{-asws} (do), and they went to him^{-asws}, and plotted him^{-asws}, and killed him^{-asws}. And like that were my^{-ajfi} forefathers^{-asws}, and they did not ratify them^{-asws}, and they attributed them^{-asws} to the sorcery and service of the Jinn, until what was manifested.

يَا عِيسَى فَخَيَّرْ أَوْلِيَاءَنَا مَا رَأَيْتَ وَ إِنَّاكَ أَنْ تُخَيَّرَ عَدُوَّنَا فَتُسَلِّبَهُ فَقُلْتُ يَا مَوْلَايَ ادْعُ لِي بِالْبَيِّنَاتِ فَقَالَ لَوْ لَمْ يُبَيِّنْكَ اللَّهُ مَا رَأَيْتَنِي وَ انْصِرْ بِسَجْحِكَ رَاشِدًا فَخَرَجْتُ أُخَيِّرُ حَمْدَ اللَّهِ وَ شُكْرًا.

O Isa! Inform our^{-ajfi} friend of what you have seen and beware of informing our^{-ajfi} enemies! I said, 'O my Master^{-ajfi}! Supplicate for me with affirmation'. He^{-ajfi} said: 'If Allah^{-azwj} had not affirmed you, you would not have seen me^{-ajfi}, and go with your success rightly guided'. I went out frequently praising Allah^{-azwj} and thanking".⁶⁸

55- أَقُولُ رَوَى السَّيِّدُ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ فِي كِتَابِ السُّلْطَانِ الْمُفَرِّجِ عَنْ أَهْلِ الْإِيمَانِ عِنْدَ ذِكْرِ مَنْ رَأَى الْقَائِمَ ع قَالَ فَمِنْ ذَلِكَ مَا اشْتَهَرَ وَ دَاعَ وَ مَلَأَ الْبِقَاعَ وَ شَهِدَ بِالْعِيَانِ أَنْبَاءَ الزَّمَانِ وَ هُوَ قِصَّةُ أَبُو [أَبِي] رَاجِحِ الْحَمَامِيِّ بِالْحِلَّةِ وَ قَدْ حَكَى ذَلِكَ جَمَاعَةٌ مِنَ الْأَعْيَانِ الْأَمَانِلِ وَ أَهْلِ الصِّدْقِ الْأَفَاضِلِ مِنْهُمْ الشَّيْخُ الرَّاهِدُ الرَّاهِدُ الْمُحَقِّقُ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ قَارُونَ سَلَّمَهُ اللَّهُ تَعَالَى

I (Majlisi) am saying,

'It is reported by the Seyyid Ali Bin Abdul Hameed in 'Kitab Al-Sultan Al-Mufarraj An Ahl Al-Eman', at the mentioned of the ones who had seen Al-Qaim^{-ajfi}, he said, 'From that is what had become famous and filled the spots, and witnessed by the eyes by the sons of the times, and it is a story of Abu Raji'e Al-Hamany at Al-Hilla, and that has been narrated by a group of similar notables and the people of truthfulness, the meritorious from them being the Sheikh, the ascetic, the worshipper, the investigator Shams Al-Deen Muhammad Bin Qaroun, may Allah^{-azwj} the Exalted Keep him safe.

قَالَ كَانَ الْحَاكِمُ بِالْحِلَّةِ شَخْصًا يُدْعَى مَرْجَانَ الصَّغِيرَ فَرُفِعَ إِلَيْهِ أَنَّ أَبَا رَاجِحٍ هَذَا يَسُبُّ الصَّحَابَةَ فَأَخْضَرَهُ وَ أَمَرَ بِضَرْبِهِ فَضُرِبَ ضَرْبًا شَدِيدًا مَهْلِكًا عَلَى جَمِيعِ بَدَنِهِ حَتَّى إِنَّهُ ضُرِبَ عَلَى وَجْهِهِ فَسَقَطَتْ ثَنَائِيَهُ وَ أُخْرِجَ لِسَانُهُ

He said, 'The ruler at Al-Hilla was a person called Marjan Al-Sagheer. It was raised to him that this Abu Rajie tends to revile the companions, so he presented him and ordered with striking him. He was struck severe strikes, destroying upon entirety of his body, to the extent that he was struck upon his face, so his teeth fell off and his tongue came out.

⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 54

فَجَعَلَ فِيهِ مِسْلَةً مِنَ الْحَدِيدِ وَ خَرَقَ أَنْفَهُ وَ وَضَعَ فِيهِ شَرَكَةً مِنَ الشَّعْرِ وَ شَدَّ فِيهَا خَبْلاً وَ سَلَّمَهُ إِلَى جَمَاعَةٍ مِنْ أَصْحَابِهِ وَ أَمَرَهُمْ أَنْ يَدُورُوا بِهِ أَزْفَةً الْحِلَّةِ وَ الضَّرْبُ يَأْخُذُ مِنْ جَمِيعِ جَوَانِبِهِ حَتَّى سَقَطَ إِلَى الْأَرْضِ وَ عَايَنَ الْمَلَكَ فَأُخِيرَ الْحَاكِمُ بِذَلِكَ فَأَمَرَ بِقَتْلِهِ

He made an example out of him from the iron and pierced his nose and placed a hook in it and tied a rope in it and submitted him to a group of his companions, and he ordered them to rotate with him in the streets of Al-Hillal, and the strikes had taken from entirety of his sides to the extent that he fell to the ground and witnessed the destruction (death). The ruler was informed with that, so he ordered with is killing.

فَقَالَ الْحَاضِرُونَ إِنَّهُ شَيْخٌ كَبِيرٌ وَ قَدْ حَصَلَ لَهُ مَا يَكْفِيهِ وَ هُوَ مَيِّتٌ لِمَا بِهِ فَاتَرَكْتُهُ وَ هُوَ يَمُوتُ خَنْفَ أَنْفِهِ وَ لَا تَتَقَلَّدُ بِدَمِهِ وَ بِالْعَوَا فِي ذَلِكَ حَتَّى أَمَرَ بِتَحْلِيلِهِ- وَ قَدْ انْتَفَخَ وَجْهُهُ وَ لِسَانُهُ فَتَقَلَّهَ أَهْلُهُ فِي الْمَوْتِ وَ لَمْ يَشْكُ أَحَدٌ أَنَّهُ يَمُوتُ مِنْ لَيْلَتِهِ

The ones present said, 'He is an aged old man, and it has reached for him what suffices him, and he is (like) dead due to what is with him, so leave him, and he will be dying in disgrace, and do not be collared with his blood (wergild)' – and they reached in that until he ordered with freeing him, and his face and his tongue had swollen. His family members transferred him in the death, and no one doubted that he would be dying during his night.

فَلَمَّا كَانَ مِنَ الْعَدَا غَدَا عَلَيْهِ النَّاسُ فَإِذَا هُوَ قَائِمٌ يُصَلِّي عَلَى أَتَمِّ خَالِهِ وَ قَدْ عَادَتْ ثَنَائِيهِ الَّتِي سَقَطَتْ كَمَا كَانَتْ وَ انْدَمَلَتْ جِرَاحَاتُهُ وَ لَمْ يَبْقَ لَهَا أَثَرٌ وَ الشَّجَّةُ قَدْ زَالَتْ مِنْ وَجْهِهِ

When it was the next morning, the people came to him, there he was standing, praying Salat upon his complete state, and his teeth had returned, those which had fallen off, just as they had been, and his injuries had healed and there did not remain any traces of it, and the swelling had gone from his face.

فَعَجِبَ النَّاسُ مِنْ خَالِهِ وَ سَأَلُوهُ عَنْ أَمْرِهِ فَقَالَ إِنِّي لَمَّا عَايَنْتُ الْمَوْتَ وَ لَمْ يَبْقَ لِي لِسَانٌ أَسْأَلُ اللَّهَ تَعَالَى بِهِ فُكُنْتُ أَسْأَلُهُ بِقُلُوبِي وَ اسْتَعْنْتُ إِلَى سَيِّدِي وَ مَوْلَايَ صَاحِبِ الزَّمَانِ ع

The people were astonished from his state, and they asked him about his matter. He said, 'When I witnessed the death and there did not remain any tongue for me to ask Allah^{-azwj} the Exalted with, I was asking Him^{-azwj} with my hears, and I cried out for help to my Master chief and my Master^{-ajfj}, Master^{-ajfj} of the Time.

فَلَمَّا جَنَّ عَلَى اللَّيْلِ فَإِذَا بِالْدارِ قَدْ امْتَلَأَتْ نُوراً وَ إِذَا بِمَوْلَايَ صَاحِبِ الزَّمَانِ قَدْ أَمَرَ يَدَهُ الشَّرِيفَةَ عَلَى وَجْهِهِ وَ قَالَ لِي اخْرُجْ وَ كُدَّ عَلَى عَيْنَاكَ فَقَدْ عَافَاكَ اللَّهُ تَعَالَى فَأَصْبَحْتُ كَمَا تَرَوْنَ

When the night shielded upon, the house had filled up with Noor, and there was my Master^{-ajfj}, Master^{-ajfj} of the Time, passing his^{-ajfj} noble hand upon my face and he^{-ajfj} said to me: 'Go out and take care of your dependants, for Allah^{-azwj} the Exalted has Granted you well-being'. So I woke up in the morning just as you are seeing'.

وَ حَكَى الشَّيْخُ ثَمَسَ الدِّينِ مُحَمَّدٌ بْنُ قَارُونَ الْمَذْكُورُ قَالَ وَ أَقْسِمُ بِاللَّهِ تَعَالَى أَنَّ هَذَا أَبُو رَاجِحٍ كَانَ ضَعِيفاً جَدّاً ضَعِيفَ التَّكْيِيبِ أَصْفَرَ اللَّوْنِ شَيْنَ الْوَجْهِ مُقَرَّرُ الْحَيَّةِ وَ كُنْتُ دَائِماً أُدْخِلُ الْحَمَامَ الَّذِي هُوَ فِيهِ وَ كُنْتُ دَائِماً أَرَاهُ عَلَى هَذِهِ الْحَالَةِ وَ هَذَا الشَّكْلِ

And the Sheikh Shams Al-Deen Muhammad Bin Qaroun, narrated the mentioned. He said, 'And I swear by Allah^{-azwj} the Exalted that this Abu Rahe was weak of effort, weak of means, weak of colour, disfigured of face, trimmed of beard, and I used to constantly enter the bathhouse which he was in, and I used to constantly see him being upon this state, and this appearance.

فَلَمَّا أَصْبَحْتُ كُنْتُ مِمَّنْ دَخَلَ عَلَيْهِ فَرَأَيْتُهُ وَ قَدْ اشْتَدَّتْ قُوَّتُهُ وَ انْتَصَبَتْ قَامَتُهُ وَ طَالَتْ جَبَّتُهُ وَ احْمَرَّ وَجْهُهُ وَ عَادَ كَأَنَّهُ ابْنُ عَشْرِينَ سَنَةً وَ لَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى أَدْرَكْتُهُ الْوَفَاةَ

When it was morning, I was from the ones who entered to see him. I saw him and his strength had intensified, and his stature was erect, and his beard had lengthened, and his face had reddened, and he had returned to be as if he was twenty years old, and he did not cease to be upon that until he came across the death.

وَ لَمَّا شَاعَ هَذَا الْخَبَرُ وَ دَاعَ طَلَبُهُ الْحَاكِمُ وَ أَخْصَرَهُ عِنْدَهُ وَ قَدْ كَانَ رَأَاهُ بِالْأُمْسِ عَلَى تِلْكَ الْحَالَةِ وَ هُوَ الْآنَ عَلَى ضِدِّهَا كَمَا وَصَفْنَاهُ وَ لَمْ يَرَ بِمُجَرَّاحَاتِهِ أَثَرًا وَ ثَنَائِيَاهُ قَدْ عَادَتْ

And when this news spread and was broadcast, the ruler sought him and presented him in his presence, and he had seen him the day before being upon that state, and now he was upon its opposite, just as we have described him, and he did not see any traces of his injuries, and his teeth had returned.

فَدَاخَلَ الْحَاكِمُ فِي ذَلِكَ رُغْبَ عَظِيمٍ وَ كَانَ يَجْلِسُ فِي مَقَامِ الْإِمَامِ ع فِي الْحِلَّةِ وَ يُعْطِي ظَهْرَهُ الْقِبْلَةَ الشَّرِيفَةَ فَصَارَ بَعْدَ ذَلِكَ يَجْلِسُ وَ يَسْتَقْبِلُهَا وَ عَادَ يَتَلَطَّفُ بِأَهْلِ الْحِلَّةِ وَ يَتَجَاوَزُ عَنْ مُسِيئِهِمْ وَ يُحْسِنُ إِلَى مُحْسِنِهِمْ وَ لَمْ يَنْفَعْهُ ذَلِكَ بَلْ لَمْ يَلْبَثْ فِي ذَلِكَ إِلَّا قَلِيلًا حَتَّى مَاتَ.

Mighty dread entered into the ruler, and he used to sit in the place of the Imam^{-asws} in Al-Hilla and he would make his back to be to the noble Qiblah. After that he became sitting facing the Qiblah, and he returned to be kind with the people of Al-Hilla and overlooked from their evil deeds and was good to their good deeds, and that did not benefit him, but he only remained in that for a little while until he died".⁶⁹

وَ مِنْ ذَلِكَ مَا حَدَّثَنِي الشَّيْخُ الْمُخْتَرَمُ الْعَامِلُ الْفَاضِلُ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ قَارُونَ الْمَدْكُورُ قَالَ كَانَ مِنْ أَصْحَابِ السَّلَاطِينِ الْمُعَمَّرِ بْنِ شَمْسٍ يُسَمَّى مَذُورَ يَضْمَنُ الْقَرْيَةَ الْمَعْرُوفَةَ بِرُثَيْسٍ وَ وَقَفَ الْعُلُوِّيَّيْنَ وَ كَانَ لَهُ نَائِبٌ يُقَالُ لَهُ ابْنُ الْخَطِيبِ وَ عَلَامٌ يَتَوَلَّى نَفَقَاتِهِ يُدْعَى عُثْمَانُ

And from that is what was narrated to me by the Sheikh, the revered, the worker, the meritorious Shams Al Deen Muhammd Bin Qaroun, the mentioned, who said,

'He was from the companion of the sultan Al-Muammar Bin Shams, named as Mazour, having the responsibility of the tow well known as Burs, and the designated affairs of the Alawites, and there was a deputy for him call Ibn Al-Khateeb, and a slave called Usman was in charge of his expenditure monies.

⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 55 a

وَكَانَ ابْنُ الْخَطِيبِ مِنْ أَهْلِ الصَّالِحِ وَالْإِيمَانِ بِالضِّدِّ مِنْ عُثْمَانَ وَكَانَا دَائِمًا يَتَجَادَلَانِ فَاتَّفَقَ أَكْثَمَا حَضَرَا فِي مَقَامِ إِبْرَاهِيمَ الْخَلِيلِ عِ بِمَحْضَرِ جَمَاعَةٍ مِنَ الرِّعِيَّةِ وَالْعَوَامِّ

And Ibn Al-Khateeb was from the people of righteousness and the Eman, opposite from Usman, and they used to constantly quarrel. By co-incidence they were present at the Maqam Ibrahim^{as} the Friend (of the Beneficent) in the presence of a group of citizens and the general public.

فَقَالَ ابْنُ الْخَطِيبِ لِعُثْمَانَ يَا عُثْمَانُ الْآنَ اتَّضَحَ الْحَقُّ وَاسْتَبَانَ أَنَا أَكْتُبُ عَلَى يَدِي مَنْ أَتَوَلَّاهُ وَهُمْ عَلَيَّ وَالْحَسَنُ وَالْحُسَيْنُ وَ أَكْتُبُ أَنْتَ مَنْ تَتَوَلَّاهُ أَبُو بَكْرٍ وَ عُمرُ وَ عُثْمَانُ ثُمَّ تُشَدُّ يَدِي وَ يَدُكَ فَأَيُّهُمَا احْتَرَقَتْ يَدُهُ بِالنَّارِ كَانَ عَلَى الْبَاطِلِ وَ مَنْ سَلِمَتْ يَدُهُ كَانَ عَلَى الْحَقِّ

Ibn Al-Khateeb said to Usman, 'O Usman! Now the truth will be clarified and be obvious. I shall write upon my hand (the names of) the ones I befriend, and they^{asws} are Ali^{asws}, and Al-Hassan^{asws}, and Al Husayn^{asws}, and you write the ones you befriend, Abu Bakr, and Umar, and Usman. Then yours and my hand would be tied. So, whoever's hand is burnt in the fire, he would be upon the falsehood, and the one whose hand is safe, would be upon the truth!'

فَنَكَلَ عُثْمَانُ وَ أَتَى أَنْ يَفْعَلَ فَأَخَذَ الْحَاضِرُونَ مِنَ الرِّعِيَّةِ وَالْعَوَامِّ بِالْعِيَاظِ عَلَيْهِ هَذَا وَ كَانَتْ أُمُّ عُثْمَانَ مُشْرِفَةً عَلَيْهِمْ تَسْمَعُ كَلَامَهُمْ فَلَمَّا رَأَتْ ذَلِكَ لَعَنَتِ الْحُضُورَ الَّذِينَ كَانُوا يُعَيِّطُونَ عَلَى وَلَدِهَا عُثْمَانَ وَ شَتَمَتْهُمْ وَ تَهَدَّدَتْ وَ بَالَعَتْ فِي ذَلِكَ فَعَمِيَتْ فِي الْحَالِ

Usman recoiled and refused to do so. The ones from the citizens and the general public who were present, seized with the shouting upon him. This, and Umm Usman was overlooking upon them, hearing their talk. When she saw that, she cursed the ones present, those who were shouting at her son Usman, ad she insulted them and threatened, and overdid regarding that. She was blinded immediately.

فَلَمَّا أَحَسَّتْ بِذَلِكَ نَادَتْ إِلَى رَفَائِقِهَا فَصَعِدْنَ إِلَيْهَا فَإِذَا هِيَ صَحِيحَةُ الْعَيْنَيْنِ لَكِنْ لَا تَرَى شَيْئًا فَقَادَوْهَا وَ أَنْزَلُوهَا وَ مَضَوْا بِهَا إِلَى الْحِلَّةِ وَ شَاعَ خَبَرُهَا بَيْنَ أَصْحَابِهَا وَ قَرَائِبِهَا وَ تَرَاتِبُهَا فَأَخَضَرُوا هَا الْأَطِبَاءَ مِنْ بَغْدَادَ وَ الْحِلَّةِ فَلَمْ يَقْدِرُوا لَهَا عَلَى شَيْءٍ

When she sensed that, she called out to her friends. They ascended to her, and there she was with healthy eyes, but she could not see anything. They sat her up and descended her, and they went with her to Al-Hilla. And her news spread between her companions and her relatives and her tribesmen. They presented to her the physicians from Baghdad and Al-Hilla, but they were not able upon doing anything for her.

فَقَالَ لَهَا نِسْوَةٌ مُؤْمِنَاتٌ كُنَّ أَخَذَهَا إِنَّ الَّذِي أَعْمَاكَ هُوَ الْقَائِمُ عِ فَإِنْ تَشِيعْتِ وَ تَوَلَّيْتِ وَ تَبَرَّأْتِ ضَمِنَّا لَكَ الْعَافِيَةَ عَلَى اللَّهِ تَعَالَى وَ بِدُونِ هَذَا لَا يُمَكِّنُكَ الْخَلَاصَ

The believing women said to her, 'Be upon easiness. The one who has blinded you, he^{ajfi} is Al-Qaim^{ajfi}. So if you were to become a Shia and befriend (the Imams^{asws}) and disavow (from their^{asws}) enemies, we guarantee the well-being for you, based upon Allah^{azwj} the Exalted, and without this it would not be possible for you to be free (from this blindness)'.
 الْحَلَاصَ

فَأَذْعَنْتَ لِذَلِكَ وَ رَضِيتَ بِهِ فَلَمَّا كَانَتْ لَيْلَةُ الْجُمُعَةِ حَمَلْنَهَا حَتَّى أَدْخَلْنَهَا الْقُبَّةَ الشَّرِيفَةَ فِي مَقَامِ صَاحِبِ الزَّمَانِ ع وَ بَيْنَ بِأَجْمَعِهِمْ فِي بَابِ الْقُبَّةِ فَلَمَّا كَانَ رُبُعُ اللَّيْلِ فَإِذَا هِيَ قَدْ خَرَجَتْ عَلَيْهِمْ وَ قَدْ ذَهَبَ الْعَمَى عَنْهَا وَ هِيَ تُفْعِدُهُمْ وَاحِدَةً بَعْدَ وَاحِدَةٍ وَ تَصِفُ ثِيَابَهُمْ وَ خُلِيِّهِمْ فَسُرُّوا بِذَلِكَ وَ حَمَدُوا اللَّهَ تَعَالَى عَلَى حُسْنِ الْعَاقِبَةِ وَ قُلْنَ لَهَا كَيْفَ كَانَ ذَلِكَ

She acquiesced (agreed) to that and agreed with it. When it was the Thursday night, we carried her until we entered her in the noble dome, in the place of Master^{-ajfi} of the Time, and they all spent the night in the door of the dome. When it was a quarter of the night, she came out to them, and the blindness had gone away from her, and she was guiding them, one after one, and describing their clothes and their appearances. They were cheered with that and praised Allah^{-azwj} the Exalted upon the good health, and said to her, 'How did that happen?'

فَقَالَتْ لَمَّا جَعَلْتَنِي فِي الْقُبَّةِ وَ خَرَجْتُ عَنِّي أَحْسَسْتُ بِيَدٍ قَدْ وَضِعَتْ عَلَى يَدِي وَ قَائِلٌ يَقُولُ اخْرُجِي قَدْ عَافَاكِ اللَّهُ تَعَالَى فَانْكَشَفَ الْعَمَى عَنِّي وَ رَأَيْتُ الْقُبَّةَ قَدْ امْتَلَأَتْ نُورًا وَ رَأَيْتُ الرَّجُلَ فَقُلْتُ لَهُ مَنْ أَنْتَ يَا سَيِّدِي

She said, 'When you made me to be in the dome and went out from me, I sensed a hand to have been placed upon my hand and a speaker was saying: 'Go out! Allah^{-azwj} the Exalted has Granted you good health'. The blindness was removed from me, and I saw the dome to be filled with Noor (light), and I saw the man. I said to him^{-ajfi}, 'Who are you^{-ajfi}, O my chief?'

فَقَالَ مُحَمَّدُ بْنُ الْحَسَنِ ثُمَّ غَابَ عَنِّي فَمَنْ وَ خَرَجْتُ إِلَى بُيُوتِهِمْ وَ تَشَبَّعَ وَلَدُهَا عُثْمَانُ وَ حَسَنٌ اعْتَقَادُهُ وَ اعْتَقَادُ أُمِّهِ الْمَذْكُورَةِ وَ اسْتَهْرَتِ الْقِصَّةُ بَيْنَ أَوْلِيَاءِ الْأَقْوَامِ وَ مِنْ سَمِعَ هَذَا الْكَلَامَ وَ اعْتَقَدَ وُجُودَ الْإِمَامِ ع وَ كَانَ ذَلِكَ فِي سَنَةِ أَرْبَعٍ وَ أَرْبَعِينَ وَ سَبْعِمِائَةٍ

Muhammad son of Al-Hassan^{-asws} and said, 'Then he^{-ajfi} disappeared from me. They stood up and went out to their houses, and her son Usman became a Shias, and his beliefs were good, and so were the beliefs of her mentioned mother, and the story became well-known between those people and the ones who heard this speech and believed in the existence of the Imam^{-ajfi}. And that happened during the year seven hundred and forty-four.

وَ مِنْ ذَلِكَ بِتَارِيخِ صَفَرٍ لِسَنَةِ سَبْعِمِائَةٍ وَ تِسْعٍ وَ خَمْسِينَ حَكَى لِي الْمَوْلَى الْأَجَلُ الْأَمْجَدُ الْعَالِمُ الْفَاضِلُ الْقُدْوَةُ الْكَامِلُ الْمُحَقِّقُ الْمُدَقِّقُ يَجْمَعُ الْفَضَائِلِ وَ مَرِجُ الْأَفْضَالِ افْتِخَارُ الْعُلَمَاءِ فِي الْعَالَمِينَ كَمَالُ الْمِلَّةِ وَ الدِّينِ عَبْدُ الرَّحْمَنِ بْنُ الْعُمَانِيِّ وَ كَتَبَ بِحِطَّةِ الْكَرِيمِ عِنْدِي مَا صُوِّرَتْهُ

And from that is the history of the year seven hundred and fifty-nine (759). It was narrated to me by the master, the majestic, the glorious, the scholar, the perfect example, the scrutiniser, the auditor, the collections of the merits and reference of the meritorious, pride of the scholars in the words, perfect of the nation and the religion, Abdul Rahman Bin Umam, and he wrote with his own handwriting, its image is honourable in my presence.

قَالَ الْعَبْدُ الْفَقِيرُ إِلَى رَحْمَةِ اللَّهِ تَعَالَى عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الْقَبَائِقِيُّ إِنِّي كُنْتُ أَسْمَعُ فِي الْحَلَّةِ السَّيْفِيَّةِ حَمَاهَا اللَّهُ تَعَالَى أَنَّ الْمَوْلَى الْكَبِيرَ الْمُعْظَمَ جَمَالَ الدِّينِ ابْنَ الشَّيْخِ الْأَجَلِ الْأَوْحَدِ الْفَقِيهِ الْقَارِي جَمَعَ الدِّينَ جَعْفَرُ بْنُ الزَّهْدِيِّ كَانَ بِهِ قَالِحٌ فَعَالَجَتْهُ جَدَّتُهُ لِأَبِيهِ بَعْدَ مَوْتِ أَبِيهِ بِكُلِّ عِلَاجٍ لِلْقَالِحِ فَلَمْ يَبْرَأْ

He said, 'The servant poor to the Mercy of Allah^{-azwj} the Exalted, Abdul Rahman Al-Qabaiqy, 'I had heard in Al-Hilla, Al-Sayfiya, may Allah^{-azwj} the Exalted Protect her. The master, the great, the magnificent, Jamal Al-Deen Ibn Al-Sheikh, the majestic, the foremost of the jurists, the reciter Najm Al-Deen Ja'far Bin Al-Zahdary, there was paralysis with him. His paternal

grandmother treated it with every treatment for the paralysis, after the death of his father, but he was not cured.

فَأَشَارَ عَلَيْهَا بَعْضُ الْأَطْبَاءِ بِعِدَادٍ فَأَخَضَرْتُهُمْ فَعَالَجُوهُ زَمَانًا طَوِيلًا فَلَمْ يَبْرِأْ وَ قِيلَ لَهَا أَلَا تُبَيِّنُهُ تَحْتَ الْقُبَّةِ الشَّرِيفَةِ بِالْحِلَّةِ الْمَعْرُوفَةِ بِمَقَامِ صَاحِبِ الزَّمَانِ
عَ لَعَلَّ اللَّهَ تَعَالَى يُعَافِيهِ وَ يَبْرِئُهُ

One of the physicians at Baghdad indicated to her. She presented to them. They treated him for a long period, but he was not cured, and it was said to her, 'Why don't you make him spend the night beneath the noble dome at Al-Hilla, the well-known as 'Maqam Sahib Al-Zaman' (The place of Master^{-ajfi} of the Time)? Perhaps Allah^{-azwj} the Exalted would Grant him well-being and Cure him!'

فَفَعَلْتُ وَ بَيَّنَّنِي تَحْتَهَا وَ إِنَّ صَاحِبَ الزَّمَانِ عَ أَقَامَهُ وَ أَرَالَ عَنْهُ الْفَالِجُ ثُمَّ بَعْدَ ذَلِكَ حَصَلَ بَيْنِي وَ بَيْنَهُ صُحْبَةٌ حَتَّى كُنَّا لَمْ نَكُذْ نَفْتَرِقُ وَ كَانَ لَهُ دَارُ
الْمُعَسَّرَةِ يَجْتَمِعُ فِيهَا أَهْلُ الْحِلَّةِ وَ شَبَابُهُمْ وَ أَوْلَادُ الْأَمَائِلِ مِنْهُمْ فَاسْتَحْكَيْتُهُ عَنْ هَذِهِ الْحِكَايَةِ-

She did so and made him spend the night beneath it, and Master^{-ajfi} of the Time caused him to stand and the paralysis was gone from him. Then, after that, I achieved companionship between me and him, to the extent that we almost did not separate, and there was community hall for him in which the (known) faces of the people of Al-Hilla and their youths, and children of the similar ones from them, used to gather. I told him to narrate about this narration.

فَقَالَ لِي إِنِّي كُنْتُ مَفْلُوجًا وَ عَجَزَ الْأَطْبَاءُ عَنِّي وَ حَكَى لِي مَا كُنْتُ أَسْمَعُهُ مُسْتَفَاضًا فِي الْحِلَّةِ مِنْ قُضِيِّيهِ وَ أَنَّ الْحُجَّةَ صَاحِبَ الزَّمَانِ عَ قَالَ لِي وَ قَدْ
أَبَاتَنِي جَدِّي تَحْتَ الْقُبَّةِ ثُمَّ قُلْتُ يَا سَيِّدِي لَا أَقْدِرُ إِلَى الْقِيَامِ مِنْذُ سَنَتَيْنِ فَقَالَ قُمْ بِإِذْنِ اللَّهِ تَعَالَى وَ أَعَانِي عَلَى الْقِيَامِ

He said to me, 'I was paralysed, and the physicians were frustrated (unable) about me', and he told me what I had been hearing in Al-Hilla of his story, and that the Divine Authority, Master^{-ajfi} of the Time said to me, and my grandmother made me spend the night beneath the dome: 'Stand!' I said, 'O my chief! I am not able to stand for the last two years'. He^{-ajfi} said: 'Stand, by the Permission of Allah^{-azwj} the Exalted!' – and he^{-ajfi} assisted me upon the standing.

فَقُمْتُ وَ زَالَ عَنِّي الْفَالِجُ وَ انْطَبَقَ عَلَيَّ النَّاسُ حَتَّى كَادُوا يَقْتُلُونَنِي وَ أَخَذُوا مَا كَانَ عَلَيَّ مِنَ الثِّيَابِ تَفْطِيعًا وَ تَنْتِيفًا يَتَبَرَّكُونَ فِيهَا وَ كَسَانِي النَّاسُ مِنْ
ثِيَابِهِمْ وَ رُحْتُ إِلَى الْبَيْتِ وَ لَيْسَ بِي أَثَرُ الْفَالِجِ وَ بَعَثْتُ إِلَى النَّاسِ ثِيَابَهُمْ

I stood up and the paralysis was gone from me, and the people crowded upon me to the extent that they almost killed me, and they grabbed whatever clothes there were upon me, cutting them and tearing them to be blessed in it, and (other) people clothed me from their clothes, and I departed to go to the house and there were no traces of paralysis with me, and send back their clothes to the people'.

وَ كُنْتُ أَسْمَعُهُ يَحْكِي ذَلِكَ لِلنَّاسِ وَ لِمَنْ يَسْتَحْكِيهِ مِرَارًا حَتَّى مَاتَ رَحِمَهُ اللَّهُ

And I used to hear him narrated that to the people, and to the ones who asked him to narrate, repeatedly, until he died, may Allah^{-azwj} have Mercy on him.

وَمِنْ ذَلِكَ مَا أَخْبَرَنِي مَنْ أَتَى بِهِ وَهُوَ خَيْرٌ مَشْهُورٌ عِنْدَ أَكْثَرِ أَهْلِ الْمَشْهَدِ الشَّرِيفِ الْعُرَوِيِّ سَلَّمَ اللَّهُ تَعَالَى عَلَى مُشْرِفِهِ مَا صُورَتْهُ أَنَّ الدَّارَ الَّذِي هِيَ
الْآنَ سَنَةُ سَبْعِمِائَةٍ وَتِسْعٍ وَتَمَانِينَ أَنَا سَاكِنُهَا كَانَتْ لِرَجُلٍ مِنْ أَهْلِ الْخَيْرِ وَالصَّلَاحِ يُدْعَى حُسَيْنَ الْمُدَلِّلِ وَبِهِ يُعْرَفُ سَابِطُ الْمُدَلِّلِ مُلَاصِقَةً جُذْرَانِ
الْحَضْرَةِ الشَّرِيفَةِ وَهُوَ مَشْهُورٌ بِالْمَشْهَدِ الشَّرِيفِ الْعُرَوِيِّ ع

And from that is what was informed to me by the one I trust with it, and it is a famous report in the presence of most of the people of the Noble Shrine of (Ali^{-asws}) Al-Grarawy, may Allah^{-azwj} Grant safety upon his shrine, what its details are that the house which today in the year seven hundred and eighty-nine, I am dwelling it, used to be for a man from the people of goodness, the righteous, called Husayn Al-Mudallil, and by it are recognised the tribes of Al-Mudallil, adhering with the walls of the noble presence, and it is famous as the noble shrine of Al-Gharawy^{-asws}.

وَكَانَ الرَّجُلُ لَهُ عِيَالٌ وَاطْفَالٌ فَأَصَابَهُ فَالِجٌ فَمَكَثَ مُدَّةً لَا يَقْدِرُ عَلَى الْقِيَامِ وَ إِنَّمَا يَرْفَعُهُ عِيَالُهُ عِنْدَ حَاجَتِهِ وَ ضُرُورَاتِهِ وَ مَكَثَ عَلَى ذَلِكَ مُدَّةً مَدِيدَةً
فَدَخَلَ عَلَى عِيَالِهِ وَ أَهْلِهِ بِذَلِكَ شِدَّةً شَدِيدَةً وَ احْتَاجُوا إِلَى النَّاسِ وَ اسْتَدَّ عَلَيْهِمُ النَّاسُ

And there was a man having dependants and children for him. He was afflicted by paralysis. He remained for a period not being able upon the standing, and rather his dependants used to lift him upon during his need and his necessities. And he remained upon that state for an extended period. So severe severities entered upon his dependants and his family, and they were needy to the people, and the people were harsh upon them.

فَلَمَّا كَانَ سَنَةُ عِشْرِينَ وَ سَبْعِمِائَةٍ هِجْرِيَّةً فِي لَيْلَةٍ مِنْ لَيَالِيهَا بَعْدَ رُبْعِ اللَّيْلِ أَتَبَهُ عِيَالُهُ فَانْتَبَهُوا فِي الدَّارِ فَإِذَا الدَّارُ وَ السَّطْحُ قَدْ اِفْتَلَأَ نُورًا يَأْخُذُ بِالْأَبْصَارِ
فَقَالُوا مَا الْخَبْرُ

When it was the year seven hundred and twenty Hijra during a night from its nights after a quarter of the night, he woke up his descendants. They looked around in the house and the roof was filled with light seizing the sights. They said, 'What is the news?'

فَقَالَ إِنَّ الْإِمَامَ عَ جَاءَنِي وَ قَالَ لِي قُمْ يَا حُسَيْنُ فَقُلْتُ يَا سَيِّدِي أَتَرَانِي أَقْدِرُ عَلَى الْقِيَامِ فَأَخَذَ بِيَدِي وَ أَقَامَنِي فَذَهَبَ مَا بِي وَ هَا أَنَا صَحِيحٌ عَلَى أَتَمِّ
مَا يَنْبَغِي

He said, 'The Imam^{-ajfj} came to me and said to me: 'Stand, O Husayn!' I said, 'O my chief! Do you^{-ajfj} see me being able to stand?' He^{-ajfj} grabbed my hand and stood me up. Whatever was with me (from the paralysis) went away from me, and here I am, healthy, upon completeness of what is appropriate'.

وَ قَالَ لِي هَذَا السَّابِطُ دَرَبِي إِلَى زِيَارَةِ جَدِّي ع فَأَعْلَفُهُ فِي كُلِّ لَيْلَةٍ فَقُلْتُ سَمِعًا وَ طَاعَةً لِلَّهِ وَ لَكَ يَا مَوْلَايَ

And he^{-ajfj} said to me: 'This is the passage of my^{-ajfj} was to visit my^{-ajfj} grandfather^{-asws}, so lock it every night'. I said, 'Hearing and obeying is to Allah^{-azwj} and to you^{-ajfj}, O my Master^{-ajfj}'.

فَقَامَ الرَّجُلُ وَ خَرَجَ إِلَى الْحَضْرَةِ الشَّرِيفَةِ الْعُرَوِيِّ وَ زَارَ الْإِمَامَ ع وَ حَمِدَ اللَّهَ تَعَالَى عَلَى مَا حَصَلَ لَهُ مِنَ الْإِنْعَامِ وَ صَارَ هَذَا السَّابِطُ الْمَذْكُورُ إِلَى الْآنَ
يُنْذِرُ لَهُ عِنْدَ الصُّرُورَاتِ فَلَا يَكَادُ يَحِيبُ نَادِيَهُ مِنَ الْمُرَادِ بِبَرَكَاتِ الْإِمَامِ الْقَائِمِ ع.

The man stood up and went out to the noble presence Al-Gharawy and visited the Imam^{-asws}, and he praised Allah^{-azwj} the Exalted upon what had been achieved for him, from the favours, and this mentioned passageway became, until now, a vow to him during the necessity. So, it almost does not disappoint the one from the wishes, due to the Blessings of the Imam^{-ajfj} Al-Qaim^{-ajfj}.⁷⁰

وَمِنْ ذَلِكَ مَا حَدَّثَنِي الشَّيْخُ الصَّالِحُ الْحَيْرُ الْعَالِمُ الْفَاضِلُ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ قَارُونِ الْمَذْكُورُ سَابِقاً أَنَّ رَجُلًا يُقَالُ لَهُ النَّجْمُ وَ يُلقَّبُ الْأَسْوَدَ فِي الْقَرْيَةِ الْمَعْرُوفَةِ بِدُقُوسَا عَلَى الْفُرَاتِ الْعُظْمَى وَ كَانَ مِنْ أَهْلِ الْحَيْرِ وَ الصَّالِحِ وَ كَانَ لَهُ زَوْجَةٌ تُدْعَى بِقَاطِمَةَ حَيَّةٌ صَالِحَةٌ وَ لَهَا وَلَدَانِ ابْنٌ يُدْعَى عَلِيًّا وَ ابْنَةٌ تُدْعَى زَيْنَبَ

And from that is what is narrated to me by the righteous Sheikh, the good, the scholar, the meritorious Shams Al Deen Muhammad Bin Farouq, the mentioned previously,

‘There was a man called Al-Najm and titled as Al-Aswad in the town well known as Daqusa at the banks of the great Euphrates, and he was from the good, the righteous, and there was a wife for his called Fatima, good, righteous, and there were two children for her, a son called Ali and a daughter called Zainab.

فَأَصَابَ الرَّجُلَ وَ زَوْجَتَهُ الْعَمَى وَ بَقِيََا عَلَى حَالَةٍ ضَعِيفَةٍ وَ كَانَ ذَلِكَ فِي سَنَةِ اثْنَيْ عَشَرَ وَ سَبْعِمِائَةٍ وَ بَقِيََا عَلَى ذَلِكَ مُدَّةً مَدِيدَةً فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ أَحْسَسَتِ الْمَرْأَةُ يَدَ تَمَرٍّ عَلَى وَجْهِهَا وَ قَائِلٍ يَقُولُ قَدْ أَذْهَبَ اللَّهُ عَنْكَ الْعَمَى فَقُومِي إِلَى زَوْجِكَ أَبِي عَلِيٍّ فَلَا تُقْصِرِينَ فِي خِدْمَتِهِ

The man and his wife were afflicted with blindness, and they remained upon the state of weakness, and that was during the year seven hundred and twelve, and they remained upon that for an extended period. When it was during one of the night, the woman sensed a hand passing upon her face and a speaker saying: ‘Allah^{-azwj} has Removed the blindness from you, so arise to go to your husband Abu Ali and do not be deficient in serving him!’

فَتَفَتَحَتْ عَيْنَيْهَا فَإِذَا الدَّارُ قَدْ امْتَلَأَتْ نُورًا وَ عَلِمَتْ أَنَّهُ الْقَائِمُ ع.

She opened her eyes, and behold, the house was filled with Noor (light), and she knew it was Al-Qaim^{-ajfj}.⁷¹

وَمِنْ ذَلِكَ مَا نَقَلَهُ عَنْ بَعْضِ أَصْحَابِنَا الصَّالِحِينَ مِنْ حَظِّهِ الْمُبَارَكِ مَا صُوِّرَتْهُ عَنْ مُحَمَّدٍ الدِّينِ الْإِرْبِيلِيِّ أَنَّهُ حَضَرَ عِنْدَ أَبِيهِ وَ مَعَهُ رَجُلٌ فَتَعَسَّ فَوَقَعَتْ عِمَامَتُهُ عَنْ رَأْسِهِ فَبَدَتْ فِي رَأْسِهِ ضَرْبَةٌ هَائِلَةٌ فَسَأَلَهُ عَنْهَا فَقَالَ لَهُ هِيَ مِنْ صِغِيرٍ فَقِيلَ لَهُ وَ كَيْفَ ذَلِكَ وَ وَقَعَتْ صِغِيرٌ قَدِيمَةً

And from that is what is transmitted from one of our righteous companions from his blessed handwriting, its detail is from Muheyi Al Deen Al Irbily who said,

‘He was present in the presence of his father, and with him was a man. He sneezed and his turban fell off from his head. An enormous strike (wound) in his head was manifested. He was asked about it. He said to him, ‘It is from (battle of) Siffeen’. It was said to him, ‘And how can that be so and the event of Siffeen is ancient!’

⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 55 b

⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 55 c

فَقَالَ كُنْتُ مُسَافِرًا إِلَى مِصْرَ فَصَاحِبِي إِنْسَانٌ مِنْ عَزَّةَ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ تَذَكَّرْنَا وَقَعَةَ صِفِّينَ فَقَالَ لِي الرَّجُلُ لَوْ كُنْتُ فِي أَيَّامِ صِفِّينَ لَرَوَيْتُ سَيْفِي مِنْ عَلِيٍّ وَ أَصْحَابِهِ فَقُلْتُ لَوْ كُنْتُ فِي أَيَّامِ صِفِّينَ لَرَوَيْتُ سَيْفِي مِنْ مُعَاوِيَةَ وَ أَصْحَابِهِ وَ هَا أَنَا وَ أَنْتَ مِنْ أَصْحَابِ عَلِيٍّ ع وَ مُعَاوِيَةَ

He said, 'I was on a journey to Egypt and a person from Gaza accompanied me. When we were in one of the roads, we discussed the event of Siffeen. The man said to me, 'If only I had been in the days of Siffeen, I would have saturated my sword from Ali^{-asws} and his^{-asws} companions!' I said, 'If I had been in the days of Siffeen, I would have saturated my sword from Muawiya and his companions, and here we are, me and you, from the companions of Ali^{-asws} and Muawiya!'

فَاعْرَضْنَا عَرَكَةً عَظِيمَةً وَ اضْطَرَرْنَا فَمَا أَحْسَسْتُ بِنَفْسِي إِلَّا مَرَمِيًا لِمَا بِي فَبَيْنَمَا أَنَا كَذَلِكَ وَ إِذَا بِإِنْسَانٍ يُوقِظُنِي بِطَرْفِ رُجْمِهِ فَمَفْتَحْتُ عَيْنِي فَتَنَزَلَ إِلَيَّ وَ مَسَحَ الصَّرِيَّةَ فَتَلَاءَمَتْ

We fought a mighty fight and exchanged strikes. I did not feel with myself except having been thrown, due to what was with me. While I was like that, and there was a person who woke me up with an edge of his^{-ajfj} spear. I opened my eyes. He^{-ajfj} descended to me and wiped the strike (wound). It healed.

فَقَالَ الْبُتْ هُنَا تُمْ غَابَ قَلِيلًا وَ عَادَ وَ مَعَهُ رَأْسُ مُحَاصِمِي مَقْطُوعًا وَ الدَّوَابُّ مَعَهُ فَقَالَ لِي هَذَا رَأْسُ عَدُوِّكَ وَ أَنْتَ نَصَرْتَنَا فَنَصَرْنَاكَ وَ لَيْتُصَرَّنَ اللَّهُ مِنْ نَصْرِهِ

He^{-ajfj} said: 'Wait over here!' Then he^{-ajfj} disappeared for a little while and returned, and with him^{-ajfj} was the decapitated head of my disputant, and the riding animal was with him^{-ajfj}. He^{-ajfj} said to me: 'This is the head of your enemy, and you helped us^{-ajfj}, so we^{-ajfj} helped you, and Allah^{-azwj} Helps the one who helps Him^{-azwj}!'

فَقُلْتُ مَنْ أَنْتَ فَقَالَ فُلَانُ بْنُ فُلَانٍ يَعْنِي صَاحِبَ الْأَمْرِ ع تُمْ قَالَ لِي وَ إِذَا سُئِلْتُ عَنْ هَذِهِ الصَّرِيَّةِ فَقُلْ صُرْتُهَا فِي صِفِّينَ.

I said, 'Who are you^{-ajfj}? He^{-ajfj} said: 'So and so, so of so and so' – meaning Master^{-ajfj} of the command. Then he^{-ajfj} said to me: 'And whenever you are asked about this strike (wound), then say it was struck in Siffeen'⁷².

وَ مِنْ ذَلِكَ مَا صَحَّحْتُ لِي رَوَاتُهُ عَنِ السَّيِّدِ الرَّاهِدِ الْفَاضِلِ رَضِيَ الْمَلَّةُ وَ الْحَقُّ وَ الدِّينِ عَلَيَّ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ طَاوُسٍ الْحُسَيْنِيِّ فِي كِتَابِهِ الْمُسَمَّى بِرَبِيعِ الْأَلْبَابِ قَالَ رَوَى لَنَا حَسَنُ بْنُ مُحَمَّدٍ بْنِ الْقَاسِمِ قَالَ كُنْتُ أَنَا وَ شَخْصٌ مِنْ تَاجِرَةِ الْكُوفَةِ يَقُولُ لَهُ عَمَّارٌ مَرَّةً عَلَى الطَّرِيقِ الْحَمَالِيَةِ مِنْ سَوَادِ الْكُوفَةِ فَتَذَكَّرْنَا أَمْرَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ ص فَقَالَ لِي يَا حَسَنُ أُحَدِّثُكَ بِحَدِيثٍ عَجِيبٍ فَقُلْتُ لَهُ هَاتِ مَا عِنْدَكَ

And from that is what is correct for me, reported from the Seyyid, the ascetic, the meritorious, pleasure of the nation and the truth and the religion, Ali Bin Muhammad Bin Ja'far Bin Tawoos Al Hasany, in his book named as 'Rabie Al Albab'. He said, 'It is reported to us by Hassan Bin Muhammad Bin Al Qasim who said,

'A person from Al-Kufa called Ammar and I, passed upon the road of Al-Hamaliya from the desert of Al-Kufa. We discussed the matter of Al-Qaim^{-ajfj} from the Progeny^{-asws} of

⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 18 H 55 d

Muhammad^{-saww}. He said to me, 'O Hassan! Shall I narrate to you with a strange Hadeeth?' I said to him, 'Give what is with you'.

قَالَ جَاءَتْ قَافِلَةٌ مِنْ طَيِّئٍ يَكْتَالُونَ مِنْ عِنْدِنَا مِنَ الْكُوفَةِ وَكَانَ فِيهِمْ رَجُلٌ وَبَسِيمٌ وَهُوَ زَعِيمُ الْقَافِلَةِ فَقُلْتُ لِمَنْ خَضَرَ هَاتِ الْمِيزَانَ مِنْ دَارِ الْعَلَوِيِّ
فَقَالَ الْبَدَوِيُّ وَ عِنْدَكُمْ هُنَا عَلَوِيٌّ فَقُلْتُ يَا سُبْحَانَ اللَّهِ مُعْظَمُ الْكُوفَةِ عَلَوِيُونَ

He said, 'A caravan from Tayy came weighing (provisions) from our possessions from Al-Kufa, and among them was a handsome man and he was leader of the caravan. I said to the ones present, 'Get the scale from the house of the Alawite!' Al-Badawy said, 'And there is an Alawite in your presence over here?' I said, 'O Glory be to Allah^{-azwj}! The revered ones of Al-Kufa are the Alawites'.

فَقَالَ الْبَدَوِيُّ الْعَلَوِيُّ وَاللَّهِ تَرَكْتُهُ وَرَائِي فِي الْبَرِّيَّةِ فِي بَعْضِ الْبُلْدَانِ فَقُلْتُ فَكَيْفَ خَبَرُهُ قَالَ قَرَرْنَا فِي نَحْوِ ثَلَاثِ مِائَةِ فَارِسٍ أَوْ ذُوهَا فَبَقِينَا ثَلَاثَةَ أَيَّامٍ بِلَا
زَادٍ وَ اشْتَدَّ بِنَا الْجُوعُ فَقَالَ بَعْضُنَا لِبَعْضٍ دَعُونَا نَرْمِي السَّهْمَ عَلَى بَعْضِ الْخَيْلِ نَأْكُلُهَا

Al-Badawy said, 'By Allah^{-azwj}! The Alawite, I have left him behind me in the wilderness in one of the cities?' I said, 'So how is his news?' He said, 'We fled among three hundred horsemen or less than it. We remained for three days, and the hunger intensified with us. We said to each other, 'Leave us to shoot the arrow at one of the horses so we can eat it!'

فَاجْتَمَعَ رَأَيْنَا عَلَى ذَلِكَ وَ رَمَيْنَا بِسَهْمٍ فَوَقَعَ عَلَى فَرَسِي فَعَطَّطْنَاهُمْ وَ قُلْتُ مَا أَفْنَعُ فَعَدْنَا بِسَهْمٍ آخَرَ فَوَقَعَ عَلَيْهَا أَيْضاً فَلَمْ أَقْبَلْ وَ قُلْتُ نَرْمِي بِثَالِثٍ
فَرَمَيْنَا فَوَقَعَ عَلَيْهَا أَيْضاً وَ كَانَتْ عِنْدِي ثَسَاوِي أَلْفِ دِينَارٍ وَ هِيَ أَحَبُّ إِلَيَّ مِنْ وَلَدِي

We united our views upon (doing) that, and we shot with an arrow, and it fell upon the horse. But it had no effect, and I said, 'We should repeat with another arrow'. It fell upon it as well, but it did not turn, and I said, 'We should shoot with a third. We shot, and it fell upon it as well. And there were with me equating a thousand Dinars, and there were more beloved to me than my son.

فَقُلْتُ دَعُونِي أَنْتَرُودَ مِنْ فَرَسِي بِمَشْوَارٍ فَإِلَى الْيَوْمِ مَا أَجِدُ لَهَا غَايَةً فَكَرَضْتُهَا إِلَى رَابِعَةٍ بَعِيدَةٍ مِمَّا قَدَرُ فَرَسِي فَمَرَرْتُ بِجَارِيَةٍ تَحْتَ الرَّابِعَةِ فَقُلْتُ يَا
جَارِيَةُ مَنْ أَنْتِ وَ مَنْ أَهْلُكِ قَالَتْ أَنَا لِرَجُلٍ عَلَوِيٍّ فِي هَذَا الْوَادِي وَ مَضَتْ مِنْ عِنْدِي فَزَعْتُ مِثْرِي عَلَى رُجْحِي

I said, 'Leave me to spend time with my horse, for up to today, I have not found any peak for it'. So I sprinted it to a remote flag, a measure of a Farsakh. I passed by a maid gathering firewood beneath the flag. I said, 'O maid! Who are you, and who is your family?' She said, 'I am for an Alawite man in this valley, and he went away from me. So I raised my apron upon my spear'.

وَ أَقْبَلْتُ إِلَى أَصْحَابِي فَقُلْتُ لَهُمْ أَبْشِرُوا بِالْخَيْرِ النَّاسُ مِنْكُمْ قَرِيبٌ فِي هَذَا الْوَادِي فَمَضَيْنَا فَإِذَا بِحَيْمَةٍ فِي وَسْطِ الْوَادِي فَطَلَعَ إِلَيْنَا مِنْهَا رَجُلٌ صَبِيحُ الْوَجْهِ
أَحْسَنُ مَنْ يَكُونُ مِنَ الرِّجَالِ دُؤَابَتُهُ إِلَى سُرَّتِهِ وَ هُوَ يَضْحَكُ وَ يَحْيِيُنَا بِالتَّحِيَّةِ فَقُلْتُ لَهُ يَا وَجْهَ الْعَرَبِ الْعَطَشُ

And I turned to my companions. I said to them, 'Receive glad tidings of the best of the people you all is nearby in this valley!' We went, and there was a tent in the middle of the valley. There emerged from it, a man of bright face, as handsome as could be from the men. His^{-ajfj}

tails (hair) was to his navel, and he^{-ajfi} was smiling and coming towards us with the welcome. I said to him^{-ajfi}, 'O face of the Arabs! The thirst!'

فَنَادَى يَا جَارِيَةُ هَاتِي مِنْ عِنْدِكَ الْمَاءَ فَجَاءَتِ الْجَارِيَةُ وَ مَعَهَا قَدَحَانِ فِيهِمَا مَاءٌ فَتَنَاوَلَ مِنْهُمَا قَدَحًا وَ وَضَعَ يَدَهُ فِيهِ وَ نَاوَلَنَا إِيَّاهُ وَ كَذَلِكَ فَعَلَ بِالْآخِرِ
فَشَرِبْنَا عَنْ أَقْصَانَا مِنَ الْقَدَحَيْنِ وَ رَجَعْنَا عَلَيْنَا وَ مَا نَقَصَتِ الْقَدَحَانِ

He called out, 'O maid! Bring the water from what is with you!' The maid came and there were two cups with her. He^{-ajfi} took a cup from the two and placed his^{-ajfi} hand in it and gave it to us, and like that he^{-ajfi} did with the other. We drank most of what was in the cups, and it was returned to us, and the cups were not deficient.

فَلَمَّا رَوَيْنَا قُلْنَا لَهُ الْجُوعُ يَا وَجْهَ الْعَرَبِ فَرَجَعَ بِنَفْسِهِ وَ دَخَلَ الْحَيْمَةَ وَ أَخْرَجَ يَدَهُ مِنْسَقَةً فِيهَا زَادٌ وَ وَضَعَهُ وَ قَدْ وَضَعَ يَدَهُ فِيهِ وَ قَالَ يَجِيءُ مِنْكُمْ عَشْرَةٌ
عَشْرَةٌ فَأَكَلْنَا جَمِيعاً مِنْ تِلْكَ الْمُنْسَقَةِ وَ اللَّهُ يَا فُلَانُ مَا تَعَبَرْتُ وَ لَا نَقَصْتُ

When we were saturated, we said to him^{-ajfi}, 'The hunger, O face of the Arabs!' He^{-ajfi} returned by himself and entered the tent and brought out a tray in his^{-ajfi} hand wherein was provision, and placed it, and he^{-ajfi} placed his^{-ajfi} hand in it and said: 'Let ten by ten from you come'. We all ate from that tray. By Allah^{-azwj}, O so and so! It neither changed nor reduced.

فَقُلْنَا نُرِيدُ الطَّرِيقَ الْفُلَانِي فَقَالَ هَا ذَاكَ دَرَبُكُمْ وَ أَوْمَأَ لَنَا إِلَى مَعْلَمٍ وَ مَضَيْنَا فَلَمَّا بَعُدْنَا عَنْهُ قَالَ بَعْضُنَا لِبَعْضٍ أَنْتُمْ خَرَجْتُمْ عَنْ أَهْلِكُمْ لِكَسْبٍ وَ
الْمُكْسَبِ قَدْ حَصَلَ لَكُمْ فَتَهَى بَعْضُنَا بَعْضًا وَ أَمَرَ بَعْضُنَا بِهِ ثُمَّ اجْتَمَعَ رَأَيْنَا عَلَى أَخَذِهِمْ- فَرَجَعْنَا

We said, 'We want (to know) the road of wilderness'. He^{-ajfi} said: 'There, that is your way!' – and he^{-ajfi} gestured for us to know, and we went. When we were distant from him^{-ajfi}, we said to each other, 'You have come out from your families in order to achieve the earnings. This has resulted for you'. Some of us forbade others, and instructed others with it. Then our views were united upon taking them. So we returned.

فَلَمَّا رَأَيْنَا رَاجِعِينَ شَدَّ وَسَطَهُ بِمِنْطَقَةٍ وَ أَخَذَ سَيْفًا فَتَقَلَّدَهُ بِهِ وَ أَخَذَ رُحْمَهُ وَ رَكِبَ فَرَسًا أَشْهَبَ وَ التَّقَانَا وَ قَالَ لَا تَكُونُوا أَنْفُسُكُمْ الْقَبِيحَةَ دَبَّرْتُ لَكُمْ
الْقَبِيحَ فَقُلْنَا هُوَ كَمَا ظَنَنْتُ وَ رَدَدْنَا عَلَيْهِ رَدًّا قَبِيحًا فَزَعَقَ بِرَعَقَاتٍ

When he^{-ajfi} saw us returning, he^{-ajfi} tightened his^{-ajfi} waist with his^{-ajfi} belt and took a sword and collared with it, and he^{-ajfi} grabbed a spear and rode a strong horse and met us, and he^{-ajfi} said: 'Do not let your ugly souls to prepare ugliness for you!' We said, 'It is just as you^{-ajfi} have thought' – and we responded to him with an ugly response. He^{-ajfi} shouted with shouts.

فَمَا رَأَيْنَا إِلَّا مَنْ دَخَلَ قَلْبُهُ الرُّعْبُ وَ وَلَّيْنَا مِنْ بَيْنِ يَدَيْهِ مِنْهُمْ مَرَمِينَ فَخَطَّ خَطَّةً بَيْنَنَا وَ بَيْنَهُ وَ قَالَ وَ حَقِّي جَدِّي رَسُولُ اللَّهِ لَا يَغْبِرُّهَا أَحَدٌ مِنْكُمْ إِلَّا صَرَنْتُ
عُنُقَهُ

We did not see except someone the awe had entered in our heart from him^{-ajfi}, and we turned around from in front of him^{-ajfi}, defeated. He^{-ajfi} drew a line between us and him^{-ajfi} and said: 'By the right of my^{-ajfi} grandfather^{-saww} Rasool-Allah^{-saww}! Not one of you will cross it except I^{-ajfi} shall strike his neck off!'

فَرَجَعْنَا وَ اللَّهُ عَنْهُ بِالرَّغَمِ مِمَّا هَا ذَاكَ الْعَلَوِيُّ هُوَ حَقًّا هُوَ وَ اللَّهُ لَا مَا هُوَ مِثْلُ هَؤُلَاءِ.

By Allah^{-azwj}! We returned from him^{-ajfi} with the rubbing of noses from us. Here was that Alawite. He^{-ajfi} is true. By Allah^{-azwj}! He^{-ajfi} is not like them!”⁷³

هذا آخر ما أخرجناه من كتاب السلطان المفرج عن أهل الإيمان.

Note: *This is the last of what we have extracted from the book 'Al Sultan Al Faraj An Ahl Al Eman'.*

كتاب الفهرست للشيخ منتجب الدين قال الثائر بالله المهدي ابن الثائر بالله الحسيني الجيلي كان زيدا و ادعى إمامة الزيدية و خرج بجيلاان ثم استبصر و صار إماميا و له رواية الأحاديث و ادعى أنه شاهد صاحب الأمر و كان يروي عنه أشياء.

(The book) 'Kitab Al Fihrist' of the Sheikh Muntajab Al Deen, said, 'The revolutionary of Allah^{-azwj} is Al-Mahdi^{-ajfi}, son^{-ajfi} of the revolutionary of Allah^{-azwj}, the majestic Al Husayn^{-asws}'. He was a Zaydite and claimed the imamate of the Zaydites, and he rebelled at Jeylan, then he had insight and became an Imamite, and for him there are Ahadeeth reported, and he claimed that he had witnessed Master^{-ajfi} of the command, and he had reported things from him^{-ajfi}.

و قال أبو الحسن علي بن محمد بن علي بن أبي القاسم العلوي الشعرائي عالم صالح شاهد الإمام صاحب الأمر و يروي عنه أحاديث عليه و على آبائه السلام.

And Abu Al-Hassan Ali Bin Muhammad Bin Ali Bin Abu Al Qasim Al Alawy Al Sha'rany, a righteous scholar said he had witnessed the Imam^{-ajfi}, Master^{-ajfi} of the command, and he reported Ahadeeth from him^{-ajfi}, may the greetings be upon him^{-ajfi} and his^{-ajfi} forefathers^{-asws}.

و قال أبو الفرج المظفر بن علي بن الحسين الحمداني ثقة عين و هو من سفراء الإمام صاحب الزمان ع أدرك الشيخ المفيد و جلس مجلس درس السيد المرتضى و الشيخ أبي جعفر الطوسي قدس الله أرواحهم.

And Abu Al Faraj Al Muzaffar Bin Ali Bin Al Husayn Al Hamdany, a reliable eyes, and he is from the ambassadors of the Imam^{-ajfi}, Master^{-ajfi} of the Time. He came across the Sheikh Al Mufeed, and he had sat in the gathering classroom of the Seyyid Al Murtazam, and the Sheikh Abu Ja'far Al Tusi, may Allah^{-azwj} Sanctify their souls”.

⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 18 H 55 e

CHAPTER 19 – REPORT OF SA’AD BIN ABDULLAH AND HIS HAVING SEEN AL-QAIM^{-ajfi} AND HIS ASKING HIM^{-ajfi} (QUESTIONS)

و العجب أن محمد بن أبي عبد الله عد فيما مضى في حديث كمال الدين تحت الرقم 26 ص 30 عدد من انتهى إليه أنهم رآه عليه السلام و لم يذكر فيهم سعد بن عبد الله.

Note: And the strangeness is that Muhammad Bin Abu Abdullah counted among what had passed away, in a Hadeeth of ‘Ikmal Al-Deen’ under No. P 30, he counted the ones who ended to him, that they had seen him^{-ajfi}, may the greetings be upon him^{-ajfi}, and he did not mention Sa’ad Bin Abdullah to be among them.

1- ك، إكمال الدين مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ حَاتِمِ النَّوْفَلِيِّ عَنْ أَحْمَدَ بْنِ عيسى الوُثَّاءِ عَنْ أَحْمَدَ بْنِ طَاهِرِ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ بَحْرٍ بْنِ سَهْلٍ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ مَسْرُورٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ

(The book) ‘Ikmal Al Deen’ – Muhammad Bin Ali Bin Muhammad Bin Hatim al Nowfaly, from Ahmad Bin Isa Al Washa’a, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Shaybani, from Ahmad Bin Marour, from Sa’ad Bin Abdullah Al Qummi.

سند الحديث منكر، حيث ان الصدوق يروى عن سعد بن عبد الله بواسطة واحدة هو أبوه أو ابن الوليد أو هما معا، و الوسائط بينه و بين سعد في هذا الحديث خمس: أربع منهم الاحمدون الثلاثة و رابعهم محمد بن علي النوفلي المعروف بالكرمانى، لم يذكروا في الرجال، و أما محمد بن بحر الشيباني قد ذكر بالغلو و الارتفاع. راجع قاموس الرجال ج 4 ص 339

Note: - The attribution of the Hadeeth is deniable when Al-Sadouq reported from Sa’ad Bin Abdullah through one, he is his father, or Ibn Al-Waleed, or they are both together, and the middlemen between him and Sa’ad in this Hadeeth are five – four of them are praise-worthy, the three and the fourth of them being Muhammad Bin Ali Al-Nowfaly, well known as Kirmany. They did not mention in the men (narrators), and as for Muhammad Bin Bahr Al-Shaybany, he has been mentioned being with the exaggeration and the rising. Refer to ‘Qamous Al-Rija’ (Lexicon of the men) V 4, P 339.

قَالَ كُنْتُ اَفْرَأَ لِهَجْأِ بِجَمْعِ الْكُتُبِ الْمُشْتَمِلَةِ عَلَى غَوَامِضِ الْعُلُومِ وَ دَقَائِقِهَا كَلِفًا بِاسْتِظْهَارِ مَا يَصِحُّ مِنْ حَقَائِقِهَا مُعْرِضًا بِحِفْظِ مُشْتَبِهَاتِهَا وَ مُسْتَعْلِقِهَا شَحِيحًا عَلَى مَا أَظْفَرُ بِهِ مِنْ مَعَاذِلِهَا وَ مُشْكِلَاتِهَا مُتَعَصِّبًا لِمَذْهَبِ الْإِمَامِيَّةِ رَاجِعًا عَنِ الْأَمْنِ وَ السَّلَامَةِ فِي أَنْتِظَارِ التَّنَازُعِ وَ التَّخَاصُمِ وَ التَّعَادِي إِلَى التَّبَاغُضِ وَ التَّشَاتُّمِ مُعَيِّيًا لِلْفَرَقِ ذَوِي الْخِلَافِ كَاشِفًا عَنْ مَقَالِبِ أَيْمَتِهِمْ هَتَاكًا لِجُحْبِ قَادِحِهِمْ إِلَى أَنْ بُلِيَتْ بِأَشَدِّ التَّوَاصِبِ مُنَازَعَةً وَ أَطْوَلِهِمْ مُخَاصَمَةً وَ أَكْثَرِهِمْ جَدَلًا وَ أَشْنَعِهِمْ سُؤْلًا وَ أَثْبَتَهُمْ عَلَى الْبَاطِلِ قَدَمًا

He (Al-Qummi) said, ‘I was an obscure person collecting the books inclusive of scientific knowledge, and its intricacies, encumbering with revealing what is correct from its realities, responsible with memorising its suspicious and its illegible, sparing what I could be successful with, from its dilemmas and its problematic, difficult for the Imamite doctrine, desirous of the security and safety, in anticipation of the quarrels and the contentions, and the enmity, and the hatred, and the insults faulting of the sect with the opposition, revealing the faults of their imams, tearing the veils of their leaders, until I was stricken with the most contentious and

their longest of the disputes, and their most quarrelsome, and their most adversarial of the questioning, and their most affirmed of feet upon the falsehood.

فَقَالَ ذَاتَ يَوْمٍ وَ أَنَا أَنْظِرُهُ تَبّاً لَكَ وَ لِأَصْحَابِكَ يَا سَعْدُ إِنَّكُمْ مَعَاشِرَ الرَّافِضَةِ تَقْصِدُونَ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ بِالطَّغْنِ عَلَيْهِمَا وَ تَجْحَدُونَ مِنْ رَسُولِ اللَّهِ وَ لَا يَتَّهِمَا وَ إِمَامَتُهُمَا هَذَا الصِّدِّيقُ الَّذِي فَاقَ جَمِيعَ الصَّحَابَةِ بِشَرَفِ سَابِقَتِهِ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص مَا أَخْرَجَهُ مَعَ نَفْسِهِ إِلَى الْغَارِ إِلَّا عِلْماً مِنْهُ بِأَنَّ الْخِلَافَةَ لَهُ مِنْ بَعْدِهِ

One day he said, and I was debating him, 'Curse be to you and to your companions, O Sa'ad! You are a community of rejectors (Rafizites). You are aiming upon the Emigrants and the Helpers with the taunting upon them and are rejecting from Rasool-Allah^{-saww} of their governance and their leadership. This is Siddique (Abu Bakr), the one who surpassed entirety of the companions due to the nobility of his precedence. Don't you know that Rasool-Allah^{-saww} did not take him out to the cave except knowing from him being the caliph of his^{-saww} from after him^{-saww}?

وَ أَنَّهُ هُوَ الْمُقَلَّدُ لِأَمْرِ التَّوَالِيلِ وَ الْمُلَقَّى إِلَيْهِ أَرْمَةُ الْأُمَّةِ وَ عَلَيْهِ الْمُعْوَلُ فِي شَعْبِ الصَّدْعِ وَ لَمْ الشَّعْبِ وَ سَدِّ الْحُلِّ وَ إِقَامَةِ الْحُدُودِ وَ تَسْرِيبِ الْخِيُوشِ لِفَتْحِ بِلَادِ الشِّرْكِ

And surely it is he^{-saww} to be imitated in the matter of interpretation, and the crisis of the community is cast to him^{-saww}, and upon him^{-saww} is the reliability in the rift of the cave, and blame the untidiness and to plug the defects, and establish the legal penalties, and infiltration of the armies to conquer the cities of Shirk.

فَكَمَا أَشْفَقَ عَلَى نُبُوتِهِ أَشْفَقَ عَلَى خِلَافَتِهِ إِذْ لَيْسَ مِنْ حُكْمِ الْإِسْتِثَارِ وَ التَّوَارِي أَنْ يَرُومَ الْهَارِبُ مِنَ الشَّيْءِ - مُسَاعَدَةً إِلَى مَكَانٍ يَسْتَخْفِي فِيهِ وَ لَمَّا رَأَيْنَا النَّبِيَّ ص مُتَوَجِّهاً إِلَى الْإِجْحَارِ وَ لَمْ تَكُنِ الْحَالُ تُوجِبُ اسْتِدْعَاءَ الْمُسَاعَدَةِ مِنْ أَحَدٍ اسْتَبَانَ لَنَا قَصْدُ رَسُولِ اللَّهِ ص بِأَبِي بَكْرٍ إِلَى الْغَارِ لِلْعَلَّةِ الَّتِي شَرَحْنَاهَا

So just as there is compassion upon his^{-saww} Prophet-hood, there is compassion upon his caliphate, when there is no hiding from a ruling, and the hiding is hitting the fleer from the thing, helping to a place he can hide in. And when we saw the Prophet^{-saww} heading to the annihilation, it did not happen to the be situation obliging seeking the assistance from anyone, it becomes clear to us the aim of Rasool-Allah^{-saww} with Abu Bakr to the cave is due to the reason which we have explained.

وَ إِنَّمَا أَبَاتَ عَلِيّاً ع عَلَى فِرَاشِهِ لِمَا لَمْ يَكُنْ لِيَكْتَرِثَ لَهُ وَ لَمْ يَحْفَلْ بِهِ وَ لَا سِتْقَالَهُ لَهُ وَ لِعِلْمِهِ بِأَنَّهُ إِنْ قُتِلَ لَمْ يَتَعَدَّرْ عَلَيْهِ نَصْبُ غَيْرِهِ مَكَانَهُ لِلْحُطُوبِ الَّتِي كَانَ يَصْلُحُ لَهَا

And rather, he^{-saww} made Ali^{-asws} spend the night upon his^{-saww} bed due to him^{-saww} nor caring about him^{-asws}, and he^{-saww} did not pay attention to him^{-asws}, nor for trusting him^{-asws}, and due to his^{-saww} knowledge that if he^{-asws} were to be killed, it would not be difficult upon him^{-saww} to nominate someone else in his^{-asws} place for the engagements which would be correct for it'.

قَالَ سَعْدٌ فَأَوْرَدَتْ عَلَيْهِ أَجُوبَةً شَتَّى فَمَا زَالَ يَقْصِدُ كُلَّ وَاحِدٍ مِنْهَا بِالنَّفْضِ وَ الرَّدِّ عَلَى ثُمَّ قَالَ يَا سَعْدُ دُونَكَهَا أُخْرَى بِمِثْلِهَا تُخْطِفُ آتَاكَ الرِّوَافِضِ أَلَسْتُمْ تَزْعُمُونَ أَنَّ الصِّدِّيقَ الْمُرَبَّى مِنْ دَسِ الشُّكُوكِ وَ الْفَارُوقَ الْمُحَامِي عَنْ بَيْضَةِ الْإِسْلَامِ كَانَا يُسِرَّانِ الْبِقَاقَ وَ اسْتَدْلَلْتُمْ بِلَيْلَةِ الْعَقَبَةِ أَخْبَرَنِي عَنِ الصِّدِّيقِ وَ الْفَارُوقِ أَسْلَمَا طَوْعاً أَوْ كَرْهاً

Sa'ad said, 'I responded with various answers to him. Each one of these (answers), he did not cease to aim the deficiencies in these and the rebuttal upon me. Then he said, 'O Sa'ad! Besides, there are others besides these which would cut off the noses of the Rafizites (Shias). Aren't you alleging that the Siddique (truthful – meaning Abu Bakr) is the one disavowed from the filth of doubts, and Al-Farouq (distinguisher – meaning Umar) is the one protecting, the helmet of Al-Islam. (You are claiming) that there were both keeping the hypocrisy a secret and you are evidencing with the night of Aqaba. Inform me about Al-Siddique (Abu Bakr) and Al-Farouq (Umar). Did they become Muslims willingly or unwillingly?'

قَالَ سَعْدٌ فَاحْتَلْتُ لِدَفْعِ هَذِهِ الْمَسْأَلَةِ عَنِّي خَوْفاً مِنَ الْإِلْزَامِ وَ خَذَراً مِنْ أَنِّي إِنْ أَقْرَضْتُ لَهْمَا بِطَوَاعِيَّتِهِمَا لِلْإِسْلَامِ اخْتَجَّ بِأَنَّ بَدْءَ الْبِقَاقِ وَ نَشْوَءُ فِي الْقَلْبِ لَا يَكُونُ إِلَّا عِنْدَ هُبُوبِ رَوَاجِحِ الْقَهْرِ وَ الْعَلَبَةِ وَ إِظْهَارِ النَّاسِ الشَّدِيدِ فِي حَمْلِ الْمَرْءِ عَلَى مَنْ لَيْسَ يَنْفَادُ لَهُ قَلْبُهُ نَحْوَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكْ يَنْفَعَهُمْ إِحْمَالُهُمْ لَمَّا رَأَوْا بَأْسَنَا

Sa'ad said, 'I took to defending this issue from me, fearing from the blame and caution from that if I were to acknowledge the willingness to Al-Islam for them both, he would argue that the beginning of hypocrisy and its rift in the heart cannot happen except when the smell of coercion begins, and the overcoming, and the appearance of severe punishment in carrying person against someone whose heart is not submissive to him, approximate to Words of Allah^{-azwj} Mighty and Majestic: **But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment. [40:85].**

وَ إِنْ قُلْتُ أَسْلَمَا كَرْهاً كَانَ يَقْصِدُنِي بِالطَّعْنِ إِذْ لَمْ يَكُنْ ثَمَّ سَيْفٌ مُنْتَضَعٌ كَانَتْ تَرْبِيهِمَا [تَرْبِيَهُمَا] النَّاسَ

And if I were to say they had become Muslims unwillingly, he would aim me with the taunts since there were no raging swords to shoot at them with the punishment.

قَالَ سَعْدٌ فَصَدَرْتُ عَنْهُ مُزَوَّراً قَدْ انْتَفَحَتْ أَحْشَائِي مِنَ الْعُصَبِ وَ تَقَطَّعَ كَبِدِي مِنَ الْكَرْبِ وَ كُنْتُ قَدْ اتَّخَذْتُ طُومَاراً وَ أَثْبَتُ فِيهِ نَيْفاً وَ أَرَبِعِينَ مَسْأَلَةً مِنْ صِعَابِ الْمَسَائِلِ لَمْ أَجِدْ لَهَا حُجُباً عَلَى أَنْ أَسْأَلَ فِيهَا خَيْرَ أَهْلِ بَلَدِي أَحْمَدَ بْنَ إِسْحَاقَ صَاحِبَ مَوْلَانَا أَبِي مُحَمَّدٍ ع

Sa'ad said, 'So I issued fabrication about it. My guts were filled from anger, and my liver was being cut from the stress. And I had taken a scroll and affirmed more than forty questions in it, from the difficult questions not having found any answered for these, based upon that I shall be asking about these the best of the people of my city, Ahmad Bin Is'haq, companion of my Master^{-asws} Abu Muhammad^{-asws}.

فَارْتَحَلْتُ خَلْفَهُ وَ قَدْ كَانَ خَرَجَ قَاصِداً نَحْوَ مَوْلَانَا بِسَرٍّ مَنْ رَأَى فَلَقِيَهُهُ فِي بَعْضِ الْمَنَاجِلِ فَلَمَّا تَصَافَحْنَا قَالَ لِحَبِيرٍ لَحَافِكَ بِي قُلْتُ السَّنُو ثُمَّ الْعَادَةُ فِي الْأَسْئَلَةِ

I departed behind him, and he had gone out aiming towards our Master^{-asws} at Surmanray. I met him in one of the watering places. When we shook hands. He said, 'Your meeting with me is for good'. I said, 'The desired, then the habit in asking questions'.

قَالَ قَدْ تَكَاثَرْنَا عَلَى هَذِهِ الْخُطَّةِ الْوَاحِدَةِ فَقَدْ بَرِحَ بِي الْقُرْمُ إِلَى لِقَاءِ مَوْلَانَا أَبِي مُحَمَّدٍ ع وَ أُرِيدُ أَنْ أَسْأَلَهُ عَنْ مَعَاضِلٍ فِي التَّأْوِيلِ وَ مَشَاكِلٍ فِي التَّنْزِيلِ
فَدُونَكُمَا الصُّحْبَةُ الْمُبَارَكَةُ فَإِنَّهَا تَقِفُ بِكَ عَلَى ضَفَّةٍ بَحْرٍ لَا تُنْقِضِي عَجَائِئَهُ وَ لَا تَقْطَعُ غَرَائِبَهُ وَ هُوَ إِمَامُنَا

He said, 'We are being rewarded upon this one plan, for the group had departed with me to meet our Master^{-asws} Abu Muhammad^{-asws}, and I want to ask him^{-asws} about dilemmas in the interpretation and problematic issues regarding the Revelation. Besides these is the Blessed accompaniment, for it shall pause with you at the coast of the sea. Neither does his^{-asws} wonders terminate nor does his^{-asws} strangeness (wonders) deplete, and he^{-asws} is our Imam^{-asws}'.

فَوَزَدْنَا سُرَّ مَنْ رَأَى فَانْتَهَيْنَا مِنْهَا إِلَى بَابِ سَيِّدِنَا ع فَاسْتَأْذَنَّا فَخَرَجَ إِلَيْنَا الْإِذْنُ بِالْدُخُولِ عَلَيْهِ وَ كَانَ عَلَى عَاتِقِ أَحْمَدَ بْنِ إِسْحَاقَ جَرَابٌ قَدْ غَطَّاهُ بِكَسَاءٍ
طَرَبِيٍّ فِيهِ سِتُونَ وَ مِائَةُ صَرَّةٍ مِنَ الدَّنَانِيرِ وَ الدَّرَاهِمِ عَلَى كُلِّ صَرَّةٍ مِنْهَا خَتْمٌ صَاحِبِهَا

We arrived at Surmanray. We ended from it to the door of our Master^{-asws}. We sought permission. The permission emerged to us with the entry to see him^{-asws}. And upon a shoulder of Ahmad Bin Is'haq was a bag which he had covered with a Tabary cloak wherein were one hundred and sixty pouches of Dinars and Dirhams, upon each pouch from it was a seal of its owner.

قَالَ سَعْدٌ فَمَا شَبَّهْتُ مَوْلَانَا أَبَا مُحَمَّدٍ ع حِينَ عَشِينَا نُورَ وَجْهِهِ إِلَّا بِبَدْرِ قَدْ اسْتَوَى مِنْ لِبَالِيهِ أَرْبَعًا بَعْدَ عَشْرِ وَ عَلَى فَخْذِهِ الْيَمَنِ غُلَامٌ يُنَاسِبُ الْمُشْتَرِي
فِي الْخَلْقَةِ وَ الْمَنْظَرِ وَ عَلَى رَأْسِهِ قُرْظٌ بَيْنَ وَفَرْتَيْنِ كَأَنَّهُ أَلِفٌ بَيْنَ وَائِينَ وَ بَيْنَ يَدَيِ مَوْلَانَا رُمَانَةٌ ذَهَبِيَّةٌ تَلْمَعُ بِدَائِعِ نُفُوشِهَا وَسَطَ غَرَائِبِ الْفُصُوصِ الْمُرَكَّبَةِ
عَلَيْهَا قَدْ كَانَ أَهْدَاهَا إِلَيْهِ بَعْضُ رُؤَسَاءِ أَهْلِ الْبَصْرَةِ

Sa'ad said, 'Our Master^{-asws} Abu Muhammad^{-asws}, when his^{-asws} Noor overwhelmed us, did not resemble except with a full moon which had completed four of its nights after ten, and upon his^{-asws} right thigh was a boy, in conformity with Jupiter in his physique and the scenery, and upon his^{-ajfj} head was a parting between the two partings, as if it was a (letter) 'Alif' between the two (letters) 'Waaw'. In front of our Master^{-asws} was a golden pomegranate whose inscriptions were shining in the midst of the strange stones embedded upon it. It had been gifted to him^{-asws} by one of the chiefs of the people of Al-Basra.

وَ يَدِيهِ قَلَمٌ إِذَا أَرَادَ أَنْ يَسْطُرَ بِهِ عَلَى الْبَيَاضِ قَبْضَ الْغُلَامِ عَلَى أَصَابِعِهِ فَكَانَ مَوْلَانَا ع يُدْخِرُ الرُّمَانَةَ بَيْنَ يَدَيْهِ وَ يَشْعَلُهُ بِرَدِّهَا لِقَالًا يَصُدُّهُ عَنْ كِتَابَةِ مَا
أَرَادَ

And in his^{-asws} hand was a pen. When he^{-asws} wanted to write a line with it upon the white (paper), the boy took it upon his^{-ajfj} fingers. Our Master^{-asws} was rolling the pomegranate in front of him^{-ajfj} and pre-occupy him^{-ajfj} with returning it, let he^{-ajfj} hinders him^{-asws} from his^{-asws} writing what he^{-asws} wanted.

فيه غرابية من حيث قبض الغلام عليه السلام على أصابع أبيه أبي محمد عليه السلام و هكذا وجود رمانة من ذهب يلعب بها لنالا يصده عن الكتابة،
و قد روى في الكافي ج 1 ص 311 عن صفوان الجمال قال: سألت أبا عبد الله عليه السلام عن صاحب هذا الامر فقال: ان صاحب هذا الامر لا
يلهو و لا يلعب،

Note - There is strangeness in it from where the boy^{-ajfi}, may the greetings be upon him^{-ajfi}, held on to the fingers of his^{-ajfi} father^{-asws} Abu Muhammad^{-asws}, and that is how he^{-ajfi} found the golden pomegranate, playing with it, lest he^{-ajfi} hinders him^{-asws} from the writing, and it has been reported in Al-Kafi V 1, P 311, from Safwan Al-Jammal who said, 'I asked Abu Abdullah^{-asws} about Master^{-ajfi} of this command. He^{-asws} said: 'The Master^{-ajfi} of this command neither sports nor plays'.

و أقبل أبو الحسن موسى، و هو صغير و معه عناق مكية و هو يقول لها: اسجدي لربك، فأخذه أبو عبد الله عليه السلام و ضمه إليه و قال: بأبي و أمي من لا يلهو و لا يلعب.

And Abu Al-Hassan Musa^{-asws} came, and he^{-asws} was small, and there was a Makkan kid (goat) with him^{-asws} and he^{-asws} was saying to it: 'Perform Sajdah to your Lord^{-azwj}!' Abu Abdullah^{-asws}, may the greetings be upon him^{-asws}, grabbed him^{-asws} and hugged him^{-asws} to him^{-asws}, and said: 'By my^{-asws} father^{-asws} and my^{-asws} mother^{-as}! (He^{-asws} is) one who neither sports nor plays!'

فَسَلَّمْنَا عَلَيْهِ فَأَلْطَفَ فِي الْجَوَابِ وَ أَوْمَأَ إِلَيْنَا بِالْجُلُوسِ فَلَمَّا فَرَّغَ مِنْ كُتْبَةِ الْبَيَاضِ الَّذِي كَانَ يَبْدُو أَخْرَجَ أَحْمَدُ بْنُ إِسْحَاقَ جَرَابَهُ مِنْ طَيِّ كِسَائِهِ فَوَضَعَهُ بَيْنَ يَدَيْهِ

We greeted unto him^{-asws}. He^{-asws} was kind in the response and gestured to us with being seated. When he^{-asws} was free from writing on the paper which was in front of him^{-asws}. Ahmad Bin Is'haq brought out the bag from beneath his cloak. He placed it in front of him^{-asws}.

فَنَظَرَ الْهَادِي ع إِلَى الْعُلَامِ وَ قَالَ لَهُ يَا بُنَيَّ فَضِّ الْحَاتَمَ عَنْ هَذَا يَا شَيْعَتَكَ وَ مَوْلَاكَ فَقَالَ يَا مَوْلَايَ أَ يُجُوزُ أَنْ أُمَدَّ يَدًا طَاهِرَةً إِلَى هَذَا يَا نَجَسَةٍ وَ أَمْوَالٍ رَجَسَةٍ قَدْ شَبَّ أَحْلَاهَا بِأَحْرَمِهَا

Al-Hadi^{-asws} (Abu Muhammad^{-asws}) looked at the boy and said to him^{-ajfi}: 'O my^{-asws} son^{-ajfi}! Break the seals from the gifts of your^{-ajfi} Shias and your^{-ajfi} friends!' He (Ibn Is'haq) said: 'O my Master^{-asws}! Is it allowed that a clean hand should be extended to the unclean gifts and filthy wealth which its Permissibles are mingled with its Prohibited?'

فَقَالَ مَوْلَايَ ع يَا ابْنَ إِسْحَاقَ اسْتَخْرِجْ مَا فِي الْجَرَابِ لِيُمَيِّزَ مَا بَيْنَ الْأَحَلِّ وَ الْأَحْرَمِ مِنْهَا

My Master^{-asws} said: 'O Ibn Is'haq! Bring out whatever is in the bag in order to distinguish what is between the Permissible and the Prohibited, from these'.

فَأَوَّلَ صُورَةً بَدَأَ أَحْمَدُ بِإِخْرَاجِهَا فَقَالَ الْعُلَامُ هَذِهِ لِلْفُلَانِ بْنِ فُلَانٍ مِنْ مَحَلَّةٍ كَذَا بِمِثْمٍ تَشْتَمِلُ عَلَى اثْنَيْنِ وَ سِتِّينَ دِينَاراً فِيهَا مِنْ ثَمَنِ حُجْرَةٍ بَاعَهَا صَاحِبُهَا وَ كَانَتْ إِزْنًا لَهُ مِنْ أَخِيهِ خَمْسَةً وَ أَرْبَعُونَ دِينَاراً وَ مِنْ أَثْمَانِ تِسْعَةِ أَثْوَابٍ أَرْبَعَةَ عَشَرَ دِينَاراً وَ فِيهَا مِنْ أُجْرَةِ خَوَانِيَتٍ ثَلَاثَةَ دَنَانِيرَ

Ahmad began with the first pouch by extracting it. The boy^{-ajfi} said: 'This is for so and so, son of so and so, from such and such neighbourhood at Qum. It is inclusive upon sixty-two Dinars in it, being from the price of a stall its owner had sold, and it was an inheritance for him from his brother, forty-five Dinars, and from the price of nine garments, fourteen Dinars, and in it is from the rent of shops, thirty Dinars'.

فَقَالَ مَوْلَانَا ع صَدَقْتَ يَا بُنَيَّ ذَلَّ الرَّجُلُ عَلَى الْحَرَامِ مِنْهَا

Our Master^{-asws} said: 'You^{-ajfi} speak the truth, O my^{-asws} son^{-ajfi}! Point the man upon the Prohibited (part) of it'.

فَقَالَ ع فَتَشْ عَنْ دِينَارٍ رَازِيٍّ السِّكَّةِ تَارِيخُهُ سَنَةٌ كَذَا قَدْ انْطَمَسَ مِنْ نَصْفِ إِخْدَى صَفْحَتَيْهِ نَفْسُهُ وَفَرَاضَةُ أَمْلِيَّةٍ وَزُنْجَا دِينَارٍ وَ الْعِلَّةُ فِي تَحْرِيمِهَا أَنَّ صَاحِبَ هَذِهِ الْجُمْلَةِ وَزَنَ فِي شَهْرٍ كَذَا مِنْ سَنَةٍ كَذَا عَلَى حَائِكٍ مِنْ حِيرَانِهِ مِنَ الْغَزْلِ مَنَّا وَ رُيْعٌ مَرِيٌّ فَأَتَتْ عَلَى ذَلِكَ مُدَّةٌ قِيَصُ فِي انْتِهَائِهَا لِذَلِكَ الْغَزْلُ سَارِقًا فَأَخْبَرَ بِهِ الْحَائِكُ صَاحِبَهُ فَكَذَّبَهُ وَ اسْتَرَدَّ مِنْهُ بَدَلَ ذَلِكَ مَنَّا وَ نَصَفَ مَرِيٍّ غَزْلًا أَذَقَ بِمَا كَانَ دَفَعَهُ إِلَيْهِ وَ اتَّخَذَ مِنْ ذَلِكَ ثَوْبًا كَانَ هَذَا الدِّينَارُ مَعَ الْفَرَاضَةِ مَعَهُ

He^{-ajfi} said: 'Scrutinise for a Razy Dinar, the coin, the date of which is such and such. One of its two inscription has been blurred, and a workers loan its weight is a quarter Dinar. And the reason for its prohibition is that the owner of this total weighed in such and such month, from such and such year, upon a weaver from the spinners of his neighbourhood, a Mann (unit of weight) and a quarter Mann. A thief period came upon that period of barter at the end of that spinning. The weaver informed his companion, and he took back from him, in replacement of that, a Mann and a half of spinning, more than what he had handed to him, and took a garment from that. So this is the Dinar with a fragment of its price'.

فَلَمَّا فَتَحَ رَأْسَ الصُّرَّةِ صَادَفَ رُفْعَةً فِي وَسْطِ الدَّنَائِرِ بِاسْمِ مَنْ أَخْبَرَ عَنْهُ وَ يَمُقْدَارِهَا عَلَى حَسَبِ مَا قَالَ وَ اسْتَخْرَجَ الدِّينَارَ وَ الْفَرَاضَةَ بِتِلْكَ الْعَلَامَةِ

When the head of the pouch was opened, a note was found in the midst of the dinars with the name of the one he^{-ajfi} had informed of, and with its amount upon a count of what he^{-ajfi} had said, and he extracted the Dinars and the fragment with that marking.

ثُمَّ أَخْرَجَ صُرَّةً أُخْرَى فَقَالَ الْعُلَامُ ع هَذِهِ لِفُلَانٍ بَنِي فُلَانٍ مِنْ مَحَلَّةٍ كَذَا بِثَمٍّ تَشْتَمِلُ عَلَى خَمْسِينَ دِينَارًا لَا يَحِلُّ لَنَا مَسُّهَا قَالَ وَ كَيْفَ ذَلِكَ

Then he took out another pouch. The boy^{-ajfi} said: 'This is for so and so, son of so and so, from such and such neighbourhood of Qum, inclusive upon fifty Dinars. It is not Permissible for us^{-ajfi} to touch it!' He said, 'And how is that so?'

قَالَ لِأَنَّهَا مِنْ ثَمَنِ حِنْطَةٍ خَافَ صَاحِبُهَا عَلَى أَكَّارِهِ فِي الْمُقَاسَمَةِ وَ ذَلِكَ أَنَّهُ قَبَضَ حَصَّتَهُ مِنْهَا بِكَئِيلٍ وَافٍ وَ كَالَ مَا خَصَّ الْأَكَّارَ بِكَئِيلٍ بَخْسٍ

He^{-ajfi} said: 'Because it is from the price of wheat. Its owner had sworn upon its farmer regarding the apportionment, and that is because he had taken possession of the wheat from it by adequate measure, and what had been for the farmer, was underestimated with weight'.

فَقَالَ مَوْلَانَا ع صَدَقْتَ يَا بُيِّ ثُمَّ قَالَ يَا ابْنَ إِسْحَاقَ احْمِلْهَا بِأَجْمَعِهَا لِرَدِّهَا أَوْ تُوصِي بِرَدِّهَا عَلَى أَرْبَابِهَا فَلَا حَاجَةَ لَنَا فِي شَيْءٍ مِنْهَا وَ اثْنَا بِثَوْبِ الْعُجُوزِ

Our Master^{-asws} said: 'You^{-ajfi} speak the truth, O my^{-asws} son^{-ajfi}!' Then he^{-asws} said: 'O Ibn Is'haq! Carry it all to return it or bequeath with it to be returned to its owners, for there is no need for us^{-ajfi} regarding anything from these and give us^{-asws} the cloth of the old woman'.

قَالَ أَحْمَدُ وَ كَانَ ذَلِكَ الثَّوْبُ فِي حَقِيبَةٍ لِي فَتَسَيَّئُهُ فَلَمَّا انْصَرَفَ أَحْمَدُ بْنُ إِسْحَاقَ لِيَأْتِيَهُ بِالثَّوْبِ نَظَرَ إِلَيَّ مَوْلَانَا أَبُو مُحَمَّدٍ ع فَقَالَ مَا جَاءَ بِكَ يَا سَعْدُ فَعُلْتُ شَوْقِي أَحْمَدُ بْنُ إِسْحَاقَ إِلَى لِقَاءِ مَوْلَانَا قَالَ فَالْمَسَائِلُ الَّتِي أَرَدْتُ أَنْ تَسْأَلَ عَنْهَا فُلْتُ عَلَى خَالِهَا يَا مَوْلَايَ قَالَ فَسَلْ ثَوْبَ عَيْنِي وَ أَوْمَأَ إِلَى الْعُلَامِ عَمَّا بَدَا لَكَ مِنْهَا

Ahmad said, 'And that cloth was in a basket of mine which I had forgotten. When Ahmad Bin Is'haq left to bring the cloth, our Master^{-asws} Abu Muhammad^{-asws} looked at me. He^{-asws} said: 'What made you come, O Sa'ad?' I said, 'Ahmad Bin Is'haq made me desirous to meet our Master^{-ajfj}'. He^{-asws} said: 'So what about the questions which you intended to ask about?' I said, 'These are upon their state, O my Master^{-asws}!' He^{-asws} said: 'Ask the delight of my^{-asws} eyes' – and he^{-asws} gestured towards the boy – 'about whatever from these which seems to you'.

فَقُلْتُ لَهُ مَوْلَانَا وَ ابْنُ مَوْلَانَا إِنَّا رُؤِينَا عَنْكُمْ أَنَّ رَسُولَ اللَّهِ ص جَعَلَ طَلَّاقَ نِسَائِهِ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى أُرْسَلَ يَوْمَ الْجَمَلِ إِلَى عَائِشَةَ أَنَّكَ قَدْ أَرْهَجْتَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ بِفِتْنَتِكَ وَ أَوْرَدْتَ بَيْنَكَ حِيَاضَ الْهَلَكَ بِجَهْلِكَ فَإِنْ كَفَفْتَ عَنِّي غَرْبَتِكَ وَ إِلَّا طَلَّقْتُكَ وَ نِسَاءُ رَسُولِ اللَّهِ ص قَدْ كَانَ طَلَّقَهُنَّ وَفَاتَهُ

I said to him^{-asws}, 'Our Master^{-asws} and son^{-ajfj} of our Master^{-asws}! We are reporting from you^{-asws} (Imams^{-asws}) that Rasool-Allah^{-saww} had made the divorce of his^{-saww} women (wives) to be in the hand of Amir Al-Momineen^{-asws}, to the extent that he^{-asws} sent a message to Ayesha on the day of (battle of) the camel: 'You have agitated against Al-Islam and its people by your Fitna (discord), and you brought your sons to destruction due to your ignorance. Either you refrain your violence from me^{-asws} or else I^{-asws} will divorce you (from Rasool-Allah^{-saww}), and the wives of Rasool-Allah^{-azwj} had been divorced (widowed) at his^{-saww} expiry!'

قَالَ مَا الطَّلَاقُ قُلْتُ تَخْلِيَةُ السَّبِيلِ قَالَ وَ إِذَا كَانَ وَفَاةُ رَسُولِ اللَّهِ ص قَدْ خَلَّى لَهُنَّ السَّبِيلَ فَلِمَ لَا يَحِلُّ لَهُنَّ الْأَزْوَاجُ قُلْتُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ الْأَزْوَاجَ عَلَيْهِنَّ قَالَ وَ كَيْفَ وَ قَدْ خَلَّى الْمَوْتُ سَبِيلَهُنَّ

He^{-ajfj} said: 'What is the divorce?' I said, 'Freeing the way'. He^{-ajfj} said: 'And when it was his^{-saww} expiry, the way was freed for them, but it was not Permissible for them to marry'. I said, 'Because Allah^{-azwj} Blessed and Exalted had Prohibited the marriage upon them'. He^{-ajfj} said: 'And how, and the death had freed their way?'

قُلْتُ فَأَخْبِرْنِي يَا ابْنَ مَوْلَايَ عَنْ مَعْنَى الطَّلَاقِ الَّذِي فَوَّضَ رَسُولُ اللَّهِ ص حُكْمَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ

Inform me, O son^{-ajfj} of my Master^{-asws}, about the meaning of the divorce which Rasool-Allah^{-saww} had delegated its decision to Amir Al-Momineen^{-asws}.

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَظَّمَ شَأْنَ نِسَاءِ النَّبِيِّ ص فَخَصَّهُنَّ بِشَرَفِ الْأُمَمَاتِ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ إِنَّ هَذَا الشَّرَفَ بَاقٍ لَهُنَّ مَا دُمْنَ لِلَّهِ عَلَى الطَّاعَةِ فَأَيُّتُهُنَّ عَصَتْ اللَّهَ بَعْدِي بِالْخُرُوجِ عَلَيْكَ فَأَطْلِقْ لَهَا فِي الْأَزْوَاجِ وَ أَسْقِطْهَا مِنْ شَرَفِ أُمَمَةِ الْمُؤْمِنِينَ

He^{-ajfj} said: 'Allah^{-azwj} Blessed and Exalted Determined the affair of the wives of the Prophet^{-saww}, so He^{-azwj} Specialised them with the nobility of being the mothers. So Rasool-Allah^{-saww} said: 'O Abu Al-Hassan^{-asws}! This is the nobility which shall remain for them for as long as they are upon the obedience to Allah^{-azwj}. Whichever of them disobeys Allah^{-azwj} after me^{-saww} by rebelling against you^{-asws}, then free for her regarding the marriage and drop her from the nobility of motherhood of the Momineen''.

قُلْتُ فَأَخْبِرْنِي عَنِ الْفَاحِشَةِ الْمُبَيَّنَةِ الَّتِي إِذَا أَتَتْ الْمَرْأَةُ بِهَا فِي أَيَّامِ عِدَّتِهَا حَلَّ لِلزَّوْجِ أَنْ يُخْرِجَهَا مِنْ بَيْتِهِ

I said, 'Inform me about the outrageous immorality which, when the woman were to come with it during the day of her waiting period, it would be Permissible for the husband that he expels her from his house'.

قَالَ الْفَاحِشَةُ الْمُبِينَةُ هِيَ السَّخَقُ دُونَ الرَّيِّ فَإِنَّ الْمَرْأَةَ إِذَا زَنَتْ وَ أُقِيمَ عَلَيْهَا الْحُدُّ لَيْسَ لِمَنْ أَرَادَهَا أَنْ يَمْتَنِعَ بَعْدَ ذَلِكَ مِنَ التَّزْوِيجِ بِهَا لِأَجْلِ الْحَدِّ وَ إِذَا سَخَقَتْ وَجِبَ عَلَيْهَا الرَّجْمُ

He^{-ajfi} said: 'The outrageous immorality, it is the lesbianism besides the adultery, for the women, when she commits adultery and the legal penalty is established upon her, it isn't for the one who wants her that he prevents from the marriage with her after that, due to the reason of the legal penalty, and when she commits lesbianism, then the stoning is obligated upon her.

وَ الرَّجْمُ خِزْيٌ وَ مَنْ قَدْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِرَجْمِهِ فَقَدْ أَخْزَاهُ وَ مَنْ أَخْزَاهُ فَقَدْ أَبْعَدَهُ وَ مَنْ أَبْعَدَهُ فَلَيْسَ لِأَحَدٍ أَنْ يَقْرِبَهُ

And the stoning is a disgrace, and the One^{-azwj} Who has Commanded is Allah^{-azwj} Mighty and Majestic, with stoning her. So, He^{-azwj} has Disgraced her, and the one He^{-azwj} has Disgraced, so He^{-azwj} had Distanced him, and the one He^{-azwj} had Distanced, it isn't for anyone that he draws him near'.

قُلْتُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ عَنْ أَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى لِنَبِيِّهِ مُوسَى ع فَاحْلُغْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى فَإِنَّ فُقَهَاءَ الْقُرَيْشِيِّينَ يَزْعُمُونَ أَنَّهَا كَانَتْ مِنْ إِهَابِ الْمَيْتَةِ

I said, 'Inform me, O son^{-ajfi} of Rasool-Allah^{-saww}, about the Command of Allah^{-azwj} Blessed and Exalted to His^{-azwj} Prophet^{-as} Musa^{-as}: **therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]**, for the jurists of the two sects (Shias and non-Shias) are claiming that these (slippers) were made from dead animal skin'.

فَقَالَ ع مَنْ قَالَ ذَلِكَ فَقَدْ افْتَرَى عَلَى مُوسَى وَ اسْتَجْهَلَ فِي ثُبُوتِهِ لِأَنَّهُ مَا خَلَا الْأَمْرُ فِيهَا مِنْ خَطْبَتَيْنِ إِذَا أَنْ تَكُونَ صَلَاةُ مُوسَى فِيهَا جَائِزَةً أَوْ غَيْرَ جَائِزَةٍ فَإِنْ كَانَتْ صَلَاتُهُ جَائِزَةً جَازَ لَهُ لُبْسُهُمَا فِي تِلْكَ الْبُقْعَةِ إِذْ لَمْ تَكُنْ مُقَدَّسَةً وَ إِنْ كَانَتْ مُقَدَّسَةً مُطَهَّرَةً فَلَيْسَ بِأَقْدَسَ وَ أَطْهَرَ مِنَ الصَّلَاةِ

He^{-ajfi} said: 'One who says that, so he has fabricated upon Musa^{-as} mad him^{-as} out to be in ignorance regarding his^{-as} Prophet-hood, because the Command is not vacant from two aspects. Either the Salat of Musa^{-as} happened to be allowed in these, or not allowed. If his^{-as} Salat was allowed, it was allowed for him^{-as} to be wearing these in that spot, when it did not happen to be Holy, and it was Holy, Purified, so it wasn't Holier and purer than the Salat.

وَ إِنْ كَانَتْ صَلَاتُهُ غَيْرَ جَائِزَةٍ فِيهِمَا فَقَدْ أُوجِبَ عَلَى مُوسَى ع أَنَّهُ لَمْ يَعْرِفِ الْحَلَالَ مِنَ الْحَرَامِ وَ عِلْمَ [لَمْ يَعْلَمْ] مَا جَازَ فِيهِ الصَّلَاةُ وَ مَا لَمْ يَحْزُ وَ هَذَا كُفْرٌ

And if his^{-as} Salat was not allowed in these (slippers), it obligates upon Musa^{-as} that he^{-as} did not know the Permissible from the Prohibited and did not know what the Salat is allowed in and what is not allowed, and this is Kufr'.

قُلْتُ فَأَخْبِرْنِي يَا مَوْلَايَ عَنِ التَّأْوِيلِ فِيهِمَا

I said, 'Inform me, O my Master^{-ajfj}, about the interpretation regarding these two (slippers)'.

قَالَ إِنَّ مُوسَى ع نَاجَى رَبَّهُ بِالْوَادِ الْمُقَدَّسِ فَقَالَ يَا رَبِّ إِنِّي قَدْ أَخْلَصْتُ لَكَ الْمَحَبَّةَ مِنِّي وَ عَسَلْتُ قَلْبِي عَنْ سِوَاكَ وَ كَانَ شَدِيدَ الْحُبِّ لِأَهْلِهِ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاحْلَعْ نَعْلَيْكَ أَيِ انْزِعْ حُبَّ أَهْلِكَ مِنْ قَلْبِكَ إِنْ كَانَتْ مَحَبَّتُكَ لِي خَالِصَةً وَ قَلْبُكَ مِنَ الْمَيْلِ إِلَى مَنْ سِوَايَ مَعْسُولًا

He^{-ajfj} said: 'He^{-as} whispered to his^{-as} Lord^{-azwj} in the Holy valley. He^{-as} said: 'O Lord^{-azwj}! I^{-as} have made the love from me^{-as} to You^{-azwj} to be sincere and have washed my^{-as} heart from the ones besides You^{-azwj}', and he^{-as} used to have intense love for his^{-as} wife (family). So Allah^{-azwj} Blessed and Exalted Said: **remove your slippers!** – i.e. remove the love of your^{-as} family from your^{-as} heart if your^{-as} love for Me^{-azwj} was sincere, and your^{-as} heart is washed from the inclining to the ones besides Me^{-azwj}!'

قُلْتُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ عَنْ تَأْوِيلِ كَهَيْعَصَ

I said, 'Inform me, O son^{-ajfj} of Rasool-Allah^{-saww}, about the interpretation of **Kaf Ha Ya Ayn Suad [19:1]**'.

قَالَ هَذِهِ الْخُرُوفُ مِنْ أَنْبَاءِ الْغَيْبِ أَطْلَعَ اللَّهُ عَلَيْهَا عَبْدُهُ زَكْرِيَّا ع ثُمَّ قَصَّهَا عَلَى مُحَمَّدٍ ص وَ ذَلِكَ أَنَّ زَكْرِيَّا ع سَأَلَ رَبَّهُ أَنْ يُعَلِّمَهُ أَسْمَاءَ الْخَمْسَةِ فَأَهْبَطَ عَلَيْهِ جِبْرَائِيلُ ع فَعَلَّمَهُ إِيَّاهَا

He^{-ajfj} said: 'These are letters from the information of the hidden matters which Allah^{-azwj} had Notified to His^{-azwj} servant Zakariya^{-as}, then Narrated it to Muhammad^{-saww}, and that is because Zakariya^{-as} had asked his^{-as} Lord^{-azwj} to Teach him^{-as} the five names. So Jibraeel^{-as} descended unto him^{-as} and taught these to him^{-as}'.

فَكَانَ زَكْرِيَّا إِذَا ذَكَرَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ سُرِّيَ عَنْهُ هُمُ وَ انْجَلَى كَرْبُهُ وَ إِذَا ذَكَرَ اسْمَ الْحُسَيْنِ خَفَقَتِ الْعَبْرَةُ وَ وَقَعَتْ عَلَيْهِ الْبَهْرَةُ-

It so happened that whenever Zakariya^{-as} mentioned Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws}, he^{-as} was cheered from his^{-as} worries and his^{-as} stress was removed, and whenever he^{-as} mentioned Al-Husayn^{-asws}, the tears would choke him^{-as} and the sighing would occur upon him^{-as}.

فَقَالَ ذَاتَ يَوْمٍ إِلَهِي مَا بَالِي إِذَا ذَكَرْتُ أَرْبَعًا مِنْهُمْ تَسَلَّيْتُ بِأَسْمَائِهِمْ مِنْ هُمُومِي وَ إِذَا ذَكَرْتُ الْحُسَيْنَ تَدَمَّعَ عَيْنِي وَ تَنَوَّرَ زُفْرِي

One day he^{-as} said: 'My^{-as} God^{-azwj}! What is the matter, whenever I^{-as} mention four of these, I^{-as} am comforted from my worries with their^{-asws} names, and whenever I^{-as} mention Al-Husayn^{-asws}, my^{-as} eyes are tearful and my exhalations erupt?'

فَأَنْبَأَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْ قِصَّتِهِ وَ قَالَ كَهَيْعَصَ فَالْكَافُ اسْمُ كَرْبَلَاءَ وَ الْهَاءُ هَلَاكُ الْعَبْرَةِ وَ الْيَاءُ يَرِيدُ وَ هُوَ ظَالِمُ الْحُسَيْنِ وَ الْعَيْنُ عَطَشُهُ وَ الصَّادُ صَبْرُهُ

Allah^{-azwj} Blessed and Exalted Informed him^{-as} about his^{-asws} story and Said: **Kaf Ha Ya Ayn Suad [19:1]**. So the (letter) 'Kaf' is the name of Karbala, and the 'Ha' is the destruction (Halaka) of the family, and the 'Ya' is Yazeed^{-la}, and he^{-ajfj} is the oppressor of Al-Husayn^{-asws}, and the 'Ayn' is his^{-as} thirst (Atash), and the 'Suad' is his^{-asws} patience (Sabr).

فَلَمَّا سَمِعَ ذَلِكَ زَكْرِيَّا ع لَمْ يُفَارِقْ مَسْجِدَهُ ثَلَاثَةَ أَيَّامٍ وَ مَنَعَ فِيهَا النَّاسَ مِنَ الدُّخُولِ عَلَيْهِ وَ أَقْبَلَ عَلَى الْبُكَاءِ وَ النَّجِيبِ

When Zakariya^{-as} heard that, he^{-as} did not separate from his^{-as} Masjid (praying place) for three days, and he^{-as} forbade the people from entering to see him^{-as}, and he^{-as} took upon the crying and the lamenting.

وَكَانَتْ نُذْبَتُهُ إِلَهِي أُنْفَجِعْ خَيْرَ خَلْقِكَ بَوْلَدِهِ أُنْزِلْ بَلَوَى هَذِهِ الرِّزْيَةَ بِفَنَائِهِ إِلَهِي أُنْثِلِسْ عَلَيَّاءَ وَفَاطِمَةَ ثِيَابِ هَذِهِ الْمُصِيبَةِ إِلَهِي أُنْجِلْ كُرْبَةَ هَذِهِ الْمَجِيعَةِ بِسَاحَتِهِمَا

And his^{-as} lamentation was: 'My^{-as} God^{-azwj}! Will You^{-azwj} Aggrieve best of Your^{-azwj} creatures due to his^{-saww} son? Will You^{-azwj} Send down the affliction of this calamity in his^{-saww} courtyard? Will You^{-azwj} Clothe Ali^{-asws} and (Syeda) Fatima^{-asws} with this difficulty? My^{-as} God^{-azwj}! Will You^{-azwj} Release the distress of this bereavement in their^{-asws} yard?'

ثُمَّ كَانَ يَقُولُ إِلَهِي اارْزُقْنِي وَلَدًا تَقَرُّ بِهِ عَيْنِي عَلَى الْكِبَرِ وَاجْعَلْهُ وَارِثًا وَصِيًّا وَاجْعَلْ مَحَلَّهُ مَحَلَّ الْحُسَيْنِ

Then he^{-as} was saying: 'My^{-as} God^{-azwj}! Grace me^{-as} a son^{-as} my^{-as} eyes can be delighted with upon the distress, and Make him^{-as} to be an inheritor, a successor^{-as}, and Make his^{-as} place to be the place of Al-Husayn^{-asws}!'

فَإِذَا رَزَقْتَنِيهِ فَأَقْبِئِي بِحُبِّهِ ثُمَّ أَفْجِعْنِي بِهِ كَمَا تُفْجِعُ مُحَمَّدًا حَبِيبَكَ بَوْلَدِهِ

When You^{-azwj} have Grace him^{-as} to me^{-as}, then Try me^{-as} with his^{-as} love, then bereave me^{-as} just as You^{-azwj} will be Bereaving Your^{-azwj} Beloved Muhammad^{-saww} due to his^{-saww} son^{-asws}!'

فَرَزَقَهُ اللَّهُ يَحْيَى عَ وَفَجَعَهُ بِهِ وَكَانَ حَمْلُ يَحْيَى سِتَّةَ أَشْهُرٍ وَحَمْلُ الْحُسَيْنِ عَ كَذَلِكَ وَ لَهُ قِصَّةٌ طَوِيلَةٌ

Allah^{-azwj} Graced him^{-as} Yahya^{-as}. He^{-as} was bereaved of him^{-as}, and the bearing of Yahya^{-as} was for six months, and the bearing of Al-Husayn^{-asws} was like that, for him^{-as}, there is a long story'.

قُلْتُ فَأُخْبِرْنِي يَا مَوْلَايَ عَنِ الْعِلَّةِ الَّتِي تَمْنَعُ الْقَوْمَ مِنْ اخْتِيَارِ إِمَامٍ لِأَنْفُسِهِمْ قَالِ مُصْلِحٌ أَوْ مُفْسِدٌ قُلْتُ مُصْلِحٌ قَالِ فَهَلْ يَجُوزُ أَنْ تَقَعَ خَيْرُهُمْ عَلَى الْمُفْسِدِ بَعْدَ أَنْ لَا يَعْلَمَ أَحَدٌ بِمَا يَخْطُرُ بِبَالِ غَيْرِهِ مِنْ صَلَاحٍ أَوْ فَسَادٍ قُلْتُ بَلَى

I said, 'Inform me, O my Master^{-ajfj}, about the reason which the people are prevented from choosing an Imam for themselves'. He^{-ajfj} said: 'A righteous one or a corrupt one?' I said, 'A righteous one'. He^{-ajfj} said: 'Is it allowed that their choice would fall upon the corrupt one after no one has known what is in the mind of someone else, whether he is righteous or corrupt?' I said, 'Yes'.

قَالَ فَهِيَ الْعِلَّةُ أَوْرَدَهَا لَكَ بِرُفْهَانٍ يَنْقُ بِهِ عَقْلُكَ أَخْبِرْنِي عَنِ الرُّسُلِ الَّذِينَ اصْطَفَاهُمُ اللَّهُ وَ أَنْزَلَ الْكُتُبَ عَلَيْهِمْ وَ أَيْدَاهُمْ بِالْوَحْيِ وَ الْعِصْمَةَ إِذْ هُمْ أَعْلَامُ الْأُمَمِ وَ أَهْدَى إِلَى الْإِخْتِيَارِ مِنْهُمْ مِثْلُ مُوسَى وَ عِيسَى هَلْ يَجُوزُ مَعَ وَفُورِ عَقْلِهِمَا وَ كَمَالِ عِلْمِهِمَا إِذَا هُمَا بِالْإِخْتِيَارِ أَنْ تَقَعَ خَيْرُهُمَا عَلَى الْمُنَافِقِ وَ هُمَا يَظُنَّانِ أَنَّهُ مُؤْمِنٌ قُلْتُ لَا

He^{-ajfj} said: 'So it (this) is the reason I^{-asws} am referring to you as proof your intellect can trust with. Inform me about the Rasools^{-as}, those Allah^{-azwj} had Chosen them and Revealed the Books upon them^{-as}, and Aided them^{-as} with the Revelation and the infallibility, when they^{-as} are flags of the community and most guided to the choosing than they are, like Musa^{-as} and

Isa^{-as}, is it allowed, along with their^{-as} full intellects and their^{-as} perfect knowledge, when they^{-as} think of choosing, that their^{-as} choice might fall upon the hypocrite while they^{-as} are thinking that he is a Momin?' I said, 'No'.

فَقَالَ هَذَا مُوسَى كَلِيمُ اللَّهِ مَعَ وَفُورِ عَقْلِهِ وَ كَمَالِ عِلْمِهِ وَ نُزُولِ الْوَحْيِ عَلَيْهِ اخْتَارَ مِنْ أَعْيَانِ قَوْمِهِ وَ وُجُوهِ عَسْكَرِهِ لِمِيقَاتِ رَبِّهِ سَبْعِينَ رَجُلًا مِمَّنْ لَا يَشْكُ فِي إِيْمَانِهِمْ وَ إِخْلَاصِهِمْ فَوَقَّعَتْ خَيْرُهُ عَلَى الْمُنَافِقِينَ

He^{-ajfi} said: 'This is Musa^{-as}, speaker with Allah^{-azwj}, along with the fulness of his^{-as} intellect and perfection of his^{-as} knowledge, and descent of the Revelation upon him^{-as}, he^{-as} chose from the notables of his^{-as} people and (known) faces of his^{-as} soldiers for a meeting of his^{-as} Lord^{-azwj}, seventy people from the ones he^{-as} had no doubt regarding their Eman and their sincerity, but his^{-as} choice still fell upon the hypocrites.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ

Allah^{-azwj} Mighty and Majestic Said: **And Musa chose seventy men of his community for Our Appointment. [7:155]** – up to His^{-azwj} Words: **We will never believe in you until we see Allah manifestly [2:55]. so the lightning seized them due to their injustice [4:153].**

فَلَمَّا وَجَدْنَا اخْتِيَارَ مَنْ قَدْ اصْطَفَاهُ اللَّهُ لِلنَّبُوَّةِ وَاقِعًا عَلَى الْأَفْسَادِ دُونَ الْأَصْلَحِ وَ هُوَ يَظُنُّ أَنَّهُ الْأَصْلَحُ دُونَ الْأَفْسَادِ عَلِمْنَا أَنَّ لَا اخْتِيَارَ إِلَّا لِمَنْ يَعْلَمُ مَا تُخْفِي الصُّدُورُ وَ تُكِنُّ الضَّمَائِرُ وَ يَتَصَرَّفُ عَلَيْهِ السَّرَائِرُ

So when we find the choice of the one whom Allah^{-azwj} had Chosen for the Prophet-hood, falling upon the corrupt ones besides the righteous one, while he^{-as} was thinking that they were righteous ones besides the corrupt ones, we know that there cannot be a choice except for the one who knows what the chests are concealing, and what the consciences are happening to be, and the secrets are divulged to.

وَ أَنَّ لَا خَطَرَ لِاخْتِيَارِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ بَعْدَ وَقُوعِ خَيْرَةِ الْأَنْبِيَاءِ عَلَى دَوِي الْفَسَادِ لَمَّا أَرَادُوا أَهْلَ الصَّلَاحِ

And would there be no danger in the choice of the Emigrants and the Helpers after the choice of the Prophets^{-as} have fallen upon the ones with corruption, when they^{-as} had intended the people of righteousness?'

ثُمَّ قَالَ مَوْلَانَا ع يَا سَعْدُ وَ حِينَ ادَّعَى خَصْمُكَ أَنَّ رَسُولَ اللَّهِ ص مَا أَخْرَجَ مَعَ نَفْسِهِ مُخْتَارَ هَذِهِ الْأُمَّةِ إِلَى الْغَارِ إِلَّا عِلْمًا مِنْهُ أَنَّ الْخِلَافَةَ لَهُ مِنْ بَعْدِهِ وَ أَنَّهُ هُوَ الْمُقَلَّدُ أُمُورِ التَّأْوِيلِ وَ الْمُلْقَى إِلَيْهِ أَرْؤُةُ الْأُمَّةِ الْمُعَوَّلُ عَلَيْهِ فِي لَمِ الشَّعْثِ وَ سَدِّ الْحُلَلِ وَ إِقَامَةِ الْحُدُودِ وَ تَسْوِيبِ الْجَبُوشِ لِفَتْحِ بِلَادِ الْكُفْرِ فَكَمَا أَشْفَقَ عَلَى نُبُوَّتِهِ أَشْفَقَ عَلَى خِلَافَتِهِ إِذْ لَمْ يَكُنْ مِنْ حُكْمِ الْإِسْتِثَارِ وَ التَّوَارِي أَنْ يَرْوَمَ الْهَارِبُ مِنَ الْبَشَرِ مُسَاعِدَةً مِنْ غَيْرِهِ إِلَى مَكَانٍ يَسْتَخْفِي فِيهِ

Then our Master^{-asws} said: 'O Sa'ad! And when your disputant claims that Rasool-Allah^{-saww} did not take out with himself^{-saww} to the cave, the chosen one of this community, except with knowledge from him^{-saww} that he is the caliph for him^{-saww} from after him^{-saww}, and that he would be collared with the affairs of the interpretation, and that the crises of the community would be cast to him to rely upon him, in gathering the scattered and bridging the defects, and establishing the legal penalties, and sending the armies to conquer the cities of Kufr, so just as there is compassion upon his^{-saww} Prophet-hood, there is compassion upon his caliphate, when there was no decision of the concealment and the hiding that the fleer would

be shot at from the mortal (evil), taking help from someone else to a place he could be hiding in.

وَ إِنَّمَا أَبَاتٌ عَلِيًّا عَلَى فِرَاشِهِ لِمَا لَمْ يَكُنْ يَكْتَرِثُ لَهُ وَ لَا يَحْفَلُ بِهِ وَ لَا يَسْتَقَالُهُ إِلَّا وَ عِلْمِهِ بِأَنَّهُ إِنْ قُتِلَ لَمْ يَتَعَدَّرْ عَلَيْهِ نَصَبُ غَيْرِهِ مَكَانَهُ لِلْخُطُوبِ الَّتِي كَانَ يَصْنَعُ لَهَا

And rather, he^{-saww} made Ali^{-asws} spend the night upon his^{-saww} bed when he^{-saww} neither cared for him^{-asws}, nor interested with him^{-asws}, nor for his^{-saww} giving importance to him^{-asws}, and his^{-saww} knowledge that if he^{-asws} were to be killed, it would not be difficult upon him^{-saww} to nominate someone else in his^{-asws} place for the situations which were correct for it.

فَهَلَّا تَقَضَّتْ عَلَيْهِ دَعْوَاهُ بِقَوْلِكَ أَلَيْسَ قَالَ رَسُولُ اللَّهِ ص الْحِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً فَجَعَلَ هَذِهِ مَوْفُوفَةً عَلَى أَعْمَارِ الْأَرْبَعَةِ الَّذِينَ هُمْ الْخُلَفَاءُ الرَّاشِدُونَ فِي مَذْهَبِكُمْ وَ كَانَ لَا يَجِدُ بُدًّا مِنْ قَوْلِهِ لَكَ بَلَى

So why don't you break his claim with your words, 'Hasn't Rasool-Allah^{-saww} said that the caliphate after me^{-saww} would be for thirty years'? So this is made to be a pause upon the ages of the four, those who are (considered as) the rightly guided caliphs in their doctrines, and he would not find any escape from his words to you saying 'Yes'.

فَكُنْتُ تَقُولُ لَهُ حِينَئِذٍ أَلَيْسَ كَمَا عَلِمَ رَسُولُ اللَّهِ ص أَنَّ الْحِلَافَةَ بَعْدَهُ لِأَبِي بَكْرٍ عَلِمَ أَنَّهَا مِنْ بَعْدِ أَبِي بَكْرٍ لِعُمَرَ وَ مِنْ بَعْدِ عُمَرَ لِعُثْمَانَ وَ مِنْ بَعْدِ عُثْمَانَ لِعَلِيٍّ فَكَانَ أَيْضًا لَا يَجِدُ بُدًّا مِنْ قَوْلِهِ لَكَ نَعَمْ

So you should be saying to him at that time, 'Isn't it so, just as Rasool-Allah^{-saww} had known that the caliph after him^{-saww} would be Abu Bakr, he^{-saww} (also) knew that after Abu Bakr it would be for Umar, and from after Umar it would be for Usman, and from after Usman it would be for Ali^{-asws}?' He, as well, would not find any escape from his saying to you, 'Yes'.

ثُمَّ كُنْتُ تَقُولُ لَهُ فَكَانَ الْوَاجِبُ عَلَى رَسُولِ اللَّهِ ص أَنْ يُخْرِجَهُمْ جَمِيعًا عَلَى التَّزْيِينِ إِلَى الْغَارِ وَ يُشْفِقَ عَلَيْهِمْ كَمَا أَشْفَقَ عَلَى أَبِي بَكْرٍ وَ لَا يَسْتَحْفِظُ بِقَدْرِ هَؤُلَاءِ الثَّلَاثَةِ بِرَّكَهٍ إِلَّا هُمْ وَ تَخْصِيصِهِ أَبَا بَكْرٍ بِإِخْرَاجِهِ مَعَ نَفْسِهِ دُوْنَهُمْ

Then you should be saying to him, 'So the answer upon Rasool-Allah^{-saww} would be that he^{-saww} should have taken all of them out to the cave sequentially and be compassionate upon them just as he^{-saww} had been compassionate upon Abu Bakr, and not underestimate the value of them three by his^{-saww} leaving them, and his^{-saww} specialising Abu Bakr by taking him out with himself, besides them.

وَ لَمَّا قَالَ أَخْبِرْنِي عَنِ الصِّدِّيقِ وَ الْفَارُوقِ أَسْلَمَا طَوْعًا أَوْ كَرْهًا لَمْ يَلَمْ تَقُلْ لَهُ بَلْ أَسْلَمَا طَمَعًا لِأَنَّهُمَا كَانَا يُجَالِسَانِ الْيَهُودَ وَ يَسْتَحْزِرَانِهِمْ عَمَّا كَانُوا يَجِدُونَ فِي التَّوْرَةِ وَ سَائِرِ الْكُتُبِ الْمُتَقَدِّمَةِ النَّاطِقَةَ بِالْمَلَاخِمِ مِنْ خَالٍ إِلَى خَالٍ مِنْ قِصَّةِ مُحَمَّدٍ ص وَ مِنْ عَوَاقِبِ أَمْرِهِ

And when he said, 'Inform me about Al-Siddique (Abu Bakr) and Al Farouq (Umar), did they both become Muslims willingly or unwillingly?', why did you not say to him, 'But they both became Muslims willingly because they were both sitting with the Jews and informing them about what they had found in the Torah and rest of the ancient Books, speaking of their epic events, from a situation to a situation, from the story of Muhammad^{-saww} and of the consequences of his^{-saww} affairs.

فَكَانَتِ الْيَهُودُ تَذْكُرُ أَنَّ مُحَمَّدًا ص يُسَلِّطُ عَلَى الْعَرَبِ كَمَا كَانَ يُخْتَصِّرُ سُلْطَةً عَلَى بَنِي إِسْرَائِيلَ وَ لَا بُدَّ لَهُ مِنَ الظَّفَرِ بِالْعَرَبِ كَمَا ظَفَرَ بِخُتْ نَصْرٍ بَنِي إِسْرَائِيلَ غَيْرَ أَنَّهُ كَاذِبٌ فِي دَعْوَاهُ

The Jews had mentioned that Muhammad^{-saww} would be overcoming upon the Arabs just as Bakht Nasr had overcome upon the children of Israel, and there is no escape for him^{-saww} from winning with the Arabs just as Bakht Nasr had won with the children of Israel, apart from that he would be false in his claims.

فَأَتَيْنَا مُحَمَّدًا عَلَى [قَوْلٍ] شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ بَايَعَاهُ طَمَعًا فِي أَنْ يَنَالَ كُلُّ مِنْهُمَا مِنْ جِهَتِهِ وَلَايَةً بَلَدٍ إِذَا اسْتَقَامَتْ أُمُورُهُ وَ اسْتَبْتَتْ أَحْوَالُهُ فَلَمَّا آيَسَا مِنْ ذَلِكَ تَلَقَّيَا وَ صَعِدَا الْعُقْبَةَ مَعَ أَمْثَالِهِمَا مِنَ الْمُنَافِقِينَ عَلَى أَنْ يَغْتُلُوهُ

Thus they both came to Muhammad^{-saww} and assisted him^{-saww} upon the testimony (word) that there is no god except Allah^{-azwj}, and they pledged allegiance to him^{-saww} in greed regarding that each one of them would achieve a governance of a city from his^{-saww} direction, when his^{-saww} affairs had been strengthened and his^{-saww} situations had been stabilised. When they despaired from that, they both veiled themselves along with their like from the hypocrites and ascended Al-Aqabah upon killing him^{-saww}.

فَدَفَعَ اللَّهُ كَيْدَهُمْ وَ رَذَلَهُمْ بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا كَمَا أَتَى طَلْحَةَ وَ الزُّبَيْرُ عَلِيًّا ع فَبَايَعَاهُ وَ طَمِعَ كُلُّ وَاحِدٍ مِنْهُمَا أَنْ يَنَالَ مِنْ جِهَتِهِ وَلَايَةً بَلَدٍ فَلَمَّا آيَسَا نَكَلًا بَيْعَتَهُ وَ خَرَجَا عَلَيْهِ فَصَرَغَ اللَّهُ كُلَّ وَاحِدٍ مِنْهُمَا مَصْرَعًا أَشْبَاهِهِمَا مِنَ النَّكَائِثِينَ

But Allah^{-azwj} Repelled their plots and Turned them back with their rage. They did not achieve any good, just as Talha and Al-Zubeyr had come to Ali^{-asws} and pledged allegiance to him^{-asws}, and each one of them had coveted to achieve a governance of a city from his^{-asws} direction. When they despaired, they broke his^{-asws} allegiance and rebelled against him^{-asws}. Allah^{-azwj} Mowed down each one of them the mowing down of their likes from the allegiance-breakers’.

قَالَ سَعْدٌ ثُمَّ قَامَ مَوْلَانَا الْحَسَنُ بْنُ عَلِيٍّ الْهَادِي ع إِلَى الصَّلَاةِ مَعَ الْعُلَامِ فَأَنْصَرَفَتْ عَنْهُمَا وَ طَلَبْتُ أَثَرَ أَحْمَدَ بْنِ إِسْحَاقَ فَاسْتَقْبَلَنِي بِاِكْيَا فَقُلْتُ مَا أَبْطَأَكَ وَ أَبْكَاكَ قَالَ قَدْ فَقَدْتُ الثَّوبَ الَّذِي سَأَلَنِي مَوْلَايَ إِخْضَارُهُ فَقُلْتُ لَا عَلَيْكَ فَأَخْبِرُهُ

Sa’d said, ‘Then our Master Al-Hassan^{-asws} Bin Ali^{-asws} the guide, stood up to pray Salat with the boy^{-ajfi}. I left from them^{-asws} and sought the tracks of Ahmad Bin Is’haq. He met me crying. I said, ‘What delayed you and made you cry?’ He said, ‘I have lost the cloth which my Master^{-asws} had asked me to present it’. I said, ‘It is not upon you, so inform him^{-asws}’.

فَدَخَلَ عَلَيْهِ وَ انْصَرَفَ مِنْ عِنْدِهِ مُتَبَسِّمًا وَ هُوَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَقُلْتُ مَا الْخَبْرُ قَالَ وَجَدْتُ الثَّوبَ مَبْسُوطًا تَحْتَ قَدَمَيْ مَوْلَانَا ع يُصَلِّي عَلَيْهِ

He entered to see him^{-asws}, and left from his^{-asws} presence smiling, and he was sending Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. I said, ‘What is the news?’ He said, ‘I found the cloth extended beneath the feet of our Master^{-asws}. He^{-asws} was praying Salat upon it!’

قَالَ سَعْدٌ فَحَمِدْنَا اللَّهَ جَلَّ ذِكْرُهُ عَلَى ذَلِكَ وَ جَعَلْنَا تَخْتَلِفُ بَعْدَ ذَلِكَ إِلَى مَنْزِلِ مَوْلَانَا ع أَيَّامًا فَلَا نَرَى الْعُلَامَ بَيْنَ يَدَيْهِ فَلَمَّا كَانَ يَوْمَ الْوَدَاعِ دَخَلْتُ أَنَا وَ أَحْمَدُ بْنُ إِسْحَاقَ وَ كَهْلَانُ مِنْ أَرْضِنَا وَ انْتَصَبَ أَحْمَدُ بْنُ إِسْحَاقَ بَيْنَ يَدَيْهِ قَائِمًا وَ قَالَ

Sa'ad said, 'We praised Allah^{-azwj}, Majestic is His^{-azwj} Mention, upon that, and we went on to come and go to the house of our Master^{-asws} for days after that, but we did not see the boy being in front of him^{-asws}. When it was the day of farewell, I and Ahmad Bin Is'haq, and two elderly men from our land, entered, and Ahmad Bin Is'haq stood in front of him^{-asws} and said,

يَا ابْنَ رَسُولِ اللَّهِ قَدْ دَنَّتِ الرِّحْلَةُ وَ اشْتَدَّتِ الْمِحْنَةُ وَ نَحْنُ نَسْأَلُ اللَّهَ أَنْ يُصَلِّيَ عَلَيَّ الْمُصْطَفَى جَدِّكَ وَ عَلَيَّ الْمُرْتَضَى أَيْبِكَ وَ عَلَيَّ سَيِّدَةِ النَّسَاءِ أُمِّكَ وَ عَلَيَّ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ عَمِّكَ وَ أَيْبِكَ وَ عَلَيَّ الْأَيَّامَةِ الطَّاهِرِينَ مِنْ بَعْدِهَا أَبَائِكَ

'O son^{-asws} of Rasool-Allah^{-saww}! The departure has drawn near, and the ordeal is severe, and we ask Allah^{-azwj} to Send Salawaat upon your^{-asws} grandfather^{-saww} Al-Mustafa^{-saww}, and your^{-asws} father^{-asws} Ali^{-asws}, and upon your^{-asws} mother^{-asws} Chieftess of the women, and upon the two chiefs of the people of Paradise, your^{-asws} uncle^{-asws} and your^{-asws} father^{-asws}, and upon your^{-asws} forefathers^{-asws}, the Pure Imams^{-asws} from after them^{-asws}.

وَ أَنْ يُصَلِّيَ عَلَيْكَ وَ عَلَيَّ وَلَدِكَ وَ نَرْعَبُ إِلَى اللَّهِ أَنْ يُغْلِي كَغَبِكَ وَ يَكْبِتَ عَذُوكَ وَ لَا جَعَلَ اللَّهُ هَذَا آخِرَ عَهْدِنَا مِنْ لِقَائِكَ

And that He^{-azwj} should Send Salawaat upon you^{-asws}, and upon your^{-asws} son^{-ajfj}, and we hope to Allah^{-azwj} to Lift your^{-asws} posterity and Repress your^{-asws} enemies, and may Allah^{-azwj} not Make this to be the last of our meetings'.

قَالَ فَلَمَّا قَالَ هَذِهِ الْكَلِمَةَ اسْتَعْبَرَ مَوْلَانَا ع حَتَّى اسْتَهْلَتْ دُمُوعُهُ وَ تَقَاطَرَتْ عَبْرَاتُهُ ثُمَّ قَالَ يَا ابْنَ إِسْحَاقَ لَا تُكَلِّفْ فِي دُعَائِكَ شَطَطًا فَإِنَّكَ مُلَاقِي اللَّهِ فِي صَدْرِكَ هَذَا

He (the narrator) said, 'When he had said these phrases, our Master^{-asws} filled up with tears to the extent that his^{-asws} tears flowed and streamed out. Then he^{-asws} said: 'O Ibn Is'haq! Do not encumber excessively in your supplication, for you shall be meeting Allah^{-azwj} in this journey of yours!'

فَحَرَّ أَحْمَدُ مَعْشِيَةً عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ سَأَلْتُكَ بِاللَّهِ وَ بِحُرْمَةِ جَدِّكَ إِلَّا شَرَّفْتَنِي بِحُرْقَةٍ أَجْعَلَهَا كَفْنًا

Ahmad fell down with unconsciousness upon him. When he woke up, he said, 'I ask you^{-asws} by Allah^{-azwj}, and by the sanctity of your^{-asws} grandfather^{-saww}, only ennoble me with a rag I can make it to be a shroud (for me)'.

فَأَدْخَلَ مَوْلَانَا ع يَدَهُ تَحْتَ الْبِسَاطِ فَأَخْرَجَ ثَلَاثَةَ عَشَرَ دِرْهَمًا فَقَالَ خُذْهَا وَ لَا تُنْفِقْ عَلَى نَفْسِكَ غَيْرَهَا فَإِنَّكَ لَنْ تَعْدَمَ مَا سَأَلْتَ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Our Master^{-asws} inserted his^{-asws} hand beneath the carpet and extracted thirteen Dirhams. He^{-asws} said: 'Take these and do not spend upon yourself other than these, for you will never be denied what you asked for, and Allah^{-azwj} Blessed and Exalted does not waste the Recompense of the one of his good deeds'.

قَالَ سَعْدُ فَلَمَّا صِرْنَا بَعْدَ مُنْصَرِفِنَا مِنْ حَضْرَةِ مَوْلَانَا ع مِنْ حُلُوَانٍ عَلَى ثَلَاثَةِ فَرَاسِخٍ حَمَّ أَحْمَدُ بْنُ إِسْحَاقَ وَ صَارَتْ عَلَيْهِ عَلَّةٌ صَغْبَةٌ أَيْسَ مِنْ حَبَاتِهِ فِيهَا

Sa'ad said, 'When we came to be upon three Farsakhs (units of distance) from the presence of our Master^{-asws} from Hulwan, Ahmad Bin Is'haq had fever and a difficult illness came upon him. He despaired from his life during it.

فَلَمَّا وَرَدْنَا حُلُوَانَ وَ نَزَلْنَا فِي بَعْضِ الْحَنَاتِ دَعَا أَحْمَدُ بْنُ إِسْحَاقَ بِرَجُلٍ مِنْ أَهْلِ بَلَدِهِ كَانَ قَاطِنًا بِهَا ثُمَّ قَالَ تَقَرُّوْا عَنِّي هَذِهِ اللَّيْلَةَ وَ انْتَرِكُونِي وَخَدِي فَأَنْصَرَفْنَا عَنْهُ وَ رَجَعَ كُلُّ وَاحِدٍ مِنَّا إِلَى مَرْقَدِهِ

When we arrived at Hulwan and descended in one of the hostels, Ahmad Bin Is'haq called a man from the people of his city who was an inhabitant at it, then said, 'Disperse away from me this night and leave me alone!' We left going away from him and each one of us returned to his room.

قَالَ سَعْدٌ فَلَمَّا حَانَ أَنْ يَنْكَشِفَ اللَّيْلُ عَنِ الصُّبْحِ أَصَابَتْنِي فِكْرَةٌ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا بِكَافُورِ الْخَادِمِ خَادِمِ مَوْلَانَا أَبِي مُحَمَّدٍ ع وَ هُوَ يَقُولُ أَحْسَنَ اللَّهُ بِالْخَيْرِ عَزَاكُم وَ جَبَرَ بِالْمُحِبُّوبِ رَزَقَكُم قَدْ فَرَعْنَا مِنْ غُسْلٍ صَاحِبِكُمْ وَ تَكْفِيهِهِ فَعُومُوا لِدَفْنِهِ فَإِنَّهُ مِنْ أَكْرَمِكُمْ مَحَلًّا عِنْدَ سَيِّدِكُمْ

Sa'ad said, 'When it was time for the night to uncover from the morning, a thought hit me. I opened my eyes and there I was with Kafour the servant, a servant of our Master^{-asws} Abu Muhammad^{-asws}, and he was saying, 'May Allah^{-azwj} Grant your goodness in your consolation and Compensate your calamity of the beloved. We are free from washing your companions and enshrouding him, so arise to bury him, for he is from your most honourable of positions in the presence of your Master^{-asws}!'

ثُمَّ غَابَ عَنْ أَعْيُنِنَا فَاجْتَمَعْنَا عَلَى رَأْسِهِ بِالْبُكَاءِ وَ الْعَوِيلِ حَتَّى قَضَيْنَا حَقَّهُ وَ فَرَعْنَا مِنْ أَمْرِ رَجُلِهِ اللَّهُ.

Then he disappeared from our eyes. We gathered by his head with the crying and the wailing until we had fulfilled his rights and were free from his affair. May Allah^{-azwj} have Mercy on him".⁷⁴

ما تضمنه الخبر من موت أحمد بن إسحاق خلاف ما صرح به الرجاليون في بقائه بعد أبي محمد عليه السلام

Note: What the Hadeeth includes of the death of Ahmad Bin Is'haq, is opposite to what the men (narrators) have said regarding his remaining alive after Abu Muhammad^{-asws}.

بيان أقول قال النجاشي بعد توثيق سعد و الحكم بجلالته لقي مولانا أبا محمد ع و رأيت بعض أصحابنا يضعفون لقاءه لأبي محمد ع و يقولون هذه حكاية موضوعة عليه.

Explanation: I (Majlisi) am saying, 'A- Najashy said after documenting Sa'ad and the ruling with his majesty, 'He met our Master^{-asws} Abu Muhammad^{-asws}, and I saw one of our companions weakening his having met Abu Muhammad^{-asws} and they are saying that this is a narrative placed upon him'.

أقول الصدوق أعرف بصدق الأخبار و الوثوق عليها من ذلك البعض الذي لا يعرف حاله و رد الأخبار التي تشهد متونها بصحتها بمحض الظن و الوهم مع إدراك سعد زمانه و إمكان ملاقة سعد له ع إذ كان وفاته بعد وفاته ع بأربعين سنة تقريبا

⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 19 H 1

I (Majlisi) am saying, 'Al-Sadouq is well knows the truthfulness of the Ahadeeth and the and the trusting upon these from that part which its state is not known, and rejecting the Ahadeeth which testifies to its reliability with pure conjecture and the imagination with coming across Sa'ad of his^{asws} era and the possibility of Sa'ad meeting him^{asws} when his death was around forty years after his^{asws} expiry.

ليس إلا للإزراء بالأخبار و عدم الوثوق بالأخبار و التقصير في معرفة شأن الأئمة الأطهار إذ وجدنا أن الأخبار المشتبهة على المعجزات الغريبة إذا وصل إليهم فهم إما يقدحون فيها أو في راويها بل ليس جرم أكثر المقدوحين من أصحاب الرجال إلا نقل مثل تلك الأخبار.

This isn't except defamation of the Ahadeeth and distrusting the Ahadeeth, and the derogation in understanding the glory of the Pure Imams^{asws}, when we find that the Ahadeeth are inclusive upon the strange miracles. When understanding arrives to these, either they criticise them or their reporters. But there isn't any crime in most of the criticisms of the companions of the narrators, except the transmission of those Ahadeeth'.

CHAPTER 20 – REASON FOR THE OCCULTATION AND HOW THE PEOPLE BENEFIT WITH IT DURING HIS-ajfj OCCULTATION, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-ajfj

1- ع، علل الشرائع ماجيلويه عن البرقي عن أبيه عن ابن أبي عمير عن أبيان و غيره عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا بُدَّ لِلْعَلَامِ مِنْ غَيْبَةٍ فَقِيلَ لَهُ وَ لِمَ يَا رَسُولَ اللَّهِ قَالَ يَخَافُ الْقَتْلَ.

(The book) 'Illal Al sharaie' – Majaylawiya, from Al Barqy, from his father, from Ibn Abu Umeyr, from Aban and someone else,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'There is no escape for the boy from the occultation'. It was said to him-saww, 'And why, O Rasool-Allah-saww?' He-saww said: 'He-ajfj will fear being killed''.⁷⁵

2- ع، علل الشرائع العطائر عن أبيه عن الأشعري عن أحمد بن الحسين بن عمر عن محمد بن عبد الله عن مروان الأنباري قَالَ خَرَجَ مِنْ أَبِي جَعْفَرٍ ع إِنَّ اللَّهَ إِذَا كَرِهَ لَنَا جِوَارَ قَوْمٍ نَزَعْنَا مِنْ بَيْنِ أَظْهُرِهِمْ.

(The book) 'Illal Al Sharaie' – Al Attar, from his father, from Al Ash'ary, from Ahmad Bin Al-Husayn Bin Umar, from Muhammad Bin Abdullah, from Marwan Al Anbary who said,

'It emerged from Abu Ja'far-asws: 'When Allah-azwj Dislikes for us-asws, the vicinity of a people, He-azwj Snatches us-asws away from their midst''.⁷⁶

3- ك، إكمال الدين ع، علل الشرائع المظفر العلوي عن جعفر بن مسعود و خيدر بن محمد السمرقندي معاً عن العياشي عن جبرئيل بن أحمد عن موسى بن جعفر البغدادي عن الحسن بن محمد الصيرفي عن حنان بن سدير عن أبيه عن أبي عبد الله ع قَالَ إِنَّ لِلْقَائِمِ ع مِنَّا غَيْبَةً يَطُولُ أَمَدُهَا فَعُلْتُ لَهُ وَ لِمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

(The book) 'Ikmal Al Deen', (and) 'Illal Al Sharie' – Al Muzaffar Al Alawy, from Ja'far Bin Masoud, and Hayder Bin Muhammad Al Samarqandy, both together from Al Ayyashi, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Al-Hassan Bin Muhammad Al Sayrafi, from Hanan Bin Sadeyr, from his father,

'From Abu Abdullah-asws having said: 'For Al-Qaim-ajfj from us-asws, there would be an occultation, its period would be prolonged''. I said to him-asws, 'And why is that so, 'O son-asws of Rasool-Allah-saww?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى إِلَّا أَنْ يُجْرِيَ فِيهِ سُنَنَ الْأَنْبِيَاءِ ع فِي غَيْبَاتِهِمْ وَ إِنَّهُ لَا بُدَّ لَهُ يَا سَدِيرُ مِنْ اسْتِيفَاءِ مَدَدِ غَيْبَاتِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَرَكِبَنَّ طَبَقاً عَنْ طَبَقٍ أَيَّ سَنَاءٍ عَلَى سَنَى مَنْ كَانَ قَبْلَكُمْ.

He-asws said: 'Allah-azwj Mighty and Majestic Refused except that He-azwj would Cause Sunnahs of the Prophets-as to flow in him-ajfj regarding their absences, and surely there is no escape for

⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 20 H 1

⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 20 H 2

him^{-ajfj}, O Sadeyr, from completing the periods of their^{-as} absences. Allah^{-azwj} Mighty and Majestic Said: **You will be indulging in a state after a state [84:19]** – i.e. indulging in ways upon the ways of the ones who were before you all”.⁷⁷

4- ك، إكمال الدين ع، علل الشرائع ابنُ عُبدُوسٍ عَنْ أَبِي قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْمَدَائِنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً لَا بُدَّ مِنْهَا يَرْتَابُ فِيهَا كُلُّ مُبْطِلٍ فَقُلْتُ لَهُ وَ لَمْ جُعِلْتُ فِدَاكَ

(The book) ‘Ikmal Al Deen’, (and) ‘Illal Al Sharaie’ – Ibn Ubdous, from Abu Quteyba, from Hamdan Bin Suleyman, from Ahmad Bin Abdullah Bin Ja’far Al Madainy, from Abdullah Bin Al Fazl Al Hashimy who said,

‘I heard Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘For Master^{-ajfj} of this command there would be an occultation, there is no escape from it. During it, every falsifier would be suspicious’. I said to him^{-asws}, ‘And why? May I be sacrificed for you^{-asws}!’

قَالَ لِأَمْرٍ لَمْ يُؤَدَّنْ لَنَا فِي كَشْفِهِ لَكُمْ قُلْتُ فَمَا وَجْهُ الْحِكْمَةِ فِي غَيْبِهِ

He^{-asws} said: ‘For a matter, it is not Permitted for us^{-asws} in uncovering it to you all’. I said, ‘So what is the aspect of wisdom in his^{-ajfj} occultation?’

فَقَالَ وَجْهُ الْحِكْمَةِ فِي غَيْبِهِ وَجْهُ الْحِكْمَةِ فِي غَيْبَاتٍ مَنْ تَقَدَّمَهُ مِنْ حُجَجِ اللَّهِ تَعَالَى ذِكْرُهُ إِنَّ وَجْهَ الْحِكْمَةِ فِي ذَلِكَ لَا يَنْكَشِفُ إِلَّا بَعْدَ ظُهُورِهِ كَمَا لَا يَنْكَشِفُ وَجْهُ الْحِكْمَةِ لَمَّا أَتَاهُ الْخُضْرُ ع مِنْ خُرْقِ السَّفِينَةِ وَ قَتْلِ الْعُلَامِ وَ إِقَامَةِ الْجِدَارِ لِمُوسَى ع إِلَّا وَفَتْ افْتِرَاقَهُمَا

He^{-asws} said: ‘The aspect of wisdom regarding his^{-ajfj} occultation is the aspect of wisdom regarding the absences of the ones from the Divine Authorities of Allah^{-azwj}, Exalted is His^{-azwj} Mention, who preceded him^{-ajfj}. The aspect of wisdom regarding that will not be uncovered except after his^{-ajfj} appearance, just as the aspect of wisdom was not uncovered for Musa^{-as} when Al-Khizr^{-as} came with puncturing the boat, and killing the boy, and straightening of the wall except at the time of their^{-as} separation.

يَا ابْنَ الْفَضْلِ إِنَّ هَذَا الْأَمْرَ أَمْرٌ مِنْ أَمْرِ اللَّهِ وَ سِرٌّ مِنْ اللَّهِ وَ غَيْبٌ مِنْ غَيْبِ اللَّهِ وَ مَتَى عَلِمْنَا أَنَّهُ عَزَّ وَ جَلَّ حَكِيمٌ صَدَقْنَا بِأَنَّ أَعْمَالَهُ كُلَّهَا حِكْمَةٌ وَ إِنَّ كَانَ وَجْهَهَا غَيْرٌ مُنْكَشِفٍ لَنَا.

O Ibn Al-Fazl! This Command is a Command of Allah^{-azwj} and a Secret from Allah^{-azwj}, and an occultation from the occultations of Allah^{-azwj}, and when we know that He^{-azwj}, Mighty and Majestic is Wise, we ratify that all of His^{-azwj} Deeds are Wise even though their aspects are unrevealed to us”.⁷⁸

5- ك، إكمال الدين ع، علل الشرائع ابنُ عُبدُوسٍ عَنْ ابْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ لِلْعُلَامِ غَيْبَةً قَبْلَ ظُهُورِهِ قُلْتُ وَ لَمْ قَالَ يَخَافُ وَ أَوْمَأَ يَدِهِ إِلَى بَطْنِهِ قَالَ زُرَّارَةُ يَغْنِي الْقَتْلُ.

(The book) ‘Ikmal Al Deen’, (and) ‘Illal Al Sharie’ – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ali Bin Riab, from Zurara who said,

⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 3

⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 4

'I heard Abu Ja'far^{-asws} said: 'For the boy there will be an occultation before his^{-ajfj} appearance'. I said, 'And why?' He^{-asws} said: 'He^{-ajfj} will fear' – and he^{-asws} gestured by his hand to his^{-asws} belly. Zurara said, 'It meant the killing''.⁷⁹

6- لي، الأماالي للصدوق البتائي عن ابن زكريا عن ابن حبيب عن الفضل بن الصقر عن أبي معاوية عن الأعمش عن الصادق ع قال لم تخلو [تخلو] الأرض منذ خلق الله آدم من حجة لله فيها ظاهر مشهور أو غائب مستور ولا تخلو إلى أن تقوم الساعة من حجة لله فيها ولو لا ذلك لم يعبد الله

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Ibn Zakariya, from Ibn Habeeb, from Al Fazl Bin Al Saqr, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{-asws} having said: 'Since Allah^{-azwj} Created Adam^{-as}, the earth has not been vacant from a Divine Authority of Allah^{-azwj} being in it, either apparent, well-known, or absent (in occultation), veiled, and will not be empty from there being a Divine Authority of Allah^{-azwj} in it, up to the establishment of the Hour, and had it not been for that, Allah^{-azwj} would not be worshipped'.

قَالَ سُلَيْمَانُ فَقُلْتُ لِلصَّادِقِ ع فَكَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْغَائِبِ الْمَسْتُورِ قَالَ كَمَا يَنْتَفِعُونَ بِالشَّمْسِ إِذَا سَتَرَهَا السَّحَابُ.

Suleyman said, 'I said to Al-Sadiq^{-asws}, 'So how can the people benefit with the Divine Authority (who is) absent (in occultation), veiled?' He^{-asws} said: 'Just as they are benefitting with the sun when the clouds veil it''.⁸⁰

7- ج، الإحتجاج الكليني عن إسحاق بن يعقوب أنه ورد عليه من الناحية المقدسة على يد محمد بن عثمان و أما عللة ما وقع من الغيبة فإن الله عز وجل يقول يا أيها الذين آمنوا لا تسئلوا عن أشياء إن تبد لكم تسؤلكم إنه لم يكن أحد من آبائي إلا وقعت في عنقه نية لطاغية زمانه و إني أخرج حين أخرج و لا نية لأحد من الطواغيت في عنقي

(The book) 'Al Ihtijaj' – Al Kulayni, from Is'haq Bin Yaqoub,

'It (letter) arrived to him from the Holy corner (Al-Nahiya), upon the hand of Muhammad Bin Usman: 'And as for the reason of what occurs from the occultation, so Allah^{-azwj} Mighty and Majestic is Saying: **O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]**. There has not been anyone from my^{-asws} forefathers, except an allegiance for a tyrant had fallen upon his^{-asws} neck during his^{-asws} era, and I^{-ajfj} shall emerge when I^{-ajfj} do emerge, and there will not be allegiance for anyone from the tyrants in my^{-ajfj} neck.

و أما وجه الإنتفاع بي في غيبي فكالاتفاع بالشمس إذا غيبتها عن الأبصار السحاب

And as for the aspect of benefitting with me^{-ajfj} during my^{-ajfj} occultation, it is like the benefitting with the sun when the clouds hide it from the sights.

⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 5

⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 6

وَإِنِّي لَأَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ فَأَغْلِقُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ وَ لَا تَتَكَلَّفُوا عَلَى مَا قَدْ كُفِيتُمْ وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ

And I^{-ajfj} am the safety for the people of the earth just as the stars are a safety for the inhabitants of the sky, therefore close the doors of questioning about what does not concern you all and do not encumber upon what is already sufficing you, and frequent the supplication with hastening of the relief, for in that is relief for you all.

وَالسَّلَامُ عَلَيْكَ يَا إِسْحَاقَ بْنَ يَعْقُوبَ وَ عَلَى مَنْ اتَّبَعَ الْهُدَى.

And the greetings be upon you, O Is'haq Bin Yaquoub, and upon the one who follows the guidance".⁸¹

8- ك، إكمال الدين عُبَيْدٌ عَنْ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَارِثِ عَنِ الْمُفَضَّلِ عَنِ ابْنِ طَبْيَانَ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّهُ سَأَلَ النَّبِيَّ ص هَلْ يَنْتَفِعُ الشَّيْعَةُ بِالْقَائِمِ ع فِي غَيْبِهِ

(The book) 'Ikmal Al Deen' – Someone else, from Muhammad Bin Hammam, from Al Fazary, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Haris, from Al Mufazzal, from Ibn Zabyan, from Jabir Al Jufy, from Jabir Al Ansari,

'He asked the Prophet^{-saww}, 'Will the Shias benefit with Al-Qaim^{-ajfj} during his^{-ajfj} occultation?'

فَقَالَ ص إِي وَ الَّذِي بَعَثَنِي بِالنَّبُوَّةِ إِنَّهُمْ لَيَنْتَفِعُونَ بِهِ وَ يَسْتَضِيئُونَ بِنُورِ وَلَاتِيهِ فِي غَيْبَتِهِ كَانْتِفَاعِ النَّاسِ بِالشَّمْسِ وَ إِنْ جَلَّلَهَا السَّحَابُ.

He^{-saww} said: 'Yes, by the One^{-azwj} Who Sent me^{-saww} with the Prophet-hood! They will be benefitting with him^{-ajfj} and be enlightened by the Noor of his^{-ajfj} Wilayah during his^{-ajfj} occultation just like the benefitting of the people with the sun, and even if the clouds cover it!"⁸²

9- ك، إكمال الدين أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ سَعْدٍ وَ الْحَمَيْرِيِّ مَعَا عَنْ أَبِي عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَرْضَى مَا يَكُونُ عَنْهُ إِذَا افْتَقَدُوا حُجَّةَ اللَّهِ فَلَمْ يَظْهَرْ لَهُمْ وَ حُجِبَ عَنْهُمْ فَلَمْ يَعْلَمُوا بِمَكَانِهِ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَجُ اللَّهِ وَ لَا بَيِّنَاتُهُ فَعِنْدَهَا فَلْيَتَوَقَّعُوا الْفَرَجَ صَبَاحًا وَ مَسَاءً

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together, from Sa'ad and Al Himeyri, both together from Abu Isa, from Ibn Mahboub, from Muhammad Bin Al Numan who said,

'Abu Abdullah^{-asws} said: 'The closest the servant can be to Allah^{-azwj} Mighty and Majestic, and as pleased as He^{-azwj} can be from him is when they lose the Divine Authority of Allah^{-azwj}, so he^{-ajfj} does not appear to them and is veiled from them. So they do not know of his^{-ajfj} place, and they, during that, are knowing that it does not invalidate the Divine Authority of Allah^{-azwj} nor its proofs. During it, let them be anticipating the relief, morning, and evening.

⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 7

⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 8

وَ إِنَّ أَشَدَّ مَا يَكُونُ غَضَباً عَلَى أَعْدَائِهِ إِذَا أَفْقَدَهُمْ حُجَّتَهُ فَلَمْ يُظْهِرْهُمْ وَ قَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لَا يَزْنَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَزْنَابُونَ مَا أَفْقَدَهُمْ حُجَّتَهُ طَرَفَةً عَيْنٍ.

And the severest as He^{-azwj} can be in Wrath upon His^{-azwj} enemies is when they lose His^{-azwj} Divine Authority, so he^{-ajfi} does not appear to them, and He^{-azwj} Knows that his^{-ajfi} friends will not be suspicious and had He^{-azwj} Known that they would be suspicious, He^{-azwj} would not have Caused His^{-azwj} Divine Authority to be lost for them, even for the blink of an eye!”⁸³

10- ك، إكمال الدين ابن الوليد عن الصفار عن أحمد بن الحسين عن عثمان بن عيسى عن خالد بن نجیح عن زُرارة بن أَعْيَنَ قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ يَقُولُ إِنَّ لِلْغُلَامِ غَيْبَةً قَبْلَ أَنْ يَقُومَ قُلْتُ وَ لِمَ ذَاكَ

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al-Husayn, from Usman Bin Isa, from Khalid Bin Najeeh, from Zurara Bin Ayn who said,

‘I heard Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, may the greetings be upon them^{-asws} both, saying: ‘For the boy, there will be an occultation before he^{-ajfi} rises’. I said, ‘And why is that so?’

قَالَ يَخَافُ وَ أَشَارَ بِيَدِهِ إِلَى بَطْنِهِ وَ غُنْفِهِ ثُمَّ قَالَ وَ هُوَ الْمُتَنَظِّرُ الَّذِي يَشْكُ النَّاسُ فِي وَلَادَتِهِ

He^{-asws} said: ‘He^{-ajfi} shall fear’ – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} belly, then said: ‘And he^{-ajfi} is the awaited one who the people would be doubting in his^{-ajfi} being blessed (to his parents^{-asws}).

فَمِنْهُمْ مَنْ يَقُولُ إِذَا مَاتَ أَبُوهُ مَاتَ وَ لَا عَقِبَ لَهُ

From them would be one who shall say, ‘When his^{-ajfi} father^{-asws} died, he^{-ajfi} died, and there is no occultation for him^{-ajfi}’.

وَ مِنْهُمْ مَنْ يَقُولُ قَدْ وُلِدَ قَبْلَ وَفَاةِ أَبِيهِ بِسَنَتَيْنِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يَمْتَحِنَ خَلْقَهُ

From them would be one who shall say, ‘He^{-ajfi} was born two years before the expiry of his^{-ajfi} father^{-asws}, because Allah^{-azwj} Mighty and Majestic obligates (Loves) to Test His^{-azwj} creatures’.

فَعِنْدَ ذَلِكَ يَزْنَابُ الْمُبْطِلُونَ.

During that, the falsifiers will be suspicious”.⁸⁴

11- ك، إكمال الدين ابن المتوكل عن محمد العطار عن اليقطيني عن ابن أبي عمير عن سعيد بن عَزْوَانَ عَنْ أَبِي بصير عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ صَاحِبُ هَذَا الْأَمْرِ تَعْمَى وَلَادَتْهُ عَلَى هَذَا الْخَلْقِ لِئَلَّا يَكُونَ لِأَحَدٍ فِي غُنْفِهِ بَيْعَةٌ إِذَا خَرَجَ.

⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 20 H 9

⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 20 H 10

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Yaqteeny, from Ibn Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Master^{-ajfj} of this Command, his^{-ajfj} being blessed (to his parents^{-asws}) would be blinded upon these people, lest there be an allegiance for anyone in his^{-ajfj} neck when he^{-ajfj} does appear".⁸⁵

12- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن أبي السرح عن ابن أبي عمير عن جميل بن صالح عن أبي عبد الله ع قال يُبعث القائم و ليس في عنقه لآخذ بيعة.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad, from Al Yaqteeni and Ibn Abu Al Khattab, both together from Ibn Abu Umeyr, from Jameel Bin Salih,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfj} would be Sent and there wouldn't be in his^{-ajfj} neck allegiance for anyone".⁸⁶

13- ك، إكمال الدين أبي عن سعد بن ابن يزيد و الحسن بن طريف معاً عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: يُقوم القائم و ليس لآخذ في عنقه بيعة.

(The book) 'Ikmal Al Deen' – My father, from Saa'ad, from Ibn Yazeed and Al-Hassan Bin Tareyf, both together from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfj} would rise and there wouldn't be for anyone in his^{-ajfj} neck, an allegiance".⁸⁷

14- ك، إكمال الدين الطالقاني عن ابن عثمة عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع قال كائني بالشيعة عند فقداهم الثالث من ولدي يطلبون المرعى فلا يجدونه

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'It is as if I^{-asws} am with the Shias during their having lost the third from my^{-asws} sons^{-asws} (Al-Hassan Al-Askari^{-asws}). They would be seeking the pasture (Imam^{-ajfj} but they will not be finding it (him^{-ajfj}).

قُلْتُ لَهُ وَ لِمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لِأَنَّ إِمَامَهُمْ يَغِيبُ عَنْهُمْ

I said to him^{-asws}, 'Why is that so, O son^{-asws} of Rasool-Allah^{-saww}?' He^{-asws} said: 'Because their Imam^{-ajfj} would be hidden from them'.

فَقُلْتُ وَ لِمَ قَالَ لِأَنَّهُ لَيَكُونُ لِأَخِي فِي عَنْقِهِ بَيْعَةٌ إِذَا قَامَ بِالسَّيْفِ.

⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 11

⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 12

⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 13

I said, 'And why?' He^{-asws} said: 'Lest there be an allegiance in his^{-ajfj} neck to anyone when he^{-ajfj} does arise with the sword".⁸⁸

15- ك، إكمال الدين عبد الواحد بن محمد العطار عن أبي عمرو الليثي عن محمد بن مسعود عن جبرئيل بن أحمد عن محمد بن عيسى عن ابن أبي عمير عن سعيد بن غزوان عن أبي بصير عن أبي عبد الله ع قال صاحب هذا الأمر تغيب ولادته عن هذا الخلق لئلا يكون لأحد في غيبه بيعة إذا خرج و يصلح الله عز وجل أمره في ليلة.

(The book) 'Ikmal Al Deen' – Abdul Wahid Bin Muhammad Al Attar, from Abu Amro Al Laysi, from Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Ibn Abu Umeyr, f rom Saeed Bin Gazwan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Master^{-ajfj} of this command, his^{-ajfj} being blessed (to his parents^{-asws}) would be hidden from these people lest there happen to be an allegiance for anyone in his^{-ajfj} neck when he^{-ajfj} does emerge, and Allah^{-azwj} Mighty and Majestic will Correct his^{-ajfj} affair in a night".⁸⁹

16- ك، إكمال الدين المظفر العلوي عن ابن العياشي و حيدر بن محمد معاً عن العياشي عن عبد الله بن محمد بن خالد عن أحمد بن هلال عن عثمان بن عيسى عن خالد بن يحيى عن زُرارة قال قال أبو عبد الله ع يا زُرارة لا بد للقائم ع من غيبة قلت و لم قال يخاف على نفسه و أوماً يديه إلى بطنه.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, and Haydar Bin Muhammad, both together from Al Ayyashi, from Abdullah Bin Muhammad Bin Khalid, from Ahmad Bin Hilal, from Usman Bin Isa, from Khalid Bin Najeeh, from Zurara who said,

'Abu Abdullah^{-asws} said: 'O Zurara! There is no escape for Al-Qaim^{-ajfj} from his^{-ajfj} occultation'. I said, 'And why?' He^{-asws} said: 'He^{-ajfj} would fear upon himself^{-ajfj}' – and gestured by his^{-asws} hand to his^{-asws} belly".⁹⁰

17- ك، إكمال الدين بهذا الإسناد عن العياشي عن محمد بن إبراهيم الزرقاني عن حمدان بن أحمد عن أيوب بن نوح عن صفوان عن ابن بكير عن زُرارة عن أبي جعفر ع مثله.

(The book) 'Ikmal Al Deen' – By this chain, from Al Ayyashi, from Muhammad Bin Ibrahim Al Warraq, from Hamdan Bin Ahmad, from Ayoub Bin Nuh, from Safwan, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} – similar to it".⁹¹

18- ك، إكمال الدين ماجلوي عن عمه عن البرقي عن أيوب بن نوح عن صفوان عن ابن بكير عن زُرارة عن أبي عبد الله ع قال للعلامة غيبة قبل قيامه قلت و لم قال يخاف على نفسه الدبح.

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Barqy, from Ayoub Bin Nuh, from Safwan, from Ibn Bukeyr, from Zurara,

⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 14

⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 15

⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 16

⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 17

'From Abu Abdullah^{-asws} having said: 'For the boy there would be an occultation before his^{-ajfj} rising'. I said, 'And why?' He^{-asws} said: 'He^{-ajfj} would fear the slaughter upon himself^{-ajfj}'.⁹²

19- ع، علل الشرائع ك، إكمال الدين ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن ذكره عن أبي عبد الله ع قال قلت له ما بال أمير المؤمنين ع لم يُقاتل مخالفيه في الأول قال لاية في كتاب الله عز وجل لو تزلزلوا لعذبنا الذين كفروا منهم عذاباً أليماً

(The book) 'Illal Al Sharaie', (and) 'Ikmal Al Deen' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'What is the matter Amir Al Momineen^{-asws} did not fight his^{-asws} opponents in the beginning?' He^{-asws} said: 'Due to a Verse in the Book of Allah^{-azwj} Mighty and Majestic: **If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]**'.

قال قلت و ما يعني بترايلهم قال ودائع المؤمنين في أصلاب قوم كافرين فكذلك القائم ع لن يظهر أبداً حتى تخرج ودايع الله عز وجل فإذا خرجت ظهر على من ظهر من أعداء الله عز وجل جلالة فقتلهم.

He (the narrator) said, 'I said, 'And what is meant by 'If they had been apart'?' He^{-asws} said: 'Deposits of the Momineen in the lineages of the Kafir people. Like that is Al-Qaim^{-ajfj}. He^{-ajfj} will never appear ever, until Allah^{-azwj} Mighty and Majestic Extracts (all) the deposits. When they (all) come out, he^{-ajfj} would prevail upon the ones he^{-ajfj} prevails upon, from the enemies of Allah^{-azwj} Mighty and Majestic is His^{-azwj} Majesty, and he^{-ajfj} would kill them''.⁹³

20- غط، الغيبة للشيخ الطوسي العضايري عن البرزوقي عن أحمد بن إدريس عن ابن فضال عن الفضل عن ابن محبوب عن ابن رباب عن زرارة قال إن للقائم غيبة قبل ظهوره قلت لم قال يخاف القتل.

(The book) 'Al Ghayba' of the sheykh Al Tusi – Al Gazairy, from Al Bazufary, from Ahmad Bin Idrees, from Ibn Quteyba, from Al Fazl, from Ibn Mahboub, from Ibn Riab, from Zurara who said,

'(Al-Sadiq^{-asws} said): 'For Al-Qaim^{-ajfj} there will be an occultation before his^{-ajfj} appearance'. I said, 'Why?' He^{-asws} said: 'He^{-ajfj} shall fear being killed''.⁹⁴

21- غط، الغيبة للشيخ الطوسي ابن عيسى عن محمد بن سينان عن محمد بن يحيى الخنعمي عن ضريس الكناسي عن أبي خالد الكابلي في حديث له اختصرناه قال سألت أبا جعفر ع أن يسمي القائم حتى أعرفه باسمه فقال يا با خالد سألتني عن أمر لو أن بني فاطمة عرفوه لحصروا على أن يقطعوه بضعة بضعة.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ibn Isa, from Muhammad Bin Sinan, from Muhammad Bin Yahya Al Khas'amy, from Zureys Al Kunasy, from Abu Khalid Al Kabuly in a Hadeeth of his we are shortening it.

He said, 'I asked Abu Ja'far^{-asws} if he^{-asws} could name Al-Qaim^{-ajfj} until I know him^{-ajfj} by his^{-ajfj} name. He^{-asws} said: 'O Abu Khalid! You have asked me^{-asws} about a matter, even if the sons of

⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 18

⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 19

⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 20 H 20

(Syeda) Fatima^{-asws} were to know him^{-ajfi}, they would be eager upon cutting him^{-ajfi} into pieces and pieces!”⁹⁵

22- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن محمد بن أحمد القلابسي عن أيوب بن نوح عن صفوان عن ابن بكير عن زرارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ لِلْقَائِمِ غَيَّةً قَبْلَ أَنْ يَقُومَ وَ هُوَ الْمَطْلُوبُ ثَرَاؤُهُ قُلْتُ وَ لَمْ ذَلِكَ قَالَ يَخَافُ وَ أَوْمَأَ يَدِهِ إِلَى بَطْنِهِ يَعْني الْقَتْلَ.

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Ahmad Al Qalanasy, from Ayoub Bin Nuh, from Safwan, from Ibn Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{-asws} saying: ‘For Al-Qaim^{-ajfi} there will be an occultation before he^{-ajfi} rises, and he^{-ajfi} would be sought for his^{-ajfi} inheritance’. I said, ‘And why?’ He^{-asws} said: ‘He^{-ajfi} shall fear being killed’ – and he^{-asws} gestured to his^{-asws} belly, meaning the killing”.⁹⁶

أقول: قال الشيخ لا علة تمنع من ظهوره ع إلا خوفه على نفسه من القتل لأنه لو كان غير ذلك لما ساع له الاستتار و كان يتحمل المشاق و الأذى فإن منازل الأئمة و كذلك الأنبياء ع إنما تعظم لتحملهم المشاق العظيمة في ذات الله تعالى.

I (Majlisi) am saying, ‘The Sheykh said, ‘There is no reason preventing from his^{-ajfi} appearance except his^{-ajfi} fearing upon himself^{-ajfi} from the killing, because if it was other than that, why would he^{-ajfi} be concealed, and he^{-ajfi} has been enduring the hardships and harm? The status of the Imams^{-asws}, and like that are the Prophets^{-as}, are rather revered due to their having endured the mighty hardships for the Sake of Allah^{-azwj} the Exalted.

فإن قيل هلا منع الله من قتله بما يحول بينه و بين من يريد قتله قلنا المنع الذي لا ينافي التكليف هو النهي عن خلافه و الأمر بوجوب اتباعه و نصرته و إلزام الانقياد له و كل ذلك فعله تعالى

If it is said, ‘Why didn’t Allah^{-azwj} Prevent from his^{-ajfi} being killed by Creating a barrier between him^{-ajfi} and the ones intending to kill him^{-ajfi}?’ We shall say, ‘The prevention which does not negate the encumberment, it is the prohibition from opposing him^{-asws}, and the Command with obligating following him^{-asws} and helping him^{-asws} and necessitating the complying to him^{-asws}, and all that was done by the Exalted.

و أما الحيلولة بينهم و بينه فإنه ينافي التكليف و ينقض الغرض لأن الغرض بالتكليف استحقاق الثواب و الحيلولة تنافي ذلك و ربما كان في الحيلولة و المنع من قتله بالقهر مفسدة للخلق فلا يحسن من الله فعلها.

As for the Creating a barrier between them and him^{-ajfi}, it negates the encumberment and breaks the purpose, because deserving the Rewards, and the creation of barrier negates that, and perhaps in the barrier and the prevention from him^{-ajfi} being killed by Force there would be corruption of the creation, so it would not be good from Allah^{-azwj} to be doing it.

و ليس هذا كما قال بعض أصحابنا إنه لا يمتنع أن يكون في ظهوره مفسدة و في استتاره مصلحة لأن الذي قاله يفسد طريق وجوب الرسالة في كل حال و يطرق القول بأنها تجري مجرى اللطاف التي تتغير بالأزمان و الأوقات و القهر و الحيلولة ليس كذلك و لا يمتنع أن يقال في ذلك مفسدة و لا يؤدي إلى فساد وجوب الرئاسة.

⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 20 H 21

⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 20 H 22

And this isn't as what some of our companions said that it is not impossible for there to be corruption during his^{-ajfi} corruption, and in his^{-ajfi} concealment there is betterment, because the one who said it spoils the way of obligation of the Message during every situation, and the way of the word, because it flows the flow of kindness which changes with the times and the timings, and the force, and the barrier isn't like that. It is not forbidden if it is said there is corruption in that, nor leading to corrupting the obligation of the governance.

فإن قيل أليس آباؤه ع كانوا ظاهرين و لم يخافوا و لا صاروا بحيث لا يصل إليهم أحد

If it is said, 'Weren't his^{-ajfi} forefathers^{-asws} apparent and they^{-asws} did not fear, nor did they^{-asws} become such that no one (enemy) could arrive to them^{-asws}?'

قلنا آباؤه ع حالهم بخلاف حاله لأنه كان المعلوم من حال آباؤه لسلطين الوقت و غيرهم أنهم لا يرون الخروج عليهم و لا يعتقدون أنهم يقومون بالسيف و يزيلون الدول بل كان المعلوم من حالهم أنهم ينتظرون مهديا لهم و ليس يضر السلطان اعتقاد من يعتقد إمامتهم إذا أمنوهم على مملكتهم.

We shall say, 'His^{-ajfi} forefathers^{-asws}, their^{-asws} situation was different to his^{-ajfi} situation because their^{-asws} situation was known to the ruler of the time and other. They were not viewing they^{-asws} would be rebelling against them nor were they believing that they would be rising with the sword and removing the government. But it was known from their^{-asws} situation that they^{-asws} were awaiting a Mahdi^{-ajfi} of theirs^{-asws}, and it did not harm the ruler (of the time), the beliefs of the one who believed in their^{-asws} Imamate, when they^{-asws} prevented them from their government.

و ليس كذلك صاحب الزمان لأن المعلوم منه أنه يقوم بالسيف و يزيل الممالك و يقهر كل سلطان و يسطر العدل و يميت الجور

And Master^{-ajfi} of the Time isn't like that, because the known from him^{-ajfi} is that he^{-ajfi} will be rising with the sword and remove the governments, and he^{-ajfi} will subdue every ruler and spread the justice, and he^{-ajfi} will kill of the tyranny.

فمن هذه صفته يخاف جانبه و يتقى ثورته فيتبع و يرصد و يوضع العيون عليه و يعنى به خوفا من وثبته و رهبته من تمكنه

From this is his^{-ajfi} characteristics, he^{-ajfi} will be fearing his^{-ajfi} side and save his^{-ajfi} revolution. So he^{-ajfi} would be pursued, and watched, and the spies would be placed upon him^{-ajfi}, and it means by it fear from his^{-ajfi} being pounced upon and his^{-ajfi} fear from one enabled from him^{-ajfi}.

فيخاف حينئذ و يحوج إلى التحرز و الاستظهار بأن يخفى شخصه عن كل من لا يأمنه من ولي و عدو إلى وقت خروجه.

So, on that day he^{-ajfi} would fear and be needy to the protection and the support, his^{-ajfi} person would be hidden from every one he^{-ajfi} is not safe from, from a friend and enemy, up to the time of his^{-ajfi} emergence.

و أيضا فأباؤه ع إنما ظهروا لأنه كان المعلوم أنه لو حدث بهم حادث لكان هناك من يقوم مقامه و يسد مسده من أولادهم و ليس كذلك صاحب الزمان لأن المعلوم أنه ليس بعده من يقوم مقامه قبل حضور وقت قيامه بالسيف

And as well, his^{-ajfi} forefathers^{-asws} were rather apparent because it was known that if an event of death were to occur with them^{-asws}, over there would be one who would be standing in his^{-asws} place and he^{-asws} would have blocked his^{-asws} blocks from their^{-asws} children, and Master^{-ajfi} of the Time isn't like that, because the known is that there isn't anyone after him^{-ajfi} who would be standing in his^{-ajfi} place before the presence of the timing of his^{-ajfi} rising with the sword.

فلذلك وجب استتاره و غيبته و فارق حاله حال آبائه و هذا واضح بحمد الله.

Therefore, due to that, his^{-ajfi} concealment and his^{-ajfi} occultation is obligated, and his^{-ajfi} situation is different to the situation of his^{-ajfi} forefathers^{-asws}, and this is clear, by the Praise of Allah^{-azwj}.

فإن قيل بأي شيء يعلم زوال الخوف وقت ظهوره أ بالوحي من الله فالإمام لا يوحى إليه أو بعلم ضروري فذلك ينافي التكليف أو بأمانة توجب غلبة الظن ففي ذلك تغيير بالنفس.

If it is said, 'By which thing would he^{-ajfi} know the removal of fear at the time of his^{-ajfi} appearance? Would it be by the Revelation from Allah^{-azwj}? The Imam^{-asws} is not being Revealed to. Or would he^{-ajfi} know necessarily. That would negate the encumberment. Or does the emirate require the dominance of conjecture. It that would be self-deception.

قلنا عن ذلك جوابان. أحدهما أن الله أعلمه على لسان نبيه و أوقفه عليه من جهة آبائه زمان غيبته المخوفة و زمان زوال الخوف عنه

We shall give two answers about that. One of them is that Allah^{-azwj} would Teach him^{-ajfi} upon the tongue of his^{-ajfi} Prophet^{-saww} and Pause him^{-ajfi} upon it from the aspect of his^{-ajfi} forefathers^{-asws} of the hidden time of his^{-ajfi} occultation, and the time of the removal of the fear away from him^{-ajfi}.

فهو يتبع في ذلك ما شرع له و أوقف عليه و إنما أخفي ذلك عنا لما فيه من المصلحة فأما هو فعالم به لا يرجع إلى الظن.

Thus, he^{-ajfi} would follow regarding that what had been legislated for him^{-ajfi} and pause upon it, and rather that is hidden from us due to the betterment in it. As for him^{-ajfi}, he^{-ajfi} is more knowing with it, not referring to the guesswork.

و الثاني أنه لا يمتنع أن يغلب على ظنه بقوة الأمارات بحسب العادة قوة سلطانه فيظهر عند ذلك و يكون قد أعلم أنه متى غلب في ظنه كذلك وجب عليه و يكون الظن شرطاً و العمل عنده معلوماً

And the second is he^{-asws} is not prevented, that he^{-ajfi} would overcome upon his^{-ajfi} conjecture by the strength of the emirate according to custom and the strength of his^{-ajfi} authority. So he^{-ajfi} appear during that and he^{-ajfi} would be more knowing that when there is overcoming in his^{-ajfi} thinking. Like that it is obligated upon him^{-ajfi}, and the thought would be conditional, and the work would be known with him^{-ajfi}.

كما نقوله في تنفيذ الحكم عند شهادة الشهود و العمل على جهات القبلة بحسب الأمارات و الظنون و إن كان وجوب التنفيذ للحكم و التوجه إلى القبلة معلومين و هذا واضح بحمد الله.

Just as we are saying regarding the implementation of the ruling at the testimony of the witnesses and the work upon the direction of the Qiblah according to the Emirate and the suspicions, and even if the implementation of the ruling and the diverting to the Qiblah are both known, and this is clear, by the Praise of Allah^{-azwj}.

و أما ما روي من الأخبار من امتحان الشيعة في حال الغيبة و صعوبة الأمر عليهم و اختبارهم للصبر عليه فالوجه فيها الإخبار عما يتفق من ذلك من الصعوبة و المشاق لأن الله تعالى غيب الإمام ليكون ذلك و كيف يريد الله ذلك و ما ينال المؤمنين من جهة الظالمين ظلم منهم و معصية و الله لا يريد ذلك

And as for what is reported from the Ahadeeth from the Trials of the Shias during the situation of the occultation and difficulties of the matters upon them, and their being Tested for the patience upon it, the aspect in it is the information about what is consistent with that from the difficulties and the hardships, because Allah^{-azwj} the Exalted Caused the Imam^{-ajfi} to disappear for that to happen, and how came Allah^{-azwj} Return that and what the Momineen are facing from the direction of the oppressors of the injustices from them and the disobedience? And Allah^{-azwj} does not Want that.

بل سبب الغيبة هو الخوف على ما قلناه و أخبروا بما يتفق في هذه الحال و ما للمؤمن من الثواب على الصبر على ذلك و التمسك بدينه إلى أن يفرج الله تعالى عنهم.

But the cause of the occultation, it is the fear upon what we have said, and they^{-asws} have informed with what is consistent in this situation, and what Rewards are there for the Momin upon being patient upon that, and the adhering with his religion until Allah^{-azwj} the Exalted Relieves from them.

be broken like the pottery, and the pottery cannot be returned to what it had been. By Allah^{-azwj}! You will be purified! By Allah^{-azwj}! You will be sifted just as the wheat is sifted from the chaff”.⁹⁹

4- غط، الغيبة للشيخ الطوسي روي عن علي بن يقطين قال قال لي أبو الحسن ع يا علي إن الشيعة تُرعى بالأماني منذ مائتي سنة

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – It is reported from Ali Bin Yaqteen who said,

‘Abu Al-Hassan^{-asws} (Musa^{-asws}) said to me: ‘O Ali! The Shias have been brought up with the aspirations for the last two hundred years’.

و قال يقطين لابنه علي ما بالنا قيل لنا فكان و قيل لكم فلم يكن

And Yaqteen said to his son Ali, ‘What is the matter when it is said to us, it happens, and it is said to you all, it does not happen?’

فقال له علي إن الذي قيل لكم و لنا من مخرج واحد غير أن أمركم حضركم فأعطيتكم محضه و كان كما قيل لكم و إن أمرنا لم يحضر فغللنا بالأماني

Ali said to him, ‘That which is said to you and use is from one exit, apart from that, you were instructed in your presence, so its purity came to you, and it happened just as it was said to you, and our instructions were not in the presence, so we are interpreting by our aspirations.

و لو قيل لنا إن هذا الأمر لا يكون إلى مائتي سنة أو ثلاثمائة سنة لقسست القلوب و رجعت عامة الناس عن الإسلام و لكن قالوا ما أسرعه و ما أقربته تألفاً لقلوب الناس و تقريباً للفرج.

And if it were to be said to us that this matter will be happening up to two hundred years, or three hundred years, the hearts would harden and the generality of the people would return from Al-Islam, but they^{-asws} said how quick it would be, and how close it is, in order to unite the hearts of the people and almost close to the relief”.¹⁰⁰

بيان و يقطين كان من أتباع بني العباس فقال لابنه علي الذي كان من خواص الكاظم ع ما بالنا وعدنا دولة بني العباس على لسان الرسول و الأئمة صلوات الله عليهم فظهر ما قالوا و وعدوا و أخبروا بظهور دولة أئمتكم فلم يحصل و الجواب متين ظاهر مأخوذ عن الإمام كما سيأتي.

Explanation: And Yaqteen was from the followers of the Abbasids. He said to his son Ali who was from the special ones of Al-Kazim^{-asws}, ‘What is the matter the government of the Abbasids was promised to us upon the tongue of the Rasool^{-saww} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, so it appeared what they^{-asws} had said and promised, and they^{-asws} informed with the appearance of the government of your^{-asws} Imams^{-asws}, but it has not been achieved?’ And the answer is strong, taken from the Imam^{-asws}, as I would be coming with it’.

⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 3

¹⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 4

5- غط، الغيبة للشيخ الطوسي الغضائري عَنِ الْبَزْوَغِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عُبَيْسِ بْنِ هِشَامٍ عَنْ كَرَامٍ عَنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ هَلْ لِهَذَا الْأَمْرِ وَقْتُ فَقَالَ كَذَبَ الْوَقَّاتُونَ كَذَبَ الْوَقَّاتُونَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Gazairy, from Al Bazufary, from Ali Bin Muhammad, from Al Fazl Bin Shazan, from Ahmad Bin Muhammad, and Ubays Bin Hisham, from Karram, from Al Fuzeyl who said,

'I asked Abu Ja'far^{-asws}, 'Is there a (particular) time for this matter?' He^{-asws} said: 'The timers are lying! The timers are lying! The timers are lying!'¹⁰¹

6- غط، الغيبة للشيخ الطوسي الْفَضْلُ بْنُ شَاذَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ الصَّخَّافِ عَنْ مُنْذِرِ الْجَوَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَذَبَ الْمُؤَقَّتُونَ مَا وَقَّتْنَا فِيهَا مَضَى وَ لَا نُوقِّتُ فِيهَا يَسْتَقْبِلُ.

(The book) 'Ghayba' of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Al-Husayn Bin Yazeed Al Sahhaf, from Munzir Al Jawwar,

'From Abu Abdullah^{-asws} having said: 'The timers are lying! We^{-asws} have neither timed in the past nor will we^{-asws} timing in the future''.¹⁰²

7- غط، الغيبة للشيخ الطوسي هَذَا الْإِسْنَادُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ مِهْزَمُ الْأَسَدِيِّ فَقَالَ أَخْبِرْنِي جُعِلْتُ فِدَاكَ مَتَى هَذَا الْأَمْرُ الَّذِي تَنْتَظِرُونَهُ فَقَدْ طَالَ

(The book) 'Al Ghadban' of the Sheykh Al Tusi – By this chain from Abdul Rahman Bin Kaseer who said,

'I was in the presence of Abu Abdullah^{-asws} when Mihzam Al-Asady entered to see him^{-asws}. He said, 'May I be sacrificed for you^{-asws}! Inform me, when this matter me, that which you^{-asws} are awaiting it, for it has been prolonged?'

فَقَالَ يَا مِهْزَمُ كَذَبَ الْوَقَّاتُونَ وَ هَلَكَ الْمُسْتَعْجِلُونَ وَ نَجَا الْمُسْلِمُونَ وَ إِنَّمَا يَصِيرُونَ.

He^{-asws} said: 'O Mihzam! The timers are lying, and the hasteners are destroyed, and the submitted are saved and they would be coming to us^{-asws}'.¹⁰³

8- غط، الغيبة للشيخ الطوسي الْفَضْلُ بْنُ شَاذَانَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ وَقَّتَ لَكَ مِنَ النَّاسِ شَيْئاً فَلَا تَهَابَنَّ أَنْ تُكَذِّبَهُ فَلَسْنَا نُوقِّتُ لِأَحَدٍ وَقْتاً.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Ibn Abu Najran, from Safwan Bin Yahya, from Abu Ayoub Al Khazzaz, from Muhammad Bin Musli,

'From Abu Abdullah^{-asws} having said: 'One from the people who times anything for you, do not be scared from belying him for we^{-asws} haven't timed it for anyone a (particular) timing''.¹⁰⁴

¹⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 5

¹⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 6

¹⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 7

¹⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 8

9- غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن عمر بن أسلم البجلي عن محمد بن سينان عن أبي الجارود عن محمد بن بشر الحمداي عن محمد بن الحنفية في حديث اختصرتنا منه موضع الحاجة أنه قال إن ليني فلان ملكاً موجلاً حتى إذا آمنوا وطمأنوا وطمأنوا أن ملكهم لا يزول صيح فيهم صيحة فلم يبق لهم راع يجمعهم ولا داع يسمعهم

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Umar Bin Aslam al Bajaly, from Muhammad Bin Sinan, from Abu Al Jaroud, from Muhammad Bin Bishr Al Hamdany, from Muhammad Bin Al Hanafiya in a Hadeeth we have shortened from it the needed subject.

He said, 'So the sons of so and so there would be a deferred kingdom, until when they fees safe and are reassured and think that their kingdom will not be declining, a scream would be screamed among them, so there will neither remain any shepherd for them to unite them nor any caller they could be listening to.

و ذلك قول الله عز وجل و حل حتى إذا أخذت الأرض زخرفها و أزينت و طئ أهلها أنهم قادرون عليها أتاها أمرنا ليلاً أو نهاراً فجعلناها خصيداً كأن لم تغن بالأمس كذلك نفصل الآيات لعلهم يتفكرون

And that is the Word of Allah^{-azwj} Mighty and Majestic: **until when earth takes its garnish and its adornment, and its people think they are able upon it, Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24]**.

فُلْتُ جُعِلْتُ فِدَاكَ هَلْ لِدَلِكْ وَقْتُ

I said, 'May I be sacrificed for you^{-asws}! Is there a (particular) time for that?'

قَالَ لَا لِأَنَّ عِلْمَ اللَّهِ غَلَبَ عِلْمَ الْمُؤَقَّتِينَ إِنَّ اللَّهَ وَعَدَ مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَّهَا بِعَشْرِ لَمْ يَعْلَمْهَا مُوسَى وَ لَمْ يَعْلَمْهَا بَنُو إِسْرَائِيلَ فَلَمَّا جَارَ الْوَقْتُ قَالُوا عَزَّنَا مُوسَى فَعَبَدُوا الْعِجْلَ

He^{-asws} said: 'No because the Knowledge of Allah^{-azwj} Overcomes the knowledge of the timers. Allah^{-azwj} Promised Musa^{-as} thirty nights and completed these with ten (more). He^{-azwj} did not let Musa^{-as} know of it and did not let the children of Israel know of it. When the time (of 30 nights) had exceeded, they said, 'Musa^{-as} has deceived us!' So they worshipped the calf.

و لَكِنْ إِذَا كَثُرَتِ الْحَاجَةُ وَ الْفَاقَةُ وَ أَنْكَرَ فِي النَّاسِ بَعْضُهُمْ بَعْضاً فَعِنْدَ ذَلِكَ تَوَقَّعُوا أَمْرَ اللَّهِ صَبَاحاً وَ مَسَاءً.

But when the needs and the destitution is a lot, and there is denial among the people, some of them to others, during that anticipate the Command of Allah^{-azwj} morning and evening".¹⁰⁵

بيان: الصيحة كناية عن نزول الأمر بهم فجاءه.

Explanation: The scream is a metaphor about the Command befalling with them suddenly.

¹⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 9

10- غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن محمد بن علي عن سعدان بن مسلم عن أبي بصير قال قلت له أ لهذا الأمر أمد نريخ إليه أبداً و ننهي إليه قال بلى و لكنكم أذعنتم فزاد الله فيه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Muhammad Bin Ali, from Sa'dan Bin Muslim, from Abu Baseer who said,

'I said to him^{-asws}, 'Is there any period for this matter we can rest our bodies to and end up to it?' He^{-asws} said: 'Yes, but you had broadcast it, so Allah^{-azwj} has Increased in it'.¹⁰⁶

11- غط، الغيبة للشيخ الطوسي الفضل بن الحسن بن محبوب عن أبي حمزة الثمالي قال قلت لأبي جعفر ع إن علينا ع كان يقول إلى السبعين بلاء و كان يقول بعد البلاء رخاء و قد مضت السبعون و لم تر رخاء

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Al-Hassan Bin Mahboub, from Abu Hamza Al Sumali who said,

'I said to Abu Ja'far^{-asws}, 'Ali^{-asws} had said: 'Up to (year) seventy, there would be afflictions', and he^{-asws} had said: 'After the afflictions there would be prosperity', and the (year) seventy has passed and we do not see the prosperity!'

فقال أبو جعفر ع يا ثابت إن الله تعالى كان وقت هذا الأمر في السبعين فلما قُتل الحسين اشتد غضب الله على أهل الأرض فأخره إلى أربعين و مائة سنة فحدثناكم فأدعتم الحديث و كشفتم قناع السيرة فأخره الله و لم يجعل له بعد ذلك وقتاً عندنا و يحلوا الله ما يشاء و ثبت و عنده أم الكتاب

Abu Ja'far^{-asws} said: 'O Sabit! Allah^{-azwj} the Exalted had Timed this matter to be (occurring) in (the year) seventy. When Al-Husayn^{-asws} was killed, the Wrath of Allah^{-azwj} Intensified upon the people of the earth, so He^{-azwj} Delayed it to the year one hundred and forty. But you had broadcast it and uncovered the covering of the veil, so Allah^{-azwj} Delayed it and did not Make any timing with us^{-asws} for it after that, and **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.

قال أبو حمزة و قلت ذلك لأبي عبد الله ع فقال قد كان ذلك.

Abu Hamza said, 'And I said that to Abu Abdullah^{-asws}. He^{-asws} said: 'That has happened!'¹⁰⁷

بيان قبل السبعون إشارة إلى خروج الحسين ع و المائة و الأربعون إلى خروج الرضا ع إلى خراسان. أقول هذا لا يستقيم على التواريخ المشهورة إذ كانت شهادة الحسين ع في أول سنة إحدى و ستين و خروج الرضا ع في سنة مائتين من الهجرة.

Explanation: It is said that the 'seventy' is an indication to the going out (to Karbala) by Al-Husayn^{-asws}, and the 'one hundred and forty' is (an indication) to the going out to Khurasan by Al-Reza^{-asws}. I (Majlisi) am saying, 'This is not straight upon the well-known history when the martyrdom of Al-Husayn^{-asws} happened during the beginning of the year sixty-one, and the going out of Al-Reza^{-asws} (to Khurasan) was in the year one hundred from the Hijra.

¹⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 10

¹⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 11

و الذي يخطر بالبال أنه يمكن أن يكون ابتداء التاريخ من البعثة و كان ابتداء إرادة الحسين ع للخروج و مباديه قبل فوت معاوية بسنتين فإن أهل الكوفة خذلهم الله كانوا يرأسونه في تلك الأيام و كان ع على الناس في المواسم كما مر

And that which comes to the mind is, it is possible that the history would begin from the Prophet-hood, and the beginning of the intention of Al-Husayn^{-asws} for the going out and his^{-asws} and desire was two years before the death of Muawiya, for the people of Al Kufa, may Allah^{-azwj} Abandon them, were corresponding with him^{-asws} during those days, and he^{-asws} was upon the people during the season (Hajj) just as has passed.

و يكون الثاني إشارة إلى خروج زيد فإنه كان في سنة اثنتين و عشرين و مائة من الهجرة فإذا انضم ما بين البعثة و الهجرة إليها يقرب مما في الخبر أو إلى انقراض دولة بني أمية أو ضعفهم و استيلاء أبي مسلم إلى خراسان و قد كتب إلى الصادق ع كتباً يدعو إلى الخروج و لم يقبله ع لمصالح و قد كان خروج أبي مسلم إلى خراسان في سنة ثمان و عشرين و مائة من الهجرة فيوافق ما ذكر في الخبر من البعثة.

And the second would be an indication to the rebellion of Zayd which happened during the year one hundred and twenty-two from the Hijra. So when there is an association of what is between the Prophet-hood and the Hijra to it would be closer than what is in the Hadeeth, or to the eradication of the government of the clan of Umayya, or their weakening and the seizure of Abu Muslim to Khurasan, and he had written a letter to Al-Sadiq^{-asws} calling him^{-asws} to the rebellion, and he^{-asws} did not accept it due to the betterment, and the rebellion of Abu Muslim to Khurasan happened in the year one hundred and twenty-eight from the Hijra, so it would be in accordance to what is in the Hadeeth, from the Prophet-hood.

و على تقدير كون التاريخ من الهجرة يمكن أن يكون السبعون لاستيلاء المختار فإنه كان قتله سنة سبع و ستين و الثاني لظهور أمر الصادق ع في هذا الزمان و انتشار شيعته في الآفاق مع أنه لا يحتاج تصحيح البدء إلى هذه التكلفات.

And based upon the measurement of the history being from the Hijra, it is possible that the (seventy) would be for the seizure of Al Mukhtar, for he was killed in the year sixty-seven. And the second is for the appearance of the matter of Al-Sadiq^{-asws} during in time and the scattering of the Shias in the outskirts, along with that it is not needy to correct the Change of Decision to these matters.

12- غط، الغيبة للشيخ الطوسي الفضل عن محمد بن إسماعيل عن محمد بن سنان عن أبي يحيى التميمي السلمي عن عثمان النّوّاء قال سمعت أبا عبد الله ع يقول كان هذا الأمر في فأخّره الله و يفعل بعد في ذريتي ما يشاء.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Muhammad Bin Ismail, from Muhammad Bin Sinan, from Abu Yahya al Tamtaam, from Usman Al Nawa'a who said,

'I heard Abu Abdullah^{-asws} saying: 'This matter was regarding me^{-asws}, but Allah^{-azwj} Delayed it and He^{-azwj} shall Do afterwards in my^{-asws} offspring whatever He^{-azwj} so Desires''.¹⁰⁸

13- شي، تفسير العياشي أبو ليبي المخرومي قال قال أبو جعفر ع يا با ليبي إنه يملك من ولد العباس اثنا عشر تُقتل بعد الثامن منهم أربعة تُصيب أحدهم الذبحة فيذبحه هم فئة قصيرة أعمارهم قليلة مدتهم حبيبة سيرتهم منهم الفويسق الملقب بالهادي و الناطق و العاوي

(The book) 'Tafseer Al Ayyashi – Abu Labeed Al Makhzumi who said,

'Abu Ja'far^{-asws} said: 'O Abu Labeed! Twelve from the sons of Al-Abbas will rule. Four would be killed after eight. One of them would be hit by the slaughter. A group would slaughter them. Their ages would be short, little would be their terms, wicked would be their ways. From them would be a mischief-maker titled as 'Al-Mahdi', and the speaker, and the deviant.

يَا بَا لَبِيدُ إِنَّ فِي حُرُوفِ الْقُرْآنِ الْمُقْطَعَةِ لَعِلْمًا جَمًّا إِنَّ اللَّهَ تَعَالَى أَنْزَلَ أَلَمْ ذَلِكَ الْكِتَابُ فَقَامَ مُحَمَّدٌ ص حَتَّى ظَهَرَ نُورُهُ وَ تَبَيَّنَتْ كَلِمَتُهُ وَ وُلِدَ يَوْمَ وُلِدَ وَ قَدْ مَضَى مِنَ الْأَلْفِ السَّابِعِ مِائَةُ سَنَةٍ وَ ثَلَاثَ سِنِينَ

O Abu Labeed! In the letters of the Quran are the abbreviated with immense knowledge. Allah^{-azwj} the Exalted Revealed: **Alif Lam Meem [2:1] That is the Book. [2:2]**. Muhammad^{-saww} stood up until his^{-saww} Noor appeared and his^{-saww} word was affirmed, and he^{-saww} was blessed on the day he^{-saww} was blessed (to his parents^{-asws}), and there have passed from the seventh millennium, one hundred and three years'.

ثُمَّ قَالَ وَ تَبَيَّنَتْ فِي كِتَابِ اللَّهِ فِي الْحُرُوفِ الْمُقْطَعَةِ إِذَا عَدَدْتَهَا مِنْ غَيْرِ تَكَرَّرٍ وَ لَيْسَ مِنْ حُرُوفٍ مُقْطَعَةٍ حَرْفٌ يَنْقُضِي إِلَّا وَ قِيَامُ قَائِمٍ مِنْ بَنِي هَاشِمٍ عِنْدَ انْقِضَائِهِ

Then he^{-asws} said: 'And its explanation is in the Book of Allah^{-azwj} regarding the abbreviated letters when they are counted from without repetition, and there isn't any letter from the abbreviated letters except and the rising of Qaim^{-ajfj} from the clan of Hashim^{-as} would be at their termination'.

ثُمَّ قَالَ الْأَلْفُ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الْمِيمُ أَرْبَعُونَ وَ الصَّادُ تِسْعُونَ فَذَلِكَ مِائَةٌ وَ إِحْدَى وَ سِتُّونَ ثُمَّ كَانَ بَدْءُ خُرُوجِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَلَمْ اللَّهُ فَلَئِمَّا بَلَغَتْ مُدَّتُهُ قَامَ قَائِمٌ وَ لِدَ الْعَبَّاسِ عِنْدَ الْمَصِّ وَ يَقُومُ قَائِمُنَا عِنْدَ انْقِضَائِهَا بِ الرَّافِقِهِمْ ذَلِكَ وَ عِهِ وَ أَكْتُمُهُ.

Then he^{-asws} said: 'The (letter) 'Alif' is one, and the 'Laam' is thirty, and the 'Meem' is forty, and the 'Suad' is ninety. So that is one hundred and sixty-one. Then there would be the beginning of the emergence of Al-Husayn^{-asws} Bin Ali^{-asws}, 'Alif Laam Meem Allah'. When its term reaches, a rising one from the Abbasids would rise at 'Alif Laam Meem Suad', and our^{-asws} Qaim^{-ajfj} would rise at its termination with 'Alif Laam Ra'. So understand that and retain it and conceal it!"¹⁰⁹

أقول الذي يحظر بالبال في حل هذا الخبر الذي هو من معضلات الأخبار و مخبيات الأسرار هو أنه ع بين أن الحروف المقطعة التي في فواتح السور إشارة إلى ظهور ملك جماعة من أهل الحق و جماعة من أهل الباطل

Note: I (Majlisi) am saying, 'That which comes to the mind in solving this Hadeeth which it from the dilemmas of the Ahadeeth and the hidden secrets, it is that he^{-asws} explained that the abbreviated letters which are in beginning of the Chapters are an indication to the appearance of the kingdom of a group from the people of truth and a group from the people of falsehood.

¹⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 13

فاستخرج ع ولادة النبي ص من عدد أسماء الحروف المبسوطة بزبرها و بيناتها كما يتلفظ بها عند قراءتها بحذف المكررات كأن تعد ألف لام ميم تسعة و لا تعد مكررة بتكررها في خمس من السور

He^{-asws} extracted birth of the Prophet^{-saww} from a number of names of the letters symbolised with their syllables and evidenced it just as they are pronounced with during their recitation by deleting the duplications, as if the number of 'Alif Laam Meem' are nine and not count as it is being repeated in five of the Chapters.

فإذا عددتها كذلك تصير مائة و ثلاثة أحرف و هذا يوافق تأريخ ولادة النبي ص لأنه كان قد مضى من الألف السابع من ابتداء خلق آدم ع مائة سنة و ثلاث سنين و إليه أشار بقوله و تبيانه أي تبيان تأريخ ولادته ع.

When you do count like that, it would be one hundred and three letters, and this is in accordance with the date of the birth of the Prophet^{-saww}, because one hundred and three years have passed since the seventh millennium from the beginning of the Creation of Adam^{-as}, indicating by his^{-asws} words and his^{-asws} explanation, i.e. clarifying the date of his^{-saww} birth.

ثم بين ع أن كل واحدة من تلك الفواتح إشارة إلى ظهور دولة من بني هاشم ظهرت عند انقضائها ف الم الذي في سورة البقرة إشارة إلى ظهور دولة الرسول ص إذ أول دولة ظهرت في بني هاشم كانت في دولة عبد المطلب

Then he^{-asws} explained that every of those openings (of the Chapters) is an indication to the appearance of a government from the clan of Hashim^{-as}, appearing during their termination. So 'Alif Laam Meem' which is in Surah Baqarah is an indication to the appearance of the government of the Rasool^{-saww}, when the first government to appear among the clan of Hashim^{-as} happened to be in the governance of Abdul Muttalib^{-as}.

فهو مبدأ التأريخ و من ظهور دولته إلى ظهور دولة الرسول ص و بعثته كان قريبا من أحد و سبعين الذي هو عدد الم ف الم ذلك إشارة إلى ذلك.

So it is the beginning of the date, and from the appearance of his^{-as} governance to the governance of the Rasool^{-saww}, and his^{-saww} Prophet-hood was near to seventy-one, which is the number of 'Alif Laam Meem'. Thus 'Alif Laam Meem', that is an indication to that.

و بعد ذلك في نظم القرآن الم الذي في آل عمران فهو إشارة إلى خروج الحسين ع إذ كان خروجه ع في أواخر سنة ستين من الهجرة و كان بعثته ص قبل الهجرة نحو من ثلاث عشرة سنة و إنما كان شيوخ أمره ص و ظهوره بعد سنتين من البعثة.

And after that, in the system of the Quran, 'Alif Laam Meem' which is in (Surah) Aal-e-Imran, it is an indication to the rebellion of Al-Husayn^{-asws}, when his^{-asws} rebellion was at the end of the year sixty from the Hijra, and his^{-saww} Prophet-hood was before the Hijra, approximately thirteen years, and rather the prevalence of his^{-saww} matter and its appearance was after two years from the Prophet-hood.

ثم بعد ذلك في نظم القرآن المص و قد ظهرت دولة بني العباس عند انقضائها و يشكل هذا بأن ظهور دولتهم و ابتداء بيعتهم كان في سنة اثنتين و ثلاثين و مائة و قد مضى من البعثة مائة و خمس و أربعون سنة فلا يوافق ما في الخبر.

Then after that, in the system of the Quran is 'Alif Laam Meem Suad', and the government of the Abbasids appeared at its termination, and this constitutes the emergence of their

government and beginning of their allegiance which happened in the year one hundred and thirty-two, and one hundred and forty-five years had passed from the Prophet-hood, so it is not in accordance with what is in the Hadeeth.

و يمكن التفصي عنه بوجه. الأول أن يكون مبدأ هذا التأريخ غير مبدأ **الم** بأن يكون مبدؤه ولادة النبي ص مثلاً فإن بدو دعوة بني العباس كان في سنة مائة من الهجرة و ظهور بعض أمرهم في خراسان كان في سنة سبع أو ثمان و مائة و من ولادته ص إلى ذلك الزمان كان مائة و إحدى و ستين سنة.

And it is possible to separate these from aspects. The first is that the beginning of this date does not begin with 'Alif Lam Meem', by its beginning being the birth of the Prophet^{-saww}. For example the call of the Abbasids was in the year one hundred from the Hijra and appearance of some of their matters in Khurasan was in the year one hundred and seven or eight, and from his^{-saww} birth up to that time was one hundred and sixty-one years.

الثاني أن يكون المراد بقيام قائم ولد العباس استقرار دولتهم و تمكّنهم و ذلك كان في أواخر زمان المنصور و هو يوافق هذا التأريخ من البعثة.

The second is that the intended happens to be the rising of Qaim^{-asws}, sons of Abbas, the stability of their government and their empowerment, and that happened at the end of the time of Al Mansour, and it is in accordance with this date from the Prophet-hood.

الثالث أن يكون هذا الحساب مبنيًا على حساب الأجد القديم الذي ينسب إلى المغاربة و فيه ضعف قرشت تخذ ظغش فالصاد في حسابهم ستون فيكون مائة و إحدى و ثلاثين

The third is that this calculation happens to have been built upon the calculation of the ancient Alphabet (ABJAD) which is attributed to the Moroccans and in it there is confusion in the numerical values. The 'Suad' in their calculation is (valued at) sixty, so it would be one hundred and thirty.

و سيأتي التصريح بأن حساب **المص** مبني على ذلك في خير رحمة بن صدقة في كتاب القرآن فيوافق تأريخه تأريخ **الم** إذ في سنة مائة و سبع عشرة من الهجرة ظهرت دعوتهم في خراسان فأخذوا و قتل بعضهم.

And I shall be coming with the declaration that the calculation of 'Alif Lam Meem Suad' is built upon that in a Hadeeth by Rahmat Bin Sadaqa in 'Kitab Al-Quran'. So it concurs with this date, the date of 'Alif Lam Meem' when in the year one hundred and seventeen from the Hijra, their call appeared in Khurasan, so they were seized and some of them were killed.

و يحتمل أن يكون مبدأ هذا التأريخ زمان نزول الآية و هي إن كانت مكية كما هو المشهور فيحتمل أن يكون نزولها في زمان قريب من الهجرة فيقرب من بيعتهم الظاهرة و إن كانت مدنية فيمكن أن يكون نزولها في زمان ينطبق على بيعتهم بغير تفاوت.

And it is possible that the beginning of this date was the time of the Revelation of the Verse, and it, if it was Makkan just as it is famous, it is possible that its Revelation was near to the time of the Hijra, so it would be close to their apparent allegiance. And if it was Medenite (Verse), it is possible that its Revelation happened to be in the time applicable upon their allegiance without difference.

و إذا رجعت إلى ما حققناه في كتاب القرآن في خبر رحمة بن صدقة ظهر لك أن الوجه الثالث أظهر الوجوه و مؤيد بالخبر و مثل هذا التصحيح كثيرا ما يصدر من النساخ لعدم معرفتهم بما عليه بناء الخبر فيزعمون أن ستين غلط لعدم مطابقتها لما عندهم من الحساب فيصحفونها على ما يوافق زعمهم.

And when you refer to what we investigate in 'Kitab Quran' in the Hadeeth by Rahmat Bin Sadaqa, it would appear to you that the third aspect is the most apparent aspect, and it is supported by the Hadeeth. And similar to these corrections are numerous issued by the scribes due to them not knowing what they should be building the report upon. So they are claiming that 'sixty' is wrong due to it not matching what calculations were with them. Thus they are writing it based upon what is in accordance with their claims.

قوله فلما بلغت مدته أي كملت المدة المتعلقة بخروج الحسين ع فإن ما بين شهادته صلوات الله عليه إلى خروج بني العباس كان من توابع خروجه و قد انتقم الله من بني أمية في تلك المدة إلى أن استأصلهم.

His^{-asws} words: 'So when its term reaches' – i.e., the term related with the rebellion of Al-Husayn^{-asws}, for what is between his^{-asws} martyrdom, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, up to the emergence of the Abbasids, was a consequence of his^{-asws} rebellion, and Allah^{-azwj} Avenged from the clan of Umayya during that period up to their being uprooted.

قوله ع و يقوم قائمنا عند انقضائها بالر هذا يحتمل وجوها. الأول أن يكون من الأخبار المشروطة البدائية و لم يتحقق لعدم تحقق شرطه كما تدل عليه أخبار هذا الباب.

His^{-asws} words: 'And our^{-asws} Qaim^{-ajfj} would rise at the termination of 'Alif Lam Ra', this bears aspects. The first is that it happens to be from the previous conditional Ahadeeth, and it was not fulfilled because the conditions had not been fulfilled, just as the Ahadeeth of this chapter point upon.

الثاني أن يكون تصحيح المر و يكون مبدأ التأريخ ظهور أمر النبي ص قريبا من البعثة ك المر و يكون المراد بقيام القائم قيامه بالإمامة تورية فإن إمامته ع كانت في سنة ستين و مائتين فإذا أضيف إليه إحدى عشرة سنة قبل البعثة يوافق ذلك.

The second is that the correction of 'Alif Lam Meem Ra', and the beginning of the date happens to be the appearance of the matter of the Prophet^{-saww} near to the Prophet-hood, like 'Alif Lam Meem', and the intended happens to be the rising of Al- Qaim^{-ajfj}, his^{-ajfj} standing with the hidden Imamate, for his^{-ajfj} Imamate happened in the year two hundred and sixty. So when eleven years are added to it before the Prophet-hood, that would concur.

الثالث أن يكون المراد جميع أعداد كل الر يكون في القرآن و هي خمس مجموعها ألف و مائة و خمسة و خمسون و يؤيده أنه ع عند ذكر المر لتكرره ذكر ما بعده ليتبين السورة المقصودة و يتبين أن المراد واحد منها بخلاف الر لكون المراد جميعها فتفطن.

The third is that the intended happens to be entirety of the number, every 'Alif Lam Ra' happening to be in the Quran, and it is five. Their total is one thousand one hundred and fifty-five, and it is supported by that he^{-asws}, at the mention of 'Alif Lam Ra', repeated it, mentioning what is after it to mean the intended Chapter, and explaining that the purpose is one from these, different to 'Alif Lam Ra' to mean the intended being all of them, so he understood.

الرابع أن يكون المراد انقضاء جميع الحروف مبتدئا ب **ال** بأن يكون الغرض سقوط المص من العدد أو **الم** أيضا و على الأول يكون ألفا و ستمائة و ستة و تسعين و على الثاني يكون ألفا و خمسمائة و خمسة و عشرين

The fourth is that the intent happens to be the termination of entirety of the letters, beginning with 'Alif Lam Ra', that the purpose happens to be the drop of 'Alif Lam Meem Suad' from the count, or 'Alif Lam Meem' as well. And based upon the first, it happens to be one thousand six hundred and ninety-six and based upon the second it happens to be one thousand five hundred and twenty-five.

و على حساب المغاربة يكون على الأول ألفين و ثلاثمائة و خمسة و عشرين و على الثاني ألفين و مائة و أربعة و تسعين و هذه أنسب بتلك القاعدة الكلية و هي قوله و ليس من حرف ينقضي إذ دولتهم ع آخر الدول لكنه بعيد لفظا و لا نرضى به رزقنا الله تعجيل فرجه ع.

And based upon the calculation of the Moroccans, the first would be two thousand three hundred and twenty-five, and the second would be two thousand one hundred and ninety-four. And this is more appropriate with that general rule, and it is his^{-asws} word and there isn't any letter terminating when their^{-asws} government is last of the governments. But it is far-fetched, and we do not agree with it. May Allah^{-azwj} Grace us the hastening of his^{-ajfj} relief.

هذا ما سمحت به قريحتي بفضل ربي في حل هذا الخبر المعضل و شرحه **فَحُذِّ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ** و أستغفر الله من الخطاء و الخطل في القول و العمل إنه أرحم الراحمين.

*This is what my heart as allowed, by the Grace of my Lord^{-azwj} in solving this Hadeeth, the dilemma, and explaining it, **therefore take what I Give you and be from the grateful ones!**" [7:144]. And I seek Forgiveness of Allah^{-azwj} from the mistakes and the errors in the words and the work, He^{-azwj} is most Merciful of the merciful ones'.*

14- شي، تفسير العياشي عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى **أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ** قَالَ إِذَا أَخْبَرَ اللَّهُ النَّبِيَّ بِشَيْءٍ إِلَى وَقْتٍ فَهُوَ قَوْلُهُ **أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ** حَتَّى يَأْتِيَ ذَلِكَ الْوَقْتُ

Tafseer Al Ayyashi – From Hisham Bin Salim, from one of our companions,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj}: **The Command of Allah will come, therefore do not hasten it. [16:1]**. He^{-asws} said: ‘When Allah^{-azwj} Informed the Prophet^{-saww} with something to a timing. So it is His^{-azwj} Word: **The Command of Allah will come, therefore do not hasten it. [16:1]**, until that time comes’.

و قَالَ إِنَّ اللَّهَ إِذَا أَخْبَرَ أَنَّ شَيْئًا كَائِنْ فَكَأَنَّهُ قَدْ كَانَ.

And he^{-asws} said: ‘Whenever Allah^{-azwj} Informs that something would happen, it is as if it has already happened!’¹¹⁰

¹¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 14

15- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سَمِعَهُ يَقُولُ لَا تَزَالُونَ تَنْتَظِرُونَ حَتَّى تَكُونُوا كَالْمَعْرِزِ الْمَهُولَةِ الَّتِي لَا يُبَالِي الْجَارُورُ أَتَيْنَ يَضَعُ يَدَهُ مِنْهَا لَيْسَ لَكُمْ شَرَفٌ تُشْرَفُونَ وَ لَا سَنَدٌ تُسْنَدُونَ إِلَيْهِ أُمُورُكُمْ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al-Jaroud,

'From Abu Ja'far^{-asws}, he (the narrator) heard him^{-asws} saying: 'Do not cease to be waiting until you become like the goat carried (to the slaughter) which does not care where the butcher would place his hand from it. There wouldn't be any nobility for you to be ennobled, nor any attribution to be attributed to of your affairs'.¹¹¹

16- ب، قرب الإسناد ابْنُ أَبِي الْخَطَّابِ عَنِ الْبَزْطِيِّ قَالَ سَأَلْتُ الرِّضَا ع عَنْ مَسْأَلَةِ لِلرُّؤْيَا فَأَمْسَكَ ثُمَّ قَالَ إِنَّا لَوْ أَعْطَيْنَاكُمْ مَا تُرِيدُونَ لَكَانَ شَرًّا لَكُمْ وَ أُخِذَ بِرِقَبَةِ صَاحِبِ هَذَا الْأَمْرِ

(The book) 'Qurb Al Asnad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about the issue of seeing (12th Imam^{-ajfi}). He^{-asws} withheld. Then he^{-asws} said: 'We^{-asws}, if we^{-asws} were to give you what you want, it would be evil for you all, and Master^{-ajfi} of this command would be seized by the neck!'

قَالَ وَ قَالَ وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعِنَةِ وَ مَا أُمُهِلَ لَهُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تُغَرِّكُمُ الدُّنْيَا وَ لَا تَغْتَرُّوا بِمَنْ أُمُهِلَ لَهُ فَكَانَ الْأَمْرُ قَدْ وَصَلَ إِلَيْكُمْ.

He (the narrator) said, 'And he^{-asws} said: 'And you, at Al-Iraq, are seeing the deeds of these Pharaohs and what respite there is for them. So upon you all is to be with fear of Allah^{-azwj} and do not let the world deceive you, nor be deceived with the one granted respite for him. It is as if the matter has already arrived to you all!'¹¹²

17- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ قَالَ قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ إِنَّ أَصْحَابَنَا رَوَوْا عَنْ شِهَابٍ - عَنْ جَدِّكَ ع أَنَّهُ قَالَ أَيْ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ يُمْلِكَ أَحَدًا مَا مَلَكَ رَسُولُ اللَّهِ ص ثَلَاثًا وَ عِشْرِينَ سَنَةً

(The book) 'Qurb Al Asnad' – By this chain, said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! Our companions are reporting from Shihab, from your^{-asws} grandfather^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Refused to Grant a kingdom to anyone what kingdom to Rasool-Allah^{-saww}, twenty-three years!'

قَالَ إِنَّ كَانَ أَبُو عَبْدِ اللَّهِ ع قَالَهُ جَاءَ كَمَا

He^{-asws} said: 'If Abu Abdullah^{-asws} has said it, it would happen just as he^{-asws} had said'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ تَقُولُ أَنْتَ

¹¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 21 H 15

¹¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 21 H 16

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So which thing are you^{-asws} saying?'

فَقَالَ مَا أَحْسَنَ الصَّبْرَ وَ انْتَظَرِ الْفَرَجَ أَمَا سَمِعْتَ قَوْلَ الْعَبْدِ الصَّالِحِ وَ انْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ وَ فَاَنْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنتَظِرِينَ فَعَلَيْكُمْ بِالصَّبْرِ فَإِنَّهُ إِنَّمَا يَجِيءُ الْفَرَجُ عَلَى النَّاسِ وَ قَدْ كَانَ الَّذِينَ مِنْ قَبْلِكُمْ أَصْبَرَ مِنْكُمْ

He^{-asws} said: 'How excellent is the patience and awaiting the relief! Have you not heard the words of the righteous servant: **and watch out, I (too) am watching out along with you [11:93]; and then wait. I am (also) with you from the waiting ones' [7:71]**. Therefore, upon you is to be with the patience, for surely, rather the relief would come upon the despair, and the ones who were before you were more patient than you!

وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع هِيَ وَ اللَّهُ السُّنُّ الْقُدَّةُ بِالْقُدَّةِ وَ مِشْكَاةٌ بِمِشْكَاةٍ وَ لَا بُدَّ أَنْ يَكُونَ فِيكُمْ مَا كَانَ فِي الَّذِينَ مِنْ قَبْلِكُمْ وَ لَوْ كُنْتُمْ عَلَى أَمْرٍ وَاحِدٍ كُنْتُمْ عَلَى غَيْرِ سُنَّةِ الَّذِينَ مِنْ قَبْلِكُمْ

And Abu Ja'far^{-asws} had said: 'By Allah^{-azwj}! It is the Sunnah, the arrow with the arrow, and a lamp with the lamp, and there is no escape that it should happen among you all what had happened among those from before you, and had you been upon one matter, you would be upon other than the Sunnah of the those from before you.

وَ لَوْ أَنَّ الْعُلَمَاءَ وَجَدُوا مَنْ يُحَدِّثُوهُمْ وَ يَكْتُبُ سِرَّهُمْ لَحَدَّثُوا وَ لَبَّيْنَا الْحِكْمَةَ وَ لَكِنْ قَدْ ابْتَلَاكُمْ اللَّهُ عَزَّ وَ جَلَّ بِالْإِذَاعَةِ وَ أَنْتُمْ قَوْمٌ تُحِبُّونَا بِقُلُوبِكُمْ وَ يُخَالِفُ ذَلِكَ فِعْلُكُمْ

And if only the scholars could have found someone they could be narrating to, and conceal their^{-asws} secrets, and retain the wisdom. But Allah^{-azwj} Mighty and Majestic has Tried you all with the broadcasting, and you are a people loving us^{-asws} with your hearts but your deeds are opposing that.

وَ اللَّهُ مَا يَسْتَوِي اخْتِلَافُ أَصْحَابِكَ وَ هَذَا أُسِرَ عَلَى صَاحِبِكُمْ لِيُقَالَ مُخْتَلِفِينَ مَا لَكُمْ لَا تَمْلِكُونَ أَنْفُسَكُمْ وَ تَصْبِرُونَ حَتَّى يَجِيءَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِالَّذِي تُرِيدُونَ إِنَّ هَذَا الْأَمْرَ لَيْسَ يَجِيءُ عَلَى مَا تُرِيدُ النَّاسُ إِنَّمَا هُوَ أَمْرُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ قَضَاؤُهُ وَ الصَّبْرُ وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْقَوْتَ

By Allah^{-azwj}! The differing of your companions are not the same, and for this (reason) I^{-asws} am divulging to your companions for it to be said, 'They are differing'. What is the matter with you all, you are not controlling yourselves and being patient until Allah^{-azwj} Blessed and Exalted Comes with that which you want? This matter will not be coming upon what the people want! But rather, it is a Command of Allah^{-azwj} Blessed and Exalted and His^{-azwj} Decree. And (observe) the patience, and rather he would be hasty, the one who fear the lost (opportunity).

إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَادَ صَعَصَعَةً بَنَ صُوحَانَ فَقَالَ لَهُ يَا صَعَصَعَةُ لَا تَفْتَحِرْ عَلَى إِخْوَانِكَ بَعِيَادَتِي إِيَّاكَ وَ انْظُرْ لِنَفْسِكَ وَ كَانَ الْأَمْرُ قَدْ وَصَلَ إِلَيْكَ وَ لَا يُلْهِئُكَ الْأَمْرُ

Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, returned Sa'sa Bin Sowhan and said to him: 'O Sa'sa! Do not pride upon your brothers due to my^{-asws} consoling you, and consider yourself, and it is as if the Command has (already) arrived to you, and do not let the hopes distract you.

وَقَدْ رَأَيْتَ مَا كَانَ مِنْ مَوْلَى آلِ يَقْتِينٍ وَمَا وَقَعَ مِنْ عِنْدِ الْفَرَاغَةِ مِنْ أَمْرِكُمْ وَلَوْ لَا دِفَاعُ اللَّهِ عَنْ صَاحِبِكُمْ وَحُسْنُ تَقْدِيرِهِ لَهُ وَلكُمْ هُوَ وَاللَّهُ مِنَ اللَّهِ
وَدِفَاعِهِ عَنْ أَوْلِيَائِهِ

And you have seen what happened from the slave of the family of Yaqteen and what occurred in the presence of the Pharaohs of your affairs, and what is Allah^{-azwj} had not Defended your companion and Improved his management for him and for you all? By Allah^{-azwj}! It is from Allah^{-azwj} and His^{-azwj} Defence of His^{-azwj} friends.

أَمَا كَانَ لَكُمْ فِي أَبِي الْحَسَنِ صَلَواتُ اللَّهِ عَلَيْهِ عِظَةٌ مَا تَرَى خَالَ هِشَامٍ هُوَ الَّذِي صَنَعَ بِأَبِي الْحَسَنِ عَ مَا صَنَعَ وَقَالَ لَهُمْ وَأَخْبَرَهُمْ أَ تَرَى اللَّهُ يَغْفِرُ لَهُ
مَا رَكِبَ مِنَّا

Was there no exhortation for you all in Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}? Don't you see the state of Hisham? He is the one who did with Abu Al-Hassan^{-asws} what he did, and said to them, and informed them. Do you see Allah^{-azwj} would Forgive for him for what he had dealt with us^{-asws}?

وَقَالَ لَوْ أُعْطَيْنَاكُمْ مَا تُرِيدُونَ لَكَانَ شَرًّا لَكُمْ وَلَكِنَّ الْعَالِمَ يَعْمَلُ بِمَا يَعْلَمُ.

And he^{-asws} said: 'If we^{-asws} were to give you what you want, it would be evil for you all, but the knowledgeable one works with what he knows'.¹¹³

18- ع، علل الشرائع أَبِي عَنِ الْحِمَيْرِيِّ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى عَلِيِّ بْنِ يَقْتِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَ مَا بَالُ مَا رُويَ فِيكُمْ مِنَ الْمَلَاحِمِ لَيْسَ كَمَا
رُويَ وَمَا رُويَ فِي أَعَادِيكُمْ قَدْ صَحَّ

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, by his chain raising it to Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Musa^{-asws}, 'What is the matter what has been reported regarding your^{-asws} all, from the epic events, isn't as has been reported, and what has been reported regarding your enemies has turned out to be correct?'

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ إِنَّ الَّذِي خَرَجَ فِي أَعْدَائِنَا كَانَ مِنَ الْحَقِّ فَكَانَ كَمَا قِيلَ وَأَنْتُمْ غُلَّيْتُمْ بِالْأَمَانِيِّ فَخَرَجَ إِلَيْكُمْ كَمَا خَرَجَ.

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'That which has emerged regarding our^{-asws} enemies was from the truth, so it happened as had been said, and you are interpreting with your aspirations, so it comes out to you just as it has come out!'¹¹⁴

19- ج، الإحتجاج الكُتَيْبِيُّ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ أَنَّهُ خَرَجَ إِلَيْهِ عَلَى يَدِ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ أَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ وَكَذَبَ الْوَقَاتُونَ.

(The book) 'Al Ihtijaj' – Al Kulayni, from Is'haq Bin Yaqoub,

¹¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 21 H 17

¹¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 21 H 18

'It (letter) came out to him upon the hand of Muhammad Bin Usman Al-Amry: 'As for appearance of the relief, it is up to Allah^{-azwj}, and the timers are lying!'"¹¹⁵

20- ك، إكمال الدين أبي عن علي عن أبيه عن محمد بن الفضل عن أبيه عن منصور قال قال أبو عبد الله ع يا منصور إن هذا الأمر لا يأتيكم إلا بعد إياس لا والله حتى تموتوا لا والله حتى تمحصوا لا والله حتى يشقى من يشقى و يسعد من يسعد.

(The book) 'Ikmal Al Deen' – My father, from Ali, from his father, from Muhammad Bin Al Fazl, from his father, from Mansour who said,

'Abu Abdullah^{-asws} said: 'O Mansour! This matter will not come to you except after despair. No, by Allah^{-azwj}, until you are distinguished! No, by Allah^{-azwj}, until you are scrutinised! No, by Allah^{-azwj}, until he is wretched, the one who is wretched, and he is fortunate, the one who is fortunate'"¹¹⁶

21- ك، إكمال الدين أبي و ابن الوليد معاً عن الحميري عن القطيبي عن صالح بن محمد عن هاني التمار قال قال أبو عبد الله ع إن لصاحب هذا الأمر غيبة الممتسك فيها بدينه كالحارط للفتاد ثم قال هكذا يديه ثم قال إن لصاحب هذا الأمر غيبة فليتي الله عبد و ليتمسك بدينه.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Al Himeyri, from Al Yaqteeny, from Salih Bin Muhammad, from Hany Al Tammar who said,

'Abu Abdullah^{-asws} said: 'For Master^{-ajfj} of this command there will be an occultation. During it, the one adhering with his religion would be like holder of the thorns'. Then he^{-asws} said: 'Like this!' – by his^{-asws} hand. Then he^{-asws} said: 'For Master^{-ajfj} of the command there will be an occultation, so let a servant fear Allah^{-azwj} and let him adhere with his religion'"¹¹⁷

22- ك، إكمال الدين أبي عن سعد عن ابن أبي الخطاب عن ابن بريع عن عبد الله الأصم عن الحسين بن مختار القلانسي عن عبد الرحمن بن سيابة عن أبي عبد الله ع قال كيف أنتم إذا بقيتم بلا إمام هدى و لا علم يترأ بعضكم من بعض فعند ذلك تميزون و تمحصون و تغربلون و عند ذلك اختلاف السنين و إمارة من أول النهار و قتل و قطع في آخر النهار.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Bazie, from Abdullah Al Asammi, from Al-Husayn Bin Mukhtar Al Qalanisy, from Abdul Rahman Bin Sayaba,

'From Abu Abdullah^{-asws} having said: 'How will you be when you remain without an Imam^{-ajfj} of guidance nor any knowledge. Some of you will disavow from others. During that, you will be distinguished, and scrutinised, and sifted, and during that the years will differ (climate wise), and there will be an emirate at the beginning of the day, and he would be killed and cut off at the end of the day'"¹¹⁸

23- غط، الغيبة للشيخ الطوسي العضايري عن البرزقري عن أحمد بن إدريس عن ابن فضال عن ابن شاذان عن ابن أبي نجران عن محمد بن منصور عن أبيه قال سئنا عند أبي عبد الله جماعة نتحدث فالتفت إلينا فقال في أي شيء أنتم أيها أهات أهات لا والله لا يكون ما تمدون إليه أعينكم حتى تغربلوا لا

¹¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 19

¹¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 20

¹¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 21

¹¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 22

وَاللّٰهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَيِّزُوا لَا وَاللّٰهُ لَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى يَشْفَى مَنْ شَقِيَ وَيَسْعَدَ مَنْ سَعَدَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Gazairy, from Al Bazufary, from Ahmad Bin Idrees, from Ibn Quteyba, from Ibn Shazan, from Ibn Abu Najran, from Muhammad Bin Mansour, from his father who said,

'We were a group in the presence of Abu Abdullah^{-asws}, discussing. He^{-asws} turned to us and said: 'Which thing are you (discussing)? Far be it! Far be it! No, by Allah^{-azwj}! It will not happen, what you are extending your eyes to, until you are sifted! No, by Allah^{-azwj}, it will not happen what you are extending your eyes to, until you are distinguished! No, by Allah^{-azwj}! It will not happen, what you are extending your eyes to except after despair! No, by Allah^{-azwj}! It will not happen what you are extending your eyes to, until he is wretched, the one who is wretched, and he is fortunate, the one who is fortunate''.¹¹⁹

بني، الغيبة للنعماني الكليني عن محمد بن الحسن و علي بن محمد عن سهل بن زياد عن محمد بن سينان عن محمد بن منصور عن أبيه قال كنت أنا و الحارث بن المغيرة و جماعة من أصحابنا جلوساً عند أبي جعفر ع يسمع كلامنا قال و ذكر مثله إلا أنه يقول في كل مرة لا و الله ما يكون ما تمدون إليه أعناقكم يمين.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Muhammad Bin Al-Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Mansour, from his father who said,

'I and Al-Haris Bin Al-Mugheir, and a group of our companions were seated in the presence of Abu Ja'far^{-asws}. He^{-asws} heard our talk. He^{-asws} said' – and mentioned similar to it except that he^{-asws} said every time: 'No, by Allah^{-azwj}, it will not happen what you are extending your necks to', by the right hand (gesture)''.¹²⁰

24- غط، الغيبة للشيخ الطوسي أحمد بن إدريس عن ابن فضالة عن ابن شاذان عن البرنطي قال قال أبو الحسن ع أما و الله لا يكون الذي تمدون إليه أعينكم حتى تميزوا و تمحصوا و حتى لا يبقى منكم إلا الأندر ثم تلا أم حسين ثم أنشروا و لما يعلم الله الذين جاهدوا منكم و يعلم الصابرين.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Idrees, from Ibn Quteyba, from Ibn Shazan, from Al Bazanty who said,

'Abu Al-Hassan^{-asws} said: 'But, by Allah^{-azwj}, it will not happen, that which you are extending your necks to, until you are distinguished, and scrutinised, and until there does not remain from you all except the rarest'. Then he^{-asws} recited: **Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142]**'.¹²¹

25- ب، قرب الإسناد ابن عيسى عن البرنطي مثله و زاد فيه و تمحصوا ثم يذهب من كل عشرة شيء و لا يبقى.

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty –

¹¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 23 a

¹²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 23 b

¹²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 24

‘Similar to it, and there is an increase in it: ‘And you will be scrutinised, then something would go away from every ten, and not remain’¹²².

26- غط، الغيبة للشيخ الطوسي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عِيسَى الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ قَالَ إِذَا فُقِدَ الْحَامِسُ مِنْ وَلَدِ السَّابِعِ مِنَ الْأَيَّامَةِ فَاللَّهُ اللَّهُ فِي أَذْيَانِكُمْ لَا يُرْبِلَنَّكُمْ عَنْهَا أَحَدٌ يَا بُيَّ إِنَّهُ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ اللَّهِ افْتَحَنَ اللَّهُ بِهَا خَلْقَهُ.

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Sa’ad Bin Abdullah, from Al-Husayn Bin Isa Al Alawy, from his father, from his grandfather,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa Bin Ja’far^{-asws} having said: ‘When the fifth from the seventh son^{-asws} from the Imams^{-asws} is lost (to the people), so Allah^{-azwj}! Allah^{-azwj}! Regarding your religions. Let not one of you be removed from it. O my^{-asws} son^{-asws}! There is no escape for Master^{-ajfj} of this command from an occultation until he will retract from the matter, the one who was believing in it. But rather, it is a Test from Allah^{-azwj} which Allah^{-azwj} Tests His^{-azwj} creatures with’¹²³.

27- غط، الغيبة للشيخ الطوسي الْأَسَدِيُّ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ هَذَا الْأَمْرُ حَتَّى يَذْهَبَ ثُلُثَا النَّاسِ فَقُلْنَا إِذَا ذَهَبَ ثُلُثَا النَّاسِ فَمَنْ يَبْقَى فَقَالَ أ مَا تَرْضَوْنَ أَنْ تَكُونُوا فِي الثَّلَاثِ الْبَاقِي.

(The book) ‘Ghayba’ of the Sheikh Al Tusi – Al Asadi, from Sahl, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim and Abu Baseer both said,

‘We heard Abu Abdullah^{-asws} saying: ‘This matter cannot happen until two-thirds of the people are gone’. We said, ‘When two-thirds of the people are gone, who will remain?’ He^{-asws} are you not please that you (Shias) will be among the remaining third?’¹²⁴

28- غط، الغيبة للشيخ الطوسي رُوِيَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع مَتَى يَكُونُ فَرَجُكُمْ فَقَالَ هَبْهَاتْ هَبْهَاتْ لَا يَكُونُ فَرَجُنَا حَتَّى تُعْرَبَلُوا ثُمَّ تُعْرَبَلُوا ثُمَّ تُعْرَبَلُوا يَفُوهَا ثَلَاثًا حَتَّى يَذْهَبَ الْكَدِرُ وَ يَبْقَى الصَّفْوُ.

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – It is reported from Jabir Al Jufi who said,

‘I said to Abu Ja’far^{-asws}, ‘When will your^{-asws} relief happen?’ He^{-asws} said: ‘Far be it! Far be it! Our^{-asws} relief will not happen until you are sifted! Then you are sifted! Then you are sifted’ – saying it thrice – ‘Until the impurity is removed, and the purity remains’¹²⁵.

29- بي، الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي أَحْمَدَ عَنْ إِبرَاهِيمَ بْنِ هَلِيلٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ ع جُعِلْتُ فِدَاكَ مَاتَ أَبِي عَلَى هَذَا الْأَمْرِ وَ قَدْ بَلَغْتُ مِنَ السِّنِّ مَا قَدْ تَرَى أَمُوتُ وَ لَا تُخَيِّرْنِي بِشَيْءٍ

(The book) ‘Al Ghayba’ – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Musa Bin Muhammad, from Ahmad Bin Abu Ahmad, from Ibrahim Bin Huleyl who said,

¹²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 25

¹²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 26

¹²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 27

¹²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 28

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! My father died upon this matter, and I have reached from the years what you^{-asws} see. I am dying and you have not informed me with anything!'

فَقَالَ يَا أَبَا إِسْحَاقَ أَنْتَ تَعْجَلُ فَقُلْتُ إِي وَ اللَّهِ أَعْجَلُ وَ مَا لِي لَا أَعْجَلُ وَ قَدْ بَلَغْتُ مِنَ السِّنِّ مَا تَرَى

He^{-asws} said: 'O Abu Is'haq! Are you in haste?' I said, 'Yes, by Allah^{-azwj}! I am hasty, and why should I not be hasty, and I have reached from the years what you^{-asws} can see?'

فَقَالَ أَمَا وَ اللَّهِ يَا أَبَا إِسْحَاقَ مَا يَكُونُ ذَلِكَ حَتَّى تُمَيِّزُوا وَ تُمَحْصُوا وَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا الْأَفَلُ ثُمَّ صَغَرَ كَفَّهُ.

He^{-asws} said: 'But, by Allah^{-azwj}, O Abu Is'haq! That will not happen until you are distinguished, and scrutinised, and until there does not remain from you all except very few' – then he^{-asws} shook his^{-asws} palm".¹²⁶

30- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن محمد بن الحسين عن صفوان بن يحيى قال قال أبو الحسن الرضا ع وَ اللَّهِ مَا يَكُونُ مَا تَدُونُ أَعْيُنُكُمْ إِلَيْهِ حَتَّى تُمَحْصُوا وَ تُمَيِّزُوا وَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا الْأَنْدَرُ فَلَا تَنْدُرُ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'By Allah^{-azwj}! It will not happen, what you are extending your eyes to, until you are scrutinised, and distinguished, and until there does not remain from you all except the rarest of the rarest".¹²⁷

31- بي، الغيبة للنعماني علي بن الحسين عن محمد بن العطار عن محمد بن الرزي عن محمد بن علي الكوفي عن ابن محبوب عن أبي المغراء عن ابن أبي يعفور عن أبي عبد الله ع أَنَّهُ سَمِعَهُ يَقُولُ وَبَلَّ لِبَطْنَةِ الْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ قُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ شَيْءٌ يَسِيرٌ فَقُلْتُ وَ اللَّهِ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكثيرٌ فَقَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحْصُوا وَ يُمَيِّزُوا وَ يُعْرَبَلُوا وَ يُخْرَجَ فِي الْعَرْبَالِ خَلْقٌ كَثِيرٌ.

(The book) 'Al Ghayba' of Al Numani' – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kufy, from Ibn Mahboub, from Abu Al Magra'a, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws}, he (the narrator) heard him^{-asws} saying: 'Woe be to the Arab tyrants, from an evil which has drawn near!' I said, 'May I be sacrificed for you^{-asws}! How many Arabs will there be with Al-Qaim^{-ajfj}?' He^{-asws} said: 'A small number'. I said, 'By Allah^{-azwj}! The ones from them who are describing as being with this matter, are a lot!' He^{-asws} said: 'There is no escape for the people from being scrutinised, and distinguished, and sifted, and a lot of people would come out during the churning".¹²⁸

32- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن أحمد بن محمد بن الحسين بن علي بن زياد عن البطائني عن أبي بصير قال سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ وَ اللَّهِ لَتُمَيِّزَنَّ وَ اللَّهِ لَتُمَحْصَنَّ وَ اللَّهِ لَتُعْرَبَلَنَّ كَمَا يُعْرَبَلُ الرُّؤُوسُ مِنَ الْقَمَحِ.

¹²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 29

¹²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 30

¹²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 31

(The book) 'Al Ghayba' of the Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ahmad Bin Muhammad, from Al-Husayn Bin Ali Bin Ziyad, from Al Batainy, from Abu Baseer who said,

'I heard Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} saying: 'By Allah^{-azwj}, you will be distinguished! By Allah^{-azwj}, you will be scrutinised! By Allah^{-azwj}, you will be sifted just as the wheat is sifted from the chaff!''¹²⁹

33- بي، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ مَسْكِينِ الرَّحَالِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ عَمِيرَةَ بِنْتِ نُفَيْلٍ قَالَتْ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع يَقُولُ لَا يَكُونُ الْأَمْرُ الَّذِي تَنْتَظِرُونَ حَتَّى يَبْرَأَ بَعْضُكُمْ مِنْ بَعْضٍ وَ يَتَقَلَّ بَعْضُكُمْ فِي وَجْهِ بَعْضٍ وَ حَتَّى يَلْعَنَ بَعْضُكُمْ بَعْضاً وَ حَتَّى يُسَوِّيَ بَعْضُكُمْ بَعْضاً كَذَّابِينَ.

(The book) 'Al Ghayba' of al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad Bin Al-Husayn, from Isa Bin Hisham, from Ibn Jabalah, from Miskeen Al Rahaal, from Ali Bin Al Mugheira, from Ameyra Bint Nufeyl who said,

'I heard Al-Hassan^{-asws} Bin Ali^{-asws} (Al-Askari^{-asws}) saying: 'The matter which you are awaiting cannot happen until some of you disavow from others, and some of you spit in the faces of others, and until some of you curse others, and until some of you name others as liars!''¹³⁰

34- بي، الغيبة للنعماني مُحَمَّدٌ وَ أَحْمَدُ ابْنَا الْحُسَيْنِ عَنْ أَبِيهِمَا عَنْ ثَعْلَبَةَ عَنْ أَبِي كَهْمَسٍ عَنْ عُمَرَ بْنِ مَيْمَنٍ عَنْ مَالِكِ بْنِ صَمْرَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَالِكُ بْنُ صَمْرَةَ كَيْفَ أَنْتَ إِذَا اخْتَلَفَتِ الشَّيْعَةُ هَكَذَا وَ شَبَكَ أَصَابِعَهُ وَ أَدْخَلَ بَعْضَهَا فِي بَعْضٍ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ

(The book) 'Al Ghayba' of Al Numani – Muhammad and Ahmad, two sons of Al-Hassan, from their father, from Sa'alba, from Abu Kahmas, from Imran Bin Meesam, from Malik Bin Zamra who said,

'Amir Al-Momineen^{-asws} said: 'O Malik Bin Zamra! How will you be when the Shias differ like this!' – and he^{-asws} intertwined his^{-asws} fingers and inserted some of these into others. I said, 'O Amir Al-Momineen^{-asws}! There would be no good during that'.

قَالَ الْحَيْرِيُّ كُلُّهُ عِنْدَ ذَلِكَ يَا مَالِكُ عِنْدَ ذَلِكَ يَقُومُ قَائِمُنَا فَيَقْدِمُ سَبْعِينَ رَجُلًا يَكْذِبُونَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ فَيَقْتُلُهُمْ ثُمَّ يَجْمَعُهُمُ اللَّهُ عَلَى أَمْرٍ وَاحِدٍ.

He^{-asws} said: 'The good, all of it would be during that! O Malik! During that our^{-asws} Qaim^{-ajfj} will rise, so seventy men would come forward lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}. He^{-ajfj} will kill them. Then Allah^{-azwj} will Unite them upon one matter''¹³¹

35- بي، الغيبة للنعماني الْكَلْبِيُّ عَنِ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ أَلَمْ أَحْسِبَ النَّاسَ أَنْ يُزَكُّوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ ثُمَّ قَالَ لِي مَا الْفِتْنَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ الَّذِي عِنْدَنَا أَنَّ الْفِتْنَةَ فِي الدِّينِ ثُمَّ قَالَ يُفْتَنُونَ كَمَا يُفْتَنُ الذَّهَبُ ثُمَّ قَالَ يُخْلَصُونَ كَمَا يُخْلَصُ الذَّهَبُ.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from a number of his companion, from Ahmad Bin Muhammad, from Muammar Bin Khallad who said,

¹²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 32

¹³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 33

¹³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 34

'I heard Abu Al-Hassan^{-asws} saying: ***'Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2].*** Then he^{-asws} said to me: 'What is the Trial?' I said, 'May I be sacrificed for you^{-asws}! That which is with us it the Trial in the religion'. Then he^{-asws} said: 'They will be Tried just as the gold is tried'. Then he^{-asws} said: 'They will be purified just as the gold is purified'¹³².

36- في الغيبة للنعماني الكُتُبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ قَالَ لِي إِنَّ حَدِيثَكُمْ هَذَا لَتَشْمَعُ مِنْهُ الْقُلُوبُ قُلُوبُ الرِّجَالِ فَأَنْبِئُوا إِلَيْهِمْ نَبْأً فَمَنْ أَقَرَّ بِهِ فَرِيدُوهُ وَ مَنْ أَنْكَرَهُ فَذَرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ تَكُونَ فِتْنَةً يَسْقُطُ فِيهَا كُلُّ بَطَانَةٍ وَ وَلِيَجِدَ حَتَّى يَسْقُطَ فِيهَا مَنْ يَشُقُّ السَّعْرَةَ بِشَعْرَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا نَحْنُ وَ شِيعَتُنَا.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Suleyman Bin Salih,

'Raising it to Abu Ja'far Al-Baqir^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'These Ahadeeth of yours, the hearts would be constricted from it, the hearts of men. So give it to them gradually. The one who acknowledges with it, increase it for him, and the one who denies it, leave him! There is no escape from the occurrence of Fitna during which every insider and confidant would fall, to the extent that the one who splits a hair into two hairs, until there does not remain except us^{-asws} and our^{-asws} Shias!'¹³³

37- في الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنْ أَبِي هَرَّاسَةَ الْبَاهِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ كُونُوا كَالْتَّخْلِ فِي الطَّيْرِ لَيْسَ شَيْءٌ مِنَ الطَّيْرِ إِلَّا وَهُوَ يَسْتَضَعِفُهَا وَ لَوْ عَلِمَتْ الطَّيْرُ مَا فِي أَجْوَافِهَا مِنَ الْبَرَكَةِ لَمْ تَفْعَلْ بِهَا ذَلِكَ خَالِطُوا النَّاسَ بِأَلْسِنَتِكُمْ وَ أَبْدَانِكُمْ وَ زَايِلُوهُمْ بِقُلُوبِكُمْ وَ أَعْمَالِكُمْ

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Hawza, from Abu Harasa Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Ibn Nubata,

'From Amir Al-Momineen^{-asws} having said: 'Be like the bees among the birds. There isn't anything from the birds except and it weakens it, and if the birds were to know what Blessings there are inside the bee, they would not do that with it. Mingle with the people with your tongues and your bodies and be away from them with your hearts and you deeds.

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا تَرَوْنَ مَا تُحِبُّونَ حَتَّى يَنْقُلَ بَعْضُكُمْ فِي وُجُوهِ بَعْضٍ وَ حَتَّى يُسَمِّيَ بَعْضُكُمْ بَعْضًا كَذَائِبَ وَ حَتَّى لَا يَبْقَى مِنْكُمْ أَوْ قَالَ مِنْ شِيعَتِي [إِلَّا] كَالْكُخْلِ فِي الْعَيْنِ وَ الْمِلْحِ فِي الطَّعَامِ

By the One^{-azwj} in Whose Hand is my^{-asws} soul! You will not be seeing what you are loving (to see) until some of you spit in the faces of others, and until some of you name others as liars, and until there does not remain from you' – or said: 'From my^{-asws} Shias, except like the Kohl in the eyes, and the salt in the food.

¹³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 35

¹³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 36

وَسَأَصْرِبُ لَكُمْ مَثَلًا وَهُوَ مَثَلُ رَجُلٍ كَانَ لَهُ طَعَامٌ فَتَقَاهُ وَطَيَّبَهُ ثُمَّ أَدْخَلَهُ بَيْتًا وَتَرَكَهُ فِيهِ مَا شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ فَإِذَا هُوَ قَدْ أَصَابَهُ السُّوسُ فَأَخْرَجَهُ وَنَقَّاهُ وَطَيَّبَهُ ثُمَّ أَعَادَهُ إِلَى الْبَيْتِ فَتَرَكَهُ مَا شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ فَإِذَا هُوَ قَدْ أَصَابَ طَائِفَةٌ مِنْهُ السُّوسُ فَأَخْرَجَهُ وَنَقَّاهُ وَطَيَّبَهُ وَاعَادَهُ

And I^{asws} shall strike an example for you all, and it is an example of a man having food for him. He cleans it and makes it good. Then he enters it into a room and leave it therein for as long as Allah^{azwj} so Desires. Then he returns to it, and behold, it has been afflicted by decay. So he takes it out and cleans it and makes it good, then returns it to the room. He leaves it for as long as Allah^{azwj} so Desires. Then he returns to it, and behold, a part of it has been afflicted with the decay. So he extracts it and cleans it and makes it good and returns it.

وَلَمْ يَزَلْ كَذَلِكَ حَتَّى يَبْقِيَ مِنْهُ رِزْمَةٌ كَرِزْمَةِ الْأَنْدَرِ لَا يَضُرُّهُ السُّوسُ شَيْئًا وَكَذَلِكَ أَنْتُمْ تُمَيِّزُونَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا عَصَابَةٌ لَا تَضُرُّهَا الْفِتْنَةُ شَيْئًا.

And he does not cease doing like that until a bundle remains like the rarest of bundles (from the threshing). The decay does not harm it of anything. And like that are you (Shias). You will be distinguished until there does not remain from you except a party, the Fitna does not harm it of anything”.¹³⁴

بيان قوله ع كالنحل في الطير أمر بالتقية أي لا تظهروا لهم ما في أجوافكم من دين الحق كما أن النحل لا يظهر ما في بطنها على الطيور و إلا لأفنها.

Explanation: His^{asws} words: ‘Like the bees among the birds’, is an instruction to be with the Taqiyya (dissimulation), i.e. do not reveal to them what is inside you all from the religion of truth just as the bee does not reveal to the birds what is in its belly or else, they would annihilate it.

38- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ رِجَالٍ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عَيْسَى عَنِ الْبَطَّائِيِّ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ إِنَّمَا مَثَلُ شَيْعَتِنَا مَثَلُ أَنْدَرٍ يَغِي بِهِ بَيْتًا فِيهِ طَعَامٌ - فَأَصَابَهُ أَكِلٌ فَنَقِيَ ثُمَّ أَصَابَهُ أَكِلٌ فَنَقِيَ حَتَّى بَقِيَ مِنْهُ مَا لَا يَضُرُّهُ الْآكِلُ وَكَذَلِكَ شَيْعَتُنَا يُمَيِّزُونَ وَ يُحْصُونَ حَتَّى يَبْقَى مِنْهُمْ عَصَابَةٌ لَا تَضُرُّهَا الْفِتْنَةُ.

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabbah, from Muhammad Bin Abbas Bin Isa, from Al batainy, from Abu baser who said,

‘Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws} said: ‘But rather, an example of our^{asws} Shias is an example of storage’ – meaning by it a room where food (grain) is stored. It gets afflicted by decay, so he cleans it. Then it is afflicted by decay, so he cleans it, until there remains from it what the decay cannot harm it. And like that are our^{asws} Shias. They will be distinguished, and scrutinised until there does not remain from them a party, the Fitna does not harm it”.¹³⁵

39- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّادِيِّ عَنِ الثَّقَلَيْنِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّهُ قَالَ الْمُؤْمِنُونَ يُبْتَلَوْنَ ثُمَّ يُمَيِّزُهُمُ اللَّهُ عِنْدَهُ إِنَّ اللَّهَ لَمْ يُؤْمِنِ الْمُؤْمِنِينَ مِنْ بِلَاءِ الدُّنْيَا وَمَرَاتِبِهَا وَلَكِنَّهُ آمَنَهُمْ مِنَ الْعَمَى وَالشَّقَاءِ فِي الْآخِرَةِ

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Ja’far Bin Abdullah Al Muhammadi, from Al Tafleesi, from Al Samandy,

¹³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 21 H 37

¹³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 21 H 38

'From J'afar^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The Momineen would be afflicted, then Allah^{-azwj} will Distinguish them during it. Allah^{-azwj} does not Keep the Momineen safe from afflictions of the world and its bitterness, but He^{-azwj} Keeps them safe from the blindness and the wretchedness in the Hereafter'.

ثُمَّ قَالَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ يَضَعُ قَتْلَهُ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ يَقُولُ قَتَلْنَا قَتْلَى النَّبِيِّينَ وَ آلِ النَّبِيِّينَ.

Then he^{-asws} said: 'Al-Husayn^{-asws} Bin Ali^{-asws} had placed his^{-asws} slain ones upon each other, then he^{-asws} said: 'Our^{-asws} slain are slain of the Prophets^{-as} and Progeny of the Prophets^{-as}'.¹³⁶

40- في الغيبة للنعماني ابن عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ وَ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ مَا هَذَا الْأَمْرُ أَمَدٌ يُنْتَهَى إِلَيْهِ نُرِيحُ أَبْدَانَنَا قَالَ بَلَى وَ لَكِنَّكُمْ أَدَعْتُمْ فَأَخْرَجَهُ اللَّهُ.

(The book) 'Al Ghayba' of Al Numan – Ibn Uqdah, from Ali Bin Al-Husayn, from Al-Hassan Bin Ali Bin Yusuf, and Muhammad Bin Ali, from Sa'dan Bin Musli, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'Is there no extent to this matter we can be ending to, to rest our bodies?' He^{-asws} said: 'Yes, but you had broadcast it, so Allah^{-azwj} Delayed it''.¹³⁷

41- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبَّاسِيِّ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُحَمَّدُ مَنْ أَخْبَرَكَ عَنَّا تَوْفِيتَنَا فَلَا تَهَابُهُ أَنْ تُكَذِّبَهُ فَإِنَّا لَا نُؤَقِّتُ وَفَتًا.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa Al Abbasi, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'O Muhammad^{-asws}! One who informs you from us^{-asws} of a timing, do not be scared of belying him, for we^{-asws} have not timed it with a timing''.¹³⁸

42- في الغيبة للنعماني ابْنُ عَقْدَةَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ إِبْرَاهِيمَ وَ سَعْدَانَ بْنِ إِسْحَاقَ بْنِ سَعِيدٍ وَ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقَطَوَانِي جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَدْ كَانَ لِهَذَا الْأَمْرِ وَقْتُ وَ كَانَ فِي سَنَةِ أَرْبَعِينَ وَ مِائَةٍ فَحَدَّثْتُمْ بِهِ وَ أَدَعَيْتُمُوهُ فَأَخْرَجَهُ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Fazl Bin Ibrahim, and Sa'dan Bin Is'haq Bin Saeed, and Ahmad Bin Al-Hassan Bin Abdul Malik, and Muhammad Bin Al-Husayn Al Qatwani, altogether from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'There was a timing for this matter, and it was in the year one hundred and forty, but you narrated with it and broadcast it, so Allah^{-azwj} Mighty and Majestic delayed it''.¹³⁹

¹³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 39

¹³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 40

¹³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 41

¹³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 42

43- ن، الغيبة للنعماني وَ هَذَا الْإِسْنَادُ عَنِ ابْنِ مُحَبُّوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ إِنَّ هَذَا الْأَمْرَ قَدْ أُجْرَ مَرَّتَيْنِ.

(The book) 'Al Ghayba' of Al Numani – And by this chain from Ibn Mahboub, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! This matter has been Delayed twice'.¹⁴⁰

44- ن، الغيبة للنعماني الْكَلْبِيُّ عَنْ عَبْدِ مَنْ شُبُوخِهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الْقَائِمِ فَقَالَ كَذَبَ الْوَقَّاتُونَ إِنَّا أَهْلُ بَيْتٍ لَا نُوقِثُ ثُمَّ قَالَ أَبِي اللَّهِ إِلَّا أَنْ يُخَالِفَ وَقْتُ الْمَوْقِيتِينَ.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from a number of his elders, from Al Barqy, from his father, from Al Qasim Bin Muhammad, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Al-Qaim^{-ajfj}. He^{-asws} said: 'The timers are lying! We^{-asws}, People^{-asws} of the Household, are not timing (it)'. Then he^{-asws} said: 'Allah^{-azwj} Refused, except that He^{-azwj} would Differ from the timing of the timers'.¹⁴¹

45- ن، الغيبة للنعماني الْكَلْبِيُّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنْ عَبْدِ الْكَرِيمِ الْخُنَعَمِيِّ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ إِنَّ هَذَا الْأَمْرَ وَقْتًا

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Khazzaz, from Abdul Kareem Al Khas'amy, from Al Fazl Bin Yasaar,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Is there any timing for this matter?'

فَقَالَ كَذَبَ الْوَقَّاتُونَ إِنَّ مُوسَى ع لَمَّا خَرَجَ وَافِدًا إِلَى رَبِّهِ وَاعَدَهُمْ ثَلَاثِينَ يَوْمًا فَلَمَّا زَادَهُ اللَّهُ تَعَالَى عَلَى الثَّلَاثِينَ عَشْرًا قَالَ لَهُ قَوْمُهُ قَدْ أَخْلَفْنَا مُوسَى فَصَنَعُوا مَا صَنَعُوا

He^{-asws} said: 'The timers are lying! When Musa^{-as} went out as a delegate to his^{-as} Lord^{-azwj}, he^{-as} promised them thirty days. When Allah^{-azwj} the Exalted Increased ten upon thirty, his^{-as} people said to him^{-as}, 'Musa^{-as} has broken his^{-as} promise to us!' So they did what they did'.

قَالَ- فَإِذَا حَدَّثْنَاكُمْ بِحَدِيثٍ فَجَاءَ عَلَى مَا حَدَّثْنَاكُمْ بِهِ فَقُولُوا صَدَقَ اللَّهُ وَ إِذَا حَدَّثْنَاكُمْ بِحَدِيثٍ فَجَاءَ عَلَى خِلَافِ مَا حَدَّثْنَاكُمْ بِهِ فَقُولُوا صَدَقَ اللَّهُ تَوَجَّرُوا مَرَّتَيْنِ.

He^{-asws} said: 'Whenever we^{-asws} narrate to you all with a Hadeeth, and it comes upon what we^{-asws} had narrated to you with, then say, 'Allah^{-azwj} Spoke the truth!' And whenever we^{-asws} narrate to you all with a Hadeeth, and it comes upon different to what we^{-asws} had narrated with, then say, 'Allah^{-azwj} Spoke the truth!' You will be Recompensed twice'.¹⁴²

¹⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 43

¹⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 44

¹⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 45

46- في الغيبة للنعماني الكليني عن الحسين بن محمد عن جعفر بن محمد عن القاسم بن إسماعيل عن الحسن بن علي عن إبراهيم بن مهزم عن أبي عبد الله ع قال ذكرنا عنده مملوك بني فلان فقال إنما هلك الناس من استعجلهم لهذا الأمر إن الله لا يعجل لعجلة العباد إن لهذا الأمر غاية ينتهي إليها فلو قد بلغوها لم يستعجلوا ساعة و لم يستأجروا.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Al-Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail, from Al-Hassan Bin Ali, from Ibrahim Bin Mihzam,

'From Abu Abdullah^{-asws} having said: 'We mentioned in his^{-asws} presence the kingdom of the sons of so and so (Abbasids). He^{-asws} said: 'But rather the people are destroyed due to their hastening for this matter. Allah^{-azwj} will not Haste due to the hastening of the servants. There is a peak for this matter it will be ending to. If it reaches it, it will not be brought forward for a moment, and will not be delayed (for a moment)'¹⁴³

47- في الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن محمد بن أحمد القلانسي عن محمد بن علي عن أبي حميلة عن الحضرمي قال سمعت أبا عبد الله ع يقول إننا لا نوقت هذا الأمر.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Ahmad Al Qalanisy, from Muhammad Bin Ali, from Abu Jameela, from Al Hazramy who said,

'I heard Abu Abdullah^{-asws} saying: 'We^{-asws} have not timed this matter''¹⁴⁴

48- في الغيبة للنعماني علي بن الحسين عن محمد العطار عن محمد بن الحسن الرازي عن محمد بن علي عن ابن جبلة عن علي بن أبي حازم عن أبي بصير عن أبي عبد الله ع قال قلت له جعلت فداك متى خروج القائم ع فقال يا با محمد إن أهل البيت لا نوقت و قد قال محمد ع كذب الوقائون

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali, from Ibn Jabalah, from Ali Bin Abu Hazim, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When will be the emergence of Al-Qaim^{-ajfj}? O Abu Muhammad! We^{-asws}, People^{-asws} of the Household are not timing, and Muhammad^{-asws} (Al-Baqir^{-asws}) had said: 'The timers are lying!'

يا با محمد إن قدام هذا الأمر خمس علامات أولهن النداء في شهر رمضان و خروج السفيناني و خروج الخراساني و قتل النفس الزكية و خشف بالبيداء

O Abu Muhammad! In front of his matter there are five signs. The first of these is the call during a month of Ramazan, and emergence of Al-Sufyani, and emergence of Al-Khurasani, and killing of the pure soul, and submergence at Al-Bayda'a'.

ثم قال يا با محمد إنه لا بد أن يكون قدام ذلك الطاعون الأبيض و الطاعون الأحمر قلت جعلت فداك أي شيء الطاعون الأبيض و أي شيء الطاعون الأحمر

¹⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 46

¹⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 47

Then he^{-asws} said: 'O Abu Muhammad! Surely there is no escape before that from there being two plagues – a white plague and a red plague'. I said, 'May I be sacrificed for you^{-asws}! Which thing is the white plague and which thing is the red plague?'

قَالَ الطَّاعُونَ الْأَبْيَضُ الْمَوْتُ الْجَافِثُ وَالطَّاعُونَ الْأَحْمَرُ السَّيْفُ وَلَا يَخْرُجُ الْقَائِمُ حَتَّى يُنَادَى بِاسْمِهِ مِنْ جُوفِ السَّمَاءِ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ فِي شَهْرِ رَمَضَانَ لَيْلَةِ جُمُعَةٍ

He^{-asws} said: 'The white plague is the quick general death (killing groups), and the red plague is the sword (wars), and Al-Qaim^{-ajfi} will not emerge until his^{-ajfi} name is called out with from the inside of the sky during the night of the 23rd of Ramazan, the night of Friday'.

قُلْتُ بِمَ يُنَادَى قَالَ بِاسْمِهِ وَ اسْمِ أَبِيهِ إِلَّا إِنَّ فُلَانٌ بَنَ فُلَانٍ قَائِمٌ آلَ مُحَمَّدٍ فَاسْمَعُوا لَهُ وَ أَطِيعُوهُ

I said, 'By what will he^{-ajfi} (a.j.) be called?' He^{-asws} said: 'By his^{-ajfi} name and the name of his^{-ajfi} father: 'Indeed! So and so, son of so and so is Qaim^{-ajfi} of the Progeny of Muhammad^{-saww}, so listen to him^{-ajfi} and obey him^{-ajfi}!'

فَلَا يَبْقَى شَيْءٌ خَلَقَ اللَّهُ فِيهِ الرُّوحَ إِلَّا سَمِعَ الصَّيْحَةَ فَتُوقِظُ النَّائِمُ وَ يَخْرُجُ إِلَى صَحْنِ دَارِهِ وَ تَخْرُجُ الْعَذْرَاءُ مِنْ خِدْرِهَا وَ يَخْرُجُ الْقَائِمُ مِمَّا يَسْمَعُ وَ هِيَ صَبِيحَةُ جَبْرِئِيلَ ع.

So there will not remain anything Allah^{-azwj} has Created a soul to be in it, except he would hear the scream. The sleeping one would wake up and come out to the courtyard of his house, and the virgins would come out from their veiled chambers, and Al-Qaim^{-ajfi} will emerge from what he^{-ajfi} would have heard, and it is the scream of Jibraeel^{-as}.¹⁴⁵

49- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ أَوْحَى إِلَى عِمْرَانَ أَنِّي وَاهِبٌ لَكَ ذَكَراً سَوِيّاً مُبَارَكاً يُبْرَأُ الْأَكْمَةَ وَ الْأَبْرَصَ وَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ جَاعِلُهُ رَسُولاً إِلَى بَنِي إِسْرَائِيلَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Revealed to Imran^{-as}: "I^{-azwj} shall be Bestowing to you^{-as} a male (child), complete, Blessed. He^{-as} will cure the blind and the leper, and he^{-as} will revive the dead by the Permission of Allah^{-azwj}. And I^{-azwj} shall Make him^{-as} a Messenger^{-as} to the children of Israel!"

فَخَدَّتْ عِمْرَانُ امْرَأَتَهُ حَنَّةَ بِذَلِكَ وَ هِيَ أُمُّ مَرْيَمَ فَلَمَّا حَمَلَتْ كَانَ حَمْلُهَا بِمَا عِنْدَ نَفْسِهَا غَلامَ [غُلاماً] فَلَمَّا وَضَعْتُهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى ... وَ لَيْسَ الذَّكَرُ كَالْأُنْثَى أَيَّ لَا تَكُونُ الْبِنْتُ رَسُولاً يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ اللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

Imran^{-as} narrated to his^{-as} wife Hannah^{-as} with that, and she^{-as} is mother^{-as} of Maryam^{-as}. When she^{-as} was expecting, her^{-as} term in her^{-as} view was that of a boy. **So when she placed (gave birth to) it, she said: 'My Lord! Surely I have placed a female' - - and the male isn't like the**

¹⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 21 H 48

female; [3:36] – i.e., the daughter cannot be a Messenger^{as}. Allah^{azwj} Mighty and Majestic Said: **and Allah was more Knowing of what she placed [3:36]**.

فَلَمَّا وَهَبَ اللَّهُ لِمَرْيَمَ إِعْسَى كَانَ هُوَ الَّذِي بَشَّرَ بِهِ عِزْرَانٌ وَ وَعَدَهُ إِثَاءَ إِذَا قُلْنَا فِي الرَّجُلِ مِثْلًا شَيْئًا فَكَانَ فِي وَلَدِهِ أَوْ وَلَدٍ وَلَدِهِ فَلَا تُنْكِرُوا ذَلِكَ.

When Allah^{azwj} Bestowed Isa^{as} to Maryam^{as}, he^{as} was the one who Imran^{as} had been Given the glad tidings with and Promised to him^{as}. So when we^{asws} say something regarding the man from us^{asws}, it could happen in his^{asws} son^{asws}, or a son^{asws} of his^{asws} son^{asws}, so do not be denying that”.¹⁴⁶

بيان حاصل هذا الحديث و أضرابه أنه قد يحمل المصالح العظيمة الأنبياء و الأوصياء ع على أن يتكلموا في بعض الأمور على وجه المجاز و التورية و بالأمور البدائية على ما سطر في الكتاب المحو و الإثبات

Explanation: *The result of this Hadeeth and its types is that it may hold great interests of the Prophets^{as} and the successors^{asws} based upon that they^{asws} spoke regarding some of the affairs upon an aspect of the metaphor and the puns, and with the old matters upon what is veiled in the book, the deleted and the affirmed.*

ثم يظهر للناس خلاف ما فهموه من الكلام الأول فيجب عليهم أن لا يحملوه على الكذب و يعلموا أن المراد منه غير ما فهموه كمعنى مجازي أو كان وقوعه مشروطا بشرط لم يتحقق.

Then it appears to the people difference to what they had understood from the first speech, so it obligates upon that that they should not carry it upon the lies and know that the intent is other than what they had understood, like the metaphorical meaning, or its occurrence was conditional with a condition not having been met yet.

و من جملة ذلك زمان قيام القائم ع و تعيينه من بينهم ع لئلا يئس الشيعة و يسلوا أنفسهم من ظلم الظالمين بتوقع قرب الفرج فرميا قالوا فلان القائم و مرادهم القائم بأمر الإمامة كما قالوا كلنا قائمون بأمر الله

And from the total of that time is rising of Al-Qaim^{asws} and seeing him^{ajfi} from between them, lest the Shias despair and they can comfort themselves from the injustices of the oppressors by anticipating the nearness of the relief. At times they would say, ‘So and so is Al-Qaim^{ajfi}’, their intent would be the one standing with the Imamate just as they^{asws} had said: ‘All of us^{asws} are standing with the Commands of Allah^{azwj}’.

و ربما فهمت الشيعة أنه القائم بأمر الجهاد و الخارج بالسيف أو أرادوا أنه إن أذن الله له في ذلك يقوم به أو إن عملت الشيعة بما يجب عليهم من الصبر و كتمان السر و طاعة الإمام يقوم به أو كما **روي عن الصادق ع أنه قال ولدي هو القائم**. و المراد به السابغ من ولده لا ولده بلا واسطة.

And at time the Shias would understand that he^{ajfi} is the one standing with the matter of Al-Jihad and the rebel with the sword, or they intend that there is a Permission of Allah^{azwj} for him^{ajfi} regarding that to be standing by it, or if the Shias knew what patience is obligated upon them and concealment of the secret and obedience of the Imam^{asws} to be standing by it, or just as it is reported from Al-Sadiq^{asws} having said: ‘My^{asws} son^{asws}, he^{ajfi} is Al-Qaim^{ajfi}’ – and

¹⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 21 H 49

the intended by it is the seventh from his^{-asws} son^{-asws}, ot his^{-asws} son^{-asws} without an intermediary.

ثم مثل ذلك بما أوحى الله سبحانه إلى عمران أني واهب لك ذكرا وكان المراد ولد الولد و فهمت حنة أنه الولد بلا واسطة

Then he^{-asws} gave an example of that with what Allah^{-azwj} the Glorious had Revealed to Imran^{-as}: "I^{-azwj} shall Bestow to you^{-as} a male (child)!" And the Intended was a son of the son, and Hannah^{-as} understood it as being the son without an intermediary.

فالمراد بقوله ع فإذا قلنا إلى آخره أي بحسب فهم الناس أو ظاهر اللفظ أو المراد أنه قيل فيه حقيقة و لكن كان مشروطا بأمر لم يقع فوقه فيه البداء بالمعنى الذي حققناه في بابه و وقع في ولده.

The intended by his^{-asws} words: 'When we^{-asws} say' – up to its end, i.e. by where the people understand, or apparent wordings, or the intent that the reality was said regarding it, but it was conditional with a matter which did not occur, and the Change of Decision occurred in it with the meaning which we have achieved in its subject, and in occurred in his son.

و على هذا ما ذكر في أمر عيسى ع إنما ذكر على التنظير و إن لم تكن بينهما مطابقة تامة أو كان أمر عيسى أيضا كذلك بأنه كان قدر في الولد بلا واسطة و أخبر به ثم وقع فيه البداء و صار في ولد الولد.

And based upon this is what he^{-asws} mentioned regarding the matter of Isa^{-as}. But rather he^{-asws} mentioned it upon the observation, and if it does not happen to be an exact match between the two, or the matter of Isa^{-as} happened like that as well that it was Determined to be in the son without an intermediary and He^{-azwj} Informed with it, then the Change of Decision occurred in it, and it came to be in a son of the son.

و يحتتمل المثل و مضربه معا وجهها آخر و هو أن يكون المراد فيهما معنى مجازيا على وجه آخر ففي المثل أطلق الذكر السوي على مريم ع لأنها سبب وجود عيسى ع إطلاقا لاسم المسبب على السبب

And the example and the proverb both together may have another aspect, and it is that the intended regarding them both is the metaphorical meaning based upon another aspect. So in the example is the link of the complete male was upon Maryam^{-as} because she^{-as} was the means of the existence of Isa^{-as} absolutely to the name of the caused upon the cause.

و كذا في المضرب أطلق القائم على من في صلبه القائم إما على الوجه المذكور أو إطلاقا لاسم الجزء على الكل و إن كانت الجزئية أيضا مجازية و الله يعلم مرادهم ع.

And like that is regarding the example linked to Al-Qaim^{-ajfi} based upon the one in whose lineage is Al-Qaim^{-ajfi}, either upon the mentioned aspect or linked to the name, the part upon the whole, and even if the parts as well were metaphorical. And Allah^{-azwj} Knows their^{-asws} intentions'.

50- كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سَلِيمَانَ تَلْمِيزِ الشَّهِيدِ رَحْمَةُ اللَّهِ عَلَيْهِمَا قَالَ رُوِيَ أَنَّهُ وَجَدَ بِحُطِّ مَوْلَانَا أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع مَا صُوِّرَتْهُ قَدْ صَعِدْنَا دُرَى الْحَقَائِقِ بِأَقْدَامِ التُّبُوَّةِ وَ الْوَلَايَةِ وَ سَاقَهُ إِلَى أَنْ قَالَ وَ سَيَسْفِرُ لَهُمْ تَنَابُيْعُ الْحَيَوَانِ بَعْدَ لَطْفِ الْبَيْرَانِ لِتَمَامِ الْمَوْطِ وَ الطَّوَائِينِ مِنَ السِّنِينَ.

‘Kitab Al Muhtazar’ of Al-Hassan Bin Suleyman, student of the martyr, may Allah^{-azwj} have Mercy on them, said,

‘It has been found being in the handwriting of our Master^{-asws} Abu Muhammad Al-Askari^{-asws}, its print was: ‘We^{-asws} have ascended to the realities by the advent of the Prophet-hood and the Wilayah’ – and continued it up to he^{-asws} said: ‘And there shall appear to them the springs of life after the flames of fires to complete the years, ‘Alif Lam Meem’ and ‘Ta Ha’, and the ‘Ta Sin Meem’ (from Surahs Shuara, and Naml and Al-Qasas)’’.¹⁴⁷

بيان يحتمل أن يكون المراد كل الم وكل ما اشتمل عليها من المقطعات أي المص و المراد جميعها مع طه و الطواسين ترتقي إلى ألف و مائة و تسعة و خمسين و هو قريب من أظهر الوجوه التي ذكرناها في خبر أبي لبيد و يؤيده كما أوأنا إليه.

Explanation: *It is possible that the intended is every ‘Ali Lam Meem’, and all what is inclusive upon it from the abbreviations, i.e. ‘Alif Lam Meem Suad’, and the intended of their total along with ‘Ta Ha’, and ‘Ta Sin Meem’ (all three), come up to one thousand one hundred and fifty-nine, and it is closer from the apparent aspect which we have mentioned in the Hadeeth by Labeed, and it is supported just as we have gestured to it.*

¹⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 21 H 50

باب 22 فضل انتظار الفرج و مدح الشيعة في زمان الغيبة و ما ينبغي فعله في ذلك الزمان

CHAPTER 22 – MERITS OF AWAITING THE RELIEF AND PRAISE OF THE SHIAS IN THE TIME OF OCCULTATION AND WHAT IS APPROPRIATE TO BE DOING DURING THAT TIME

1- ل، الخصال في خبر الأعمش قال الصادق ع من دين الأئمة الورع و العفة و الصلاح إلى قوله و انتظر الفرج بالصبر.

(The book) 'Al Khisal' in a Hadeeth by Al Amsh,

'Al-Sadiq^{asws} said: 'From the religion of the Imams^{asws} is the devoutness, and the chastity, and the righteousness' – up to his^{asws} words: 'And awaiting the relief with the patience'¹⁴⁸.

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قال قال رسول الله ص أفضل أعمال أمتي انتظار فرج الله عز و جل.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – By the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The most superior of deeds of my^{saww} community is awaiting the Relief of Allah^{azwj} Mighty and Majestic''¹⁴⁹.

3- ما، الأماالي للشيخ الطوسي ابن حمويه عن محمد بن محمد بن بكر عن ابن مفضل عن عبد الله بن شبيب عن إسحاق بن محمد القروي عن سعيد بن مسلم عن علي بن الحسين عن أبيه عن علي ع قال قال رسول الله ص من رضي عن الله بالقليل من الرزق رضي الله عنه بالقليل من العمل و انتظار الفرج عبادة.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Hamawiya, from Muhammad Bin Muhammad Bin Bakr, from Ibn Muqbil, from Abdullah Bin Shabeeb, from Is'haq Bin Muhammad Al Qarawy, from Saeed Bin Muslim,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'One who is pleased from Allah^{azwj} with the little of the sustenance, Allah^{azwj} would be Pleased with him with the little of the deeds, and awaiting the relief is (an act of) worship''¹⁵⁰.

أقول سيأتي في باب مواعظ أمير المؤمنين ع أنه سأل عنه رجل أي الأعمال أحب إلى الله عز و جل قال انتظر الفرج.

I (Majlisi) am saying: 'I shall be bringing in the chapter of the exhortations of Amir Al-Momineen^{asws} that a man had asked him^{asws}, 'Which of the deeds is most Beloved to Allah^{azwj} Mighty and Majestic?' He^{asws} said: 'Awaiting the relief''¹⁵¹.

4- ج، الإحتجاج عن أبي حمزة الثمالي عن أبي خالد الكابلي عن علي بن الحسين ع قال تمتد الغيبة بولي الله الثاني عشر من أوصياء رسول الله ص و الأئمة بعده

¹⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 1

¹⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 2

¹⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 3 a

¹⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 3 b

(The book) 'Al Ihtijaj' – From Abu Hamza Al Sumali, from Abu Khalid Al Kabuly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The occultation with a Guardian^{-asws} of Allah^{-azwj} will be extended, the twelfth from the successors^{-asws} of Rasool-Allah^{-saww} and the Imams^{-asws} from after him^{-saww}.

يَا أَبَا خَالِدٍ إِنَّ أَهْلَ زَمَانٍ غَيَّبَهُ الْقَائِلُونَ بِإِمَامِيهِ الْمُتَنَظِّرُونَ لِيُظْهِرَهُ أَفْضَلُ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللَّهَ تَعَالَى ذِكْرُهُ أَعْطَاهُمْ مِنَ الْعُقُولِ وَالْأَفْهَامِ وَالْمَعْرِفَةِ مَا صَارَتْ بِهِ الْعَبِيَّةُ عِنْدَهُمْ بِمَنْزِلَةِ الْمَشَاهِدَةِ وَجَعَلَهُمْ فِي ذَلِكَ الزَّمَانِ بِمَنْزِلَةِ الْمُجَاهِدِينَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص بِالسَّيْفِ

O Abu Khalid! The people of the time of his^{-ajfi} occultation, the speakers (believers) with his^{-ajfi} Imamate, the ones awaiting his^{-ajfi} appearance would be more superior than the people of every time period, because Allah^{-azwj}, Exalted is His^{-azwj} Mention will be Giving them, from the intellects and the understanding and the recognition, what would make the occultation in their view to be at the status of eye-witnessing, and He^{-azwj} will Make them, during that time, to be at the status of the fighters with the sword in front of Rasool-Allah^{-azwj}.

أُولَئِكَ الْمُخْلَصُونَ حَقًّا وَشَيْعَتُنَا صِدْقًا وَالدُّعَاءُ إِلَى دِينِ اللَّهِ سِرًّا وَجَهْرًا وَقَالَ ع انْتَظِرُوا الْفَرَجَ مِنْ أَعْظَمِ الْفَرَجِ.

They are the truly sincere ones, and our^{-asws} sincere Shias, and the callers to the religion of Allah^{-azwj} secretly and openly'. And he^{-asws} said: 'Awaiting the relief is from the mightiest reliefs"¹⁵².

5- ما، الأماي للشيخ الطوسي المفيد عن ابن قولويه عن الكليني عن علي عن أبيه عن النبطي عن يونس عن عمرو بن شمر عن جابر قال دخلنا على أبي جعفر محمد بن علي ع ونحن جماعة بعد ما قضينا نُسكنا فودعناهُ وقلنا له أوصنا يا ابن رسول الله

(The book) 'Al Amali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from Ali, from his father, from Al Yaqteeny, from Yunus, from Amro Bin Shimr, from Jabir who said,

'We entered to see Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and we were a group, after having fulfilled our rituals. We bade him^{-asws} farewell and said to him^{-asws}, 'Advise us, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ لِيَعْنِ قَوْلُكُمْ ضَعِيفُكُمْ وَلِيَعْطِفْ غَنِيُّكُمْ عَلَى فَقِيرِكُمْ وَلِيَنْصَحِ الرَّجُلُ أَخَاهُ كُنْصَحِهِ لِنَفْسِهِ وَانْتُمُوا أَسْرَارَنَا وَلا تَحْمِلُوا النَّاسَ عَلَى أَغْنَانَا وَانْظُرُوا أَمْرَنَا وَ مَا جَاءَكُمْ عَنَّا فَإِنْ وَجَدْتُمُوهُ فِي الْقُرْآنِ مُوَافَقًا فَخُذُوا بِهِ وَ إِنْ لَمْ تَجِدُوا مُوَافَقًا فَرُدُّوهُ وَ إِنْ اشْتَبَهَ الْأَمْرُ عَلَيْكُمْ فَتَقَوُّوا عِنْدَهُ وَ رُدُّوهُ إِلَيْنَا حَتَّى نَشْرَحَ لَكُمْ مِنْ ذَلِكَ مَا شَرَحَ لَنَا

He^{-asws} said: 'Let your strong ones assist your weak ones, and let your rich ones be kind upon your poor ones, and the man advise his brother like his advising himself, and conceal our^{-asws} secrets, and do not carry the people upon our^{-asws} necks and consider our^{-asws} matter and what comes to you from us^{-asws}. If you were to find it being in accordance with the Quran, then take with it, and if you do not find it to being in accordance with it, then return it (refer it back), and if the matter is confusing upon you, then pause at it and refer it back to us until we explain to you from that what has been explained to us.

¹⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 4

فَإِذَا كُنْتُمْ كَمَا أَوْصَيْنَاكُمْ وَ لَمْ تَعْدُوا إِلَى غَيْرِهِ فَمَاتَ مِنْكُمْ مَيِّتٌ قَبْلَ أَنْ يَخْرُجَ قَائِمُنَا كَانَ شَهِيداً وَ مَنْ أَدْرَكَ قَائِمَنَا فَقُتِلَ مَعَهُ كَانَ لَهُ أَجْرُ شَهِيدَيْنِ وَ مَنْ قُتِلَ بَيْنَ يَدَيْهِ عَدُوّاً لَنَا كَانَ لَهُ أَجْرُ عِشْرِينَ شَهِيداً.

So when you would be just as I^{-asws} am advising you and does not exceed to something else, and a dying one from you dies before our^{-asws} Qaim^{-ajfj} emerges, he would be a martyr; and the one who comes across our^{-asws} Qaim^{-ajfj} and is killed with him^{-ajfj}, for him would be the Recompense of two martyrs, and the one who kills an enemy of ours^{-asws} in front of him^{-ajfj}, for him would be the Recompense of twenty martyrs”.¹⁵³

6- ك، إكمال الدين مع، معاني الأخبار الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعَمْرِيِّ الْبُؤْفَكِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ ع طُوبَى لِمَنْ تَمَسَّكَ بِأَمْرِنَا فِي غَيْبَةِ قَائِمِنَا فَلَمْ يَزَعْ قَلْبُهُ بَعْدَ الْهِدَايَةِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا طُوبَى

(The books) 'Ikmal Al Deen', (and) 'Ma'any Al Akhbar' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja'far Bin Ahmad, from Al Amraky Al Bufaky, from Al-Hassan Bin Ali Bin Fazzal, from Marwan Bin Muslim, from Abu Baseer who said,

'Al-Sadiq^{-asws} said: "Tooba' be for the one who adheres with our^{-asws} matter during the occultation of our^{-asws} Qaim^{-ajfj} and his heart does not deviate after the guidance'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And what is 'Tooba'?"

قَالَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ عُصْنٌ مِنْ أَغْصَانِهَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ طُوبَى لَهُمْ وَ حُسْنُ مَا ب.

He^{-asws} said: 'A tree in the Paradise. Its roots are in the house of Ali^{-asws} Bin Abu Talib^{-asws}, and there isn't any Momin except and in his house is a branch from its branches. And that is the Word of Allah^{-azwj} Mighty and Majestic: ***'(the tree of) Tooba would be for them and an excellent resort [13:29]'***".¹⁵⁴

7- ل، الخصال الأَرْبَعِيَّاتُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع انْتَظَرُوا الْفَرَجَ وَ لَا تَبْأَسُوا مِنْ رَوْحِ اللَّهِ فَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ انْتَظَارُ الْفَرَجِ.

(The book) 'Al Khisal' –

The four hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'Await the relief and do not despair from the rest (Granted) by Allah^{-azwj}, for the most beloved of the deeds to Allah^{-azwj} Mighty and Majestic is awaiting the relief".¹⁵⁵

وَ قَالَ ع مُزَاوَلَةُ قُلْعِ الْجِبَالِ أَيْسَرُ مِنْ مُزَاوَلَةِ مُلْكٍ مُؤَجَّلٍ وَ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ لَا تُعَاجِلُوا الْأَمْرَ قَبْلَ بُلُوغِهِ فَتَنْدَمُوا وَ لَا يَطُولَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوا قُلُوبَكُمْ.

And he^{-asws} said: 'Engaging in uprooting the mountain is easier than engaging in moving the deferred kingdom and ***Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the***

¹⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 5

¹⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 6

¹⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 7 a

end-result is for the pious [7:128]. Do not rush the matter before it reaches you, and do not prolong the period upon you, for your hearts will harden”.¹⁵⁶

وَقَالَ عَ الْأَجْدُ بِأَمْرِنَا مَعَنَا غَدًا فِي حَظِيرَةِ الْقُدْسِ وَ الْمُتَنَظِّرُ لِأَمْرِنَا كَالْمُتَشَخِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ.

And he^{-asws} said: ‘The one taking with our^{-asws} matter would be with us^{-asws} tomorrow in the Holy enclosure, and the one awaiting for our^{-asws} matter is like the one rolling in his blood in the Way of Allah^{-azwj}’.¹⁵⁷

8- ير، بصائر الدرجات ابنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي الْجَارُودِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاتِ يَوْمٍ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ اللَّهُمَّ لَقِنِي إِخْوَانِي مَرَّتَيْنِ فَقَالَ مَنْ حَوَّلَهُ مِنْ أَصْحَابِهِ أَمَا نَحْنُ إِخْوَانُكَ يَا رَسُولَ اللَّهِ

(The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammad Bin Isa, from Abu Al Jaroud, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said one day, and in his^{-saww} presence was a group of his^{-saww} companions: ‘O Allah^{-azwj}! Let me^{-saww} meet my^{-saww} brothers!’ – twice. Someone from his^{-saww} companions around him^{-saww} said, ‘Are we not your^{-saww} brothers, O Rasool-Allah^{-saww}?’

فَقَالَ لَا إِنَّكُمْ أَصْحَابِي وَ إِخْوَانِي قَوْمٌ فِي آخِرِ الزَّمَانِ آمَنُوا وَ لَمْ يَرَوْني لَقَدْ عَرَفْتَهُمُ اللَّهُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ مِنْ قَبْلِ أَنْ يُخْرِجَهُمْ مِنْ أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لِأَحَدِهِمْ أَشَدُّ بَقِيَّةً عَلَى دِينِهِ مِنْ خُرْطِ الْفَتَادِ فِي اللَّيْلَةِ الظُّلُمَاءِ أَوْ كَالْقَابِضِ عَلَى جَمْرِ الْغَضَا أَوْ لِقَاءِ مَصَابِيحِ الدُّجَى يُنْجِيهِمُ اللَّهُ مِنْ كُلِّ فِتْنَةٍ غَيْرَاءٍ مُظْلِمَةٍ.

He^{-saww} said: ‘No! You are my^{-saww} companions, and my^{-saww} brothers are a people at the end of times. They will believe and (although) they would not have seen me^{-saww}. Allah^{-azwj} has Introduced them (to me^{-saww}) with their names and names of their fathers from before He^{-azwj} Extracts them from the loins of their fathers and wombs of their mothers, for one of them remaining upon his Religion would be more difficult than holding a sharp metal during the dark night or like grabbing upon the fiery ember. They are the lamps for the darkness. Allah^{-azwj} will Save them from every Fitna of the darkness of the earth”.¹⁵⁸

9- ك، إكمال الدين ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ ابْنِ عَيْسَى عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ عَنْ غَيْرِ وَاحِدٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ قَالَ مَنْ أَقَرَّ بِقِيَامِ الْقَائِمِ أَنَّهُ حَقٌّ.

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Isa, from Umar Bin Abdul Aziz, from someone else, from Dawood Bin Kaseer,

‘From Abu Abdullah^{-asws} regarding the Word of Allah^{-azwj} Mighty and Majestic: **Those who are believing in the unseen [2:3].** He^{-asws} said: ‘One who acknowledged with rising of Al-Qaim^{-ajfj} that it is true”.¹⁵⁹

¹⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 7 b

¹⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 7 c

¹⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 8

¹⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 9

10- ك، إكمال الدين الدقاق عَنِ الْأَسَدِيِّ عَنِ النَّحْعِيِّ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ يَحْيَى بْنِ أَبِي الْقَاسِمِ قَالَ سَأَلْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

'I asked Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3].**

فَقَالَ الْمُتَّقُونَ شِيعَةُ عَلِيٍّ ع وَ الْغَيْبُ فَهُوَ الْحُجَّةُ الْغَائِبُ

He^{-asws} said: 'The pious are Shias of Ali^{-asws}, and the unseen, he^{-ajfj} is the hidden Divine Authority'.

وَ شَهِدَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُونَ لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْنَا إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

(Al-Sadouq said), 'And that is testified by the Words of Allah^{-azwj} Mighty and Majestic: **And they are saying: 'If only a Sign had been Sent to him from his Lord'. Say: 'But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20].**

فَأَخْبَرَ عَزَّ وَ جَلَّ أَنَّ الْآيَةَ هِيَ الْغَيْبُ وَ الْغَيْبُ هُوَ الْحُجَّةُ وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً يَغْنِي حُجَّةً.

The Mighty and Majestic Informed that it is the unseen, and the unseen, he^{-ajfj} is the Divine Authority, and the ratification of that are the Words of Allah^{-azwj} Mighty and Majestic: **And We Made the son of Maryam and his mother to be a Sign, [23:50]** – meaning a Divine Authority".¹⁶⁰

11- ك، إكمال الدين ابنُ عُبدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ ابْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنِ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْعِبَادَةِ أَنْتَظَرُ الْفَرَجِ.

(The book) 'Ikmal Al Deen' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Ibn Bazie, from Salih Bin Uqba, from his father,

'From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most superior of the (acts of) worship is awaiting the relief".¹⁶¹

12- ك، إكمال الدين مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ خَالِدٍ الْخَالِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ خَاتِمِ الْقَطَّانِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ وَ اعْلَمْ أَنَّ أَكْبَرُ النَّاسِ يَقِينًا- قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ لَمْ يَلْحَقُوا النَّبِيَّ وَ حُجِبَ عَنْهُمْ الْحُجَّةُ فَأَمِنُوا بِسَوَادٍ فِي بَيَاضٍ.

¹⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 10

¹⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 11

(The book) 'Ikmal Al Deen' – Muhammad Bin Ali Bin Al Washa, from Ahmad Bin Muhammad Bin Al-Hassan, from Ahmad Bin Khalid Al Khalidy, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from Muhammad Bin Hatim Al Qattan, from Hammad Bin Amro,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And know that the mightiest of the people in conviction are a people who will come into being at the end of times. They would not have met the Prophet^{-saww} and the Divine Authority (Imam^{-ajfi}) would be veiled from them. They will believe by the black in the white (writing in the paper)".¹⁶²

13- ك، إكمال الدين أحمداً بن علي عن أبيه عن بسطام بن مروة عن عمرو بن ثابت قال قال سيد العابدين ع من ثبت على ولايتنا في غيبة قائمنا أعطاه الله أجر ألف شهيد مثل شهداء بدر وأحد.

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali, from his father, from Bistam Bin Murrah, from Amro Bin Sabit who said,

'Seyyid Al-Abideen^{-asws} (Ali^{-asws} Bin Al-Husayn^{-asws}) said: 'One who is steadfast upon our^{-asws} Wilayah during the occultation of our^{-asws} Qaim^{-asws}, Allah^{-azwj} would Give him the Recompense of a thousand martyrs like the martyrs of Badr and Ohad".¹⁶³

دَعَاؤُ الرَّاوَنْدِيِّ، مِثْلُهُ وَ فِيهِ مَنْ مَاتَ عَلَى مُوَالَاتِنَا.

(The book) 'Da'waat Al Rawandy' – similar to it, and in it: 'One who dies upon our^{-asws} loyalty".¹⁶⁴

14- سن، المحاسن البسندي عن جدّه قال قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِيمَنْ مَاتَ عَلَى هَذَا الْأَمْرِ مُنْتَظِرًا لَهُ قَالَ هُوَ بِمَنْزِلَةِ مَنْ كَانَ مَعَ الْقَائِمِ فِي فَسْطَاطِهِ

(The book) 'Al Mahasin' – Al Sindy, from his grandfather who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding the one dies upon this matter waiting for it?' He^{-asws} said: 'He is at the status of the one would be with Al-Qaim^{-ajfi} in his^{-ajfi} pavilion'.

ثُمَّ سَكَتَ هُنَيْئَةً ثُمَّ قَالَ هُوَ كَمَنْ كَانَ مَعَ رَسُولِ اللَّهِ ص.

Then he^{-asws} was silent for a while, then said: 'He is like the one who was with Rasool-Allah^{-saww}'.¹⁶⁵

15- سن، المحاسن ابن فضال عن علي بن عتبة عن موسى التميمي عن علاء بن سبابة قال قال أبو عبد الله ع من مات منكم على هذا الأمر مُنْتَظِرًا لَهُ كَانَ كَمَنْ كَانَ فِي فَسْطَاطِ الْقَائِمِ ع.

¹⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 12

¹⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 13 a

¹⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 13 b

¹⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 14

(The book) 'Al Mahasin' – Ibn Fazzal, from Ali Bin Uqbah, from Musa al Numeiry, from Ala'a Bin Sayabah who said,

'Abu Abdullah^{-asws} said: 'One from you who dies upon this matter, waiting for it, would be like the one who would be in the pavilion of Al-Qaim^{-ajfj}'.¹⁶⁶

16- سن، المحاسن ابن فضال عن علي بن عتبة عن عمر بن أبان الكلبي عن عبد الحميد الواسطي قال قلت لأبي جعفر ع أصلحك الله و الله لقد تركنا أسواقنا انظاراً لهذا الأمر حتى أوشك الرجل منا يسأل في يديه

(The book) 'Al Mahasin' – Ibn Fazzal, from Ali Bin Uqba, from Umar Bin Aban Al Kalby, from Abdul Hameed Al Wasity who said,

'I said to Abu Ja'far^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! By Allah^{-azwj}! We have left out markets (stalls/shops) awaiting for this matter, to the extent that the man from us is almost asking (begging) by his hands'.

فقال يا عبد الحميد أ ترى من حبس نفسه على الله لا يجعل الله له مخرجاً بلى والله ليجعل الله له مخرجاً رحم الله عبداً حبس نفسه علينا رحم الله عبداً أخياً أمرنا

He^{-asws} said: 'O Abdul Hameed! Do you view that the one who withholds himself upon Allah^{-azwj}, that Allah^{-azwj} would not Make a way out to be for him? Yes, by Allah^{-azwj}! Allah^{-azwj} will Make a way out to be for him! May Allah^{-azwj} have Mercy on a servant who withholds himself upon us^{-asws}! May Allah^{-azwj} have Mercy on a servant reviving our^{-asws} matter!'

قال قلت فإن ميت قبل أن أدرك القائم

He (the narrator) said, 'I said, 'Supposing he dies before he comes across Al-Qaim^{-ajfj}?'

فقال القائل منكم إن أدركت القائم من آل محمد نصرته كالمقارع معه بسيفه و الشهيد معه له شهادتان.

He^{-asws} said: 'The speaker (believer) from you, if he were to come across Al-Qaim^{-ajfj} from the Progeny^{-asws} of Muhammad^{-saww}, he would help him^{-ajfj} like the one knocking along with him^{-ajfj} with his sword, and the martyr with him^{-ajfj}, for him would be two martyrdoms (Recompense)'.¹⁶⁷

ك، إكمال الدين المظفر العلوي عن ابن العباسي عن أبيه عن جعفر بن أحمد عن العمري عن ابن فضال عن ثعلبة عن عمر بن أبان عن عبد الحميد مثله و فيه كالمقارع بسيفه بل كالشهيد معه.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja'far Bin Ahmad, from Al Amraky, from Ibn Fazzal, from Sa'alba, from Umar Bin Aban, from Abdul Hameed – similar to it, and in it: 'Like the one knocking with his sword, but like the one martyred with him^{-ajfj}'.¹⁶⁸

¹⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 15

¹⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 16 a

¹⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 16 b

17- سن، المحاسن ابن محبوب عن عمرو بن أبي المقدام عن مالك بن أعيان قال قال أبو عبد الله ع إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ بِمَنْزِلَةِ الصَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Malik Bin Ayn who said,

'Abu Abdullah^{-asws} said: 'The one from you who dies upon this matter is at the status of the striker with his sword in the Way of Allah^{-azwj}'.¹⁶⁹

18- سن، المحاسن علي بن النعمان عن إسحاق بن عمار و غيره عن الفيض بن المختار قال سمعت أبا عبد الله ع يقول من مات منكم و هو منتظر لهذا الأمر كمن هو مع القائم في فسطاطه

(The book) 'Al Mahasin' – Ali Bin Al Numan, from Is'haq Bin Ammar and someone else, from Al Feyz Bin Al Mukhtar who said,

'I heard Abu Abdullah^{-asws} saying: 'One from you who dies, and he is waiting for this matter, is like the one who would be with Al-Qaim^{-ajfj} in his^{-ajfj} pavilion'.

قَالَ تُمْ مَكَتَ هُنَيْئَةً تُمْ قَالَ لَا بَلْ كَمَنْ قَارَعَ مَعَهُ بِسَيْفِهِ تُمْ قَالَ لَا وَ اللَّهُ إِلَّا كَمَنْ اسْتُشْهِدَ مَعَ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Then he^{-asws} waited for a while, then said: 'No, but like the one knocking with his sword along with him^{-ajfj}'. Then he^{-asws} said: 'No, by Allah^{-azwj}! Except like the one who was martyred with Rasool-Allah^{-saww}'.¹⁷⁰

19- غط، الغيبة للشيخ الطوسي أحمد بن إدريس عن علي بن محمد عن الفضل بن شاذان عن ابن أبي عمير عن الحسين بن أبي العلاء عن أبي بصير عن أبي عبد الله ع قَالَ لَمَّا دَخَلَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ الْكُوفَةَ وَ نَظَرَ إِلَيْهَا ذَكَرَ مَا يَكُونُ مِنْ بَلَائِهَا حَتَّى ذَكَرَ مُلْكَ بَنِي أُمَيَّةَ وَ الَّذِينَ مِنْ بَعْدِهِمْ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Idrees, from Ali Bin Muhammad, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Al-Husayn Bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When Salman^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} entered Al-Kufa and looked at it, he^{-ra} mentioned what would be happening from its afflictions to the extent that he^{-ra} mentioned the kingdom of the clan of Umayya and those from after them.

تُمْ قَالَ فَإِذَا كَانَ ذَلِكَ فَالْزَمُوا أَخْلَاسَ بُيُوتِكُمْ حَتَّى يَظْهَرَ الطَّاهِرُ بْنُ الطَّاهِرِ الْمُطَهَّرِ ذُو الْعَبَّةِ الشَّرِيدِ الطَّرِيدِ.

Then he^{-asws} said: 'So when that happens, then stay in the blankets of your houses until the pure son^{-ajfj} of the pure, the Purified, one with the occultation, the homeless, the fugitive, appears!'¹⁷¹

¹⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 17

¹⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 18

¹⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 19

20- ك، إكمال الدين الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ وَ حَيْدَرِ بْنِ مُحَمَّدٍ مَعَا عَنِ الْعِيَّاشِيِّ عَنِ الْقَاسِمِ بْنِ هِشَامٍ الْوُلُؤِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ الْعِبَادَةُ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي السِّرِّ فِي دَوْلَةِ الْبَاطِلِ أَفْضَلُ أَمْ الْعِبَادَةُ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ الظَّاهِرِ مِنْكُمْ

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi and Haydar Bin Muhammad, both together from Al Ayyashi, from Al Qasim Bin Hisham al Luluie, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabatay who said,

'I said to Abu Abdullah^{-asws}, 'The (acts of) worship with the Imam^{-ajfi} from you^{-asws} all, the one to be concealed in secrecy in the government of the falsehood, it is superior of the (acts of) worship during the appearance of the truth and his^{-ajfi} government, with the apparent Imam^{-asws} from you^{-asws} all?'

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَفْضَلُ لِحُوفِكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهُدْنَةِ مِمَّنْ يَعْبُدُ اللَّهَ فِي ظُهُورِ الْحَقِّ مَعَ الْإِمَامِ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَ الْعِبَادَةُ مَعَ الْحُوفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ مَعَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ

He^{-asws} said: 'O Ammar! The charity (given) in the secrecy, by Allah^{-azwj}, is more superior than the charity (given) in the open, and like that are your (acts of) worship in the secrecy with your concealed Imam^{-ajfi} during the government of the falsehood, are superior due to your fearing from your enemies in the government of the falsehood and the state of truce from the ones worshipping Allah^{-azwj} during the appearance of the truth with the apparent Imam^{-asws} in the government of the truth. And the worship with the fear in the government of the falsehood isn't like the worship with the security in the government of the truth.

اعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَحْدَانًا مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا خَمْسًا وَ عِشْرِينَ صَلَاةً فَرِيضَةً وَحْدَانِيَّةً وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ

Know, that the one from you who prays Obligatory Salat alone during its timing, concealing it from his enemy, so he completes it, Allah^{-azwj} Mighty and Majestic would Write for twenty-five Obligatory Salats, prayed alone, as being for him. And the one from you who prays the voluntary Salat during its timing, so he completes it, Allah^{-azwj} Mighty and Majestic would Write ten voluntary Salats as being for him.

وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ لَهُ بِهَا عِشْرِينَ حَسَنَةً وَ يُضَاعِفُ اللَّهُ تَعَالَى حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ ذَانَ اللَّهُ بِالتَّقِيَّةِ عَلَى دِينِهِ وَ عَلَى إِمَامِهِ وَ عَلَى نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً كَثِيرَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ

And the one from you who does a good deed, Allah^{-azwj} would Write twenty good deeds as being for him, and Allah^{-azwj} the Exalted would Multiply the good deeds of the Momin from you when his deeds are good, and he makes it a religion with the Taqiyya (dissimulation) upon his religion, and upon his Imam^{-asws}, and upon himself, and withholds his tongue, Multiplying it by many multiples. Surely Allah^{-azwj} Mighty and Majestic is Benevolent'.

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ رَغَبْتَنِي فِي الْعَمَلِ وَ حَثَّيْتَنِي عَلَيْهِ وَ لَكِنِّي أُحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ مِنْكُمْ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ نَحْنُ وَ هُمْ عَلَى دِينٍ وَاحِدٍ وَ هُوَ دِينُ اللَّهِ عَزَّ وَ جَلَّ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! You^{-asws} have made me to be desirous in the deeds, and you^{-asws} have urged me upon it, but I would love to know how today we can be of superior deeds than the companions of the apparent Imam^{-asws} from you^{-asws} all in the government of the truth, and we and them are upon one religion, and it is the religion of Allah^{-azwj} Mighty and Majestic'.

فَقَالَ إِنَّكُمْ سَيَقْتُلُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ إِلَى كُلِّ فَعْلَةٍ وَ خَيْرٍ وَ إِلَى عِبَادَةِ اللَّهِ سِرًّا مِنْ عَدُوِّكُمْ مَعَ الْإِمَامِ الْمُسْتَعْتَرِ مُطِيعُونَ لَهُ صَابِرُونَ مَعَهُ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ خَائِفُونَ عَلَى إِمَامِكُمْ وَ عَلَى أَنْفُسِكُمْ مِنَ الْمُلُوكِ تُنْظَرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ حَقِّكُمْ فِي أَيْدِي الظَّالِمَةِ

He^{-asws} said: 'You have preceded them in entering into the religion of Allah^{-azwj}, and to the Salat, and the Fasting, and the Hajj, and to every understanding and goodness, and to the worship of Allah^{-azwj} in secrecy from your enemies, with the concealed Imam^{-asws}, being obedient to him^{-asws}, patient with him^{-asws}, awaiting the government of truth, fearing upon your Imam^{-asws} and upon yourselves from the kings, looking at the rights of your Imam^{-asws} and your rights being in the hand of the oppressors.

قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى جَذْبِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ رَبِّكُمْ وَ الْخَوْفِ مِنْ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللَّهُ أَعْمَالَكُمْ فَهَيِّئاً لَكُمْ هَيِّئاً

That is preventing you and you are restless to pull the world and seek the livelihood with the patience upon your religion, and your worship and obedience to your Lord^{-azwj} and the fear from your enemies. Therefore, due to that, Allah^{-azwj} would Multiply your deeds. So, congratulations to you all! Congratulations!'

قَالَ فَعُلْتُ جُعِلْتُ فِدَاكَ فَمَا نَتَمَتَّى إِذَا أَنْ نَكُونَ مِنْ أَصْحَابِ الْقَائِمِ ع فِي ظُهُورِ الْحَقِّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَعْمَالِ أَصْحَابِ دَوْلَةِ الْحَقِّ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! So what would make us wish then for being from the companions of Al-Qaim^{-asws} during the appearance of the truth, and today we are in your^{-asws} Imamate, and your^{-asws} obedience, or more superior deeds than the deeds of the companions of the government of truth?'

فَقَالَ سُبْحَانَ اللَّهِ أَمَا تُحِبُّونَ أَنْ يُظْهَرَ اللَّهُ عَزَّ وَ جَلَّ الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يُحْسِنَ حَالُ عَامَّةِ النَّاسِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ بَيْنَ الْقُلُوبِ الْمُخْتَلِفَةِ وَ لَا يُعْصِيَ اللَّهُ فِي أَرْضِهِ وَ يُقَامَ حُدُودُ اللَّهِ فِي خَلْقِهِ وَ يُرَدَّ الْحَقُّ إِلَى أَهْلِهِ فَيُظْهِرُوهُ حَتَّى لَا يَسْتَحْفِي بِشَيْءٍ مِنَ الْحَقِّ خَافَةَ أَحَدٍ مِنَ الْخَلْقِ

He^{-asws} said: 'Glory be to Allah^{-azwj}! Don't you love that Allah^{-azwj} Mighty and Majestic should Reveal the truth and the justice in the country, and Improve the state of the general people, and Allah^{-azwj} should United the word and Compile/Gather the differing hearts, and Allah^{-azwj} not be disobeyed in His^{-azwj} earth, and the legal penalties of Allah^{-azwj} should be established among His^{-azwj} creatures, and the truth be returned to its rightful ones He^{-azwj} would Reveal it to the extent that nothing from the truth would remain hidden, fearing anyone from the creatures.

أَمَا وَ اللَّهِ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ كَثِيرٍ مِمَّنْ شَهِدَ بَدْرًا وَ أُحُدًا فَأَبَشِّرُوا.

But, by Allah^{-azwj}, O Ammar! No one from you dying upon the state which you (Shias) are upon except he would be more superior in the Presence of Allah^{-azwj} Mighty and Majestic than most of the ones martyred at Badr and Ohad, so receive glad tidings!”¹⁷²

21- ك، إكمال الدين الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ مُحَمَّدٍ الْوَاسِطِيِّ عَنْ أَبِي الْحُسَيْنِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ أَفْضَلُ أَعْمَالٍ أُمِّي أَنْتَظَرُ الْفَرَجَ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja'far Bin Marouf, from Muhammad Bin Al-Husayn, from Ja'far Bin Baseer, from Musa Bin Bakr, from Muhammad Al Wasity,

'From Abu Al-Hassan^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: 'The most superior of deeds of my^{-saww} community is awaiting the relief from Allah^{-azwj} Mighty and Majestic”.¹⁷³

22- ك، إكمال الدين بِهَذَا الْإِسْنَادِ عَنِ الْعَبَّاسِيِّ عَنْ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الرِّضَا ع قَالَ سَأَلْتُهُ عَنْ شَيْءٍ مِنَ الْفَرَجِ فَقَالَ أَلَيْسَ أَنْتَظَرُ الْفَرَجَ مِنَ الْفَرَجِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ.

(The book) 'Ikmal Al Deen' – By this chain from Al Ayyashi, from Imran, from Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{-asws}, he (the narrator) said, 'I asked him^{-asws} about something from the (awaited) relief'. He^{-asws} said: 'Isn't awaiting the relief from the relief? Allah^{-azwj} Mighty and Majestic Says: **therefore wait, for I too am from the waiting ones [10:20]**”.¹⁷⁴

23- ك، إكمال الدين بِهَذَا الْإِسْنَادِ عَنِ الْعَبَّاسِيِّ عَنْ خَلْفِ بْنِ حَامِدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْبَزْزَنْجِيِّ قَالَ قَالَ الرِّضَا ع مَا أَحْسَنَ الصَّبْرَ وَ أَنْتَظَرُ الْفَرَجَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ فَعَلَيْكُمْ بِالصَّبْرِ فَإِنَّهُ إِنَّمَا يَجِيءُ الْفَرَجَ عَلَى الْيَأْسِ فَقَدْ كَانَ الَّذِينَ مِنْ قَبْلِكُمْ أَصْبَرَ مِنْكُمْ.

(The book) 'Ikmal Al Deen' – By this chain, from Al Ayyashi, from Khalaf Bin Hamid, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn, from Al Bazanty who said,

'Al-Reza^{-asws} said: 'How excellent is the patience and awaiting the relief! Have you nor heard the Words of Allah^{-azwj} the Exalted: **and watch out, I (too) am watching out along with you [11:93]**; and Words of Mighty and Majestic: **therefore wait, for I too am from the waiting ones [10:20]**. Upon you all is to be with the patience for rather the relief would come upon the despair. Those who were before you were more patient that you are!”¹⁷⁵

24- ك، إكمال الدين عَلِيُّ بْنُ أَحْمَدَ عَنِ الْأَسَدِيِّ عَنِ النَّحْعِيِّ عَنِ التَّوْقَلِيِّ عَنْ أَبِي إِبْرَاهِيمَ الْكُوفِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَكُنْتُ عَنْدهُ إِذْ دَخَلَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع وَ هُوَ غُلَامٌ قُفْتُ إِلَيْهِ وَ قَبَلْتُ رَأْسَهُ وَ جَلَسْتُ

(The book) 'Ikmal Al Deen' – Ali Bin Ahmad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Abu Ibrahim Al Kufy who said,

¹⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 20

¹⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 21

¹⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 22

¹⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 23

'I entered to see Abu Abdullah^{-asws}. I was in his^{-asws} presence when Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} entered, and he^{-asws} was a boy. I stood up to him^{-asws} and kissed his^{-asws} head and sat down.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا إِبْرَاهِيمَ أَمَا إِنَّهُ صَاحِبُكَ مِنْ بَغْدِي أَمَا لَيَهْلِكَنَّ فِيهِ أَقْوَامٌ وَ يَسْعُدُ آخَرُونَ فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ضَاعَفَ عَلَى رُوحِهِ الْعَذَابَ

Abu Abdullah^{-asws} said to me: 'O Abu Ibrahim! Indeed, he^{-asws} is your Master^{-asws} from after me^{-asws}! Indeed! A people would be destroyed regarding him^{-asws} and another would be fortunate. May Allah^{-azwj} Curse his^{-asws} killer and Double the Punishment upon his soul!

أَمَا لَيُخْرِجَنَّ اللَّهُ مِنْ صُلْبِهِ خَيْرَ أَهْلِ الْأَرْضِ فِي زَمَانِهِ بَعْدَ عَجَائِبِ تَمَرٍّ بِهِ حَسَدًا لَهُ وَ لَكِنَّ اللَّهَ بَالِغُ أَمْرِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Indeed! Allah^{-azwj} will be Extracting from his^{-asws} lineage, the best of the people of the earth during his^{-asws} time, after miracles pass with him^{-asws}, out of envy for him^{-asws} (error in recording). But Allah^{-azwj} will Accomplish His^{-azwj} Command and even if the Polytheists dislike it.

يُخْرِجُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ صُلْبِهِ تَكْمِيلَةَ اثْنَيْ عَشَرَ إِمَامًا مَهْدِيًّا اخْتَصَّهُمُ اللَّهُ بِكَرَامَتِهِ وَ أَخْلَهُمْ دَارَ قُدْسِهِ الْمُنتَظَرِ لِلثَّانِي عَشَرَ كَالشَّاهِرِ سَيَفُتُهُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص يَدُبُّ عَنْهُ

Allah^{-azwj} Blessed and Exalted will Extract from his^{-asws} lineage, to complete the twelve Imams^{-asws}, Mahdi^{-ajfj}. Allah^{-azwj} would Specialise them^{-asws} with His^{-azwj} Benevolence and Legalise for them^{-asws} the house of His^{-azwj} Holiness. The one awaiting for the twelfth (Imam^{-ajfj}) would be like the brandisher of his sword in front of Rasool-Allah^{-azwj}, defending him^{-saww}.

فَدَخَلَ رَجُلٌ مِنْ مَوَالِي بَنِي أُمَيَّةَ فَانْقَطَعَ الْكَلَامُ وَ غَدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع خَمْسَ عَشْرَةَ مَرَّةً أُرِيدُ اسْتِثْمَامَ الْكَلَامِ فَمَا قَدَرْتُ عَلَى ذَلِكَ فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ

A man from the loyalists of the clan of Umayya entered, so he^{-asws} cut off the speech, and I returned to Abu Abdullah^{-asws} fifteen times intending the completion of the speech, but I was not able upon that. When it was the following year, I entered to see him^{-asws}, and he^{-asws} was seated.

فَقَالَ لِي يَا أَبَا إِبْرَاهِيمَ هُوَ الْمُفَرِّجُ لِلْكَرْبِ عَنْ شِيعَتِهِ بَعْدَ ضَنْكِ شَدِيدٍ وَ بَلَاءٍ طَوِيلٍ وَ جَوْرِ قُطُوبِي لِمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ وَ حَسْبُكَ يَا أَبَا إِبْرَاهِيمَ

He^{-asws} said to me: 'O Abu Ibrahim! He^{-ajfj} is the reliever of the distress from his^{-ajfj} Shias after severe restrictions, and prolonged afflictions and tyranny. So beatitude would be for the one who come across that time, and it suffices you, O Abu Ibrahim!'

قَالَ أَبُو إِبْرَاهِيمَ فَمَا رَجَعْتُ بِشَيْءٍ أَسْرَ إِلَيَّ مِنْ هَذَا وَ لَا أَفْرَحَ لِقَائِي مِنْهُ.

Abu Ibrahim said, 'I had not returned with anything more cheerful to me than this, nor happier for my heart than it'.¹⁷⁶

¹⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 24

25- غط، الغيبة للشيخ الطوسي الفضل عن إسماعيل بن مهران عن أنس بن مخزوم عن رفاعه بن موسى و معاوية بن وهب عن أبي عبد الله ع قال قال رسول الله ص طوبى لمن أدرك قائم أهل بيته و هو مقتد به قبل قيامه يتولى وليه و يتبرأ من عدوه و يتولى الأئمة الهادية من قبله أولئك رفقاى و ذو ودي و مودتي و أكرم أمتي علي

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ismail Bin Mihran,, from Ayman Bin Muhriz, from Rifa'at Bin Musa, and Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Beatitude be for the one who comes across Qaim^{-ajfi} of People^{-asws} of my^{-saww} Household, and he had been believing in him^{-ajfi} before his^{-ajfi} rising, befriending his^{-ajfi} friends, and disavowing from his^{-ajfi} enemies, and befriending the Imams^{-asws} of guidance from before him^{-ajfi}. They are my^{-saww} friends and with my^{-saww} love and my^{-saww} cordiality, and the most prestigious of my^{-saww} community to me^{-saww}!'

قال رفاعه و أكرم خلق الله علي.

Rifa'at said, 'And the most prestigious of the creatures of Allah^{-azwj} to me^{-saww}!'¹⁷⁷

26- غط، الغيبة للشيخ الطوسي الفضل عن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع قال قال رسول الله ص سبأني قوم من بعدكم الرجل الواحد منهم له أجر خمسين منكم

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Mahboun, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There shall come a people from after you all, the one man from them would have the Recompense for him of fifty of you!'

قالوا يا رسول الله نحن نحننا معك بئدر و الحدي و حنني و نزل فينا القرآن

They said, 'O Rasool-Allah^{-saww}! We were with you^{-saww} at Badr, and Ohad, and Hunayn, and the Quran was Revealed among us!'

فقال إنكم لو تحمّلوا لما حمّلوا لم تصبروا صبرهم.

He^{-saww} said: 'You, if you were to bear what they would be bearing, you will not be patient as their patience!'¹⁷⁸

27- سن، المحاسن عثمان بن عيسى عن أبي الجارود عن فتوة ابنة رشيد الهجري قالت قلت لأبي ما أشد اجتهدك فقال يا بُنَيَّة سبجي قوم بعدنا بصائرهم في دينهم أفضل من اجتهد أوليهم.

(The book) 'Al Mahasin' – Usman Bin Isa, from Abu Al Jaroud, from Qinwa daughter of Rusheyd Al Hajary, she said,

¹⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 25

¹⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 26

'I said to my father, 'How intense is your struggle!' He said, 'O daughter! There shall come a people after us, their insight into their religion would be more superior than the struggles of their former ones!'"¹⁷⁹ (Not a Hadeeth)

28- غط، الغيبة للشيخ الطوسي الفضل عن ابن أبي نجران عن محمد بن سنان عن خالد العاقولي في حديث له عن أبي عبد الله ع أنه قال فما تُمَدُّونَ أعْيُنُكُمْ فَمَا تَسْتَعْجِلُونَ أَلَسْتُمْ آمِنِينَ أَلَيْسَ الرَّجُلُ مِنْكُمْ يُخْرُجُ مِنْ بَيْتِهِ فَيَقْضِي حَوَائِجَهُ ثُمَّ يَرْجِعُ لَمْ يُخْطَفْ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Abu Najran, from Muhammad Bin Sinan, from Khalid al Aqouly in a Hadeeth of his,

'From Abu Abdullah^{-asws} having said: 'So what are you extending your eyes to? What is your haste? Aren't you safe? Isn't the man from you going out from his house and fulfilling his needs, then returning not being kidnapped?

إِنْ كَانَ مِنْ قَبْلَكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ لَيُؤْخَذُ الرَّجُلُ مِنْهُمْ فَتُقَطَّعَ يَدَاهُ وَرِجْلَاهُ وَ يُصَلَّبَ عَلَى جُذُوعِ النَّخْلِ وَ يُنْشَرُ بِالْمِنْشَارِ ثُمَّ لَا يَعْدُو ذَنْبَ نَفْسِهِ

If the ones from before you had been what you are upon, the man from them, his hands and his legs would have been cut off, and he would have been crucified upon the trunk of the palm tree, and he would have been sawn with the saws, then he would not have counted it as his own fault!'

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَ الضَّرَاءُ وَ زُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ.

Then he^{-asws} recited this Verse: ***Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them, and they were shaken violently, until they were saying to the Rasool and those who were believing, 'When will be the Help of Allah?' Indeed! The Help of Allah is near [2:214]'***¹⁸⁰

بيان: قوله ثم لا يعدو ذنب نفسه أي لا ينسب تلك المصائب إلا إلى نفسه و ذنبه أو لا يلتفت مع تلك البلايا إلا إلى إصلاح نفسه و تدارك ذنبه.

Explanation: 'His^{-asws} words: 'He will not count it as his own fault' – i.e. he will not attribute that difficulty to himself and his fault, or he will turn with that affliction, except to correct himself and rectify his sin (fault).

29- غط، الغيبة للشيخ الطوسي الفضل عن ابن أسباط عن الحسن بن الجهم قال: سألت أبا الحسن ع عن شيء من الفرج فقال أ و لَسْتُ تَعْلَمُ أَنَّ انْتِظَارَ الْفَرَجِ مِنَ الْفَرَجِ فُلْتُ لَا أَذْرِي إِلَّا أَنَّ تُعْلِمَنِي فَقَالَ نَعَمْ انْتَظِرْ الْفَرَجَ مِنَ الْفَرَجِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Asbat, from Al-Hassan Bin Al Jahm who said,

¹⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 27

¹⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 28

'I asked Abu Al-Hassan^{-asws} about something of the relief. He^{-asws} said: 'Or don't you know that awaiting the relief is from the relief?' I said, 'I don't know except if you^{-asws} were to teach me'. He^{-asws} said: 'Yes, awaiting the relief is from the relief'¹⁸¹.

30- غط، الغيبة للشيخ الطوسي الفضل عن ابن فضال عن ثعلبة بن ميمون قال اعرف امامك فانك اذا عرفته لم يضرك تقدم هذا الامر او تأخر و من عرف امامه ثم مات قبل ان يرى هذا الامر ثم خرج القائم ع كان له من الاجر كمن كان مع القائم في قسطنطينية.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Fazzal, from Sa'alba Bin Maymoun who said,

'Recognise your Imam^{-asws}, for when you have recognised him^{-asws}, it would not harm you whether this matter is brought forward or is delayed. And the one who recognises his Imam^{-asws}, then dies before he sees this matter, then Al-Qaim^{-ajfj} emerges, for him would be the Recompense of like the one who would be with Al-Qaim^{-ajfj} in his^{-ajfj} pavilion'¹⁸².

31- غط، الغيبة للشيخ الطوسي الفضل عن ابن فضال عن المثنى الحنط عن عبد الله بن عجلان عن أبي عبد الله ع قال من عرف هذا الامر ثم مات قبل ان يقوم القائم ع كان له مثل اجر من قتل معه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Fazal, from Al Musanna Al Hannat, from Abdullah Bin Ajlan,

'From Abu Abdullah^{-asws} having said: 'One who recognises this matter, then dies before the rising of Al-Qaim^{-asws}, there would be for him like the Recompense of the one who is killed with him^{-ajfj}'¹⁸³.

32- سن، المحاسن محمد بن الحسن بن ميمون عن عبد الله بن عمرو بن الأشعث عن عبد الله بن حماد الأنصاري عن الصباح المزني عن الحارث بن حصيرة عن الحكم بن عيينة قال لما قتل أمير المؤمنين ع الخوارج يوم النهروان قام إليه رجل فقال يا أمير المؤمنين طوبى لنا إذ شهدنا معك هذا الموقف و قتلنا معك هؤلاء الخوارج

(The book) 'Al Mahasin' – Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Al Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Hakam Bin Uyayna who said,

'When Amir Al-Momineen^{-asws} killed the Kharijites on the day of Al Naharwan, a man stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Beatitude is for us when we have attended this pausing (battle) with you^{-asws} and we have killed these Kharijites with you^{-asws}!'

فقال أمير المؤمنين و الذي فلق الحبة و برأ النسمة لقد شهدنا في هذا الموقف أناس لم يخلق الله آبائهم و لا أجدادهم بعد

Amir Al-Momineen^{-asws} said: 'By the One^{-azwj} Who Split the seed and Formed the person! There have attended in this pausing (battle), some people whom Allah^{-azwj} has not Created their fathers nor their grandfathers yet!'

¹⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 29

¹⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 30

¹⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 31

فَقَالَ الرَّجُلُ وَكَيْفَ يَشْهَدُنَا قَوْمٌ لَمْ يُخْلَقُوا

The man said, 'And how can a people attend when they have not been Created?'

قَالَ بَلَى قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ يَشْرِكُونَنَا فِيمَا نَحْنُ فِيهِ وَ يُسَلِّمُونَ لَنَا فَأُولَئِكَ شُرَكَائُنَا فِيمَا كُنَّا فِيهِ حَقًّا حَقًّا.

He^{-asws} said: 'Yes. A people would come into being at the end of time. They would be participating in what we are in, and they would be submitting to us^{-asws}. So they are our participants in what we are in, truly, truly!'¹⁸⁴

33- سن، المحاسن النوفلي عن السكوني عن أبي عبد الله عن أبيه عن أمير المؤمنين صلوات الله عليهم قال أفضل عبادة المؤمنين انتظار فرج الله.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'The most superior (act of) worship of the Momin, is awaiting the relief!'¹⁸⁵

34- شي، تفسير العياشي عن الفضل بن أبي قرّة قال سمعت أبا عبد الله ع يقول أوحى الله إلى إبراهيم أنه سيولد لك فقال لسانة فقالت أ ألد و أنا عجزوز فأوحى الله إليه أنها ستلد و يعذب أولادها أربع مائة سنة برذها الكلام علي

Tafseer Al Ayyashi, from Al Fazl Bin Abu Qurrah who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Revealed to Ibrahim^{-as}: "There shall be a new-born for you^{-as}!" He^{-as} said to Sarah^{-as}. She^{-as} said: ***'Shall I bear a son when I am a very old woman [11:72].*** Allah^{-azwj} Revealed to him^{-as}: 'She^{-as} will be giving birth and her^{-as} children would be tormented for four hundred years due to her^{-as} rebutting the Speech to Me^{-azwj}!'

قَالَ فَلَمَّا طَالَ عَلَى بَنِي إِسْرَائِيلَ الْعَذَابُ ضَجُّوا وَ بَكَوا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحًا فَأَوْحَى اللَّهُ إِلَى مُوسَى وَ هَارُونَ يُخَلِّصُهُمْ مِنْ فِرْعَوْنَ فَحَطَّ عَنْهُمْ سَبْعِينَ وَ مِائَةً سَنَةً

He^{-asws} said: 'When the torment was prolonged upon the children of Israel, they clamoured and cried to Allah^{-azwj} for forty morning. Allah^{-azwj} Revealed to Musa^{-as} and Haroun^{-as} that He^{-azwj} would Rescue them from Pharaoh^{-la}. It has moved away from them for one hundred and seventy years'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَكَذَا أَنْتُمْ لَوْ فَعَلْتُمْ لَفَرَّجَ اللَّهُ عَنَّا فَأَمَّا إِذَا لَمْ تَكُونُوا فَإِنَّ الْأَمْرَ يَنْتَهِي إِلَى مُنْتَهَاهُ.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'That is how you (Shias), if you were to do so, Allah^{-azwj} would Relieve us^{-asws}. As for when you are not being so, then the matter will end up to its endpoint''¹⁸⁶

¹⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 32

¹⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 33

¹⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 34

35- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةٌ لِلْإِمَامِ فَطَلَبُوا الْقِتَالَ

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **Have you not seen those to whom it was said: ‘Restrain your hands and establish the Salat and give the Zakat; [4:77].** But rather, it is obedience to the Imam^{-asws}. But their pursued the fighting.

فَلَمَّا كُتِبَ عَلَيْهِمْ مَعَ الْحُسَيْنِ قَالُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُحِبِّ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ ع.

But when it (fighting) with Al-Husayn^{-asws} was Prescribed upon them, they said, **‘Our Lord! Respite us to a near term, we will answer Your Call and follow the Rasools’.** [14:44]. They wanted to delay that to Al-Qaim^{-ajfj}.¹⁸⁷

36- جاء المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ أَبِي يَشْكُرَ الْبَلْخِيِّ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ يَا لَيْتَنِي قَدْ لَقِيتُ إِخْوَانِي فَقَالَ لَهُ أَبُو بَكْرٍ وَ عُمَرُ أَوْ لَسْنَا إِخْوَانَكَ أَمَّا بَكَ وَ هَاجَرْنَا مَعَكَ

(The book) ‘Al Majalis’ of Al Mufeed – Umar Bin Muhammad, from Ja’far Bin Muhammad, from Isa Bin Mihran, from Abu Yashkar Al Balkhy, from Musa Bin Ubeyda, from Muhammad Bin Ka’b Al Qurazy, from Awf Bin Malik who said,

‘One day Rasool-Allah^{-saww} said: ‘Oh I^{-saww} wish I^{-saww} could meet my^{-saww} brothers!’ Abu Bakr and Umar said, ‘And aren’t we your^{-saww} brothers? We believed in you^{-asws}, and we emigrated with you^{-saww}!’

قَالَ قَدْ آمَنْتُمْ وَ هَاجَرْتُمْ وَ يَا لَيْتَنِي قَدْ لَقِيتُ إِخْوَانِي فَأَعَادَ الْقَوْلَ

He^{-saww} said: ‘You did believe and emigrated, and Oh I^{-saww} wish I^{-saww} could meet my^{-saww} brothers!’ They repeated the word.

فَقَالَ رَسُولُ اللَّهِ ص أَنْتُمْ أَصْحَابِي وَ لَكِنَّ إِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَ يُحِبُّونِي وَ يَنْصُرُونِي وَ يُصَدِّقُونِي وَ مَا رَأَوْنِي فَيَا لَيْتَنِي قَدْ لَقِيتُ إِخْوَانِي.

Rasool-Allah^{-saww} said: ‘You are my^{-saww} companions, but my^{-saww} brothers are those will be coming from after you. They will believe in me^{-saww}, and love me^{-saww}, and help me^{-saww}, and ratify me^{-saww} and (although) they would not have seen me^{-saww}! So, Oh I^{-saww} wish I^{-saww} could meet my^{-saww} brothers!’¹⁸⁸

¹⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 35

¹⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 36

37- بي، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ حَازِمٍ عَنْ عَبَّاسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلِيِّ بْنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَكُونُ فِتْرَةٌ لَا يَعْرِفُ الْمُسْلِمُونَ إِمَامَهُمْ فِيهَا فَقَالَ يَقَالُ ذَلِكَ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ إِذَا كَانَ ذَلِكَ فَتَمَسَّكُوا بِالْأَمْرِ الْأَوَّلِ حَتَّى يَتَبَيَّنَ لَكُمُ الْآخِرُ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Abbas Bin Hisham, from Abdullah Bin Jabalah, from Ali Bin Al Haris Bin Al Mugheira, from his father who said,

'I said to Abu Abdullah^{-asws}, 'There will be a gap period, the Muslims will not know their Imam^{-asws} during it'. He^{-asws} said: 'That would be said'. I said, 'So how should we deal with it?' He^{-asws} said: 'When that happens, then adhere with the instructions of the first one (Imam^{-asws}) until the next one is clarified for you"¹⁸⁹.

وَبَهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الصَّبَّغِيِّ عَنْ أَبِيهِ مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ يَوْمًا لَا تَرَى فِيهِ إِمَامًا مِنْ آلِ مُحَمَّدٍ فَأَحِبَّ مَنْ كُنْتَ تُحِبُّ وَ أَبْغَضْ مَنْ كُنْتَ تُبْغِضُ وَ وَالٍ مَنْ كُنْتَ تُؤَلِّي وَ انْتَظِرِ الْفَرَجَ صَبَاحًا وَ مَسَاءً.

And by this chain from Abdullah Bin Jabalah, from Muhammad Bin Mansour Al Seyqal, from his father Mansour who said,

'Abu Abdullah^{-asws} said: 'When you come to the morning and evening one day, not seeing your Imam^{-ajfj} from the Progeny^{-asws} of Muhammad^{-saww} during it, then love the one you had been loving, and hate the ones you had been hating, and befriend the ones you had been befriending, and await the relief morning and evening!"¹⁹⁰

مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْحِمَيرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ دَخَلْتُ أَنَا وَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَيْفَ أَنْتُمْ إِذَا صِرْتُمْ فِي حَالٍ لَا يَكُونُ فِيهَا إِمَامٌ هُدًى وَ لَا عَلَمٌ يُرَى فَلَا يَنْجُو مِنْ تِلْكَ الْحَيْرَةِ إِلَّا مَنْ دَعَا بِدَعَاءِ الْحَرِيقِ

Muhammad Bin Hammam, from Al Himeyri, from Muhammad Bin Isa and Al-Husayn Bin Tareyf, altogether from Hammad Bin Isa, from Abdullah Bin Sinan who said,

'I and my father entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'How will you be when you come to be in a situation there is no Imam^{-asws} of guidance in it nor any flag to be seen, so no one would be saved from that confusion except the one who supplicates with the supplication of the burning (Dual Al Hareeq)'.
فَقَالَ أَبِي هَذَا وَ اللَّهُ الْبَلَاءُ فَكَيْفَ نَصْنَعُ جُعِلَتْ فِدَاكَ حِينَئِذٍ

My father said, 'By Allah^{-azwj}, (it is) the affliction! What shall we do on that day? May I be sacrificed for you^{-asws}!'

قَالَ إِذَا كَانَ ذَلِكَ وَ لَنْ تُدْرِكُهُ فَتَمَسَّكُوا بِمَا فِي أَيْدِيكُمْ حَتَّى يَصِحَّ لَكُمْ الْأَمْرُ.

¹⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 37 a

¹⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 37 b

He^{-asws} said: 'When that happens and you cannot come across him^{-ajfi}, then adhere with what is in your hands until the matters is proven correct for you!'¹⁹¹

وَحَدَّثَنَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ عِيسَى وَالحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ لَهُ إِنَّا نَرَوِي بِأَنَّ صَاحِبَ هَذَا الْأَمْرِ يُفْقِدُ زَمَانًا فَكَيْفَ نَصْنَعُ عِنْدَ ذَلِكَ قَالَ تَمَسَّكُوا بِالْأَمْرِ الْأَوَّلِ الَّذِي أَنْتُمْ عَلَيْهِ حَتَّى يُبَيِّنَ لَكُمْ.

And by this chain from Muhammad Bin Isa and Al-Husayn Bin Tareyf, from Al Haris Al Mugheira Al Nasry,

'From Abu Abdullah^{-asws}. I said to him^{-asws}, 'We are reporting that the Master^{-ajfi} of this command would be lost (to the people) for a long time, so what should be do during that?' He^{-asws} said: 'Adhere with the former instructions (of the Imam^{-asws}) until it becomes clear for you'.¹⁹²

بيان المقصود من هذه الأخبار عدم التزلزل في الدين و التحير في العمل أي تمسكوا في أصول دينكم و فروعه بما وصل إليكم من أئمتكم و لا تتركوا العمل و لا تردوا حتى يظهر إمامكم

Explanation: The purpose from these Ahadeeth is not to be shaken in the religion and the confusion in the deeds, i.e. adhere with the principles of your religion and its branches with what has arrived to you from your Imams^{-asws}, and do not leave the deeds nor hesitate until your Imam^{-ajfi} appears.

و يحتمل أن يكون المعنى لا تؤمنوا بمن يدعي أنه القائم حتى يتبين لكم بالمعجزات و قد مر كلام في ذلك عن سعد بن عبد الله في باب الأدلة التي ذكرها الشيخ.

And it is possible that the meaning would be, do not believe the one who claims that he is Al-Qaim^{-ajfi} until it is clarified for you with the miracles, and the speech has passed regarding that, from Sa'ad Bin Abdullah in the chapter of evidence which the Sheykh mentioned.

38- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يُصِيبُهُمْ فِيهَا سَبْطَةٌ تَأْرِزُ الْعِلْمَ فِيهَا كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا فَبَيْنَا هُمْ كَذَلِكَ إِذْ طَلَعَ عَلَيْهِمْ نَجْمٌ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, by his chain raising it to Aban Bin Taghlib,

'From Abu Abdullah^{-asws} having said: 'A time shall come upon the people during which they would be afflicted with (Sabt) a period the knowledge would slighter away just as the snake slithers away into its hole. While they would be like that when a star will appear to them'.

قُلْتُ فَمَا السَّبْطَةُ قَالَ الْفِتْرَةُ قُلْتُ فَكَيْفَ نَصْنَعُ فِيهَا بَيْنَ ذَلِكَ قَالَ كُونُوا عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ نَجْمَكُمْ.

I said, 'So what is the 'Sabt'?' He^{-asws} said: 'The gap period'. I said, 'So what should we do in what is between that?' He^{-asws} said: 'Be upon what you are already upon until Allah^{-azwj} Causes your star (Imam^{-ajfi} to emerge to you all'.¹⁹³

¹⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 37 c

¹⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 37 d

¹⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 38 a

وَحَدَّثَنَا الْإِسْنَادُ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ كَيْفَ أَنْتُمْ إِذَا وَقَعَتِ السَّبْطَةُ بَيْنَ الْمَسْجِدَيْنِ تَأَرَّرُ الْعِلْمُ فِيهَا كَمَا تَأَرَّرُ الْحَيَّةُ فِي جُحْرِهَا وَ اخْتَلَفَتِ الشَّيْعَةُ بَيْنَهُمْ وَ سَمَّى بَعْضُهُمْ بَعْضًا كَذَّابِينَ وَ يَنْقُلُ بَعْضُهُمْ فِي وُجُوهِ بَعْضٍ

And by this chain from Aban Bin Taghlib,

‘From Abu Abdullah^{-asws} having said: ‘How will you be when the gap period occurs between the two Masjids, during which the knowledge will slither away just as the snake slithers away into its hole, and the Shias will differ between them and name each other as liars, and spit in each other’s faces’.

فَقُلْتُ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ قَالَ الْخَيْرُ كُلُّهُ عِنْدَ ذَلِكَ يَقُولُهُ ثَلَاثًا وَ قَدْ قَرَّبَ الْفَرْجَ.

I said, ‘There will be no good during that’. He^{-asws} said: ‘The good, all of it would be during that’ – saying it thrice – ‘and the relief would have drawn near’¹⁹⁴.

أَخْبَدُ بْنُ هُوْدَةَ الْبَاهِلِيُّ عَنْ أَبِي سُلَيْمَانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا أَبَانَ يُصِيبُ الْعَالَمَ سَبْطَةٌ يَأَرَّرُ الْعِلْمُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأَرَّرُ الْحَيَّةُ فِي جُحْرِهَا

Ahmad Bin Howzah Al Bahily, from Abu Suleyman, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hammad Al Ansari, from Aban Bin Taghlil,

From Abu Abdullah^{-asws} having said: ‘O Aban! The world would be afflicted a ‘Sabt’ by the slithering away of the knowledge between the two Masjids just as the snake slithers away into its hole!’

قُلْتُ فَمَا السَّبْطَةُ قَالَ دُونَ الْفِتْرَةِ قَبْلَئِهَا هُمْ كَذَلِكَ إِذْ طَلَعَ لَهُمْ نَجْمُهُمْ

I said, ‘So what is the ‘Sabt’?’ He^{-asws} said: ‘Less than the gap period. While they would be like that when their star will appear to them’.

فَقُلْتُ جَعَلْتُ فِذَاكَ فَكَيْفَ نَكُونُ مَا بَيْنَ ذَلِكَ فَقَالَ لِي كُونُوا عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَأْتِيَكُمُ اللَّهُ بِصَاحِبِهَا.

I said, ‘May I be sacrificed for you^{-asws}! How should we be in what is between that?’ He^{-asws} said to me: ‘Be upon what you are already upon until Allah^{-azwj} Comes to you with its Master^{-ajfj}’¹⁹⁵.

39- بِنِ، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَالِحِ بْنِ مُحَمَّدٍ عَنْ يَمَانَ التَّمَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً الْمُتَمَسِّكُ فِيهَا بِدِينِهِ كَالْحَارِطِ لِشَوْكِ الْقَتَادِ يَدِيهِ ثُمَّ أَوْمَأَ أَبُو عَبْدِ اللَّهِ ع بِدِيهِ هَكَذَا قَالَ فَأَيُّكُمْ تُمْسِكُ شَوْكَ الْقَتَادِ يَدِيهِ

(The book) ‘Al Ghayba’ of Al Numani’ – Muhammad Bin Hammam, from Al Himeyri, from Muhammad Bin Isa, from Salih Bin Muhammad, from Yaman Al Tammar who said,

‘Abu Abdullah^{-asws} said: ‘For Master^{-ajfj} of this command there will be an occultation. The one adhering with his religion during it would be like the holder of a sharp metal with his hand’.

¹⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 38 b

¹⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 38 c

Then Abu Abdullah^{-asws} gestured by his^{-asws} hand like this. He^{-asws} said: ‘So which one of you can hold on to a thorny (sharp) metal by his hand?’

ثُمَّ أَطْرَقَ مَلِيًّا ثُمَّ قَالَ إِنَّ لِمَصَاحِبِ هَذَا الْأَمْرِ غَيِّبَةً فَلْيَتَّقِ اللَّهَ عَبْدٌ عِنْدَ غَيْبَتِهِ وَ لِيَتَمَسَّكَ بِدِينِهِ.

Then he^{-asws} lowered his^{-asws} head for a while, then said: ‘For Master^{-ajfj} of this command, there will be an occultation, so let a servant fear Allah^{-azwj} during his^{-ajfj} occultation and let him adhere with his religion’.¹⁹⁶

ني، الغيبة للنعماني الكليني عن محمد بن يحيى و الحسن بن محمد جميعا عن جعفر بن محمد عن الحسن بن محمد الصيرفي عن صالح بن خالد عن يمان التمار قال كنا جلوسا عند أبي عبد الله ع فقال إن لصاحب هذا الأمر غيبة و ذكر مثله سواء.

(The book) ‘Al Ghayba’ of Al Numani – Al Kulayni, from Muhammad Bin Yahya and Al-Hassan Bin Muhammad, altogether from Ja’far Bin Muhammad, from Al-Hassan Bin Muhammad Al Sayrafi, from Salih Bin Khalid, from Yaman al Tammar who said,

‘We were seated in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘For Master^{-ajfj} of this command there will be an occultation’ – and mentioned like it, same’.¹⁹⁷

40- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبُطَّائِنِيِّ عَنْ أَبِيهِ وَ وَهَيْبِ بْنِ خُفَاصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِي أَبِي ع لَا بُدَّ لَنَا مِنْ أَذْرِيحَانَ لَا يَقُومُ لَهَا شَيْءٌ وَ إِذَا كَانَ ذَلِكَ فَكُونُوا أَخْلَاسَ بَيُونِكُمْ وَ أَلْبُدُوا مَا أَلْبَدْنَا فَإِذَا تَحَرَّكَ مُتَحَرِّكُنَا فَاسْعَوْا إِلَيْهِ وَ لَوْ حَبْنًا

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ibn Mihran, from Ibn Al Batainy, from his father and Wuheyb Bin Hafs, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} said to me^{-asws}: ‘There is no escape for us^{-asws} from Azerbaijan, nothing will stand to it. And when that happens, be staying in your houses and stay for as long as we^{-asws} stay. When our^{-asws} mover moves, then strive to him^{-ajfj}, and even if you have to crawl’.

وَ اللَّهُ لَكَأَيُّ أَنْظُرُ إِلَيْهِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ يُبَايِعُ النَّاسَ عَلَى كِتَابٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ

By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} between the (Yemeni) corner and the standing place (of Ibrahim^{-as}), taking the allegiance of the people upon a new Book. He^{-ajfj} will be severe upon the Arabs’.

وَ قَالَ وَبِلَ لَطَعَاةِ الْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ.

And he^{-asws} said: ‘Woe be to the Arab tyrants from an evil which has drawn near!’¹⁹⁸

41- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ بَعْضِ رِجَالِهِ عَنْ عَلِيِّ بْنِ عُمَارَةَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَاوُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ ع أَوْصِنِي

¹⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 39 a

¹⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 39 b

¹⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 40

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from one of his men, from Ali Bin Umarah, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Advise me!'

فَقَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ أَنْ تَلْزَمَ بَيْتَكَ وَ تَقْعُدَ فِي دَهْلِكَ [دَهْلًا] هَؤُلَاءِ النَّاسِ وَ إِيَّاكَ وَ الْخَوَارِجَ مِنَّا فَإِنَّهُمْ لَيَسُوهُ عَلَى شَيْءٍ وَ لَا إِلَى شَيْءٍ وَ اعْلَمْ أَنَّ لِي أُمِّيَّةً مُلْكًا لَا يَسْتَطِيعُ النَّاسُ أَنْ تَرُدَّعَهُ

He^{-asws} said: 'I advise you to fear Allah^{-azwj} and stay in your house and sit in the midst of these people and beware of the Khawarij (rebels) from us^{-asws} for they aren't upon anything, nor are they to anything. And know that there is a kingdom for the clan of Umayya. The people will not be able to deter it.

وَ أَنَّ لِأَهْلِ الْحَقِّ دَوْلَةً إِذَا جَاءَتْ وَلَاهَا اللَّهُ لِمَنْ يَشَاءُ مِنَّا أَهْلَ الْبَيْتِ مَنْ أَدْرَكَهَا مِنْكُمْ كَانَ عِنْدَنَا فِي السَّامِ الْأَعْلَى وَ إِنْ قَبِضَهُ اللَّهُ قَبْلَ ذَلِكَ حَارَ لَهُ

And for the people of truth there will be a government. When it comes, Allah^{-azwj} would Place in charge the one from us^{-asws}, People^{-asws} of the Household, He^{-azwj} so Desires. One from you who comes across it would be with us^{-asws} in the lofty peaks, and even if Allah^{-azwj} were to Recall him before that, it would be better for him.

وَ اعْلَمْ أَنَّهُ لَا تَقُومُ عَصَابَةٌ تَدْفَعُ ضَيْمًا أَوْ تُعْزِ دِينًا إِلَّا صَرَعَتْهُمْ الْبَلِيَّةُ حَتَّى تَقُومَ عَصَابَةٌ شَهِدُوا بِدْرًا مَعَ رَسُولِ اللَّهِ لَا يُوَارَى قَتِيلُهُمْ وَ لَا يُرْفَعُ صَرِيْعُهُمْ وَ لَا يُدَاوَى جَرِيْحُهُمْ قُلْتُ مَنْ هُمْ قَالَ الْمَلَائِكَةُ.

And know that no party shall be standing to defend a grievance or honouring a religion except a calamity would strike them, until a party rises having attend (battle of) Badr with Rasool-Allah^{-saww}. Neither will their slain be buried, nor will their slain be taken away, nor will they injured be treated'. I said, 'Who are they?' He^{-asws} said: 'The Angels'¹⁹⁹.

توضيح قوله و الخوارج منا أي مثل زيد و بني الحسن

Clarification: His^{-asws} words: 'And the Khawarij (rebels) from us^{-asws}' – i.e. like Zayd (son of Ali^{-asws} Bin Al-Husayn^{-asws}), and the sons of Al-Hassan^{-asws}.

قوله قتلهم أي الذين يقتلهم تلك العصابة و الحاصل أن من يقتلهم الملائكة لا يوارون في التراب و لا يرفع من صرعهم و لا يقبل الدواء من جرحهم.

His^{-asws} words: 'Their slain' – i.e. those that party kills, and the summing up is that the one whom the Angels kill will not be buried in the soil, nor will their slain ones be taken away, nor will the medication be accepted from their injuries.

أو المعنى أن تلك عصابة لا يقتلون حتى يوارى قتلهم و لا يصرعون حتى يرفع صريعهم و هكذا و يؤيده الخبر الآتي.

Or the meaning is that party will not be killing until their slain are buried, nor slaying until their slain ones are taken away, and like this, and it is supported by the coming Hadeeth.

¹⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 41

42- في الغيبة للنعماني مُحَمَّدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ مَعَا عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَمَاعَةَ عَنْ أَبِي الْجَارُودِ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ الْهَمْدَانِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْمِنْبَرِ إِذَا هَلَكَ الْخَاطِبُ وَ زَاغَ صَاحِبُ الْعَصْرِ وَ بَقِيَتْ قُلُوبٌ تَتَقَلَّبُ مِنْ مَخْصِبٍ وَ مُجْدِبٍ هَلَكَ الْمُتَمَنُّونَ وَ اضْمَحَلَّ الْمُضْمَحِلُّونَ وَ بَقِيَ الْمُؤْمِنُونَ وَ قَلِيلٌ مَا يَكُونُونَ ثَلَاثَ مِائَةٍ أَوْ يُرِيدُونَ مُجَاهِدُ مَعَهُمْ عَصَابَةٌ جَاهَدَتْ مَعَ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ لَمْ تُقْتَلْ وَ لَمْ تُمُتْ.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam and Muhammad Bin Al-Hassan Bin Muhammad Bin Jamhour, both together from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from Sama'at, from Abu Al Jaroud, from Al Qasim Bin Al Waleed Al Hamdani, from Al Haris Al Awr Al Hamdani who said,

'Amir Al-Momineen^{-asws} said upon the pulpit: 'When the speaker is destroyed and Master of the Time disappears, and the hearts remain fluctuating from fertile to barren, the wishful would be destroyed, and the decaying ones decay away, and the Momineen remain, and few is what they would be, three hundred or more, a party would fight alongside them which had fought alongside Rasool-Allah^{-saww} on the day of Badr. They will neither be killed nor die'.²⁰⁰

43- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الصَّحَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ سَيْفِ الثَّمَارِ عَنْ أَبِي الْمَرْهِفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلَكْتَ الْمَخَاضِيرُ قُلْتُ وَ مَا الْمَخَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ وَ نَحَا الْمُفْرِطُونَ وَ ثَبَّتَ الْحِصْنَ عَلَى أَوْتَادِهَا كُونُوا أَخْلَاسَ بُيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا وَ إِيَّاهُمْ لَا يُرِيدُونَكُمْ بِحَاجَةٍ إِلَّا أَنَاهُمْ اللَّهُ بِشَاغِلٍ لِأَمْرِ يُعْرِضُ لَهُمْ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Ziyad, from Ali Bin Al Sabbah Bin Al Zahhak, from Ja'far Bin Muhammad Bin Sama'at, from Sayf Al tammar, from Abu Al Murhif who said,

'Abu Abdullah^{-asws} said: 'The 'Mahazeer' are destroyed!' I said, 'And what are the 'Mahazeer'?' He^{-asws} said: 'The ones hastening (by forming their own government), and the ones drawing near would be saved, and the fort would be affirmed upon its pegs. Be sticking to your houses for the Fitna would be upon the ones who stir it, and they will not be intending you all with a need except Allah^{-azwj} would Come to them with a pre-occupation for a matter presenting to them'.²⁰¹

إيضاح و المقربون أي الذين يقولون الفرع قريب و يرجون قربه أو يدعون لقربه.

Clarification: 'The ones drawing near' – i.e. those saying the relief is near, and are wishing for its nearness, or supplicating for its nearness.

قوله ع و ثبت الحصن أي استقر حصن دولة المخالفين على أساسها بأن يكون المراد بالأوتاد الأساس مجازا

His^{-asws} words: 'And the fort would be affirmed upon its pegs' – i.e. the fort of the government of the adversaries would be settled upon its foundations, as the intent with the pegs is the foundation, metaphorically.

قوله ع الفتنة على من أثارها أي يعود ضرر الفتنة على من أثارها أكثر من غيره كما أن بالغبار يتضرر مثيرها أكثر من غيره.

²⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 42

²⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 43

His^{-asws} words: 'The Fitna would be upon the ones stirring it' – i.e. the harm of the Fitna would return to be upon its stirrers more than others, just as is with the dust. Its stirrer is harmed more than others.

44- في الغيبة للنعماني ابن عثمة عن يحيى بن زكريا عن يوسف بن كليب المَسْعُودِي عن الحكم بن سليمان عن محمد بن كثير عن أبي بكر الحضرمي قال دخلت أنا و أباي على أبي عبد الله ع و ذلك حين ظهرت الرايات السود بخراسان فقلنا ما ترى فقال اجلسوا في بيوتكم فإذا رأيتمونا قد اجتمعنا على رجل فاهدوا إلينا بالسلاح.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Yahya Bin Zakariya, from Yusuf Bin Kuleyb Al Masoudy, from Al Hakam Bin Suleyman, from Muhammad Bin Kaseer, from Abu Bakr Al Hazramy who said,

'I and Aban entered to see Abu Abdullah^{-asws}, and that was when the blag flags (of the Abbasids) had appeared at Khurasan. We said, 'What is your^{-asws} view?' He^{-asws} said: 'Be seated in your houses. When you see us^{-asws} to have gathered to a man, then get up to us^{-asws} with the weapon''²⁰²

45- في الغيبة للنعماني محمد بن همام عن جعفر بن محمد بن مالك عن محمد بن أحمد عن ابن أسباط عن بعض أصحابه عن أبي عبد الله ع أنه قال كفوا ألسنتكم و الزموا بيوتكم فإنه لا يصيبكم أمر تخطون به أبداً و لا يصيب العامة و لا تزال الرديئة ولاء لكم أبداً.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Ahmad, from Ibn Asbat, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Restrain your tongues and stay in your houses, for no matter will afflict you all, particularising you with it, ever, nor afflict the general public, nor will the Zaydites cease to be protectors of yours, ever!''²⁰³

46- في الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن علي بن الحسن عن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله ع في قول الله عز و جل أتى أمر الله فلا تستعجلوه قال هو أمرنا أمر الله لا يستعجل به يؤيده ثلاثة أجناد الملائكة و المؤمنون و الرعب و خروجه ع كخروج رسول الله ص و ذلك قوله تعالى كما أخرجك ربك من بيتك بالحق.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahamad, from Ubeydullah Bin Musa, from Ali Bin Al-Hassan, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **The Command of Allah will come, therefore do not hasten it. [16:1].** He^{-asws} said: 'It is our^{-asws} command, the Command of Allah^{-azwj}. Do not be hasty with it. It would be supported by three – The armies of Angels, and the Momineen, and the awe. And his^{-ajfi} emergence would be like the emergence of Rasool-Allah^{-saww}. And that is the Word of the Exalted: **Just as your Lord Caused you to go forth from your house with the Truth, [8:5]**'²⁰⁴

47- في الغيبة للنعماني محمد بن همام و محمد بن الحسن بن محمد بن جيعا عن الحسن بن محمد بن جمهور عن أبيه عن سماعة عن صالح بن نبط و بكر المثنى جميعاً عن أبي جعفر الباقر ع أنه قال هلك أصحاب المحاضير و تجا المقرئون و ثبت الحصن على أوتادها إن بعد الغم فتحة عجيبة.

²⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 44

²⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 45

²⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 46

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam and Muhammad Bin Al-Hassan Bin Muhammad, altogether from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from Sama'at, from Salih Bin Nabt, and Bakr Al Musanna altogether,

'From Abu Ja'far^{asws} having said: 'The companions of 'Al-Mahazeer' are destroyed, and the ones drawing near are saved, and the fort is affirmed upon its pegs. Surely after the sorrow would be a wonderful victory!'²⁰⁵ (P.s. see clarification under H 43)

48- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْخَضْرَمِيِّ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ مَثَلُ مَنْ خَرَجَ مِنْ أَهْلِ الْبَيْتِ قَبْلَ قِيَامِ الْقَائِمِ مَثَلُ فَرَسٍ طَارَ وَ وَقَعَ فِي كُوَّةٍ فَتَلَاعَبَتْ بِهِ الصَّبِيَّانُ.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Ali Al Jufy, from Muhammad Bin Al Musanna Al Hazramy, from hi father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'An example of the one from us^{asws}, People^{asws} of the Household, who rebels before the rising of Al-Qaim^{ajfj}, is an example of a chick (trying to) fly, and it falls in a hole, so the children play with it'.²⁰⁶

49- في الغيبة للنعماني مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عُثَيْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ شَيْبَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُثَلِّلِ بْنِ جَبِيلٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ اسْكُنُوا مَا سَكَنْتِ السَّمَاوَاتُ وَالْأَرْضُ أَيْ لَا تَخْرُجُوا عَلَى أَحَدٍ فَإِنَّ أَمْرَكُمْ لَيْسَ بِهِ خَفَاءٌ إِلَّا إِنَّهَا آيَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَيْسَتْ مِنَ النَّاسِ إِلَّا إِنَّهَا أَضْوَاءٌ مِنَ الشَّمْسِ لَا يَخْفَى عَلَى بَرٍّ وَلَا فَاجِرٍ أَ تَعْرِفُونَ الصُّبْحَ فَإِنَّهُ كَالصُّبْحِ لَيْسَ بِهِ خَفَاءٌ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Shayban, from Ammar Bin Marwan, from Munakhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far Al-Baqir^{asws} having said: 'Be calm for as long as the skies and the earth are calm, i.e. do not rebel against anyone, for your matter, there is no hiding it. Indeed! It is a Sign from Allah^{azwj} Mighty and Majestic. It isn't from the people. Indeed! It is more illuminating that the sun, not hidden upon a righteous one nor an immoral one. Do you recognise the morning? It is like the morning. There is no hiding it'.²⁰⁷

أقول: قال النعماني رحمه الله انظروا رحمكم الله إلى هذا التأديب من الأئمة وإلى أمرهم و رسمهم في الصبر والكف والانتظار للفرج وذكرهم هلاك المحاضير والمستعجلين وكذب المتمنين و وصفهم نجاة المسلمين ومدحهم الصابرين الثابتين وتشبيههم بإيهم على الثبات كثبات الحصن على أوتادها.

Note: I (Majlisi) am saying: 'Al-Numani, may Allah^{azwj} have Mercy on him said, 'Look, may Allah^{azwj} have Mercy on you all, at the education from the Imams^{asws} and to their^{asws} instructions and their^{asws} way of describing regarding the patience, and the refraining, and awaiting the relief, and their^{asws} mentioning the destruction of the 'Al-Mahazeer', and the hasteners, and lies of the wishers, and their^{asws} describing the salvation of the Muslims, and their^{asws} praising the patient ones, the steadfast ones, and their^{asws} resembling them being upon the stead fasted-ness as the fort being upon its pegs.

²⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 47

²⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 48

²⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 49

فتأدبوا رحمكم الله بتأديبهم و سلموا لقولهم و لا تجاوزوا رسمهم إلى آخر ما قال.

So be educated with their^{-asws} education, may Allah^{-azwj} have Mercy on you all, and submit to their^{-asws} words, and do not exceed their^{-asws} descriptions to another one what he says’.

50- في الغيبة للنعماني ابن عَقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَائِنِيِّ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ ذَاتَ يَوْمٍ أَلَا أُخْبِرُكُمْ بِمَا لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْعِبَادِ عَمَلًا إِلَّا بِهِ فَقُلْتُ بَلَى

(The book) ‘Ghayba’ of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ibn Mihran, from Ibn Al Batainy, from his father, from Wuheyb Bin Hafs, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said one day: ‘Shall I^{-asws} inform you all with what Allah^{-azwj} Mighty and Majestic will not Accept any deed except with it?’ I said, ‘Yes’.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارُ بِمَا أَمَرَ اللَّهُ وَ الْوَلَايَةُ لَنَا وَ الْبَرَاءَةُ مِنْ أَعْدَائِنَا يَعْني أئمة [الْأئِمَّة] خَاصَّةً وَ التَّسْلِيمُ لَهُمْ وَ الْوَرَعُ وَ الْجِتْهَادُ وَ الطَّمَأْنِينَةُ وَ الْإِنْتِظَارُ لِلْقَائِمِ

He^{-asws} said: ‘The testimony that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and the acknowledgment with what Allah^{-azwj} has Commanded, and the Wilayah for us^{-asws} and the disavowing from our^{-asws} enemies, meaning the Imams^{-asws} in particular, and the submitting to them^{-asws}, and the devoutness, and the struggling, and the reassurance and waiting for Al-Qaim^{-ajfj}’.

ثُمَّ قَالَ إِنَّ لَنَا دَوْلَةً يَجِيءُ اللَّهُ بِهَا إِذَا شَاءَ ثُمَّ قَالَ مَنْ سُرَّ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ وَ لْيَعْمَلْ بِالْوَرَعِ وَ تَحَاسِنِ الْأَخْلَاقِ وَ هُوَ مُنْتَظَرٌ فَإِنْ مَاتَ وَ قَامَ الْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَذْرَكَ فَجِدُّوا وَ انْتَظِرُوا هَنِيئًا لَكُمْ أَيُّهَا الْعِصَابَةُ الْمَرْخُومَةُ.

Then he^{-asws} said: ‘There is a government for us^{-asws}. Allah^{-azwj} will Come with it when He^{-azwj} so Desires’. Then he^{-asws} said: ‘One whom it cheers that he becomes from the companions of Al-Qaim^{-ajfj}, so let him wait and work with the devoutness and goodly manners while he is waiting. If he dies and Al-Qaim^{-ajfj} rises after him, there would be Recompense for him like the Recompense of the one who came across him^{-ajfj}. So strive and wait. Congratulations be to you all, or Mercied party!’²⁰⁸

51- في الغيبة للنعماني ابن عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمَلِيِّ عَنْ ابْنِ مَخْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ انْشُوا اللَّهُ وَ اسْتَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَ الْجِتْهَادِ فِي طَاعَةِ اللَّهِ وَ إِنَّ أَشَدَّ مَا يَكُونُ أَحَدُكُمْ اغْتِنَاطًا بِمَا هُوَ فِيهِ مِنَ الدِّينِ لَوْ قَدْ صَارَ فِي حَدِّ الْآخِرَةِ وَ انْقَطَعَتِ الدُّنْيَا عَلَيْهِ

(The book) ‘Al Ghayba’ – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Fear Allah^{-azwj} and be assisted upon what you are upon, with the piety and the struggling in obedience of Allah^{-azwj}, and the most intense joy what one of

you can be with what he is from the religion, is when he comes to be in the limit of the Hereafter and world is cut off from him.

فَإِذَا صَارَ فِي ذَلِكَ الْحَدِّ عَرَفَ أَنَّهُ قَدْ اسْتَقْبَلَ النَّعِيمَ وَالْكَرَامَةَ مِنَ اللَّهِ وَالْبُشْرَى بِالْجَنَّةِ وَ أَمِنَ مِمَّنْ كَانَ يَخَافُ وَ أَتَقَنَّ أَنَّ الَّذِي كَانَ عَلَيْهِ هُوَ الْحَقُّ وَ أَنَّ مَنْ خَالَفَ دِينَهُ عَلَى بَاطِلٍ وَ أَنَّهُ هَالِكٌ

When he comes to be in that limit, he would recognise that he is facing the bliss and the honours from Allah^{-azwj} and the glad tidings with the Paradise and is safe from the one he had been fearing, and he would be certain that the which he had been upon, it was the truth, and that the one who had opposed his religion was false and he has been destroyed.

فَأُبَشِّرُوا ثُمَّ ابْشِرُوا مَا الَّذِي تُرِيدُونَ أَلَسْتُمْ تَرَوْنَ أَعْدَاءَكُمْ يَقْتُلُونَ فِي مَعَاصِي اللَّهِ وَ يَقْتُلُ بَعْضُهُمْ بَعْضاً عَلَى الدُّنْيَا دُونَكُمْ وَ أَنْتُمْ فِي بُيُوتِكُمْ آمِنِينَ فِي عُزْلَةٍ عَنْهُمْ

Therefore, receive glad tidings! Then, receive glad tidings! What is that which you are wanting? Aren't you seeing your enemies being killed in disobedience of Allah^{-azwj} and they are killing each other upon the world besides you while you are in your house securely in isolation away from them?

وَ كَفَى بِالْأُفْئَاتِ نَقِمَةً لَكُمْ مِنْ عَدُوِّكُمْ وَ هُوَ مِنَ الْعَلَامَاتِ لَكُمْ مَعَ أَنَّ الْفَاسِقَ لَوْ قَدْ خَرَجَ لَمَكُنْتُمْ شَهراً أَوْ شَهْرَيْنِ بَعْدَ خُرُوجِهِ لَمْ يَكُنْ عَلَيْكُمْ مِنْهُ بَأْسٌ حَتَّى يَقْتُلَ خُلُقاً كَثِيراً دُونَكُمْ

And suffice with Al-Sufyani as a nemesis to you all, from your enemies and he is from the signs for you along with that if the mischief-maker were to emerge, he would trample you for a month or two months after his emergence. There will not be any problem upon you from him until he kills a lot of people besides you all!

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ فَكَيْفَ تَصْنَعُ بِالْعِيَالِ إِذَا كَانَ ذَلِكَ

One of his^{-asws} companions said to him: 'So what should we do with the dependants when that happens?'

قَالَ يَتَعَيَّبُ الرِّجَالُ مِنْكُمْ عَنْهُ فَإِنَّ حَيْفَتَهُ وَ شَرَّتَهُ فَإِنَّمَا هِيَ عَلَى شِيعَتِنَا فَأَمَّا النِّسَاءُ فَلَيْسَ عَلَيْهِنَّ بَأْسٌ إِنْ شَاءَ اللَّهُ تَعَالَى

He^{-asws} said: 'The men from you will disappear from him, for his fear and his evil, rather, it is upon our^{-asws} Shias. As for the women, there will be no problem upon them, if Allah^{-azwj} so Desires'.

قِيلَ إِلَى أَيْنَ يَخْرُجُ الرِّجَالُ وَ يَهْرُؤُونَ مِنْهُ فَقَالَ مَنْ أَرَادَ أَنْ يَخْرُجَ مِنْهُمْ إِلَى الْمَدِينَةِ أَوْ إِلَى مَكَّةَ أَوْ إِلَى بَعْضِ الْبُلْدَانِ

It was said, 'To where would the men go out to, they would be fleeing from him?' He^{-asws} said: 'One from you who wants to go out to Al-Medina or to Makkah or to one of the cities'.

ثُمَّ قَالَ مَا تَصْنَعُونَ بِالْمَدِينَةِ وَ إِنَّمَا يَقْصِدُ جَيْشُ الْفَاسِقِ إِلَيْهَا وَ لَكِنْ عَلَيْكُمْ بِمَكَّةَ فَإِنَّهَا جَمْعُكُمْ وَ إِنَّمَا فِتْنَتُهُ حُلَّ امْرَأَةٍ نِسْعَةَ أَشْهُرٍ وَ لَا يَجُوزُهَا إِنْ شَاءَ اللَّهُ.

Then he^{-asws} said: ‘What will you do at Al-Medina? And rather the army of the mischief-make will be aiming to it. But, upon you is to go to Makkah, for it would be your gathering point, and rather his Fitna would attack a man for nine months and not exceed it, if Allah^{-azwj} so Desires’.²⁰⁹

52- في الغيبة للنعماني الكليني عن علي بن إبراهيم عن حماد عن حريز عن زُرارة قال قال أبو عبد الله ع اعرف إمامك فإنك إذا عرفته لم يضرك تقدم هذا الأمر أو تأخر.

(The book) ‘Al Ghayba’ of Al Numani – Al Kulayni, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Zurara who said,

‘Abu Abdullah^{-asws} said: ‘Recognise your Imam^{-asws}! When you have recognised him^{-asws}, it will not harm you whether this matter is brought forwards or delayed!’²¹⁰

53- في الغيبة للنعماني الكليني عن الحسن بن محمد عن المعلى عن محمد بن جمهور عن صفوان عن محمد بن مروان عن الفضيل بن يسار قال سألت أبا عبد الله ع عن قول الله عز وجل يوم ندعوا كل أناس بإمامهم

(The book) ‘Al Ghayba’ of Al Numani – Al Kulayni, from Al-Hassan Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Safwan, from Muhammad Bin Marwan, from Al Fuzeyl Bin Yasaar who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].***

فقال يا فضيل اعرف إمامك فإنك إذا عرفت إمامك لم يضرك تقدم هذا الأمر أو تأخر و من عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر كان بمنزلة من كان قاعداً في عسكره لا بل بمنزلة من كان قاعداً تحت لوائه

He^{-asws} said: ‘O Fuzeyl! Recognise your Imam^{-asws}! When you have recognised him^{-asws}, it will not harm you whether this matter is brought forward or delayed. And the one who recognises his Imam^{-asws}, then dies before Master^{-ajfj} of the command rises, would be at the status of the one who will be sitting in his^{-ajfj} army. No, but at the status of the one who would be sitting beneath his^{-ajfj} flag’.

قال و رواه بعض أصحابنا بمنزلة من استشهد مع رسول الله ص.

He (the narrator) said, ‘And one of our companions has reported: ‘At the status of the one who was martyred with Rasool-Allah^{-saww}’.²¹¹

54- في الغيبة للنعماني الكليني عن علي بن محمد رفعه إلى البطائني عن أبي بصير قال قلت لأبي عبد الله ع جعلت فداك متى الفرج فقال يا با بصير أنت ممن يريد الدنيا من عرف هذا الأمر فقد فرج عنه بانتظاره.

(The book) ‘Ghayba’ of Al Numani – Al Kulayni, from Ali Bin Muhammad, raising it to Al Batainy, from Abu Baseer who said,

²⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 51

²¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 52

²¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 53

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! When will the relief be?' He^{-asws} said: 'O Abu Baseer! Are you from the one wanting the world? The one who recognises this matter, so he has been relieved due to his waiting'.²¹²

55- في الغيبة للنعماني الكليني عن علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن إسماعيل بن محمد الحزاعي قال سأل أبو بصير أبا عبد الله ع و أنا أسمع فقال أتراني أدرك القائم ع فقال يا با بصير لست تعرف إمامك فقال بلى والله وأنت هو

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ismail Bin Muhammad Al Khuzaie who said,

'Abu Baseer asked Abu Abdullah^{-asws} and I was listening. He said, 'Do you^{-asws} see (think) I would come across Al-Qaim^{-asws}? He^{-asws} said: 'O Abu Baseer! Don't you recognise your Imam^{-asws}? He said, 'Yes, by Allah^{-azwj}, and you^{-asws} are he^{-asws}!'

فَتَنَاولَ يَدَهُ وَ قَالَ وَ اللَّهُ مَا تُبَالِي يَا بَا بِصِيرٍ أَنْ لَا تَكُونَ مُحْتَبِياً بِسَيِّفِكَ فِي ظِلِّ رِوَاقِ الْقَائِمِ ع.

He^{-asws} grabbed his hand and said: 'By Allah^{-azwj}! (Then) don't care, O Abu Baseer, if you cannot happen to be collared with your sword in the shade of a corridor of Al-Qaim^{-ajfi}!'²¹³

56- في الغيبة للنعماني الكليني عن عدي بن أحمد بن محمد بن علي بن النعمان عن محمد بن مزوان عن الفضيل بن يسار قال سمعت أبا جعفر ع يقول من مات و ليس له إمام مات ميتة جاهليّة و من مات و هو عارف لإمامه لم يضربه تقدّم هذا الأمر أو تأخّر و من مات و هو عارف لإمامه كان كمن هو مع القائم في فسطاطه.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzeyl Bin Yasaar who said,

'I heard Abu Ja'far^{-asws} saying: 'One who dies and there isn't an Imam^{-asws} for him, dies a death of the pre-Islamic period; and the one who dies, and he does recognise his Imam^{-asws}, it does not harm him whether this matter is brought forward or delayed; and the one who dies and he does recognise his Imam^{-asws}, would be like the one who is with Al-Qaim^{-ajfi} in his^{-ajfi} pavilion'.²¹⁴

57- في الغيبة للنعماني الكليني عن علي بن محمد عن سهل بن زياد عن الحسن بن سعيد عن فضالة عن عمرو بن أبان قال سمعت أبا عبد الله ع يقول اعرف العلامة فإذا عرفت لم يضرك تقدّم هذا الأمر أم تأخّر إن الله تعالى يقول يوم ندعوا كلّ أناسٍ بإمامهم فمن عَرَفَ إمامه كان كمن كان في فسطاط المُنْتَظَرِ.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Al-Hassan Bin Saeed, from Fazala, from Amro Bin Aban who said,

'I heard Abu Abdullah^{-asws} saying: 'Recognise the signs. So when you have recognised the signs, it will not harm you whether this matter is brought forward or delayed! Allah^{-azwj} the Exalted is Saying: **On the Day (of Judgment), We will be Calling every human being with their Imam.**

²¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 54

²¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 55

²¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 22 H 56

[17:71]. The one who recognises his Imam^{-asws} would be like the one who was in the pavilion of the Awaited One”.²¹⁵

بني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ عَلِيِّ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ حُمْرَانَ بْنِ أَغَيْنَ عَنْ أَبِي عَبْدِ اللَّهِ عِ مِثْلَهُ وَ فِيهِ اعْرِفَ إِمَامَكَ وَ فِي آخِرِهِ كَانَ فِي فُسْطَاطِ الْقَائِمِ ع.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Yahya Bin Zakariya Bin Shayban, from Ali Bin Sayf Bin Ameyra, from his father, from Humran Bin Ayn,

‘From Abu Abdullah^{-asws} – similar to it, and in it: ‘Recognise your Imam^{-asws}, and in the Hereafter he would be in the pavilion of Al-Qaim^{-ajfj}’.²¹⁶

58- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ ع فَصَاحِبُهَا طَاعُوتٌ يَعْبُدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Every flag raised before rising of Al-Qaim^{-ajfj}, so its owner is a tyrant worshipping besides Allah^{-azwj} Mighty and Majestic’.²¹⁷

59- أَقُولُ قَدْ مَضَى بِأَسَانِيدٍ فِي خَبَرِ اللُّوحِ ثُمَّ أَكْمِلُ ذَلِكَ بِإِنِّيهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ هَؤُاءَ عِيسَى وَ صَبْرُ يُؤُوبَ

I (Majlisi) am saying,

‘It has passed by chains, in Hadeeth of the Tablet: ‘Then that would be completed by his^{-asws} son^{-ajfj}, mercy of the worlds. Upon him^{-ajfj} would be the perfection of Musa^{-as}, and glory of Isa^{-as}, and patience of Ayoub^{-as}.

سَيَذِلُّ أَوْلِيَايَ فِي زَمَانِهِ وَ يَتَهَادَوْنَ رُؤُوسَهُمْ كَمَا يُتَهَادَى رُؤُوسُ التُّرْكَ وَ الدَّيْلَمِ فَيُقْتَلُونَ وَ يُحْرَقُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ جَلِيلِينَ تُصْبِغُ الْأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرَّزِينُ فِي نِسَائِهِمْ

My^{-azwj} friends would be humiliated during his^{-ajfj} time, and their chiefs would be jostling just as the chiefs of the Turks and the Daylam are. So, they would be killed, and burned and be afraid, terrified, and fearful. The earth will be dyed with their blood, and the woe and the wailing would be widespread among their womenfolk.

أُولَئِكَ أَوْلِيَايَ حَقًّا بِهِمْ أَرْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ حَنْدِسٍ وَ بِهِمْ أَكْثِفُ الزَّلَازِلَ وَ أَدْفَعُ الْأَصَارَ وَ الْأَغْلَالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ.

²¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 57 a

²¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 57 b

²¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 58

They are My^{azwj} friends, truly. By them, I^{azwj} shall Raise every blinding dark Fitna, and by them I^{azwj} shall Uncover the earthquakes and Repel the fetters and the shackles. **Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]**.²¹⁸

60- نص، كفاية الأثر بالإسناد المتقدم في باب النص على الإثني عشر عن جابر الأنصاري عن النبي ص قال يغيب عنهم الحجة لا يسمى حتى يظهره الله فإذا عجل الله خروجه يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً

(The book) 'Kifayat Al Aser' –

By the preceding chain in the chapter on the text upon the twelve (Imams^{asws}), from Jabir Al-Ansary, from the Prophet^{saww} having said: 'The Divine Authority would be hidden from them. He^{ajfj} will not be named until Allah^{azwj} Reveals him^{ajfj}. When Allah^{azwj} Hastens his^{ajfj} appearance, he^{ajfj} will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny'.

ثُمَّ قَالَ ص طُوبَى لِلصَّابِرِينَ فِي غَيْبِهِ طُوبَى لِلْمُقِيمِينَ عَلَى حُجَّتِهِمْ أُولَئِكَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ قَالَ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

Then he^{saww} said: 'Beatitude be to the patient ones during his^{ajfj} occultation! Beatitude be to the ones staying upon his^{ajfj} manifesto! They, Allah^{azwj} has Described them in His^{azwj} Book: **those who are believing in the unseen' [2:3]**. And Said: **They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]**'.²¹⁹

61- تَفْسِيرُ النُّعْمَانِيِّ، بِالْإِسْنَادِ الْآتِي فِي كِتَابِ الْقُرْآنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ حَقِيقٌ عَلَى اللَّهِ أَنْ يُدْخِلَ أَهْلَ الضَّلَالِ الْجَنَّةَ وَ إِنَّمَا عَنَى بِهَذَا الْمُؤْمِنِينَ الَّذِينَ قَامُوا فِي زَمَنِ الْفِتْنَةِ عَلَى الْإِثْمَامِ الْحَقِيقِيِّ الْمَكَانِ الْمُسْتَوْرِ عَنِ الْأَعْيَانِ

Tafseer Al Numani –

By the chain which is in 'Kitab Al-Quran', Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! It is worthy of Allah^{azwj} that He^{azwj} should Enter the lost people into the Paradise, and rather I^{saww} mean by that the Momineen who will be standing in the time of Fitna upon the leadership of the hidden Imam^{ajfj}, in the place which is concealed from the eyes.

فَهُمْ بِإِمَامَتِهِ مُقَرَّبُونَ وَ بِعُرْوَتِهِ مُسْتَمْسِكُونَ وَ لِحُجُوجِهِ مُنْتَظِرُونَ مُوقِنُونَ غَيْرَ شَاكِّينَ صَابِرُونَ مُسْلِمُونَ وَ إِنَّمَا ضَلُّوا عَنْ مَكَانِ إِمَامِهِمْ وَ عَنْ مَعْرِفَةِ شَخْصِهِ

They would be acknowledging with his^{ajfj} Imamate and holding to his^{ajfj} handhold, and awaiting his^{ajfj} appearance, convinced, not doubting, patient, submissive, and rather they would have been lost from the place of their Imam^{ajfj} and from recognising his^{ajfj} person.

يَدُلُّ عَلَى ذَلِكَ أَنَّ اللَّهَ تَعَالَى إِذَا حَجَبَ عَنْ عِبَادِهِ عَيْنَ الشَّمْسِ الَّتِي جَعَلَهَا دَلِيلًا عَلَى أَوْقَاتِ الصَّلَاةِ فَمَوَّعَ عَلَيْهِمْ تَأْخِيرُ الْمُؤَقَّتِ لِيَسْبِيَنَ لَهُمُ الْوَقْتُ بِظُهُورِهَا وَ يَسْتَقْبِلُونَهَا قَدْ زَالَتْ

²¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 59

²¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 22 H 60

Evidencing upon that is that when Allah^{-azwj} the Exalted Veils the eye of the sun from His^{-azwj} servants, which He^{-azwj} has Made it as a pointer upon the timings of the Salat. It has been extended to them, the delaying of the timing in order to Clarify to them the time of its appearance, and they would be certain that it has (started to) decline.

فَكَذَلِكَ الْمُتَنَظِّرُ لِحُجُوجِ الْإِمَامِ عِ الْإِمَامَةِ بِإِمَامَتِهِ مُوسَّعٌ عَلَيْهِ جَمِيعُ فَرَائِضِ اللَّهِ الْوَاجِبَةِ عَلَيْهِ مَقْبُولَةٌ مِنْهُ بِخُدُودِهَا غَيْرُ خَارِجٍ عَنْ مَعْنَى مَا فُرِضَ عَلَيْهِ فَهُوَ صَابِرٌ مُحْتَسِبٌ لَا تَضُرُّهُ غَيْبَةُ إِمَامِهِ.

Like that is the one awaiting the emergence of the Imam^{-ajfj}, the one adhering with his^{-ajfj} Imamate. It has been extended to them, entirety of the Impositions of Allah^{-azwj}, the Obligated upon him, accepting from Him^{-azwj} with its limits, not exiting from the meaning of what is Obligated upon him, so he observes patience, anticipating, the Occultation of his Imam^{-ajfj} would not harm him”.²²⁰

62- تختص، الإختصاص بإسناده عن الحسن بن أحمد عن أحمد بن هلال عن أمية بن علي عن رجل قال قلت لأبي عبد الله ع أئمة أفضل نحن أو أصحاب القائم ع

(The book) ‘Al Ikhtisas’ – By his chain, from Al-Hassan Bin Ahmad, from Ahmad Bin Hilal, from Umayya Bin Ali, from a man who said,

‘I said to Abu Abdullah^{-asws}, ‘Which of us is superior, us or companions of Al-Qaim^{-ajfj}?’

قَالَ فَقَالَ لِي أَنْتُمْ أَفْضَلُ مِنَ أَصْحَابِ الْقَائِمِ وَ ذَلِكَ أَنَّكُمْ تُسُونَ وَ تُصْبِحُونَ خَائِفِينَ عَلَى إِمَامِكُمْ وَ عَلَى أَنْفُسِكُمْ مِنْ أَيْمَةِ الْجَوْرِ إِنْ صَلَّيْتُمْ فَصَلَاتُكُمْ فِي تَقِيَّةٍ وَ إِنْ صُمِمْتُمْ فَصِيَامُكُمْ فِي تَقِيَّةٍ وَ إِنْ حَجَّجْتُمْ فَحُجُجُكُمْ فِي تَقِيَّةٍ وَ إِنْ شَهِدْتُمْ لَمْ تُقْبَلْ شَهَادَتُكُمْ وَ عَدَدَ أَشْيَاءَ مِنْ نَحْوِ هَذَا مِثْلَ هَذَا

He (the narrator) said, ‘He^{-asws} said: ‘You are superior to the companions of Al-Qaim^{-ajfj}, and that is because you are coming to the evening and morning fearful upon your Imam^{-asws} and upon yourselves, from the tyrannical imams (leaders). If you pray Salat, your Salats are in Taqiyya (dissimulation), and if you fast, your Fasts are in Taqiyya, and if you perform Hajj, your Hajj is in Taqiyya, and if you testify, your testimonies are not being accepted. And a number of things from approximate to this, like these’.

فَقُلْتُ فَمَا نَتَمَنَّى الْقَائِمَ عِ إِذَا كَانَ عَلَى هَذَا

I said, ‘So why should we wish for Al-Qaim^{-ajfj} when it was upon this?’

قَالَ فَقَالَ لِي سُبْحَانَ اللَّهِ أَمَا تُحِبُّ أَنْ يَظْهَرَ الْعَدْلُ وَ يَأْمَنَ السُّبُلُ وَ يُبْصَفَ الْمَظْلُومُ.

He (the narrator) said, ‘He^{-asws} said to me: ‘Glory be to Allah^{-azwj}! Don’t you love the justice to appear, and the ways to be secure, and the oppressed to get justice?’²²¹

²²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 61

²²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 62

63- نَحْجُ، نَحْجُ الْبَلَاغَةَ الزُّمُوا الْأَرْضَ وَ اصْبِرُوا عَلَى الْبَلَاءِ وَ لَا تُحَرِّكُوا بِأَيْدِيكُمْ وَ سُبُوفَكُمْ وَ هَوَى الْأَسْتَيْكُم وَ لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعْجِلْهُ اللَّهُ لَكُمْ فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَ هُوَ عَلَى مَعْرِفَةِ رَبِّهِ وَ حَقِّ رَسُولِهِ وَ أَهْلِ بَيْتِهِ مَاتَ شَهِيداً أَوْفَعَ أَجْرُهُ عَلَى اللَّهِ وَ اسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحٍ عَمِلَهُ وَ قَامَتِ النَّبِيُّ مَقَامَ إِصْلَاحِهِ [إِصْلَاحِهِ] بِسَيِّفِهِ فَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَ أَجَلاً.

(The book) 'Nahj Al Balagah' –

'Stick to the ground and be patient upon the afflictions, and do not move your hands and your swords, and refrain your tongues, and do not be hasty with what Allah^{-azwj} has not Hastened for you. Surely the one from you who dies upon his bed while he is upon the recognition of his Lord^{-azwj}, and right of His^{-azwj} Rasool^{-saww} and People^{-asws} of his^{-saww} Household, would die as martyr. His^{-azwj} Recompense would fall upon Allah^{-azwj}, and he would be Obligated the Rewards of whatever righteous deeds he had intended, and the intention would stand in place of his unsheathing his sword. Surely for everything there is a period and a term".²²²

64- ماء، الأماالي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوْنٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزَقٍ الْعُمَشَانِيِّ عَنْ يَحْيَى بْنِ الْعَلَاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ كُلُّ مُؤْمِنٍ شَهِيدٌ وَإِنْ مَاتَ عَلَى فِرَاشِهِ فَهُوَ شَهِيدٌ وَ هُوَ كَمَنْ مَاتَ فِي عَسْكَرٍ الْقَائِمِ ع

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Yahya Bin Al A'ala,

'From Abu Ja'far^{-asws} having said: 'Every Momin is a martyr, and even if he were to die upon his bed, so he would be a martyr, and he would be like the one who died in the army of Al-Qaim^{-ajfj}'.

ثُمَّ قَالَ أَيْخِسْ نَفْسَهُ عَلَى اللَّهِ ثُمَّ لَا يَدْخُلُ الْجَنَّةَ.

Then he^{-asws} said: 'Would he withhold himself to Allah^{-azwj}, then not enter the Paradise?'²²³

65- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ النَّبِيُّ ص انْتَظِرْ الْفَرَجَ بِالصَّبْرِ عِبَادَةً.

(The book) 'Da'waat' of Al Rawandy –

'The Prophet^{-saww} said: 'Awaiting the relief is (an act of) worship".²²⁴

66- ك، إكمال الدين ابن الوليد عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ الْمُعْبِرَةِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَأْتِي طَوْبَى لِلثَّائِبِينَ عَلَى أَمْرِنَا فِي ذَلِكَ الزَّمَانِ إِنْ أَذْنَى مَا يَكُونُ هُمْ مِنَ الثَّوَابِ أَنْ يُنَادِيَهُمُ الْبَارِئُ عَزَّ وَ جَلَّ عِبَادِي آمَنْتُمْ بِسِرِّي وَ صَدَقْتُمْ بِعَمِّي فَأَبَشِرُوا بِحُسْنِ الثَّوَابِ مِنِّي

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Al Mugheira, from Al Mufazzal Bin Salih, from Jabir,

²²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 63

²²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 64

²²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 65

'From Abu Ja'far^{-asws} having said: 'There shall come a time upon the people, their Imam^{-asws} would be hidden from them. Beatitude be to the ones steadfast upon our^{-asws} matter during that time. The least of Rewards being for them would be the Creator Mighty and Majestic would Call out to them: "My^{-azwj} servants! You believed in My^{-azwj} secret, and ratified with My^{-azwj} occultation, so receive glad tidings of excellent Rewards from Me^{-azwj}."

فَأَنْتُمْ عِبَادِي وَإِمَائِي حَقًّا مِنْكُمْ أَتَقْبَلُ وَ عَنْكُمْ أَعْفُو وَ لَكُمْ أَعْفُو وَ بِكُمْ أَسْتَبِي عِبَادِي الْعَبَثَ وَ أَدْفَعُ عَنْهُمْ الْبَلَاءَ وَ لَوْلَاكُمْ لَأَنْزَلْتُ عَلَيْهِمْ عَذَابِي

You are My^{-azwj} servants and maids truly! I^{-azwj} shall be Accepting from you, and Pardoning you, and Forgive (your sins) for you, and by you I^{-azwj} shall Quench My^{-azwj} servants with the rain and Repel the afflictions away from them, and had it not been for you^{-asws} all, I^{-azwj} would have Sent down My^{-azwj} Punishment upon them!"

قَالَ جَابِرٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا أَفْضَلُ مَا يَسْتَعْمِلُهُ الْمُؤْمِنُ فِي ذَلِكَ الزَّمَانِ قَالَ حِفْظُ اللِّسَانِ وَ لُزُومُ النَّبِيتِ.

Jabir said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! So what is the most superior the Momin to be utilising during that time?' He^{-asws} said: 'Preserving the tongue and staying in the house'.²²⁵

67- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحميمي معاً عن إبراهيم بن هاشم عن محمد بن خالد عن محمد بن سينان عن المفضل بن عمر عن أبي عبد الله ع قال: أَقْرَبُ مَا يَكُونُ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا افْتَقَدُوا حُجَّةَ اللَّهِ فَلَمْ يَظْهَرْ لَهُمْ وَ لَمْ يَعْلَمُوا بِمَكَانِهِ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللَّهِ فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ كُلَّ صَبَاحٍ وَ مَسَاءٍ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad and Al Himeyri, both together from Ibrahim Bin Hashim, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'The closest of what the servants can be to Allah^{-azwj} Mighty and Majestic, and as Pleased as He^{-azwj} can be with them, is when they lose the Divine Authority of Allah^{-azwj}, so he^{-ajfj} no longer appears to them and they don't know of his^{-ajfj} place, and during that they would be knowing that it does not invalidate the Divine Authority of Allah^{-azwj}. During it, they would be anticipating the relief every morning and evening.

فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللَّهِ عَلَى أَعْدَائِهِ إِذَا افْتَقَدُوا حُجَّتَهُ فَلَمْ يَظْهَرْ لَهُمْ وَ قَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لَا يَزْنَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَزْنَابُونَ لَمَا غَبَّ حُجَّتَهُ طَرَفَةً عَيْنٍ وَ لَا يَكُونُ ذَلِكَ إِلَّا عَلَى رَأْسِ شِرَارِ النَّاسِ.

The severest of what the Wrath of Allah^{-azwj} can be upon His^{-azwj} enemies is when they lose His^{-azwj} Divine Authority, so he^{-ajfj} no longer appears to them, and He^{-azwj} Knows that His^{-azwj} friends are not suspicious, and had He^{-azwj} Known that His^{-azwj} friends are suspicious, He^{-azwj} would not have Caused His^{-azwj} Divine Authority to disappear even for the blink of an eye, and that cannot happen except upon the head of the evil people".²²⁶

68- ن، الغيبة للنعماني الكليني عن علي بن إبراهيم بن هاشم عن أبيه عن محمد بن سينان مثله-

²²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 66

²²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 67

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan – similar to it.

ك، إكمال الدين أبي و ابن الوليد معا عن سعد عن ابن عيسى عن محمد بن خالد مثله-

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Isa, from Muhammad Bin Khalid – similar to it.

خط، الغيبة للشيخ الطوسي سعد عن ابن عيسى مثله-

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Ibn Isa – similar to it.

ني، الغيبة للنعماني محمد بن همام عن بعض رجاله عن أحمد بن محمد بن خالد عن أبيه عن رجل عن المفضل مثله.

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hamam, from one of his men, from Ahmad Bin Muhammad Bin Khalid, from his father, from a man, from Al Mufazzal – similar to it.²²⁷

69- ك، إكمال الدين بهذا الإسناد قال قال المفضل بن عمر سمعت الصادق جعفر بن محمد ع يقول من مات منتظراً لهذا الأمر كان كمن كان مع القائم في فسطاطه لا بل كان بمنزلة الصارب بين يدي رسول الله ص بالسيف.

(The book) 'Ikmal Al Deen' – By this chain, said, 'Al Mufazzal Bin Umar said,

'I heard Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'One who dies waiting for this matter would be like the one who would be with Al-Qaim^{-ajfj} in his^{-ajfj} pavilion. No! But he would be at the status of the strike with the sword in front of Rasool-Allah^{-saww}!'”²²⁸

70- ك، إكمال الدين العطار عن سعد عن ابن عيسى عن خالد بن نجیح عن زرارَةَ قال سمعت أبا عبد الله ع يقول إن للقائم غيبة قبل أن يقوم قلت ولم قال يخاف و أوماً بيده إلى بطنه

(The book) 'Ikmal Al Deen' – Al Attar, from Sa'ad, from Ibn Isa, from Khalid Bin Najeeh, from Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'There will be an occultation for Al-Qaim^{-ajfj} before he^{-ajfj} rises'. I said, 'And why?' He^{-asws} said: 'He^{-ajfj} will fear' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} belly.

ثم قال يا زرارَةُ هو المنتظر و هو الذي يشك الناس في ولادته منهم من يقول مات أبوه و لم يخلف و منهم من يقول هو حمل و منهم من يقول هو غائب و منهم من يقول ما ولد و منهم من يقول قد ولد قبل وفاة أبيه يستن و هو المنتظر غير أن الله تبارك و تعالى يجب أن تمتحن الشيعة فعند ذلك يرتاب المبطلون

Then he^{-asws} said: 'O Zurara! And he^{-ajfj} is the awaited one, and he^{-ajfj} is the one the people would be doubting regarding his^{-ajfj} birth. From them would be one who will say, 'His^{-ajfj} father^{-asws} died and did not leave any replacement'. And from them would be one who will say, 'He^{-ajfj} is still yet to come (to the world)'. And from them would be one who will say, 'He^{-ajfj} has disappeared'. And from them would be one who will say, 'He^{-ajfj} has not been blessed (to

²²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 68

²²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 69

his parents^{-asws}). And from them would be one who will say, 'He^{-ajfj} was blessed two years before the expiry of his^{-ajfj} father^{-asws}, and he^{-ajfj} is the awaited one, apart from that Allah^{-azwj} Blessed and Exalted Obligates Testing the Shias'. During that the falsifies would be suspicious.

قَالَ زُرَّارَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ أَذْرَكْتُ ذَلِكَ الزَّمَانَ فَأَيُّ شَيْءٍ أَعْمَلُ

Zurara said, 'I said, 'May I be sacrificed for you^{-asws}! If I were to come across that time, which thing should I do?'

قَالَ يَا زُرَّارَةُ إِنَّ أَذْرَكْتَ ذَلِكَ الزَّمَانَ فَالْزَمْ هَذَا الدُّعَاءَ

He^{-asws} said: 'O Zurara! If you were to come across that time, then necessitate this supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

'O Allah^{-azwj}! Introduce Yourself^{-azwj} to me, for if You^{-azwj} do not Introduce Yourself^{-azwj} to me, I will not recognise Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! Introduce Your^{-azwj} Rasool^{-saww} to me, for if You^{-azwj} do not Introduce Your^{-azwj} Rasool^{-saww} to me, I will not recognise Your^{-azwj} Divine Authority! O Allah^{-azwj}! Introduce Your^{-azwj} Divine Authority to me, for if You^{-azwj} do not Introduce Your^{-azwj} Divine Authority to me, I will stray away from my religion!'

ثُمَّ قَالَ يَا زُرَّارَةُ لَا بُدَّ مِنْ قَتْلِ عَلَامٍ بِالْمَدِينَةِ قُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ يَقْتُلُهُ جَيْشُ السُّفْيَانِيِّ

Then he^{-asws} said: 'O Zurara! There is no escape from a boy being killed at Al-Medina'. I said, 'May I be sacrificed for you^{-asws}! Wouldn't it be the army of Al-Sufyan who will kill him?'

قَالَ لَا وَ لَكِنْ يَقْتُلُهُ جَيْشُ بَنِي فُلَانٍ يَخْرُجُ حَتَّى يَدْخُلَ الْمَدِينَةَ فَلَا يَدْرِي النَّاسُ فِي أَيِّ شَيْءٍ دَخَلَ فَيَأْخُذُ الْعُلَامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغِيًّا وَ عُذْوَانًا وَ طُلْمًا لَمْ يَمْلِكْهُمُ اللَّهُ عَزَّ وَ جَلَّ فَعِنْدَ ذَلِكَ فَتَوَقَّعُوا الْفَرَجَ.

He^{-asws} said: 'No! but the army of the clan of so and so will kill him, until it enters Al-Medina. The people will not know for which reason it has entered. They will seize the boy and kill him. When he is killed suddenly, and in aggression, and unjustly, Allah^{-azwj} Mighty and Majestic will not Respite them. During that, anticipate the relief''²²⁹

71- ك، إكمال الدين أبي عن سعد بن أبي عيسى و ابن زييد معا عن ابن فضال عن جعفر بن محمد بن منصور عن عمر بن عبد العزيز عن أبي عبد الله ع قَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ لَا تَرَى إِمَامًا تَأْتِي بِهِ فَأَحْبِبْ مَنْ كُنْتَ تُحِبُّ وَ أَبْغِضْ مَنْ كُنْتَ تُبْغِضُ حَتَّى يُظْهِرَهُ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Isa and Ibn Yazeed, both together from Ibn Fazzal, from Ja'far Bin Muhammad Bin Mansour, from Umar Bin Abdul Aziz,

'From Abu Abdullah^{-asws} having said: 'When you come to the morning and evening and do not see an Imam^{-ajfj} to be following with, then love the ones you had been loving and hate the ones you had been hating until Allah^{-azwj} Reveals him^{-ajfj}'.²³⁰

72- ك، إكمال الدين ابن الوليد عن الصفار عن ابن أبي الحطاب و الثقيبي معاً عن ابن أبي نجران عن عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب ع عن خاله الصادق جعفر بن محمد ع قال قلت له إن كان كوث و لا أراي الله يومك فيمن أنتم

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab and Al Yaqteeny, both together from Ibn Abu Najran,

'From Isa Bin Abdullah Bin Muhammad Bin Umar son of Ali^{-asws} Bin Abu Talib^{-asws}, from his maternal uncle Al-Sadiq Ja'far Bin Muhammad^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'If the inevitable (death) were to happen, and may Allah^{-azwj} not Show me your^{-asws} day, then with whom should I be led?'

فأومأ إلى موسى ع فقلت له فإن مضى فإلى من قال فإلى ولده قلت فإن مضى ولده و ترك أخاكبيراً و ابناً صغيراً فيمن أنتم قال يولده ثم هكذا أبداً

He^{-asws} gestured to Musa^{-asws}. I said to him^{-asws}, 'Supposing he^{-asws} were to pass away, then to whom?' He^{-asws} said: 'To his^{-asws} son^{-asws}'. I said, 'If his^{-asws} son^{-asws} passes away and leave an elder brother and a younger son, with whom should I be led?' He^{-asws} said: 'By his^{-asws} son^{-asws}. Then like this, for ever!'

فقلت فإن أنا لم أعرفه و لم أعرف مؤبده فما أصنع

I said, 'Supposing I do not recognise him^{-asws} and do not know of his^{-asws} place, then what shall I do?'

قال تقول

He^{-asws} said: 'You should say:

اللهم إني أتولى من بقي من حجبك من ولد الإمام الماضي فإن ذلك يجزيك

'O Allah^{-azwj}! I befriend the one remaining from Your^{-azwj} Divine Authority, from the sons of the past Imam^{-asws}'. That would suffice you".²³¹

73- ك، إكمال الدين المظفر العلوي عن ابن العباسي عن أبيه عن جبرئيل بن أحمد عن العبيدي محمد بن عيسى عن يونس بن عبد الرحمن عن عبد الله بن سنان قال قال أبو عبد الله ع ستصيبكم شبهة فتبكون بلا علم يرى و لا إمام هدى لا ينجو منها إلا من دعا بدعاء العريق قلت و كيف دعاء العريق

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Jibraeel Bin Ahmad Bin Al Ubyadi Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

²³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 71

²³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 72

'Abu Abdullah^{-asws} said: 'You will be afflicted with doubts, so you will remain without a flag been seen, nor an Imam^{-ajfj} of guidance, nor would anyone be saved from it except the one who supplicates with the supplication for drowning (Dua Al-Ghareeq)'. I said, 'And how is the supplication for drowning?'

قَالَ تَقُولُ

He^{-asws} said: 'You should be saying:

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

'O Allah^{-azwj}! O Beneficent! O Merciful! O Turner of the hearts! Affirm my heart upon Your^{-azwj} religion'.

فَقُلْتُ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

I said, 'O Turner of the heart and the sights! Affirm my heart upon Your^{-azwj} religion!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مُقَلِّبُ الْقُلُوبِ وَالْأَبْصَارِ وَلَكِنْ قُلْ كَمَا أَقُولُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

He^{-asws} said: 'Surely Allah^{-azwj} Mighty and Majestic is the Turner of the hearts and the sights but say just as I^{-asws} have said: 'O Turner of the hearts! Affirm my heart upon Your^{-azwj} religion''.²³²

74- ك، إكمال الدين ابن المتوكل عن الحميري عن ابن عيسى عن البقاعي [أو عثمان بن عيسى عن عبيد] عن ابن محبوب عن يونس بن يعقوب عن أنبته عن أبي عبد الله ع أنه قال كيف أنتم إذا بقيتم دهرًا من عمركم لا تعرفون إمامكم قيل له فإذا كان ذلك كيف تصنع قال تمسكوا بالأمر الأول حتى يستيقن.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Al Yaqteeny, and Usman Bin Isa Bin Ubeyd, from Ibn Mahboub, from Yunus Bin Yaqoub, from the one who affirmed it,

'From Abu Abdullah^{-asws} having said: 'How will you be when you remain for a long time from your ages not knowing your Imam^{-ajfj}? It was said to him^{-asws}, 'So when that happens, how should be deal with it?' He^{-asws} said: 'Adhere with the instructions of the former one (Imam^{-asws}) until you are certain''.²³³

75- ك، إكمال الدين أبي عن الحميري عن أيوب بن نوح عن ابن أبي عمير عن جميل عن زرارة قال قال أبو عبد الله ع يأتي على الناس زمان يغيب عنهم إمامهم فقللت له ما يصنع الناس في ذلك الزمان قال يتمسكون بالأمر الذي هم عليه حتى يبين لهم.

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Jameel, from Zurarah who said,

²³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 73

²³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 74

'Abu Abdullah^{-asws} said: 'A time shall come upon the people, their Imam^{-ajfj} would be hidden from them'. I said to him^{-asws}, 'What should the people do during that time?' He^{-asws} said: 'They should adhere with that which they are upon until it is clarified for them'.²³⁴

76- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ وَ حَيْدَرِ بْنِ مُحَمَّدٍ مَعَا عَنْ الْعَبَّاسِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ شُجَاعٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ يَعْني يَوْمَ خُرُوجِ الْقَائِمِ الْمُنتَظَرِ مِنَّا

(The book) 'Ikmal Al Deen' – Al Muzaffar Al alawy, from Ibn Al Ayyashi, and Haydar Bin Muhammad, both together from Al Ayyashi, from Ali Bin Muhammad Bin Shuja'a, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].** He^{-asws} said: 'It means the day Al-Qaim^{-ajfj} would emerge, the awaited one from us^{-asws}!'

ثُمَّ قَالَ ع يَا بَا بَصِيرٍ طَوْنِي لِشَيْعَةِ قَائِمِنَا الْمُنتَظَرِينَ لظُهُورِهِ فِي غَيْبَتِهِ وَ الْمُطِيعِينَ لَهُ فِي ظُهُورِهِ أُولِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

Then he^{-asws} said: 'O Abu Baseer! Beatitude be to the Shias of our^{-asws} Qaim^{-ajfj}. They would be waiting for his^{-ajfj} appearance during his^{-ajfj} occultation and will be obedient to him^{-ajfj} during his^{-ajfj} appearance. They are the friends of Allah^{-azwj}, those **there will neither be fear upon them, nor will they be grieving [10:62]**'.²³⁵

77- ك، إكمال الدين أَبِي عَنْ سَعْدِ عَنْ إِبْرَاهِيمَ بْنِ مَهْرِيَّارَ عَنْ أَخِيهِ عَلِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ الْفَرَجِ فَكَتَبَ إِلَيَّ إِذَا غَابَ صَاحِبُكُمْ عَنْ دَارِ الظَّالِمِينَ فَتَوَقَّعُوا الْفَرَجَ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Ali Bin Muhammad Bin Ziyad who said,

'I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the relief. He^{-asws} wrote to me: 'When your Master^{-ajfj} disappears from the house of the oppressors, then anticipate the relief'.²³⁶

²³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 75

²³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 76

²³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 22 H 77

باب 23 من ادعى الرؤية في الغيبة الكبرى و أنه يشهد و يرى الناس و لا يرونه و سائر أحواله ع في الغيبة

CHAPTER 23 – ONE WHO CLAIMED THE SIGHTING DURING THE MAJOR OCCULTATION, AND HE^{-ajfj} ATTENDS AND SEES THE PEOPLE AND THEY ARE NOT SEEING HIM^{-ajfj}, AND REST OF HIS^{-ajfj} SITUATIONS DURING THE OCCULTATION

1- ج، الإحتجاج خرج التوقيع إلى أبي الحسن السمرى يا علي بن محمد السمرى استمع أعظم الله أجر إخوانك فيك فإنك ميت ما بينك و بين سنة أيام فاجمع أمرك و لا توفد إلى أحد يقوم مقامك بعد وفاتك فقد وقعت الغيبة التامة

(The book) 'Al Ihtijaj' –

'The letter emerged to Abu Al-Hassan Al-Samury: 'O Ali Bin Muhammad Al-Samury! Listen! May Allah^{-azwj} Magnify the Recompense of your brothers regarding you, for you shall be dying during what it between you and six days. Therefore, gather your affairs and do not bequeath to anyone to be standing in your position after your expiry, for the complete occultation has occurred.

فَلَا ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ وَ ذَلِكَ بَعْدَ طُولِ الْأَمَدِ وَ قَسْوَةِ الْقُلُوبِ وَ امْتِلَاءِ الْأَرْضِ جَوْرًا

There will be no appearance except after Allah^{-azwj}, Exalted is His^{-azwj} Mention, Permits, and that would be after a long period, and the hearts would harden, and the earth will fill up with tyranny.

وَ سَيَأْتِي مِنْ شِيعَتِي مَنْ يَدَّعِي الْمُشَاهَدَةَ أَلَا فَمَنْ ادَّعَى الْمُشَاهَدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَ الصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And there will be coming from my^{-ajfj} Shias, one who will claim the sighting. Indeed! The one who claims the sighting before emergence of Al-Sufyani and the Scream, he is a liar, a fabricator! And there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent".²³⁷

بيان لعله محمول على من يدعي المشاهدة مع النيابة و إيصال الأخبار من جانبه ع إلى الشيعة على مثال السفراء لئلا ينافي الأخبار التي مضت و ستأتي فيمن رآه ع و الله يعلم.

Explanation: 'Perhaps it is implied upon the one who claims the sighting along with the deputyship, and the receiving of the news from his^{-ajfj} side to the Shias upon an example of the ambassadors, lest it negates the Ahadeeth which had passed, and I shall come with regarding the ones who have (claimed to have) seen him^{-ajfj}. And Allah^{-azwj} is more Knowing'.

²³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 1

2- ك، إكمال الدين أبي و ابن الوليد و ابن المتوكل و ماجيلويه و العطار جميعاً عن محمد العطار عن الفزاري عن إسحاق بن محمد عن يحيى بن المثنى عن ابن بكير عن عبيد بن زرارة قال سمعت أبا عبد الله ع يقول يفقد الناس إمامهم فيشهدهم الموسم فيراهم و لا يرونه.

(The book) 'Ikmal Al-Deen' – My father and Ibn Al Waleed and Ibn Al Mutawakkil and Majaylawiya and Al Attar, altogether from Muhammad Al Attar, from Al Fazary, from Is'haq Bin Muhammad, from Yayha Bin Al Musanna, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'The people will lose their Imam^{-ajfi}. He^{-ajfi} will attend the season (Hajj) with them. He^{-ajfi} will see them, but they will not see him^{-ajfi}'.²³⁸

3- ك، إكمال الدين المظفر العلوي عن ابن العياشي عن أبيه عن جعفر بن أحمد عن ابن فضال عن الرضا ع قال إن الحضر شرب من ماء الحياة فهو حي لا يموت حتى ينفخ في الصور و إنه ليأتينا فيسلم علينا فنسمع صوته و لا نرى شخصه

(The book) 'Ikmal Al-Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja'far Bin Ahmad, from Ibn Fazzal,

'From Al-Reza^{-asws} having said: 'Al-Khizr^{-as} drank from the water of life, so he^{-as} is alive and will not be dying until the Trumpet is blown into, and he^{-as} tends to come to us^{-asws} and greets us^{-asws}. We^{-asws} hear his^{-as} voice and do not see his^{-as} person.

و إنه ليحضر حيث ذكر فمن ذكره منكم فليسلم عليه و إنه ليحضر المواسم فيقضي جميع المناسك و يقف بعرفة فيؤمن على دعاء المؤمنين و سيؤنس الله به وحشة قائمنا ع في غيبته و يصل به و خدته.

And he^{-as} presents where he^{-as} is mentioned. So the one from you who mentions him^{-as}, let him greet unto him^{-as}, and he^{-as} tends to attend the seasons (of Hajj). He^{-as} fulfils entirety of the rituals and pauses at Arafaat. He^{-as} says 'Ameen' upon the supplications of the Momineen, and Allah^{-azwj} Comforts the loneliness of our^{-asws} Qaim^{-ajfi} by him^{-as} during his^{-ajfi} occultation and connects with him^{-ajfi} in his^{-ajfi} loneliness".²³⁹

4- ك، إكمال الدين ابن المتوكل عن الحميري عن محمد بن عثمان العمري قال سمعته يقول و الله إن صاحب هذا الأمر يحضر الموسم كل سنة فيرى الناس و يعرفهم و يرونه و لا يعرفونه.

(The book) 'Ikmal Al-Deen' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Usman Al Amry,

'He (Al-Himeyri) said, 'I heard him (Al-Amry) saying, 'By Allah^{-azwj}! Master^{-ajfi} of this command attends the season (Hajj) every year. He^{-ajfi} sees the people and recognises them, and they see him^{-ajfi} but do not recognise him^{-ajfi}'.²⁴⁰

5- غط، الغيبة للشيخ الطوسي أحمد بن إدريس عن علي بن محمد عن الفضل بن شاذان عن عبد الله بن جبلة عن عبد الله بن المستنير عن المفضل بن عمر قال سمعت أبا عبد الله ع يقول إن لصاحب هذا الأمر غيبتين إحداهما تطول حتى يقول بغضهم مات و يقول بغضهم قتل و يقول بغضهم ذهب حتى لا يبقى على أمره من أصحابه إلا نقر يسير لا يطلع على موضعه أحد من ولده و لا غيره إلا المؤمل الذي يلي أمره.

²³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 2

²³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 3

²⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 4

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Ahmad Bin Idrees, from Ali Bin Muhammad, from Al Fazl Bin Shazan, from Abdullah Bin Jabalah, from Abdullah Bin Al Mustaneer, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'For Master^{ajfi} of this command there will be two occultation(s), one of them being longer (than the other) to the extent that some of them would say, 'He^{ajfi} died!' And some of them would say, 'He^{ajfi} is killed!' And some of them would say, 'He^{ajfi} went away until there does not remain anyone from his^{ajfi} companions upon his^{ajfi} matter except a small number. He^{ajfi} has not notified anyone from his^{ajfi} sons upon his^{ajfi} place, nor anyone else except the slave who is in charge of his^{ajfi} affairs''²⁴¹

6- غط، الغيبة للشيخ الطوسي بهذا الإسناد عن الفضل عن ابن أبي نجران عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال لا بد لصاحب هذا الأمر من غزاة ولا بد في غزاته من قوّة و ما يثلاثين من وحشة و نعم المنزل طيبة.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – By this chain, from Al Fazl, from Ibn Abu Najran, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'There is no escape for Master^{ajfi} of this command from an isolation, nor from strength in his^{ajfi} isolation, and there is no loneliness with thirty, and best of the dwellings is Tayba (Al-Medina)''²⁴²

و الطيبة اسم المدينة الطيبة فيدل على كونه عليه السلام غالبا فيها و في حوالها، و على أن معه ثلاثين من مواليه و خواصه، ان مات أحدهم قام آخر مقامه. منه رحمه الله.

Note: And Al-Tayba is a name of Al-Medina. It evidences upon his^{ajfi} existence often in it and in its surroundings, and upon that, with him^{ajfi} are thirty from his^{ajfi} slaves and his^{ajfi} special ones. If one of them dies, another one stands in his place from him^{ajfi}. May Allah^{azwj} have Mercy on him.

7- غط، الغيبة للشيخ الطوسي ابن أبي جبر عن ابن الوليد عن الصفار عن ابن معروف عن عبد الله بن حمدويه بن البراء عن ثابت عن إسماعيل عن عبد الأعلى مولى آل سام قال: خرجت مع أبي عبد الله ع فلما نزلنا الرّوحاء نظر إلى جبلها مطلقا عليها فقال لي ترى هذا الجبل هذا جبل يدعى رضوى من جبال فارس أحبنا فنقله الله إلينا

(The book) 'Al-Ghayba' of the Sheikh Al Tusi – Ibn Abu Jeyd, from Ibn Al Waleed, from Al-Saffar, from Ibn Marouf, from Abdullah Bin Hamdawiya Bin Al Bara'a, from Sabit, from Ismail, from Abdul A'ala slave of family of Saam who said,

'I went out with Abu Abdullah^{asws}. When we descended at Al-Rawha he^{asws} looked at its mountain towering upon it. He^{asws} said to me: 'Do you see this mountain? This mountain is called Razwy, being from the mountains of Persian. It loves us^{asws}, so Allah^{azwj} Transferred it to us^{asws}.

أما إن فيه كل شجرة مطعم و نعم أمان للخائف مرتين أما إن لصاحب هذا الأمر فيه عيبتين واحدة قصيرة و الأخرى طويلة.

²⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 23 H 5

²⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 23 H 6

As for it, therein is every edible tree and good security for the fearful’ – twice. ‘But, for Master^{-ajfi} of this command in it would be two occultation(s), one short and the other long’.²⁴³

8- غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن عبد الله بن جبلة عن سلمة بن جناح الجعفي عن حازم بن حبيب قال: قال لي أبو عبد الله ع يا حازم إن لصاحب هذا الأمر غيبتين يظهر في الثانية إن جاءك من يقول إنه نفص يده من تراب قبره فلا تصدقه.

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Al Fazl Bin Shazan, from Abdullah Bin Jabala, from Salama Bin Janah Al Jufy, from Hazim Bin Habeeb who said,

‘Abu Abdullah^{-asws} said to me: ‘O Hazim! For Master^{-ajfi} of this command, there will be two occultation(s). He^{-ajfi} will appear in the second. If someone comes to you saying that he has shaken his hand from the soil of his^{-ajfi} grave, do not ratify him!’²⁴⁴

9- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى العلوي عن أحمد بن الحسين عن أحمد بن هلال عن ابن أبي نجران عن فضالة عن سدير الصيرفي قال سمعت أبا عبد الله الصادق ع يقول إن في صاحب هذا الأمر لشبهاً من يوسف فكلت فكأنك تُخبرنا بعينه أو خبره

(The book) ‘Ghayba’ of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Ahmad Bin Al-Husayn, from Ahmad Bin Hilal, from Ibn Abu Najran, from Fazala, from Sadeyr Al Sayrafi who said,

‘I heard Abu Abdullah Al-Sadiq^{-asws} saying: ‘In Master^{-ajfi} of this command, there is a resemblance from Yusuf^{-as}. I said, ‘It is as if you^{-asws} are informing us of his^{-ajfi} occultation or confusion’.

فَقَالَ مَا يُنْكِرُ هَذَا الْخَلْقُ الْمَلْعُونُ أَشْبَاهُ الْخَنَازِيرِ مِنْ ذَلِكَ إِنَّ إِخْوَةَ يُوسُفَ كَانُوا عُقْلَاءَ أَلْيَاءَ أَسْبَاطاً أَوْلَادَ أَنْبِيَاءَ دَخَلُوا عَلَيْهِ فَكَلَّمُوهُ وَحَاطَبُوهُ وَتَاجَرُوهُ وَرَادُّوهُ وَكَانُوا إِخْوَتَهُ وَهُوَ أَحْوَهُمْ لَمْ يَعْرِفُوهُ حَتَّى عَرَفْتَهُمْ نَفْسَهُ وَقَالَ لَهُمْ أَنَا يُوسُفُ فَعَرَفُوهُ حِينَئِذٍ

He^{-asws} said: ‘What can these accursed people resembling the pigs deny from that? The brothers of Yusuf^{-as} intellectuals, chiefs, children of the Prophets^{-as}. They entered to see him^{-as}, spoke to him^{-as} and addressed him^{-as}, and traded with him^{-as}, and approached him^{-as}, and they were his^{-as} brothers and he^{-as} was their brother^{-asws}. They did not recognise him^{-as} until he^{-as} introduced himself^{-as} to them and said to them: ‘I^{-as} am Yusuf^{-as}!’ Then they recognised him^{-as} on that day.

فَمَا يُنْكِرُ هَذِهِ الْأُمَّةُ الْمُتَحَيِّرَةُ أَنْ يَكُونَ اللَّهُ جَلَّ وَ عَزَّ يُرِيدُ فِي وَقْتٍ مِنَ الْأَوْقَاتِ أَنْ يَشْتُرَ حُجَّتَهُ عَنْهُمْ لَقَدْ كَانَ يُوسُفُ إِلَيْهِ مُلْكٌ مِصْرَ وَكَانَ بَيْنَهُ وَ بَيْنَ أَبِيهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْماً فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ مَكَانَهُ لَقَدَّرَ عَلَى ذَلِكَ وَ اللَّهُ لَقَدْ سَارَ يَعْقُوبُ وَ وَلَدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ -

So, what is this confused community denying if Allah^{-azwj} Majestic and Mighty were to Want, in a time from the timings, to Conceal His^{-azwj} Divine Authority from them? Yusuf^{-as} had the kingdom of Egypt for him^{-as}, and between him^{-as} and his^{-as} father^{-as} was a travel distance of eighteen days. If he^{-as} wanted him^{-as} to know of his^{-as} place, he^{-as} was able upon that. By Allah^{-azwj}! Yaqoub^{-as} and his^{-as} children, at the receipt of the glad tidings, travelled for nine days from their valley to Egypt.

²⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 7

²⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 8

فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَكُونَ اللَّهُ يَفْعَلُ بِحُجَّتِهِ مَا فَعَلَ يُوسُفَ أَنْ يَكُونَ صَاحِبُكُمْ الْمَظْلُومَ الْمَجْهُودَ حَقَّهُ صَاحِبَ هَذَا الْأَمْرِ يَتَرَدَّدُ بَيْنَهُمْ وَ يَمْشِي فِي أَسْوَاقِهِمْ وَ يَطُأُ فُرُشَهُمْ وَ لَا يَعْرِفُونَهُ حَتَّى يَأْذَنَ اللَّهُ لَهُ أَنْ يُعْرِفَهُمْ نَفْسَهُ كَمَا أَذِنَ لِيُوسُفَ حَتَّى قَالَ لَهُ إِخْوَتُهُ أَ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ.

So, what can this community deny if Allah^{-azwj} happens to Deal with His^{-azwj} Divine Authority what He^{-azwj} had Done with Yusuf^{-as}? Your Master^{-ajfj} is the oppressed, rejected of his^{-ajfj} rights, Master^{-ajfj} of this command. He^{-ajfj} comes and goes between them and walks in their markets, and he^{-ajfj} treads their furnishings and they are not recognising him^{-ajfj} until Allah^{-azwj} Permits for him^{-as} to introduce himself^{-ajfj} to them just as He^{-azwj} had Permitted for Yusuf^{-as}, to the extent that his^{-as} brothers said, **'Are you indeed Yusuf?' He said: 'I am Yusuf [12:90]'**.²⁴⁵

10- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ ابْنِ تَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا طَوِيلَةٌ وَ الْأُخْرَى قَصِيرَةٌ فَالْأُولَى يَغْلَمُ بِمَكَانِهِ فِيهَا خَاصَّةٌ مِنْ شِيعَتِهِ وَ الْأُخْرَى لَا يَغْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ فِي دِينِهِ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli, from Amro Bin Usman, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'For Al-Qaim^{-ajfj} there will be two occultation, one of them long and the other short. The first, the special ones from his^{-ajfj} Shias would know of his^{-ajfj} place, and the other, his^{-ajfj} place would not be known during it except by his^{-ajfj} special friends (loyalists) in his^{-ajfj} religion''.²⁴⁶

11- نِي، الغيبة للنعماني الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ تَجْبُوبٍ عَنْ إِسْحَاقَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةٌ الْغَيْبَةُ الْأُولَى لَا يَغْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ شِيعَتِهِ وَ الْأُخْرَى لَا يَغْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ فِي دِينِهِ.

(The book) 'Al Ghayba' of Al Numani' – Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Is'haq who said,

'Abu Abdullah^{-asws} said: 'For Al-Qaim^{-asws} there will be two occultation, one of them short and the other long. The first occultation, during it he^{-ajfj} will not be known with his^{-ajfj} place except by his^{-ajfj} special Shias, and the other, during it he^{-ajfj} will not be know with his^{-ajfj} place except his^{-ajfj} special friends (loyalists) in his^{-ajfj} religion''.²⁴⁷

12- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَيْنِ وَ سَمِعْتُهُ يَقُولُ لَا يَقُومُ الْقَائِمُ وَ لِأَحَدٍ فِي غُنْبِهِ بَيْعَةٌ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan, from Ibn Abu Najran, from Ali Bin Mahziyar, from Hammad Bin Isa, from Ibrahim Bin Umar Al Kunasy who said,

²⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 9

²⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 10

²⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 11

'I heard Abu Ja'far^{-asws} saying: 'For Master^{-ajfj} of this command there will be two occultation(s)'. And I heard him^{-asws} saying: 'Al-Qaim^{-ajfj} will not rise and there would be an allegiance in his^{-ajfj} neck for anyone!'"²⁴⁸

13- ني، الغيبة للنعماني ابن عَقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ حَارِثٍ مِنْ كِتَابِهِ عَنْ عُثَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ سَلَمَةَ بْنِ جَنَاحٍ عَنْ حَارِثِ بْنِ حَبِيبٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِنَّ أَبَوَي [أَبَوَي] هَلَكَا وَ لَمْ يُحْجَا وَ إِنَّ اللَّهَ قَدْ رَزَقَ وَ أَحْسَنَ فَمَا تَرَى فِي الْحَجِّ عَنْهُمَا فَقَالَ أَفْعَلْ فَإِنَّهُ يَبْزُدُ هُمَا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from his book, from Isa Bin Hisham, from Ibn Jabala, from Salama Bin Janah, from Hazim Bin Habeeb who said,

'I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! My parents have died, and they did not perform Hajj, and Allah^{-azwj} has Graced and Favoured (me), so what do you^{-asws} view regarding performing Hajj of their behalf?' He^{-asws} said: 'Do so, for it would be coolness for them'.

ثُمَّ قَالَ لِي يَا حَارِثُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْنَيْنِ يَظْهَرُ فِي الثَّانِيَةِ فَمَنْ جَاءَكَ يَقُولُ إِنَّهُ نَقَضَ يَدَهُ مِنْ تُرَابِ قَبْرِهِ فَلَا تُصَدِّقْهُ.

Then he^{-asws} said to me: 'O Hazim! For Master^{-ajfj} of this command there will be two occultation(s). He^{-ajfj} shall appear in the second. The one who comes to you that he has shaken his hand from the soil of his^{-ajfj} grave, so do not ratify him!'"²⁴⁹

14- ني، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ رِيَاحٍ الرَّهْرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْحَمِيرِيِّ عَنِ الْحَسَنِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي حَبِيبَةَ السَّائِقِ عَنْ حَارِثِ بْنِ حَبِيبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبِي هَلَكَا وَ هُوَ رَجُلٌ أَعْجَمِيٌّ وَ قَدْ أَرَدْتُ أَنْ أُحْجَّ عَنْهُ وَ أَتَصَدَّقَ فَمَا تَرَى فِي ذَلِكَ فَقَالَ أَفْعَلْ فَإِنَّهُ يَصِلُ إِلَيْهِ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah Al Zuhry, from Ahmad Bin Ali Al Himeyri, from Al-Hassan Bin Ayoub, from Abdul Kareem Bin Amro, from Abu Haneefa Al Saiq, from Hazim Bin Habeeb who said,

'I said to Abu Abdullah^{-asws}, 'My father has died, and he is a Persian, and I wanted to perform Hajj on his behalf and give charity, so what do you^{-asws} view regarding that?' He^{-asws} said: 'Do so, for it would arrive (connect) to him'.

ثُمَّ قَالَ لِي يَا حَارِثُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْنَيْنِ وَ ذَكَرَ الْحَدِيثَ الَّذِي قَبْلَهُ سَوَاءً.

Then he^{-asws} said to me: 'O Hazim! For Master^{-ajfj} of this command there will be two occultation(s) – and he mentioned the Hadeeth which is before it, same".²⁵⁰

15- ني، الغيبة للنعماني بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سَمِعَهُ يَقُولُ إِنَّ لِلْقَائِمِ عَيْنَيْنِ يُقَالُ فِي إِحْدَاهُمَا هَلَكَا وَ لَا يُدْرَى فِي أَيِّ وَادٍ سَلَكَ.

²⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 12

²⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 13

²⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 14

(The book) 'Al Ghayba' of Al Numani – By this chain from Abdul Kareem, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws}, he (the narrator) heard him^{-asws} saying: 'For Al-Qaim^{-ajfi} there will be two occultation(s). It will be said in one of them, 'He^{-ajfi} is destroyed, and it is not known in which valley he^{-ajfi} travelled''^{.251}

16- في الغيبة للنعماني بهذا الإسناد عن عبد الكريم عن أبي بكرٍ وَ يَحْيَى بْنِ الْمُثَنَّى عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلْقَائِمِ غَيْبَتَيْنِ يَرْجِعُ فِي إِحْدَاهُمَا وَ الْأُخْرَى لَا يُدْرَى أَيْنَ هُوَ يَشْهَدُ الْمَوَاسِمَ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ.

(The book) 'Al Ghayba' of Al Numani – By this chain from Abdul Kareem, from Abu Bakr, and Yahya Bin Al Musanna, from Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'For Al-Qaim^{-ajfi} there will be two occultation(s). He^{-ajfi} will return in one of them, and in the other it will not be known where he^{-ajfi} is. He^{-ajfi} will attend the seasons (of Hajj). He^{-ajfi} will see the people and they will not see him^{-ajfi}''^{.252}

بيان لعل المراد برجوعه رجوعه إلى خواص مواليه و سفرائه أو وصول خبره إلى الخلق.

Explanation: Perhaps the intent his^{-ajfi} return is his^{-ajfi} referring to his^{-ajfi} special friends and his^{-ajfi} ambassadors, or receipt of his^{-ajfi} news to the people.

17- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنْ إِبْرَاهِيمَ بْنِ قَيْسٍ وَ سَعْدَانَ بْنِ إِسْحَاقَ بْنِ سَعِيدٍ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَوَانِيَّ قَالُوا جَمِيعاً حَدَّثَنَا الْحُسَيْنُ بْنُ مَخْبُوبٍ عَنْ إِبْرَاهِيمَ الْحَارِثِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَانَ أَبُو جَعْفَرٍ ع يَقُولُ لِقَائِمِ آلِ مُحَمَّدٍ غَيْبَتَانِ إِحْدَاهُمَا أَطْوَلُ مِنَ الْأُخْرَى

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal, from Ibrahim Bin Qays and Sa'dan Bin Is'haq Bin Saeed, and Ahmad Bin Al-Husayn Bin Abdul Malik and Muhammad Bin Ahmad Bin Al-Hassan Al Qatwany. They all said, 'It is narrated to us by Al-Hassan Bin Mahboub, from Ibrahim Al Kharify, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'Abu Ja'far had said for Al-Qaim^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww} there will be two occultation, one of them being longer than the other'.

فَقَالَ نَعَمْ وَ لَا يَكُونُ ذَلِكَ حَتَّى يَخْتَلِفَ سَيْفُ بَنِي فَلَانٍ وَ تَصِيقُ الْحَلَقَةِ وَ يَظْهَرُ السُّفْيَانِيُّ وَ يَشْتَدُّ الْبَلَاءُ وَ يَشْمَلُ النَّاسَ مَوْتُ وَ قَتْلٌ يَلْجَأُونَ فِيهِ إِلَى حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ.

He^{-asws} said: 'Yes, and that will not happen until the swords of the clan of so and so exchange (strikes), and the circle (of people) are restricted, and Al-Sufyani appears, and the afflictions intensify, and death and killing encompass the people. During it they will be seeking shelter to the Sanctuary of Allah^{-azwj} and sanctuary of His^{-azwj} Rasool^{-saww}''^{.253}

²⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 15

²⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 16

²⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 23 H 17

18- ن، الغيبة للنعماني الكليني عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَيْنِ فِي إِحْدَاهُمَا يَرْجِعُ فِيهَا إِلَى أَهْلِهِ وَ الْأُخْرَى يُقَالُ فِي أَيِّ وَادٍ سَلَكَ

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Idrees, from Al-Hassan Bin Ali Al Kufi, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'For Master^{ajfi} of this command there will be two occultation(s). In one of them he^{ajfi} return to his^{ajfi} family during it, and the other, it will be said, 'In which valley did he^{ajfi} travel?'

فُلْتُ كَيْفَ نَصْنَعُ إِذَا كَانَ ذَلِكَ قَالَ إِنْ ادَّعَى مُدَّعٍ فَاسْأَلُوهُ عَنْ تِلْكَ الْعُظَائِمِ الَّتِي يُجِيبُ فِيهَا مِثْلَهُ.

I said, 'What should we do when that happens?' He^{asws} said: 'If a claimant claims, then ask him about those difficulties which the likes of it have been answered'.²⁵⁴

19- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ غُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَحْمَدَ بْنِ نَصْرِ عَنْ الْمُفَضَّلِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً يَقُولُ فِيهَا فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Al Qasim Bin Muhammad Bin Ubays Bin Hisham, from Abdullah Bin Jabalah, from Ahmad Bin Nazr, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'For Master^{ajfi} of this command there will be an occultation. It would be said during it, ***So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]***'.²⁵⁵

20- ن، الغيبة للنعماني الكليني عن عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ وَ لَا بُدَّ لَهُ فِي غَيْبَتِهِ مِنْ غُرْلَةٍ وَ نَعَمَ الْمَنْزِلُ طَيِّبُهُ وَ مَا بِثَلَاثِينَ مِنْ وَحْشَةٍ.

(The book) 'Al Ghayba' of Al Numani – Al Kulayni, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Ali Abu Hamza,

'From Abu Abdullah^{asws} having said: 'There is no escape for Master^{ajfi} of this command from an occultation, and there is no escape for him^{ajfi} from isolation during his^{ajfi} occultation, and best of the dwellings is Tayba (Al-Medina), and there is no loneliness with thirty'.²⁵⁶

و الطيبة اسم المدينة الطيبة فيدل على كونه عليه السلام غالبا فيها و في حواليتها، و على أن معه ثلاثين من مواليه و خواصه، ان مات أحدهم قام آخر مقامه. منه رحمه الله.

Note: And Al-Tayba is a name of Al-Medina. It evidences upon his^{ajfi} existence often in it and in its surroundings, and upon that, with him^{ajfi} are thirty from his^{ajfi} slaves and his^{ajfi} special ones. If one of them dies, another one stands in his place from him^{ajfi}. May Allah^{azwj} have Mercy on him.

²⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 23 H 18

²⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 23 H 19

²⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 23 H 20

21- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ رَجَّاحٍ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ ابْنِ الْبُطَائِنِيِّ عَنْ أَبِيهِ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِصَاحِبِ الْأَمْرِ بَيْتًا يُقَالُ لَهُ بُيْتُ الْحَمْدِ فِيهِ سِرَاجٌ يَزْهَرُ مِنْذُ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَقُومُ بِالسَّيْفِ لَا يُطْفِئُ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Al Abbas, from Ibn Al Batainy, from his father, from Al Mufazzal who said,

'I heard Abu Abdullah^{-asws} saying: 'For Master^{-ajfj} of this command there is a house called 'The House of Praise' (Bayt Al-Hamd). In it there is a lamp illuminating since the day he^{-ajfj} was born up to the day he^{-ajfj} shall rise with the sword, not being extinguished''²⁵⁷

²⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 23 H 21

CHAPTER 24 - MISCELLANEOUS REGARDING THE MENTION OF THE ONE WHO HAVE SEEN HIM^{-ajfj} DURING THE MAJOR OCCULTATION, NEAR TO OUR TIME

أقول: وجدت رسالة مشتهرة بقصة الجزيرة الخضراء في البحر الأبيض أحببت إيرادها لاشتغالها على ذكر من رآه و لما فيه من الغرائب و إنما أفردت لها بابا لأني لم أظفر به في الأصول المعتمدة و لنذكرها بعينها كما وجدتها.

I (Majlisi) am saying, 'I found a famous message with the story of 'The Green Island in the White Sea'. I loved to refer to it to be inclusive upon the mention of the ones who have seen him^{-ajfj}, and due to what is in it from the strangeness, and rather I have set aside a chapter for it because I did not find it in the reliable origins and let's it exactly just as I have found it.

هذه قصة مصنوعة تخيلية، قد سردها كاتبها على رسم القصاصيين، و هذا الرسم معهود في هذا الزمان أيضا بسمونه «رمانتيك» و له تأثير عظيم في نفوس القارئ لانجذاب النفوس إليه. فلا بأس به، اذا عرف الناس أنها قصة تخيلية.

Note: This is a manufactured imaginary story. It has been narrated by its scribe upon the sketch of stories, and this sketch is familiar in this time as well calling it romantic, and it has great influence in the souls of the readers to pull the souls to it. So, there is no problem with it when the people recognise that it is an imaginary story.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله الذي هدانا لمعرفته و الشكر له على ما منحنا للاقتداء بسنن سيد بريته محمد الذي اصطفاه من بين خلقته و خصنا بمحبة علي و الأئمة المعصومين من ذريته صلى الله عليهم أجمعين الطيبين الطاهرين و سلم تسليمًا كثيرًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Who Guided to recognise Him^{-azwj}, and the thanks is to Him^{-azwj} upon what He^{-azwj} has Given us to follow the sunnah of the righteous Seyyid Muhammad^{-saww} whom He^{-azwj} Chose from between His^{-azwj} creatures and Singled us with love of Ali^{-asws} and the infallible Imams^{-asws} from his^{-saww} offspring, may the Salawaat of Allah^{-azwj} be upon them all, the goodly, the pure, and Greetings with abundant Greetings.

و بعد فقد وجدت في خزانة أمير المؤمنين ع و سيد الوصيين و حجة رب العالمين و إمام المتقين علي بن أبي طالب ع بخط الشيخ الفاضل و العالم العامل الفضل بن يحيى بن علي الطيبي الكوفي قدس الله روحه ما هذا صورته الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ و صلى الله على محمد و آله و سلم.

And after, it has been found in the treasure of Amir Al-Momineen^{-asws}, and chief of the successors^{-asws}, and Divine Authority of Lord^{-azwj} of the worlds, and Imam^{-asws} of the pious Ali^{-asws} Bin Abu Talib^{-asws}, by the handwriting of the Sheikh, the meritorious, and the scholar, the worker, Al-Fazl Bin Yahya Bin Ali Al-Taybi Al-Kufi, may Allah^{-azwj} Sanctify his soul. Its sketch is this. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Greetings.

و بعد فيقول الفقير إلى عفو الله سبحانه و تعالى الفضل بن يحيى بن علي الطيبي الإمامي الكوفي عفا الله عنه قد كنت سمعت من الشيخين الفاضلين العالمين الشيخ شمس الدين بن نجيج الحلي و الشيخ جلال الدين عبد الله بن الحرام الحلي قدس الله روحيهما و نور ضربيهما في مشهد سيد الشهداء و

خامس أصحاب الكساء مولانا و إمامنا أبي عبد الله الحسين ع في النصف من شهر شعبان سنة تسع و تسعين و ستمائة من الهجرة النبوية على مشرفها محمد و آله أفضل الصلاة و أتم التحية

And after, the poor to the Pardon of Allah^{-azwj} the Glorious and Exalted, Al-Fazl Bin Ali Al-Taybi Al-Imami Al-Kufi, may Allah^{-azwj} Pardon him, said, 'I heard from the two Sheikhs, the meritorious, the scholars, the Sheikh Al-Deen Bin Najeeh Al-Haly, and the Sheyhl Jalal Al-Deen Abdullah Bin Al-Haran Al-Haly, may Allah^{-azwj} Sanctify their souls and Irradiate their shrines in the shrine of chief of the martyrs, the fifth companion of the claiik, our Master^{-asws} and our Imam^{-asws} Abu Abdullah Al-Husayn^{-asws}, in the middle of the month of Shaban of the year six hundred and ninety-nine from the Hijra of the Prophet-hood. Upon its noblest Muhammad^{-saww} and his^{-saww} Progeny^{-asws} be the superior Salat and complete salutations.

حكاية ما سمعاه من الشيخ الصالح التقى و الفاضل الورع الزكي زين الدين علي بن فاضل المازندراني المجاور بالغري على مشرفيه السلام حيث اجتمعوا به في مشهد الإمامين الزكيين الطاهرين المعصومين السعيدين ع بسرمن رأى و حكى لهما حكاية ما شاهدته و رآه في البحر الأبيض و الجزيرة الخضراء من العجائب

(This) story is what we heard from the righteous Sheikh, and the meritorious, the devout, the pure Zayl Al-Deen Ali Bin Fazil Al-Mazandarany, the neighbour at Al-Ghary, may the greeting be upon its noble one where there is a gathering the shrine of the two Imams^{-asws}, the pure, the clean, the infallible, the fortunate chiefs^{-asws} at Surmanray, and he told a story to me what wonders he had witnessed and seen in the white sea and the green island.

فمر بي باعث الشوق إلى رؤياه و سألت تيسر لقيه و الاستماع لهذا الخبر من لقلقة فيه بإسقاط رواته و عزمت على الانتقال إلى سرمن رأى للاجتماع.

So the longing passed by me the desire to see him, and I asked to travel to meet him and listening to this report, from the worry in it with dropping its narrators, and I determine upon transferring to Surmanray for the gathering.

فاتفق أن الشيخ زين الدين علي بن فاضل المازندراني انحدر من سرمن رأى إلى الحلة في أوائل شهر شوال من السنة المذكورة ليمضي على جاري عاداته و يقيم في المشهد الغروي على مشرفيه السلام.

By co-incidence, the Sheikh Zayn Al-Seen Ali Bin Fazil Al-Mazandarani came from Surmanray to Al-Hilla in the beginning of Shawal of the mentioned year, to continue as per his norm, and staying in the shrine at Al-Ghary (Najaf), may the greetings be upon its noble one.

فلما سمعت بدخوله إلى الحلة و كنت يومئذ بما قد أنتظر قدومه فإذا أنا به و قد أقبل راكبا يريد دار السيد الحسين ذي النسب الرفيع و الحسب المنيع السيد فخر الدين الحسن بن علي الموسوي المازندراني نزيل الحلة أطال الله بقاءه و لم أكن إذ ذاك الوقت أعرف الشيخ الصالح المذكور لكن خلع في خاطري أنه هو.

When I heard of his entry into Al-Hilla, and on that day, I was at it, I awaited his arrival, and there I was with him, and he had come riding intending the house of the Seyyid, the affiliated with the lofty lineage, and the invincible affiliation, the Seyyid Fakhr Al-Deen Al-Hassan Bin Ali Al-Musawy Al-Mazandarani, living at Al-Hilla, may Allah^{-azwj} Prolong his life, and at that time I did not happen to know the mentioned righteous Sheikh, but it stirred in my mind it was him.

فلما غاب عن عيني تبعته إلى دار السيد المذكور فلما وصلت إلى باب الدار رأيت السيد فخر الدين واقفا على باب داره مستبشرا فلما رأيته مقبلا ضحك في وجهي و عرفني بحضوره فاستطار قلبي فرحا و سرورا و لم أملك نفسي على الصبر على الدخول إليه في غير ذلك الوقت.

When he had disappeared from my eyes, I followed him to the house of the mentioned Sheikh. When I arrived at the door, I saw the Seyyid Fakhr Al-Deen standing at the door of his house, smiling. When he saw me coming over, he chuckled in my face and let me know of his presence. My heart flew with happiness and cheerfulness, and I could not control myself upon being patient upon the entering to see him in other than that time.

فدخلت الدار مع السيد فخر الدين فسلمت عليه و قبلت يديه فسأل السيد عن حالي فقال له هو الشيخ فضل بن الشيخ يحيى الطيبي صديقكم فنهض واقفا و أقعدني في مجلسه و رحب بي و أحفى السؤال عن حال أبي و أخي الشيخ صلاح الدين لأنه كان عارفا بهما سابقا و لم أكن في تلك الأوقات حاضرا بل كنت في بلدة واسط اشتغل في طلب العلم عند الشيخ العالم العامل الشيخ أبي إسحاق إبراهيم بن محمد الواسطي الإمامي تغمده الله برحمته و حشره في زمرة أئمة ع.

I entered the house with the Seyyid Fakh Al-Deen. I greeted unto him and kissed his hand. The Seyyid asked about my state. He said to him, 'He is the Sheikh Fazl Bin Al-Sheikh Yahya Al-Taybi, your friend'. He got up standing and seated me in his seat and was welcoming with me, and persisted in asking about the state of my father and my brother, the Sheikh Salih Al-Deen, because he had known them both previously and I did not happen to be present in that time, but I was in the city of Wasit pre-occupying in seeking the knowledge with the Sheikh, the scholar, the worker, the Sheikh Abu Is'haq Ibrahim Bin Muhammad Al-Wasity, the Imamite. May Allah^{-azwj} Cover him with His^{-azwj} Mercy and Resurrect him in the group of His^{-azwj} Imams^{-asws}.

فتحدثت مع الشيخ الصالح المذكور مع الله المؤمنين بطول بقاءه فأريت في كلامه أمارات تدل على الفضل في أغلب العلوم من الفقه و الحديث و العربية بأقسامها و طلبت منه شرح ما حدث به الرجلان الفاضلان العالمان العاملان الشيخ شمس الدين و الشيخ جلال الدين الحليان المذكوران سابقا عفا الله عنهما

I discussed with the righteous Sheikh, the mentioned, May Allah^{-azwj} Cause the Momineen to enjoy by his remaining alive. I saw in his speech sign which evidence upon the merit in most of the knowledges, from the jurisprudence, and the Hadeeth, and the Arabic with its divisions, and I sought the explanation from him what the two men, the meritorious, the scholars, the workers, the Sheikh Shams Al-Deen and the Sheikh Jalal Al-Deen, the ones of Hilla, the mentioned previously, may Allah^{-azwj} Pardon them, had said.

فقص لي القصة من أولها إلى آخرها بحضور السيد الجليل السيد فخر الدين نزيل الحلة صاحب الدار و حضور جماعة من علماء الحلة و الأطراف قد كانوا أتوا لزيارة الشيخ المذكور وفقه الله و كان ذلك في اليوم الحادي عشر من شهر شوال سنة تسع و تسعين و ستمائة و هذه صورة ما سمعته من لفظه أطال الله بقاءه و ربما وقع في الألفاظ التي نقلتها من لفظه تغيير لكن المعاني واحدة

He narrated the story to me from its beginning to its end in the presence of the Seyyid, the majestic Al-Seyyid Fakhr Al-Deen, descended at Al-Hillal, owner of the house, and in presence of a group of scholar of Al-Hillal and the outskirts who had come for visiting the mentioned Sheikh, may Allah^{-azwj} Harmonise him, and that was during the eleventh day from the month of Shawal of the year six hundred and ninety-nine, and this is a sketch of what I heard from

his words, may Allah^{-azwj} Prolong his life, and perhaps there occurs in the wordings which I have transmitted from his words, some changes, but the meaning is one.

قال حفظه الله تعالى قد كنت مقيما في دمشق الشام منذ سنين مشتغلا بطلب العلم عند الشيخ الفاضل الشيخ عبد الرحيم الحنفي وفقه الله لنور الهداية في علمي الأصول و العربية و عند الشيخ زين الدين علي المغربي الأندلسي المالكي في علم القراءة لأنه كان عالما فاضلا عارفا بالقراءات السبع و كان له معرفة في أغلب العلوم من الصرف و النحو و المنطق و المعاني و البيان و الأصول و كان لين الطبع لم يكن عنده معاندة في البحث و لا في المذهب لحسن ذاته.

He, may Allah^{-azwj} the Exalted Protect him, said, 'I was staying in Damascus, Syria, since two years pre-occupying with seeking the knowledge in the presence of the Sheikh, the meritorious Abdul Raheem Al-Hanafy, may Allah^{-azwj} Harmonise him to the light of guidance in my learning the principles, and the Arabic, and in the presence of the Sheikh Zayn Al-Deen Ali Al-Maghriby Al-Andalusi Al-Maliky in learning the recitation, because they were meritorious scholars, knowers of the seven recitations, and there was understanding for him in most of the sciences, from the grammar, and the syntax, and the logic, and the meanings, and the explanations, and the two principles (of jurisprudence and the religion), and he was soft in nature and there was no stubbornness with him in the discussions nor in the doctrines due to his good self.

فكان إذا جرى ذكر الشيعة يقول قال علماء الإمامية بخلاف من المدرسين فإنهم كانوا يقولون عند ذكر الشيعة قال علماء الرافضة فاختصت به و تركت التردد إلى غيره فأقمنا على ذلك برهة من الزمان أقرأ عليه في العلوم المذكورة.

When the mention of the Shias flowed, the Imamite scholars said differently from the teachers, for they were saying at the mentioned of the Shias, 'The Rafizite (scholars) said'. I particularised with him and left the hesitation to others. We stayed upon that for a time acknowledging upon it in the mentioned sciences.

فاتفق أنه عزم على السفر من دمشق الشام يريد الديار المصرية فلكثرة المحبة التي كانت بيننا عز علي مفارقتة و هو أيضا كذلك

By co-incidence he determined upon the journey from Damascus, Syria intending the Egyptian houses. The abundant love which was between us was dear to me at his separation, and he was like that as well.

فآل الأمر إلى أنه هداه الله صمم العزم على صحبتي له إلى مصر و كان عنده جماعة من الغرباء مثلي يقرءون عليه فصحبه أكثرهم.

The matter came to a point that Allah^{-azwj} Guided him. He resolved to accompany me to Egypt, and with him was a group of the strangers like me, reciting to him, and most of them accompanied him.

فسرنا في صحبتته إلى أن وصلنا مدينة بلاد مصر المعروفة بالفاخرة و هي أكبر من مدائن مصر كلها فأقام بالمسجد الأزهر مدة يدرس فتسامع فضلاء مصر بقدومه فوردوا كلهم لزيارته و للانتفاع بعلومه فأقام في القاهرة مصر مدة تسعة أشهر و نحن معه على أحسن حال

We travelled in his company until we arrived to a city of Egypt well known as Al-Fakhira, and it is biggest from the cities of Egypt. I stayed at the Masjid Al-Azhar for a period, studying. The meritorious ones of Egypt heard of his arrival. All of them came to visit him and to benefit

from his knowledge. I stayed in Cairo, Egypt, for a period of nine months and we were with him upon a good state.

و إذا بقافلة قد وردت من الأندلس و مع رجل منها كتاب من والد شيخنا الفاضل المذكور يعرفه فيه بمرض شديد قد عرض له و أنه يتمنى الاجتماع به قبل الممات و يحثه فيه على عدم التأخير.

And there we were with a caravan having arrived from Al-Andalus (Spain), and with a man from it was a letter from the father of our Sheikh, the meritorious, the mentioned, letting us know in it of the severe illness having had presented to him, and he wished to meet with him before the death and urged him upon not delaying.

فرق الشيخ من كتاب أبيه و بكى و صمم العزم على المسير إلى جزيرة الأندلس فعزم بعض التلامذة على صحبته و من الجملة أنا لأنه هداه الله قد كان أحبني محبة شديدة و حسن لي المسير معه فسافرت إلى الأندلس في صحبته فحيث وصلنا إلى أول قرية من الجزيرة المذكورة عرضت لي حمى منعتني عن الحركة.

The Sheikh separated from the letter of his father and cried and resolved to travel to the island of Spain. Some of the students determined upon accompanying him. And from the summary is that I, because Allah^{-azwj} had Guided him, was loved by him with intense love, and the travel with him was good for me. So I travelled to Andalus (Spain) in his accompaniment. When we arrived to the first town from the mentioned island, fever presented to me, preventing me from the movement.

فحيث رأي الشيخ على تلك الحالة رق لي و بكى و قال يعز علي مفارقتك فأعطى خطيب تلك القرية التي وصلنا إليها عشرة دراهم و أمره أن يتعاهدني حتى يكون مني أحد الأمرين و إن من الله بالعافية أتبعه إلى بلده هكذا عهد إلي بذلك وفقه الله بنور الهداية إلى طريق الحق المستقيم ثم مضى إلى بلد الأندلس و مسافة الطريق من ساحل البحر إلى بلده خمسة أيام.

When the Sheikh saw me being upon that state, he was kind to me and cried, and said, 'Your separation is dear to me'. A speaker of that town came, and we sent ten Dirhams to it and instructed him to pact to me until one of the two matters happens from me, and if Allah^{-azwj} were to Confer good health I would follow him to his city. That is how he made a pact to me with that. May Allah^{-azwj} Harmonised him with the light of guidance to the straight path of truth. Then he went to the city of Al-Andalus, and the distance of the road from the coast of the sea to his city was of five days.

فبقيت في تلك القرية ثلاثة أيام لا أستطيع الحركة لشدة ما أصابني من الحمى ففي آخر اليوم الثالث فارقتني الحمى و خرجت أدور في سكك تلك القرية فرأيت قفلاً قد وصل من جبال قريبة من شاطئ البحر الغربي يجلبون الصوف و السمن و الأمتعة فسألت عن حالهم فقليل إن هؤلاء يجيئون من جهة قريبة من أرض البربر و هي قريبة من جزائر الرافضة.

I remained in that town for three days, not being able to move due to the severity of the fever which had afflicted me. At the end of the third day, the fever departed from me, and I went out to roam in the market of that town. I saw a caravan having arrived from the mountain of that town from the coast of the Moroccan sea. They were dealing in the wool, and the butter and luggage. I asked about their situation. It was said, 'They are coming from the direction of a town from the land of the Berbers, and it is a town from the island of the Rafizites.

فحيث سمعت ذلك منهم ارتحت إليهم و جذبني باعث الشوق إلى أرضهم فقبل لي إن المسافة خمسة و عشرون يوما منها يومان بغير عمارة و لا ماء و بعد ذلك فالقرى متصلة فاكتريت معهم من رجل حمارا بمبلغ ثلاثة دراهم لقطع تلك المسافة التي لا عمارة فيها

When I heard that from them, I departed to go to them and the desire to go to their land pulled me. It was said to me, 'The distance is for twenty-five days. From these, two days are without any buildings nor water, and after that the towns are connected. I hired a donkey from a man to the extent of three Dirhams to cut across that distance which there was no building in it.

فلما قطعنا معهم تلك المسافة و وصلنا أرضهم العامرة قمشيت راجلا و تنقلت على اختياري من قرية إلى أخرى إلى أن وصلت إلى أول تلك الأماكن فقبل لي إن جزيرة الروافض قد بقي بينك و بينها ثلاثة أيام فمضيت و لم أتأخر.

When we had cut across that distance with them and arrived at their inhabited land. I walked on foot and transferred upon my choice from a town to another, until I arrived to the first of the places. It was said to me, 'Three days remain between you and the island of the Rafizites'. I continued and did not delay.

فوصلت إلى جزيرة ذات أسوار أربعة و لها أبراج محكمات شاهقات و تلك الجزيرة بمصوغها راكبة على شاطئ البحر فدخلت من باب كبيرة يقال لها باب البربر فدرت في سككها أسأل عن مسجد البلد فهديت عليه و دخلت إليه فرأيتة جامعاً كبيراً معظماً واقعا على البحر من الجانب الغربي من البلد فجلست في جانب المسجد لأستريح و إذا بالمؤذن يؤذن للظهر و نادى بحى على خير العمل و لما فرغ دعا بتعجيل الفرج للإمام صاحب الزمان ع.

I arrived to an island with four walls, and it had high-rise towers, and that island was perched at the coast of the sea. I entered from the large door called 'The Berber door'. I roamed in its markets asking about the Masjid of the city. I was guided to it, and I entered to it. I saw it as being a large central Masjid being by the sea from the western side from the city. I saw by the side of the Masjid to rest, and there the Muezzin proclaimed Azaan of Al-Zohr and called out: 'Hasten to the best of deeds!' And when he was free, he supplicated for the hastening of the relief of the Imam^{-ajfj}, Master^{-ajfj} of the time.

فأخذتني العبرة بالبكاء فدخلت جماعة بعد جماعة إلى المسجد و شرعوا في الوضوء على عين ماء تحت شجرة في الجانب الشرقي من المسجد و أنا أنظر إليهم فرحاً مسروراً لما رأيته من وضوئهم المنقول عن أئمة الهدى ع.

The tears seized me with the weeping. Group after group entered into the Masjid and they began with the performance of wud'u at a spring of water beneath a tree by the eastern side from the Masjid, and I was looking at them, happy, cheerful at what I was seeing from their performance of wud'u, (by the method) transmitted from the Imams^{-asws} of guidance.

فلما فرغوا من وضوئهم و إذا برجل قد برز من بينهم بحى الصورة عليه السكينة و الوقار فتقدم إلى المحراب و أقام الصلاة فاعتدلت الصفوف وراءه و صلى بهم إماماً و هم به مأمومون صلاة كاملة بأركانها المنقولة عن أئمتنا ع على الوجه المرضي فرضاً و نفلاً و كذا التعقيب و التسبيح و من شدة ما لقيته من وعاء السفر و تعبي في الطريق لم يمكنني أن أصلي معهم الظهر.

When they were free from their wud'u, a man came out from between them being of handsome face. Upon him was the calmness and the dignity. He proceeded to the prayer niche and established the Salat. The rows evened behind him, and he prayed Salat with them as the prayer leader, and they were being led by him for a Salat perfect with its elements as

transmitted from our Imams^{-asws}, upon the aspect of satisfaction, and optional (Salat), and like that were the follow-up (acts of worship), and the Glorifications. And from the severity of what I had face from the exertion of the journey and tiredness in the road, it was not possible for me to be praying Salat Al-Zohr with them.

فلما فرغوا و رأوني أنكروا عليّ عدم اقتدائي بهم فتوجهوا نحوي بأجمعهم و سألوني عن حالي و من أين أصلي و ما مذهبي فشرحت لهم أحوالي و أنني عراقي الأصل و أما مذهبي فإني رجل مسلم أقول أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله أرسله بالهدى و دين الحق ليظهره على الأديان كلها و لؤكزة المشركون

When they were free and they saw me, they disliked my not being led by them, so they headed towards me in their entirety and asked me about my situation, and where I had arrived from, and what my doctrine was. I explained my situation to them, and I was originally an Iraqi, and as for my doctrine, I said, 'I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the Guidance and religion of Truth in order to prevail it over all the religion, and even if the Polytheists dislike it'.

فقالوا لي لم تنفعك هاتان الشهادتان إلا لحقن دمك في دار الدنيا لم لا تقول الشهادة الأخرى لتدخل الجنة بغير حساب فقلت لهم و ما تلك الشهادة الأخرى اهدوني إليها يرحمكم الله

They said to me, 'These two testimonies will not benefit you except to save your blood in the house of the world. Why are you not saying the other testimony in order to enter the Paradise without any Reckoning?' I said to them, 'And what is that other testimony? Guide me to it, may Allah^{-azwj} have Mercy on you!'

فقال لي إمامهم الشهادة الثالثة هي أن تشهد أن أمير المؤمنين و يعسوب المتقين و قائد الغر المحجلين علي بن أبي طالب و الأئمة الأحد عشر من ولده أوصياء رسول الله و خلفاؤه من بعده بلا فاصلة

Their prayer leader said to me, 'The third testimony. It is, that you testify that Emir of the Momineen, and leader of the pious, and guide of the resplendent, Ali^{-asws} Bin Abu Talib^{-asws} and the eleven Imams^{-asws} from his^{-asws} sons^{-asws} are successors^{-asws} of Rasool-Allah^{-saww} and his^{-saww} caliphs from after him^{-saww} without separation.

قد أوجب الله عز و جل طاعتهم على عباده و جعلهم أولياء أمره و تحية و حججا على خلقه في أرضه و أمانا لبريته لأن الصادق الأمين محمدا رسول رب العالمين ص أخبر بهم عن الله تعالى مشافهة من نداء الله عز و جل له ع في ليلة معراجة إلى السماوات السبع و قد صار من ربه كقاب قوسين أو أدنى و سماهم له واحدا بعد واحد صلوات الله و سلامه عليه و عليهم أجمعين.

Allah^{-azwj} Mighty and Majestic has Obligated obedience to them^{-asws} upon His^{-azwj} servants and Made them^{-asws} in charge of His^{-azwj} Commands and His^{-azwj} Prohibitions, and Divine Authorities over His^{-azwj} creatures in His^{-azwj} earth, and security for His^{-azwj} citizens, because the truthful, the trustworthy Muhammad^{-saww}, Rasool^{-saww} of Lord^{-azwj} of the worlds had informed of them^{-asws} on behalf of Allah^{-azwj} the Exalted verbally from a Call of Allah^{-azwj} Mighty and Majestic to him^{-saww} during the night of his^{-saww} Ascension to the seven skies, and he^{-saww} had been from his^{-as} Lord^{-azwj} like a measure of two bows or less, and He^{-azwj} had Named them^{-asws} to him^{-saww},

one after one. May the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-saww} and upon them^{-asws} all!

فلما سمعت مقالتهم هذه حمدت الله سبحانه على ذلك و حصل عندي أكمل السرور و ذهب عني تعب الطريق من الفرح و عرفتهم أني على مذهبهم

When I heard this talk of theirs, I praised Allah^{-azwj} the Glorious upon that, and it resulted with me the perfect happiness and the exhaustion of the road went away from me out of the happiness, and I let them know that I was upon their doctrine.

فتوجهوا إلي توجه إشفاق و عينوا لي مكانا في زوايا المسجد و ما زالوا يتعاهدوني بالعزة و الإكرام مدة إقامتي عندهم و صار إمام مسجدهم لا يفارقي ليلا و لا نهارا.

They looked at me with a face of compassion and they assigned for me a place in a corner of the Masjid, and they did not cease to deal with me with the honour and benevolence for the period of my stay with them, and the prayer leader of the Masjid did not separate from me, neither by night nor by day.

فسألته عن ميرة أهل بلده من أين تأتي إليهم فيأني لا أرى لهم أرضا مزروعة فقال تأتي إليهم ميرتهم من الجزيرة الخضراء من البحر الأبيض من جزائر أولاد الإمام صاحب الأمر ع

I asked about the food of the people of his city, 'From where does it come to them, for I cannot see any cultivated land being for them?' He said, 'Their food comes to them from the green island from the white sea, being from the islands of the children of the Imam^{-ajfj}, Master^{-ajfj} of the Time'.

فقلت له كم تأتيكم ميرتكم في السنة فقال مرتين و قد أتت مرة و بقيت الأخرى فقلت كم بقي حتى تأتيكم قال أربعة أشهر.

I said to him, 'How many times a year does your food supplies come to you?' He said, 'Twice, and it has come once (this year), and the other remains'. I said, 'How much (time) remains until it comes to you?' He said, 'Four months'.

فتأثرت لطول المدة و مكنت عندهم مقدار أربعين يوما أدعو الله ليلا و نهارا بتعجيل مجيئها و أنا عندهم في غاية الإعزاز و الإكرام ففي آخر يوم من الأربعين ضاق صدري لطول المدة فخرجت إلى شاطئ البحر أنظر إلى جهة المغرب التي ذكروا أهل البلد أن ميرتهم تأتي إليهم من تلك الجهة.

I reacted to the long period and remained with them for a measurement of forty days, supplicating to Allah^{-azwj} night and day, hastening its coming, and I was with them at the peak of honours and benevolence. In the last day from the forty days, my chest was constricted due to the prolonged period. I went out to the coast of the sea looking at the direction of the west (Morocco) which the people of the city had mentioned that their food supply would come to them from that direction.

فرأيت شبعا من بعيد يتحرك فسألته عن ذلك الشبح أهل البلد و قلت لهم هل يكون في البحر طيرا أبيض فقالوا لي لا فهل رأيت شيئا قلت نعم فاستبشروا و قالوا هذه المراكب التي تأتي إلينا في كل سنة من بلاد أولاد الإمام عليه السلام.

I saw a Sheikh moving from afar. I asked the people of the city about that Sheikh and said to them, 'Does there happen to be any white bird in the sea?' They said to me, 'No. Do you see anything?' I said, 'Yes'. They rejoiced and said, 'This is the ship which comes to us during every year from a city of the children of the Imam^{-ajfj}, may the greetings be upon him^{-ajfj}'.

فما كان إلا قليل حتى قدمت تلك المراكب و على قولهم إن مجيئها كان في غير الميعاد فقدم مركب كبير و تبعه آخر و آخر حتى كملت سبعة

It was not except a little, until that ship arrived, and based upon their word, its coming was upon other than the appointed time. A large ship arrived, and it was followed by another, and another, until these were seven complete.

فصعد من المركب الكبير شيخ مربوع القامة بمي المنظر حسن الزي و دخل المسجد فتوضأ الوضوء الكامل على الوجه المنقول عن أئمة الهدى ع و صلى الظهرين فلما فرغ من صلاته التفت نحوي مسلما علي فرددت عليه السلام فقال ما اسمك و أظن أن اسمك علي قلت صدقت

A Sheikh disembarked from the large ship, being of moderate stature, handsome looks, excellent clothing, and he entered the Masjid. He performed wud'u perfectly based upon the aspects transmitted from the Imams^{-asws} of Guidance, and he prayed the two afternoon Salats. When he was free from his Salat, he turned towards me, greeting unto me. I responded the greeting to him. He said, 'What is your name, and I think that your name is Ali?' I said, 'You speak the truth'.

فحادثني بالسر محادثة من يعرفني فقال ما اسم أبيك و يوشك أن يكون فاضلا قلت نعم و لم أكن أشك في أنه قد كان في صحبتنا من دمشق.

He discussed with me in secret, a discussion of the one who knows me. He said, 'What is the name of your father, and there is no doubt he would happen to be meritorious?' I said, 'Yes!' And I was in no doubt that he was among our accompaniment from Damascus.

فقلت أيها الشيخ ما أعرفك بي و بأبي هل كنت معنا حيث سافرنا من دمشق الشام إلى مصر فقال لا قلت و لا من مصر إلى الأندلس قال لا و مولاي صاحب العصر قلت له فمن أين تعرفني باسمي و اسم أبي.

I said, 'O you Sheikh! How do you know me and my father? Were you with us when we travelled from Damascus to Egypt?' He said, 'No'. I said, 'Nor from Egypt to Al-Andalus (Spain)?' He said, 'No, and my Master^{-ajfj} is Master^{-ajfj} of the Time'. I said to him, 'So, from where do you know me by my name and name of my father?'

قال اعلم أنه قد تقدم إلي وصفك و أصلك و معرفة اسمك و شخصك و هيتك و اسم أبيك و أنا أصحبك معي إلى الجزيرة الخضراء.

He said, 'Know that your description and your origin, and knowing your name, and your person, and your appearance, and name of your father has arrived to me, and I shall make you accompany with me to the green island'.

فسررت بذلك حيث قد ذكرت و لي عندهم اسم و كان من عادته أنه لا يقيم عندهم إلا ثلاثة أيام فأقام أسبوعا و أوصل الميرة إلى أصحابها المقررة لهم فلما أخذ منهم خطوطهم بوصول المقرر لهم و عزم على السفر و حملني معه و سرنا في البحر.

I was cheered by that when he mentioned, and there was a name for me in their presence, and it was from his norms that he would not stay with them except for three days. I stayed

for a week, and he delivered to their intended owners, the supplies for them. When he had taken their letters with the deliveries, the acceptance of theirs, he determined upon the journey, and he carried me with him, and we travelled in the sea.

فلما كان في السادس عشر من مسيرنا في البحر رأيت ماء أبيض فجعلت أطبل النظر إليه فقال لي الشيخ و اسمه محمد ما لي أراك تطيل النظر إلى هذا الماء فقلت له إني أراه على غير لون ماء البحر.

When it was during the sixteenth (day) from our journey in the sea, I saw white water. I went on to prolong my looking at it. The Sheikh said to me, and his name was Muhammad, 'What is the matter I see you looking for long at this water?' I said to him, 'I am seeing it being upon other than the colour of the water of the sea'.

فقال لي هذا هو البحر الأبيض و تلك الجزيرة الخضراء و هذا الماء مستدير حولها مثل السور من أي الجهات أتيته وجدته و بحكمة الله تعالى أن مراكب أعدائنا إذا دخلته غرقت و إن كانت محكمة ببركة مولانا و إمامنا صاحب العصر ع فاستعملته و شربت منه فإذا هو كماء الفرات.

He said to me, 'This, it is the white sea, and that is the green island, and this water tends to circle around it like the wall, from whichever direction you come to it, you will find it. And by the Wisdom of Allah^{-azwj} the Exalted, the ships of our enemies, when they enter it, they drown, and even if these were decisive by the Blessing of our Master^{-ajfj} and our Imam^{-ajfj} Master^{-ajfj} of the Time'. I used it and drank from it, and behold, it was like the water of Euphrates.

ثم إنا لما قطعنا ذلك الماء الأبيض وصلنا إلى الجزيرة الخضراء لا زالت عامرة أهله ثم سعدنا من المركب الكبير إلى الجزيرة و دخلنا البلد فرأيت محصنا بقلع و أبراج و أسوار سبعة واقعة على شاطئ البحر ذات أنهار و أشجار مشتملة على أنواع الفواكه و الأثمار المتنوعة و فيها أسواق كثيرة و حمامات عديدة و أكثر عمارتها برخام شفاف و أهلها في أحسن الزي و البهاء فاستطار قلبي سرورا لما رأيته.

Then we, when we had cut across that white water, we arrived to the green island. The buildings did not cease to be full of its people. Then we disembarked from the large ship to the island, and we entered the city. I saw it having been fortified with forts, and towers, and seven walls, being at the coast of the seat, with rivers and threes inclusive upon a variety of fruits and vegetables, and therein were a lot of markets and a number of bathhouses, and most of its buildings were or transparent marble, and its people were in excellent dresses and glory. My heart flew with joy at what I saw.

ثم مضى بي رفيقي محمد بعد ما استرحنا في منزله إلى الجامع المعظم فرأيت فيه جماعة كثيرة و في وسطهم شخص جالس عليه من المهابة و السكينة و الوقار ما لا أقدر أن أصفه و الناس يخاطبونه بالسيد شمس الدين محمد العالم و يقرءون عليه القرآن و الفقه و العربية بأقسامها و أصول الدين و الفقه الذي يقرءونه عن صاحب الأمر ع مسألة مسألة و قضية قضية و حكما حكما.

Then after we had rested in his house, my friend Muhammad went with me to the bathhouse. I saw many people in it, and in their midst was a person seated. Upon was such glory and calmness and the dignity what I am not able to describe it, and the people were addressing him as Seyyid Shams Al-Deen Muhammad Al A'lam, and they were recited the Quran to him, and the jurisprudence, and the Arabic with its division, and principles of religion and the jurisprudence which they were reading it from Master^{-ajfj} of the Time, issue by issue, and judgment by judgment, and ruling by ruling.

فلما مثلت بين يديه رحب بي و أجلسني في القرب منه و أحفى السؤال عن تعبي في الطريق و عرفني أنه تقدم إليه كل أحوالي و أن الشيخ محمد رفيقي إنما جاء بي معه بأمره من السيد شمس الدين العالم أطال الله بقاءه.

When I stood in front of him, he was welcoming with me and seated me nearby to him and persisted in asking about my tiredness in the road and let me know that all of my situations had been forwarded to him, and that the Sheikh Muhammad is my friend. But rather, he had brought me with by his instructions from the Seyyid Shams Al-Deen Al A'lam, may Allah^{-azwj} Prolong his life.

ثم أمر لي بتخلية موضع منفرد في زاوية من زوايا المسجد و قال لي هذا يكون لك إذا أردت الخلوة و الراحة فنهضت و مضيت إلى ذلك الموضع فاسترحت فيه إلى وقت العصر و إذا أنا بالموكل بي قد أتى إلي و قال لي لا تبرح من مكانك حتى يأتيك السيد و أصحابه لأجل العشاء معك فقلت سمعاً و طاعة.

Then he instructed with privacy, an isolated place in a corner from the corners of the Masjid and said to me, 'This will be for you whenever you want the isolation and the rest'. I got up and went to that place. I rested in it up to the time of Al-Asr (late afternoon), and there I was with the one who had been allocated with me having come to me, and he said to me, 'Do not depart from your place until the Seyyid and his companions come to you for the reason of praying Al-Isha with you'. I said, 'I hear and obey'.

فما كان إلا قليل و إذا بالسيد سلمه الله قد أقبل و معه أصحابه فجلسوا و مدت المائدة فأكلنا و نخضنا إلى المسجد مع السيد لأجل صلاة المغرب و العشاء فلما فرغنا من الصلاتين ذهب السيد إلى منزله و رجعت إلى مكاني و أقمت على هذه الحال مدة ثمانية عشر يوماً و نحن في صحبته أطال الله بقاءه.

It was not except a little, and there was the Seyyid, May Allah^{-azwj} Keep him safe, coming over, and his companions were with him. They sat down and the meal was placed. We ate and we got up to go to the Masjid with the Seyyid to pray Salats Al-Maghrib and Al-Isha. When we were free from the two Salats, the Seyyid went to his house and returned to my place, and I stayed upon this state for a period of eighteen days, and we were in his company, may Allah^{-azwj} Prolong his life.

فأول جمعة صليتها معهم رأيت السيد سلمه الله صلى الجمعة ركعتين فريضة واجبة فلما انقضت الصلاة قلت يا سيدي قد رأيتمكم صليتم الجمعة ركعتين فريضة واجبة قال نعم لأن شروطها المعلومة قد حضرت فوجب فقلت في نفسي ربما كان الإمام ع حاضراً.

The first Friday Salat I prayed with them, I saw the Seyyid, may Allah^{-azwj} keep him safe, praying the two Cycles of the Friday (Salat), an imposed Obligation. When I had terminated the Salat, I said, 'O my chief! I have seen you praying the Friday (Salat) as two Cycles, as an imposed Obligation!' He said, 'Yes, because its conditions are known. It has presented, so it is Obligated'. I said within myself, 'Perhaps the Imam^{-ajfj} was present'.

ثم في وقت آخر سألت منه في الخلوة هل كان الإمام حاضراً فقال لا و لكني أنا النائب الخاص بأمر صدر عنه ع فقلت يا سيدي و هل رأيت الإمام عليه السلام قال لا و لكنني حدثني أبي رحمه الله أنه سمع حديثه و لم ير شخصه و أن جدي رحمه الله سمع حديثه و رأى شخصه. فقلت له و لم ذاك يا سيدي يختص بذلك رجل دون آخر

Then, at another time, I asked him in the privacy, 'Was the Imam^{-ajfj} present?' He said, 'No, but I am the special deputy by the order issued from him^{-ajfj}'. I said, 'My chief! And have you

seen the Imam^{-ajfj}, may the greetings be upon him^{-ajfj}? He said, 'No, but my father, may Allah^{-azwj} have Mercy on him, narrated to me that he had heard his^{-ajfj} narration and had not seen his^{-ajfj} person, and that my grandfather, may Allah^{-azwj} have Mercy on him, had heard his^{-ajfj} narration and had seen his^{-ajfj} person'. I said to him, 'And why is that so, O my chief, a person been particularised besides another?'

فقال لي يا أخي إن الله سبحانه و تعالى يؤتي الفضل من يشاء من عباده و ذلك لحكمة بالغة و عظمة قاهرة كما أن الله تعالى اختص من عباده الأنبياء و المرسلين و الأوصياء المنتجبين و جعلهم أعلاما لخلقهم و حججا على برئته و وسيلة بينهم و بينه **لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيِيَ مَنْ حَيَّ عَنْ بَيِّنَةٍ** و لم يخل أرضه بغير حجة على عباده للطفه بهم و لا بد لكل حجة من سفير يبلغ عنه.

He said to me, 'O my brother! Allah^{-azwj} the Glorious and Exalted Gives the merit to the one He^{-azwj} so Desires to from His^{-azwj} servants, and that is due to the far-reaching Wisdom and Mighty Force, just as Allah^{-azwj} the Exalted had Specialised from His^{-azwj} servants, the Prophets^{-as}, and the Messengers^{-as}, and the Selected successors^{-asws}, and Made them^{-as} to be as flags for His^{-azwj} creatures, and Divine Authorities upon His^{-azwj} citizens and as intermediaries between them and Him^{-azwj}: **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**, and He^{-azwj} does not leave His^{-azwj} earth vacant without there being a Divine Authority upon His^{-azwj} creatures due to His^{-azwj} Kindness with them, and there is no escape for every Divine Authority, for an ambassador to deliver on his^{-asws} behalf'.

ثم إن السيد سلمه الله أخذ بيدي إلى خارج مدينتهم و جعل يسير معي نحو البساتين فرأيت فيها أنهارا جارية و بساتين كثيرة مشتملة على أنواع الفواكه عظمة الحسن و الحلاوة من العنب و الرمان و الكمثرى و غيرها ما لم أرها في العراقين و لا في الشامات كلها.

Then the Seyyid, may Allah^{-azwj} Keep him safe, held me by my hand to go to outside of their city and went on to walk with me towards the orchards. I saw therein rivers flowing, and a lot of orchards inclusive upon a variety of fruits of mighty beauty and sweetness, from the grapes, and the pomegranates, and the pears and others what I had not see among the Iraqis, nor in smell (aromas), all of it.

فبينما نحن نسير من بستان إلى آخر إذ مر بنا رجل بهي الصورة مشتمل بردين من صوف أبيض فلما قرب منا سلم علينا و انصرف عنا فأعجبني هيئته فقلت للسيد سلمه الله من هذا الرجل

While we were travelling from one orchard to another when a man of handsome face passed by us covered by two robes of white wool. When he was near from us he greeted unto us, and he left from us. His appearance surprised me. I said to the Seyyid, may Allah^{-azwj} Keep him safe, 'Who is this man?'

قال لي أتنظر إلى هذا الجبل الشاهق قلت نعم قال إن في وسطه مكانا حسنا و فيه عين جارية تحت شجرة ذات أغصان كثيرة و عندها قبة مبنية بالآجر و إن هذا الرجل مع رفيق له خادمان لتلك القبة و أنا أمضي إلى هناك في كل صباح جمعة و أزور الإمام ع منها و أصلي ركعتين و أجد هناك ورقة مكتوب فيها ما أحتاج إليه من المحاكمة بين المؤمنين فمهما تضمنته الورقة أعمل به فينبغي لك أن تذهب إلى هناك و تزور الإمام ع من القبة.

He said to me, 'Can you see this tall mountain?' I said, 'Yes'. He said, 'In the midst of it there is an excellent place and in it is a flowing spring beneath a tree with a lot of branches, and there is a dome by it built with another, and this man along with a friend of his are servants

of that dome, and I got to there every Friday morning and visit the Imam^{-ajfj} from it, and I pray two Cycles, and I find a note there with writing in it of whatever I am needy to, from the important matter between the Momineen. Whatever is included in the note, I act with it, so it would be befitting for you if you were to go over there and visit the Imam^{-ajfj}, from the dome’.

فذهبت إلى الجبل فرأيت القبة على ما وصف لي سلمه الله و وجدت هناك خادمين فرحب بي الذي مر علينا و أنكرني الآخر فقال له لا تنكره فإني رأيته في صحبة السيد شمس الدين العالم فتوجه إلي و رحب بي و حادثاني و أتيا لي بخبز و عنب فأكلت و شربت من ماء تلك العين التي عند تلك القبة و توضأت و صليت ركعتين.

I went to the mountain. I saw the dome being upon what he had described to me, may Allah^{-azwj} Keep him safe, and over there I found the two servants. He welcomed me, the one who had passed by us, and the other one disliked me. He said to him, ‘Do not dislike him, for I have seen him in the company of the Seyyid Shams Al-Deen Aalam’. He turned to me and welcomed me, and discussed with me, and they came to me with bread and grapes. I ate and drank from the water of that spring which was by the dome, and I performed wud’u and prayed two Cycles Salat.

و سألت الخادمين عن رؤية الإمام ع فقالا لي الرؤية غير ممكنة و ليس معنا إذن في إخبار أحد فطلبت منهم الدعاء فدعيا لي و انصرفا عنهما و نزلت من ذلك الجبل إلى أن وصلت إلى المدينة.

I asked the two servant if I could see the Imam^{-ajfj}. They said to me, ‘The sighting is not possible and there isn’t any permission with us in informing anyone’. I sought the supplication from them. They supplicated for me, and I left to go away from them, and I descended from that mountain until I arrived to the city.

فلما وصلت إليها ذهبت إلى دار السيد شمس الدين العالم فقبل لي إنه خرج في حاجة له فذهبت إلى دار الشيخ محمد الذي جئت معه في المركب فاجتمعت به و حكيت له عن مسيري إلى الجبل و اجتماعي بالخادمين و إنكار الخادم علي

When I arrived to it, I went to the house of the Seyyid Shams Al-Deen Al-A’alam. It was said to me, ‘He has gone out regarding a need of his’. I went to the house of the Sheikh Muhammad, the one I had come with in the ship. I gathered with him and narrated to him about my journey to the mountain and my meeting the two servants, and the dislike of the servant towards me.

فقال لي ليس لأحد رخصة في الصعود إلى ذلك المكان سوى السيد شمس الدين و أمثاله فلهذا وقع الإنكار منه لك فسألته عن أحوال السيد شمس الدين أدام الله إفضاله

He said to me, ‘There is no permission for anyone in ascending to that place besides the Seyyid Shams Al-Deen and his like. Therefore, for this reason, the dislike had occurred from him to you’. I asked him about the situation of the Seyyid Shams Al-Deen, may Allah^{-azwj} Cause his superiority to be constant.

فقال إنه من أولاد أولاد الإمام و إن بينه و بين الإمام ع خمسة آباء و إنه النائب الخاص عن أمر صدر منه ع.

He said, 'He is from the children of the children of the Imam^{-ajfj}, and between him and the Imam^{-ajfj} there are five fathers (generations), and he is a special deputy from an order issued from him^{-ajfj}'.

قال الشيخ الصالح زين الدين علي بن فاضل المازندراني المجاور بالغري على مشرفه السلام و استأذنت السيد شمس الدين العالم أطال الله بقاءه في نقل بعض المسائل التي يحتاج إليها عنه و قراءة القرآن المجيد و مقابلة المواضع المشككة من العلوم الدينية و غيرها فأجاب إلى ذلك و قال إذا كان و لا بد من ذلك فابدأ أولاً بقراءة القرآن العظيم.

The righteous Sheyks Zayn Al-Deen Ali Bin Fazil Al-Mazandarani, the neighbour of Al-Ghary (Najaf), may the greetings be upon its noble one, and I sought permission of the Seyyid Shams Al-Deen Al-A'alam, may Allah^{-azwj} Prolong his life, in transmitting some of the issues which one can be needy to from him, and recitation of the Glorious Quran dealing with the problematic subjects from the religious sciences and others. He answered to that and said, 'When that happens, and there is no escape from that, then begin first with reciting the Magnificent Quran'.

فكان كلما قرأت شيئاً فيه خلاف بين القراء أقول له قرأ حمزة كذا و قرأ الكسائي كذا و قرأ عاصم كذا و أبو عمرو بن كثير كذا.

It so happened that every time I read something in it different between the recitation, I said to him, 'Hamza recites like this, and the recitation of Al-Kasaie is like this, and recitation of Aasim is like this, and Abu Amro Bin Kaseer (recites) like this!'

فقال السيد سلمه الله نحن لا نعرف هؤلاء و إنما القرآن نزل على سبعة أحرف قبل الهجرة من مكة إلى المدينة و بعدها

The Seyyid, may Allah^{-azwj} Keep him safe, said, 'We do not recognise them, and rather the Quran was Revealed upon seven letters (Phrases) before the emigration from Makkah to Al-Medina and after it.

لما حج رسول الله ص حجة الوداع نزل عليه الروح الأمين جبرئيل ع فقال يا محمد اتل عليّ القرآن حتى أعرفك أوائل السور و أواخرها و شأن نزولها

When Rasool-Allah^{-saww} performed Hajj, the farewell Hajj, the Trustworthy Spirit Jibraeel descended unto him^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Recite the Quran unto me^{-as} until I^{-as} let you^{-saww} know the beginnings of the Chapters and their endings, and circumstances of their Revelations'.

فاجتمع إليه علي بن أبي طالب و ولداه الحسن و الحسين ع و أبي بن كعب و عبد الله بن مسعود و حذيفة بن اليمان و جابر بن عبد الله الأنصاري و أبو سعيد الخدري و حسان بن ثابت و جماعة من الصحابة رضي الله عن المتجبين منهم

There gathered to him^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-saww} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Abu Bin Ka'ab, and Abdullah Bin Masoud, and Huzeyfa Bin Al-Yaman, and Jabir Bin Abdullah Al-Ansary, and Abu Saeed Al-Khudry, and Hassan Bin Sabit, and a group from the companions, may Allah^{-azwj} be Pleased with the Selected ones from them.

فقرأ النبي ص القرآن من أوله إلى آخره فكان كلما مر بموضع فيه اختلاف بينه له جبرئيل ع و أمير المؤمنين ع يكتب ذاك في درج من آدم فالجميع قراءة أمير المؤمنين و وصي رسول رب العالمين..

The Prophet^{-saww} recited the Quran from its beginning to its end. It so happened that every time he^{-saww} passed by a place wherein was a differing, Jibrael^{-as} explained it to him^{-saww} and Amir Al-Momineen^{-asws} wrote that in a scroll of skin. Thus, entirety of the recitations are of Amir Al-Momineen^{-asws} and successor^{-asws} of Lord^{-azwj} of the worlds’.

فقلت له يا سيدي أرى بعض الآيات غير مرتبطة بما قبلها و بما بعدها كأن فهمي القاصر لم يصر إلى غورية ذلك.

I said to him, ‘O my chief! I see some of the Verses as not being in sequence with what is before it and with what is after it! It is as if my understanding is deficient, not coming to check that’.

فقال نعم الأمر كما رأيته و ذلك أنه لما انتقل سيد البشر محمد بن عبد الله من دار الفناء إلى دار البقاء و فعل صنما قريش ما فعلاه من غضب الخلافة الظاهرية جمع أمير المؤمنين ع القرآن كله و وضعه في إزار و أتى به إليهم و هم في المسجد.

He said, ‘Yes. The matter is just as you see it, and that is because when the chief of the people, Muhammad^{-saww} Bin Abdullah^{-as} transferred from the perishing house to the ever-lasting house, and the two idols of Qureysh (Abu Bakr and Umar) did what they did, from usurping the apparent caliphate, Amir Al-Momineen^{-asws} collected the Quran, all of it, and placed it in a cloth and came with it to them, and they were in the Masjid.

فقال لهم هذا كتاب الله سبحانه أمرني رسول الله ص أن أعرضه إليكم لقيام الحجة عليكم يوم العرض بين يدي الله تعالى

He^{-asws} said to them: ‘This is the Book of Allah^{-azwj} the Glorious. Rasool-Allah^{-saww} had instructed me to present it to you in order to establish the argument upon you all on the day of Presentation in front of Allah^{-azwj} the Exalted!’

فقال له فرعون هذه الأمة و نمروها لسنا محتاجين إلى قرآنك فقال ع لقد أخبرني حبيبي محمد ص بقولك هذا و إنما أردت بذلك إلقاء الحجة عليكم.

The Pharaoh^{-la} of this community and its Nimrod^{-la} said to him^{-asws}, ‘We are not needy to your^{-asws} Quran!’ He^{-asws} said: ‘My^{-asws} beloved Muhammad^{-saww} had informed me with these words of yours, and rather I^{-asws} only wanted to establish the argument upon you all!’

فرجع أمير المؤمنين ع به إلى منزله و هو يقول لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَا رَادَّ لِمَا سَبَقَ فِي عِلْمِكَ وَ لَا مَانِعَ لِمَا أَقْتَضَتْهُ حُكْمُكَ فَكُنْ أَنْتَ الشَّاهِدَ لِي عَلَيْهِمْ يَوْمَ الْعُرْضِ عَلَيْكَ.

Amir Al-Momineen^{-asws} returned with it to his^{-asws} house and he^{-asws} was saying: ‘There is no god except You^{-azwj} Alone. There is no associate for You^{-azwj}! There is no repeller to what has preceded in Your^{-azwj} Knowledge nor any preventer to what You^{-azwj} have Decreed in Your^{-azwj} Wisdom. So You^{-azwj} be the Witness for me upon them on the Day of the presentation to You^{-azwj}!’

فنادى ابن أبي قحافة بالمسلمين و قال لهم كل من عنده قرآن من آية أو سورة فليأت بها فجاءه أبو عبيدة بن الجراح و عثمان و سعد بن أبي وقاص و معاوية بن أبي سفيان و عبد الرحمن بن عوف و طلحة بن عبيد الله و أبو سعيد الخدري و حسان بن ثابت و جماعات المسلمين و جمعوا هذا القرآن و أسقطوا ما كان فيه من المثالب التي صدرت منهم بعد وفاة سيد المرسلين ص.

Ibn Abu Qohafa (Abu Bakr) called out to the Muslims and said to them, 'Everyone with whom there is any Quran (Verses) or any Chapter, so let him come with it!' There came to him, Abu Ubeyda Bin Al-Jarah, and Usman, and Sa'ad Bin Abu Waqas, and Muawiya Bin Abu Sufyan, and Abdul Rahman Bin Awf, and Talha Bin Ubeydullah, and Abu Saeed Al-Khudry, and Hasaan Bin Sabit, and a group of Muslims, and they collected this Quran and they dropped (in it) whatever defects which had ensued from them after the expiry of chief of the Messengers^{-saww}.

فلهذا ترى الآيات غير مرتبطة و القرآن الذي جمعه أمير المؤمنين ع بخطه محفوظ عند صاحب الأمر ع فيه كل شيء حتى أُرش الخدش و أما هذا القرآن فلا شك و لا شبهة في صحته و إنما كلام الله سبحانه هكذا صدر عن صاحب الأمر ع.

So, for this (reason), you see the Verses out of sequence (disconnected), and the Quran which Amir Al-Momineen^{-asws} had collected with his^{-asws} handwriting is preserved in the possession of Master^{-ajfj} of the command. In it is everything, to the extent of compensation of the scratch. And as for this Quran, there is no doubt nor any suspicion in its correctness, and rather it is Speech of Allah^{-azwj} the Glorious. That is how it has been issued from Master^{-ajfj} of the command'.

قال الشيخ الفاضل علي بن فاضل و نقلت عن السيد شمس الدين حفظه الله مسائل كثيرة تنوف على تسعين مسألة و هي عندي جمعها في مجلد و سميتها بالفوائد الشمسية و لا أطلع عليها إلا الخاص من المؤمنين و ستره إن شاء الله تعالى.

The Sheikh, the meritorious Ali Bin Fazil said, 'And I copied from the Seyyid Shams Al-Deen, may Allah^{-azwj} Protect him, a lot of issues (questions), more than ninety questions, and these are with me. I have collected these in a skin and have named it as 'Al-Wafaid Al-Shamsiya', and I have not notified upon it except the special ones from the Momineen, and you shall be seeing it, if Allah^{-azwj} the Exalted so Desires'.

فلما كانت الجمعة الثانية و هي الوسطى من جمع الشهر و فرغنا من الصلاة و جلس السيد سلمه الله في مجلس الإفادة للمؤمنين و إذا أنا أسمع هرجا و مرجا و جولة عظيمة خارج المسجد فسألت من السيد عما سمعته فقال لي إن أمراء عسكرنا يركبون في كل جمعة من وسط كل شهر و ينتظرون الفرج

When it was the second Friday, and it was in the middle from the Fridays of the month, and we were free from the Salat, and the Seyyid, may Allah^{-azwj} Keep him safe, was seated in a gathering for the benefit of the Momineen, and there I heard pandemonium and trouble and mighty clamour outside the Masjid. I asked the Seyyid about what I had heard. He said, 'Persons of our army are riding during every Friday from the middle of every month, and they are awaiting the relief'.

فاستأذنته في النظر إليهم فأذن لي فخرجت لرؤيتهم و إذا هم جمع كثير يسبحون الله و يحمّدونه و يهلّلونه جل و عز و يدعون بالفرج للإمام القائم بأمر الله و الناصح لدين الله محمد بن الحسن المهدي الخلف الصالح صاحب الزمان ع

I sought his permission in looking at them. He permitted for me. I went out to see them and there they were an immense crowd, glorifying Allah^{-azwj} and praising Him^{-azwj} and extolling His^{-azwj} Oneness, Majestic and Mighty, and they were supplicating with the relief for the Imam^{-ajfj} Al-Qaim^{-ajfj} by the Command of Allah^{-azwj}, and the advisor of the religion of Allah^{-azwj}, MHMD Bin Al-Hassan^{-asws}, Al-Mahdi^{-ajfj}, the replacement, the righteous Master^{-ajfj} of the time.

ثم عدت إلى مسجد السيد سلمه الله فقال لي رأيت العسكر فقلت نعم قال فهل عددت أمراءهم قلت لا قال عدتهم ثلاث مائة ناصر و بقي ثلاثة عشر ناصرا و يعجل الله لوليه الفرج بمشيئته إنه جواد كريم.

Then I returned to the Masjid of the Seyyid, may Allah^{-azwj} Keep him safe. He said to me, 'Did you see the army?' I said, 'Yes'. He said, 'Did you count their commanders?' I said, 'No'. He said, 'Their number is three hundred helpers, and there (still) remain thirteen helpers, and Allah^{-azwj} will Hasten the relief for His^{-azwj} Guardian^{-ajfj} by His^{-azwj} Desire. He^{-azwj} is Generous, Benevolent!'

قلت يا سيدي و متى يكون الفرج قال يا أخي إنما العلم عند الله و الأمر متعلق بمشيئته سبحانه و تعالى حتى إنه ربما كان الإمام ع لا يعرف ذلك بل له علامات و أمارات تدل على خروجه.

I said, 'O my chief! And when will the relief be?' He said, 'O my brother! But rather, the knowledge is with Allah^{-azwj}, and the Command is related with His^{-azwj} Desire, Glorious is He^{-azwj} and Exalted, to the extent that perhaps the Imam^{-ajfj} did not know that, but there are signs for him^{-ajfj} and symptoms (markings) pointing upon his^{-ajfj} emergence'.

من جملتها أن ينطق ذو الفقار بأن يخرج من غلافه و يتكلم بلسان عربي مبين قم يا ولي الله على اسم الله فاقتل بي أعداء الله.

From its summary is that (the sword) Zulfiqar will speak (indicate) by coming out from its sheath, and it will speak in clear Arabic language: 'Arise, O Guardian^{-ajfj} of Allah^{-azwj}, upon the Name of Allah^{-azwj}, and kill the enemies of Allah^{-azwj} by me!'

و منها ثلاثة أصوات يسمعهما الناس كلهم الصوت الأول **أَزْفَتِ الْأَرْفَةُ** يا معشر المؤمنين و الصوت الثاني **أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ** لآل محمد ع و الثالث بدن يظهر فيرى في قرن الشمس يقول إن الله بعث صاحب الأمر محمدا بن الحسن المهدي ع فاسمعوا له و أطيعوا.

And from it there would be three sounds, all the people would hear these. The first sound would be: **The approaching (Day) has approached [53:57]**, of community of Momineen!' And the second voice: 'Indeed! May the Curse of Allah^{-azwj} be upon the oppressors of Progeny^{-asws} of Muhammad^{-sawwj}!' And the third would be a body appearing. It would be seen in the horn (rays) of the sun saying: 'Allah^{-azwj} has Sent Master^{-ajfj} of the command, MHMD Bin Al-Hassan^{-asws}, Al-Mahdi^{-ajfj}, so listen to him^{-ajfj} and obey!'

فقلت يا سيدي قد روينا عن مشايخنا أحاديث رويت عن صاحب الأمر ع أنه قال لما أمر بالغيبة الكبرى من رأني بعد غيبتني فقد كذب فكيف فيكم من يراه

I said, 'O my chief! We are reporting from our elders Ahadeeth of sighting of Master^{-ajfj} of the command having said when he^{-ajfj} had been commanded with the major occultation: 'One who sees me after my^{-ajfj} occultation (begins), so he has lied. So how is he^{-ajfj} among you all, as one who have seen him^{-ajfj}?'

فقال صدقت إنه ع إنما قال ذلك في ذلك الزمان لكثرة أعدائه من أهل بيته و غيرهم من فراعنة بني العباس حتى إن الشيعة بمنع بعضها بعضا عن التحدث بذكره و في هذا الزمان تطاولت المدة و أيس منه الأعداء و بلادنا نائية عنهم و عن ظلمهم و عنائهم و بركته ع لا يقدر أحد من الأعداء على الوصول إلينا.

He said, 'You speak the truth! He^{-ajfj} rather said that in that time due to the large number of his^{-ajfj} enemies from his^{-ajfj} own family members and others from the pharaohs of the Abbasids to the extent that the Shias that he^{-ajfj} forbade the Shias to be discussion his^{-ajfj} mention, and in this time the period has been prolong and the enemies have despaired from him^{-ajfj}, and our city is remote from them, and from their injustices, and from their pain, and due to his^{-ajfj} blessings, no one from the enemies is able upon arriving to us'.

قلت يا سيدي قد روت علماء الشيعة حديثاً عن الإمام ع أنه أباح الخمس لشيعة فهل رويتم عنه ذلك قال نعم إنه ع رخص و أباح الخمس لشيعة من ولد علي ع و قال هم في حل من ذلك

I said, 'O my chief! The Shia scholars have reported a Hadeeth from the Imam^{-ajfj} that he^{-ajfj} had legalised the Khums for his^{-ajfj} Shias. Have you reported that from him^{-ajfj}?' He said, 'Yes, he^{-ajfj} has allowed and legalised the Khums for his^{-ajfj} Shias from the sons of Ali^{-asws} and said: 'They are in release from that'.

قلت و هل رخص للشيعة أن يشتروا الإماماء و العبيد من سبي العامة قال نعم و من سبي غيرهم لأنه ع قال عاملوهم بما عاملوا به أنفسهم و هاتان المسألتان زائدتان على المسائل التي سميتها لك.

O said, 'And is there permission for the Shias that they can buy the maids and the slaves from the captives of the general Muslims?' He said, 'Yes, and from the captives of others because he^{-ajfj} said: 'Make them work with what they are working themselves, and these two issues are additional to the issue which I have named them to you'.

و قال السيد سلمه الله أنه يخرج من مكة بين الركن و المقام في سنة وتر فليرتقبها المؤمنون.

And the Seyyid, may Allah^{-azwj} Keep him safe, said, 'He^{-ajfj} will emerge from Makkah, between the (Yemeni) corner and Al-Maqam (of Ibrahim^{-as}) in an odd year, so let the Momineen watch out for it'.

I said, 'O my chief! I would love to be in your neighbourhood until Allah^{-azwj} Permits with the relief!'

فقلت يا سيدي قد أحببت المجاورة عندكم إلى أن يأذن الله بالفرج فقال لي اعلم يا أخي أنه تقدم إلي كلام بعودك إلى وطنك و لا يمكنني و إياك المخالفة لأنك ذو عيال و غبت عنهم مدة مديدة و لا يجوز لك التخلف عنهم أكثر من هذا فتأثرت من ذلك و بكيت.

He said to me, 'Know, by brother! Speech has preceded to me with your return to your homeland and I and you are not able to oppose, because you are with dependants and are absent from them for a prolonged period, and it is not allowed for you to stay back from them more than this!' I was touched by that and wept.

و قلت يا مولاي و هل تجوز المراجعة في أمري قال لا قلت يا مولاي و هل تأذن لي في أن أحكي كلما قد رأيته و سمعته قال لا بأس أن تحكي للمؤمنين لتطمئن قلوبهم إلا كيت و كيت و عين ما لا أقوله.

And I said, 'O my master! And is it permissible to review my matter?' He said, 'No'. I said, 'O my master! And will you permit for me in narrating all what I have see and heard?' He said,

‘There is no problem in narrating to the Momineen in order to reassure their heart except such and such and see what I have not said’.

فقلت يا سيدي أ ما يمكن النظر إلى جماله و بهائه ع قال لا و لكن اعلم يا أخي أن كل مؤمن مخلص يمكن أن يرى الإمام و لا يعرفه فقلت يا سيدي أنا من جملة عبيده المخلصين و لا رأيته.

I said, ‘O my chief! Is it possible to look at his^{-ajfi} beauty and his^{-ajfi} glory?’ He said, ‘No, but know, O my brother! Every sincere Momin is able to see the Imam^{-ajfi} and not recognise him’. I said, ‘O my chief! I am from the total of his^{-ajfi} sincere slaves and I have not seen him^{-ajfi}!’

فقال لي بل رأيته مرتين مرة منها لما أتيت إلى سرمن رأى و هي أول مرة جئتها و سبقك أصحابك و تخلفت عنهم حتى وصلت إلى نهر لا ماء فيه فحضر عندك فارس على فرس شهباء و بيده رمح طويل و له سنان دمشقي فلما رأيته خفت على ثيابك فلما وصل إليك قال لك لا تخف اذهب إلى أصحابك فإنهم ينتظرونك تحت تلك الشجرة

He said to me, ‘But you have already seen him twice! Once from it when you came to Surmanray, and it is the first time you had come to I, and your companions had preceded you and you had stayed behind from them, until you arrive to a river having no water in it. A horseman presented to you being upon a strong horse and there was a long spear in his^{-ajfi} hand, and there was Damascus blade (sword) with him^{-ajfi}. When you saw him^{-ajfi}, you feared upon your clothes. When he^{-ajfi} arrived to you, he^{-ajfi} said to you: ‘Do not fear! Go to your companions, for they are awaiting you beneath that tree!’

فأذكرني و الله ما كان فقلت قد كان ذلك يا سيدي.

By Allah^{-azwj}! He reminded me of what had happened. I said, ‘That has happened, O my chief!’

قال و المرة الأخرى حين خرجت من دمشق تريد مصرًا مع شيخك الأندلسي و انقطعت عن القافلة و خفت خوفا شديدا فعارضك فارس على فرس غراء محجلة و بيده رمح أيضا و قال لك سر و لا تخف إلى قرية على يمينك و نم عند أهلها الليلة و أخبرهم بمذهبك الذي ولدت عليه و لا تتق منهم فإنهم مع قرى عديدة جنوبي دمشق مؤمنون مخلصون يدينون بدين علي بن أبي طالب و الأئمة المعصومين من ذريته ع.

He said, ‘And another time is when you went out from Damascus intending Egypt with your Sheikh Al-Andalusi, and you were cut off from the caravan and you feared a severe fear. A horseman presented upon a strong horse, and in his^{-ajfi} had was a spear as well, and he^{-ajfi} said to you: ‘Travel and do not fear, to a town on your right, and sleep in the presence of its people at night and inform them with your doctrine which you have been born upon, and do not fear from them, for they are with a number of towns on the west of Damascus, of sincere Momineen making it a religion with the religion of Ali^{-asws} Bin Abu Talib^{-asws} and the infallible Imams^{-asws} from his^{-asws} offspring’.

أكان ذلك يا ابن فاضل قلت نعم و ذهبت إلى عند أهل القرية و نمت عندهم فأعزوني و سألتهم عن مذهبهم فقالوا لي من غير تقية مني نحن على مذهب أمير المؤمنين و وصي رسول رب العالمين علي بن أبي طالب و الأئمة المعصومين من ذريته ع

Did that happen, O Ibn Fazil?’ I said, ‘Yes, and I did go to the presence of the people of the town and slept in their presence. They honoured me and I asked them about their doctrine. They said to me from without any dissimulation (Taqiyya) from me, ‘We are upon the doctrine

of Amir Al-Momineen^{-asws} and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds, Ali Bin Abu Talib^{-asws}, and the infallible Imams^{-asws} from his^{-asws} offspring’.

فقلت لهم من أين لكم هذا المذهب و من أوصله إليكم قالوا أبو ذر الغفاري رضي الله عنه حين نفاه عثمان إلى الشام و نفاه معاوية إلى أرضنا هذه فعمتنا بركته فلما أصبحت طلبت منهم اللحوق بالقافلة فجهزوا معي رجلين أخفاني بما بعد أن صرحت لهم بمذهبي.

I had said to them, ‘From where is this doctrine for you? And who delivered it to you?’ They said, ‘Abu Zarr Al-Ghifary^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, when Usman expelled him to Syrian, and Muawiya expelled him^{-ra} to this land of ours. So we achieved his^{-ra} blessings’. When it was morning, I sought from them catching up with the caravan. They sent two men with me who made me catch up with if after I had expressed my doctrine to them’.

فقلت له يا سيدي هل يحج الإمام ع في كل مدة بعد مدة قال لي يا ابن فاضل الدنيا خطوة مؤمن فكيف بمن لم تقم الدنيا إلا بوجوده و وجود آباءه ع نعم يحج في كل عام و يزور آباءه في المدينة و العراق و طوس على مشرفيها السلام و يرجع إلى أرضنا هذه.

I said to him, ‘O my chief! Does the Imam^{-ajfj} perform Hajj, in every period after period?’ He said to me, ‘O Ibn Fazil! The world is a footstep of the Momin, so how would it be for the one, the world cannot stand except by his^{-ajfj} existence and existence of his^{-ajfj} forefathers^{-asws}? Yes, he^{-ajfj} does perform Hajj during every year and he^{-ajfj} visits his^{-ajfj} forefathers^{-asws} in Al-Medina, and Al-Iraq, and Al-Toos (Mashad), upon their nobles ones be the greetings, and he^{-ajfj} returns to this land of ours’.

ثم إن السيد شمس الدين حث علي بعدم التأخير بالرجوع إلى العراق و عدم الإقامة في بلاد المغرب و ذكر لي أن دراهمهم مكتوب عليها لا إله إلا الله محمد رسول الله علي ولي الله محمد بن الحسن القائم بأمر الله و أعطاني السيد منها خمسة دراهم و هي محفوظة عندي للبركة.

Then the Seyyid Shams Al-Deen urged upon me not to delay with returning to Al-Iraq, and not to stay in the city of Morocco, and he mentioned to me that their Dirhams (coins), there was inscribed upon these, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} Rasool-Allah^{-saww}, Ali^{-asws} Guardian^{-asws} of Allah^{-azwj}, Muhammad^{-ajfj} Bin Al-Hassan^{-asws} is Al-Qaim^{-ajfj} by the Command of Allah^{-azwj}’. And the Seyyid gave me five Dirhams (coins) from these and these are preserved in my possession for the blessings.

ثم إنه سلمه الله وجهني المراكب مع التي أتيت معها إلى أن وصلنا إلى تلك البلدة التي أول ما دخلتها من أرض البربر و كان قد أعطاني حنطة و شعيرا فبعتها في تلك البلدة بمائة و أربعين دينارا ذهباً من معاملة بلاد المغرب و لم أجعل طريقي على الأندلس امتثالاً لأمر السيد شمس الدين العالم أطل الله بقاءه

Then he, may Allah^{-azwj} Keep him safe, sent me to the ship, the one which I had come with until we arrived to that city which I had first entered it from the land of the Berbers, and he had given me wheat and barley. I sold these in that city for one hundred and forty Dinars of gold from the dealings in the city of Morocco, and I did not make my road to Al Andalus (Spain) in compliance to the instructions of the Seyyid Shams Al-Deen Al-A’alam, may Allah^{-azwj} Prolong his life.

و سافرت منها مع الحجاج المغربي إلى مكة شرفها الله تعالى و حججت و جئت إلى العراق و أريد المجاورة في الغري على مشرفيها السلام حتى الممات.

And I travelled from it with the pilgrims of Morocco to Makkah, may Allah^{-azwj} the Exalted Ennoble it, and I performed Hajj and came to Al-Iraq, and I wanted the vicinity in Al-Ghary, may the greetings be upon its noble one, until I die’.

قال الشيخ زين الدين علي بن فاضل المازندراني لم أر لعلماء الإمامية عندهم ذكرا سوى خمسة السيد المرتضى الموسوي و الشيخ أبو جعفر الطوسي و محمد بن يعقوب الكليني و ابن بابويه و الشيخ أبو القاسم جعفر بن سعيد الحلبي

The Sheikh Zayn Al-Deen Ali Bin Fazil Al-Mazandarani said, ‘I did not see the mention with the Imamite scholars besides five – Al-Seyyid Al-Murtaza Al-Musawi, and the Sheikh Abu Ja’far Al-Tusi, and Muhammad Bin Yaqoub Al-Kulayni, and Ibn Babuwayh (Al-Sadouq), and the Sheikh Abu Al-Qasim Ja’far Bin Saeed Al-Hilli.

هذا آخر ما سمعته من الشيخ الصالح التقى و الفاضل الزكي علي بن فاضل المذكور أدام الله إفضاله و أكثر من علماء الدهر و أتقيائه أمثاله و الحمد لله أولا و آخرأ ظاهرا و باطنا و صلى الله على خير خلقه سيد البرية محمد و على آله الطاهرين المعصومين و سلم تسليما كثيرا.

This is last of what I heard from the righteous Sheikh, the pious, the meritorious, the pure Ali Bin Fazil, the mentioned, may Allah^{-azwj} Cause his merits to be constant, and most of the scholars of the time, and its pious ones, its like, and the Praise is for Allah^{-azwj}, first and last, apparent and hidden, and may Allah^{-azwj} Send Salawaat upon the best of His^{-azwj} creatures, chief of the Created beings, Muhammad^{-saww} and upon his^{-saww} pure family, the Infallible, and Send abundant Greetings.²⁵⁸

أقول و لنلحق بتلك الحكاية بعض الحكايات التي سمعتها عن قرب من زماننا. فمنها ما أخبرني جماعة عن السيد الفاضل أمير علام قال كنت في بعض الليالي في صحن الروضة المقدسة بالغري على مشرفها السلام و قد ذهب كثير من الليل فبينما أنا أجول فيها إذ رأيت شخصا مقبلا نحو الروضة المقدسة فأقبلت إليه فلما قربت منه عرفت أنه أستاذنا الفاضل العالم التقى الذكي مولانا أحمد الأردبيلي قدس الله روحه.

I (Majlisi) am saying, ‘And we shall join with that story, one of the stories which I have heard from the ones neat to our time. From these is what a group informed me from the Seyyid Al-Fazil Ameer Allam who said, ‘In one of my nights I was in the courtyard of the Holy Shrine at Al-Ghary (Najaf), may the greetings be upon its noble one, and most of the night had passed by. While I was roaming around in it when I saw a person coming over towards the Shrine. I turned to him. When I was near from him, I recognised that he is our teacher, the meritorious, the scholar, the pious, the clean, our master Ahmad Al-Ardabeyli, may Allah^{-azwj} Sanctify his soul.

فأخفيت نفسي عنه حتى أتى الباب و كان مغلقا فانفتح له عند وصوله إليه و دخل الروضة فسمعتة يكلم كأنه يناجي أحدا ثم خرج و أغلق الباب فمشيت خلفه حتى خرج من الغري و توجه نحو مسجد الكوفة.

I hid myself from him until he came to the door, and it was locked. It was opened for him at his arrival to it, and he entered the Shrine. I heard him talk as if he was whispering to someone. Then he came out and the door was locked. I walked behind him until he went out from Al-Ghary and headed towards Masjid Al-Kufa.

²⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 24 H 1

فكنت خلفه بحيث لا يراي حتى دخل المسجد و صار إلى المحراب الذي استشهد أمير المؤمنين صلوات الله عليه عنده و مكث طويلا ثم رجع و خرج من المسجد و أقبل نحو الغري.

I was behind him where he could not see me, until he entered the Masjid and came to the prayer niche in which Amir Al-Momineen^{-asws} had been martyred, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and he remained for a long time. Then he returned and went out from the Masjid and came towards Al-Ghary.

فكنت خلفه حتى قرب من الحنانة فأخذني سعال لم أقدر على دفعه فالتفت إلي فعرني و قال أنت مير علام قلت نعم قال ما تصنع هاهنا قلت كنت معك حيث دخلت الروضة المقدسة إلى الآن و أقسم عليك بحق صاحب القبر أن تخبرني بما جرى عليك في تلك الليلة من البداية إلى النهاية

I was behind him until he was near from Al-Hanana. Coughing seized me, I was not able upon repelling it. He turned to me. He recognised me and said, 'Are you Meer A'alam?' I said, 'Yes'. He said, 'What are you doing over here?' I said, 'I have been with you when you entered the Holy Shrine until now, and I vow upon you by the right of the occupant of the grave, inform me with what has flowed upon you during that night, from the start to the finish!'

فقال أخبرك على أن لا تخبر به أحدا ما دمت حيا فلما توثق ذلك مني قال كنت أفكر في بعض المسائل و قد أغلقت علي فوقع في قلبي أن آتي أمير المؤمنين ع و أسأله عن ذلك فلما وصلت إلى الباب فتح لي بغير مفتاح كما رأيت

He said, 'I shall inform you upon (the condition) that you will not inform anyone with it for as long as I am alive'. When he had taken that from me, he said, 'I was thinking regarding one of the issues and it had been locked upon me. So it occurred in my heart that I should go to Amir Al-Momineen^{-asws} and ask him^{-asws} about that. When I arrived to the door, it opened for me without any key just as you saw.

فدخلت الروضة و ابتهلت إلى الله تعالى في أن يجيبني مولاي عن ذلك فسمعت صوتا من القبر أن انت مسجد الكوفة و سل عن القائم ع فإنه إمام زمانك فأثيت عند المحراب و سألته عنها و أجبت و ها أنا أرجع إلى بيتي.

I entered the Shrine and invoked to Allah^{-azwj} the Exalted regarding that my Master^{-asws} should answer me about that. I heard a voice from the grave: 'Go to Masjid Al-Kufa and ask Al-Qaim^{-ajfj}, for he^{-ajfj} is the Imam^{-ajfj} of your time!' I came to be by the prayer niche and asked him^{-ajfj} about it and I was answered, and here I am, returning to my house'.²⁵⁹

و منها ما أخبرني به والدي رحمه الله قال كان في زماننا رجل شريف صالح كان يقال له أمير إسحاق الأسترآبادي و كان قد حج أربعين حجة ماشيا و كان قد اشتهر بين الناس أنه تطوى له الأرض.

And from these is what has been informed to me (Majlisi) by my father, may Allah^{-azwj} have Mercy on him. He said, 'In our time there was a noble righteous man called Ameer Is'haq Al-Astarabady, and he had performed forty Hajj walking, and he was famous between the people that the ground used to fold for him.

فورد في بعض السنين بلدة أصفهان فأتيته و سألته عما اشتهر فيه فقال كان سبب ذلك أني كنت في بعض السنين مع الحاج متوجهين إلى بيت الله الحرام فلما وصلنا إلى موضع كان بيننا و بين مكة سبعة منازل أو تسعة تأخرت عن القافلة لبعض الأسباب حتى غابت عني و ضللت عن الطريق و تحيرت و غلبني العطش حتى أيسست من الحياة.

In one of the years I arrived at the city of Isfahan. I went to him and asked him about what had spread regarding him. He said, 'The cause of that is that in one of the years I was with the pilgrim heading to the Sacred House of Allah^{-azwj}. when we arrived to the place which was seven stops between us and Makkah, or nine, I stayed back from the caravan for one of the reasons until it disappeared from me, and I was lost from the way, and was confused, and the thirst overcame me until I despaired from the life.

فناديت يا صالح يا أبا صالح أرشدونا إلى الطريق يرحمكم الله فترأى لي في منتهى البادية شبح فلما تأملتة حضر عندي في زمان يسير فرأيت شابا حسن الوجه نقي الثياب أسمر على هيئة الشرفاء راكبا على جمل و معه إداوة فسلمت عليه فرد علي السلام و قال أنت عطشان قلت نعم فأعطاني الإداوة فشربت ثم قال تريد أن تلحق القافلة قلت نعم فأردفني خلفه و توجه نحو مكة.

I called out, 'O Salih^{-ajfj}! O Abu Salih^{-ajfj}! Guide us to the road, may Allah^{-azwj} have Mercy on you!' A Sheikh appeared to me at the end of the valley. When I contemplated him^{-ajfj}, he^{-ajfj} presented to be in my presence in a short while. I saw him^{-ajfj} being a youth of handsome face, clean clothes, brown in a noble appearance, riding upon a camel, and with him^{-ajfj} were waterskins. I greeted unto him^{-ajfj}. He^{-ajfj} responded the greeting to me and said, 'You are thirsty?' I said, 'Yes'. He^{-ajfj} gave me a waterskin, then said, 'Do you want to catch up with the caravan?' I said, 'Yes'. I rode behind him^{-ajfj} and headed towards Makkah.

و كان من عادي قراءة الحز اليماني في كل يوم فأخذت في قراءته فقال ع في بعض المواضع اقرأ هكذا

And it was from my habit to be recited 'Hirz Al-Yamani' (a protective chant) during every day. I took in reciting it. He^{-ajfj} said in one of the places: 'Read it like this!'

قال فما مضى إلا زمان يسير حتى قال لي تعرف هذا الموضع فنظرت فإذا أنا بالأبطح فقال انزل فلما نزلت رجعت و غاب عني.

He (the narrator) said, 'There did not pass except a little time until he^{-ajfj} said to me: 'This is the place'. I looked that I was at Al-Abtah. He^{-ajfj} said: 'Descend!' When I descended, he^{-ajfj} returned and disappeared from me.

فعند ذلك عرفت أنه القائم ع فندمت و تأسفت على مفارقتة و عدم معرفته فلما كان بعد سبعة أيام أتت القافلة فرأوني في مكة بعد ما أيسوا من حياتي فلذا اشتهرت بطي الأرض.

During that I realised that he^{-ajfj} is Al-Qaim^{-ajfj}. I regretted and felt sorry upon his^{-ajfj} separation and not having recognised him^{-ajfj}. When it was after seven days, the caravan came. They saw me being in Makkah after having despaired from my life. Therefore, for that (reason), the folding of the ground became famous'.

قال الوالد رحمه الله فقرأت عنده الحز اليماني و صححته و أجازني و الحمد لله.

The father, may Allah^{-azwj} have Mercy on him, said, 'I had recited 'Al-Hirz Al-Yamani' in his^{-ajfj} presence and he^{-ajfj} corrected it, and allowed me, and the Praise is for Allah^{-azwj}'.²⁶⁰

و منها ما أخبرني به جماعة عن جماعة عن السيد السند الفاضل الكامل ميرزا محمد الأسترايادي نور الله مرقدته أنه قال إني كنت ذات ليلة أطوف حول بيت الله الحرام إذ أتى شاب حسن الوجه فأخذ في الطواف فلما قرب مني أعطاني طاقة ورد أحمر في غير أوانه فأخذت منه و شممته و قلت له من أين يا سيدي قال من الخرابات ثم غاب عني فلم أراه.

And from these is what a group has informed me, from the Seyyid, the lineaged, the meritorious, the perfect Mirza Muhammad Al-Astarabady, may Allah^{-azwj} Irradiate his grave. He said, 'One night I was performing Tawaaf around the Sacred House of Allah^{-azwj} when a youth of handsome face came and took in performing the Tawaaf. When he^{-ajfj} was near from me, he^{-ajfj} gave me a bunch of red roses in out of season. I took it from him^{-ajfj} and smelt it and said to him^{-ajfj}, 'From where, O my chief?' He^{-ajfj} said: 'From the ruins'. Then he^{-ajfj} disappeared from me, and I did not see him^{-ajfj}'.²⁶¹

و منها ما أخبرني به جماعة من أهل الغري على مشرفه السلام أن رجلا من أهل قاشان أتى إلى الغري متوجها إلى بيت الله الحرام فاعتل علة شديدة حتى ييست رجلاه و لم يقدر على المشي فخلفه رفقاؤه و تركوه عند رجل من الصلحاء كان يسكن في بعض حجرات المدرسة المحيطة بالروضة المقدسة و ذهبوا إلى الحج.

From these is what is informed to me by a group from the people of Al-Ghary, may the greetings be upon its noble one, 'A man from the people of Qashan came to Al-Ghary heading to the Sacred House of Allah^{-azwj}. He became sick with severe illness until his legs dried up and he was not able upon the walking. So his friend left him behind with a man from the righteous ones who were dwelling in one of the school rooms surrounding the Holy Shrine, and they went to Hajj.

فكان هذا الرجل يغلق عليه الباب كل يوم و يذهب إلى الصحاري للتنزه و لطلب الدراري التي تؤخذ منها فقال له في بعض الأيام إني قد ضاق صدري و استوحشت من هذا المكان فاذهب بي اليوم و اطرحني في مكان و اذهب حيث شئت.

This man used to lock the door upon him during every day and go to the desert for his picnic and to seek the gems which he would take from it. In one of the days he said to him, 'My chest is constricted, and I feel lonely in this place, so go with me today and drop me in a place and you can go wherever you desire to.

قال فأجابني إلى ذلك و حملني و ذهب بي إلى مقام القائم صلوات الله عليه خارج النجف فأجلسني هناك و غسل قميصه في الحوض و طرحها على شجرة كانت هناك و ذهب إلى الصحراء و بقيت وحدي مغموما أفكر فيما يقول إليه أمري.

He said, 'He answered me to that and carried me and went with me to 'Al Maqam' (place) of Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him, outside Al-Najaf. He seated me over there and washed his shirt in the fountain and dropped it upon a tree which was over there, and he went to the desert, and I remained alone, sad, thoughtful regarding what my matter would end up to.

²⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 24 H 3

²⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 24 H 4

فإذا أنا بشاب صبيح الوجه أتمر اللون دخل الصحن و سلم علي و ذهب إلى بيت المقام و صلى عند المحراب ركعات بخضوع و خشوع لم أر مثله قط فلما فرغ من الصلاة خرج و أتاني و سألتني عن حالي

There I was with a youth of bright face, brown colour. He^{-ajfj} entered the courtyard and greeted unto me and went to the room of Al-Maqam (place) and prayed Cycles of Salat at the prayer niche with humbleness and submissiveness, I had not seen the like of it at all! When he^{-ajfj} was free from the Salat, he^{-ajfj} came out and came to me and asked me about my state.

فقلت له ابتليت ببليّة ضقت بها لا يشفيني الله فأسلم منها و لا يذهب بي فأستريح فقال لا تحزن سيعطيك الله كليهما و ذهب.

I said to him^{-ajfj}, 'I have been afflicted with an affliction I have been restricted by it. Allah^{-azwj} is not Healing me, so I can be safe from it, nor does it go with me (kill me) so I can rest'. He^{-ajfj} said: 'Do not grieve. Allah^{-azwj} will Give you all!' And he^{-ajfj} went away.

فلما خرج رأيت القميص وقع على الأرض فقممت و أخذت القميص و غسلتها و طرحتها على الشجر فتفكرت في أمري و قلت أنا كنت لا أقدر على القيام و الحركة فكيف صرت هكذا فنظرت إلى نفسي فلم أجد شيئاً مما كان بي فعلمت أنه كان القائم صلوات الله عليه فخرجت فنظرت في الصحراء فلم أر أحداً فندمت ندامة شديدة.

When he^{-ajfj} went out, I saw the shirt fall upon the ground. I stood up and took the shirt and washed it and dropped it upon the tree. I thought regarding my affair. I said, 'I was not able upon the standing and the moving! So how did I come to be like this?' I looked at myself and did not see anything from what had been with me. I knew that he^{-ajfj} was Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}. I went out and looked at the desert, but I could not see anyone. I regretted with severe regret.

فلما أتاني صاحب الحجره سألتني عن حالي و تخير في أمري فأخبرته بما جرى فتحسر على ما فات منه و مني و مشيت معه إلى الحجره.

When the owner of the room came to me, he asked me about my state, and he was baffled regarding my affair. I informed him with what had transpired. He regretted upon what had been lost from him and from me, and I walked with him to the room'.

قالوا فكان هكذا سليماً حتى أتى الحاج و رفاقه فلما رأهم و كان معهم قليلاً مرض و مات و دفن في الصحن فظهر صحة ما أخبره ع من وقوع الأمرين معاً.

They said, 'He was sound (healthy) like this until the pilgrims and his friends came. When they saw, and he was with them with little illness, and he died and was buried in the courtyard, the correctness of what he^{-ajfj} had informed him was proven correct, the occurrences of the two matters together (restoration of health and rest (his death))'.

و هذه القصة من المشهورات عند أهل المشهد و أخبرني به ثقافتهم و صلحائهم.

And this story is from the famous one with the people of the Shrine, and their trusted ones and their righteous ones had informed me with it.

و منها ما أخبرني به بعض الأفاضل الكرام و الثقات الأعلام قال أخبرني بعض من أثق به يرويه عن يثق به و يطريه أنه قال لما كان بلدة البحرين تحت ولاية الأفرنج جعلوا واليها رجلا من المسلمين ليكون أدعى إلى تعميرها و أصلح بحال أهلها

And from these is what is informed to me by one of the meritorious ones, the honourable and the trusted scholars. He said, 'Someone I trust with informed me, reporting from the one he trusted with and complimented, he said, 'When the city of Al Bahrain was in the governance of Al-Afranji (Franks – 3rd century Romans), they man a man from the Muslims to be its governor for him to claim to have built it and better the state of its people.

و كان هذا الوالي من النواصب و له وزير أشد نصبا منه يظهر العداوة لأهل البحرين لحبهم لأهل البيت ع و يحتال في إهلاكهم و إضرارهم بكل حيلة.

And this governor was from the Nasibis (Hostile ones), and there was a minister of his of more hostility than him. He manifested the enmity to the people of Al-Bahrain due to their love for People^{-asws} of the Household and resorted to trickery in destroying them and harming them with every means.

فلما كان في بعض الأيام دخل الوزير على الوالي و بيده رمانة فأعطاه الوالي فإذا كان مكتوبا عليها لا إله إلا الله محمد رسول الله أبو بكر و عمر و عثمان و علي خلفاء رسول الله

When it was during one of the days, the minister entered to see the governor and in his hand was a pomegranate. He gave it to the governor, and there was inscribed upon it, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Abu Bakr and Umar and Usman and Ali^{-asws} are caliphs of Rasool-Allah^{-saww}'.

فتأمل الوالي فرأى الكتابة من أصل الرمانة بحيث لا يحتمل عنده أن يكون من صناعة بشر فتعجب من ذلك و قال للوزير هذه آية بينة و حجة قوية على إبطال مذهب الرافضة فما رأيك في أهل البحرين.

The governor contemplated and saw the inscription being from the origin of the pomegranate where it was not possible in his view that it could be from the manufacture of a mortal. He was astounded from that and said to the minister, 'This is a clear sign and strong argument upon invalidating the doctrine of the Rafizites (Shias)! So what is your view regarding the people of Al-Bahrain?'

فقال له أصلحك الله إن هؤلاء جماعة متعصبون ينكرون البراهين و ينبغي لك أن تحضرهم و تريهم هذه الرمانة فإن قبلوا و رجعوا إلى مذهبنا كان لك الثواب الجزيل بذلك و إن أبوا إلا المقام على ضلالتهم فخيرهم بين ثلاث إما أن يؤدوا الجزية و هم صاغرون أو يأتوا بجواب عن هذه الآية البينة التي لا محيص لهم عنها أو تقتل رجالهم و تسبي نساءهم و أولادهم و تأخذ بالغنيمة أموالهم.

He said to him, 'May Allah^{-azwj} Keep you well! They are a group of fanatics who will deny the evidence, and it is befitting for you if you were to present them and show them this pomegranate. If they accept and return to our doctrine, there would be plentiful Rewards for you due to that, and if they refuse except staying upon their straying, then give them a choice of three – either they give the tribute (taxation) and they are belittled, or they come with an answer about this clear sign which there is no escape for them from it, or you kill their men and make captives of their women and their children, and you take their wealth as war booty'.

فاستحسن الوالي رأيه و أرسل إلى العلماء و الأفاضل الأخيار و النجباء و السادة الأبرار من أهل البحرين و أحضرهم و أراهم الرمانة و أخبرهم بما رأى فيهم إن لم يأتوا بجواب شاف من القتل و الأسر و أخذ الأموال أو أخذ الجزية على وجه الصغار كالكفار

The governor was pleased with his view and sent a message to the scholar and the meritorious, the good ones, and the captains, and the chiefs, the righteous ones from the people of Al Bahrain, and presented them and showed them the pomegranate, and informed them with what he had viewed regarding them if they cannot come with an answer interceding from the killing, and the captivity, and seizure of the wealth, or payment of the taxation upon the face of belittlement like the Kafir.

فتحيروا في أمرها و لم يقدروا على جواب و تغيرت وجوههم و ارتعدت فرائصهم. فقال كبارهم أمهلنا أيها الأمير ثلاثة أيام لعلنا نأتيك بجواب ترتضيه و إلا فاحكم فينا ما شئت فأمهلهم فخرجوا من عنده خائفين مرعوبين متحيرين.

They were baffled regarding its matter and were not able upon answering, and their faces changed, and their limbs trembled. Their eldest said, 'O you Emir! Three days, perhaps we can come to you with an answer to please you, or else you can decide regarding us whatever you so desire to!' So he respited them. They went out from his presence fearful, dreading, confused.

فاجتمعوا في مجلس و أجالوا الرأي في ذلك فاتفق رأيهم على أن يختاروا من صلحاء البحرين و زهادهم عشرة ففعلوا ثم اختاروا من العشرة ثلاثة فقالوا لأحدهم اخرج الليلة إلى الصحراء و اعبد الله فيها و استغث بإمام زماننا و حجة الله علينا لعله يبين لك ما هو المخرج من هذه الداهية الدهماء.

They gathered in a gathering, and they passed around the opinions regarding that. Their view coincided upon that they would choose ten from the righteous people of Al Bahrain, and their ascetic ones'. They did so. Then they chose three from the ten. They said to one of them, 'Go out tonight to the desert and worship Allah^{-azwj} in it and cry out for help with the Imam^{-ajfj} of our time and Divine Authority of Allah^{-azwj} upon us. Perhaps it would be made clear to you what is the way out from this catastrophic distress!'

فخرج و بات طول ليلته متعبدا خاشعا داعيا باكيا يدعو الله و يستغيث بالإمام ع حتى أصبح و لم ير شيئا فأتاهم و أخبرهم فبعثوا في الليلة الثانية الثاني منهم فرجع كصاحبه و لم يأتهم بخبر فازداد قلقهم و جزعهم.

He went out and spent his long night worshipping in humbleness, calling out, crying, supplicating to Allah^{-azwj} and crying out for help with the Imam^{-ajfj} until morning, and he did not see anything. He came to them and informed them. They sent in the second night, the second one from them, like his companion, and he did not come to them with any news. So their anxiety and their alarm increased.

فأحضروا الثالث و كان تقيا فاضلا اسمه محمد بن عيسى فخرج الليلة الثالثة حافيا حاسر الرأس إلى الصحراء و كانت ليلة مظلمة فدعا و بكى و توسل إلى الله تعالى في خلاص هؤلاء المؤمنين و كشف هذه البلية عنهم و استغاث بصاحب الزمان.

The presented the third, and he was pious, meritorious. His name was Muhammad Bin Isa. He went out in the third night, bare-footed, shave of head, to the desert, and it was a dark night. He supplicated, and cried, and sought means to Allah^{-azwj} the Exalted in rescuing these

Momineen and remove this affliction away from them, and he cried out for help with Master^{-ajfj} of the time.

فلما كان آخر الليل إذا هو برجل يخاطبه و يقول يا محمد بن عيسى ما لي أراك على هذه الحالة و لما ذا خرجت إلى هذه البرية

When it was the last night, there he was with a man addressing him, and he^{-ajfj} said: 'O Muhammad Bin Isa! What is the matter I^{-ajfj} see you being upon this state? And what is that which made you come out to this wilderness?'

فقال له أيها الرجل دعني فأني خرجت لأمر عظيم و خطب جسيم لا أذكره إلا لإمامي و لا أشكوه إلا إلى من يقدر على كشفه عني.

He said to him^{-ajfj}, 'O you man! Leave me, for I have come out for a mighty matter and a serious issue. I will not mention it except to my Imam^{-ajfj}, and I will not complain of it except the one who is able upon removing it away from me!'

فقال يا محمد بن عيسى أنا صاحب الأمر فاذا كنت حاجتك

He^{-ajfj} said: 'O Muhammad Bin Isa! I^{-ajfj} am Master^{-ajfj} of the command! So, mention your need'.

فقال إن كنت هو فأنت تعلم قصتي و لا تحتاج إلى أن أشرحها لك

He said, 'If you^{-ajfj} were him^{-ajfj}, then you^{-ajfj} know what my story is and you^{-ajfj} will not be needy to me explaining it to you^{-ajfj}!'

فقال له نعم خرجت لما دهمكم من أمر الرمانة و ما كتب عليها و ما أوعدكم الأمير به

He^{-ajfj} said to him: 'Yes. You have come out due to what has taken you by surprise, from the matter of the pomegranate and what has been written upon it, and what the Emir has called you with'.

قال فلما سمعت ذلك توجهت إليه و قلت له نعم يا مولاي قد تعلم ما أصابنا و أنت إمامنا و ملاذنا و القادر على كشفه عنا.

He said, 'When I heard that, I paid attention to him^{-ajfj} and said to him^{-ajfj}, 'Yes, O my Master^{-ajfj}! You^{-ajfj} do know what as afflicted us and you^{-ajfj} are our Imam^{-ajfj} and our shelter, and the one able upon removing it away from us'.

فقال صلوات الله عليه يا محمد بن عيسى إن الوزير لعنه الله في داره شجرة رمان فلما حملت تلك الشجرة صنع شيئاً من الطين على هيئة الرمانة و جعلها نصفين و كتب في داخل كل نصف بعض تلك الكتابة ثم وضعهما على الرمانة و شدهما عليها و هي صغيرة فأثر فيها و صارت هكذا.

He^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, said, 'O Muhammad Bin Isa! The minister, may Allah^{-azwj} Curse him, has a pomegranate tree in his house. When that tree bore fruit, he made something from the clay upon a shape of the pomegranate and made it to be in two halves, and he inscribed in the inside of each half, part of that inscription. Then he placed them both upon the pomegranate and tied upon it, and it was small, so it impacted in it and (the pomegranate) became like this'.

فإذا مضيتم غدا إلى الوالي فقل له جئتكم بالجواب و لكني لا أبديه إلا في دار الوزير فإذا مضيتم إلى داره فانظر عن يمينك ترى فيها غرفة فقل للوالي لا أجيبك إلا في تلك الغرفة و سيأبى الوزير عن ذلك و أنت بالغ في ذلك و لا ترض إلا بصعودها

So tomorrow, when you go to the governor, say to him, 'I have come to you with the answer, but I will not reveal it except in the house of the minister'. When you go to his house, then look on your right, you will see a room in it. Say to the governor, 'I will not answer you except in that room', and the minister will refuse from that, and you should persist in that and not agree except with ascending to it.

فإذا صعد فاصعد معه و لا تتركه وحده يتقدم عليك فإذا دخلت الغرفة رأيت كوة فيها كيس أبيض فانفض إليه و خذته فترى فيه تلك الطينة التي عملها لهذه الحيلة ثم ضعها أمام الوالي و ضع الرمانة فيها لينكشف له جليلة الحال.

When he ascends, ascend with him, and do not leave him along to go ahead of you. When you enter the room, you will see a bag having a white pouch in it. Get up to it and take it. You will see that clay being in it which has been worked with for this trickery. Then place it in front of the governor and place the pomegranate in it, in order to uncover for him the clear case.

و أيضا يا محمد بن عيسى قل للوالي إن لنا معجزة أخرى و هي أن هذه الرمانة ليس فيها إلا الرماد و الدخان و إن أردت صحة ذلك فأمر الوزير بكسرها فإذا كسرها طار الرماد و الدخان على وجهه و لحيته.

And as well, O Muhammad Bin Isa! Say to the governor, 'There is another miracle for us, and it is that this pomegranate, there isn't anything in it except the ashes and the smoke, and if you want to prove that to be correct, then order the minister with breaking it'. When he breaks it, the ashes and the smoke would fly upon his face and his beard'.

فلما سمع محمد بن عيسى ذلك من الإمام فرح فرحا شديدا و قبل بين يدي الإمام صلوات الله عليه و انصرف إلى أهله بالبشارة و السرور.

When Muhammad Bin Isa heard that from the Imam^{-ajfj}, he was intensely happy and came in front of the Imam^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, and he left to go to his family with the good news and the cheerfulness.

فلما أصبحوا مضوا إلى الوالي ففعل محمد بن عيسى كل ما أمره الإمام و ظهر كل ما أخبره فالتفت الوالي إلى محمد بن عيسى و قال له من أخبرك بهذا فقال إمام زماننا و حجة الله علينا

When it was morning, they went to the governor. Muhammad Bin Isa did all what the Imam^{-ajfj} had instructed him with, and all what he^{-ajfj} had informed him, appeared. The governor turned to Muhammad Bin Isa and said to him, 'Who informed you with this?' He said, 'The Imam^{-ajfj} of our time and Divine Authority upon us'.

فقال و من إمامكم فأخبره بالأئمة واحدا بعد واحد إلى أن انتهى صاحب الأمر صلوات الله عليهم.

He said, 'And who is your Imam^{-ajfj}?' He informed him with the Imams^{-asws}, one after one, until he ended up to Master^{-ajfj} of the command, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

فقال الوالي مد يدك فأنا أشهد أن لا إله إلا الله و أن محمدا عبده و رسوله و أن الخليفة بعده بلا فصل أمير المؤمنين علي ع

The governor said, 'Extend your hand, for I hereby testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that the caliph after him^{-saww}, without any gap, is Amir Al-Momineen Ali^{-asws}!'

ثم أقر بالأئمة إلى آخرهم عليهم السلام و حسن إيمانه و أمر بقتل الوزير و اعتذر إلى أهل البحرين و أحسن إليهم و أكرمهم.

Then he acknowledged with the Imams^{-asws} up to their^{-asws} last one, may the greetings be upon them^{-asws}, and his Eman was good, and he ordered with killing the minister and apologise to the people of Al-Bahrain, and was good to them and honoured them'.

قال و هذه القصة مشهورة عند أهل البحرين و قبر محمد بن عيسى عندهم معروف يزوره الناس.

He (the narrator) said, 'And this story is famous with the people of Al-Bahrain, and the grave of Muhammad Bin Isa is well-known with them. The people are visiting it'.²⁶²

²⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 24 H 5

باب 25 علامات ظهوره صلوات الله عليه من السفيناني و الدجال و غير ذلك و فيه ذكر بعض أشراف الساعة

CHAPTER 25 – SIGNS OF HIS-ajfj APPEARANCE, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-ajfj, FROM AI-SUFYANI, AND AL-DAJJAL-la, AND OTHER THAN THAT, AND IN IT IS MENTION OF SOME OF THE CONDITIONS OF THE HOUR

1- لي، الأماالي للصدوق الطالقاني عن الجلودي عن هشام بن جعفر عن حماد عن عبد الله بن سليمان و كان قارئاً للكتاب قال قرأت في الإنجيل و ذكر أوصاف النبي ص إلى أن قال تعالى ليعسى أرفعك إلي ثم أهبطك في آخر الزمان ليرى من أمة ذلك النبي العجايب و لتعينهم على اللعين الدجال أهبطك في وقت الصلاة لتصلي معهم إمامة مرحومة.

(The book) 'Al-Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Hisham Bin Ja'far, from Hammad, from Abdullah Bin Suleyman, and he was a reader of the Books, he said,

'I saw in the Evangel' – and he mentioned the descriptions of the Prophet-saww, until (he said), 'The Exalted Said to Isa-as: "I-azwj shall Raise you-as to Me-azwj, then I-azwj shall Send you-as down at the end of times for you-as to see the wonders from the community of that Prophet-saww and for you-as to assist them against the Accursed Al-Dajjal-la. I-azwj shall Send you-as down during the time of Salat for you-as to pray Salat with them. They are the Mercied community!"'263

2- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه ع أن النبي ص قال كيف بكم إذا فسدت نسائكم و فسق شبانكم و لم تأمروا بالمعروف و لم تنهوا عن المنكر

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqah,

'From Ja'far-asws, from his-asws father-asws: 'The Prophet-saww said: 'How would it be with you all when your womenfolk are corrupt, and your youths are mischief-makers and they do not instruct with the goodness and do not forbid from the evil?'

فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said to him-saww, 'And that would happen, O Rasool-Allah-saww?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بَكُمْ إِذَا أَمَرْتُمُ بِالْمُنْكَرِ وَ نَهَيْتُمُ عَنِ الْمَعْرُوفِ قِيلَ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

He-saww said: 'Yes, and eviler than that. How would it be with you all when you are ordered with the evil and prohibited from the good?' It was said, 'O Rasool-Allah-saww! And that would happen?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بَكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

263 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 25 H 1

He^{-saww} said: 'Yes, and eviler than that! How would it be with you all when you see the good as being evil, and evil as being good?'²⁶⁴

3- ب، قرب الإسناد عَنْ حَنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ عَشَرَ مِيلًا مِنَ الْبَرِيدِ الَّذِي بِدَاتِ الْجَيْشِ.

(The book) 'Qurb Al Asnad' – From both of them (Muhammad Bin Abdul Hameed and Abdul Samad Bin Muhammad), from Hanan who said,

'I asked Abu Abdullah^{-asws} about submergence of Al-Bayda'a. He^{-asws} said: 'As for 'Sihra' (Safra), up to Al-Bareyd up to twelve miles from Al-Bareyd which is with the army'".²⁶⁵

4- فس، تفسير القمي فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَ سَيُزِيلُ فِي آخِرِ الزَّمَانِ آيَاتٍ مِنْهَا دَابَّةُ الْأَرْضِ وَ الدَّجَالُ وَ نُزُولُ عِيسَى ابْنِ مَرْيَمَ وَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **'Surely Allah is Able upon Sending down a Sign [6:37]**, and He^{-azwj} will Show you signs at the end of times. From these is walker of the earth, and Al-Dajjal^{-la}, and descent of Isa^{-as} Ibn Maryam^{-as}, and rising of the sun from its west'".²⁶⁶

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ قَالَ هُوَ الدَّجَالُ وَ الصَّيْحَةُ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ وَ هُوَ الْحُسْفُ أَوْ يَلْبِسُكُمْ شَيْعًا وَ هُوَ اخْتِلَافٌ فِي الدِّينِ وَ طَعْنٌ بَعْضُكُمْ عَلَى بَعْضٍ وَ يُذِيقُ بَعْضُكُمْ بِأَسْ بَعْضٍ وَ هُوَ أَنْ يَقْتُلَ بَعْضُكُمْ بَعْضًا وَ كُلُّ هَذَا فِي أَهْلِ الْقِبْلَةِ.

And from him (Abu Al Jaroud),

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Say: 'He is Able upon Sending Punishment upon you from above you [6:65]**. He^{-asws} said: 'It is the Smoke and the Scream, **or from beneath your feet** - and it is the landslide - **or confusing you with something** - and it is the differing in the Religion and challenging each other and **Making some of you taste the evil of the others** - and it is the fighting of each other. So all this is regarding the People of the Qiblah (Muslims)'.²⁶⁷

5- ب، قرب الإسناد ابْنُ عِيسَى عَنِ ابْنِ أَصْبَاطٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ إِنَّ تَغْلِبَةَ بَنِي مَيْمُونٍ حَدَّثَنِي عَنْ عَلِيِّ بْنِ الْمُعِيرَةِ عَنْ زَيْدِ الْعَمِي - عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ يَقُومُ قَائِمُنَا لِمُؤَافَاةِ النَّاسِ سَنَةً

(The book) 'Qurb Al Asnad' – Ibn Isa, from Ibn Asbat who said,

²⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 2

²⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 3

²⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 4 a

²⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 4 b

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! Sa'alba Bin Maymoun narrated to me from Ali Bin Al-Mugheira, from Zayd the blind, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Our^{-asws} Qaim^{-ajfj} will rise to meet with the people for a year''.

قَالَ يَقُومُ الْقَائِمُ بِلَا سُفْيَانِي إِنْ أَمَرَ الْقَائِمُ حَتْمٌ مِنَ اللَّهِ وَ أَمَرَ السُّفْيَانِي حَتْمٌ مِنَ اللَّهِ وَ لَا يَكُونُ قَائِمٌ إِلَّا بِسُفْيَانِي

He^{-asws} said: 'Al-Qaim^{-ajfj} would rise without Sufyani? The matter of Al-Qaim^{-ajfj} is inevitable from Allah^{-azwj} and the matter of Al-Sufyani is inevitable (pre-Determined Decree) from Allah^{-azwj}, and Qaim^{-ajfj} (rising) cannot happen except with Sufyani!'

قُلْتُ جُعِلْتُ فِدَاكَ فَيَكُونُ فِي هَذِهِ السَّنَةِ قَالَ مَا شَاءَ اللَّهُ قُلْتُ يَكُونُ فِي الَّتِي تَلِيهَا قَالَ يَفْعَلُ اللَّهُ مَا يَشَاءُ.

I said, 'May I be sacrificed for you^{-asws}! Would it happen during this year?' He^{-asws} said: 'Whatever Allah^{-azwj} so Desires'. I said, 'Will it happen during (the year) which follows it?' He^{-asws} said: 'Allah^{-azwj} Does whatever He^{-azwj} so Desires to'.²⁶⁸

6- ب، قرب الإسناد ابن عيسى عن البرقي عن الرضا ع قال: قَدْ أَمَرَ هَذَا الْأَمْرَ قَتْلُ بِيُوحٍ قُلْتُ وَ مَا الْبِيُوحُ قَالَ دَائِمٌ لَا يَنْقُصُ.

(The book) 'Qurb Al-Asnad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} having said: 'Before this matter would be the 'Buyouh' killing'. I said, 'And what is the 'Buyouh'?' He^{-asws} said: 'Constant, without a break'.²⁶⁹

7- ب، قرب الإسناد بالإسناد قال سمعت الرضا ع يقول يزعم ابن أبي حمزة أنَّ جَعْفَرًا زَعَمَ أَنَّ أَبِي الْقَائِمُ وَ مَا عَلِمَ جَعْفَرٌ بِمَا يَخْدُثُ مِنْ أَمْرِ اللَّهِ فَوَ اللَّهُ لَقَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَنْكِي لِرَسُولِهِ ص مَا أَذْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَى إِلَيَّ

(The book) 'Qurb Al Asnad' – By the chain, said,

'I heard Al-Reza^{-asws} saying: 'Ibn Hamza claims that my^{-asws} father^{-asws} is Al-Qaim^{-ajfj}, and Ja'far^{-asws} did not know what would be occurring from the Commands of Allah^{-azwj}. By Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted has Said the narrative of His^{-azwj} Rasool^{-saww}: **and I don't know what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, [46:9].**

وَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ أَرْبَعَةُ أَحْدَاثٍ تَكُونُ قَبْلَ قِيَامِ الْقَائِمِ تَدُلُّ عَلَى خُرُوجِهِ مِنْهَا أَحْدَاثٌ قَدْ مَضَى مِنْهَا ثَلَاثَةٌ وَ بَقِيَ وَاحِدٌ قُلْنَا جُعِلْنَا فِدَاكَ وَ مَا مَضَى مِنْهَا

And Abu Ja'far^{-asws} had said: 'Four events will transpire before rising of Al-Qaim^{-asws} pointing to his^{-ajfj} emergence. From these, three have passed, and there remains one'. We said, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! And what from these have passed?'

قَالَ رَجَبٌ حُلِعَ فِيهِ صَاحِبُ خُرَاسَانَ وَ رَجَبٌ وَتَبَ فِيهِ عَلَى ابْنِ زُبَيْدَةَ وَ رَجَبٌ يَخْرُجُ فِيهِ مُحَمَّدٌ بْنُ إِبْرَاهِيمَ بِالْكَوْفَةِ

²⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 5

²⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 6

He^{-asws} said: '(Month of) Rajab in which the master of Khurasan would vacate, and a (month of) Rajab in which Ibn Zubeyda would be pounced upon, and a (month of) Rajab in which Muhammad Bin Ibrahim will rebel at Al-Kufa'.

فُلْنَا لَهُ فَالرَّجَبُ الرَّابِعُ مُتَّصِلٌ بِهِ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ.

We said to him^{-asws}, 'So the fourth Rajab is connected with it?' He^{-asws} said: 'That is how Abu Ja'far^{-asws} had said'.²⁷⁰

بيان أي أجل أبو جعفر ع و لم يبين اتصاله و خلع صاحب خراسان كأنه إشارة إلى خلع الأمين المأمون عن الخلافة و أمره بمحو اسمه عن الدراهم و الخطب

Explanation: 'Abu Ja'far^{-asws} had summarise and did not explain its connection, and vacating of master of Khurasan, it is as if it is an indication to the abdication of Al-Ameen from the caliphate for Al-Mamoun and his orders with deletion of his name from the Dirhams (coins) and speeches.

و الثاني إشارة إلى خلع محمد الأمين و الثالث إشارة إلى ظهور محمد بن إبراهيم بن إسماعيل بن إبراهيم بن الحسن بن الحسن ع المعروف بابن طباطبا بالكوفة لعشر خلون من جمادى الآخرة في قريب من مائتين من الهجرة.

And the second is an indication to the abdication of Muhammad Al-Ameen. And the third is an indication to the appearance of Muhammad Bin Ibrahim Bin Ismail Bin Ibrahim Bin Al-Hassan son of Al-Husayn^{-asws}, well-known as Tabataba at Al-Kufa, on the tenth (day) vacant from Jumadi Al-Akhira near to (the year) two hundred years from the Hijra.

و يحتمل أن يكون المراد بقوله هكذا قال أبو جعفر ع تصديق اتصال الرابع بالثالث فيكون الرابع إشارة إلى دخوله ع خراسان فإنه كان بعد خروج محمد بن إبراهيم بسنة تقريبا و لا يبعد أن يكون دخوله عليه السلام خراسان في رجب.

And it is possible that the intent of his^{-asws} words would be like this. Abu Ja'far^{-asws} said: 'Ratify the connection of the fourth with the third'. So the fourth would be an indication to his^{-asws} entry into Khurasan, for it happened after the rebellion of Muhammad Bin Ibrahim by almost a year, and it is not far-fetched that his^{-asws}, may the greetings be upon him^{-asws}, entry in to Khurasan would have been in Rajab'.

8- ب، قرب الإسناد بالإسناد قَالَ سَأَلْتُ الرِّضَا عَ عَنْ قُرْبِ هَذَا الْأَمْرِ

(The book) 'Qurb Al Asnad' – By the chain, said,

'I asked Al-Reza^{-asws} about the nearness of this matter'.

فَقَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَكَاهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَوَّلُ عِلَامَاتِ الْفُرَجِ سَنَةُ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ فِي سَنَةِ سِتٍّ وَ تِسْعِينَ وَ مِائَةٍ تَخْلَعُ الْعَرَبُ أَعْيُنُهَا وَ فِي سَنَةِ سَبْعٍ وَ تِسْعِينَ وَ مِائَةٍ يَكُونُ الْفَنَاءُ وَ فِي سَنَةِ ثَمَانٍ وَ تِسْعِينَ وَ مِائَةٍ يَكُونُ الْجَلَاءُ

²⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 7

He (the narrator) said, 'Abu Abdullah^{-asws}, narrating from Abu Ja'far^{-asws} having said: 'The first of the signs of relief would be in the year one hundred and ninety-five, and one hundred and ninety-six. The Arabs would remove their hardships. And in the year one hundred and ninety-seven, the annihilation would happen. And in the year one hundred and ninety-eight the expulsions would happen'.

فَقَالَ أَمَا تَرَى بَنِي هَاشِمٍ قَدْ انْقَلَعُوا بِأَهْلِيهِمْ وَأَوْلَادِهِمْ فَقُلْتُ لَهُمُ الْجَلَاءُ قَالَ وَغَيْرُهُمْ وَفِي سَنَةِ تِسْعٍ وَتِسْعِينَ وَمِائَةٍ يَكْشِفُ اللَّهُ الْبَلَاءَ إِنْ شَاءَ اللَّهُ وَفِي سَنَةِ مِائَتَيْنِ يَفْعَلُ اللَّهُ مَا يَشَاءُ

He^{-asws} said: 'Don't you see the clan of Hashim^{-as} to have been uprooted with their families and their children?' I said, 'For them is the expulsion'. He^{-asws} said: 'And (for) others. And in the year one hundred and ninety-nine, Allah^{-azwj} would Remove the afflictions if Allah^{-azwj} so Desires. And in the year two hundred, Allah^{-azwj} will do whatever He^{-azwj} so Desires to'.

فَقُلْنَا لَهُ جَعَلْنَا فِدَاكَ أَحَبَّ رَأً بِمَا يَكُونُ فِي سَنَةِ الْمِائَتَيْنِ

We said to him^{-asws}), 'May we be sacrificed for you^{-asws}! Inform us with what would be happening in the year two hundred'.

قَالَ لَوْ أَحْبَبْتُ أَحَدًا لَأَحْبَبْتُكُمْ وَ لَقَدْ حَبَبْتُ بِمَكَانِكُمْ فَمَا كَانَ هَذَا مِنْ رَأْيٍ أَنْ يَظْهَرَ هَذَا مِنِّي إِلَيْكُمْ وَلَكِنْ إِذَا أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِظْهَارَ شَيْءٍ مِنْ الْحَقِّ لَمْ يَقْدِرِ الْعِبَادُ عَلَى سَرِّهِ

He^{-asws} said: 'If I^{-asws} were to inform anyone, I^{-asws} would inform you all, and I^{-asws} am informed with your places. So this was not from an opinion for this to be revealed from me^{-asws} to you, but when Allah^{-azwj} Blessed and Exalted Wants to Reveal something from the truth, the servants are not able upon concealing it'.

فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنَّكَ قُلْتَ لِي فِي عَامِنَا الْأَوَّلِ حَكَيْتَ عَنْ أَبِيكَ أَنَّ انْقِضَاءَ مُلْكِ آلِ فُلَانٍ عَلَى رَأْسِ فُلَانٍ وَ فُلَانٍ لَيْسَ لِي فِي فُلَانٍ سُلْطَانٌ بَعْدَهُمَا

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} had said to me in our first year, a narration from your^{-asws} father^{-asws}, that the termination of the rule of so and so would be upon the head of so and so, and so and so. There isn't any authority for the sons of so and so after them'.

قَالَ قَدْ قُلْتَ ذَلِكَ لَكَ فَقُلْتُ أَصْلَحَكَ اللَّهُ إِذَا انْقَضَى مُلْكُهُمْ بِمُلْكِ أَحَدٍ مِنْ قُرَيْشٍ يَسْتَقِيمُ عَلَيْهِ الْأَمْرُ قَالَ لَا قُلْتُ يَكُونُ مَاذَا قَالَ يَكُونُ الَّذِي تَقُولُ أَنْتَ وَ أَصْحَابُكَ قُلْتُ تَعْنِي خُرُوجَ السُّفْيَانِيِّ فَقَالَ لَا

He^{-asws} said: 'I^{-asws} had said that'. I said, 'May Allah^{-azwj} Keep you^{-asws} well! When their rule is terminated, will anyone from Qureysh rule, the command being straight upon it?' He^{-asws} said: 'No'. I said, 'What will happen?' He^{-asws} said: 'That which you and your companions are saying, will happen'. I said, 'You^{-asws} mean emergence of Al-Sufyani?' He^{-asws} said: 'No'.

فَقُلْتُ فَقِيَامَ الْقَائِمِ قَالَ يَفْعَلُ اللَّهُ مَا يَشَاءُ قُلْتُ فَأَنْتَ هُوَ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

I said, 'Rising of Al-Qaim^{-ajfj}?' He^{-asws} said: 'Allah^{-azwj} Does whatever He^{-azwj} so Desires to'. I said, 'So are you^{-asws} he^{-ajfj}?' He^{-asws} said: 'There is neither any might nor any strength except with Allah^{-azwj}!'

وَقَالَ إِنَّ قُدَامَ هَذَا الْأَمْرِ عِلَامَاتٍ حَدَثَ يَكُونُ بَيْنَ الْحَرَمَيْنِ قُلْتُ مَا الْحَدَثُ قَالَ عِظْبَةٌ تَكُونُ وَ يَقْتُلُ فُلَانٌ مِنْ آلِ فُلَانٍ خُمْسَةَ عَشَرَ رَجُلًا.

And he^{-asws} said: 'Before this matter, there are signs to occur, events transpiring between the two Sanctuaries'. I said, 'And what is the event?' He^{-asws} said: 'An eradication would happen, and so and so from the family of so and so would kill fifteen men'.²⁷¹

بيان قوله أول علامات الفرج إشارة إلى وقوع الخلاف بين الأمين و المأمون و خلع الأمين المأمون عن الخلافة لأن هذا كان ابتداء تزلزل أمر بني العباس و في سنة ست و تسعين و مائة اشتد النزاع و قام الحرب بينهما و في السنة التي بعده كان فناء كثير من جندهم و فيما بعده كان قتل الأمين و إجلاء أكثر بني العباس.

Explanation: His^{-asws} words: 'The first of the signs of relief' is an indication to the occurrence of differing between Al-Ameen and Al-Mamoun, and Al-Ameen abdicating from the caliphate for Al-Mamoun, because this was the beginning of the shakiness of the order of the Abbasids. And in the year one hundred and ninety-six, the disputes intensified, and the war was established between the two. And in the year which is after it, annihilation happened of most of their army, and in what is after it happened the killing of Al-Ameen and expulsion of most of the Abbasids.

و ذكر بني هاشم كان للتورية و التقية و لذا قال ع و غيرهم و في سنة تسع و تسعين كشف الله البلاء عن أهل البيت ع لخذلان معانديهم و كتب المأمون إليه ع يستمد منه و يستحضره.

And he^{-asws} mentioned the clan of Hashim^{-as} due to the covering and Taqiyya (dissimulation, and for this he^{-asws} said: 'And others'. And in the year (one hundred and) ninety-tine, Allah^{-azwj} Removed the afflictions from People^{-asws} of the Household due to the abandonment of their enemies, and Al Mamoun wrote to him^{-asws}, withdrawing him^{-asws} and presenting him^{-asws}.

و قوله و في سنة مائتين يَفْعَلُ اللَّهُ مَا يَشَاءُ إشارة إلى شدة تعظيم المأمون له و طلبه و في السنة التي بعده أعني سنة إحدى و مائتين دخل خراسان و في شهر رمضان عقد مأمون له البيعة.

And his^{-asws} words: 'In the year two hundred Allah^{-azwj} will Do whatever He^{-azwj} so Desires to', is an indication to the intensity of Al-Mamoun revering to him^{-asws} and seeking him^{-asws}. And in the year which is after it, I mean the year two hundred and one, he^{-asws} entered Khurasan, and in the month of Ramazan, Mamoun tied the allegiance for him^{-asws}.

قوله ع و لقد خبرت بمكانكم أي بحجيتكم في هذا الوقت و سؤالكم مني هذا السؤال و المعنى أي عالم بما يكون من الحوادث لكن ليست المصلحة في إظهارها لكم.

His^{-asws} words: 'And I^{-asws} am informed with your places' – i.e. With your coming in this time and your questioning me^{-asws} these questions, and the meaning is, 'I^{-asws} am more knowing

²⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 8

with what will be happening from the events, but there isn't any betterment in revealing these to you all'.

و قوله ع و يقتل فلان إشارة إلى بعض الحوادث التي وقعت على بني العباس في أواخر دولتهم أو إلى انقراضهم في زمن هلاكوخان.

And his^{-asws} words: 'And so and so would kill', is an indication to one of the events which occurred upon the Abbasids at the end of their government, or to their extinction in the time of Halaku Khan'.

9- فس، تفسير القمي أبي عن محمد بن الفضل عن أبيه عن أبي جعفر ع قال قلت له جعلت فداك بلغنا أن لآل العباس رأية و لآل العباس رأيتين فهل انتهى إليك من علم ذلك شيء؟

Tafseer Al Qummi – My father, from Muhammad Bin Al Fuzeyl, from his father,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It has reached us that there is a flag for the family of Ja'far, and for the family of Al-Abbas there will be two flags. Has the knowledge of anything from that ended to you^{-asws}?'

قال أما آل جعفر فليس بشيء و لا إلى شيء و أما آل العباس فإن لهم ملكاً مبيناً يُقرَّبون فيه البعيد و يُباعِدون فيه القريب و سُلطانهم عسير ليس فيه يسير حتى إذا آمنوا مكر الله و آمنوا عقابته صبح فيهم صيحة لا يبقَى لهم منادٍ يجمعهم و لا يسمعهم و هو قول الله حتى إذا أخذت الأرض زخرفها و أزيّنت الآية

He^{-asws} said: 'As for the family of Ja'far, it is neither with anything nor to anything. And as for the family of Al-Abbas, there will be a kingdom for them, slow (in coming). They will be drawing closer the far ones, and they would be distancing during it the near ones, and their authority would be difficult (troublesome). There wouldn't be any ease in it until when they feel secure from Allah^{-azwj}'s Plan, and feel secure from His^{-azwj} Punishment, a scream would be screamed among them. There will neither remain any caller to gather them nor will he listen to them, and it is the Word of Allah^{-azwj}, **until when earth takes its garnish and its adornment, [10:24] – the Verse'.**

قلت جعلت فداك قمى يكون ذلك

I said, 'May I be sacrificed for you^{-asws}! When will that happen?'

قال أما إنه لم يؤت لنا فيه وقت و لكن إذا حدثناكم بشيء فكان كما نقول فقولوا صدق الله و رسوله و إن كان بخلاف ذلك فقولوا صدق الله و رسوله تؤجروا مرتين و لكن إذا اشتدت الحاجة و الفاقة و أنكر الناس بعضهم بعضاً فعند ذلك توقّعوا هذا الأمر صباحاً و مساءً

He^{-asws} said: 'But, it has not been timed for us^{-asws} any timing regarding it, but whenever we^{-asws} narrate to you all with anything, and it happens just as we^{-asws} have said, then be saying, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth'. And if it happens differently to that, then be saying, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth', you will be Recompensed twice. But, when the needs and the destitution intensify and the people deny each other, during that anticipate this matter morning and evening!'

قلت جعلت فداك الحاجة و الفاقة قد عرفناها فما إنكار الناس بعضهم بعضاً

I said, 'May I be sacrificed for you^{-asws}! The needs and the destitution, we recognise these. But what is the people denying each other?'

قَالَ يَا ابْنَ الرَّجُلِ أَخَاهُ فِي حَاجَةٍ فَيُلْقَاهُ بِغَيْرِ الْوَجْهِ الَّذِي كَانَ يُلْقَاهُ فِيهِ وَ يُكَلِّمُهُ بِغَيْرِ الْكَلَامِ الَّذِي كَانَ يُكَلِّمُهُ.

He^{-asws} said: 'The man would come to his brother regarding a need, he would meet him with the face other than that which he used to meet him with, and he would speak to him with other than the speech which he used to speak to him with'.²⁷²

10- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله قل أ رأيتكم إن أتاكم عذابه نياتاً يعني ليلاً أو نهاراً ما ذا يستعجل منه المجرمون فهذا عذاب ينزل في آخر الزمان على فسقة أهل القبلة و هم يخذلون نزول العذاب عليهم.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Say: 'What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50].**

This is a Punishment to befall at the end of times upon the mischief-makers of the people of the Qiblah (Muslims), and they are rejecting the Punishment to befall upon them".²⁷³

11- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى و لو ترى إذ فرغوا فلا فتوت قال من الصوت و ذلك الصوت من السماء و قوله و أخذوا من مكان قريب قال من تحت أقدامهم خسف بهم.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding Words of the Exalted: **And if only you could see when they will panic, and they shall not escape, [34:51].** He^{-asws} said: 'From the voice, and that is the voice from the sky'. And (for) His^{-azwj} Words: **and they would be seized from a nearby place [34:51].**

He said, 'From beneath their feet, it would be submerged with them'.²⁷⁴

بيان أقول قال صاحب الكشاف روي عن ابن عباس أنها نزلت في خسف البيداء

Explanation: I (Majlisi) am saying, 'The author of 'Al-Kashaf' reported from Ibn Abbas, 'It was Revealed regarding submergence of Al-Bayda'a'.

و قال الشيخ أمين الدين الطبرسي رحمه الله قال أبو حمزة الثمالي سمعت علي بن الحسين و الحسن بن الحسن بن علي ع يقولان هو جيش البيداء يؤخذون من تحت أقدامهم.

And the Sheykh Amin Al Deen Al Tabarsi, may Allah^{-azwj} have Mercy on him said, 'Abu Hamza al Sumali said, '

'I heard Ali Bin Al-Husayn, and Al-Hassan son of Al-Hassan Bin Ali^{-asws} saying: 'It is the army of Al-Bayda'a. They would be seized from beneath their feet'.²⁷⁵

²⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 9

²⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 10

²⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 11 a

²⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 11 b

قَالَ وَ حَدَّثَنِي عَمْرُو بْنُ مُرَّةٍ وَ هُمْرَانُ بْنُ أَعْيَنَ أَنَّهُمَا سَمِعَا مُهَاجِرًا الْمَكِّيَّ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ قَالَ رَسُولُ اللَّهِ ص يَغُودُ عَائِدٌ بِالْبَيْتِ فَيَبْعَثُ إِلَيْهِ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ بَيَدَاءِ الْمَدِينَةِ حُسِفَ بِهِمْ.

He said, 'And it is narrated to me by Amro Bin Murrah, and Humran Bin Ayn, they heard Muhaji Al Makky saying,

'I heard Umm Salama^{-ra} saying: 'Rasool-Allah^{-saww} said: 'The refugee would seek refuge with the House (Kabah), so an army would be sent to him until they would be at Bayda'a of Al-Medina, it would be submerged with them''²⁷⁶

و رُوِيَ عَنْ حَدِيثِ بْنِ الْيَمَانِ أَنَّ النَّبِيَّ ص ذَكَرَ فِتْنَةً تَكُونُ بَيْنَ أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ يَخْرُجُ عَلَيْهِمُ السُّفْيَانِيُّ مِنَ الْوَادِي الْيَابِسِ فِي قَوْرِ ذَلِكَ حَتَّى يَنْزِلَ دِمَشْقَ فَيَبْعَثُ جَيْشَيْنِ جَيْشًا إِلَى الْمَشْرِقِ وَ آخَرَ إِلَى الْمَدِينَةِ حَتَّى يَنْزِلُوا بِأَرْضِ بَابِلَ مِنَ الْمَدِينَةِ الْمَلْعُونَةِ يَعْنِي بَغْدَادَ فَيَقْتُلُونَ أَكْثَرَ مِنْ ثَلَاثَةِ آلَافٍ وَ يَفْضَحُونَ أَكْثَرَ مِنْ مِائَةِ امْرَأَةٍ وَ يَقْتُلُونَ بِهَا ثَلَاثَ مِائَةِ كَبْشٍ مِنْ بَنِي الْعَبَّاسِ

And it is reported from Huzeyfa Bin Al Yaman,

'The Prophet^{-saww} mentioned a Fitna to transpire between the people of the east and the west. He^{-saww} said: 'While they would be like that, Al-Sufyani would emerge to them from the dry valley right away until he descends at Damascus. He would send two armies, an army to the east and another to Al-Medina, until they descend at the land of Babel from the Accursed city, meaning Baghdad. They will kill more than three thousand and they would expose more than one hundred women, and more than three hundred military commanders from the Abbasids would be killed.

ثُمَّ يَنْحَدِرُونَ إِلَى الْكُوفَةِ فَيَخْرِبُونَ مَا حَوْلَهَا ثُمَّ يَخْرُجُونَ مُتَوَجِّهِينَ إِلَى الشَّامِ فَتَخْرُجُ رَايَةُ هُدًى مِنَ الْكُوفَةِ فَتَلْحَقُ ذَلِكَ الْجَيْشَ فَيَقْتُلُونَهُمْ لَا يُقِلَّتْ مِنْهُمْ خُبْرٌ وَ يَسْتَنْقِذُونَ مَا فِي أَيْدِيهِمْ مِنَ السَّيِّئِ وَ الْعَنَائِمِ

Then they would be rolling down to Al-Kufa and they would be ruining what is around it. Then they will be going out heading to Syria. A flag of guidance would emerge from Al-Kufa and meet that army and would kill them. No informant would escape from them, and they would rescue whatever prisoner there would be in their hands and the war booty.

وَ يَهْلِكُ الْجَيْشُ الثَّانِي بِالْمَدِينَةِ فَيَنْتَهَبُونَهَا ثَلَاثَةَ أَيَّامٍ بَلَايَاهَا ثُمَّ يَخْرُجُونَ مُتَوَجِّهِينَ إِلَى مَكَّةَ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ بَعَثَ اللَّهُ جَبْرِئِيلَ يَقُولُ يَا جَبْرِئِيلُ ادْهَبْ فَأَبْدِهِمْ

And the second army would be released at Al-Medina. They would plunder it for three consecutive days, then they would go out heading to Makkah until when they would be at Al-Bayda'a, Allah^{-azwj} would Send Jibraeel^{-as}. He^{-azwj} would Say: "O Jibraeel^{-as}! Go and destroy them!"

فَيَضْرِبُهَا بِرَجْلِهِ صَرْبَةً يَحْسِفُ اللَّهُ بِهِمْ عِنْدَهَا وَ لَا يُقِلَّتْ مِنْهَا إِلَّا رَجُلَانِ مِنْ جُهَيْنَةَ فَلِلَّذَلِكَ جَاءَ الْقَوْلُ وَ عِنْدَ جُهَيْنَةَ الْخَبَرِ الْيَقِينُ - فَذَلِكَ قَوْلُهُ وَ لَوْ تَرَى إِذْ فَرَعُوا إِلَى آخِرِهَا أَوْرَدَهُ التَّلْعَلِي فِي نَفْسِهِ.

He^{-as} will strike it with his^{-as} left wing with a strike, Allah^{-azwj} would Submerge them at it, and no one would escape from it except two men from Juheyana. For that reason came the word,

²⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 11 c

‘And at Juheyne is the certain news!’ For that are His^{-azwj} Words: **And if only you could see when they will panic, [34:51]** – up to its end. Al-Sa’alby has referred to it in his Tafseer”.²⁷⁷

12- فس، تفسير القمي الحسين بن محمد عن المولى عن محمد بن جمهور عن ابن محبوب عن أبي حمزة قال سألت أبا جعفر ع عن قوله و أنى لهم الشاوش من مكان بعيد قال إنهم طلبوا المهدي ع من حيث لا ينال و قد كان لهم مبدولاً من حيث ينال.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Molla, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Hamza who said,

‘I asked Abu Ja’far^{-asws} about His^{-azwj} Words: **And how Could the receiving (of the Eman) be for them, from a far place? [34:52]**. He^{-asws} said: ‘They would be seeking Al-Mahdi^{-ajfj} from where they will not attain, and it had been Made to be for them from where they could have attained it’”.²⁷⁸

بيان: قوله من حيث لا ينال أي بعد سقوط التكليف و ظهور آثار القيامة أو بعد الموت أو عند الخسف و الأخير أظهر من جهة الخبر.

Explanation: His^{-asws} words: ‘From where they will not attain’ – i.e. after the dropping of the encumberment, and appearance of the effects of Al-Qiyamah, or after the death, or during the submergence. And the last is more apparent from the aspect of the Hadeeth.

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن الحسن بن علي بن الصباح المدائني عن الحسن بن محمد بن شعيب عن موسى بن عمار بن يزيد عن ابن أبي عمير عن منصور بن يونس عن إسماعيل بن جابر عن أبي خالد الكائلي عن أبي جعفر قال يخرج القائم فيسير حتى يمر بممر فيبلغه أن عامله قد قتل فيرجع إليهم فيقتل المقاتلة و لا يزيد على ذلك شيئاً

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al Sabbah Al Madainy, from Al-Hassan Bin Muhammad Bin Shueyb, from Musa Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kabuly,

‘From Abu Ja’far^{-asws} having said: ‘Al-Qaim^{-ajfj} will emerge and travel until he^{-ajfj} passes by Murri and reach it. Its governor would have been killed. So he^{-ajfj} will return and kill his killers and not exceed anything upon that.

ثم ينطلق فيدعو الناس حتى ينتهي إلى البدياء فيخرج جيشان للسفينة فيأمر الله عز و جل الأرض أن تأخذ بأقدامهم و هو قوله عز و جل و لو ترى إذ فرغوا فلا قوة و أخذوا من مكان قريب

Then he^{-ajfj} will go and call the people until he^{-ajfj} ends up to Al-Bayda’a. Two armies of Al-Sufyani would come out. Allah^{-azwj} Mighty and Majestic will Command the earth to seize their feet, and it is the Word of Mighty and Majestic: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]**.

و قالوا آمنا به يعني بقيام القائم – و قد كفروا به من قبل يعني بقيام آل محمد صلى الله عليهم و يغدقون بالغيب من مكان بعيد إلى قوله في شاك مريب.

²⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 11 d

²⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 12

And they shall say, 'We believe in it' [34:52] – meaning (believe) in the rising of Al-Qaim^{-ajfj} - **And they had disbelieved in it from before** meaning, in the stand (taken by) Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} - **and they were slandering with the unseen from a far place [34:53]** – up to His^{-azwj} Words: **in dubious doubt [34:54]**”²⁷⁹

14- فس، تفسير القمي سأل سائلٌ بعذابٍ واقعٍ قال سئل أبو جعفر ع عن معنى هذا فقال نازٌ تخرج من المغرب وملك يسوقها من خلفها حتى تأتي من جهة دار بني سعد بن همام عند مسجدِهِمْ فلا تدع داراً ليني أمة إلا أحرقتها وأهلها ولا تدع داراً فيها وتر لآل محمد إلا أحرقتها وذلك المهدّي ع.

Tafseer Al-Qummi - **A questioner, asked for the Punishment to befall [70:1]**. He said, ‘Abu Ja’far^{-asws} was asked about the Meaning of this: so he^{-asws} said: ‘A fire which would come out from the west and an Angel would be driving it from behind it. It would come to the house of the clan of Sa’ad Bin Haman at their Masjid, so it would not leave any house of the clan of Umayya except it would incinerate it and its people, and it would not leave a house wherein the Progeny^{-asws} of Muhammad^{-saww} was wronged, except it would incinerate it, and that is Al-Mahdi^{-asws}’²⁸⁰

15- لك، إكمال الدين ابن الوليد عن الصفار عن ابن مَرْووف عن ابن فضال عن طريف بن ناصح عن أبي الحصين قال سيعث أبا عبد الله ع يقول سئل رسول الله صلى الله عليه وآله عن الساعة فقال عند إيمانٍ بالأنجُم وَ تَكْذِيبٍ بِالْقَدْرِ.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Fazzal, from Tareyf Bin Nasih, from Abu Al-Husayn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} was asked about the Hour. He^{-saww} said: ‘During the belief in the stars (astrology) and belying of pre-Determination’²⁸¹

16- ماء، الأماي للشيخ الطوسي المفيد عن أحمد بن محمد بن عيسى العلوي عن حيدر بن محمد السمرقندي عن أبي عمرو الكشي عن حمدويه بن بشر عن محمد بن عيسى عن الحسين بن خالد قال قلت لأبي الحسن الرضا ع إن عبد الله بن بكير يزوي حديثاً ويتأوله وأنا أحب أن أعرضه عليك فقال ما ذاك الحديث

(The book) ‘Al Amaali’ of the Sheykh Al Tusi, from Ahmad Bin Muhammad Bin Isa Al Alawy, from Haydar Bin Muhammad Al Samarqandy, from Abu Amro Al Kashy, from Hamdawiya Bin Bishr, from Muhammad Bin Isa, from Al-Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘Abdullah Bin Bukeyr is reporting a Hadeeth and is interpreting it, and I would love to present it to you^{-asws}!’ He^{-asws} said: ‘What is that Hadeeth?’

قلت قال ابن بكير حدثني عبيد بن زُرارة قال كنت عند أبي عبد الله ع أيام خرج محمد بن عبد الله بن الحسن إذ دخل عليه رجل من أصحابنا فقال له جعلت فداك إن محمد بن عبد الله قد خرج وأجابته الناس فما تقول في الخروج معه

I said, ‘Ibn Bukeyr said, ‘It is narrated to me by Ubeyd Bin Zurara who said, ‘I was in the presence of Abu Abdullah^{-asws} in the days Muhammad Bin Abdullah son of Al-Hassan^{-asws}

²⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 13

²⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 14

²⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 15

rebelled, when a man from our companions entered. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Muhammad Bin Abdullah has rebelled, and the people are answering him. So what are you^{-asws} saying regarding the rebelling with him?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنتِ السَّمَاءُ وَ الْأَرْضُ فَقَالَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ فَإِذَا كَانَ الْأَمْرُ هَكَذَا فَلَمْ يَكُنْ خُرُوجَ مَا سَكَنتِ السَّمَاءُ وَ الْأَرْضُ
فَمَا مِنْ قَائِمٍ وَ مَا مِنْ خُرُوجٍ

Abu Abdullah^{-asws} said: 'Be calm for as long as the sky and the earth are calm'. Abdullah Bin Bukeyr said, 'So when the matter is like that, then why would the rebellion happen for as long as the sky and the earth are calm? So there would be no Qaim^{-ajfi} and no rebellion''

فَقَالَ أَبُو الْحَسَنِ صَدَقَ أَبُو عَبْدِ اللَّهِ ع وَ لَيْسَ الْأَمْرُ عَلَى مَا تَأْوَلُهُ ابْنُ بُكَيْرٍ إِنَّمَا قَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنتِ السَّمَاءُ مِنَ الْبَدَاءِ وَ الْأَرْضُ مِنَ
الْحُسْنِ بِالْجَنَاشِ.

Abu Al-Hassan^{-asws} said: 'Abu Abdullah^{-asws} spoke the truth, and the matter isn't upon what Ibn Bukeyr is interpreting it as. But rather, Abu Abdullah^{-asws} said: 'Be calm for as long as the sky is calm from the call, and the earth (is calm) from the submergence with the army''.²⁸²

17- مع، معاني الأخبار أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ الرَّيَّانِ عَنِ الدِّهْقَانِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قُلْتُ
جُعِلْتُ فِدَاكَ حَدِيثُكَ كَانَ يَرْوِيهِ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Sahl, from Ali Bin Al Rayyan, from Al Dihqan, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! There is a Hadeeth which has been reported by Abdullah Bin Bukeyr from Ubeyd Bin Zurara'.

قَالَ فَقَالَ لِي وَ مَا هُوَ قَالَ قُلْتُ لَهُ رَوَى عَنْ عُبَيْدِ بْنِ زُرَّارَةَ أَنَّهُ لَقِيَ أَبَا عَبْدِ اللَّهِ ع فِي السَّنَةِ الَّتِي خَرَجَ فِيهَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ - فَقَالَ لَهُ
جُعِلْتُ فِدَاكَ إِنَّ هَذَا قَدْ آلَفَ الْكَلَامَ وَ سَارَعَ النَّاسُ إِلَيْهِ فَمَا الَّذِي تَأْمُرُ بِهِ فَقَالَ اتَّقُوا اللَّهَ وَ اسْكُنُوا مَا سَكَنتِ السَّمَاءُ وَ الْأَرْضُ

He (the narrator) said, 'He^{-asws} said to me: 'And what is it?' I said to him, 'He reports from Ubeyd Bin Zurara that he met Abu Abdullah^{-asws} during the year in which Ibrahim Bin Abdullah son of Al-Hassan^{-asws} rebelled. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! This one has compiled the talks and the people are quick to him. So what is that which you^{-asws} are instructing with?' He^{-asws} said: 'Fear Allah^{-azwj} and be calm for as long as the sky and the earth are calm'.

قَالَ وَ كَانَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ يَقُولُ وَ اللَّهُ لَعَنَ كَانَ عُبَيْدُ بْنُ زُرَّارَةَ صَادِقًا فَمَا مِنْ خُرُوجٍ وَ مَا مِنْ قَائِمٍ

He said, 'And Abdullah Bin Bukeyr was saying, 'By Allah^{-azwj}! If Ubeyd Bin Zurara was truthful, so there would be no rebellion and no Qaim^{-ajfi}'.

²⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 16

قَالَ فَقَالَ لِي أَبُو الْحَسَنِ ع الْحَدِيثُ عَلَى مَا رَوَاهُ عُبَيْدٌ وَ لَيْسَ عَلَى مَا تَأْوَلَهُ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ إِنَّمَا عَنِ أَبِي عَبْدِ اللَّهِ يَقُولُهُ مَا سَكَنتِ السَّمَاءُ مِنَ الْبَدَاءِ بِاسْمِ صَاحِبِكَ وَ مَا سَكَنتِ الْأَرْضُ مِنَ الْحَسَنِ بِالْجَيْشِ.

He (the narrator) said, ‘Abu Al-Hassan^{-asws} said to me: ‘The Hadeeth is upon what Ubeyd has reported and (but) it isn’t upon what Abdullah Bin Bukeyr is interpreting it as. But rather, Abu Abdullah^{-asws} meant by his^{-asws} words, for as long as the sky is calm from the call with the name of your Master^{-ajfj}, and for as long as the earth is calm from the submergence with the army’.²⁸³

هو آخر محمد الملقب بالنفس الزكية خرج بعد أخيه و قتل بباخرى.

Note: Ibrahim Bin Abdullah son of Al-Hassan^{-asws} – He is brother of Muhammad, the one titles as ‘Al-Nafs Al-Zakiya’. He rebelled after his brother and was killed at Bakhmary.

18- مع، معاني الأخبار ما، الأماالي للشيخ الطوسي ابن الوليد عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن السيار عن الحكم بن سالم عمن حدّثه عن أبي عبد الله عليه السلام قال إنا و آل أبي سفيان أهل بيتين نعدّنا في الله قلنا صدق الله و قالوا كذب الله قاتل أبو سفيان رسول الله ص و قاتل معاوية علي بن أبي طالب ع و قاتل يزيد بن معاوية الحسين بن علي ع و السفياني يقاتل القائم ع.

(The books) ‘Ma’any al Akhbar, (and) ‘Al Amaali’ of the Sheykh Al Tusi – Ibn Al Waleed, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Al Sayyari, from Al Hakam Bin Salim, from the one who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} and the progeny of Abu Sufyan are people of two households being inimical for the Sake of Allah^{-azwj}. We^{-asws} say Allah^{-azwj} Spoke the truth. They are saying Allah^{-azwj} has lied. Abu Sufyan fought against Rasool-Allah^{-saww}, and Muawiya fought against Ali^{-asws} Bin Abu Talib^{-asws}, and Yazeed Bin Muawiya^{-la} fought against Al-Husayn^{-asws} Bin Ali^{-asws}, and Al-Sufyani will fight against Al-Qaim^{-ajfj}’.²⁸⁴

19- ير، بصائر الدرجات معاوية بن حكيم عن محمد بن شعيب بن غزوان عن رجل عن أبي جعفر ع قال دخل عليه رجل من أهل بلخ فقال له يا خراساني تعرف وادي كذا و كذا قال نعم قال له تعرف صدعاً في الوادي من صفتيه كذا و كذا قال نعم قال من ذلك يخرج الدجال

(The book) ‘Basaair Al Darajaat’ – Muawiya Bin Hukeym, from Muhammad Bin Shueyb Bin Gazwan, from a man,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘A man from the people Balkh entered to see him^{-asws}. He^{-asws} said to him: ‘O Khurasany! Do you know of such and such valley?’ He said, ‘Yes’. He^{-asws} said to him: ‘Do you know of a rift in the valley, from its description such and such?’ He said, ‘Yes’. The Dajjal^{-la} will emerge from that’.

قال ثم دخل عليه رجل من أهل اليمن فقال له يا يمني أتعرف شعب كذا و كذا قال نعم قال له تعرف شجرة في الشعب من صفتها كذا و كذا قال نعم قال له تعرف صخرة تحت الشجرة قال له نعم قال فتلك الصخرة التي حفظت ألواح موسى على محمد ص.

He (the narrator) said, ‘Then another man from the people of Al-Yemen entered. He^{-asws} said to him: ‘O Yemeni! Do you know such and such cave?’ He said, ‘Yes’. He^{-asws} said to him: ‘Do you know of a tree in the cave from its description, such and such?’ He said, ‘Yes’. He^{-asws} said

²⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 17

²⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 18

to him: 'Do you know of a rock beneath a tree?' He said to him^{-asws}, 'Yes'. He^{-asws} said: 'That is the rock which preserved the Tablets of Musa^{-as} for Muhammad^{-saww}'²⁸⁵

20- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ تَحْبُثُ فِيهِ سَرَائِرُهُمْ وَتَحْسُنُ فِيهِ عُلَايَتُهُمْ طَمَعًا فِي الدُّنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يَكُونُ أَمْرُهُمْ رِيَاءً لَا يُخَالِطُهُ خَوْفٌ يَعْمَهُمُ اللَّهُ مِنْهُ بِعِقَابٍ فَيَذَعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يُسْتَجَابُ لَهُمْ.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There shall come a time upon my^{-saww} community, their secrets would be malicious, and their announcements would be good during it out of greed regarding the world, not intending by it what is in the Presence of Allah^{-azwj} Mighty and Majestic. Their affairs would be for showing off not having fear. Allah^{-azwj} would Blind them from it with Punishment. They would be supplicating with supplication of the drowning one (Dua Al-Ghareeq), but it would not be answered for them''²⁸⁶

21- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ وَ لَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ غَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهَدَى فُقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فُقَهَاءَ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتْ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ.

(The book) 'Sawaab Al Amaal' – By this chain, said,

'Rasool-Allah^{-saww} said: 'There shall come a time upon my^{-saww} community, there will not remain from the Quran except its rituals, nor from Al-Islam except its name to be naming with it, and they would be the remotest of the people from it. Their Masjids would be built up and these would be in ruination from the guidance. The jurists of that time would be evilest jurists beneath the shade of the sky. The Fitna (discord) will emerge from them and to them it would return''²⁸⁷

22- ك، إِكْمَالُ الدِّينِ ابْنُ الْمُغِيرَةِ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ.

(The book) 'Ikmal Al Deen' – Ibn Al Mugheira, by his chain from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Al-Islam began estranged and it shall return to be estranged, just as it had begun. So beatitude be for the strangers!''²⁸⁸

23- ك، إِكْمَالُ الدِّينِ الْمُطَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعَمْرِيِّ عَنِ ابْنِ فَضَالٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ.

²⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 19

²⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 20

²⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 21

²⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 22

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ja'far Bin Ahmad, from Al Amraky, from Ibn Fazzal,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Al-Islam began as estranged and it shall return to be estranged, so beatitude be to the strangers!''²⁸⁹

بيان قال الجزري فيه إن الإسلام بدأ غريبا و سيعود كما بدأ فطوبى للغرباء أي إنه كان في أول أمره كالغريب الوحيد الذي لا أهل له عنده لقلة المسلمين يومئذ

Explanation: *Al-Jazry said regarding it, 'Al-Islam began estranged and it shall return to be estranged, just as it had begun. So beatitude be for the strangers – i.e. it was like the lonely stranger in the first time in which there were not people for it, with it, due to the scarcity of the Muslims in those days.*

و سيعود غريبا كما كان أي يقل المسلمون في آخر الزمان فيصرون كالغرباء فطوبى للغرباء أي الجنة لأولئك المسلمين الذين كانوا في أول الإسلام و يكونون في آخره و إنما خصهم بما لصبرهم على أذى الكفار أولا و آخره و لزومهم دين الإسلام.

And it shall return to be estranged just as it had been – i.e. there will be few Muslims at the end of time, so they would like the strangers. So, beatitude be to the strangers – i.e., the Paradise for those Muslims who were in the first Al-Islam, and they would exist in its end, and rather they have been specialised with it due to their patience upon the harm of the Kafirs; and another, and for they sticking to the religion of Al-Islam'.

24- ك، إكمال الدين ابن عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْقُرَظِيِّ عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْقَائِمُ مَنْصُورٌ بِالرُّعْبِ مُؤَيَّدٌ بِالنَّصْرِ تَطُوى لَهُ الْأَرْضُ وَ تَظْهَرُ لَهُ الْكُنُوزُ وَ يَبْلُغُ سُلْطَانُهُ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يُظْهِرُ اللَّهُ عَزَّ وَ جَلَّ بِهِ دِينَهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَلَا يَبْقَى فِي الْأَرْضِ خَرَابٌ إِلَّا عُمِرَ وَ يَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ ع فَيُصَلِّي خَلْفَهُ

(The book) 'Ikmal Al Deen' – Ibn Isam, from Al Kulayni, from Al Qasim Bin Al A'ala, from Ismail Bin Ali Al Qazwiny, from Ali Bin Ismail, from Aasim Bin Humeyr, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'Al-Qaim^{-ajfi} would be helped by the awe supported by the victory. The earth (ground) would fold for him^{-ajfi} and the treasures would appear for him^{-ajfi}, and his^{-ajfi} authority will reach the east and the west, and Allah^{-azwj} Mighty and Majestic would Cause His^{-azwj} religion to prevail by him^{-ajfi} and even if the Polytheists dislike it. So there will not remain any ruin in the earth except it would be built, and the Spirit of Allah^{-azwj}, Isa Ibn Maryam^{-as} will descend and pray Salat behind him^{-ajfi}'.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَتَى يَخْرُجُ قَائِمُكُمْ

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! When will your^{-asws} Qaim^{-ajfi} emerge?'

قَالَ إِذَا تَشَبَّهَ الرَّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ ائْتَمَّتْ الرِّجَالُ بِالرِّجَالِ وَ التِّسَاءُ بِالنِّسَاءِ وَ رَكِبَ ذَوَاتُ الْفُرُوجِ السُّرُوجَ وَ قُبِلَتْ شَهَادَاتُ الزُّورِ وَ رُدَّتْ شَهَادَاتُ الْعَدْلِ وَ اسْتَحَفَّ النَّاسُ بِالْبِمَاءِ وَ ائْتَكَبَ الزَّيْنَاءُ وَ أَكَلِ الرِّبَا وَ أَتَمَّتِ الْأَشْرَارُ خِيفَةَ الْبَسِيَّتِهِمْ

He^{-asws} said: 'When the men resemble with the women and the women with the men, and the men satisfy with the men and the women with the women, and the ones with the vaginas (women) ride the saddles, and the false testimonies would be accepted, and the just testimonies would be rejected, and the people would take lightly with the blood, and the adultery would be indulged it, and the interest consumed, and the evil ones would be feared of their tongues.

وَخَرَجَ السُّفْيَانِيُّ مِنَ الشَّامِ وَالْيَمَانِيُّ مِنَ الْيَمَنِ وَحُسِفَ بِالْبَيْدَاءِ وَقُتِلَ غُلَامٌ مِنْ آلِ مُحَمَّدٍ ص بَيْنَ الرُّكْنِ وَالْمَقَامِ اسْمُهُ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّفْسُ الرَّكِيَّةُ وَجَاءَتْ صَيْحَةٌ مِنَ السَّمَاءِ بِأَنَّ الْحَقَّ فِيهِ وَ فِي شِعْبَتِهِ

And Al-Sufyani will emerge from Syria, and Al-Yamani from Al-Yemen, and there will be a submergence at Al-Bayda'a, and a boy from the Progeny^{-asws} of Muhammad^{-saww} would be killed between the (Yemeni) corner and Al-Maqam (of Ibrahim^{-as}) (of the Kabah), his name being Muhammad Bin Al-Hassan Al-Nafs Al-Zakiya, and a scream would come from the sky: 'The truth is in him and his Shias!'

فَعِنْدَ ذَلِكَ خُرُوجُ قَائِمِنَا إِذَا خَرَجَ اسْتَدَّ ظَهْرُهُ إِلَى الْكَعْبَةِ وَاجْتَمَعَ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا وَ أَوَّلُ مَا يَنْطَلِقُ بِهِ هَذِهِ الْآيَةُ بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

During that our^{-asws} Qaim^{-ajfj} will emerge. When he^{-ajfj} does emerge, he^{-ajfj} will lean his^{-ajfj} back to the Kabah and three hundred and thirteen men would gather to him, and the first of what he^{-ajfj} would speak with would be this Verse: **The remaining one of Allah is better for you if you were Momineen [11:86].**

ثُمَّ يَقُولُ أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ إِذَا اجْتَمَعَ إِلَيْهِ الْعِفْدُ وَ هُوَ عَشْرَةُ آلَافٍ رَجُلٍ خَرَجَ فَلَا يَبْقَى فِي الْأَرْضِ مَعْبُودٌ دُونَ اللَّهِ عَزَّ وَ جَلَّ مِنْ صَنَمٍ وَ غَيْرِهِ إِلَّا وَقَعَتْ فِيهِ نَارٌ فَاحْتَرَقَ وَ ذَلِكَ بَعْدَ غَيْبَةٍ طَوِيلَةٍ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ بِالْغَيْبِ وَ يُؤْمِنُ بِهِ.

Then he^{-ajfj} will say: 'I^{-ajfj} am the remaining one of Allah^{-azwj} in His^{-azwj} earth!' So when the 'lqd' gather to him^{-ajfj}, and it is ten thousand men, he^{-ajfj} will rebel. There will not remain in the earth anyone being worshipped except Allah^{-azwj} Mighty and Majestic, neither an idol nor anything else except that fire would occur in it, and it would be incinerated. And what would be after a lengthy occultation, for Allah^{-azwj} to Know who obeys Him^{-azwj} in the absence and believes in Him^{-azwj}.²⁹⁰

25- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا قِيلَ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ الشَّهَادَتَيْنِ قَالَ نَعَمْ إِنَّمَا احْتَجَبَ بِحَاتِنِي الْكَلِمَتَيْنِ عِنْدَ سَفَاكِ دَمِهِ أَوْ يُؤَدِّي الْجَزِيَّةَ وَ هُوَ صَاحِبُ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al Mufazzal Bin Salih Al Asadi, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew!' It was said, 'O Rasool-Allah^{-saww}! And even if he testifies the two testimonies?' He^{-saww} said: 'Yes, but rather he is veiling with these two phrases for saving his blood or having to pay the tribute (tax) and he is belittled'.

ثُمَّ قَالَ مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ بَعَثَهُ اللَّهُ يَهُودِيًّا قَبِيلَ وَكَيْفَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ أَدْرَكَ الدَّجَالَ آمَنَ بِهِ.

Then he^{-saww} said: ‘One who hates us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Resurrect him as a Jew!’ It was said, ‘And how, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘If he were to come across Al-Dajjal^{-la}, he would believe in him^{-ajfi}’.²⁹¹

أقول: قد أوردنا في باب نص الصادق على القائم أنه ع يقتل الدجال.

Note: I (Majlisi) am saying, ‘We have referred in the chapter on the test of Al-Sadiq^{-asws} upon Al-Qaim^{-ajfi} that he^{-saww} would be killing Al-Dajjal^{-la}’.

26- ك، إكمال الدين الطالقاني عن الجلودي عن الحسين بن معاوية عن قيس بن حفص عن يونس بن أرقم عن أبي سيار الشيباني عن الضحاك بن مزاحم عن التزالي عن سبرة قال خطبنا علي بن أبي طالب ع فحمد الله و أثني عليه ثم قال سلوني أيها الناس قبل أن تفقدوني ثلاثاً فقام إليه صغصعة بن صوحان فقال يا أمير المؤمنين متى يخرج الدجال

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Al Jaloudy, from Al-Husayn Bin Muaz, from Qays Bin Hafs, from Yunus Bin Arqam, from Abu Sayyar Al Shaybani, from Al Zahhaq Bin Muzahim, from Al Nazal Bin Sabrah who said,

‘Ali^{-asws} Bin Abu Talib^{-asws} addressed us. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘O you people! Ask me^{-asws} before you lose me^{-asws}!’ – thrice. Sa’sa Bin Sowhan stood up to him^{-asws} and said, ‘O Amir Al-Momineen^{-asws}! When will Al-Dajjal^{-la} emerge?’

فَقَالَ لَهُ عَلِيٌّ ع ائْعُدْ فَقَدْ سَمِعَ اللَّهُ كَلَامَكَ وَ عَلِمَ مَا أَرَدْتَ وَ اللَّهُ مَا الْمَسْئُولُ عَنْهُ بِأَعْلَمَ مِنَ السَّائِلِ وَ لَكِنَّ لِدَلِكْ عَلَامَاتٌ وَ هِيَآتٌ يَنْبَغُ بَعْضُهَا بَعْضًا كَحَدْوِ النَّعْلِ بِالنَّعْلِ وَ إِنْ شِئْتَ أَنْبَأْتُكَ بِهَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Ali^{-asws} said to him: ‘Be seated, for Allah^{-azwj} has Heard your speech and He^{-azwj} Knows what you intend. By Allah^{-azwj}! The one questioned is no more knowing about it than the questioner, but there are signs and appearances. They will follow each other like the step of the slipper with the slipper, and if you so like, I^{-asws} can inform you with these’. He said, ‘Yes, O Amir Al-Momineen^{-asws}!’

فَقَالَ ع احْفَظْ فَإِنَّ عَلَامَةَ ذَلِكَ إِذَا أَمَاتَ النَّاسُ الصَّلَاةَ وَ أَضَاعُوا الْأَمَانَةَ وَ اسْتَحْلَوْا الْكَذِبَ وَ أَكَلُوا الرِّبَا وَ أَخَذُوا الرِّشَا وَ شِيدُوا الْبُيُوتَانَ وَ بَاعُوا الدِّينَ بِالدُّنْيَا وَ اسْتَعْمَلُوا الشُّفَهَاءَ وَ شَاوَرُوا النِّسَاءَ وَ قَطَعُوا الْأَرْحَامَ وَ اتَّبَعُوا الْأَهْوَاءَ وَ اسْتَحَفُّوا بِالْإِمَاءِ

He^{-asws} said: ‘Memorise, for the signs of that are, when the people kill the Salat and waste the entrustments, and permit the lies, and consume the interest, and they take the bribes, and erect the (tall) buildings, and sell the religion for the world, and utilise the foolish ones, and consult the women, and cut off the kinships, and pursue the personal desires, and take lightly the blood.

وَ كَانَ الْحِلْمُ صَغْفًا وَ الظُّلْمُ فَحْرًا وَ كَانَتِ الْأُمَرَاءُ فَجَرَةً وَ الْوُزَرَاءُ ظَلَمَةً وَ الْعُرَفَاءُ خَوْنَةً وَ الْقُرَاءُ فَسَقَةً وَ ظَهَرَتْ شَهَادَاتُ الزُّورِ وَ اسْتَعْلَنَ الْفُجُورُ وَ قَوْلُ الْبُهْتَانِ وَ الْإِثْمُ وَ الطُّغْيَانُ وَ خَلِيبَتِ الْمَصَاحِفِ وَ زُحْرَفَتِ الْمَسَاجِدُ وَ طَوَلَّتِ الْمَنَا

²⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 25

And the leniency would be (considered) a weakness, and the injustice, a pride, and the rich ones would be immoral and the ministers oppressors, and ones in high positions (chiefs), betrayers, and the reciters (of the Quran) would be mischief-makers, and the false testimonies would appear, and the immorality would be committed openly, and the word of slander, and the sins, and the aggression, and the Quran would be recited sweetly, and the Masjids would be decorated, and the minarets would be tall.

وَأُكْرِمَ الْأَشْرَارُ وَازْدَحَمَتِ الصُّفُوفُ وَاخْتَلَفَتِ الْأَهْوَاءُ وَنُقِصَتِ الْعُقُودُ وَافْتَرَبَتِ الْمُعْهُودُ وَشَارَكَ النِّسَاءُ أَرْوَاجَهُنَّ فِي التَّجَارَةِ حِرْصاً عَلَى الدُّنْيَا وَ عَلَتْ أَصْوَاتُ الْفُسَّاقِ وَاسْتَمِعَ مِنْهُمْ وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ وَاتَّقَى الْفَاجِرُ مَخَافَةَ شَرِّهِ

And the evil ones would be honoured, and the rows (for the Salats) would be crowded, and the opinions would differ, and the agreements would be broken, and the promises broken, and the women would be participants (partners) of their husbands in the business in greed upon the world, and the voices of the mischief-makers would be raised high and be listened from, and the leaders of the people would be their lowest, and the immoral considered to be pious in fear from his evil.

وَ صَدِيقَ الْكَاذِبِ وَ اؤْتُمِنَ الْخَائِنُ وَ اتَّخَذَتِ الْقِيَانُ وَ الْمَعَارِفُ وَ لَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا وَ رَكِبَ ذَوَاتُ الْفُرُوجِ الشُّرُوحَ وَ تَشَبَّهَ النِّسَاءُ بِالرِّجَالِ وَ الرِّجَالُ بِالنِّسَاءِ وَ شَهِدَ شَاهِدٌ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ وَ شَهِدَ الْآخِرُ قَضَاءً لِلدِّمَامِ بِغَيْرِ حَقِّ عَرَفَةٍ

And a friend would be considered a liar and the treacherous would be trusted, and female singers and orchestras would be taken, and the last of this community would curse its first ones, and the women would be riding the saddles, and the women would resemble the men, and the men with the women, and a witness would testify to other than what he had witnessed, and another would testify to get an unjust judgment without right having been recognised.

وَ تَفَقَّهَ لِغَيْرِ الدِّينِ وَ آثَرُوا عَمَلَ الدُّنْيَا عَلَى الْآخِرَةِ وَ لَبَسُوا جُلُودَ الضَّأْنِ عَلَى قُلُوبِ الدِّثَابِ وَ قُلُوبُهُمْ أَتَتْهُ مِنَ الْجَيْفِ وَ أَمْرٌ مِنَ الصَّبْرِ

And jurisprudence would be attained for other than the religion, and the work of the world would be preferred over the Hereafter, and the skin of sheep would be worn upon the hearts of wolves, and their hearts would stink more than the carcass and bitterer than the aloe.

فَعِنْدَ ذَلِكَ الْوَحَا الْوَحَا الْعَجَلُ الْعَجَلُ خَيْرُ الْمَسَاكِينِ يُؤْمِدُ بَيْتَ الْمَقْدِسِ لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَمَنَّى أَحَدُهُمْ أَنَّهُ مِنْ سَكَّانِهِ

During that, the spot, the spot, the haste, the haste! The best of settlements in those days would be Bayt Al-Maqdis. There will come a time upon the people, one of them would wish he was from its dwellers!

فَقَامَ إِلَيْهِ الْأَصْبَحُ بْنُ نُبَاتَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الدَّجَالِ

Al-Asbagh Bin Nubata stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Who is Al-Dajjal^{-la}?'

فَقَالَ أَلَا إِنَّ الدَّجَالَ صَائِدُ بْنُ الصَّيْدِ فَالْشَّقِيُّ مَنْ صَدَقَهُ وَ السَّعِيدُ مَنْ كَذَّبَهُ يَخْرُجُ مِنْ بَلَدِهِ يُقَالُ لَهَا أَصْبَهَانُ مِنْ قَرْيَةٍ تُعْرَفُ بِالْيَهُودِيَّةِ عَيْنُهُ الْيَمْنَى مَمْسُوحَةٌ وَ الْأُخْرَى فِي جَبْهَتِهِ نُضِيءٌ كَأَنَّهَا كَوَكَبُ الصُّبْحِ فِيهَا عِلْقَةٌ كَأَنَّهَا مَمْزُوجَةٌ بِالْدمِ

He^{-asws} said: 'Indeed! Al-Dajjal^{-la} is Sa'id Bin Al-Sayd. Wretched is the one who ratifies him^{-la} and fortunate is the one who belies him^{-la}. He^{-la} will emerge from a city called Asbahan (Isfahan in Iran), from a town known as Al-Yehudiya. His^{-la} right eye would be blink and the other in his^{-la} forehead would be shining as if it is the morning star. In it would be a lump as if it is mixed with blood.

بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ يَقْرَأُهُ كُلُّ كَاتِبٍ وَأُتِيَّ بِخَوْضِ الْبَحَارِ وَ تَسِيرُ مَعَهُ السَّمْسُ بَيْنَ يَدَيْهِ جَبَلٌ مِنْ دُخَانٍ وَ خَلْفَهُ جَبَلٌ أَبْيَضُ يَرَى النَّاسُ أَنَّهُ طَعَامٌ يَخْرُجُ فِي قَحْطٍ شَدِيدٍ تَحْتَهُ جِمَارٌ أَقْمَرُ حُطُوهُ جِمَارُهُ مِيلٌ تُطَوَّى لَهُ الْأَرْضُ مِنْهُلًا مِنْهُلًا

In between his^{-la} would be inscribed, 'Kafir'. Every scribe and illiterate wading through the seas would read it, and the sun would travel with him^{-la}. In front of him^{-la} would a mountain of smoke and behind him^{-la} would be a white mountain. The people would view it as food emerging in severe drought. Under him^{-la} would be white donkey. The step of his^{-la} donkey would be a mile. The earth (ground) would be folded for him^{-la}, watering place by watering place.

وَلَا يَمُرُّ بِمَاءٍ إِلَّا غَارَ إِلَى يَوْمِ الْقِيَامَةِ يُنَادِي بِأَعْلَى صَوْتِهِ يَسْمَعُ مَا بَيْنَ الْخَائِفَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ وَالشَّيَاطِينِ يَقُولُ إِلَيَّ أُولِيَّائِي أَنَا الَّذِي خَلَقْتُ فَسَوَى وَ قَدَّرَ فَهْدَى أَنَا رَبُّكُمْ الْأَعْلَى

And he^{-la} will not pass by a spring except it would sink (dry up) up to the Day of Qiyamah. He^{-la} will call out at the top of his^{-la} voice to be heard by what is between the two sides of the Jinn and the humans and the Satans^{-la}. He^{-la} will say, 'To me^{-la}, my^{-la} friends! I^{-la} am the one **Who Created, then Completed [87:2] And the One Who Determined, then Guided [87:3] He said: 'I am your lord, the most exalted!' [79:24].**

وَ كَذَبَ عَدُوُّ اللَّهِ إِنَّهُ الْأَعْوَرُ يَطْعُمُ الطَّعَامَ وَ يَمْشِي فِي الْأَسْوَاقِ وَ إِنَّ رَبَّكُمْ عَزَّ وَ جَلَّ لَيْسَ بِأَعْوَرَ وَ لَا يَطْعُمُ وَ لَا يَمْشِي وَ لَا يَقُولُ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا

And he^{-la} would be lying, enemy of Allah^{-azwj}! He^{-la} is the one-eyed, eating the food and walking in the markets, and your Lord^{-azwj} Mighty and Majestic isn't one-eyed nor does He^{-azwj} eat nor walk nor move. Exalted is Allah^{-azwj} from that, Lofty, Great.

أَلَا وَ إِنَّ أَكْثَرَ أَشْيَاعِهِ يُؤَمِّدُ أَوْلَادُ الزَّيْنِ وَ أَصْحَابُ الطَّبَالِسَةِ الْخَضِرِ يَقْتُلُهُ اللَّهُ عَزَّ وَ جَلَّ بِالسَّامِ عَلَى عَقَبَةٍ تُعْرَفُ بِعَقَبَةِ أَفِيقٍ لثَلَاثَ سَاعَاتٍ مِنْ يَوْمِ الْجُمُعَةِ عَلَى يَدَيْ مَنْ يُصَلِّي الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ

Indeed! Most of his^{-la} loyalists on that day would be children of adultery and companions of the green scarves. Allah^{-azwj} Mighty and Majestic would Kill him^{-la} at Syria upon a hill known as Afeeq hill, three hours from the day of Friday, upon the hand of the one^{-ajfi} - the Messiah Isa Ibn Maryam^{-as} would be praying behind.

أَلَا إِنَّ بَعْدَ ذَلِكَ الطَّامَّةَ الْكُبْرَى قُلْنَا وَ مَا ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Indeed! After that would be the great distress!' We said, 'And what is that O Amir Al-Momineen^{-asws}?'

قَالَ خُورُجُ دَابَّةٍ مِنَ الْأَرْضِ مِنْ عِنْدِ الصَّفَا مَعَهَا خَاتَمُ سُلَيْمَانَ وَ عَصَا مُوسَى تَضَعُ الْخَاتَمَ عَلَى وَجْهِ كُلِّ مُؤْمِنٍ فَيُطْبَعُ فِيهِ هَذَا مُؤْمِنٌ حَقًّا وَ تَضَعُهُ عَلَى وَجْهِ كُلِّ كَافِرٍ فَيُكْتَبُ فِيهِ هَذَا كَافِرٌ حَقًّا حَتَّى إِنَّ الْمُؤْمِنَ لَيُنَادِي الْوَيْلَ لَكَ يَا كَافِرٌ وَ إِنَّ الْكَافِرَ لَيُنَادِي طُوبَى لَكَ يَا مُؤْمِنٌ وَدِدْتُ أَنِّي الْيَوْمَ مِثْلُكَ فَأَفُوزَ فَوْزًا

He^{-asws} said: 'Emergence of walker of the earth by Al-Safa. With it would be the ring of Suleyman^{-as}, and staff of Musa^{-as}. He will place the ring upon the face of every Momin and stamp upon him: 'This is a Momin, truly', and place upon the face of every Kafir, and it would be inscribed upon it: 'This is a Kafir, truly'. Until the Momin would call out, 'The woe be unto you, O Kafir!', and the Kafir would call out, 'Beatitude is for you, O Momin! I wish I had been like you today, so I would have succeeded with a success!'

ثُمَّ تَرْفَعُ الدَّابَّةُ رَأْسَهَا فَيَرَاهَا مَنْ بَيْنَ الْخَافِقَيْنِ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا فَعِنْدَ ذَلِكَ تُرْفَعُ التَّوْبَةُ فَلَا تَوْبَةَ تَقْبَلُ وَ لَا عَمَلٌ يُرْفَعُ وَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

Then the walker would raise its head and see the ones between the two sides, by the Permission of Allah^{-azwj} Mighty and Majestic, after rising of the sun from its west. During that, the (opportunity) of repentance would be raised, so there will neither be any repentance being accepted nor any deed to be raised, **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**.

ثُمَّ قَالَ ع لَا تَسْأَلُونِي عَمَّا يَكُونُ بَعْدَ ذَلِكَ فَإِنَّهُ عَهْدٌ إِلَيَّ حَبِيبِي ع أَنَّهُ لَا أَحْبَرَ بِهِ غَيْرَ عِزَّتِي

Then he^{-asws} said: 'Do not ask me^{-asws} what would happen after that, for it is a pact to me^{-asws} by my^{-asws} beloved (Rasool-Allah^{-saww}) that I^{-asws} should not inform anyone with it apart from my^{-asws} offspring'.

فَقَالَ النَّزَالُ بْنُ سَبْرَةَ لِمَنْ سَبْرَةَ مَا عَنَى أَمِيرُ الْمُؤْمِنِينَ بِهَذَا الْقَوْلِ فَقَالَ صَغَصَةَ يَا ابْنَ سَبْرَةَ إِنَّ الَّذِي يُصَلِّي خَلْفَهُ عِيسَى ابْنُ مَرْيَمَ هُوَ الثَّانِي عَشَرَ مِنَ الْعُتْرَةِ التَّاسِعِ مِنْ وَلَدِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ هُوَ الشَّمْسُ الطَّالِعَةُ مِنْ مَغْرِبِهَا

Al-Nazzal Bin Sabrah said to Sa'sa, 'What did Amir Al-Momineen^{-asws} mean by this word?' Sa'sa said, 'O Ibn Sabrah! The one behind whom Isa^{-as} Ibn Maryam^{-as} would be praying Salat, he^{-ajfj} is the twelfth from the offspring, the ninth from the sons^{-asws} of Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-ajfj} is the sun emerging from its west.

يُظَاهِرُ عِنْدَ الرُّكْنِ وَ الْمَقَامِ يُظَاهِرُ الْأَرْضَ وَ يَضَعُ مِيزَانَ الْعَدْلِ فَلَا يَظْلِمُ أَحَدًا أَخَذًا فَاتَّخَذَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَّ حَبِيبَهُ رَسُولَ اللَّهِ ص عَهْدَ إِلَيْهِ إِلَّا يُخْبِرُ بِمَا يَكُونُ بَعْدَ ذَلِكَ غَيْرَ عِزَّتِهِ الْأَبْيَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

He^{-ajfj} shall appear by Al Rukn (The Yemeni corner) and Al Maqam (of Ibrahim^{-as}), and he^{-ajfj} will place the scale of justice, so no one will be unjust to anyone. Amir Al-Momineen^{-asws} informed that his^{-asws} beloved Rasool-Allah^{-saww} had pacted to him^{-asws} that he^{-asws} should not inform with what would be happening after that, other than to his^{-asws} offspring, the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all!"²⁹²

²⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 26

27- ك، إكمال الدين مُحَمَّدُ بْنُ عُمَرَ بْنِ عُثْمَانَ هَذَا الْإِسْنَادَ عَنْ مَشَايِخِهِ عَنْ أَبِي يَعْلَى الْمُؤَصِّلِيِّ عَنْ عَبْدِ الْأَعْلَى بْنِ حَمَّادٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى ذَاتَ يَوْمٍ بِأَصْحَابِهِ الْفَجْرَ ثُمَّ قَامَ مَعَ أَصْحَابِهِ حَتَّى أَتَى بَابَ دَارٍ بِالْمَدِينَةِ فَطَرَّقَ الْبَابَ فَخَرَجَتْ إِلَيْهِ امْرَأَةٌ فَقَالَتْ مَا تُرِيدُ يَا أَبَا الْقَاسِمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى يَا أُمَّ عَبْدِ اللَّهِ اسْتَأْذِنِي لِي عَلَى عَبْدِ اللَّهِ

(The book) 'Ikmal Al Deen' – Muhammad Bin Umar Bin Usman, by this chain from his elders, from Abu Ya'la Al Mowsily, from Abdul A'ala Bin Hammad, from Ayoub, from Nafie, from Ibn Umar who said,

'One day Rasool-Allah^{-saww} was praying Salat Al-Fajr with his^{-saww} companions, then he^{-saww} stood up with his^{-saww} companions until he came to the door of a house at Al-Medina. He^{-saww} knocked the door. A woman came out to him^{-saww}. She said, 'What do you^{-saww} want, O Abu Al-Qasim^{-saww}?' Rasool-Allah^{-saww} said: 'O mother of Abdullah! Will you permit me^{-saww} to see Abdullah?'

فَقَالَتْ يَا أَبَا الْقَاسِمِ وَمَا تَصْنَعُ بِعَبْدِ اللَّهِ فَوَ اللَّهِ إِنَّهُ لَمَجْهُودٌ فِي عَقْلِهِ يُخْذِلُ فِي ثَوْبِهِ وَ إِنَّهُ لَيَرَاوُنِي عَلَى الْأَمْرِ الْعَظِيمِ فَقَالَ اسْتَأْذِنِي لِي عَلَيْهِ فَقَالَتْ أَعَلَيْ دِمَّتِكَ قَالَ نَعَمْ قَالَ [فَقَالَتْ] ادْخُلْ

She said, 'O Abu Al-Qasim^{-saww}! And what will you^{-saww} do with Abdullah? By Allah^{-azwj}! He is of fatigued mind, he excretes in his clothes, and he is taking me upon a mighty matter'. He^{-saww} said: 'Permit me^{-saww} to see him'. She said, 'Would it be upon your^{-saww} responsibility?' He^{-saww} said: 'Yes'. She said, 'Enter!'

فَدَخَلَ فَإِذَا هُوَ فِي قَطِيفَةٍ يُهْنِمُ فِيهَا فَقَالَتْ أُمُّهُ اسْكُتْ وَ اجْلِسْ هَذَا مُحَمَّدٌ قَدْ أَتَاكَ فَسَكَتَ وَ جَلَسَ فَقَالَ لِلنَّبِيِّ صَلَّى مَا لَهَا لَعَنَهَا اللَّهُ لَوْ نَزَعْتَنِي لَأَخْبَرْتُكُمْ أ هُوَ هُوَ

He^{-saww} entered, and there he was in a garment, murmuring in it. His mother said, 'Be quiet and sit down! This is Muhammad^{-saww} who has come to you!' He was silent and sat down. He said to the Prophet^{-saww}, 'What is the matter with her? May Allah^{-azwj} Curse her! If she were to leave me, I would inform you all whether it is him^{-saww}'.

ثُمَّ قَالَ لَهُ النَّبِيُّ صَلَّى مَا تَرَى قَالَ أَرَى حَقًّا وَ بَاطِلًا وَ أَرَى عَرْشًا عَلَى الْمَاءِ فَقَالَ اشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَقَالَ نَالِ تَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَمَا جَعَلَكَ اللَّهُ بِذَلِكَ أَحَقَّ مِنِّي

Then the Prophet^{-saww} said to him: 'What do you see?' He said, 'I see truth and falsehood, and I see a throne upon the water'. He^{-saww} said: 'Testify that there is no god except Allah^{-azwj} and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}'. He said, 'But you^{-saww} testify that there is no god except Allah^{-azwj} and I am Rasool^{-saww} of Allah^{-azwj}. So what has Allah^{-azwj} Made you^{-saww} with that more rightful than me?'

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي صَلَّى عَ بِأَصْحَابِهِ الْفَجْرَ ثُمَّ خَضَ فَتَهَضَّوْا مَعَهُ حَتَّى طَرَقَ الْبَابَ فَقَالَتْ أُمُّهُ ادْخُلْ فَدَخَلَ فَإِذَا هُوَ فِي ثَخْلَةٍ يُعْرِدُ فِيهَا فَقَالَتْ لَهُ أُمُّهُ اسْكُتْ وَ انْزِلْ هَذَا مُحَمَّدٌ قَدْ أَتَاكَ فَسَكَتَ

When it was during the second day, he^{-saww} prayed Salat Al-Fajr with his^{-saww} companions, then got up. So they got up with him^{-saww} until he^{-saww} knocked the door. His mother said, 'Enter!' He^{-saww} entered, and there he was in a palm tree, singing in it. His mother said to him, 'Be quiet and descend! This is Muhammad^{-saww} having come to you'. He was silent.

فَقَالَ لِلنَّبِيِّ ص مَا لَهَا لَعَنَهَا اللَّهُ لَوْ تَرَكْتَنِي لَأَخْبِرْتُكُمْ أَ هُوَ هُوَ

He said to the Prophet^{-saww}, 'What is the matter with her? May Allah^{-azwj} Curse her! If she were to leave me, I would have informed you whether it was him^{-saww}'.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ صَلَّى ع بِأَصْحَابِهِ الْفَجْرَ ثُمَّ هَضَّ فَتَهَضُّوا مَعَهُ حَتَّى أَتَى ذَلِكَ الْمَكَانَ فَإِذَا هُوَ فِي غَنَمٍ يَنْعُقُ بِهَا فَقَالَتْ لَهُ أُمُّهُ اسْكُتْ وَ اجْلِسْ هَذَا مُحَمَّدٌ قَدْ أَتَاكَ

When it was during the third day, he^{-saww} prayed Salat Al-Fajr with his^{-saww} companions. Then he^{-saww} got up, so they got up with him^{-saww}, until he^{-saww} came to that place. There he was among sheep, bleating with them. His mother said to him, 'Be quiet and be seated! This is Muhammad^{-saww}. He^{-saww} has come to you'.

وَقَدْ كَانَتْ نَزَلَتْ فِي ذَلِكَ الْيَوْمِ آيَاتٌ مِنْ سُورَةِ الدُّخَانِ فَفَرَأَهَا بِحِمِّ النَّبِيِّ ص فِي صَلَاةِ الْعَدَاةِ ثُمَّ قَالَ اشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَقَالَ بَلْ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ مَا جَعَلَكَ اللَّهُ بِذَلِكَ أَحَقَّ مِنِّي

And during that day, Verses from Surah Al-Dukhan had been Revealed. So the Prophet^{-saww} had recited these with them during the morning Salat. Then he^{-saww} said: 'Testify that there is no god except Allah^{-azwj}, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}!' He said, 'But, you^{-saww} testify that there is no god except Allah^{-azwj}, and I am Rasool of Allah^{-azwj}, and Allah^{-azwj} has not Made you^{-saww} with that any more rightful than me'.

فَقَالَ النَّبِيُّ ص إِنِّي قَدْ خَبَأْتُ لَكَ خَبَاءً فَقَالَ الدُّخَانُ فَقَالَ النَّبِيُّ ص احْسَبْ فَإِنَّكَ لَنْ تَعْدُوَ أَجَلَكَ وَ لَنْ تَبْلُغَ أَمْلَكَ وَ لَنْ تَنَالَ إِلَّا مَا قُدِّرَ لَكَ

The Prophet^{-saww} said: 'I^{-saww} have kept aside a tent for you'. He said, 'The smoke! The smoke!' The Prophet^{-saww} said: 'Be despised, for you will never exceed your term, and you will never reach your hopes, and you will never achieve except has been pre-Determined for you'.

ثُمَّ قَالَ لِأَصْحَابِهِ أَيُّهَا النَّاسُ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ أُنْذِرَ قَوْمَهُ الدَّجَالَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَخَّرَهُ إِلَى يَوْمِكُمْ هَذَا فَمَهْمَا تَشَابَهَ عَلَيْكُمْ مِنْ أَمْرِ فَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

Then he^{-saww} said to his^{-saww} companions: 'O you people! Allah^{-azwj} has not Sent any Prophet^{-as} except and he^{-as} had warned his^{-as} people of the smoke, and Allah^{-azwj} has Delayed it to this day of yours. So whatever is resembling to you of his affair, your Lord^{-azwj} isn't one-eyed.

إِنَّهُ يُخْرِجُ عَلَى جَمَارٍ عَرْضُ مَا بَيْنَ أُذُنَيْهِ مِيلٌ يُخْرِجُ وَ مَعَهُ جَنَّةٌ وَ نَارٌ وَ جَبَلٌ مِنْ خُبْرٍ وَ نَهْرٌ مِنْ مَاءٍ أَكْثَرُ أَتْبَاعِهِ الْيَهُودُ وَ النَّسَاءُ وَ الْأَعْرَابُ يَدْخُلُ أَفَاقَ الْأَرْضِ كُلِّهَا إِلَّا مَكَّةَ وَ لَا بَيْتَهَا وَ الْمَدِينَةَ وَ لَا بَيْتَهَا.

He (Dajjal^{-la}) will emerge upon a donkey, the width of what is between its ears is a mile. He^{-la} will emerge and with him would be a garden, and fire, and a mountain of bread, and a river of water. Most of his^{-la} followers would Jews and Christians, and the chiefs would enter the horizons of the earth except Makkah and its flags, and Al-Medina and its flags".²⁹³

²⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 27 a

أَقُولُ رَوَى الْحُسَيْنُ بْنُ مَسْعُودٍ الْقُرَّاءُ فِي شَرْحِ السُّنَّةِ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ فِي هَذِهِ الْقِصَّةِ قَالَ لَهُ رَسُولُ اللَّهِ ص مَا تَرَى قَالَ أَرَى عَرْشًا عَلَى الْمَاءِ فَقَالَ رَسُولُ اللَّهِ ص تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ فَقَالَ مَا تَرَى قَالَ أَرَى صَادِقِينَ وَكَاذِبًا أَوْ كَاذِبِينَ وَصَادِقًا فَقَالَ رَسُولُ اللَّهِ ص لَيْسَ عَلَيْهِ دَعْوَةٌ.

I (Majlisi) am saying, 'Al-Husayn Bin Masoud Al Fura'a in commentary of the Sunnah, by his chain from Abu Seed Al Khudry,

'In this story, Rasool-Allah^{-saww} said to him: 'What do you see?' He said, 'I see a throne upon the water'. Rasool-Allah^{-saww} said, 'You see the throne of Iblees^{-la} upon the sea'. He^{-saww} said: 'What do you see?' He said, 'I see two truthful ones and a liar, or two liars and a truthful one'. Rasool-Allah^{-saww} said: 'His claim has been confusing upon him'²⁹⁴.

و قال أبو سليمان و الذي عندي أن هذه القصة إنما جرت أيام مهادة رسول الله ص اليهود و حلفاءهم و كان ابن الصياد منهم أو دخيلاً في جملتهم و كان يبلغ رسول الله ص خبره و ما يدعيه من الكهانة فامتحنه بذلك

Commentary: Abu Suleyman said, 'And that which is with me is that this story flowed in the days of Rasool-Allah^{-saww} appeasing the Jews and their allies, and Ibn Al-Sayad was from them, and included in their total, and his news had reached Rasool-Allah^{-saww} and he had claimed from the sooth-saying, so he^{-saww} tested him with that.

و قيل: كان حاله في صغره حال الكهان يصدق مرة و يكذب مراراً، ثم أسلم لما كبر، فظهرت منه علامات من الحج و الجهاد مع المسلمين؛ ثم ظهرت منه أحوال و سمعت منه أقوال تشعّر بانه الدجال.

Note: And it is said, 'His state during you young-ness was the state of the soothsayer. He would speak the truth once and lie many a time. Then he became a Muslim when he grew up, so there appeared from him signs, from the Hajj and the Jihad, with the Muslims. Then situations appeared from him, and words were heard from it, it spread that he is Al-Dajjal^{-la}'.

و قيل انه تاب و مات بالمدينة و قيل بل فقد يوم الحرة، و الظاهر من قصة تميم الداري انه ليس هو الدجال.

And it is said, 'He repented and died at Al-Medina'. And it is said, 'But, he was lost on the day of Al-Hira'. And the apparent is from the story of Tameem Al-Dary and he isn't Al-Dajjal^{-la}.

فلما كلمه علم أنه مبطل و أنه من جملة السحرة أو الكهنة أو ممن يأتيه رُئي الجن أو يتعاهده شيطان فيلقي على لسانه بعض ما يتكلم به فلما سمع منه قوله الدخ زيره و قال اخساً فلن تعدو قدرك.

When he^{-saww} spoke to him, he^{-saww} knew that he was false, and it is from the total sorcery, or soothsaying, or from the one the Jinn come to, or Satan^{-la} had met him and cast upon his tongue part of what he had spoken with. When he^{-saww} heard his word, 'Smoke' from him, he^{-saww} rebuked him: 'Be despised, for you will never exceed your pre-Determination'.

يريد أن ذلك شيء ألقاه إليه الشيطان و ليس ذلك من قبل الوحي و إنما كانت له تارات يصيب في بعضها و يخطئ في بعضها و ذلك معنى قوله يأتيني صادق و كاذب فقال له عند ذلك خلط عليك

The intent is that thing was cast to him by Satan^{-la}, and that isn't from direction of the Revelation, and rather there was correctness for him at times in some of it and error in some

²⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 27 b

of it, and that is the meaning of his words, 'A truthful comes to me and a liar'. So he^{-saww} said to him at that: 'There is confusion upon you'.

و الجملة من أمره أنه كان فتنة قد امتحن الله به عباده لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيِيَ مَنْ حَيَّ عَنْ بَيِّنَةٍ و قد افتنن قوم موسى في زمانه بالعجل فافتنن به قوم و أهلکوا و نجا من هداه الله و عصمه انتهى كلامه.

And the summary of his affair is that he was a Fitna (trial) which Allah^{-azwj} had Tested His^{-azwj} servants with, **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**. And the people of Musa^{-as} had been Tried during his^{-as} era, with the calf. So a people were Tried by him, and they were destroyed, and the one whom Allah^{-azwj} Guided and Protected, was saved'. End of his speech.

أقول اختلف العامة في أن ابن الصياد هل هو الدجال أو غيره فذهب جماعة منهم إلى أنه غيره لما روي أنه تاب عن ذلك و مات بالمدينة و كشفوا عن وجهه حتى رأوه الناس ميتا و رووا عن أبي سعيد الخدري أيضا ما يدل على أنه ليس بدجال.

I (Majlisi) am saying, 'The general Muslims have differed in whether Ibn Al-Said, is he Al-Dajjal^{-la} or someone else. A group from them went to that he is someone else when it was reported that he repented from that and died at Al-Medina, and it was uncovered from his face until the people saw him to have died. And they reported from Abu Saeed Al-Khudri as well what evidence's upon that he isn't Dajjal^{-la}.

و ذهب جماعة إلى أنه هو الدجال روه عن ابن عمر و جابر الأنصاري.

And a group went to that he is Al-Dajjal^{-la}. They reported from Ibn Umar and Jabir Al-Ansari.

أقول قال الصدوق رحمه الله بعد إيراد هذا الخبر إن أهل العناد و الجحود يصدقون بمثل هذا الخبر و يروونه في الدجال و غيبته و طول بقائه المدة الطويلة و يخرجونه في آخر الزمان

I (Majlisi) am saying, 'Al-Sadouq, may Allah^{-azwj} have Mercy on him, said after referring to this Hadeeth, 'The people of obstinacy and the rejection are ratifying the like of this Hadeeth and they are reporting regarding Al-Dajjal^{-la} and his^{-la} occultation and the length of his^{-la} life being a long period, and his^{-la} at the end of times.

و لا يصدقون بأمر القائم ع و أنه يغيب مدة طويلة ثم يظهر فيملا الأرض قسطا و عدلا كما ملئت جورا و ظلما بنص النبي و الأئمة بعده صلوات الله عليهم و عليه باسمه و عينه و نسبه و بأخبارهم بطول غيبته

And (but) they are not ratifying the matter of Al-Qaim^{-ajfj} that he^{-la} has disappeared for a long period, then he^{-ajfj} shall appear and fill the earth with fairness and justice just as it would have been filled with tyranny and injustice, by the text from the Prophet^{-saww} and the Imams^{-asws} after him^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, by his^{-ajfj} name, and his^{-ajfj} lineage, and by their^{-asws} reports of the length of his^{-ajfj} occultation.

إرادة لإطفاء نور الله و إبطالا لأمر ولي الله و يَأْتِي الله إِلَّا أَنْ يُنَمَّ نُورُهُ ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ

(They are) intending to extinguish the Light of Allah^{-saww} and nullify the matter of a Guardian^{-ajfj} of Allah^{-azwj}, and Allah^{-azwj} has Refused except that He^{-azwj} would Complete His^{-azwj} Light and even if the Polytheists dislike it.

و أكثر ما يحتجون به في دفعهم لأمر الحجة ع أنهم يقولون لم نرو هذه الأخبار التي تروونها في شأنه و لا نعرفها

And most of what they are arguing with in their repelling the matter of the Divine Authority, they are saying, 'We are not reporting these Ahadeeth which you (Shias) are reporting it in his^{-ajfj} glory, and we do not recognise these'.

و كذا يقول من يحدد نبوة نبينا ص من الملحدين و البراهمة و اليهود و النصارى أنه ما صح عندنا شيء مما تروونه من معجزاته و دلائله و لا نعرفها
فنعتقد بطلان أمره لهذه الجهة

And like that says the one who rejects the Prophet-hood of our Prophet^{-saww}, from the atheists and the Brahmins, and the Jews, and the Christians, 'It is not correct in our view anything from what you (Shias) are reporting from his^{-ajfj} miracles, and his^{-ajfj} evidence, and we do not recognise it. Thus we believe in invalidation of his^{-ajfj} matter for this aspect'.

و متى لزمنا ما يقولون لزمهم ما يقوله هذه الطوائف و هم أكثر عددا منهم.

And when we necessitate what they are saying, it necessitates them what these parties are saying, and they are more in number than they are.

و يقولون أيضا ليس في موجب عقولنا أن يعمر أحد في زماننا هذا عمرا يتجاوز عمر أهل الزمان فقد تجاوز عمر صاحبكم على زعمكم عمر أهل الزمان.

And they are saying as well, 'It does not oblige in our minds that anyone in our time can live to this age, exceeding the ages of the people of the times. The age of your Master^{-ajfj} has exceeded, upon your claims, the ages of the people of times'.

فنقول لهم أ تصدقون على أن الدجال في الغيبة يجوز أن يعمر عمرا يتجاوز عمر أهل الزمان و كذلك إبليس و لا تصدقون بمثل ذلك لقائم آل محمد ع مع النصوص الواردة فيه في الغيبة و طول العمر و الظهور بعد ذلك للقيام بأمر الله عز و جل

We say to them, 'Are you ratifying that Al-Dajjal^{-la} is in the occultation, exceeding he^{-la} has lived exceeding the ages of the people of times, and like that is Iblees^{-la}, and you are not ratifying similar to that for Al-Qaim^{-ajfj} of the Progeny^{-asws} of Muhammad^{-saww}, with (despite) the texts reported regarding him^{-ajfj}, regarding the occultation and the long age and the appearance after that for Al-Qaim^{-ajfj} by the Command of Allah^{-azwj} Mighty and Majestic?

و ما روي في ذلك من الأخبار التي قد ذكرتها في هذا الكتاب و مع ما صح عن النبي ص أنه قال كل ما كان في الأمم السالفة يكون في هذه الأمة مثل حذو النعل بالنعل و القذة بالقذة و قد كان فيمن مضى من أنبياء الله عز و جل و حججه ع معمرين.

And what is reported regarding that from the Ahadeeth which we have mentioned in this book, and with what is correct from the Prophet^{-saww} that he^{-saww} said: 'All what has happened in the previous communities would be happening in this community, like the step of the slipper with the slipper, and the arrow with the arrow (in the quiver), and it has happened

among the ones past from the Prophets^{-as} of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Commanded Divine Authorities.

أما نوح ع فإنه عاش ألفي سنة و خمسمائة سنة و نطق القرآن بأنه لبث في قومه أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

As for Noah^{-as}, he^{-as} lived for one thousand and five hundred years, and the Quran has Spoken that he^{-as} remained among his^{-as} people **for a thousand years less fifty years, and the flood seized them while they were unjust [29:14].**

و قد روي في الخبر الذي قد أسندته في هذا الكتاب أن في القائم سنة من نوح و هي طول العمر فكيف يدفع أمره و لا يدفع ما يشبهه من الأمور التي ليس شيء منها في موجب العقول بل لزم الإقرار بما لأنها رويت عن النبي ص.

And it has been reported in the Hadeeth which I have attributed in this book that in Al-Qaim^{-ajfj} there is a Sunnah from Noah^{-as}, and it is the long age. So how can one repel his^{-ajfj} age and not repel what resembles it, from the affairs which there isn't anything from it obliging the intellects? But the acknowledgment is necessitated by it because it has been reported from the Prophet^{-saww}.

و هكذا يلزم الإقرار بالقائم عليه السلام من طريق السمع و في موجب أي عقل من العقول أنه يجوز أن يلبث أصحاب الكهف ثَلَاثَ مِائَةٍ سِنِينَ وَ اِزْدَادُوا تِسْعًا هل وقع التصديق بذلك إلا من طريق السمع فلم لا يقع التصديق بأمر القائم ع أيضا من طريق السمع

And like this the acknowledgment is necessitated with Al-Qaim^{-ajfj}, may the greetings be upon him^{-ajfj}, from the way of hearing, and in obligation, i.e., the intellect from the intellects that it is allowed that the companions of the cave can remain for **three hundred years and an increase of nine [18:25].** Can the ratification of that occur except from the way of hearing? So why does the ratification not occur with the affair of Al-Qaim^{-ajfj} as well from the way of hearing?

و كيف يصدقون بما يرد من الأخبار عن وهب بن منبه و عن كعب الأحبار في المحالات التي لا يصح منها شيء في قول الرسول و لا في موجب العقول و لا يصدقون بما يرد عن النبي و الأئمة ع في القائم و غيبته و ظهوره بعد شك أكثر الناس في أمره و ارتدادهم عن القول به كما تنطق به الآثار الصحيحة عنهم ع هل هذا إلا مكابرة في دفع الحق و جحوده.

And how come they are ratifying with what is referred from the Ahadeeth from Wahab Bin Manbah, and from Ka'ab Al-Ahbar in place which nothing is correct from these regarding the words of the Rasool^{-saww}, nor obliging in the intellects, and they are not ratifying with what is being referred from the Prophet^{-saww} and the Imams^{-asws} regarding Al-Qaim^{-ajfj} and his^{-ajfj} occultation and his^{-ajfj} appearance, after most of the people would be in doubt of his^{-ajfj} matter, and their reneging from the word (belief) with it, just as the correct Ahadeeth have spoken with it from them^{-asws}. Is this except perseverance in repelling the truth and rejecting it?

و كيف لا يقولون إنه لما كان في الزمان غير محتمل للتعمير و جب أن تجري سنة الأولين بالتعمير في أشهر الأجnas تصديقا لقول صاحب الشريعة ع و لا جنس أشهر من جنس القائم ع لأنه مذكور في الشرق و الغرب على السنة المقرين و السنة المنكرين له

And how come they are not saying, when it was in the time not possible for the long age it obliged that the Sunnah of the former ones flows with the long age, in the most famous species, in verification of the words of the Master^{-asws} of the Law and there is no species more famous than Al-Qaim^{-ajfj}, because he^{-ajfj} is mentioned in the east and the west, upon the tongues of the acknowledgers and the deniers of his^{-ajfj}.

و متى بطل وقوع الغيبة بالقائم الثاني عشر من الأئمة ع مع الروايات الصحيحة عن النبي أنه ص أخبر بوقوعها به ع بطلت نبوته لأنه يكون قد أخبر بوقوع الغيبة بمن لم يقع به و متى صح كذبه في شيء لم يكن نبيا.

And when the occultation with Al-Qaim^{-ajfj}, the twelfth from the Imams^{-asws}, is invalidated with (despite) the correct reports from the Prophet^{-saww} that he^{-saww} had informed with it occurring with him^{-ajfj}, it would invalidate his^{-saww} Prophet-hood, because he^{-saww} would have informed the occurrence of the occultation with one it did not occur with him^{-ajfj}. And when his^{-saww} lie is proven regarding anything, he^{-saww} would not be a Prophet^{-saww}.

و كيف يصدق في أمر عمار أنه تقتله الفئة الباغية و في أمير المؤمنين أنه تخضب لحيته من دم رأسه و في الحسن بن علي ع أنه مقتول بالسم و في الحسين بن علي ع أنه مقتول بالسيف و لا يصدق فيما أخبر به من أمر القائم و وقوع الغيبة به و النص عليه باسمه و نسبه

And how can one ratify regarding the affair of Ammar^{-ra} and the rebel group would be killing him^{-ra}, and regarding Amir Al-Momineen^{-asws} and his^{-asws} beard would be dyed from the blood of his^{-asws} head, and regarding Al-Hassan^{-asws} Bin Ali^{-asws} that he^{-asws} would be killed by the poison, and regarding Al-Husayn^{-asws} Bin Ali^{-asws} that he^{-asws} would be killed by the sword, and not ratify regarding what is informed with of the affair of Al-Qaim^{-ajfj} and the occurrence of the occultation with him^{-ajfj}, and the text upon him^{-ajfj} with his^{-ajfj} name, and his^{-ajfj} lineage?

بل هو ص صادق في جميع أقواله مصيب في جميع أحواله و لا يصح إيمان عبد حتى لا يجد في نفسه حرجا مما قضى و يسلم له في جميع الأمور تسليما لا يخالطه شك و لا ارتياب

But he^{-saww} is truthful in entirety of his^{-saww} situations, and the Eman of a servant is not correct until he does not find any problems within himself from what he^{-saww} has decided and he submits to him^{-saww} in entirety of his affairs, submissively, not mingling the doubt, nor suspicion.

و هذا هو الإسلام و الإسلام هو الاستسلام و الانقياد و مَنْ يَبْتَغِ عَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And this, it is Al-Islam, and Al-Islam, it is the submission and the compliance, **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter, he would be from the losers [3:85].**

و من أعجب العجب أن مخالفينا يروون أن عيسى ابن مريم ع مر بأرض كربلاء فرأى عدة من الأطباء هناك مجتمعة فأقبلت إليه و هي تبكي و أنه جلس و جلس الحواريون فبكى و بكى الحواريون و هم لا يدرون لم جلس و لم بكى.

And from the surprises of all surprises is that our opponents are reporting that Isa^{-as} Ibn Maryam^{-as} passed by the land of Karbala and he^{-as} saw a number of antelopes having gathered over there. It (one antelope) came to him^{-as} and it cried, and he^{-as} sat down, and the disciples

sat down. He^{-as} cried and the disciples cried, and they were not knowing why he^{-as} had sat down and why he^{-as} had cried.

فقالوا يا روح الله و كلمته ما يبكيك قال أ تعلمون أي أرض هذه قالوا لا

They said, 'O Spirit of Allah^{-azwj} and His^{-azwj} Word! What makes you^{-as} cry?' He^{-as} said: 'Don't you know which land this is?' They said, 'No!'

قال هذه أرض يقتل فيها فرخ الرسول أحمد و فرخ الحرة الطاهرة البتول شبيه أُمي و يلحد فيها هي أطيب من المسك لأنها طينة الفرخ المستشهد و هكذا تكون طينة الأنبياء و أولاد الأنبياء و هذه الطباء تكلمي و تقول إنها ترعى في هذه الأرض شوقاً إلى تربة الفرخ المستشهد المبارك و زعمت أنها آمنة في هذه الأرض.

He^{-as} said: 'This is the land in which a chick of Rasool-Allah^{-saww} would be killed, the best of the Pure, the chaste resembling my^{-as} mother^{-as}, and he^{-as} would be buried in it. It would be more aromatic than the musk because it is a clay of the chick, the martyred, and like this happens to be the clay of the Prophets^{-as} and children of the Prophets^{-as}. And this antelope spoke to me and said it grazes in this land out of desire to the soil of the martyred chick, the Blessed, and it claimed that it is safe in this land'.

ثم ضرب بيده إلى بعر تلك الطباء فشمها و قال اللهم أبقيها أبداً حتى يشمها أبوه فتكون له عزاء و سلوة و إنها بقيت إلى أيام أمير المؤمنين ع حتى شَمها و بكى و أبكى و أخبر بقصتها لما مر بكرىلاء.

Then he^{-as} struck his^{-as} hand to the dung of that antelope and sniffed it and said: 'O Allah^{-azwj}! Cause it to live until his^{-asws} father^{-asws} smells it so it would be a consolation for him^{-asws} and a comfort'. And it remained alive up to the days of Amir Al-Momineen^{-asws} until he^{-asws} smelt it and cried, and made (others) cry, and he^{-asws} informed with its story when he^{-asws} passed by Karbala.

فيصدقون بأن بعر تلك الطباء تبقى زيادة على خمسمائة سنة لم تغيرها الأمطار و الرياح و مرور الأيام و الليالي و السنين عليها و لا يصدقون بأن القائم من آل محمد ع يبقى حتى يخرج بالسيف فيبهر أعداء الله و يظهر دين الله مع الأخبار الواردة عن النبي و الأئمة صلوات الله عليهم بالنص عليه باسمه و نسبه و غيبته المدة الطويلة و جرى سنن الأولين فيه بالتعمير هل هذا إلا عناد و جحود الحق.

So they are ratifying the dung of that antelope to remain for more than five hundred years, not being altered by the rain and the wind and the passing of the days and nights and the years upon it, and they are not ratifying that Al-Qaim^{-ajfj} from the Progeny^{-asws} of Muhammad^{-saww} remains until he^{-ajfj} shall emerge with the sword and annihilate the enemies of Allah^{-azwj} and prevail (manifest) the religion of Allah^{-azwj} along with the Ahadeeth reported from the Prophet^{-saww} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, with the text upon him^{-ajfj} with his^{-ajfj} name, and his^{-ajfj} lineage, and his^{-ajfj} occultation of the lengthy period, and the flow of the Sunnahs of the former ones in him^{-ajfj} with the longevity. Is it not only obstinacy and rejection of the truth?'

28- ك، إكمال الدين أبي عن الحُمَيْرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ وَ الْعَلَاءِ مَعاً عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِقِيَامَ الْقَائِمِ عَلَامَاتٍ تَكُونُ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ قُلْتُ وَ مَا هِيَ جَعَلَنِي اللَّهُ فِدَاكَ

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Ahmad Bin Hilal, from Ibn Mahboub, from Abu Ayoub and Al A'ala, both together from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{-asws} saying: 'There are signs for the rising of Al-Qaim^{-ajfi} to be happening from Allah^{-azwj} Mighty and Majestic, for the Momineen'. I said, 'And what are these? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَنَبْلُوَنَّكُمْ بِعَنِي الْمُؤْمِنِينَ قَبْلَ خُرُوجِ الْقَائِمِ عَ شَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ يَشْتَرِ الصَّابِرِينَ

He^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **And We will be Testing you** – meaning the Momineen, before the emergence of Al-Qaim^{-ajfi} - **with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]**.

قَالَ نَبْلُوهُمْ بِشَيْءٍ مِنَ الْخَوْفِ مِنْ مَلُوكِ بَنِي فَلَانٍ فِي آخِرِ سُلْطَانِهِمْ وَ الْجُوعِ بَعْلَاءِ أَسْعَارِهِمْ وَ نَقْصٍ مِنَ الْأَمْوَالِ قَالَ كَسَادُ التِّجَارَاتِ وَ قِلَّةُ الْفَضْلِ وَ نَقْصٍ مِنَ الْأَنْفُسِ

He^{-asws} said: '**And We will be Testing you** – meaning the Momineen, **with something from the fear** – from the kings of the Clan of so and so at the end of their rule, **and the hunger** – with expensive prices (inflation), **and scarcity of the wealth** – spoiling of the businesses and the scarcity of the Grace therein.

قَالَ مَوْتُ ذَرِيعٍ وَ نَقْصٍ مِنَ الثَّمَرَاتِ قِلَّةُ رَيْعٍ مَا يُزْرَعُ وَ يَشْتَرِ الصَّابِرِينَ عِنْدَ ذَلِكَ بِتَعْجِيلِ الْفَرَجِ

and the lives – catastrophic (quick) deaths, **and the fruits** – scarcity of yield from what is cultivated and scarcity of the Blessings of the fruits and **give glad tidings to the patient ones [2:155]** – during that, with the hastening of the relief'.

ثُمَّ قَالَ لِي يَا مُحَمَّدُ هَذَا تَأْوِيلُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

Then he^{-asws} said: 'O Muhammad! This is its interpretation that Allah^{-azwj} Mighty and Majestic is Speaking of, **but none know its interpretation except Allah, and those who are firmly rooted in the Knowledge' [3:7]**'.²⁹⁵

29- ك، إكمال الدين أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه علي عن الأهوازي عن صفوان عن محمد بن حكيم عن ميمون البان عن أبي عبد الله الصادق ع قَالَ حَمَسَ قَبْلَ قِيَامِ الْقَائِمِ ع الْبِمَانِيُّ وَ السُّفْيَانِيُّ وَ الْمَنَادِيُّ يُنَادِي مِنَ السَّمَاءِ وَ حَسَفُ بِالْبَيْدَاءِ وَ قَتَلَ النَّفْسَ الرُّكْبِيَّةَ.

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Ahwazy, from Safwan, from Muhammad Bin Hakeem, from Maymoun Alban,

²⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 28

‘From Abu Abdullah Al-Sadiq^{-asws} having said: ‘(There shall be) five before rising of Al-Qaim^{-ajfj} – Al-Yamani, and Al-Sufyani, and the caller calling out from the sky, and submergence at Al-Bayda, and killing of Al-Nafs Al-Zakiya (the pure soul)’’.²⁹⁶

30- ك، إكمال الدين ابن الوليد عن الصفار عن ابن معروف عن علي بن مهزيار عن الحجال عن ثعلبة عن شعيب الخدائي عن صالح مولى بني العذراء قال سمعت أبا عبد الله الصادق ع يقول ليس بين قيام قائم آل محمد وبين قتل النفس الزكية إلا خمس عشرة ليلة.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Hajjal, from Sa’alba, from Shueyb Al Haza’a, from Salih a slave of the clan of Al Azra’a who said,

‘I heard Abu Abdullah^{-asws} Al-Sadiq^{-asws} saying: ‘There isn’t anything between rising of Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} and the killing of Al-Nafs Al-Zakiya (the pure soul) except fifteen nights’’.²⁹⁷

31- ك، إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن النضر عن يحيى الحلبي عن الحارث بن المغيرة عن ميمون البان قال كنت عند أبي جعفر ع في فسطاطه فرفع جانب الفسطاط فقال إن أمرنا لو قد كان لكان أبين من هذا الشمس

‘Ikmal Al Deen’ – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Al Haris Bin Al Mugheira, from Maymoun Alban who said,

‘I was in the presence of Abu Ja’far^{-asws} in his^{-asws} tent. He^{-asws} raised a side of the tent. He^{-asws} said: ‘Our^{-asws} matter, if it had happened, would have been clearer than this sun’.

ثم قال ينادي من السماء إن فلان بن فلان هو الإمام باسمه و ينادي إبليس من الأرض كما نادى برَسُول الله ص ليلة العقبة.

Then he^{-asws} said: ‘A caller would call out from the sky: ‘Indeed! So and so, he^{-ajfj} is the Imam^{-ajfj}!’ With his^{-ajfj} name. And Iblees^{-la} would call out from the earth just as he^{-la} had called out at Rasool-Allah^{-saww} on the night of Al-Aqaba’’.²⁹⁸

32- ك، إكمال الدين بهذا الإسناد عن الأهوازي عن صفوان عن عيسى بن أعين عن المعلّى بن خنيس عن أبي عبد الله ع قال إن أمر السفينتين من الأمر المحتوم و خروجه في رجب.

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Ahwazy, from Safwan, from Isa Bin Ayn, from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘The matter of Al-Sufyani is from the inevitable matters, and his emergence would be in (month of) Rajab’’.²⁹⁹

33 - ك، إكمال الدين بهذا الإسناد عن الأهوازي عن حماد بن عيسى عن إبراهيم بن عمر عن أبي أيوب عن الحارث بن المغيرة عن أبي عبد الله عليه السلام قال الصيحة التي في شهر رمضان تكون ليلة الجمعة لثلاث و عشرين مضى من شهر رمضان.

²⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 29

²⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 30

²⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 31

²⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 32

(The book) 'Ikmal Al Deen' – By this chain from Al Ahwazy, from Hammad Bin Isa, from Ibrahim Bin Umar, from Abu Ayoub, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'The scream which would be in a month of Ramazan, would happen on the night of Friday, twenty-three past from the month of Ramazan'.³⁰⁰

34- ك، إكمال الدين بهذا الإسناد عن الأهوازي عن ابن أبي عمير عن عمر بن حنظلة قال سمعت أبا عبد الله ع يقول قبل قيام القائم ع خمس علامات محتومات اليماني والسفياني والصيحة وقتل النفس الزكية والحسف بالبيداء.

(The book) 'Ikmal Al Deen' – By this chain from Al Ahwazy, from Ibn Abu Umeyr, from Umar Bin Hanzala who said,

'I heard Abu Abdullah^{-asws} saying: 'Before rising of Al-Qaim^{-ajfj}, there will be five inevitable signs – Al-Yamani, and Al-Sufyani, and the scream, and killing of Al-Nafs Al-Zakiya (the pure soul), and the submergence as Al-Bayda'a'.³⁰¹

35- ك، إكمال الدين أبي عن سعد عن ابن أبي الخطاب عن جعفر بن بشير عن هشام بن سالم عن زرارة عن أبي عبد الله ع قال يُنادي مُنادٍ باسم القائم ع فُلْتُ خاصٌّ أو عامٌّ قال عامٌّ يسمع كل قوم بلسانهم

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Hisham Bin Salim, from Zurara,

'From Abu Abdullah^{-asws} having said: 'A caller will call out with the name of Al-Qaim^{-ajfj}'. I said, 'Specially or generally?' He^{-asws} said: 'Generally. Every people would hear it in their own languages'.

فُلْتُ فَمَنْ يُخَالِفُ الْقَائِمَ عَلَيْهِ السَّلَامُ وَ قَدْ تُودِي بِاسْمِهِ قَالَ لَا يَدْعُهُمْ إِلَّا يَسِي حَتَّى يُنَادِي فِي آخِرِ اللَّيْلِ فَيُشَكِّكُ النَّاسَ.

I said, 'Then who would oppose Al-Qaim^{-ajfj}, may the greetings be upon him^{-ajfj}, and there would be a call with him^{-ajfj} name?' He^{-asws} said: 'No. Iblees^{-la} would call out to them, to the extent that he^{-la} would call out to the end of the night. So the people would doubt'.³⁰²

36- ك، إكمال الدين ماجيلوي عن عمه عن الكوفي عن ابن أبي عمير عن ابن أذينة قال أبو عبد الله ع قال أبي ع قال أمير المؤمنين صلوات الله عليه يخرج ابن أكلة الأبواب من الوادي اليابس وهو رجل ربعة وحش الوجه ضخم الهامة يوجهه أثر الجدري إذا رأيته حسبته أعور اسمه عثمان وأبوه عنبسة وهو من ولد أبي سفيان حتى يأتي أرض قرار ومعين فيستوي على منبرها.

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Kufi, from Ibn Abu Umeyr, from Ibn Uzuna,

'Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'The son of the liver eater (Muawiya) will emerge from the dry valley, and he is a man of moderate stature, monstrous (terrifying) face, large head. In his face would be impacts of smallpox. When you see him, you would reckon he is one-eyed. His

³⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 33

³⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 34

³⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 35

name is Usman and his father is Anbasa, and he is from the sons of Abu Sufyan, until he will come to a settled land (Al-Kufa) and water. He will sit upon its pulpit".³⁰³

37- ك، إكمال الدين الهمداني عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع إِنَّكَ لَوْ رَأَيْتَ السُّفْيَانِيَّ رَأَيْتَ أَحَبَّ النَّاسِ أَشَقَرَ أَحْمَرَ أَزْرَقَ يَقُولُ يَا رَبِّ يَا رَبِّ ثُمَّ لِلنَّارِ وَلَقَدْ بَلَغَ مِنْ حُبِّهِ أَنَّهُ يَذُوقُ أُمَّ وَلَدٍ لَهُ وَ هِيَ حَبِئَةَ خَفَافَةٍ أَنْ تَذُلَّ عَلَيْهِ.

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Umar Bin Yazeed who said,

'Abu Abdullah Al-Sadiq^{asws} said to me: 'You, if you were to see Al-Sufyani, you would see wickedest of the people, wretchedest, red (complexion), blue (eyed). He will be saying, 'O Lord^{azwj}! O Lord^{azwj}! O Lord^{azwj}! Then to the Fire, and it would reach from his wickedness that he would bury a mother of children of his, and she would be alive, fearing that she might point upon him (being illegitimate)'.³⁰⁴

38- ك، إكمال الدين أبي و ابن الوليد معاً عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ سُفْيَانَ عَنْ قُتَيْبَةَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مَنْصُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ اسْمِ السُّفْيَانِيِّ فَقَالَ وَ مَا تَصْنَعُ بِاسْمِهِ إِذَا مَلَكَ كُنُوزَ الشَّامِ الْحُمْسَ دِمَشْقَ وَ حِمَصَ وَ فَلَسْطِينَ وَ الْأُرْدُنَّ وَ قَيْسَرِيَةَ فَتَوَقَّعُوا عِنْدَ ذَلِكَ الْفَرَجَ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Muhammad bin Abu Al Qasim, from Al Kufi, from Al-Husayn Bin Sufyan, from Quteyba Bin Muhammad, from Abdullah Bin Abu Mansour who said,

'I asked Abu Abdullah^{asws} about the name of Al-Sufyani. He^{asws} said: 'And what will you do with (knowing) his name when he will own the five treasures (towns) of Syria (Al-Shaam) – Damascus, and Homs, and Palestine, and Jordan, and Qinnasreen (near Aleppo) So anticipate the relief during that'.

فُلْتُ بِمَلِكُ تِسْعَةَ أَشْهُرٍ قَالَ لَا وَ لَكِنْ بِمَلِكُ ثَمَانِيَةَ أَشْهُرٍ لَا يَزِيدُ يَوْماً.

I said, 'He will rule for nine months?' He^{asws} said: 'No, but he will rule for eight months, not exceeding by a day!'³⁰⁵

39- ك، إكمال الدين ماجيلويه عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ صَوْتُ جَبْرِئِيلَ مِنَ السَّمَاءِ وَ صَوْتُ إِبْلِيسَ مِنَ الْأَرْضِ فَاتَّبِعُوا الصَّوْتِ الْأَوَّلَ وَ إِنَّاكُمْ وَ الْآخِرَ أَنْ تُفْتَنُوا بِهِ.

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Kufi, from his father, from Abu Al Magra'a, from Al Moalla Bin Khuneys,

'From Abu Abdullah^{asws} having said: 'Voice of Jibraeel^{as} from the sky and voice of Iblees^{la} from the earth, so follow the first voice and beware of the last from being tempted by it!'³⁰⁶

³⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 36

³⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 37

³⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 38

³⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 39

40- ك، إكمال الدين ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن الثمالي قال قلت لأبي عبد الله ع إن أبا جعفر ع كان يقول إن خروج السفينتين من الأمر المحتوم

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Al Sumali who said,

'I said to Abu Abdullah^{asws}, 'Abu Ja'far^{asws} had said that the emergence of Al-Sufyani is from the inevitable matters'.

قال لي نعم و اختلاف ولد العباس من المحتوم و قتل النفس الزكية من المحتوم و خروج القائم ع من المحتوم

He^{asws} said to me: 'And the differing of the Abbasids is from the inevitable and killing of Al-Nafs Al-Zakiya (the pure soul) is from the inevitable, and emergence of Al-Qaim^{ajfj} is from the inevitable'.

فقلت له فكيف يكون البدء

I said to him^{asws}, 'So how would the call be?'

قال ينادي من السماء أول النهار ألا إن الحق في علي و شيعته ثم ينادي إبليس لعنه الله في آخر النهار ألا إن الحق في السفينتين و شيعته فيرتاب عند ذلك المبطلون.

He^{asws} said: 'A caller will call out from the sky at the beginning of the day: 'The truth is in Ali^{asws} and his^{asws} Shias!' Then Iblees^{la}, may Allah^{azwj} Curse him^{la}, would call out at the end of the day, 'Indeed! The truth is in Al-Sufyani and his loyalists!' So, the false ones would hesitate at that'.³⁰⁷

41- ك، إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن التضر عن يحيى الحلبي عن حكيم الحنيط عن محمد بن همام عن ودد عن أبي جعفر ع قال آيتان بين يدي هذا الأمر خسوف القمر لحمس و خسوف الشمس لحمس عشرة و لم يكن ذلك منذ هبط آدم ع إلى الأرض و عند ذلك سقط حساب المنجمين.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Hakam Al Khayyat, from Muhammad Bin Hammam, from warid,

'From Abu Ja'far^{asws} having said: 'There are two signs in front of his matter – eclipse of the moon on the fifth and eclipse of the sun on the fifteenth, and that has not happened since Adam^{as} came down to the earth, and during that the calculations of the astrologers would fall (be invalidated)'.³⁰⁸

42- ك، إكمال الدين بحمد الإسناد عن الأهوازي عن صفوان عن عبد الرحمن بن الحجاج عن سليمان بن خالد قال سمعت أبا عبد الله ع يقول قدام القائم ع مؤتان مؤت أحر و مؤت أبيض حتى يذهب من كل سبعة خمسة فالمؤت الأحمر السيف و المؤت الأبيض الطاغون.

³⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 40

³⁰⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 41

(The book) 'Ikmal Al Deen' – By this chain, from Al Ahwazy, from Safwan, from Abdul Rahman Bin Al Hajjaj, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{-asws} saying, 'Before Al-Qaim^{-ajfj} there will be two deaths – red death and white death, to the extent that five would go (die) from every seven. The red death is the sword, and the white death is the plague'.³⁰⁹

43- ك، إكمال الدين ابن المَوَكَّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْزَةَ عَنِ أَبِي بَرْزَةَ عَنِ أَبِي أَيُّوبَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ تَنْكَسِفُ الشَّمْسُ لِحَمْسٍ مَضِيٍّ مِنْ شَهْرِ رَمَضَانَ قَبْلَ قِيَامِ الْقَائِمِ ع.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The sun would be eclipsed on the five (days) passed from a month of Ramazan before rising of Al-Qaim^{-ajfj}'.³¹⁰

بيان: يحتمل وقوعهما معا فلا تنافي و لعله سقط من الخبر شيء.

Explanation: 'It is possible that both their occurrences (sun and moon eclipse) would be together, so it is not contradictory, and perhaps something has been dropped from the Hadeeth'.

44- ك، إكمال الدين بهذا الإسناد عَنِ أَبِي أَيُّوبَ عَنِ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ هَذَا الْأَمْرُ حَتَّى يَذْهَبَ ثُلَاثُ النَّاسِ فَقِيلَ لَهُ فَإِذَا ذَهَبَ ثُلَاثُ النَّاسِ فَمَا يَبْقَى فَقَالَ ع أَمَا تَرْضَوْنَ أَنْ تَكُونُوا الثَّلَاثَ الْبَاقِي.

(The book) 'Ikmal Al Deen' – By this chain, from Abu Ayoub, from Abu Baseer and Muhammad Bin Muslim both said,

'We heard Abu Abdullah^{-asws} saying: 'This matter cannot happen until two-thirds of the people are gone (dead)! It was said to him^{-asws}, 'So when two-thirds of the people are gone, then what will remain?' He^{-asws} said: 'Are you not pleased that you (Shias) will be the remaining third?'³¹¹

45- غط، الغيبة للشيخ الطوسي قَرَأَهُ عَنْ نَصْرِ بْنِ اللَّيْثِ الْمُرْزِيِّ عَنِ ابْنِ طَلْحَةَ الْجَحْدَرِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَيْبَةَ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ رَزِينَ عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ إِنَّ دَوْلَةَ أَهْلِ بَيْتِ نَبِيِّكُمْ فِي آخِرِ الزَّمَانِ وَ لَهَا أَمَارَاتٌ فَإِذَا رَأَيْتُمْ فَأَلْزَمُوا الْأَرْضَ وَ كُفُّوا حَتَّى تَجِيءَ أَمَارَاتُهَا

(The book) 'Ghayba' of the Sheykh Al Tusi – Qarqah, from Nazr Bin Al Lays Al Maruzy, from Ibn Talha Al Jahdary who said, 'It is narrated to us by Abdullah Bin Lahiya, from Abu Zur'ah, from Abdullah Bin Razeyn,

'From Ammar Bin Yasser^{-ra} having said, 'The government of the People^{-asws} of the Household of your Prophet^{-saww} would be at the end of times, and there are signs for it. So when you see these, stick to the ground (homes) and refrain (the tongues) until its signs come.

³⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 42

³¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 43

³¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 44

فَإِذَا اسْتَنَارَتْ عَلَيْكُمْ الرُّومُ وَ التُّرْكُ وَ جُهِزَتِ الْجِيُوشُ وَ مَاتَ خَلِيفَتُكُمْ الَّذِي يَجْمَعُ الْأُمُوالَ وَ اسْتُخْلِفَ بَعْدَهُ رَجُلٌ صَاحِبٌ فَيُخْلَعُ بَعْدَ سِنِينَ مِنْ بَيْعَتِهِ وَ يَأْتِي هَلَاكُ مُلْكِهِمْ مِنْ حَيْثُ بَدَأَ وَ يَتَخَالَفُ التُّرْكُ وَ الرُّومُ وَ تَكْثُرُ الْحُرُوبُ فِي الْأَرْضِ وَ يُنَادِي مُنَادٍ عَنْ سُوْرِ دِمَشْقَ وَيْلٌ لِأَهْلِ الْأَرْضِ مِنْ شَرِّ قَدِ افْتَرَبَ

So when Rome and Turkey are provoke against you and the armies are equipped, and your caliph who had been amassing the wealth died and leaves behind a righteous man after him, so his allegiance would be vacated after years, and destruction of their kingdom would come from where it had begun, and the Turks and Romans would oppose each other, and the wards would be a lot in the earth, and a caller would call out from the walls of Damascus: 'Woe be to the people of the earth from evil which has drawn near!'

وَ يُخَسَفُ بِعَرَبٍ مَسْجِدُهَا حَتَّى يَحْرَّ حَائِطُهَا وَ يَظْهَرُ ثَلَاثَةُ نَفَرٍ بِالشَّامِ كُلُّهُمْ يَطْلُبُ الْمُلْكَ رَجُلٌ أَبْنَعُ وَ رَجُلٌ أَصْهَبُ وَ رَجُلٌ مِنْ أَهْلِ بَيْتِ أَبِي سُفْيَانَ يُخْرُجُ فِي كُلِّ وَ يَحْضُرُ النَّاسُ بِدِمَشْقَ وَ يُخْرُجُ أَهْلُ الْعَرَبِ إِلَى مِصْرَ فَإِذَا دَخَلُوا فَبَلَكَ أَمَارَةُ السُّفْيَانِي وَ يُخْرُجُ قَبْلَ ذَلِكَ مَنْ يَدْعُو لِآلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

And its Masjid will submerge in the west until its walls fall, and three persons would appear at Syria, all of them seeking the rule – a spotted man, and a blonde man, and a man from the family of Abu Sufyan. He will emerge in Kalb and present the people at Damascus, and the people of the west (Morocco) will come out to Egypt. When they enter, so that would be the emirate of Al-Sufyani, and before that, someone will come out praying for Progeny^{-asws} of Muhammad^{-saww}, the greetings be upon them^{-asws}.

وَ تَنْزِلُ التُّرْكُ الْحِيرَةَ وَ تَنْزِلُ الرُّومُ فَلَسْطِينَ وَ يَسْبِقُ عَبْدُ اللَّهِ حَتَّى يَلْتَقِيَ جُودُهُمَا بِقَرْيَسَا عَلَى النَّهْرِ وَ يَكُونُ قِتَالٌ عَظِيمٌ وَ يَسِيرُ صَاحِبُ الْمَغْرِبِ فَيَقْتُلُ الرِّجَالَ وَ يَسْبِي النِّسَاءَ ثُمَّ يَرْجِعُ فِي قَيْسٍ حَتَّى يَنْزِلَ الْجَزِيرَةَ السُّفْيَانِي

And the Turks will descend at Al-Hira and the Romans at Palestine, and Abdullah will precede until he meets their armies at Qirqeysa at the river, and mighty killing would take place, and master of Morocco will travel and kill the men and capture the women. Then he will return in Qeys until he descends at the island of Al-Sufyani.

فَيَسْبِقُ الْيَمَانِي وَ يَحْزُرُ السُّفْيَانِي مَا جَمَعُوا ثُمَّ يَسِيرُ إِلَى الْكُوفَةِ فَيَقْتُلُ أَعْوَانَ آلِ مُحَمَّدٍ ص وَ يَقْتُلُ رَجُلًا مِنْ مُسَمِّهِمْ ثُمَّ يَخْرُجُ الْمَهْدِيُّ عَلَى لَوَائِهِ شُعَيْبُ بْنُ صَالِحٍ

Al-Yamani will precede and possess what they would have amassed. Then he would travel to Al-Kufa and kill the supporters of Progeny^{-asws} of Muhammad^{-saww} and kill a man from their named ones. Then Al-Mahdi^{-ajfi} will emerge. Upon his^{-ajfi} flag would be Shueyb Bin Salih.

فَإِذَا رَأَى أَهْلُ الشَّامِ قَدِ اجْتَمَعَ أَمْرُهَا عَلَى ابْنِ أَبِي سُفْيَانَ اتَّحَفُوا بِمَكَّةَ فَعَبَدَ ذَلِكَ يُقْتَلُ النَّفْسُ الرَّكِيَّةُ وَ أَخُوهُ بِمَكَّةَ ضَيْعَةً فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أُيُّهَا النَّاسُ إِنَّ أَمِيرَكُمْ فَلَانٌ وَ ذَلِكَ هُوَ الْمَهْدِيُّ الَّذِي بَمَلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا.

When the people of Syria see their affairs to have been gathered upon Ibn Abu Sufyan, they would join at Makkah. During that, Al-Nafs Al-Zakiya (the pure soul) and his brother would be killed at Makkah wastefully. A caller would call out from the sky: 'O you people! Your Emir is

so and so, and that one, he^{-ajfj} is Al-Mahdi^{-ajfj}, the one who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny!”³¹²

بيان: قوله من حيث بدأ أي من جهة خراسان فإن هلاكو توجه من تلك الجهة كما أن بدء ملكهم من تلك الجهة حيث توجه أبو مسلم منها إليهم.

Explanation: His^{-asws} words: ‘From where it had begun’ – i.e. from the direction of Khurasan, for Halaku had headed from that direction just as their kingdom had begun from that direction where Abu Muslim had headed to them.

46- غط، الغيبة للشيخ الطوسي جماعة عن الثعلبكي عن أحمد بن علي الرازي عن محمد بن علي عن عثمان بن أحمد السناك عن إبراهيم بن عبد الله الهاشمي عن يحيى بن أبي طالب عن علي بن عاصم عن عطاء بن السائب عن أبيه عن عبد الله بن عمر قال قال رسول الله ص لا تقوم الساعة حتى يخرج نحو من ستين كذاباً كلهم يقولون أنا نبي.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – A group, from Al Talukbary, from Ahmad Bin Ali Al Razy, from Muhammad Bin Ali, from Usman Bin Ahmad Al Sammak, from Ibrahim Bin Abdullah Al Hashimy, from Yahya Bin Abu Talib, from Ali Bin Aasim, from Ata’a Bin Al Sa’aib, from his father, from Abdullah Bin Umar who said,

‘Rasool-Allah^{-saww} said: ‘The Hour will not be established until around sixty liars emerge, all of them saying, ‘I am a Prophet^{-as}!’”³¹³

47- غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن الوشاء عن أحمد بن عائذ عن أبي خديجة قال قال أبو عبد الله ع لا يخرج القائم حتى يخرج اثنا عشر من بني هاشم كلهم يدعو إلى نفسه.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Al Washa, from Ahmad Bin A’aiz, from Abu Huzeyfa who said,

‘Abu Abdullah^{-asws} said: ‘Al-Qaim^{-ajfj} will not emerge until twelve emerge from the clan of Hashim^{-as}, each of them calling to himself”³¹⁴

48- غط، الغيبة للشيخ الطوسي ابن فضال عن حماد عن الحسين بن المختار عن أبي نصر عن عامر بن وإثلة عن أمير المؤمنين ع قال قال رسول الله ص عشر قبل الساعة لا بد منها السفيناء والدجال والدابة والخروج القائم وطلوع الشمس من مغربها ونزول عيسى ع وحشف بالمشرق وحشف بحزيرة العرب و نار يخرج من قعر عدن تشوق الناس إلى المحشر.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ibn Fazzal, from Hammad, from Al-Husayn Bin Al Mukhtar, from Abu Nasr, from Aamir Bin Wasila,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Ten (signs) before (establishment of) the Hour, there is no escape from these – Al-Sufyani, and Al-Dajjal^{-la}, and the walker (of the earth), and emergence of Al-Qaim^{-ajfj}, and rising of the sun from its west, and descend of Isa^{-as}, and submergence in the east, and a submergence in the Arabian Gulf,

³¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 45

³¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 46

³¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 47

and fire emerging from the bottom of Aden ushering the people to the (plains of) Resurrection”³¹⁵

49- غط، الغيبة للشيخ الطوسي ابنُ فضالٍ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ خَمْسٌ قَبْلَ قِيَامِ الْقَائِمِ مِنَ الْعَلَامَاتِ الصَّيْحَةُ وَالسُّفْيَانِيُّ وَالْحَسَنُفُ بِالْبَيْدَاءِ وَالْخُرُوجُ الْيَمَانِيَّ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Ibn Fazzal, from Hammad, from Ibrahim Bin Umar, from Umar Bin Hanzala,

‘From Abu Abdullah^{-asws} having said ‘Five before rising of Al-Qaim are from the signs – the scream, and Al-Sufyani, and the submergence at Al-Bayda’a, and emergence of Al-Yamani, and killing of Al-Nafs Al-Zakiya (the pure soul)’³¹⁶

50- غط، الغيبة للشيخ الطوسي الفضلُ بْنُ شاذَانَ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع مَتَى يَكُونُ هَذَا الْأَمْرُ فَقَالَ أَيْ يَكُونُ ذَلِكَ يَا جَابِرُ وَلَمَّا تَكْثُرُ الْقَتْلَى بَيْنَ الْحَيَّةِ وَالْكُوفَةِ.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Al Fazl Bin Shazan, from Nasr Bin Muzahim, from Amro Bin Shimir, from Jabir who said,

‘I said to Abu Ja’far^{-asws}, ‘When will this matter be?’ He^{-asws} said: ‘How can that happen to be, O Jabir, and there has not been a lot of killing between Al-Hira and Al-Kufa!’³¹⁷

51- غط، الغيبة للشيخ الطوسي الفضلُ بْنُ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا هُدِمَ حَائِطُ مَسْجِدِ الْكُوفَةِ مُؤَخَّرُهُ مِمَّا تَلِي دَارَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَعِنْدَ ذَلِكَ زَوَالَ مُلْكِ بَنِي فُلَانٍ أَمَا إِنَّ هَادِمَهُ لَا يَتَّبِعُهُ.

(The book) ‘Al-Ghayba’ of the Sheykh Al-Tusi – From Ibn Abu Najran, from Muhammad Bin Sinan, from Al-Husayn Bin Al Mukhtar,

‘From Abu Abdullah^{-asws} having said: ‘When the wall of the Masjid Al-Kufa is demolished, from what follows the house of Abdullah Bin Masoud, during that the kingdom of the sons of so and so (Abbasids) will (start to) decline. As for its demolished (part), it will not be (re) built’³¹⁸

52- غط، الغيبة للشيخ الطوسي الفضلُ بْنُ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ خُرُوجُ الثَّلَاثَةِ الْخُرَاسَانِيِّ وَالسُّفْيَانِيِّ وَالْيَمَانِيِّ فِي سَنَةٍ وَاحِدَةٍ فِي شَهْرٍ وَاحِدٍ فِي يَوْمٍ وَاحِدٍ وَ لَيْسَ فِيهَا رَأْيَةٌ بِأَهْدَى مِنْ رَأْيَةِ الْيَمَانِيِّ يَهْدِي إِلَى الْحَقِّ.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Sayf Bin Ameyra, from Bakr Bin Muhammad Al Azdy,

‘From Abu Abdullah^{-asws} having said: ‘Three will emerge in one year – Al-Khurasani, and Al-Sufyani, and Al-Yamani and there wouldn’t be from it any flag more guiding than the flag of Al-Yamani, guiding to the truth’³¹⁹

³¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 25 H 48

³¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 25 H 49

³¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 25 H 50

³¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 25 H 51

³¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 25 H 52

53- غط، الغيبة للشيخ الطوسي الفضل عن ابن فضال عن ابن بكير عن محمد بن مسلم قال يخرج قبل السفيناء مصرية و يمان.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Fazal, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'There will emerge before Al-Sufyani, Egyptian and Yemeni'.³²⁰

54- غط، الغيبة للشيخ الطوسي الفضل عن عثمان بن عيسى عن درست عن عمارة بن مروان عن أبي بصير قال سمعت أبا عبد الله ع يقول من يضمن لي موت عبد الله أضمن له القائم

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Usman Bin Isa, from Dorost, from Ammar Bin Marwan, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'One who guarantees to me^{asws} the death of Abdullah, I^{asws} will guarantee to him Al-Qaim^{ajfj}'.

ثم قال إذا مات عبد الله لم يجتمع الناس بعده على أحد و لم يتناه هذا الأمر دون صاحبكم إن شاء الله و يذهب ملك سنين و يصير ملك الشهور و الأيام فقلت يطول ذلك قال كلا.

Then he^{asws} said: 'When Abdullah died, the people will not unite to anyone after him and this matter will not come besides your Master^{ajfj}, if Allah^{azwj} so Desires, and the kingdom of years would become the kingdom of months, and the days'. I said, 'Would that be prolonged?' He^{asws} said: 'Never!'³²¹

55- غط، الغيبة للشيخ الطوسي الفضل عن محمد بن علي عن سلام بن عبد الله عن أبي بصير عن بكر بن حرب عن أبي عبد الله ع قال: لا يكون فساد ملك بني فلان حتى يختلف سيفا بني فلان فإذا اختلفوا كان عند ذلك فساد ملكهم.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Muhammad Bin Ali, from Sallam Bin Abdullah, from Abu Baseer, from Bakr Bin Harb,

'From Abu Abdullah^{asws} having said: 'The spoiling of the rule of the sons of so and so (Abbasids) will not happen until the swords of the clan of so and so differ. When they differ, during that would be the spoiling of their rule'.³²²

56- شا، الإرشاد غط، الغيبة للشيخ الطوسي الفضل عن البرنطبي عن أبي الحسن الرضا ع قال إن من علامات الفرج حدثا يكون بين الحرمين قلت و أي شيء يكون الحدث فقال عصبية تكون بين الحرمين و يقتل فلان من ولد فلان خمسة عشر كبشا.

(The books) 'Al Irshad', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Al Bazanty,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'From the signs of relief there is an event to take place between the two Sanctuaries'. I said, 'And which thing is the event to occur?' He^{asws}

³²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 53

³²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 54

³²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 55

said: ‘Fanaticism would take place between the two Sanctuaries, and so and so from the sons of so and so would kill fifteen rams (military) commanders’.³²³

57- شاء، الإرشاد غط، الغيبة للشيخ الطوسي الفضل عن ابن فضال و ابن أبي نجران عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي بصير عن أبي عبد الله ع قال لا يذهب ملك هؤلاء حتى يستعرضوا الناس بالكوفة يوم الجمعة وكأني أنظر إلى رؤوس تندر فيما بين المسجد وأصحاب الصائون.

(The book) ‘Al Irshad, (and) ‘Al Ghayba’ of the Sheikh Al Tusi – Al Fazl, from Ibn Fazzal, and Ibn Abu Najran, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The kingdom of theirs will not go away until the people are presented (to be killed) at Al-Kufa on the day of Friday, and it is as if I^{-asws} am looking at the chief joking in what is between the Masjid and soap-sellers’.³²⁴

58- غط، الغيبة للشيخ الطوسي الفضل عن عبد الله بن جبلة عن أبي عمارة عن علي بن أبي المغيرة عن عبد الله بن شريك العامري عن عميرة بنت ثعلبة قالت سمعت بنت الحسن بن علي ع يقول لا يكون هذا الأمر الذي تنتظرون حتى يبرأ بعضكم من بعض ولا يلعن بعضكم بعضاً ولا يتفلس بعضكم في وجه بعض ولا حتى يشهد بعضكم بالكفر على بعض

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – From Abdullah Bin Jabalah, from Abu Ammar, from Ali Bin Abu Al Mugheira, from Abdullah Bin Shareek Al Aamiry, from Ameyra Bint Nufeyl, she said,

‘I heard Al-Hassan^{-asws} Bin Ali^{-asws} saying: ‘This matter which you are awaiting cannot happen until some of you disavow from others, and some of you curse others, and some of you spit in the face of others, and until some of you testify with the Kufr upon others’.

قلت ما في ذلك خير قال خير كله في ذلك عند ذلك يقوم قائمنا فيرفع ذلك كله.

I said, ‘There is no good during that’. He^{-asws} said: ‘The good, all of it would be in that. Our^{-asws} Qaim^{-ajfj} would rise and raise that away, all of it’.³²⁵

59- غط، الغيبة للشيخ الطوسي الفضل عن علي بن أسباط عن محمد بن أبي البلاد عن علي بن محمد الأودي عن أبيه عن جده قال قال أمير المؤمنين ع بين يدي القائم موت أحمر وموت أبيض وجراد في حينه وجراد في غير حينه أحمر كاللوان الدم فأما الموت الأحمر فالسيف وأما الموت الأبيض فالطاعون.

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Al Fazl, from Ali Bin Asbat, from Muhammad Bin Abu Al Bilad, from Ali Bin Muhammad Al Awdy, from his father, from his grandfather who said,

‘Amir Al-Momineen^{-asws} said: ‘In front of Al-Qaim^{-ajfj} there is red death, and white death, and locusts in their time, and locusts outside their time, red like the colour of blood. As for the red death, it is the sword, and as for the white death, it is the plague’.³²⁶

³²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 56

³²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 57

³²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 58

³²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 59

60- غط، الغيبة للشيخ الطوسي الفضل عن نصر بن مزاحم عن أبي هبة عن أبي زرعة عن عبد الله بن رزين عن عمارة بن ياسر رضي الله عنه أنه قال: دَعَوْهُ أَهْلُ بَيْتِ نَبِيِّكُمْ فِي آخِرِ الزَّمَانِ فَالْزَمُوا الْأَرْضَ وَكُفُّوا حَتَّى تَرَوْا قَادَتَهَا فَإِذَا خَالَفَ التُّرْكُ الرُّومَ وَكَثُرَتِ الْحُرُوبُ فِي الْأَرْضِ وَتَنَادَى مُنَادٍ عَلَى سُوْرِ دِمَشْقَ وَإِلَّا لَرِمَ مِنْ شَرِّ قَدِ اقْتَرَبَ وَ يُحْرَبُ حَائِطُ مَسْجِدِهَا.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Nasr Bin Muzahim, from Abu Lahiya, from Abu Zur'a, from Abdullah Bin Razeyn,

'From Ammar Bin Yasser^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, having said: 'The call of the People^{-asws} of the Household of your Prophet^{-saww} would be at the end of times, so stick to the ground (homes) and restrain (your tongues) until you see its leader. When the Turks oppose Rome and the wars are a lot in the earth, and a caller calls out upon the walls of Damascus: 'Woe be of a necessary evil to have drawn near!', and the wall of its Masjid would be ruined''³²⁷.

61- غط، الغيبة للشيخ الطوسي الفضل عن ابن أبي نجران عن محمد بن سينان عن أبي الجارود عن محمد بن بشر عن محمد بن الحنفية قال قلت له قد طال هذا الأمر حتى متى

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Al Jaroud, from Muhammad Bin Bishr,

'From Muhammad Bin Al-Hanafiya who said, 'I said to him^{-asws}, 'This would be prolonged until when?'

قَالَ فَحَرِّكَ رَأْسَهُ ثُمَّ قَالَ أَيْ يَكُونُ ذَلِكَ وَ لَمْ يَعْصِ الزَّمَانُ أَيْ يَكُونُ ذَلِكَ وَ لَمْ يَنْجُمُوا الْإِخْوَانُ أَيْ يَكُونُ ذَلِكَ وَ لَمْ يَظْلِمِ السُّلْطَانُ أَيْ يَكُونُ ذَلِكَ وَ لَمْ يَقُمْ الزَّنَادِقُ مِنْ قَزْوِينَ

He (the narrator) said, 'He^{-asws} moved his^{-asws} head, then said: 'How can that happen, and the time has not bitten yet? How can that happen, and the brothers are not disloyal yet? How can that happen, and the sultan has not oppressed yet? How can that happen and the atheist from Qazwin has not risen yet?

فَيَهْتِكُ سُورَهَا وَ يُكْفِرُ صُدُورَهَا وَ يُعَيِّرُ سُورَهَا وَ يَذْهَبُ بِبَهْجَتِهَا مَنْ قَرَّ مِنْهُ أَدْرَكَهُ وَ مَنْ حَارَبَهُ قَتَلَهُ وَ مَنْ اعْتَزَلَهُ افْتَقَرَ وَ مَنْ تَابَعَهُ كَفَرَ حَتَّى يَقُومَ بَاكِيانَ بَاكِ يَبْكِي عَلَى دِينِهِ وَ بَاكِ يَبْكِي عَلَى دُنْيَاهُ.

He will violate its veils and expiate its chests, and changes its walks, and go with its glory. One who flees from him would come across him, and one who battles him, he would kill him, and one who isolates from he would be impoverished, and one who follows him would be committing Kufr until a crying one would stand. He will cry upon his religion and a crier would cry upon his world''³²⁸ (This is not a Hadeeth)

³²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 60

³²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 61

62- شاء، الإرشاد غط، الغيبة للشيخ الطوسي الفضل عني الحسن بن محبوب عن عمرو بن أبي المقدام عن جابر الجعفي عن أبي جعفر ع قال الرُّم الأرض ولا تحرك يداً ولا رجلاً حتى ترى علامات أدكرها لك وما أراك تذكر اختلاف بني فلان و منادٍ ينادي من السماء و يجيئك الصوت من ناحية دمشق بالفتح و حشف قرية من قرى الشام تسمى الجابية

(The books) 'Al Irshad', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Al-Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Stick to the ground (stay at home) and neither move a hand nor a leg until you see signs I^{-asws} am mentioning to you, and I^{-asws} don't see you coming across the differing of the sons of so and so, and a caller calling out from the sky, and a voice would come to you from a corner of Damascus with the victory, and a town from the towns of Syria known as Al-Jabiya (near Damascus) will submerge.

و ستقبل إخوان الترك حتى ينزلوا الجزيرة و ستقبل مارقة الروم حتى ينزلوا الرَّمْل فتلك السنة فيها اختلاف كثير في كل الأرض من ناحية المغرب فأول أرض تخرب الشام يحتلونها عند ذلك على ثلاث رايات راية الأصهب و راية الأبقع و راية السفين.

And the brothers of Turks would come until they descend at the island, and the rogues of Rome will come until they descend at Al-Ramla. In that year there would be a lot of differing in every land from the areas of the west. The first land to be ruined would be Syria. They will be differing at that over three flags – the flag of the reddish, and the flag of the spotted, and the flag of Al-Sufyani".³²⁹

63- غط، الغيبة للشيخ الطوسي أحمد بن علي الرازي عن المقانعي عن بكار بن أحمد عن حسن بن حسين عن عبد الله بن بكير عن عبد الملك بن إسماعيل الأسدي عن أبيه قال حدثني سعيد بن جببر قال السنة التي يقوم فيها المهدي مطر أربعاً وعشرين مطرة يرى أثرها و بركتها.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Ali Al Razy, from Al Muqanie, from Bakkar Bin Ahmad, from Hasan Bin Husayn, from Abdullah Bin Bukeyr, from Abdul Malik Bin Ismail Al Asady, from his father who said, 'It is narrated to me by Saeed Bin Jubeyr who said,

'The year in which Al-Mahdi^{-ajfj} will be rising it will rain twenty-four rains. Its impacts and its Blessings would be seen".³³⁰ (This is not a Hadeeth)

64- و روي عن كعب الأخبار أنه قال: إذا ملك رجل من بني العباس يقال له عبد الله و هو ذو العين بها افتتخوا و بها يجنمون و هو مفتاح البلاء و سيف الفناء فإذا قرئ له كتاب بالشام من عبد الله عبد الله أمير المؤمنين لم تلبثوا أن تبلغكم أن كتاباً قرئ على منبر مصر من عبد الله عبد الرحمن أمير المؤمنين.

And it is reported from Ka'ab Al-Ahbar having said, 'When a man from the sons of Al-Abbas called Abdullah rules, and he with the (letter) 'Ayn'. They will begin by it and end by it, and it is the key to the afflictions and sword of annihilation. When a letter from Abdullah commander of the faithful is read out in Syria, they will not remain before it reaches you all. The letter would be read out upon a pulpit of Egypt, from Abdullah Abdul Rahman commander of the faithful".³³¹ (This is not a Hadeeth)

³²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 62

³³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 63

³³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 64 a

و فِي حَدِيثٍ آخَرَ قَالَ: الْمُلْكُ لِبَنِي الْعَبَّاسِ حَتَّى يَبْلُغَكُمْ كِتَابٌ قُرِئَ بِمِصْرَ مِنْ عَبْدِ اللَّهِ عَبْدِ الرَّحْمَنِ أَمِيرِ الْمُؤْمِنِينَ وَ إِذَا كَانَ ذَلِكَ فَهُوَ زَوَالُ مُلْكِهِمْ وَ انْقِطَاعُ مَدَّتِهِمْ

And in another narration, he said, 'The kingdom would be for the clan of Al-Abbas until a letter reaches you having been read out in Egypt, from Abdullah Abdul Rahman, commander of the faithful. And when that happens, it would be the decline of their kingdom and termination of their period.

فَإِذَا قُرِئَ عَلَيْكُمْ أَوَّلُ النَّهَارِ لِبَنِي الْعَبَّاسِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ فَانْتَظِرُوا كِتَابًا يُقْرَأُ عَلَيْكُمْ مِنْ آخِرِ النَّهَارِ مِنْ عَبْدِ اللَّهِ عَبْدِ الرَّحْمَنِ أَمِيرِ الْمُؤْمِنِينَ وَ وَيْلٌ لِعَبْدِ اللَّهِ مِنْ عَبْدِ الرَّحْمَنِ.

So, when it is read out to you all at the beginning of the day for the sons of Al-Abbas, from Abdullah commander of the faithful, then await for a letter to be read out to you at the end of the day from Abdullah Abdul Rahman, commander of the faithful, and woe be to Abdullah from Abdul Rahman!"³³² (This is not a Hadeeth)

بيان: قوله و هو ذو العين أي في أول اسمه العين كما كان أولهم أبو العباس عبد الله بن محمد بن علي بن عبد الله بن العباس و كان آخرهم عبد الله بن المستنصر الملقب بالمستعصم و سائر أجزاء الخبر لا يهمننا تصحيحها لكونه مرويا عن كعب غير متصل بالمعصوم.

Explanation: His words, 'And he is with the (letter) 'Ayn' – i.e., in the beginning of his name is the (letter) 'Ayn', just as it was in their beginning Abu Al-Abbas Abdullah Bin Muhammad Bin Ali Bin Abdullah Bin Al-Abbas, and their last one was Abdullah Bin Al-Mustansir, titled as Al-Mu'tasim. And rest of the part of the narration is not important to correct it due to it being reported from Ka'ab, not correct with the Infallible (Imam^{asws}).

65- غط، الغيبة للشيخ الطوسي رَوَى حَدَّثَهُ بُوَ بَشِيرٍ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ صِفْ لِي خُرُوجَ الْمَهْدِيِّ وَ عَرَفْنِي دَلَالَتَهُ وَ عَلَامَاتِهِ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – It is reported by Hazlam Bin Bashir who said,

'I said to Ali^{asws} Bin Al-Husayn^{asws}, 'Describe to me the emergence of Al-Mahdi^{ajfi} and introduce his^{ajfi} evidence and his^{ajfi} signs'.

فَقَالَ يَكُونُ قَبْلَ خُرُوجِهِ خُرُوجُ رَجُلٍ يُقَالُ لَهُ عَوْفُ السَّلْمِيِّ بِأَرْضِ الْجَزِيرَةِ وَ يَكُونُ مَأْوَاهُ تَكْرِيتَ وَ قَتْلُهُ بِمَسْجِدِ دِمَشْقَ ثُمَّ يَكُونُ خُرُوجُ شُعَيْبِ بْنِ صَالِحٍ مِنْ سَمَرْقَنْدَ

He^{asws} said: 'Before his^{ajfi} emergence would be the emergence of a man called Awf Al-Sulamy in the land of Al-Jazeera (the island), and his shelter would be Takreet, and his killing would be in a Masjid of Damascus. Then would be the emergence of Shuayn Bin Salih from Samarqand.

ثُمَّ يَخْرُجُ السُّفْيَانِيُّ الْمَلْعُونُ مِنَ الْوَادِي الْيَابِسِ وَ هُوَ مِنْ وَلَدِ عُنْبَةَ بْنِ أَبِي سُفْيَانَ فَإِذَا ظَهَرَ السُّفْيَانِيُّ اخْتَفَى الْمَهْدِيُّ ثُمَّ يَخْرُجُ بَعْدَ ذَلِكَ.

³³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 25 H 64 b

Then would be the emergence of Al-Sufyani the Accursed from the dry valley, and he is from the sons of Utbah Bin Abu Sufyan. So, when Al-Sufyani appears, Al-Mahdi^{-ajfj} would be hidden, then he^{-ajfj} will emerge after that”.³³³

66- غط، الغيبة للشيخ الطوسي رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ يُخْرَجُ بِغَزْوَيْنِ رَجُلٌ اسْمُهُ نَبِيٌّ يُسْرِعُ النَّاسَ إِلَى طَاعَتِهِ الْمُشْرِكُ وَالْمُؤْمِنُ بِمَثَلِ الْجِبَالِ خَوْفًا.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi –

‘It is reported from the Prophet^{-saww} having said: ‘There shall emerge at Qazwin a man, his name is the name of the Prophet^{-saww}. The people would hasten to his obedience, the Polytheist and the Momin. He will fill the mountains with fear’”.³³⁴

67- شاء، الإرشاد غط، الغيبة للشيخ الطوسي الْفَضْلُ بْنُ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ عَنْ بَدْرِ بْنِ الْحَلِيلِ الْأَزْدِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع آيَتَانِ تَكُونَانِ قَبْلَ الْقَائِمِ لَمْ يَكُنَا [تَكُونَا] مُنْذُ هَبَطَ آدَمُ ع إِلَى الْأَرْضِ تَنْكَسِفُ الشَّمْسُ فِي الْبَصْرِ مِنْ شَهْرِ رَمَضَانَ وَالْقَمَرُ فِي آخِرِهِ

(The book) ‘Al Irshad’, (and), ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl Bin Shazan, from Ahmad bin Muhammad Bin Abu Nasr, from Sa’alba, from Badr Bin Al Khaleel Al Azdy who said,

‘Abu Ja’far^{-asws} said: ‘Two signs will happen before Al-Qaim^{-ajfj}, not having happened since Adam^{-as} came down to the earth – eclipse of the sun in the middle of a month of Ramazan, and the moon (eclipse) at the end of it’.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ تَنْكَسِفُ الشَّمْسُ فِي آخِرِ الشَّهْرِ وَالْقَمَرُ فِي الْبَصْرِ

The man said, ‘O son^{-asws} of Rasool-Allah^{-saww}! The sun eclipses at the end of the month and the moon in the middle (of it)!’

فَقَالَ أَبُو جَعْفَرٍ ع إِنِّي لَأَعْلَمُ بِمَا تَقُولُ وَلَكِنَّهُمَا آيَتَانِ لَمْ يَكُنَا [تَكُونَا] مُنْذُ هَبَطَ آدَمُ ع.

Abu Ja’far^{-asws} said: ‘I^{-asws} am more knowing with what you are saying, but these two are signs not having happened since Adam^{-as} came down’”.³³⁵

68- شاء، الإرشاد غط، الغيبة للشيخ الطوسي الْفَضْلُ بْنُ شَاذَانَ عَنْ ابْنِ أَصْبَاطٍ عَنْ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَأَلَ رَجُلٌ أَبَا الْحَسَنِ ع عَنِ الْفَرَجِ فَقَالَ لِي مَا تُرِيدُ الْإِكْتَارَ أَوْ أَجَلَ لَكَ فَقُلْتُ أُرِيدُ تَجَمُّعَهُ لِي فَقَالَ إِذَا تَحَرَّكَتْ رَايَاتُ قَيْسٍ بِمِصْرَ وَ رَايَاتُ كِنْدَةَ بِخُرَاسَانَ أَوْ ذَكَرَ غَيْرَ كِنْدَةَ.

(The books) ‘Al Irshad’, (and) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Ibn Asbat, from Al-Hassan Bin Al Jahm who said,

‘A man asked Abu Al-Hassan^{-asws} about the relief. He^{-asws} said to me: ‘What do you want, the lot or should I^{-asws} summarise?’ I said, ‘I want you^{-asws} to summarise for me’. He^{-asws} said: ‘When the flags of Qays move in Egypt, and the flags of Kinda at Khurasan’ or mentioned other than Kinda’”.³³⁶

³³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 65

³³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 66

³³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 67

³³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 68

69- غط، الغيبة للشيخ الطوسي الفضل عن ابن محبوب عن البطائني عن أبي بصير عن أبي عبد الله ع قَالَ إِنَّ قُدَامَ الْقَائِمِ لَسَنَّةٌ عَيْدَافَةٌ - يَفْسُدُ التَّمْرُ فِي النَّخْلِ فَلَا تَشْكُوا فِي ذَلِكَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Before Al-Qaim^{-asws} there would be a year of abundance (of rain) spoiling the dates in the trees, so do not complain regarding that'.³³⁷

70- غط، الغيبة للشيخ الطوسي الفضل عن أحمد بن عمر بن سالم عن يحيى بن علي عن الربيع عن أبي ليبيد قَالَ تُعِيرُ الْحَبَشَةُ الْبَيْتَ فَيَكْسِرُونَهُ وَ يُؤْخِذُ الْحَجَرَ فَيَنْصَبُ فِي مَسْجِدِ الْكُوفَةِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ahmad Bin Umar Bin Salim, from Yahya Bin Ali, from Al Rabie, from Abu Labeed who said,

'The Ethiopians will change the House (Kabah) and break it, and they would take the (Black) Stone and install it in Masjid Al-Kufa'.³³⁸ (This is not a Hadeeth)

71- غط، الغيبة للشيخ الطوسي الفضل عن ابن أبي عمير عن ابن أذينة عن محمد بن مسلم قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ السُّفْيَانِيَّ يَمْلِكُ بَعْدَ ظُهُورِهِ عَلَى الْكُوفَةِ الْحُمْسِ حَمَلٌ امْرَأَةٌ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ أَسْتَغْفِرُ اللَّهَ حَمَلٌ جَمَلٌ وَ هُوَ مِنَ الْأَمْرِ الْمُحْتَوَمِ الَّذِي لَا بُدَّ مِنْهُ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{-asws} saying: 'Al-Sufyani would rule after his appearance upon a fifth of the world. Pregnancy of a woman (i.e., nine months)'. Then he^{-asws}, may the greetings be upon him^{-asws}, said: 'I^{-asws} seek Refuge of Allah^{-azwj} for the pregnancy of a camel (13 to 15 months), and it is from the inevitable matters which there is no escape from it!'³³⁹

72- غط، الغيبة للشيخ الطوسي الفضل عن إسماعيل بن مهران عن عثمان بن جبلة عن عمر بن أبان الكلبي عن أبي عبد الله ع قَالَ كَأَنِّي بِالسُّفْيَانِيِّ أَوْ بِصَاحِبِ السُّفْيَانِيِّ قَدْ طَرَحَ رَحْلَهُ فِي رَحْبَتِكُمْ بِالْكُوفَةِ فَنَادَى مُنَادِيهِ مَنْ جَاءَ بِرَأْسِ شِيعَةٍ عَلَيَّ فَلَهُ أَلْفُ دِرْهَمٍ فَيَنْتَبِ الْجَارُ عَلَى جَارِهِ وَ يَقُولُ هَذَا مِنْهُمْ فَيَضْرِبُ عُنُقَهُ وَ يَأْخُذُ أَلْفَ دِرْهَمٍ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ismail Bin Mihran, from Usman Bin Jabalah, from Umar Bin Aban Al Kalby,

'From Abu Abdullah^{-asws} having said: 'It is as if I am with Al-Sufyani or with a companion of Al-Sufyani and his luggage has been dropped in your courtyard at Al-Kufa. His caller is calling out, 'One who comes with a head of a Shia of Ali^{-asws}, for him would be a thousand Dirhams!' So, the neighbour would leap upon his neighbour and say, 'This one is from them!' His neck would be struck off and he would take the thousand Dirhams.

أَمَّا إِنَّ إِمَارَتَكُمْ يَوْمَئِذٍ لَا يَكُونُ إِلَّا لِأَوْلَادِ الْبَغَايَا وَ كَأَنِّي أَنْظُرُ إِلَى صَاحِبِ الرُّبْعِ

³³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 69

³³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 70

³³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 71

As for your governorships on that day, these will not happen to be except for the children of prostitutes. And it is as if I^{-asws} am looking at the companion of the veil (Burqa)‘.

قُلْتُ وَ مَنْ صَاحِبُ الْبُرْقِ

I said, ‘And who is the companion of the veil (Burqa)?’

فَقَالَ رَجُلٌ مِنْكُمْ يَقُولُ بِقَوْلِكُمْ يَلْبَسُ الْبُرْقَ فَيُخَوِّشُكُمْ- فَيَعْرِفُكُمْ وَ لَا تَعْرِفُونَهُ فَيَغْمِزُ بِكُمْ رَجُلًا رَجُلًا أَمَا إِنَّهُ لَا يَكُونُ إِلَّا ابْنُ بَغْيٍ.

He^{-asws} said: ‘A man from you saying with your word (beliefs), wearing the Burqa, preying on you. He will be recognising you and you will not be recognising him. He will wink (deceive) you all, man by man. But he cannot be except a son of a prostitute’.³⁴⁰

73- غط، الغيبة للشيخ الطوسي جماعة عن أبي المفضل الشيباني عن أبي نعيم نصر بن عصام بن المغيرة العمري عن أبي يوسف يعقوب بن نعيم بن عمرو قرقارة الكاتب عن أحمد بن محمد الأسدي عن أحمد بن محمد بن عيسى عن معاوية بن سعيد عن أبي جعفر محمد بن علي ع قال قال لي علي بن أبي طالب إذا اختلفت رومان بالشام فهو آية من آيات الله تعالى قيل ثم مه

(The book) ‘Al Ghayba’ – of the Sheykh Al Tusi – A group, from Abu Al Mufazzal Al Shaybani, from Abu Nueym Nasr Bin Isam Bin Bin Al Mugheira, from Abu Yusuf Bin Nueym Bin Amro Qarqara the scribe, from Ahmad Bin Muhammad Al Asady, from Muhammad Bin Ahmad, from Ismail Bin Abbas, from Muhajir Bin Hakeem, from Muawiya Bin Saeed,

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} said to me^{-asws}: ‘When the two spears differ at Syria, so it is a sign from the signs of Allah^{-azwj} the Exalted’. It was said, ‘Then what?’

قَالَ ثُمَّ رَجَفَةٌ تَكُونُ بِالشَّامِ تَهْلِكُ فِيهَا مِائَةُ أَلْفٍ يَجْعَلُهَا اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ وَ عَذَابًا عَلَى الْكَافِرِينَ فَإِذَا كَانَ ذَلِكَ فَانْتَظِرُوا إِلَى أَصْحَابِ الْبَرَادِيزِ الشُّهْبِ- وَ الرِّائِبِ الصُّفْرِ يُقْبِلُ مِنَ الْمَغْرِبِ حَتَّى تَحُلَّ بِالشَّامِ

He^{-asws} said: ‘Tremors will happen at Syria, one hundred thousand would die in it. Allah^{-azwj} would Make it to be a mercy for the Momineen and a Punishment upon the Kafirs. When that happens, then look at the companions of grey workhorses and the yellow flags coming from the west until they disband at Syria.

فَإِذَا كَانَ ذَلِكَ فَانْتَظِرُوا حَسَنًا بِقَرْنَةٍ مِنْ فَرَسِ الشَّامِ يُقَالُ لَهَا خَرَشْنَا [خَرَسْنَا] فَإِذَا كَانَ ذَلِكَ فَانْتَظِرُوا ابْنَ آكَلَةِ الْأَكْبَادِ يُوَادِي الْيَابِسِ.

When that happens, then await a submergence with a town from the towns called Kharshana (Harasta). When that happens, then await the son of the liver-eater (Hinda) at the dry valley’.³⁴¹

74- غط، الغيبة للشيخ الطوسي قرقارة عن أحمد بن محمد بن خلف بن الحسن بن صالح بن الأسود عن عبد الجبار بن العباس الهمداني عن عمارة الدهني قال قال أبو جعفر ع كم نعدون بقاء السُّفْيَانِي فِيكُمْ

³⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 72

³⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 73

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Qarqarah, from Muhammad Bin Khalaf, from Al-Hassan Bin Salih Bin Al Aswad, from Abdul Jabbar Bin Al-Abbas Al Hamdani, from Ammar Al Duhny who said,

'Abu Ja'far^{-asws} said: 'How much are you counting the stay of Al-Sufyani among you all?'

قَالَ قُلْتُ حَتَّى امْرَأَةٍ تَسْعَةُ أَشْهُرٍ قَالَ مَا أَغْلَمَكُمُ يَا أَهْلَ الْكُوفَةِ.

He (the narrator) said, 'I said, 'Pregnancy of a woman, nine months'. He^{-asws} said: 'What would let you know, O people of Al-Kufa!''³⁴²

بيان يحتمل أن يكون بعض أخبار مدة السفياي محمولاً على التقية لكونه مذكوراً في رواياتهم أو على أنه مما يحتمل أن يقع فيه البداء فيحتمل هذه المقادير أو يكون المراد مدة استقرار دولته و ذلك مما يختلف بحسب الاعتبار و يومئ إليه خبر موسى بن أعين الآتي و خبر محمد بن مسلم الذي سبق.

Explanation: *It is possible that some of the Ahadeeth have the term of Al-Sufyani based upon the Taqiyya (dissimulation) for it being mentioned in their reports or based upon that it is from the possibilities that the Change of Decision may occur. So it is possible that this measurements, or the intent would be the term of the settlement of his government, and that is from what varies by a calculation of reliability, and the report of Musa Bin Ayn which shall come, and the report of Muhammad Bin Muslim which has preceded, indicate to it.*

75- غط، الغيبة للشيخ الطوسي قرقارة عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَعْفَرِ بْنِ سَعْدِ الْكَاهِلِيِّ عَنِ الْأَعْمَشِ عَنْ بَشِيرِ بْنِ غَالِبٍ قَالَ يُقْبَلُ السُّفْيَانِيُّ مِنْ بِلَادِ الرُّومِ مُنْتَصِراً فِي عُنُقِهِ صَلِيبٌ وَ هُوَ صَاحِبُ الْقَوْمِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Qarqarah, from Ismail Bin Abdullah Bin Maymoun, from Muhamad Bin Abdul Rahman, from Ja'far Bin Sa'ad Al Kahily, from Al Amsh, from Bashir Bin Ghalib who said,

'Al-Sufyani would come triumphantly from a city of Rome. There would be a crucifix in his neck, and he will be master of the people''.³⁴³ (This is not a Hadeeth)

76- غط، الغيبة للشيخ الطوسي أَحْمَدُ بْنُ عَلِيٍّ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمُقَرِّي عَنِ الْمُقَانِعِيِّ عَنْ بَكَّارٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سَعْدِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ عَامٌ أَوْ سَنَةٌ الْفَتْحُ يَنْبِئُ الْفَرَّاثُ حَتَّى يَدْخُلَ أَرْقَةُ الْكُوفَةِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Ali Al Razy, from Muhammad Bin Is'haq Al Muqry, from Al Muqanie, from Bakkar, from Ibrahim Bin Muhammad, from Ja'far Bin Sa'ad Al Asady, from his father,

'From Abu Abdullah^{-asws} having said: 'Period or year of conquest, the water of the Euphrates would break until it enters the alleyways of Al-Kufa''.³⁴⁴

77- غط، الغيبة للشيخ الطوسي الْفَضْلُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ عَنْ عُثْمَانَ بْنِ أَحْمَدَ السَّمَاكِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَانِيٍّ عَنْ نُعَيْمِ بْنِ حَمَّادٍ عَنْ سَعِيدٍ عَنْ أَبِي عُثْمَانَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ تَنْزِلُ الرِّايَاتُ السُّودُ الَّتِي تَخْرُجُ مِنْ حُرَّاسَانَ إِلَى الْكُوفَةِ فَإِذَا ظَهَرَ الْمَهْدِيُّ بُعِثَ إِلَيْهِ بِالْبَيْعَةِ.

³⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 74

³⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 75

³⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 76

(The boy) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Muhammad Bin Ali, from Usman Bin Ahmad Al Sammak, from Ibrahim Bin Abdullah Al Hashimy, from Ibrahim Bin Hany, from Nueym Bin Hammad, from Saeed, from Abu Usman, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The black flags which emerge from Khurasan would descend to Al-Kufa. So when Al-Mahdi^{-ajfj} appears, the pledge of allegiance would be sent to him^{-ajfj}'.³⁴⁵

78- غط، الغيبة للشيخ الطوسي قرقاره عَنْ مُحَمَّدِ بْنِ حَلْفِ الْحَمَادِ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ الْأُرْدِيِّ عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ الْجَرِيرِيِّ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ النَّفْسُ الرَّكِيَّةُ غُلَامٌ مِنْ آلِ مُحَمَّدٍ اسْمُهُ مُحَمَّدُ بْنُ الْحَسَنِ يُقْتَلُ بِلَا جُزْمٍ وَ لَا ذَنْبٍ فَإِذَا قَتَلُوهُ لَمْ يَبْقَ لَهُمْ فِي السَّمَاءِ عَاذِرٌ وَ لَا فِي الْأَرْضِ نَاصِرٌ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Qarqarah, from Muhammad Bin Khalaf Al Hammad, from Ismail Bin Aban Al Azdy, from Sufyan Bin Ibrahim Al Jareery, he heard his father saying,

'Al-Nafs Al-Zakiya (the pure soul) is a boy from the Progeny^{-asws} of Muhammad^{-saww}. His name is Muhammad Bin Al-Hassan. He will be killed without any crime nor fault. When they kill him, there will neither remain for them any excuser in the sky nor a helper in the earth.

فَعِنْدَ ذَلِكَ يَبْعَثُ اللَّهُ قَائِمَ آلِ مُحَمَّدٍ فِي غُصْبَةِ هُفْمٍ أَذَقُ فِي أَعْيُنِ النَّاسِ مِنَ الْكُحْلِ فَإِذَا خَرَجُوا بَكَى لَهُمُ النَّاسُ لَا يَرَوْنَ إِلَّا أَنَّهُمْ يُحْتَطَفُونَ يَفْتَحُ اللَّهُ لَهُمْ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا

During that, Allah^{-azwj} would Send Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} for them in a party. He^{-ajfj} will pound the Kohl in the eyes of the people. When they go out, the people would cry for them, not seeing except they are being kidnapped. Allah^{-azwj} would Open for them easts of the earth and its wests (for conquest).

أَلَا وَ هُمْ الْمُؤْمِنُونَ حَقًّا أَلَا إِنَّ خَيْرَ الْجِهَادِ فِي آخِرِ الزَّمَانِ.

Indeed! And they would be the Momineen truly. Indeed! The best Jihad would be at the end of times³⁴⁶. (This is not a Hadeeth)

79- غط، الغيبة للشيخ الطوسي قرقاره عَنْ الْعَبَّاسِ بْنِ يَزِيدَ الْبَحْرَانِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ لَا يَخْرُجُ الْمَهْدِيُّ حَتَّى تَطْلُعَ مَعَ الشَّمْسِ آيَةٌ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Qarqarah, from Al-Abbas Bin Yazeed Al Bahrani, from Abdul Razzaq Bin Hammam, from Ma'mar, from Ibn Tawoos, from Ali Bin Abdullah Bin Abbas who said,

'Al-Mahdi^{-ajfj} will not emerge until a sign emerges from the sun³⁴⁷. (This is not a Hadeeth)

80- شف، كشف اليقين وَجَدْتُ بِحَقِّ الْمُحَدِّثِ الْأَخْبَارِيِّ مُحَمَّدِ بْنِ الْمُشْهَدِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَشَائِخِهِ عَنْ سُلَيْمَانَ الْأَعْمَشِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَ كَانَ خَادِمَ رَسُولِ اللَّهِ ص قَالَ لَمَّا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ قِتَالِ أَهْلِ التَّهْرَوَانِ نَزَلَ بَرَاءًا وَ كَانَ بِهَا رَاهِبٌ فِي فَلَاتِيهِ وَ كَانَ اسْمُهُ الْحُبَابُ فَلَمَّا سَمِعَ الرَّاهِبُ الصَّيْحَةَ وَ الْعَشْرُ أَشْرَفَ مِنْ فَلَاتِيهِ إِلَى الْأَرْضِ فَنَظَرَ إِلَى عَشْكَرِ أَمِيرِ الْمُؤْمِنِينَ ع فَاسْتَفْطَعَ ذَلِكَ وَ نَزَلَ مُبَادِرًا

³⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 77

³⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 78

³⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 79

(The book) 'Kashf Al Yaqeen' – I found in the handwriting of the Al Muhaddith, Al Akhbari, Muhammad Bin Al Mashady, by his chain from Muhammad Bin Al Qasim, from Ahmad Bin Muhammad, from his elders, from Suleyman Al Amsh, from Jabir Bin Abdullah Al Ansari who said,

'It is narrated to me by Anas Bin Malik, and he was a servant of Rasool-Allah^{-saww} having said, 'When Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} returned from battling the people of Al Naharwan, he^{-asws} descended at Barasa, and there was a monk at it in his silo, and his name was Al-Hubab. When the monk heard the noise and the army, he overlooked from his silo to the ground. He looked at the army of Amir Al-Momineen^{-asws}. That provoked him, so he rushed down.

فَقَالَ مَنْ هَذَا وَمَنْ رَئِيسُ هَذَا الْعَسْكَرِ فَقِيلَ لَهُ هَذَا أَمِيرُ الْمُؤْمِنِينَ وَ قَدْ رَجَعَ مِنْ قِتَالِ أَهْلِ التَّهْرَوَانَ فَجَاءَ الْحَبَابُ مُبَادِرًا يَتَخَطَّى النَّاسَ حَتَّى وَقَفَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ حَقًّا حَقًّا

He said, 'Who is this? And who is the chief of this army?' It was said to him, 'This is Amir Al-Momineen^{-asws} and he^{-asws} is returning from battling the people of Al-Naharwan'. Al-Hubab came rushing cleaving the people until he stood to Amir Al-Momineen^{-asws}. He said, 'The greetings be to you^{-asws}, O Amir Al-Momineen^{-asws}, truly, truly!'

فَقَالَ لَهُ وَمَا عَلِمْتُكَ بِأَيِّ أَمِيرِ الْمُؤْمِنِينَ حَقًّا حَقًّا قَالَ لَهُ بِذَلِكَ أَحْبَرَنَا عُلَمَاؤُنَا وَ أَحْبَارُنَا فَقَالَ لَهُ يَا حُبَابُ فَقَالَ لَهُ الرَّاهِبُ وَمَا عَلِمْتُكَ بِاسْمِي فَقَالَ أَعَلِمَنِي بِذَلِكَ حَبِيبِي رَسُولُ اللَّهِ ص

He^{-asws} said to him: 'What made you know that I^{-asws} am Amir Al-Momineen truly, truly?' He said to him^{-asws}, 'Our scholars and our monks have informed us'. He^{-asws} said to him: 'O Hubab!' The monk said to him^{-asws}, 'And what made you^{-asws} know of my^{-asws} name?' He^{-asws} said: 'My^{-asws} beloved Rasool-Allah^{-saww} let me^{-asws} know that'.

فَقَالَ لَهُ الْحَبَابُ مَدِّ يَدَكَ فَأَنَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ عَلَيَّ بِنُ أَبِي طَالِبٍ وَصِيُّهُ

Al-Hubab said to him^{-asws}, 'Extend your hand, for I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}, and you Ali^{-asws} Bin Abu Talib^{-asws}, are his^{-saww} successor^{-asws}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَتَيْتَ تَأْوِي فَقَالَ أَكُونُ فِي فَلَايَةٍ لِي هَاهُنَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ يَوْمِكَ هَذَا لَا تَسْكُنُ فِيهَا وَ لَكِنْ ابْنِ هَاهُنَا مَسْجِدًا وَ سَمِّهِ بِاسْمِ بَانِيهِ فَبَنَاهُ رَجُلٌ اسْمُهُ بَرَاءٌ فَسَمَّى الْمَسْجِدَ بِبَرَاءٍ بِاسْمِ الْبَانِي لَهُ

Amir Al-Momineen^{-asws} said to him: 'And where do you shelter?' He said, 'I happen to be in my silo over here!' Amir Al-Momineen^{-asws} said to him: 'After this day of yours, do not dwell in it, but build a Masjid over here and name it by the name of its builder'. A man named Barasa built it, so the Masjid was named as Barasa by the name of the builder of it.

ثُمَّ قَالَ وَ مِنْ أَيْنَ تَشْرَبُ يَا حُبَابُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ دِجْلَةَ هَاهُنَا قَالَ فَلِمَ لَا تَخْفِرُ هَاهُنَا عَيْنًا أَوْ يَفْرَأَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَلَّمَا حَقَرْنَا يَفْرَأَ وَ جَدْنَاهَا مَالِحَةً غَيْرَ عَذْبَةٍ

Then he^{-asws} said: 'And from where do you drink, O Hubab?' He said, 'O Amir Al-Momineen^{-asws}, from (river) Dajla (Tigris), over here!' He^{-asws} said: 'Why don't you dig a spring over here, or a

well?’ He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Every time we dig a well, we find it to be of salty water, not fresh (sweet)’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع اخْفِرْ هَاهُنَا بِفَرٍّ فَخَفَرَ فَخَرَجَتْ عَلَيْهِمْ صَخْرَةٌ لَمْ يَسْتَطِيعُوا قَلْعَهَا فَقَلَعَهَا أَمِيرُ الْمُؤْمِنِينَ ع فَانْقَلَعَتْ عَنْ عَيْنٍ أَخْلَى مِنَ الشَّهْدِ
وَ أَلَدَّ مِنَ الرُّثْدِ

Amir Al-Momineen^{-asws} said to him: ‘Dig a well over here!’ He dug. A rock appeared to them, they were not able to uproot it. Amir Al-Momineen^{-asws} uprooted it (personally). It uprooted from a spring sweeter than honey and more pleasurable than the butter.

فَقَالَ لَهُ يَا حَبَابُ يَكُونُ شُرْتُكَ مِنْ هَذِهِ الْعَيْنِ أَمَا إِنَّهُ يَا حَبَابُ سَبَّيْنِي إِلَى جَنْبِ مَسْجِدِكَ هَذَا مَدِينَةً وَ تَكْثُرُ الْجَبَابِرَةُ فِيهَا وَ تَعْظُمُ الْبَلَاءُ حَتَّى إِنَّهُ لَيُرَكَّبُ فِيهَا كُلَّ لَيْلَةٍ جُمُعَةٍ سَبْعُونَ أَلْفَ فَجٍّ حَرَامٍ فَإِذَا عَظُمَ بَلَاؤُهُمْ شَدُّوا عَلَى مَسْجِدِكَ بِفُطُورَةٍ ثُمَّ وَ ابْنِهِ بَنِينَ [مَرَّتَيْنِ] ثُمَّ وَ ابْنِهِ لَا يَهْدِمُهُ إِلَّا كَافِرٌ ثُمَّ يَبْنَى

He^{-asws} said to him: ‘O Hubab! Let your drinking be from this spring. O Hubab! But a city would be built to the side of this Masjid of yours and the tyrants would frequent in it and the afflictions would be mighty, to the extent that every Friday (week) seventy thousand Prohibited relationships would be indulged in. When their afflictions are mighty, they would be pulled tightly to your Masjid. Then a building would be built (twice). Then it would be built and not one would demolish it except a Kafir. Then a house.

فَإِذَا فَعَلُوا ذَلِكَ مُنِعُوا الْحَجَّ ثَلَاثَ سِنِينَ وَ اخْتَرَقَتْ لِحْضَرُهُمْ وَ سَلَطَ اللَّهُ عَلَيْهِمْ رَجُلًا مِنْ أَهْلِ السَّفْحِ لَا يَدْخُلُ بَلَدًا إِلَّا أَهْلَكَهُ وَ أَهْلَكَ أَهْلَهُ ثُمَّ لِيَعِدَ
[لِيَعُودَ] عَلَيْهِمْ مَرَّةً أُخْرَى ثُمَّ يَأْخُذُهُمُ الْقَحْطُ وَ الْغَلَاءُ ثَلَاثَ سِنِينَ حَتَّى يَبْلُغَ بِهِمُ الْجَهْدُ

When they do that, the Hajj will be prevented for three years, and their greenery would be incinerated, and Allah^{-azwj} would Cause a man from the foolish ones to overcome upon them. He will not enter a city except he would destroy it and destroy its people. Then he will return to them another time. Then the drought and the high prices would seize them for three years until the struggle reaches its extent with them.

ثُمَّ يَعُودُ عَلَيْهِمْ ثُمَّ يَدْخُلُ الْبَصْرَةَ فَلَا يَدْعُ فِيهَا قَائِمَةً إِلَّا سَخَطَهَا وَ أَهْلَكَهَا وَ أَشْخَطَ أَهْلَهَا وَ ذَلِكَ إِذَا غَمِرَتِ الْحَرَبُ وَ بُنِيَ فِيهَا مَسْجِدٌ جَامِعٌ فَعِنْدَ ذَلِكَ
يَكُونُ هَلَاكُ الْبَصْرَةِ

Then he will return to them. Then he will enter Al-Basra. He would not leave anyone standing in it except he would demolish it and be wrathful upon its people. And that would be when the ruins would be built up and a central Masjid would be built in it. During that would be the destruction of Al-Basra.

ثُمَّ يَدْخُلُ مَدِينَةَ بَنَاهَا الْحَجَّاجُ يُقَالُ لَهَا وَاسِطٌ فَيَفْعَلُ مِثْلَ ذَلِكَ ثُمَّ يَتَوَجَّهُ نَحْوَ بَغْدَادَ فَيَدْخُلُهَا عَقْوًا ثُمَّ يَلْتَجِئُ النَّاسُ إِلَى الْكُوفَةِ وَ لَا يَكُونُ بَلَدٌ مِنَ الْكُوفَةِ
[إِلَّا] تَشَوُّشَ الْأَمْرِ لَهُ

Then he will enter a city having been built by Al-Hajjaj, called Wasit. He will do similar to that. Then he will head towards Baghdad. He will enter it spontaneously. Then the people will take shelter to Al-Kufa, and there will not happen to be any city of Al-Kufa except the matters would be confusing to him.

ثُمَّ يَخْرُجُ هُوَ وَ الَّذِي أَذْخَلَهُ بَغْدَادَ نَحْوَ قَبْرِ لَيْسَبَشَه فَيَتَلَقَّاهُمَا السُّفْيَانِيُّ فَيَهْزِمُهُمَا ثُمَّ يَقْتُلُهُمَا وَ يُوجِّهُ جَيْشاً نَحْوَ الْكُوفَةِ فَيَسْتَعْبِدُ بَعْضَ أَهْلِهَا وَ يَجِيءُ رَجُلٌ
مِنْ أَهْلِ الْكُوفَةِ فَيُلْجِئُهُمْ إِلَى سُوْرِ فَمَنْ لَجَأَ إِلَيْهَا أَمِنَ

Then he, and the ones who had entered it, will exit from Baghdad towards my^{asws} grave in order to exhume it. Al-Sufyani would meet them and defeat them. Then he would kill them and divert an army towards Al-Kufa. He will enslave some of its people, and a man from the people of Al-Kufa would come and shelter them to a bridge. The one who takes shelter to it would be safe.

وَ يَدْخُلُ جَيْشُ السُّفْيَانِيِّ إِلَى الْكُوفَةِ فَلَا يَدْعُونَ أَحَدًا إِلَّا قَتَلُوهُ وَ إِنَّ الرِّجَالَ مِنْهُمْ لَيَمُرُّ بِالدُّرَّةِ الْمُطْرُوحَةِ الْعَظِيمَةِ فَلَا يَتَعَرَّضُ لَهَا وَ يَرَى الصَّبِيَّ الصَّغِيرَ
فَيُلْحِقُهُ فَيَقْتُلُهُ

And the army of Al-Sufyani will enter into Al-Kufa. They will not leave anyone except they would kill him. And the man from them would pass by Al-Durra, the mighty location. He will not expose to it, and he will see the young child. He will catch up with him and kill him.

فَعِنْدَ ذَلِكَ يَا حُبَابُ يُتَوَقَّعُ بَعْدَهَا هَيْهَاتَ هَيْهَاتَ وَ أُمُورٌ عَظَامٌ وَ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ فَاحْفَظْ عَنِّي مَا أَقُولُ لَكَ يَا حُبَابُ.

O Hubab! During that, anticipate (the relief) after it. Far be it! Far be it! And (there will be) mighty matters and Fitna like a piece of the dark night. So, memorise from me^{asws} and I^{asws} have said to you, O Hubab!”³⁴⁸

81- إختص، الإختصاص سعدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَنَدَ اللَّهِ بْنِ غَامِرٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع كَانَ
أَمِيرُ الْمُؤْمِنِينَ يَقُولُ مَنْ أَرَادَ أَنْ يُقَاتِلَ شِبْعَةَ الدَّجَالِ فَلْيُقَاتِلِ الْبَاكِيَّ عَلَى دِمِ عُثْمَانَ وَ الْبَاكِيَّ عَلَى أَهْلِ النَّهْرَوَانِ إِنَّ مَنْ لَقِيَ اللَّهَ مُؤْمِنًا بِأَنَّ عُثْمَانَ قُتِلَ
مَظْلُومًا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ سَاحِطًا عَلَيْهِ وَ لَا يُدْرِكُ الدَّجَالُ

(The book) ‘Al Ikhtisas’ – Sa’ad, from Ahmad Bin Muhamad, and Abdullah Bin Aamir Bin Sa’ad, from Muhammad Bin Khalid, from Abu Hamza Al Sumali who said,

‘Abu Ja’far^{asws} said: ‘Amir Al-Momineen^{asws} had said: ‘One who intends to fight against the loyalists of Al-Dajjal^{la}, then let him fight the ones crying upon the blood of Usman, and the ones crying upon the people of Al-Naharwan! Surely, the one who meets Allah^{azwj} believing that Usman was killed oppressed would meet Allah^{azwj} Mighty and Majestic being Wrathful upon him, and he will not come across Al-Dajjal^{la}!’

فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنْ مَاتَ قَبْلَ ذَلِكَ قَالَ فَيُبْعَثُ مِنْ قَبْرِهِ حَتَّى لَا يُؤْمِنَ بِهِ وَ إِنَّ رِغَمَ أَنْفِهِ.

A man said, ‘O Amir Al-Momineen^{asws}! Supposing he were to die before that?’ He^{asws} said: ‘He would be Resurrected from his grave until he does not believe in it, and even if his nose is rubbed (disgraced)’.³⁴⁹

82- شاء، الإرشاد قَدْ جَاءَتْ الْأَثَارُ بِذِكْرِ عِلَامَاتٍ لِمَآنِ قِيَامِ الْقَائِمِ الْمُهْدِيِّ ع وَ حَوَادِثَ تَكُونُ أَمَامَ قِيَامِهِ وَ آيَاتٍ وَ دَلَالَاتٍ

³⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 80

³⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 81

(The book) 'Al Irshad' –

'The Ahadeeth have come with the mentioned of the signs of the time of rising of Al-Qaim^{ajfi} Al-Mahdi^{ajfi}, and the event to transpire before his^{ajfi} rising, and the signs and the evidence(s) (pointers).

فَمِنْهَا خُرُوجُ السُّفْيَانِيِّ وَ قَتْلُ الْحُسَيْنِيِّ وَ اخْتِلَافُ بَنِي الْعَبَّاسِ فِي الْمُلْكِ الدُّنْيَاوِيِّ وَ كُسُوفُ الشَّمْسِ فِي الْبَيْتِ مِنْ شَهْرِ رَمَضَانَ وَ خُسُوفُ الْقَمَرِ فِي آخِرِهِ عَلَى خِلَافِ الْعَادَاتِ وَ خُسْفٌ بِالْبَيْدَاءِ وَ خُسْفٌ بِالْمَغْرِبِ وَ خُسْفٌ بِالْمَشْرِقِ وَ تَكْوُدُ الشَّمْسُ مِنْ عِنْدِ الزَّوَالِ إِلَى أَوْسَطِ أَوْقَاتِ الْعَصْرِ وَ طُلُوعُهَا مِنَ الْمَغْرِبِ

From these is the emergence of Al-Sufyani, and killing of Al-Hasany, and differing of the Abbasids regarding the worldly kingdom, and like eclipse of the sun in the middle of a month of Ramazan, and eclipse of the moon in its end, upon opposite to the norm, and submergence of Al-Bayda, and a submergence in the west, and a submergence in the east, and stoppage of the sun from the midday to the middle of the timings of Al-Asr, and its rising from the west.

وَ قَتْلُ نَفْسٍ رَكِيَّةٍ بِظَهْرِ الْكُوفَةِ فِي سَبْعِينَ مِنَ الصَّالِحِينَ وَ دَبْحُ رَجُلٍ هَاشِمِيٍّ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ هَدْمُ حَائِطِ مَسْجِدِ الْكُوفَةِ وَ إِقْبَالُ رَايَاتِ سُودٍ مِنْ قِبَلِ خُرَاسَانَ وَ خُرُوجُ الْيَمَانِيِّ وَ ظُهُورُ الْمَغْرِبِيِّ بِمِصْرَ وَ تَمْلُكُهُ الشَّامَاتِ وَ نُزُولُ التُّرْكِ الْجَزِيرَةِ وَ نُزُولُ الرُّومِ الرَّمْلَةَ

And killing of Al-Nafs Al-Zakiya (the pure soul) at the back of Al-Kufa among seventy from the righteous ones, and slaughter of a Hashemite man between Al-Rukn (Al-Yamani) and Al-Maqam (Ibrahim^{as}), and demolishing of a wall of Masjid Al-Kufa, and the coming of the black flags from the direction of Khurasan, and emergence of Al-Yamani, and appearance of Al-Maghribi at Egypt, and he would be possessed (afflicted) by the moles, and descent of the Turks at the island, and the descent of Romans at Ramla.

وَ طُلُوعُ نَجْمٍ بِالْمَشْرِقِ يُضِيءُ كَمَا يُضِيءُ الْقَمَرُ ثُمَّ يَنْعَطِفُ حَتَّى يَكَادَ يَلْتَقِي طَرْفَاءَ وَ حُمْرَةٌ يَظْهَرُ فِي السَّمَاءِ وَ يُنْشَرُ فِي آفَاقِهَا وَ نَارٌ تَظْهَرُ بِالْمَشْرِقِ طَوِيلًا وَ تَبْقَى فِي الْجَوِّ ثَلَاثَةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ وَ خَلْعُ الْعَرَبِ أَعْنَتَهَا وَ تَمْلُكُهَا الْبِلَادَ وَ خُرُوجُهَا عَنْ سُلْطَانِ الْعَجَمِ

And the rising of a star in the east shining just as the moon shine, then it would turn until its two ends almost meet, and redness will appear in the sky and spread in its horizons, and fire will appear in the east for a long time and remain in the atmosphere for three days or seven days, and the Arabs will vacate their burdens and control the countries and exit them from the authority of the non-Arabs.

وَ قَتْلُ أَهْلِ مِصْرَ أَمِيرِهِمْ وَ خَرَابُ الشَّامِ وَ اخْتِلَافُ ثَلَاثِ رَايَاتٍ فِيهِ وَ دُخُولُ رَايَاتِ قَيْسٍ وَ الْعَرَبِ إِلَى مِصْرَ وَ رَايَاتُ كِنْدَةَ إِلَى خُرَاسَانَ وَ وُزُودُ خَيْلٍ مِنْ قِبَلِ الْعَرَبِ حَتَّى تُرْتَبَطَ بِفِنَاءِ الْحِيرَةِ وَ إِقْبَالُ رَايَاتِ سُودٍ مِنَ الْمَشْرِقِ نَحْوَهَا وَ بَقْيُ فِي الْفَرَاتِ حَتَّى يَدْخُلَ الْمَاءُ أَرْقَةَ الْكُوفَةِ

And the people of Egypt would kill their commander, and Syria would be ruined, and three flags will dispute regarding it, and the flags of Qays and the Arabs will enter into Egypt, and the flags of Kinda into Khurasan, and the cavalry will arrive from the direction of the Arabs until they are tied in the courtyard of Al-Hira, and the black flags will come from the east towards it, and the Euphrates will burst forth until the water enters into the alleyways of Al-Kufa.

و خُرُوجُ سِتِّينَ كَذَّابًا كُلُّهُمْ يَدَّعِي النُّبُوَّةَ وَ خُرُوجُ اثْنَا [اِثْنَيْ] عَشَرَ مِنْ آلِ أَبِي طَالِبٍ كُلُّهُمْ يَدَّعِي الْإِمَامَةَ لِنَفْسِهِ وَ إِحْرَاقُ رَجُلٍ عَظِيمٍ الْقُدْرِ مِنْ شِيعَةِ بَنِي الْعَبَّاسِ بَيْنَ جُلُولَاءَ وَ خَانِقِينَ وَ عَقْدُ الْجَسْرِ مِمَّا يَلِي الْكَرْخَ بِمَدِينَةِ السَّلَامِ وَ ارْتِفَاعُ رِيحٍ سَوْدَاءَ هَمَّا فِي أَوَّلِ النَّهَارِ وَ زَلْزَلَةٌ حَتَّى يَنْخَسِفَ كَثِيرٌ مِنْهَا

And sixty liars will emerge, all of them claiming the Prophet-hood, and twelve from the progeny of Abu Talib^{as} will emerge, each of them claiming the Imamate for himself, and a man of mighty worth from the loyalists of the Abbasids will be burnt between Jalula and Khaniqeyn and the bridge connecting from what follows Al-Karkh with the city of peace, and black wind would rise at it in the beginning of the day, and there will be an earthquake until most from it would submerge.

وَ خَوْفٌ يَشْمَلُ أَهْلَ الْعِرَاقِ وَ بَعْدَادَ وَ مَوْتٌ ذَرِيعٌ فِيهِ وَ نَقْصٌ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ جَرَادٌ يَظْهَرُ فِي أَوَانِهِ وَ فِي غَيْرِ أَوَانِهِ حَتَّى يَأْتِيَ عَلَى الزَّرْعِ وَ الْغَلَّاتِ وَ قَلَّةٌ زَيْعٌ لِمَا يَزْرَعُهُ النَّاسُ وَ اخْتِلَافٌ صِنْفَيْنِ مِنَ الْعَجَمِ وَ سَفْكٌ دِمَاءٍ كَثِيرَةٍ فِيمَا بَيْنَهُمْ وَ خُرُوجُ الْعَبِيدِ عَنْ طَاعَاتِ سَادَاتِهِمْ وَ قَتْلُهُمْ مَوَالِيَهُمْ

And fear would surround the people of Al-Iraq and Baghdad, and there will be spontaneous death in it, and loss of wealth and lives and fruits, and locusts will appear in its season and in other than its season until they come upon the crops and the yields, and there will be scarce revenue for what the people would have sown, and two types of non-Arabs would differ and shed a lot of blood in what is between them, and the slaves would come out from the obedience of their masters and their masters would kill them.

وَ مَسْحٌ لِقَوْمٍ مِنْ أَهْلِ الْبَدْعِ حَتَّى يَصِيرُوا قِرَدَةً وَ خَنَازِيرَ وَ غَلَبَةُ الْعَبِيدِ عَلَى بِلَادِ السَّادَاتِ وَ نِدَاءٌ مِنَ السَّمَاءِ حَتَّى يَسْمَعَهُ أَهْلُ الْأَرْضِ كُلُّ أَهْلِ لُغَةٍ بِلُغَتِهِمْ وَ وَجْهٌ وَ صَدْرٌ يَظْهَرَانِ لِلنَّاسِ فِي عَيْنِ الشَّمْسِ وَ أَمْوَاتٌ يُنْشَرُونَ مِنَ الْقُبُورِ حَتَّى يَرْجِعُوا إِلَى الدُّنْيَا فَيَتَعَارَفُونَ فِيهَا وَ يَتَزَاوَرُونَ

And there will be a morphing for a people from the innovators until they become monkeys and pigs, and the slave would overcome upon the country of the masters, and there will be a call from the sky until the people of the earth hear it, every people in their own language, and a face and chest would appear to the people in the eye of the sun, and the dead would be resurrected from the graves until they return to the world, so they would recognise in it and visit each other.

ثُمَّ يُخْتَمُ ذَلِكَ بِأَرْبَعٍ وَ عَشْرِينَ مَطَرَةً تَبْصِلُ فَتَحْيَا بِهِ الْأَرْضُ بَعْدَ مَوْتِهَا وَ تُعْرَفُ بَرَكَاتُهَا وَ يَزُولُ بَعْدَ ذَلِكَ كُلِّ عَاقَةٍ عَنْ مُعْتَقِدِي الْحَقِّ مِنْ شِيعَةِ الْمَهْدِيِّ عَلَيْهِ السَّلَامُ

Then that would be ended by twenty-four rains consecutively. The earth will live after its death and its blessings would be recognised, and every disability would be removed after that from the believers of the truth from the Shias of Al-Mahdi^{ajfj}, may the greetings be upon him^{ajfj}.

فَيَعْرِفُونَ عِنْدَ ذَلِكَ ظُهُورَهُ بِمَكَّةَ فَيَتَوَخَّهَوْنَ خَوْفَهُ لِنَصْرَتِهِ كَمَا جَاءَتْ بِذَلِكَ الْأَخْبَارُ وَ مِنْ جُمْلَةِ هَذِهِ الْأَخْدَاتِ مَحْتَوَمَةٌ وَ مِنْهَا مَشْرُوطَةٌ وَ اللَّهُ أَعْلَمُ بِمَا يَكُونُ وَ إِنَّمَا ذَكَرْنَاكَ عَلَى حَسَبِ مَا ثَبَتَ فِي الْأُصُولِ وَ تَصَمَّنَهَا الْأَثَرُ الْمُنْقُولُ وَ بِاللَّهِ نَسْتَعِينُ.

During that they will recognise his^{ajfj} appearance at Makkah, so they will head towards him^{ajfj} in order to help him^{ajfj} just as the Ahadeeth have come with that. And from a summary of these Ahadeeth are the inevitable (signs), and from these are conditional, and Allah^{azwj} is

more Knowing with what will be happening, and rather we are mentioning these based upon a reckoning of what is proven in the principles and included in the transmitted Ahadeeth, and we seek assistance with Allah^{-azwj}.³⁵⁰ (This is not a Hadeeth)

83- شاء، الإرشاد علي بن أبي حمزة عن أبي الحسن موسى ع في قوله عز وجل سترهم آياتنا في الآفاق وفي أنفسهم قال الفقيه في آفاق الأرض والمسح في أعداء الحق.

(The book) 'Al Irshad' – Ali Bin Abu Hamza,

'From Abu Al-Hassan Musa^{-asws} regarding Words of Mighty and Majestic: **We will be Showing them Our Signs in the horizons and within their own selves, [41:53]**. He^{-asws} said: 'The Fitna in the horizons of the earth, and the morphing among the enemies of the truth'.³⁵¹

84- شاء، الإرشاد وهيب بن حفص عن أبي بصير قال سمعت أبا جعفر ع يقول في قوله تعالى إن نشأ نزل عليهم من السماء آية فطلت أعناقهم لها خاضعين قال سيفعل الله ذلك بهم قلت من هم قال بنو أمية وشيعتهم

(The book) 'Al Irshad' – Wuheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Ja'far^{-asws} saying regarding Words of the Exalted: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. He^{-asws} said: 'Allah^{-azwj} will be Doing that with them'. I said, 'Who are they?' He^{-asws} said: 'Clan of Umayya and their loyalists'.

قال قلت وما الآية قال ركود الشمس من بين زوال الشمس إلى وقت العصر وخروج صدر رجل وجهه في عين الشمس يعرف بحسبه ونسبه وذلك في زمان السفيناني وعندها يكون بوازة وبوار قوميه.

He (the narrator) said, 'I said, 'And what is the sign?' He^{-asws} said: 'Stoppage of the sun from between midday to the time of Al-Asr, and emergence of a chest of a man and his face in the eyes of the sun. His affiliation and his lineage would be known, and that would be during the time of Al-Sufyani, and at that would be his ruination and ruination of his people'.³⁵²

85- شاء، الإرشاد الحسين بن زيد عن منذر الجوزي عن أبي عبد الله ع قال سمعته يقول يجر الناس قبل قيام القائم ع عن معاصيهم بنار تظهر لهم في السماء وخمرة تجلج السماء وحسف يبعث وحسف يبلدة البصرة ودماء تنفك بها وخراب دورها وفناء يقع في أهلها وشئول أهل العراق خوف لا يكون معه قرا.

(The book) 'Al Irshad' – Al-Husayn Bin Zayd, from Munzir Al Jowzy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The people would be reprimanded before rising of Al-Mahdi^{-ajfj} of their disobediences, by a fire appearing to them in the sky and redness filling the sky, and submergence at Baghdad, and submergence at the city of Al-Basra, and blood would be spilt at it and its houses would be ruined and annihilation

³⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 82

³⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 83

³⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 84

would occur among its people, and fear would surround the people of Al-Iraq, there will be no tranquillity with it”³⁵³.

86- شي، تفسير العياشي عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَمْضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ يَا أَهْلَ الْحَقِّ اعْتَزِلُوا يَا أَهْلَ الْبَاطِلِ اعْتَزِلُوا فَيَعْزِلُ هَؤُلَاءِ مِنْ هَؤُلَاءِ وَ يَعْزِلُ هَؤُلَاءِ مِنْ هَؤُلَاءِ

Tafseer Al Ayyashi - From Ajlan Abu Salih who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The days will not pass by until a caller calls out from the sky: ‘O people of truth, Isolate! O people of falsehood, isolate!’ So, these would isolate from those, and those would isolate from these.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ يُخَالِطُ هَؤُلَاءِ وَ هَؤُلَاءِ بَعْدَ ذَلِكَ الْيَدَاءِ

He (the narrator) said, ‘I said, ‘May Allah^{-azwj} Keep you^{-asws} well! Will these mingle with those after that call?’

قَالَ كَلَّا إِنَّهُ يَقُولُ فِي الْكِتَابِ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ.

He^{-asws} said: ‘Never! He^{-azwj} is Saying in the Book: **Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; [3:179]**’³⁵⁴.

87- شي، تفسير العياشي عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع يَقُولُ الزَّيْمُ الْأَرْضَ لَا تَحْرُكَنَّ يَدَكَ وَ لَا رَجْلَكَ أَبَدًا حَتَّى تَرَى عَلَامَاتٍ أَذْكُرُهَا لَكَ فِي سَنَةٍ وَ تَرَى مُنَادِيًا يُنَادِي بِدِمَشْقَ وَ حُسَيْفَ بَغْرِيَّةٍ مِنْ قُرَاهَا وَ يَسْتَعِطُ طَائِفَةً مِنْ مَسْجِدِهَا إِذَا رَأَيْتَ التُّرْكَ جَارُوهَا فَأَقْبَلَتِ التُّرْكَ حَتَّى نَزَلَتِ الْجَزِيرَةَ وَ أَقْبَلَتِ الرُّومَ حَتَّى نَزَلَتِ الرَّمْلَةَ

Tafseer Al Ayyashi – From Jabir Al Jufy,

‘From Abu Ja’far^{-asws} saying: ‘Stick to the ground (homes). Neither move your hand nor your leg, ever, until you see signs I^{-asws} am mentioning to you in a year! And you will see a caller calling out at Damascus, and there would be submergence with a town from its towns, and a group would fall from its Masjid. Then you will see the Turks exceeding it. The Turks would come until they descend at the island, and the Romans would come until they descend at Ramlah.

وَ هِيَ سَنَةٌ اخْتِلَافٍ فِي كُلِّ أَرْضٍ مِنْ أَرْضِ الْعَرَبِ وَ إِنَّ أَهْلَ الشَّامِ يَخْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَايَاتٍ الْأَصْهَبِ وَ الْأَبْقَعِ وَ السُّفْيَانِيَّ مَعَ بَنِي دَنْبِ الْحِمَارِ مُضَرٍّ وَ مَعَ السُّفْيَانِيَّ أَحْوَالُهُ مِنْ كُلِّ فَيْطَهَرُ السُّفْيَانِيَّ وَ مَنْ مَعَهُ عَلَى بَنِي دَنْبِ الْحِمَارِ حَتَّى يَقْتُلُوا قَتْلًا لَمْ يَقْتُلْهُ شَيْءٌ قَطُّ وَ يَحْضُرُ رَجُلًا بِدِمَشْقَ فَيُقْتَلُ هُوَ وَ مَنْ مَعَهُ قَتْلًا لَمْ يَقْتُلْهُ شَيْءٌ قَطُّ وَ هُوَ مِنْ بَنِي دَنْبِ الْحِمَارِ

And it is a year of differing in every land from the lands of the Arabs, and the people of Syria would differ during that upon three flags – the blonde, the spotted and Al-Sufyani with the clan of Zanb Al-Himar Muzar, and with Al-Sufyan would be his maternal uncles from (clan of) Kalb. Al-Sufyan and the ones with him would prevail upon the clan of Zanb Al-Himar until they

³⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 85

³⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 86

kill with a killing nothing had been killed (like it) at all! And a man would present at Damascus. He and the ones with him would kill with a killing nothing had been killed (like it) at all, and he is from the clan of Zanb Al-Himar.

و هِيَ الْآيَةُ الَّتِي يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاحْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدٍ يَوْمٍ عَظِيمٍ - وَ يَظْهَرُ السُّفْيَانِيُّ وَ مَنْ مَعَهُ حَتَّى لَا يَكُونَ لَهُ هِمَّةٌ إِلَّا آلُ مُحَمَّدٍ ص وَ شِيعَتُهُمْ فَيَبْعَثُ بَعْثًا إِلَى الْكُوفَةِ فَيُصَابُ بِأَنَاسٍ مِنْ شِيعَةِ آلِ مُحَمَّدٍ بِالْكُوفَةِ قَتْلًا وَ صَلْبًا

And it is the Sign which Allah^{-azwj} Blessed and Exalted is Saying: **But the parties disagreed from between them, so woe be unto those who commit Kufr from being present on a Great Day [19:37]**. And Al-Sufyani and the ones with him will prevail until there will not be any concern for him except the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias. So, he will send a detachment to Al-Kufa and hit some people of the Shias of the Progeny^{-asws} of Muhammad^{-saww} at Al-Kufa with killings, and crucifixions.

وَ يُقْبَلُ رَايَةً مِنْ خُرَاسَانَ حَتَّى يَنْزِلَ سَاحِلَ الدَّجَلَةِ يُخْرِجُ رَجُلًا مِنَ الْمَوَالِي ضَعِيفٌ وَ مَنْ تَبِعَهُ فَيُصَابُ بِظَهْرِ الْكُوفَةِ وَ يَبْعَثُ بَعْثًا إِلَى الْمَدِينَةِ فَيَقْتُلُ بِهَا رَجُلًا وَ يَهْرُبُ الْمَهْدِيُّ وَ الْمَنْصُورُ مِنْهَا وَ يُؤْخَذُ آلُ مُحَمَّدٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ لَا يَبْرُكُ مِنْهُمْ أَحَدٌ إِلَّا خُسِرَ

And a flag would come from Khurasan until they descend at the coast of the (river) Tigris. A man from the weak slaves and the ones who follow him would emerge. He will come to the back of Al-Kufa and send a detachment to Al-Medina. He will kill a man at it and Al-Mahdi^{-ajfj} and Al-Mansour would flee from it, and the Progeny^{-asws} of Muhammad^{-saww} would be seized, their^{-asws} young ones and their^{-asws} old ones. Not one of them would be left except he would be imprisoned.

وَ يَخْرُجُ الْجَيْشُ فِي طَلَبِ الرَّجُلَيْنِ وَ يَخْرُجُ الْمَهْدِيُّ مِنْهَا عَلَى سُنَّةِ مُوسَى خَافِئًا يَتَرَقَّبُ حَتَّى يَتَقَدَّمَ مَكَّةَ وَ يُقْبَلُ الْجَيْشُ حَتَّى إِذَا نَزَلُوا الْبَيْدَاءَ وَ هُوَ جَيْشُ الْأَهْمَلَاتِ خُسِفَ بِهِمْ فَلَا يُفْلِتُ مِنْهُمْ إِلَّا مُخْبِرٌ

And the army would emerge in search of the two men, and Al-Mahdi^{-ajfj} would come out from it upon the Sunnah of Musa^{-as}, fearful, watchful, until he^{-ajfj} arrives at Makkah. And the army will come until when they descend at Al-Bayda, and it is the army of destruction, there will be a submergence with them. No one from them will escape except an informant.

فَيَقُومُ الْقَائِمُ بَيْنَ الرَّكْنِ وَ الْمَقَامِ فَيُصَلِّي وَ يَنْصَرِفُ وَ مَعَهُ وَزِيرُهُ فَيَقُولُ يَا أَيُّهَا النَّاسُ إِنَّا نَسْتَنْصِرُ اللَّهَ عَلَى مَنْ ظَلَمَنَا وَ سَلَبَ حَقَّنَا

Al-Qaim^{-ajfj} will stand between Al-Rukn (Al-Yamani) and Al-Maqam (of Ibrahim^{-as}). He^{-ajfj} will pray Salat and leave, and with him^{-ajfj} would be his^{-ajfj} minister. He^{-ajfj} will say, 'O you people! We are seeking Help of Allah^{-azwj} against the ones oppressing us and have usurped our rights!

مَنْ يُحَاجُّنَا فِي اللَّهِ فَإِنَّا أَوْلَى بِاللَّهِ وَ مَنْ يُحَاجُّنَا فِي آدَمَ فَإِنَّا أَوْلَى النَّاسِ بِآدَمَ وَ مَنْ حَاجَّنَا فِي نُوحٍ فَإِنَّا أَوْلَى النَّاسِ بِنُوحٍ وَ مَنْ حَاجَّنَا فِي إِبْرَاهِيمَ فَإِنَّا أَوْلَى النَّاسِ بِإِبْرَاهِيمَ وَ مَنْ حَاجَّنَا بِمُحَمَّدٍ فَإِنَّا أَوْلَى النَّاسِ بِمُحَمَّدٍ وَ مَنْ حَاجَّنَا فِي النَّبِيِّينَ فَتَحْنُ أَوْلَى النَّاسِ بِالنَّبِيِّينَ وَ مَنْ حَاجَّنَا فِي كِتَابِ اللَّهِ فَتَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ

One who argues us regarding Allah^{-azwj}, so we are foremost with Allah^{-azwj}! And one who argues with us regarding Adam^{-as}, so we are foremost of the people with Adam^{-as}! And one who argues us regarding Noah^{-as}, so we are foremost of the people with Noah^{-as}! And one

who argues us regarding Ibrahim^{as}, so we are foremost of the people with Ibrahim^{as}! And one who argues us with Muhammad^{saww}, so we are foremost of the people with Muhammad^{saww}! And one who argues us regarding the Book of Allah^{azwj}, so we are foremost of the people with the Book of Allah^{azwj}!

إِنَّا نَشْهَدُ وَكُلُّ مُسْلِمٍ الْيَوْمَ أَنَّا قَدْ ظَلَمْنَا وَطَرَدْنَا وَبَغَيْنَا عَلَيْكَ وَأَخْرَجْنَا مِنْ دِيَارِنَا وَأَمْوَالِنَا وَأَهْلِيْنَا وَفُجِدْنَا إِلَّا أَنَّا نَسْتَنْصِرُ اللَّهَ الْيَوْمَ وَكُلَّ مُسْلِمٍ

We keep every Muslim as a witness today! We have been oppressed, and expelled, and rebelled against, and thrown out from our houses and our wealth and our families, and we are forced, except that we seek Help of Allah^{azwj} today and of every Muslim!

وَيَجِيءُ وَاللَّهُ ثَلَاثُ مِائَةٍ وَبِضْعَةِ عَشَرَ رَجُلًا فِيهِمْ خُمُسُونَ امْرَأَةً يَجْتَمِعُونَ بِمَكَّةَ عَلَى غَيْرِ مِيعَادٍ قَرَعًا كَقَرَعِ الْحَرِيفِ يَتَّبِعُ بَعْضُهُمْ بَعْضًا وَهِيَ الْآيَةُ الَّتِي قَالَ اللَّهُ أَتَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - فَيَقُولُ رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص وَهِيَ الْقَرْيَةُ الظَّالِمَةُ أَهْلَهَا

And they shall come, by Allah^{azwj}, three hundred and some ten men. Among them would be fifty women. They will gather at Makkah without being upon an appointment, clouds like the clouds of autumn, following each other. And it is the Verse which Allah^{azwj} Said: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]**. A man from the Progeny^{asws} of Muhammad^{saww} will say, 'And it is the town whose people are unjust!'

ثُمَّ يَخْرُجُ مِنْ مَكَّةَ هُوَ وَمَنْ مَعَهُ الثَّلَاثُمِائَةُ وَبِضْعَةُ عَشَرَ يُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ مَعَهُ عَهْدُ نَبِيِّ اللَّهِ ص وَرَايَتُهُ وَسِلَاحُهُ وَزِينَتُهُ مَعَهُ

Then he^{ajfi} will rebel from Makkah, he^{ajfi} and the ones with him^{ajfi}, the three hundred and some ten. They will pledge allegiance to him^{ajfi} between Al-Rukn (Al-Yemei) and Al-Maqam (of Ibrahim^{as}). With him^{ajfi} would be a pact of the Prophet^{saww} of Allah^{azwj}, and his^{saww} flag, and his^{saww} weapon, and his^{ajfi} minister would be with him^{ajfi}.

فَيُنَادِي الْمُنَادِي بِمَكَّةَ بِاسْمِهِ وَأَمْرِهِ مِنَ السَّمَاءِ حَتَّى يَسْمَعَهُ أَهْلُ الْأَرْضِ كُلُّهُمْ اسْمُهُ اسْمُ نَبِيِّ مَا أَشْكَلُ عَلَيْكُمْ فَلَمْ يُشْكِلْ عَلَيْكُمْ عَهْدُ نَبِيِّ اللَّهِ ص وَرَايَتُهُ وَسِلَاحُهُ

The caller will call out at Makkah with his^{ajfi} name and his^{ajfi} matter, from the sky, until the people of the earth, all of them hear it. His^{ajfi} name is a name of the Prophet^{saww}. Whatever is ambiguous upon you all, the pact of the Prophet^{saww} of Allah^{azwj} will not be ambiguous upon you, and his^{saww} flag, and his^{saww} weapon.

وَالنَّفْسُ الزَّكِيَّةُ مِنْ وَلَدِ الْحُسَيْنِ فَإِنْ أَشْكَلَ عَلَيْكُمْ هَذَا فَلَا يُشْكِلْ عَلَيْكُمْ الصَّوْتُ مِنَ السَّمَاءِ بِاسْمِهِ وَأَمْرِهِ وَإِيَّاكَ وَشِدَادًا مِنْ آلِ مُحَمَّدٍ ص فَإِنْ لَالِ مُحَمَّدٍ وَ عَلِيٍّ زَايَةً وَ لَعْنَتِهِمْ زَايَاتٍ

And Al-Nafs Al-Zakiya (the pure soul) is from the sons of Al-Husayn^{asws}. So, if this is ambiguous upon all, then the voice from the sky with his^{ajfi} name and his^{ajfi} matter will not be ambiguous to you! And beware of deviating from the Progeny^{asws} of Muhammad^{saww}, for the Progeny^{asws} of Muhammad^{saww} and Ali^{asws} are flags, and for others there are (other) flags.

فَالْزِمِ الْأَرْضَ وَ لَا تَتَّبِعْ مِنْهُمْ رَجُلًا أَبَدًا حَتَّى تَرَى رَجُلًا مِنْ وَلَدِ الْحُسَيْنِ مَعَهُ عَهْدُ نَبِيِّ اللَّهِ وَ رَايَتُهُ وَ سِلَاحُهُ فَإِنَّ عَهْدَ نَبِيِّ اللَّهِ صَارَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَالْزِمِ هَؤُلَاءِ أَبَدًا

Stick to the ground (homes) and do not follow any man from them, ever, until you see a man from the sons of Al-Husayn^{-asws} having a pact of the Prophet^{-saww} of Allah^{-azwj} being with him^{-ajfj}, and his^{-saww} flag, and his^{-saww} weapon, for the pact of the Prophet^{-saww} of Allah^{-azwj} came to be in the possession of Ali^{-asws} Bin Al-Husayn^{-asws}, then it came to be in the possession of Muhammad^{-asws} Bin Ali^{-asws}, and Allah^{-azwj} Does whatever He^{-azwj} so Desires to, so stick to them^{-asws} forever!

وَ إِيَّاكَ وَ مَنْ ذَكَرْتُ لَكَ فَإِذَا خَرَجَ رَجُلٌ مِنْهُمْ مَعَهُ ثَلَاثُ مِائَةٍ وَ بَضْعَةُ عَشَرَ رَجُلًا وَ مَعَهُ رَايَةُ رَسُولِ اللَّهِ ص عَامِدًا إِلَى الْمَدِينَةِ حَتَّى يَمُرَّ بِالْبَيْدَاءِ حَتَّى يَقُولَ هَذَا مَكَانُ الْقَوْمِ الَّذِينَ يُخَسِّفُ بِهِمْ

And beware of the ones I^{-asws} am mentioning to you, when a man^{-ajfj} from them having three hundred and some ten men with him^{-ajfj} emerges, and with him^{-ajfj} is the flag of Rasool-Allah^{-saww}, deliberating towards Al-Medina until he^{-ajfj} passes by Al-Bayda, until he^{-ajfj} says: 'This is the place of the people it will be submerging with them!'

وَ هِيَ الْآيَةُ الَّتِي قَالَ اللَّهُ أَ قَامَمِ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يُخَسِّفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

And it is the Verse which Allah^{-azwj} Says: ***Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45] Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46].***

فَإِذَا قَدِمَ الْمَدِينَةَ أَخْرَجَ مُحَمَّدُ بْنُ الشَّجَرِيِّ عَلَى سُنَّةِ يُوسُفَ ثُمَّ بَاتِيَ الْكُوفَةَ فَيُطِيلُ بِهَا الْمَكْتَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ حَتَّى يَظْهَرَ عَلَيْهَا ثُمَّ يَسِيرُ حَتَّى يَأْتِيَ الْعُدْرَاءَ هُوَ وَ مَنْ مَعَهُ

When he^{-ajfj} arrives at Al-Medina, (Muhammad Bin Al-Shajary has extracted it) upon the Sunnah of Yusuf^{-as}, then he^{-ajfj} will come to Al-Kufa. He^{-ajfj} will prolong the stay at it for as long as Allah^{-azwj} so Desires him^{-ajfj} to stay, until he^{-ajfj} prevails upon it. Then he^{-ajfj} will travel until he^{-ajfj} comes to Al-Azra'a, he^{-ajfj} and the ones with him^{-ajfj}.

و في تفسير البرهان ج 1 ص 164: «البيداء» و اما العذراء قال الفيروزآبادي: و العذراء: بلا لام موضع على بريد من دمشق قتل به معاوية حجر بن عدي، أو قرية بالشام.

Note: And in Tafseer Al-Burhan V 1 P 164 it is 'Al Bayda'. And as for Al Azra'a, Al Firozabady said, 'Al Al Azra'a, without the (letter) 'Lam' is a place upon a mile from Damascus. Muawiya had killed Hujr Bin Aday at it, or it is a town of Syria'.

وَ قَدْ أُخِيقَ بِهِ نَاسٌ كَثِيرٌ وَ السُّفْيَانِيُّ يَوْمَئِذٍ بِوَادِي الرُّمَلَةِ حَتَّى إِذَا التَّقَوْا وَ هُمْ يَوْمُ الْإِنْدَالِ يَخْرُجُ أَنْاسٌ كَانُوا مَعَ السُّفْيَانِيِّ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ع وَ يَخْرُجُ نَاسٌ كَانُوا مَعَ آلِ مُحَمَّدٍ إِلَى السُّفْيَانِيِّ فَهُمْ مِنْ شِيعَتِهِ حَتَّى يَلْحَقُوا بِهِمْ وَ يَخْرُجُ كُلُّ نَاسٍ إِلَى رَأْسِهِمْ وَ هُوَ يَوْمُ الْإِنْدَالِ

And a lot of people will join up with him^{-ajfj}. And on that day, Al-Sufyan would be at the valley of Ramlah, until when they meet, and it would be a day of substitution. Some people from

the Shias of the Progeny^{-asws} of Muhammad^{-saww} who would be with Al-Sufyani would come out, and some people who were with the Progeny^{-asws} of Muhammad^{-saww} would come out, for they are from his loyalists, until they join up with them, and every people will come out to their flags, and it is the day of substitution’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ يُقْتَلُ يَوْمَئِذٍ السُّفْيَانِيُّ وَ مَنْ مَعَهُمْ حَتَّى لَا يُدْرِكَ مِنْهُمْ مُخْبِرٌ وَ الْحَائِبُ يَوْمَئِذٍ مَنْ خَابَ مِنْ غَنِيمَةِ كَلْبٍ

Amir Al-Momineen^{-asws} said: ‘And on that day Al-Sufyani and the ones with him would be killed to the extent that no one from them would remain to inform, and the disappointed on that day would be the one who was disappointed from the war booty of Kalb.

ثُمَّ يُقْبَلُ إِلَى الْكُوفَةِ فَيَكُونُ مَنْزِلُهُ بِهَا فَلَا يَبْرُكُ عَبْدٌ مُسْلِمٌ إِلَّا اشْتَرَاهُ وَ أَعْتَقَهُ وَ لَا غَارِمٌ إِلَّا قَضَى دَيْنَهُ وَ لَا مَظْلَمَةٌ لِأَحَدٍ مِنَ النَّاسِ إِلَّا رُدَّتْهَا وَ لَا يُقْتَلُ مِنْهُمْ عَبْدٌ إِلَّا أَدَّى ثَمَنَهُ دِيَّةً مُسَلَّمَةً إِلَى أَهْلِهِ وَ لَا يُقْتَلُ قَتِيلٌ إِلَّا قَضَى عَنْهُ دَيْنَهُ وَ الْحَقُّ عِيَالَهُ فِي الْعَطَاءِ حَتَّى يَمْلَأَ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مِلَقْتُ ظُلماً وَ جَوْرًا وَ عُذْوَانًا

Then he^{-ajfj} will come to Al-Kufa and his^{-ajfj} house would be at it. There will not remain any Muslim slave except he^{-ajfj} would buy him and free him, nor any one in debt except he^{-ajfj} would pay off his debts, nor anyone with a grievant for anyone from the people except he^{-ajfj} will return it, nor any slave being killed except he^{-ajfj} would claim his price, a wergild submitted to his family, nor any slain having been killed except he^{-ajfj} would pay off his debts and join his dependants in the awards, until he^{-ajfj} fills the earth with fairness and justice just as it would have been filled with injustice and tyranny and aggression.

وَ يَسْكُنُهُ هُوَ وَ أَهْلُ بَيْتِهِ الرَّحْبَةُ وَ الرَّحْبَةُ إِذَا كَانَتْ مَسْكَنَ نُوحٍ وَ هِيَ أَرْضٌ طَيِّبَةٌ وَ لَا يَسْكُنُ رَجُلٌ مِنْ آلِ مُحَمَّدٍ ع وَ لَا يُقْتَلُ إِلَّا بِأَرْضٍ طَيِّبَةٍ زَاكِيَةٍ فَهُمْ الْأَوْصِيَاءُ الطَّيِّبُونَ.

And he^{-ajfj} and his^{-ajfj} family members would settle at Al-Rahba. But rather, it was a dwelling of Noah^{-as}, and it is a good land, and no man from the Progeny^{-asws} of Muhammad^{-saww}, neither settled nor killed except in a good land, pure, for they^{-asws} are the successors^{-asws}, the goodly’³⁵⁵.

88- جاء، المجلس للمفيد الجعافي عَنْ مُحَمَّدِ بْنِ مُوسَى الْخَضْرَمِيِّ عَنْ مَالِكِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ إِسْحَاقَ بْنِ أَبِي بَكْرِ الْكَعْبِيِّ عَنِ السُّفْيَانِ الثَّوْرِيِّ عَنْ مَنْصُورِ الرَّبِيعِيِّ عَنْ خِرَاشٍ عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يُخَيَّرُ اللَّهُ أَوْلِيَاءَهُ وَ أَصْفِيَاءَهُ حَتَّى يُطَهَّرَ الْأَرْضُ مِنَ الْمُنَافِقِينَ وَ الضَّالِّينَ وَ أَبْنَاءِ الضَّالِّينَ وَ حَتَّى تَلْتَقِيَ بِالرَّجُلِ يَوْمَئِذٍ حَمْسُونَ امْرَأَةً هَذِهِ تَقُولُ يَا عَبْدَ اللَّهِ اشْتَرِنِي وَ هَذِهِ تَقُولُ يَا عَبْدَ اللَّهِ آوِنِي.

(The book) ‘Al Majalis’ of Al Mufeed – Al Jiany, from Muhammad Bin Musa Al Hazramy, from Malik Bin Ubeydullah, from Ali Bin Ma’bad, from Is’haq Bin Abu Yahya Al Kaie, from Al Sufyan Al Sowry, from Mansour Al Rabie, from Khirash, from Huzeyfa Bin Al Yaman who said,

‘I heard Rasool-Allah^{-saww} saying: ‘Allah^{-azwj} will Distinguish His^{-azwj} friends and His^{-azwj} sincere ones until He^{-azwj} Purifies the earth from the hypocrites, and the strayers, and sons of the

strayers, and until fifty women meet with a man on that day. This one would say, 'O servant of Allah^{-azwj}, but me!' And this one would say, 'O servant of Allah^{-azwj}, shelter me!'"³⁵⁶

89- بي، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الدِّينَوْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ عَمْرَةَ بِنْتِ أَوْسٍ قَالَتْ حَدَّثَنِي جَدِّي الْحَضِرُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ حَمْرَةَ عَنْ كَعْبِ الْأَخْبَارِ أَنَّهُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ خَبِرَ الْخَلْقَ عَلَى أَرْبَعَةِ أَصْنَافٍ صِنْفٌ رُكْبَانٌ وَ صِنْفٌ عَلَى أَقْدَامِهِمْ يَمْشُونَ وَ صِنْفٌ مُكْبُوتُونَ وَ صِنْفٌ عَلَى وُجُوهِهِمْ صُمٌّ بَكْتُمْ غُمِّي فَهُمْ لَا يَفْعَلُونَ وَ لَا يَنْكَلِمُونَ وَ لَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ أُولَئِكَ الَّذِينَ تَلْفُخُ وَجُوهُهُمْ النَّارُ وَ هُمْ فِيهَا كَالْجَوْنِ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Muhammad al dinawary, from Ali Bin Al-Husayn Al Kufy, from Amrah Bint Aws, she said, 'It is narrated to me by my grandfather Al Khazr Bin Abdul Rahman, from Abdullah Bin Hamza, from Ka'ab Al Ahbar having said,

'When it will be the Day of Qiyamah, the people would be upon four tyres, a type would be riding, and a type would be upon their feet walking, and a type would be crawling, and a type would be upon their faces. **(They are) deaf, dumb, blind, so they are not understanding [2:171], and This is a Day they will not be speaking [77:35] Nor will there be any Permission for them to be offering excuses [77:36].** They are those **The Fire shall scorch their faces, and they shall be aghast therein [23:104]**'.

فَقِيلَ لَهُ يَا كَعْبُ مَنْ هَؤُلَاءِ الَّذِينَ يُخَشَّرُونَ عَلَى وُجُوهِهِمْ وَ هَذِهِ الْحَالَةُ حَالُهُمْ

It was said to him, 'O Ka'ab! Who are they, **Those who would be Gathered upon their faces to Hell, [25:34]**, and this state would be their state?'

فَقَالَ كَعْبٌ أُولَئِكَ كَانُوا فِي الصَّلَالِ وَ الْإِتِّدَادِ وَ التَّكْتِثِ فَبُئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ إِذَا لَقُوا اللَّهَ يَحْزِبُ خَلِيفَتِهِمْ وَ وَصِيَّ نَبِيِّهِمْ وَ عَالِمِهِمْ وَ فَاضِلِهِمْ وَ حَامِلِ اللِّوَاءِ وَ وَلِيِّ الْخَوْضِ وَ الْمُرْتَحَى وَ الرَّجَا دُونَ هَذَا الْعَالَمِ وَ هُوَ الْعِلْمُ الَّذِي لَا يُجْهَلُ وَ الْحُجَّةُ الَّتِي مَنْ زَالَ عَنْهَا عَطِبَ وَ فِي النَّارِ هَوَى ذَاكَ عَلَيَّ

Ka'ab said, 'They are those who would have been in the straying and the reneging and the breaking (of allegiances), so evil is what they would have sent ahead for their own selves, when they battled their caliph and successor^{-asws} of their Prophet^{-saww}, and their scholar, and their meritorious one, and bearer of the flag, and in charge of the Fountain, and the desired, and the hope of this world, and he^{-asws} is the knowledge which cannot be ignored, and the Divine Authority who, one who moves away would crash in collapse in the Fire. That is Ali^{-asws}.

وَ رَبِّ الْكَعْبَةِ أَعْلَمُهُمْ عِلْمًا وَ أَقْدَمُهُمْ سِلْمًا وَ أَوْفَرُهُمْ جِلْمًا عَجَبَ كَعْبٌ بَمَنْ قَدَّمَ عَلَى عَلِيٍّ عَزِيزُهُ وَ مَنْ يَشْكُ فِي الْقَائِمِ الْمَهْدِيِّ الَّذِي يُبَدِّلُ الْأَرْضَ عَزِيرِ الْأَرْضِ وَ بِهِ عِيسَى ابْنُ مَرْيَمَ يَخْتَجُّ عَلَى نَصَارَى الرُّومِ وَ الصِّينِ

By the Lord^{-azwj} of Kabah! He^{-asws} is their most knowledgeable in knowledge, and their most advanced in being a Muslim, and their most abundant in forbearance. Ka'ab is astounded from the ones who advanced others over Ali^{-asws} and the ones who doubt in Al-Qaim^{-ajfj}, Al-Mahdi^{-ajfj} who will change the earth to another earth, and by it is Isa Ibn Maryam^{-as}. He^{-as} will argue against the Christians of Rome and China.

³⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 88

إِنَّ الْقَائِمَ الْمَهْدِيَّ مِنْ نَسْلِ عَلِيِّ أَشْبَهَ النَّاسَ بِعِيسَى ابْنِ مَرْيَمَ خُلُقًا وَ خُلُقًا وَ سِيمَاءَ وَ هَيْئَةً يُعْطِيهِ اللَّهُ جَلَّ وَ عَزَّ مَا أَعْطَى الْأَنْبِيَاءَ وَ يَزِيدُهُ وَ يُفْضِلُهُ

Al-Qaim^{-ajfj} Al-Mahdi^{-ajfj} is from the lineage of Ali^{-asws}. He^{-ajfj} is the most resembling of the people with Isa^{-as} Ibn Maryam^{-as} in physique and manners and features and appearance. Allah^{-azwj} Majestic and Mighty will Give him^{-ajfj} what He^{-azwj} had Given the Prophets^{-as} and Increase it and Grace him^{-ajfj} more.

إِنَّ الْقَائِمَ مِنْ وَلَدِ عَلِيٍّ لَهُ غَيْبَةٌ كَغَيْبَةِ يُوسُفَ وَ رَجْعَةٌ كَرَجْعَةِ عِيسَى ابْنِ مَرْيَمَ ثُمَّ يَطْهَرُ بَعْدَ غَيْبَتِهِ مَعَ طُلُوعِ النَّجْمِ الْآخِرِ وَ خَرَابِ الزُّوْرَاءِ وَ هِيَ الرَّيِّ وَ حَسَنُ الْمُرُورَةِ وَ هِيَ بَغْدَادُ وَ خُرُوجِ السُّفْيَانِيِّ وَ حَرْبِ وَلَدِ الْعَبَّاسِ مَعَ فُتَيْيَانِ أَرْمِينِيَّةٍ وَ آذَرْبَيْجَانِ

Al-Qaim^{-ajfj} is from the sons^{-asws} of Ali^{-asws}. There will be an occultation for him^{-ajfj} like the occultation of Yusuf^{-as}, and a return like the return of Isa^{-as} Ibn Maryam^{-as}. Then he^{-ajfj} will appear after his^{-ajfj} occultation with the rising of another (red) star, and ruination of Al-Zawra'a, and it is Al-Rayy, and submergence of Al-Muzawwara, and it is Baghdad, and emergence of Al-Sufyani, and wars of the Abbasids with the youths of Armenia and Azerbaijan.

تِلْكَ حَرْبٌ يُقْتَلُ فِيهَا أَلُوفٌ وَ أَلُوفٌ كُلُّ يَفِضُ عَلَى سَيْفٍ مَجْلِيٍّ تَخْفُقُ عَلَيْهِ رَايَاتٌ سَوْدُ تِلْكَ حَرْبٌ يُسْتَبَشَرُ فِيهَا الْمَوْتُ الْأَحْمَرُ وَ الطَّاعُونُ الْأَكْبَرُ.

That war, thousands and thousands will be killed in it, all who grabs upon a polished sword. Black flags would flap upon it. That war, the red death and the great plague would smile during it".³⁵⁷ (This is not a Hadeeth)

90- ني، الغيبة للنعماني بهذا الإسناد عن الخضر بن عبد الرحمن عن أبيه عن جده عمر بن سعد قال قال أمير المؤمنين ع لا يقوم القائم حتى تُفَقَأَ عَيْنُ الدُّنْيَا وَ تَطْهَرَ الْحُمْرَةُ فِي السَّمَاءِ وَ تِلْكَ دُمُوعُ حَمَلَةِ الْعَرْشِ عَلَى أَهْلِ الْأَرْضِ وَ حَتَّى يَطْهَرَ فِيهِمْ قَوْمٌ لَا خَلَاقَ لَهُمْ يَدْعُونَ لَوْلِيٍّ وَ هُمْ بَرَاءٌ مِنْ وَلَدِي

(The book) 'Al Ghayba' of Al Numani – By this chain, from Al Khazr Bin Abdul Rahman, from his father, from his grandfather Umar Bin Sa'ad who said,

'Amir Al-Momineen^{-asws} said: 'Al-Qaim^{-ajfj} will not rise until the eye of the world is poked out (blinded), and the redness appears in the sky, and these are tears of bearers of the Throne upon the people of the earth, and until a people appear among them having no positive qualities for them. They will be supplicating for my^{-asws} son^{-ajfj} and they would be disavowed from my^{-asws} son^{-ajfj}.

تِلْكَ عَصَابَةٌ رَدِيفَةٌ لَا خَلَاقَ لَهُمْ عَلَى الْأَشْرَارِ مُسَلِّطَةٌ وَ لِلْجَبَابِرَةِ مُفْتَنَّةٌ وَ لِلْمُلُوكِ مُبِيرَةٌ يَطْهَرُ فِي سَوَادِ الْكُوفَةِ يَتَقَدَّمُهُمْ رَجُلٌ أَسْوَدُ اللَّوْنِ وَ الْقَلْبِ رَتْ الدِّينِ لَا خَلَاقَ لَهُ مُهَجَّنٌ زَيْنَمٌ عَتَلٌ تَدَاوَلَتْهُ أَيْدِي الْعَوَاهِرِ مِنَ الْأَمْهَاتِ مِنْ شَرِّ نَسْلِ

That is a lousy gang having no positive qualities for them ruling upon the evil ones and a trial for the tyrants and a waste for the kings. They will appear in the desert of Al-Kufa. A man of black colour and heart would be in their vanguard, having inherited the religion, having not

³⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 89

positive qualities for him, cross-bred, bastard, despicable, the hands of the prostitutes from the mothers (slave girls) would deal with him, being from the evil lineage.

لَا سَقَاهاَ اللهُ الْمَطَرُ فِي سَنَةِ إِظْهَارِ غَيْبَةِ الْمُتَعَيِّبِ مِنْ وَلَدِي صَاحِبِ الرَّايَةِ الْحُمْرِ وَالْعَلَمِ الْأَخْضَرِ أَيُّ يَوْمٍ لِلْمُخَيَّبِينَ بَيْنَ الْأَنْبَارِ وَ هَيْتَ ذَلِكَ يَوْمٌ فِيهِ صَيَلَمُ الْأَكْرَادِ وَ الشُّرَاةِ وَ خَزَابِ دَارِ الْفِرَاعِيَّةِ وَ مَسْكَنِ الْجَبَابِرَةِ وَ مَأْوَى الْوَلَاةِ الظَّلْمَةِ وَ أُمِّ الْبَلَاءِ وَ أُنْحَبِ الْعَارِ تِلْكَ وَ رَبِّ عَلَيَّ يَا عُمَرُ بْنُ سَعْدٍ بَغْدَادُ

Allah^{-azwj} will not Quench them the rain in the year of the appearance of the occultation of the hidden one from my^{-asws} sons^{-asws}, Master^{-ajfj} of the red flag and the green banner, i.e., a day of disappointment between Al-Anbar and Heyt. That is a day the Kurds and the elite forces would connect, and the house of the pharaohs^{-la} would be ruined, and the dwelling of the tyrants, and shelter of the oppressive governors, and mother of afflictions, and sister of shame. By the Lord^{-azwj} of Ali^{-asws}, O Umar Bin Sa'ad, that is Baghdad!

أَلَا لَعْنَةُ اللهِ عَلَى الْعَصَاةِ مِنْ بَنِي أُمَيَّةَ وَ بَنِي فُلَانٍ - الْحَوَنَةِ الَّذِينَ يَقْتُلُونَ الطَّيِّبِينَ مِنْ وَلَدِي وَ لَا يُرَاقِبُونَ فِيهِمْ ذِمَّتِي وَ لَا يَخَافُونَ اللهَ فِيمَا يَقْعَلُونَهُ بِحُرْمَتِي

Indeed! May Allah^{-azwj} Curse upon the parties, from the clan of Umayya and the clan of so and so (Abbasids), the betrayers, those who will kill the good ones from my^{-asws} children and they will not watch out for my^{-asws} responsibility regarding them nor will they be fearing Allah^{-azwj} in what they would be doing with my^{-asws} sanctity!

إِنِّي لَبَنِي الْعَبَّاسِ يَوْمًا كَيَوْمِ الطَّمُوحِ وَ لَهُمْ فِيهِ صَرْخَةٌ كَصَرْخَةِ الْحَبْلَى الْوَيْلُ لِشِيعَةِ وَلَدِ الْعَبَّاسِ مِنَ الْحَرْبِ الَّتِي سَنَحُ بَيْنَ تَمَاوُنَدَ وَ الدَّيْنُورِ تِلْكَ حَرْبُ صَعَالِيكِ شِيعَةِ عَلِيٍّ يَقْدُمُهُمْ رَجُلٌ مِنْ هَمْدَانَ

For the Abbasids there will be a day like the day of Al-Tamouh, and for them during it would be a cry like the cry of the pregnant woman. The woe be to the loyalists of the sons of Al-Abbas from the war which will occur between Nahawand and Al-Deynawar. That is a war of the vagabonds against the Shias of Ali^{-asws}. A man from Hamdan will be in their forefront.

اسْمُهُ عَلَى اسْمِ النَّبِيِّ ص مَنْعُوتٌ مَوْصُوفٌ بِاعْتِدَالِ الْخُلُقِ وَ حُسْنِ الْخُلُقِ وَ نَضَارَةِ اللَّوْنِ لَهُ فِي صَوْتِهِ صَحِيحٌ وَ فِي أَشْفَارِهِ وَطْفٌ وَ فِي عُنُقِهِ سَطَعَ فَرْقُ الشَّعْرِ مُفْلَجٌ الثَّنَا عَلَى فَرَسِهِ كَبْدَرٌ تَمَامٌ يَحْلَى عَنْهُ الْعَمَامُ تَسِيرُ بِعِصَابَةٍ خَيْرٍ عِصَابَةِ آوْتِ وَ تَقَرَّبَتْ وَ دَانَتْ إِلَهُ بِدِينِ تِلْكَ الْأَبْطَالِ مِنَ الْعَرَبِ الَّذِينَ يَلْحَقُونَ حَرْبَ الْكَرْبَةِ وَ الدَّبْرَةَ يَوْمَئِذٍ عَلَى الْأَعْدَاءِ إِنَّ لِلْعَدُوِّ يَوْمَ ذَلِكَ الصَّبِيلَ وَ الْإِسْتِصَالَ.

His name is a name of the Prophet^{-saww}, characterised with the temperament with moderate manners, and goodly manners, and the freshness of colour. There would be laughter for him in his voice, and kindness in his lips, and his neck would be long, separate hair, separate of teeth, upon his horse like a full moon, the clouds would be cleared from him. He will travel with a good party, sheltering and drawing closer, and making it a religion for Allah^{-azwj} with the religion of those Arab heroes who joined the war unwillingly and turned around on that day against the enemies. For the enemies on that day would be the uprooting and the eradication".³⁵⁸

أقول: إنما أوردت هذا الخبر مع كونه مصحفا مغلوطا و كون سنده منتهيا إلى شر خلق الله عمر بن سعد لعنه الله لاشتماله على الإخبار بالقائم ع ليعلم تواطؤ المخالف و المؤلف عليه صلوات الله عليه.

³⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 90

Note: I (Majlisi) am saying, 'But rather this Hadeeth has been referred with its being perverted, wrong and its attribution ending up to the evil creature of Allah^{-azwj}, Umar Bin Sa'ad, may Allah^{-azwj} Curse him, for him to be included upon the Ahadeeth with Al-Qaim^{-ajfi} to know the complicity of the adversary and the one who is in harmony, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.

91- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ زَائِدَةَ بْنِ قُدَّامَةَ عَنْ عَبْدِ الْكَرِيمِ قَالَ دُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع الْقَائِمُ فَقَالَ أَيْ يَكُونُ ذَلِكَ وَلَمْ يَسْتَدِرِ الْفُلُكُ حَتَّى يُقَالَ مَاتَ أَوْ هَلَكَ فِي أَيْ وَإِذَا سَلَكَ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan, from Zaidah Bin Qudama, from Abdul Kareem who said,

'Abu Abdullah^{-asws} mentioned Al-Qaim^{-asws}. He^{-asws} said: 'How can that happen, and the planets have not rotated, until it is said, 'He^{-ajfi} died, or destroyed, or in which valley he^{-ajfi} travelled!'

فَقُلْتُ وَ مَا اسْتِدَارَةُ الْفُلُكِ فَقَالَ اخْتِلَافُ الشَّيْعَةِ بَيْنَهُمْ.

I said, 'And what is 'Rotation of the planets?' He^{-asws} said: 'Differing of the Shias between them''.³⁵⁹

92- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ عَنْ أَبِي عَلِيٍّ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ يَأْتِيكُمْ بَعْدَ الْحَمْسِينَ وَالْمِائَةِ أُمَرَاءُ كَفَرَةٌ وَأُمَنَاءُ خَوَنَةٌ وَ عُرَفَاءُ فَسَقَةٌ فَتَكْثُرُ التُّجَارُ وَ تَقِلُّ الْأَرْبَاحُ وَ يَفْشُو الرِّيَا وَ تَكْثُرُ أَوْلَادُ الرِّيَا وَ تَعْمُرُ السَّبَاحُ وَ تُتَنَازَرُ الْمَعَارِفُ وَ تُعْظَمُ الْأَهْلَةُ- وَ تَكْتَفِي النِّسَاءُ بِالنِّسَاءِ وَ الرِّجَالُ بِالرِّجَالِ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Humejd Bin Ziyad, from Ali Bin Al Sabah, from Abu Ali Al-Hassan Bin Muhammad, from Ja'far Bin Muhammad, from Ibrahim Bin Abdul Hameed, from Ibn Tareyf, from Ibn Nubata,

'From Ali^{-asws} having said: 'There shall come to you all after (the year) one hundred and fifty, governors who are Kafirs, and trustees who are betrayers, and chiefs who are mischief-makers. The traders would be many and the profits little, and the interest would be widespread, and the children of adultery will be many, and swampy ground would be built upon, and acquaintances would be denied, and the young boys would be revered, and the women will gratify with the women, and the men with the men'.

فَحَدَّثَ رَجُلٌ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَامَ إِلَيْهِ رَجُلٌ حِينَ جُلِثَتْ بِهَذَا الْحَدِيثِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ تَصْنَعُ فِي ذَلِكَ الزَّمَانِ

A man narrated from Ali^{-asws} Bin Abu Talib^{-asws} that a man stood up to him^{-asws} when he^{-asws} had narrated with this Hadeeth. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! And what should we do during that time?'

فَقَالَ الْحَرْبُ الْحَرْبُ وَ إِنَّهُ لَا يَزَالُ عَدُوُّ اللَّهِ مَبْسُوطاً عَلَى هَذِهِ الْأُمَّةِ مَا لَمْ يَجَلْ قُرَاؤُهُمْ إِلَى أَمْرَائِهِمْ وَ مَا لَمْ يَزَلْ أَبْرَارُهُمْ يَنْهَى فُجَارَهُمْ فَإِنْ لَمْ يَفْعَلُوا ثُمَّ اسْتَنْقَرُوا

He^{-asws} said: 'The war! The war! The justice of Allah^{-azwj} will not cease to spread upon this community for as long as their readers do not incline to their rulers, and for as long at their

righteous ones do not cease preventing their immoral ones. If they do not do so, then mobilise!

فَقَالُوا لَا إِلَهَ إِلَّا اللَّهُ قَالَ اللَّهُ فِي عَرْشِهِ كَذَبْتُمْ لَسْتُمْ بِهَا صَادِقِينَ.

They said, 'There is no god except Allah^{-azwj}!' He^{-asws} said: 'Allah^{-azwj} is in His^{-azwj} Throne. You are lying. You aren't sincere with it!'³⁶⁰

93- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبُطَائِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بُدَّ أَنْ يَكُونَ قُدَامَ الْقَائِمِ سَنَةٌ تَجُوعُ فِيهَا النَّاسُ وَ يُصِيبُهُمْ خَوْفٌ شَدِيدٌ مِنَ الْقَتْلِ وَ نَقْصٌ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ النَّفَرَاتِ فَإِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ لَبَيُّ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ibn Mihran, from Ibn Al Batainy, from his father, from Abu Baseer who said,

'There is no escape from there happening, before Al-Qaim^{-ajfj}, a year in which the people would be hungry and severe fear would afflict them from the killing, and loss of wealth and lives and the fruits, for that is in the Book of Allah^{-azwj}, clear!'

ثُمَّ تَلَا هَذِهِ آيَةَ وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ النَّفَرَاتِ وَ بَشِّرِ الصَّابِرِينَ.

Then he^{-asws} recited this Verse: ***And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]***.³⁶¹

94- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ فَقَالَ يَا جَابِرُ ذَلِكَ خَاصٌّ وَ عَامٌّ فَأَمَّا الْخَاصُّ مِنَ الْجُوعِ بِالْكُوفَةِ يُخْصُ اللَّهُ بِهِ أَعْدَاءَ آلِ مُحَمَّدٍ فَيُهْلِكُهُمْ

(The book) 'Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Hajs, from Amro Bin Shimr, from Jabir Al Jufy who said,

'I asked Abu Ja'far Muhammad Bin Ali^{-asws} about Words of the Exalted: ***And We will be Testing you with something from the fear and the hunger [2:155]***. He^{-asws} said: 'O Jabir! That is special and general. As for the special from the hunger, it would be at Al-Kufa. Allah^{-azwj} would Particularise the enemies of the Progeny^{-asws} of Muhammad^{-saww} by it and Destroy them.

وَ أَمَّا الْعَامُّ فَبِالشَّامِ يُصِيبُهُمْ خَوْفٌ وَ جُوعٌ مَا أَصَابَهُمْ بِهِ قَطُّ وَ أَمَّا الْجُوعُ فَقَبْلَ قِيَامِ الْقَائِمِ ع وَ أَمَّا الْخَوْفُ فَبَعْدَ قِيَامِ الْقَائِمِ ع.

And as for the general, it would be in Syria. Fear and hunger would afflict them what they had not been afflicted with at all! And as for the hunger, it would be before rising of Al-Qaim^{-ajfj}, and as for the fear, it would be after rising of Al-Qaim^{-ajfj}.³⁶²

³⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 92

³⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 93

³⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 94

95- بي، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنِ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ عَنْ مَعْمَرِ بْنِ يَحْيَى عَنْ دَاوُدَ الدَّجَاجِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ تَعَالَى فَاحْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَقَالَ انْتَظِرُوا الْفَرَجَ مِنْ ثَلَاثٍ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا هُنَّ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal, from Ibn Fazzal, from Sa'alba, from Ma'mar Bin Yahya, from Dawood Al Dijajy,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the greetings be upon him^{-asws}, was asked about Words of the Exalted: **But the parties disagreed from between them, [19:37]**. He^{-asws} said: 'Await the relief from three'. I (it was) said, 'O Amir Al-Momineen^{-asws}! And what are these?'

فَقَالَ اخْتِلَافُ أَهْلِ الشَّامِ بَيْنَهُمْ وَ الرَّاياتِ السُّودُ مِنْ خُرَاسَانَ وَ الْفَرْعَةُ فِي شَهْرِ رَمَضَانَ وَ مَا الْفَرْعَةُ فِي شَهْرِ رَمَضَانَ

He^{-asws} said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the panic in a month of Ramazan'. It was said, 'And what is the panic in a month of Ramazan?'

فَقَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْآنِ إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ - آيَةُ تُخْرِجُ الْفَتَاةَ مِنْ خُدْرِهِنَّ وَ تُوقِظُ النَّائِمَ وَ تُفْرِغُ الْبَيْطَانَ.

He^{-asws} said: 'Have you nor heard the Words of Allah^{-azwj} Mighty and Majestic in the Quran? **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]** – the Verse. The youthful girls will come out from their rooms, and the sleeping ones would wake up, and the wakeful ones would panic".³⁶³

96- بي، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ إِذَا رَأَيْتُمْ نَارًا مِنَ الْمَشْرِقِ شَبَهَ الْهَرَوِيِّ الْعَظِيمِ تَطْلُعُ ثَلَاثَةَ أَيَّامٍ أَوْ سَبْعَةً فَتَوَقَّعُوا فَرَجَ آلِ مُحَمَّدٍ ع إِنَّ شَاءَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ibn Mihran, from Ibn Al Batainy, from his father and Wuheyb, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'When you see a mighty fire from the east resembling the turmeric (yellow) rising for three days or seven, so anticipate the relief of Progeny^{-asws} of Muhammad^{-saww}, if Allah^{-azwj} Mighty and Majestic so Desires. Allah^{-azwj} is Mighty, Wise'.

ثُمَّ قَالَ الصَّيْحَةُ لَا تَكُونُ إِلَّا فِي شَهْرِ رَمَضَانَ شَهْرَ اللَّهِ وَ هِيَ صَيْحَةُ جِبْرِيلَ إِلَى هَذَا الْخَلْقِ

Then he^{-asws} said: 'The scream cannot happen except during a month of Ramazan, a month of Allah^{-azwj}, and it is a scream of Jibraeel^{-as} to these creatures'.

ثُمَّ قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ بِاسْمِ الْقَائِمِ ع فَيَسْمَعُ مَنْ بِالْمَشْرِقِ وَ مَنْ بِالْمَغْرِبِ لَا يَبْقَى رَاقِدٌ إِلَّا اسْتَيْقَظَ وَ لَا قَائِمٌ إِلَّا قَعَدَ وَ لَا قَاعِدٌ إِلَّا قَامَ عَلَى رِجْلَيْهِ فَرَجاً مِنْ ذَلِكَ الصَّوْتِ فَرَحِمَ اللَّهُ مَنْ اعْتَبَرَ بِذَلِكَ الصَّوْتِ فَأَجَابَ فَإِنَّ الصَّوْتِ الْأَوَّلَ هُوَ صَوْتُ جِبْرِيلَ الرُّوحِ الْأَمِينِ

³⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 95

Then he^{-asws} said: 'A caller will call out from the sky with the name of Al-Qaim^{-ajfj} and it would be heard by the ones in the east and the ones in the west. There will neither remain a sleeping one except he would wake up, nor a standing one except he would sit down, nor a sitting one except he would stand up upon his legs out of panic from that voice. May Allah^{-azwj} have Mercy on the one who takes a lesson with that voice and answers, for the first voice, it is the voice of Jibrael^{-as}, the Trustworthy Spirit'.

وَقَالَ عِصْمَةُ بْنُ شَهْرٍ رَمَضَانَ فِي لَيْلَةِ جُمُعَةٍ لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ فَلَا تَشْكُوا فِي ذَلِكَ وَاسْمَعُوا وَأَطِيعُوا وَفِي آخِرِ النَّهَارِ صَوْتُ إِبْلِيسَ اللَّعِينِ يُنَادِي
أَلَا إِنَّ فُلَانًا قُتِلَ مَظْلُومًا لِيَشْكِكَنَّ النَّاسَ وَ يُفْتِنَهُمْ فَكَمْ ذَلِكَ الْيَوْمَ مِنْ شَاكٍ مُنْحَرِّقٍ قَدْ هَوَى فِي النَّارِ

And he^{-asws} said: 'The voice would be in a month of Ramazan during the night of Friday night of the twenty-third. So do not doubt regarding that and listen and obey. And at the end of the day would be a voice of Iblees^{-la} the Accursed. He^{-la} will call out, 'Indeed! So and so (Usman) was killed oppressed!', in order to make the people doubt and tempt them. So, how man on that day would be tempted from the doubt, confused, collapsing into the Fire.

وَ إِذَا سَمِعْتُمْ الصَّوْتَ فِي شَهْرِ رَمَضَانَ فَلَا تَشْكُوا أَنَّهُ صَوْتُ جَبْرِئِيلَ وَ عَلَامَةُ ذَلِكَ أَنَّهُ يُنَادِي بِاسْمِ الْقَائِمِ وَ اسْمُ أَبِيهِ حَتَّى تَسْمَعَهُ الْعَذْرَاءُ فِي خَدْرِهَا
فَتُخْرِضُ أَبَاهَا وَ أَخَاهَا عَلَى الْخُرُوجِ

And when you hear the voice in the month of Ramazan, do not doubt that it is the voice of Jibrael^{-as}, and a sign of that is that he^{-ajfj} will be calling out with the name of Al-Qaim^{-ajfj} and name of his^{-ajfj} father^{-asws} until the young girls in their rooms hear it, so they would be mobilising their fathers and their brothers upon the going out'.

وَقَالَ عِ لَا بُدَّ مِنْ هَذَيْنِ الصَّوْتَيْنِ قَبْلَ خُرُوجِ الْقَائِمِ عِ صَوْتٍ مِنَ السَّمَاءِ وَ هُوَ صَوْتُ جَبْرِئِيلَ وَ صَوْتٍ مِنَ الْأَرْضِ فَهُوَ صَوْتُ إِبْلِيسَ اللَّعِينِ يُنَادِي
بِاسْمِ فُلَانٍ أَنَّهُ قُتِلَ مَظْلُومًا يُرِيدُ الْفِتْنَةَ فَاتَّبِعُوا الصَّوْتَ الْأَوَّلَ وَ إِيَّاكُمْ وَ الْآخِرَ أَنْ تَفْتِنُونَا بِهِ

And he^{-asws} said: 'There is no escape from these two voices before emergence of Al-Qaim^{-ajfj} – a voice from the sky, and it is the voice of Jibrael^{-as}, and a voice from the earth, and it is the voice of Iblees^{-la} the Accursed, calling out with the name of so and so (Usman) that he had been killed oppressed, intending the Fitna (discord). Therefore, follow the first voice and beware of the last from being tempted by it!'

وَقَالَ عِ لَا يَكُونُ الْقَائِمُ إِلَّا عَلَى خَوْفٍ شَدِيدٍ مِنَ النَّاسِ وَ زَلَزَلٍ وَ فِتْنَةٍ وَ بَلَاءٍ يُصِيبُ النَّاسَ وَ طَاعُونٍ قَبْلَ ذَلِكَ وَ سَيْفٍ قَاطِعٍ بَيْنَ الْعَرَبِ وَ اخْتِلَافٍ
شَدِيدٍ بَيْنَ النَّاسِ وَ تَشْتِيتٍ فِي دِينِهِمْ وَ تَغْيِيرٍ فِي حَالِهِمْ حَتَّى يَتَمَتَّى الْمُتَمَتَّى الْمَوْتُ صَبَاحاً وَ مَسَاءً مِنْ عَظِيمٍ مَا يَرَى مِنْ كَلْبِ النَّاسِ وَ أَكْلِ بَعْضِهِمْ
بَعْضاً

And he^{-asws} said: 'Al-Qaim^{-ajfj} will not rise except upon severe fear from the people, and earthquakes, and Fitna, and afflictions hitting the people, and there will be a plague before that, and a cutting sword between the Arabs, and intense differing between the people, and they would be scattered in their religion and changes in their states until the wishing one would wish the death, morning and evening due to the mightiness of what he would see from the harm of the people, and they would consume each other.

فَخُرُوجُهُ عَ إِذَا خَرَجَ يَكُونُ عِنْدَ الْيَأْسِ وَالْفُتُوحِ مِنْ أَنْ يَرَوْا فَرَجًا فَيَا طُوبَى لِمَنْ أَدْرَكَهُ وَكَانَ مِنْ أَنْصَارِهِ وَالْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ نَاوَاهُ وَخَالَفَهُ وَخَالَفَ أَمْرَهُ وَكَانَ مِنْ أَعْدَائِهِ

So, his^{-ajfi} emergence when he^{-ajfi} does emerge, would be at despair and despondency from seeing happiness. O beatitude would be for the one who comes across him^{-asws} and would be from his^{-ajfi} helpers, and the woe would be for the one who is inimical to him^{-ajfi} and opposes him^{-ajfi} and opposes his^{-ajfi} matter and would be from his^{-ajfi} enemies’.

وَقَالَ عَ يُثْمُومُ بِأَمْرِ جَدِيدٍ وَكِتَابٍ جَدِيدٍ وَسُنَّةٍ جَدِيدَةٍ وَقَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ وَلَيْسَ شَأْنُهُ إِلَّا الْقَتْلُ لَا يَسْتَبْقِي أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْعَةٌ لَا نِمْ

And he^{-asws} said: ‘He^{-ajfi} will rise with a new matter, and a new Book, and a new Sunnah, and a new judgment. Upon the Arabs he^{-ajfi} will be severe, and it wouldn’t be his^{-ajfi} his^{-ajfi} occupation except the killing. He^{-ajfi} will not let anyone remain, now will he^{-ajfi} be taking a blame of a blame for the Sake of Allah^{-azwj}’.

ثُمَّ قَالَ عَ إِذَا اخْتَلَفَ بَنُو فَلَانٍ فِيمَا بَيْنَهُمْ فَعِنْدَ ذَلِكَ فَانْتَظِرُوا الْفَرَجَ وَ لَيْسَ فَرَجُكُمْ إِلَّا فِي اخْتِلَافِ بَنِي فَلَانٍ فَإِذَا اخْتَلَفُوا فَتَوَقَّعُوا الصَّبْحَةَ فِي شَهْرِ رَمَضَانَ بِخُرُوجِ الْقَائِمِ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Then he^{-asws} said: ‘When the sons of so and so (Abbasids) differ in what is between them, during that await the relief, and there will be no relief for you except during the differing of the sons of so and so. When they do differ, then anticipate the scream in a month of Ramazan, Al-Qaim^{-ajfi} will emerge. Allah^{-azwj} Does whatever He^{-azwj} so Desires to.

وَلَنْ يَخْرُجَ الْقَائِمُ وَ لَا تَرَوْنَ مَا تُحِبُّونَ حَتَّى يَخْتَلِفَ بَنُو فَلَانٍ فِيمَا بَيْنَهُمْ فَإِذَا كَانَ ذَلِكَ طَمِعَ النَّاسُ فِيهِمْ وَ اخْتَلَفَتِ الْكَلِمَةُ وَ خَرَجَ السُّفْيَانِيُّ

And Al-Qaim^{-ajfi} will never emerge, nor will you be seeing what you love until the sons of so and so differ between them. So, when that happens, the people would be greedy among them and the words would differ, and Al-Sufyani would emerge’.

وَقَالَ لَا بُدَّ لِيَنِي فَلَانٍ أَنْ يَمْلِكُوا فَإِذَا مَلَكُوا ثُمَّ اخْتَلَفُوا تَفَرَّقَ كُلُّهُمْ وَ تَشَتَّتَ أَمْرُهُمْ حَتَّى يَخْرُجَ عَلَيْهِمُ الْخُرَاسَانِيُّ وَ السُّفْيَانِيُّ هَذَا مِنَ الْمَشْرِقِ وَ هَذَا مِنَ الْمَغْرِبِ يَسْتَتِمَانِ إِلَى الْكُوفَةِ كَفَرَسِيِّ رَهَانٍ هَذَا مِنْ هُنَا وَ هَذَا مِنْ هُنَا حَتَّى يَكُونَ هَلَكَ بَنِي فَلَانٍ عَلَى أَيْدِيهِمَا أَمَّا إِهْمَا لَا يُثْمُونَ مِنْهُمْ أَحَدًا

And he^{-asws} said: ‘There is no escape for the sons of so and so from being rulers. When they do rule, then they will differ. All of them would separate and their affairs would be scattered until Al Khurasani rebels against them and Al-Sufyani. This one from the east and this one from the west. They will compete to go to Al-Kufa like the racehorses. This one from over here and this one from over there, until there happens the destruction of the sons of so and so upon their hands. But they will not remain, not one of the two’.

ثُمَّ قَالَ عَ خُرُوجُ السُّفْيَانِيِّ وَ الْيَمَانِيِّ وَ الْخُرَاسَانِيِّ فِي سَنَةٍ وَاحِدَةٍ وَ فِي شَهْرٍ وَاحِدٍ فِي يَوْمٍ وَاحِدٍ وَ نِظَامٌ كَنِظَامِ الْحَزْرِ يَتَّبِعُ بَعْضُهُ بَعْضًا فَيَكُونُ النَّاسُ مِنْ كُلِّ وَجْهِ وَئِلَ لِمَنْ نَاوَاهُمْ وَ لَيْسَ فِي الرَّاياتِ أَهْدَى مِنْ رَايَةِ الْيَمَانِيِّ هِيَ رَايَةُ هُدًى لِأَنَّهُ يَدْعُو إِلَى صَاحِبِكُمْ

Then he^{-asws} said: ‘The emergence of Al-Sufyani, and Al-Yamani, and Al-Khurasani would be in one year, and in one month, in one day, and systematic like the system of the beads, following

each other. So, there will be trouble from every direction. Woe be to the one who is inimical to them. And there wouldn't be among the flags, any more guiding that the flag of Al-Yamani. It is a flag of guidance because he would be calling to your Master^{-ajfj}.

فَإِذَا خَرَجَ الْيَمَانِيُّ خَرَجَ بِنَعِ السِّلَاحِ عَلَى النَّاسِ وَكُلِّ مُسْلِمٍ وَ إِذَا خَرَجَ الْيَمَانِيُّ فَاتَّخِذْ إِلَيْهِ فَإِنَّ رَايَتَهُ رَايَةُ هُدًى وَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَلْتَوِي عَلَيْهِ فَمَنْ فَعَلَ
فَهُوَ مِنْ أَهْلِ النَّارِ لِأَنَّهُ يَدْعُو إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ

So, when Al-Yamani does emerge, it would be prohibited to sell the weapons to the people, and every Muslim. And when Al-Yamani emerges, then get up to him, for his flag is the flag of guidance and it will not be permissible for a Muslim that he turns against him. The one who does that, he would be from the people of the Fire, because he would be calling to the truth and to the straight road'.

ثُمَّ قَالَ لِي إِنَّ دَهَابَ مُلْكِ بَنِي فَلَانٍ كَقَصْعِ الْفَخَّارِ وَ كَرَجُلٍ كَانَتْ فِي يَدِهِ فَخَّارَةٌ وَ هُوَ يَمْشِي إِذْ سَقَطَتْ مِنْ يَدِهِ وَ هُوَ سَاهٍ عَنْهَا فَانْكَسَرَتْ فَقَالَ حِينَ
سَقَطَتْ هَاهُ شِبْهَ الْفَرْعِ فَدَهَابَ مُلْكِهِمْ هَكَذَا أَغْفَلُ مَا كَانُوا عَنْ دَهَابِهِ.

Then he^{-asws} said to me: 'The going away of the rule of the sons of so and so would be like the pottery bowl, and like a man in whose hand is pottery and he is walking, then it falls from his hand, and he misses catching it, and it breaks. So, he says when it falls, 'Aah, the likes of pottery!' So, the going of their kingdom would be like this. They would be as heedless as can be of its going away"³⁶⁴.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى مِنْبَرِ الْكُوفَةِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ ذَكَرُهُ قَدَّرَ فِيمَا قَدَّرَ وَ قَضَى بِأَنَّهُ كَائِنٌ لَا بُدَّ مِنْهُ أَخَذَ بَنِي أُمَيَّةَ بِالسُّيْفِ جَهْرَةً وَ أَنَّ أَخَذَ بَنِي
فُلَانٍ بَغْتَةً

And Amir Al-Momineen^{-asws} said upon the pulpit of Al-Kufa: 'Allah^{-azwj}, Mighty and Majestic is His^{-azwj} Mention, pre-Determined among what He^{-azwj} pre-Determine, and Decreed that it would be happening, there being no escape from it that the clan of Umayya would be seized by the sword openly, and the clan of so and so (Abbasids) would be Seized suddenly'.

وَ قَالَ ع لَا بُدَّ مِنْ رَحَى تَطْحَنُ فَإِذَا قَامَتْ عَلَى قُطْبِهَا وَ ثَبَّتَتْ عَلَى سَاقِهَا بَعَثَ اللَّهُ عَلَيْهَا عَبْدًا عَسْفًا حَامِلًا أَصْلُهُ يَكُونُ النَّصْرُ مَعَهُ أَصْحَابُهُ الطَّوِيلَةُ
شُعُورُهُمْ أَصْحَابُ السِّبَالِ سُودٌ ثِيَابُهُمْ أَصْحَابُ رَايَاتٍ سُودٍ وَ لِمَنْ نَاوَاهُمْ يَقْتُلُوهُمْ هَرْجًا

And he^{-asws} said: 'There is no escape from a mill to grind. So, when it stands upon its pole and is affirmed upon its leg, Allah^{-azwj} would Send a harsh servant to it. His origin would be laziness. His companions would be his helper. Long would be their hair, companions of moustaches, black would be their clothes, bearers of the black flags. Woe be to the one who opposes them. They would kill them in turmoil.

وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْهِمْ وَ إِلَى أَعْمَالِهِمْ وَ مَا يُقْلَى مِنَ الْخَجَارِ مِنْهُمْ وَ الْأَعْرَابِ الْجَفَاءِ يُسَلِّطُهُمُ اللَّهُ عَلَيْهِمْ بِلَا رَحْمَةٍ فَيَقْتُلُوهُمْ هَرْجًا عَلَى مَدِينَتِهِمْ بِشَاطِئِ
الْفُرَاتِ الْبَرِّيَّةِ وَ الْبَحْرِيَّةِ جَزَاءً بِمَا عَمِلُوا وَ مَا رُبُّكَ بِظَلَامٍ لِلْعَبِيدِ.

By Allah^{-azwj}! It is as if I^{-asws} am looking at them and to their deeds, and what would be faced from the immoral ones of them and the Bedouins, the disloyal. Allah^{-azwj} would Cause to

³⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 96 a

overcome upon them without mercy, so they would kill them in turmoil upon their city at the banks of the Euphrates, the land, and the sea, being a Recompense of what they had been doing, and your Lord-^{azwj} is not least unjust to the servants!”³⁶⁵

97- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ بْنِ وَهْبٍ عَنِ الْوَشَّاءِ عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللَّهِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ الْعَامُ الَّذِي فِيهِ الصَّبْحَةُ قَبْلَهُ الْآيَةُ فِي رَجَبٍ قُلْتُ وَ مَا هِيَ قَالَ وَجْهٌ يَطْلُعُ فِي الْقَمَرِ وَ يَدٌ بَارِزَةٌ.

(The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Musa Bin Ja’far Bin Wahab, from Al Washa, from Abbas Bin Ubeydullah, from Dawood Bin Sirhan,

‘From Abu Abdullah-^{asws} having said: ‘The year in which would be the scream before it would be the sign in (month of) Rajab’. I said, ‘And what is it?’ He-^{asws} said: ‘A face emerging in the moon and a prominent hand’”.³⁶⁶

98- بي، الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ الْبَدَأُ مِنَ الْمُخْتُومِ وَ السُّفْيَانِيُّ مِنَ الْمُخْتُومِ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ مِنَ الْمُخْتُومِ وَ كَفٌّ يَطْلُعُ مِنَ السَّمَاءِ مِنَ الْمُخْتُومِ

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Yaqoub Bin Yazeed, from Ziyad Bin Marwan, from Abdullah Bin Sinan,

‘From Abu Abdullah-^{asws} having said: ‘The call is from the inevitable (signs), and Al-Sufyani is from the inevitable, and killing of Al-Nafs Al-Zakiya (the pure soul) is from the inevitable, and a palm emerging from the sky is from the inevitable (signs)’.

قَالَ ع وَ فَرَعَةٌ فِي شَهْرِ رَمَضَانَ تُوقِظُ النَّائِمَ وَ تُفْرِغُ الْبَيْظَانَ وَ تُخْرِجُ الْمَتَاةَ مِنْ حُدْرَتِهَا.

He-^{asws} said: ‘A there would be panic in a month of Ramazan, waking up the sleeping one and panicking the wakeful one, and the young girls would come out from their rooms’”.³⁶⁷

99- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ عَلِيِّ بْنِ عَاصِمٍ عَنِ الْبَرْزَنْطِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ قَبْلَ هَذَا الْأَمْرِ السُّفْيَانِيُّ وَ الْيَمَانِيُّ وَ الْمَرْوَانِيُّ وَ شُعَيْبُ بْنُ صَالِحٍ فَكَيْفَ يَقُولُ هَذَا هَذَا.

(The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Ali Bin Aasim, from Al Bazanty,

‘From Abu Al-Hassan Al-Reza-^{asws} having said: ‘Before this matter (rising of Al-Qaim-^{ajfj}) is Al-Sufyani, and Al-Yamani, and Al-Marwani, and Shueyb Bin Salih. So how can this one say this?’”³⁶⁸

بيان: أي كيف يقول هذا الذي خرج إني القائم يعني محمد بن إبراهيم أو غيره.

³⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 25 H 96 b

³⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 25 H 97

³⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 25 H 98

³⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 25 H 99

Explanation: I.e., how can he say, this one who has emerged, that he is Al-Qaim^{ajfi}? – Meaning Muhammad Bin Ibrahim or someone else.

100- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ مُهْرِيَّازٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ ابْنِ أَبِي يَغْفُورٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمْسِكْ يَدَكَ هَلَاكَ الْفُلَايِيَّةِ وَخُرُوجِ السُّفْيَانِيَّةِ وَفَتْلِ النَّفْسِ وَجَيْشِ الْحُسَيْنِ وَالصَّوْتِ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Husayn, from Ali Bin Mahziyar, from Hammad Bin Isa, from Al-Husayn Bin Mukhtar, from Ibn Abu Yafour who said,

'Abu Abdullah^{asws} said to me: 'Restraining your hand the destruction of so and so, and emergence of Al-Sufyan, and killing of the (pure) soul, and the army to submerge, and the voice'.

فُلْتُ وَ مَا الصَّوْتُ هُوَ الْمُنَادِي قَالَ نَعَمْ وَ بِهِ يُعْرَفُ صَاحِبُ هَذَا الْأَمْرِ ثُمَّ قَالَ الْفَرْجُ كُلُّهُ هَلَاكَ الْفُلَايِيَّةِ مِنْ بَنِي الْعَبَّاسِ.

I said, 'And what is the voice? Is he the caller?' He^{asws} said: 'And by him the Master^{ajfi} of this command would be recognised'. Then he^{asws} said: 'The relief, all of it is destruction of so and so from the Abbasids'³⁶⁹.

بِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ عَنْ ابْنِ سَيَابَةَ عَنْ عِمْرَانَ بْنِ مَيْمُونٍ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَا خَامِسُ خَمْسَةٍ وَ أَصْغَرُ الْقَوْمِ سِنًا فَسَمِعْتُهُ يَقُولُ حَدَّثَنِي أَخِي رَسُولُ اللَّهِ ص أَنَّهُ قَالَ إِنِّي خَاتَمُ آلِ نَبِيِّ وَ إِنَّكَ خَاتَمُ آلِ وَصِيِّ وَ كَلِّفْتُ مَا لَمْ يُكَلَّفُوا

By this chain, from Al-Husayn, from Ibn Sayaba, from Imran Bin Meesam, from Abaya Bin Rabie who said,

'I entered to see Amir Al-Momineen^{asws} and I was fifth of the five and the youngest of the group in age. I heard him^{asws} saying: 'My^{asws} brother^{saww} Rasool-Allah^{saww} narrated to me^{asws}. He^{saww} said: 'I^{saww} am last of a thousand Prophets^{as} and you^{asws} are last of a thousand successors^{as}, and you^{asws} have been encumbered with what they^{as} had not been encumbered with'.

فَقُلْتُ مَا أَنْصَفَكَ الْقَوْمُ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'The people have not been fair with you^{asws}, O Amir Al-Momineen^{asws}!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ يَا ابْنَ أَخٍ وَ اللَّهُ إِنِّي لَأَعْلَمُ أَلْفَ كَلِمَةٍ لَا يَعْلَمُهَا غَيْرِي وَ غَيْرَ مُحَمَّدٍ ص وَ إِنَّهُمْ لَيَقْرَأُونَ مِنْهَا آيَةً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ هِيَ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

He^{asws} said: 'It isn't where you are going (with it), O son of a brother! By Allah^{azwj}! I^{asws} know a thousand phrases no one knows apart from me^{asws} and Muhammad^{saww}, and they are reciting a Verse from it (which is) in the Book of Allah^{azwj} Mighty and Majestic, and it is: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82].**

³⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 25 H 100 a

وَمَا يَتَذَبَّرُونَهَا حَقًّا تَذَبُّرُهَا أَلَا أُخْبِرُكُمْ بِأَخْرِ مَلِكٍ بَنِي فُلَانٍ قُلْنَا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

And they are not pondering it as is the right of pondering it. Shall I^{asws} inform you all with the end of the rule of the clan of so and so?’ We said, ‘Yes, O Amir Al-Momineen^{asws}!’

قَالَ قَتَلَ نَفْسٍ حَرَامٍ فِي يَوْمٍ حَرَامٍ فِي بَلَدٍ حَرَامٍ عَنْ قَوْمٍ مِنْ قُرَيْشٍ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لَهُمْ مَلِكٌ بَعْدَهُ غَيْرَ خَمْسَ عَشْرَةَ لَيْلَةً

He^{asws} said: ‘Killing of a sacred soul during a sacred day in a sacred city from a people from Qureysh. By the One^{azwj} Who Split the seed and Formed the people! There will be no kingdom for them after it except for fifteen days!’

قُلْنَا هَلْ قَبْلَ هَذَا مِنْ شَيْءٍ أَوْ بَعْدَهُ فَقَالَ صَبِيحَةٌ فِي شَهْرِ رَمَضَانَ تُفْرِغُ الْبَيْطَانَ وَ تُوقِظُ النَّائِمَ وَ تُخْرِجُ الْفَتَاةَ مِنْ حُجْرَتِهَا.

We said, ‘Is there anything from before this or after it?’ He^{asws} said: ‘A scream in a month of Ramazan. The wakeful one would panic and the sleeping one would wake up, and the young girls would come out from their rooms’³⁷⁰.

101- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ أَبِي سُلَيْمَانَ بْنِ كَلَيْبٍ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ عَمِيرَةَ عَنْ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ سَمِعَهُ يَقُولُ لَا بُدَّ أَنْ يَمْلِكَ بَنُو الْعَبَّاسِ فَإِذَا مَلَكَوْا وَ اخْتَلَفُوا وَ تَشَتَّتْ أَمْرُهُمْ خَرَجَ عَلَيْهِمُ الْخُرَّاسِيُّ وَ السُّفْيَانِيُّ هَذَا مِنَ الْمَشْرِقِ وَ هَذَا مِنَ الْمَغْرِبِ يَسْتَبْقَانِ إِلَى الْكُوفَةِ كَقَرَسِي رَهَانٍ هَذَا مِنْ هَاهُنَا وَ هَذَا مِنْ هَاهُنَا حَتَّى يَكُونَ هَالِكُهُمْ عَلَى أَيْدِيهِمَا أَمَا إِنَّهُمَا لَا يُبْقُونَ مِنْهُمْ أَحَدًا أَبَدًا.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Yahya Bin Zakariya Bin Shayban, from Abu Suleyman Bin Kuleyb, from Ibn Al Batainy, from Ibn Ameyra, from Al Hazramy,

‘From Abu Ja’far Al-Baqir^{asws}, he heard him^{asws} saying: ‘There is no escape from the rule of the Abbasids. When they do rule and differ, and their affairs get scattered, Al-Khurasani and Al-Sufyani would emerge against them. This one from the east and this one from the west. They will be racing to Al-Kufa like the racehorses. This is from over here and this one from over there, until their destruction would be upon both their hands. But they would not let anyone from them to remain, ever!’³⁷¹

102- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ الْقَاسِمِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ ابْنِ جَبَلَةَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الصَّامِتِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا مِنْ عَلَامَةٍ بَيِّنٍ يَدَيَّ هَذَا الْأَمْرُ فَقَالَ بَلَى قُلْتُ مَا هِيَ

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Al Qasim, from Ubays Bin Hisham, from Ibn Jabalah, from his father, from Muhammad Bin Al Samir,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Are there no signs in front of this matter?’ He^{asws} said: ‘Yes (they are)!’ I said, ‘What are these?’

قَالَ هَلَاكُ الْعَبَّاسِيِّ وَ خُرُوجُ السُّفْيَانِيِّ وَ قَتْلُ النَّفْسِ الرَّكْبِيَّةِ وَ الْخُسْفُ بِالْبَيْدَاءِ وَ الصَّوْتُ مِنَ السَّمَاءِ

³⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 100 b

³⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 101

He^{-asws} said: 'Destruction of the Abbasids, and emergence of Al-Sufyani, and killing of Al-Nafs Al-Zakiya (the pure soul), and the submergence at Al-bayda, and the voice from the sky'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَخَافُ أَنْ يَطُولَ هَذَا الْأَمْرُ فَقَالَ لَا إِنَّمَا هُوَ كَبَيْطَامِ الْحَزْرَةِ يَتَّبِعُ بَعْضُهُ بَعْضًا.

I said, 'May I be sacrificed for you^{-asws}! I fear the prolongation of this matter'. He^{-asws} said: 'No! But rather, it is like the system of the beads, following each other'³⁷².

103- ي، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ وَوَهَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَقُومُ الْقَائِمُ ع فِي وَتَرٍ مِنَ السِّنِينَ تِسْعٍ وَاحِدَةٍ ثَلَاثِ خَمْسٍ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Ibn Al Batainy, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Al-Qaim^{-ajfj} will rise in an odd year, nine, one, three, five (etc.)'.

وَقَالَ إِذَا اخْتَلَفَتْ بَنُو أُمَيَّةَ ذَهَبَ مُلْكُهُمْ ثُمَّ يَمْلِكُ بَنُو الْعَبَّاسِ فَلَا يَزَالُونَ فِي غُنْفَوَانٍ مِنَ الْمُلْكِ وَغَضَارَةٍ مِنَ الْعَيْشِ حَتَّى يَخْتَلِفُوا فِيمَا بَيْنَهُمْ فَإِذَا اخْتَلَفُوا ذَهَبَ مُلْكُهُمْ وَاخْتَلَفَ أَهْلُ الشَّرْقِ وَأَهْلُ الْغَرْبِ نَعَمَ وَأَهْلُ الْقِبْلَةِ وَتَلْقَى النَّاسُ جَهْدًا شَدِيدًا مِمَّا يَمُرُّ بِهِمْ مِنَ الْخَوْفِ

And he^{-asws} said: 'The Umayyids have differed, and their rule will go away. Then the Abbasids will rule. They will not cease to be in violence from the rule and affluence lifestyle until they differ regarding what is between them. When they do differ, their kingdom would go away. And the people of the east will differ, and the people of the west. Yes, and the people of the Qiblah (Muslims), and the people will face severe struggle from what fear passes by them.

فَلَا يَزَالُونَ يَمْلِكُ الْحَالِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ فَإِذَا نَادَى فَانْتَفَرَ النَّفَرُ قَوْلَ اللَّهِ لَكَأَنِّي أَنْظُرُ إِلَيْهِ بَيْنَ الرَّكْنِ وَالْمَقَامِ يُبَايِعُ النَّاسُ بِأَمْرِ جَدِيدٍ وَكِتَابٍ جَدِيدٍ وَسُلْطَانٍ جَدِيدٍ مِنَ السَّمَاءِ أَمَّا إِنَّهُ لَا يُرَدُّ لَهُ رَايَةٌ أَبَدًا حَتَّى يَمُوتَ.

They will not cease to be in that state until a caller calls out from the sky. When he does call out, so escape, escape! By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} being between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}) taking allegiances of the people with a new matter, and a new Book, and a new authorisation from the sky. But not flag would return to him^{-ajfj} (defeated) until he^{-ajfj} dies''³⁷³.

104- ي، الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع حَدَّثَ عَنْ أَشْيَاءَ تَكُونُ بَعْدَهُ إِلَى قِيَامِ الْقَائِمِ فَقَالَ الْحُسَيْنُ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى يُطَهِّرُ اللَّهُ الْأَرْضَ مِنَ الظَّالِمِينَ

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Abdullah Bin Hammad, from Ibrahim Bin Abdullah Bin Al A'ala, from his father,

³⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 102

³⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 103

'From Abu Abdullah^{-asws}: 'Amir Al-Momineen^{-asws} narrated about things to be happening after him^{-asws} up to the rising of Al-Qaim^{-ajfj}. Al-Husayn^{-asws} said: 'O Amir Al-Momineen^{-asws}! When will Allah^{-azwj} Purify the earth from the oppressors?'

قَالَ لَا يُطَهِّرُ اللَّهُ الْأَرْضَ مِنَ الظَّالِمِينَ حَتَّى يُسْفِكَ الدَّمَ الْحَرَامَ ثُمَّ ذَكَرَ أَمْرَ بَنِي أُمَيَّةَ وَ بَنِي الْعَبَّاسِ فِي حَدِيثٍ طَوِيلٍ

He^{-asws} said: 'Allah^{-azwj} will not Purify the earth from the oppressors until the prohibited blood is spilled'. Then he^{-asws} mentioned the matter of the Umayyids and the Abbasids in a lengthy Hadeeth.

وَقَالَ إِذَا قَامَ الْقَائِمُ بِخُرَاسَانَ وَ غَلَبَ عَلَى أَرْضِ كُوفَانَ وَ الْمُلتَانِ وَ جَاَزَ جَزِيرَةَ بَنِي كَاوَانَ وَ قَامَ مِنَّا قَائِمٌ بِجِيلَانَ وَ أَجَابَتْهُ الْأَبْرُ وَ الدَّيْلَمُ وَ ظَهَرَتْ لَوْلَدِي زَايَاتُ التُّرْكِ مُتَقَرِّبَاتٍ فِي الْأَفْطَارِ وَ الْحَرَامَاتِ وَ كَانُوا بَيْنَ هُنَاتٍ وَ هُنَاتٍ إِذَا خَرَبَتِ الْبَصْرَةُ وَ قَامَ أَمِيرُ الْإِمْرَةِ فَحَكَى عَ حِكَايَةِ طَوِيلَةٍ

And he^{-asws} said: 'When Al-Qaim^{-ajfj} rises at Khurasan and overcomes upon the land of Kowfan (Kirman), and Al-Multan, and crosses the island of the clan of Kawan, and a standing one from us^{-asws} makes a stand at Gilan and Al-Aber and Al-Daylam answer him^{-ajfj}, and the Turkish flags appear for my^{-asws} son^{-ajfj} in the miscellaneous cities and towns, and they would be between here and there when Al-Basra is ruined, and the governor of the emirate stand' – and he^{-asws} narrated a lengthy narration.

ثُمَّ قَالَ إِذَا جُهِزَتِ الْأُلُوفُ وَ صَفَّتِ الصُّفُوفُ وَ قُتِلَ الْكَثْبُ الْخُرُوفُ هُنَاكَ يَقُومُ الْآخِرُ وَ يَتَوَرَّ النَّائِرُ وَ يَهْلِكُ الْكَافِرُ ثُمَّ يَقُومُ الْقَائِمُ الْمَأْمُولُ وَ الْإِمَامُ الْمَجْهُولُ لَهُ الشَّرَفُ وَ الْفَضْلُ وَ هُوَ مِنْ وَلَدِكَ يَا حُسَيْنُ لَا ابْنَ مِثْلِهِ

Then he^{-asws} said: 'When the fodder is equipped and the rows are rowed (formed), and the ram kills the lamb, over there another one will rise, and the rebel will revolt and kill the Kafirs. Then Al-Qaim^{-ajfj} will rise, the one hoped for, and the unknown Imam^{-ajfj}. For him^{-ajfj} would be the nobility, and the merit, and he^{-ajfj} is from your^{-asws} sons^{-asws}, O Husayn^{-asws}! There is no son like him^{-ajfj}.

يُظْهَرُ بَيْنَ الرَّكْنَيْنِ فِي دَرِسَيْنِ بَالِيَيْنِ - يَظْهَرُ عَلَى الثَّقَلَيْنِ وَ لَا يَبْرُكُ فِي الْأَرْضِ الْأَذْنَيْنِ - طَوِي لِمَنْ أَدْرَكَ زَمَانَهُ وَ لَحَقَّ أَوَانُهُ وَ شَهِدَ أَيَّامَهُ.

He^{-ajfj} will appear between the two corners (Rukn Al-Yemeni and Al-Maqam Ibrahim^{-as}) in two worn-out clothes, appearing to the two heavy communities (Human beings and the Jinn), and he^{-ajfj} will not leave the two lowly ones in the ground. Beatitude be for the one who comes across his^{-ajfj} era and joins with his^{-ajfj} supporters and witnesses his^{-ajfj} days".³⁷⁴

بيان القائم بخراسان هلاكوخان أو جنكيزخان و كاوان جزيرة في بحر البصرة ذكره الفيروزآبادي و القائم بجيلان سلطان إسماعيل نور الله مضجعه و الأبر قرية قرب الأستراآباد و الخروف كصبور الذكر من أولاد الضأن و لعل المراد بالكبش السلطان عباس الأول طيب الله رمسه حيث قتل ولده الصفي ميرزا رحمه الله

Explanation – The one standing at Khurasan is either Halaku Khan or Changez Khan, and Kawan is an island in the sea of Al-Basra. Al-Firozabady has mentioned it, and the one standing at Gilan is Sultan Ismail Noorullah, his dying place, and Al-Aber is a town near Al-Atarabad, 'Sabour' is the man from the children of the sheep, and perhaps the intended with the ram is

³⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 104

the sultan Abbas the 1st, may Allah^{-azwj} Bless him, where he killed his son Al-Safy Mirza, may Allah^{-azwj} have Mercy on him.

و قيام الآخر بالتأثر يحتمل أن يكون إشارة إلى ما فعل السلطان صفي تغمده الله برحمته ابن المقتول بأولاد القاتل من القتل و سمل العيون و غير ذلك.

And the stand of another one with the revolt, it is possible that it is an indication to what the sultan Safy, may Allah^{-azwj} Cover him with His^{-azwj} Mercy, son of the killed on, did with the children of the killer, from the killing, and blinding the eyes, and other than that.

و قيام القائم ع بعد ذلك لا يلزم أن يكون بلا واسطة و عسى أن يكون قريباً مع أن الخبر مختصر من كلام طويل فيمكن أن يكون سقط من بين الكلامين وقائع.

And the rising of Al-Qaim^{-ajfi} would be after that. It is not necessary for it to be without a medium, and perhaps it would be near, along with the fact that the Hadeeth is abbreviated from a lengthy speech, so it is possible that an even has been dropped from between the two phrases.

105- في الغيبة للنعماني ابن عَقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدَ بْنَ أَحْمَدَ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ قَالَ وَ قَالَ الْكَلْبِيُّ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عَيْسَى وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ قَالَ وَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي يَاسِرٍ عَنْ أَحْمَدَ بْنِ هَلِيلٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ الزَّيْمُ الْأَرْضَ وَ لَا تَحْرُكْ يَدَا وَ لَا رِجْلَا حَتَّى تَرَى عَلَامَاتٍ أَذْكُرُهَا لَكَ إِنَّ أَدْرَكْتَهَا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal and Sa'dan Bin Is'haq and Ahmad Bin Al-Husayn Bin Abdul Malik and Muhammad Bin Ahmad, altogether from Ibn Mahboub who said, 'And Al Kulayni said, 'Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Ibn Isa, and Ali Bin Muhammad, and someone else, from Sahl, altogether from Ibn Mahboub who said, 'And it is narrated to us by Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Abu Yasir, from Ahmad Bin Huleyl, from Amro Bin Abu Al Miqdam, from Jabir who said,

'Abu Ja'far^{-asws} said: 'O Jabir! Stick to the ground (home) and neither move a hand nor a leg until you see signs I^{-asws} am mentioning to you if you come across these!

أَوَّلُهَا اخْتِلَافُ بَيْنِ الْعَبَّاسِ وَ مَا أَرَاكَ تُدْرِكُ ذَلِكَ وَ لَكِنْ حَدَّثَ بِهِ مِنْ بَعْدِي عَنِّي وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَجِئُكُمْ الصَّوْتُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ تُخْسَفُ قَرْيَةٌ مِنْ قُرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ

It's first is differing of the Abbasids, and I^{-asws} do not see you coming across that but narrate with it from after me^{-asws}, on my^{-asws} behalf, and a caller will call out from the sky, and the voice would come to you all from an area of Damascus with the conquest, and a town from the towns of Syria named as Al-Jabiya would submerge.

وَ تَسْقُطُ طَائِفَةٌ مِنْ مَسْجِدِ دِمَشْقَ الْأَمْنِ وَ مَارِقَةٌ تَمُرُّ مِنْ نَاحِيَةِ التُّرْكِ وَ يَغْشَاهَا هَرَجُ الرُّومِ وَ سَيَقْبِلُ إِخْوَانُ التُّرْكِ حَتَّى يَنْزِلُوا الْجَزِيرَةَ وَ سَتَقْبِلُ مَارِقَةُ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَةَ

And a party would fall from the right-hand side of a Masjid of Damascus, and rogues would deviate from an area of Turkey and be followed by troubles of Rome, and the brothers of

Turks would come until they descend at the island, and the rogues of Rome would come until they descend at Ramlah.

فَإِنَّكَ السَّنَةُ يَا جَابِرُ اخْتِلَافٌ كَثِيرٌ فِي كُلِّ أَرْضٍ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأَوَّلُ أَرْضِ الْمَغْرِبِ أَرْضُ الشَّامِ يَخْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ زَايَاتٍ زَايَةُ الْأَصْهَبِ وَ زَايَةُ الْأَبْقَعِ وَ زَايَةُ السُّفْيَانِيِّ

So that year, O Jabir, there would be a lot of differing in every land from the areas of the west. Then first land of the west (to be ruined) is the land of Syria. They will be differing during that upon three flags – a blonde flag, and a spotted flag, and the flag of Al-Sufyani.

فَيَلْتَقِي السُّفْيَانِيُّ بِالْأَبْقَعِ فَيَقْتَتِلُونَ وَ يَقْتُلُهُ السُّفْيَانِيُّ وَ مِنْ مَعَهُ وَ يَقْتُلُ الْأَصْهَبَ ثُمَّ لَا يَكُونُ لَهُ هِمَّةٌ إِلَّا الْإِقْبَالَ نَحْوَ الْعِرَاقِ وَ يَمُرُّ جَيْشُهُ بِقَرْقِيسَا فَيَقْتَتِلُونَ بِهَا فَيَقْتُلُ مِنَ الْجُبَّارِينَ مِائَةَ أَلْفٍ وَ يَبْعَثُ السُّفْيَانِيُّ جَيْشًا إِلَى الْكُوفَةِ وَ عِدَّتُهُمْ سَبْعُونَ أَلْفًا فَيُصِيبُونَ مِنْ أَهْلِ الْكُوفَةِ قَتْلًا وَ صَلْبًا وَ سَبِيًّا

Al-Sufyani would meet with the spotted and they would battle, and Al-Sufyani would kill him and the ones with him, and he will kill the blonde, then there will be no (other) concern for him except going towards Al-Iraq, and he will pass by his army at Qirqisya. They will battle at it. He will kill one hundred thousand from the tyrants, and Al-Sufyan will send an army to Al-Kufa, and their number would be seventy thousand, and they will attain from the people of Al-Kufa, killing, and crucifying and capturing.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَقْبَلَتْ زَايَاتٌ مِنْ قِبَلِ خُرَاسَانَ تَطْوِي الْمَنَازِلَ طَيًّا خَثِيئًا وَ مَعَهُمْ نَقَرٌ مِنْ أَصْحَابِ الْقَائِمِ ثُمَّ يَخْرُجُ رَجُلٌ مِنْ مَوَالِي أَهْلِ الْكُوفَةِ فِي ضِعْفَاءَ فَيَقْتُلُهُ أَمِيرُ جَيْشِ السُّفْيَانِيِّ بَيْنَ الْحِيرَةِ وَ الْكُوفَةِ

While they would be like that when flags would come from the direction of Khurasan folding the dwellings relentlessly, and with them would be a number of companions of Al-Qaim^{-ajfi}. Then a man from the slave of the people of Al-Kufa would rebel from the weak ones, so the commander of the army of Al-Sufyan would kill him between Al-Hira and Al-Kufa.

وَ يَبْعَثُ السُّفْيَانِيُّ بَعْثًا إِلَى الْمَدِينَةِ فَيَنْفِرُ الْمُهْدِيُّ مِنْهَا إِلَى مَكَّةَ فَيَبْلُغُ أَمِيرَ جَيْشِ السُّفْيَانِيِّ أَنَّ الْمُهْدِيَّ قَدْ خَرَجَ إِلَى مَكَّةَ فَيَبْعَثُ جَيْشًا عَلَى أَتْرِهِ فَلَا يُدْرِكُهُ حَتَّى يَدْخُلَ مَكَّةَ خَائِفًا يَتَرَقَّبُ عَلَى سُنَّةِ مُوسَى بْنِ عِمْرَانَ

And Al-Sufyani would send a detachment to Al-Medina, so Al-Mahdi^{-ajfi} would flee from it to Makkah. It will reach the commander of the army of Al-Sufyani that Al-Mahdi^{-ajfi} has gone out to Makkah, so he would send an army upon his^{-ajfi} tracks. But he will not come across him^{-ajfi} until he^{-ajfi} enters Makkah fearful, watchful, being upon the Sunnah of Musa^{-as} Bin Imran^{-as}.

قَالَ وَ يَنْزِلُ أَمِيرُ جَيْشِ السُّفْيَانِيِّ الْبَيْدَاءَ فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ يَا بَيْدَاءُ أَيْبِدِي الْقَوْمَ فَيُخَسِفُ بِهِمْ فَلَا يُفْلِتُ مِنْهُمْ إِلَّا ثَلَاثَةٌ نَفَرٍ يُحَوِّلُ اللَّهُ وُجُوهَهُمْ إِلَى أَفْقَيْهِمْ وَ هُمْ مِنْ كُلِّ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْقُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا الْآيَةُ

He^{-asws} said: ‘And the commander of the army of Al-Sufyani will descend at Al-Bayda. A caller would call out from the sky: ‘O Bayda, destroy the people!’ So, it would submerge with them. No one from them would escape except for three persons. Allah^{-azwj} would overturn their faces to their backs, and they would be from (clan of) Kalb. And regarding them, this Verse was Revealed: **O you who have been Given the Book! Believe in what We Revealed, Verifying**

what is with you from before We Alter faces then turn them on their backs, [4:47] – the Verse’.

قَالَ وَالْقَائِمُ يَوْمَئِذٍ بِكَ وَ قَدْ أَشَدَّ ظَهْرُهُ إِلَى الْبَيْتِ الْحَرَامِ مُسْتَجِيرًا بِهِ يُنَادِي يَا أَيُّهَا النَّاسُ إِنَّا نَسْتَنْصِرُ اللَّهَ وَ مَنْ أَجَابَنَا مِنَ النَّاسِ وَ إِنَّا أَهْلُ بَيْتِ نَبِيِّكُمْ مُحَمَّدٍ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ بِمُحَمَّدٍ ص

He^{-asws} said: ‘And on that day, Al-Qaim^{-asws} would be at Makkah and he^{-asws} would lean his^{-ajfi} back to the Sacred House (Kabah), taking shelter with it, calling out: ‘O you people! We^{-ajfi} are seeking Help of Allah^{-azwj} and of the ones from the people who answer us^{-asws}! And we^{-asws} are People^{-asws} of the Household of your Prophet^{-saww} Muhammad^{-saww}, and we^{-asws} are foremost of the people with Allah^{-azwj} and with Muhammad^{-saww}!

فَمَنْ حَاجَّنِي فِي آدَمَ فَأَنَا أَوْلَى النَّاسِ بِآدَمَ وَ مَنْ حَاجَّنِي فِي نُوحٍ فَأَنَا أَوْلَى النَّاسِ بِنُوحٍ وَ مَنْ حَاجَّنِي فِي إِبْرَاهِيمَ فَأَنَا أَوْلَى النَّاسِ بِإِبْرَاهِيمَ وَ مَنْ حَاجَّنِي فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأَنَا أَوْلَى النَّاسِ بِمُحَمَّدٍ وَ مَنْ حَاجَّنِي فِي النَّبِيِّينَ فَأَنَا أَوْلَى النَّاسِ بِالنَّبِيِّينَ

The one who argues with me^{-ajfi} regarding Adam^{-as}, so I^{-ajfi} am foremost of the people with Adam^{-as}! And the one who argues me^{-ajfi} regarding Noah^{-as}, so I^{-ajfi} am foremost with Noah^{-as}! And one who argues me^{-ajfi} regarding Ibrahim^{-as}, so I^{-ajfi} am foremost of the people with Ibrahim^{-as}! And one who argues me^{-ajfi} regarding Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and greetings, so I^{-ajfi} am foremost of the people with Muhammad^{-saww}! And the one who argues me^{-ajfi} regarding the Prophets^{-as}, so I^{-ajfi} am foremost of the people with the Prophets^{-as}!

أَلَيْسَ اللَّهُ يَقُولُ فِي مُحْكَمِ كِتَابِهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ-

Isn't Allah^{-azwj} Saying in the Decisive (Verse) of His^{-azwj} Book: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].***

فَأَنَا بَقِيَّةُ مِنْ آدَمَ وَ ذَخِيرَةٌ مِنْ نُوحٍ وَ مُصْطَفَى مِنْ إِبْرَاهِيمَ وَ صَفْوَةٌ مِنْ مُحَمَّدٍ ص أَلَا وَ مَنْ حَاجَّنِي فِي كِتَابِ اللَّهِ فَأَنَا أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ أَلَا وَ مَنْ حَاجَّنِي فِي سُنَّةِ رَسُولِ اللَّهِ ص فَأَنَا أَوْلَى النَّاسِ بِسُنَّةِ رَسُولِ اللَّهِ

I^{-ajfi} am a remainder from Adam^{-as}, and a treasure from Noah^{-as}, and a chosen one from Ibrahim^{-as}, and an elite from Muhammad^{-saww}. Indeed! And the one who argues me^{-ajfi} regarding the Book of Allah^{-azwj}, so I^{-ajfi} am foremost of the people with the Book of Allah^{-azwj}! And the one who argues me^{-ajfi} regarding the Sunnah of Rasool-Allah^{-saww}, so I^{-ajfi} am foremost of the people with Sunnah of Rasool-Allah^{-saww}!

فَأَنْشُدُ اللَّهَ مَنْ سَمِعَ كَلَامِي الْيَوْمَ لَمَّا بَلَغَ الشَّاهِدُ مِنْكُمْ الْعَائِبَ وَ أَسْأَلُكُمْ بِحَقِّ اللَّهِ وَ رَسُولِهِ وَ بِحَقِّي فَإِنَّ لِي عَلَيْكُمْ حَقَّ الْقُرْبَى مِنْ رَسُولِ اللَّهِ إِلَّا أَغْنَتْكُمْ عَنْهُ وَ مَنَعْتُمْ عَنْهُ يَمْنًا يَظْلِمُنَا فَقَدْ أَجَفْنَا وَ ظَلَمْنَا وَ طَرَدْنَا مِنْ دِيَارِنَا وَ أَبْنَائِنَا وَ بُعِيَ عَلَيْنَا وَ دُفِعْنَا عَنْ حَقِّنَا

I^{-ajfi} adjure Allah^{-azwj}! One who hears my^{-asws} speech today, the attendee from you should deliver to the absentee. And I^{-ajfi} ask you all by the Right of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and by my^{-ajfi} right, for there is a right for me^{-ajfi} upon you all due to my^{-ajfi} nearness from Rasool-Allah^{-saww}, only assist us^{-ajfi} and defend us^{-asws} from the ones oppressing us^{-ajfi}, for we⁻

asws have been frightened, and oppressed, and expelled from our-ajfj houses, and (so have) our sons, and we-ajfj have been rebelled against, and pushed away from our-asws rights.

فَأَوْتَرَ أَهْلُ الْبَاطِلِ عَلَيْنَا قَالَهُ اللَّهُ فِينَا لَا تَحْدُلُونَا وَ انْصُرُونَا يَنْصُرْكُمْ اللَّهُ

The people of falsehood have slandered upon us-ajfj! So Allah-azwj! Allah-azwj regarding us-ajfj! Do not abandon us-ajfj and help us-ajfj, Allah-azwj will Help you all!’

قَالَ فَيَجْمَعُ اللَّهُ عَلَيْهِ أَصْحَابَهُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا وَ يَجْمَعُهُمُ اللَّهُ عَلَى غَيْرِ مِيعَادٍ قَزَعًا كَفَزَعَ الْحَرِيفِ وَ هِيَ يَا جَابِرُ الْآيَةُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ
أَيُّنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He-asws said: ‘Allah-azwj will Gather his-ajfj companions to him-ajfj, three hundred and thirteen men, and Allah-azwj will Gather them upon without an appointment, clouds like the clouds of autumn, and O Jabir, it is the Verse which Allah-azwj has Mentioned it in His-azwj Book: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].**

فَيَبَايَعُونَهُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ مَعَهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص قَدْ تَوَارَثَتْهُ الْأَبْنَاءُ عَنِ الْأَبَاءِ وَ الْقَائِمُ رَجُلٌ مِنْ وَلَدِ الْحُسَيْنِ

They will pledge allegiance to him-ajfj between Al Rukn (Al Yemeni) and Al Maqam (of Ibrahim-as), and with him-ajfj would be a pact from Rasool-Allah-saww having been inherited by the sons-asws from the fathers-asws, and Al-Qaim-ajfj is a man from the sons-asws of Al-Husayn-asws.

يُصْلِحُ اللَّهُ لَهُ أَمْرَهُ فِي لَيْلَةٍ فَمَا أَشْكَلَ عَلَى النَّاسِ مِنْ ذَلِكَ يَا جَابِرُ فَلَا يُشْكَلُ عَلَيْهِمْ وَلَا ذَنْهُ مِنْ رَسُولِ اللَّهِ وَ وَرِاثَتُهُ الْعُلَمَاءُ عَالِمًا بَعْدَ عَالِمٍ فَإِنْ أَشْكَلَ هَذَا كُنْهُ عَلَيْهِمْ فَإِنَّ الصَّوْتِ مِنَ السَّمَاءِ لَا يُشْكَلُ عَلَيْهِمْ إِذَا نُودِيَ بِاسْمِهِ وَ اسْمِ أَبِيهِ وَ أُمِّهِ.

Allah-azwj will Correct his-ajfj affairs for him-ajfj in one night. So, what is ambiguous from that upon the people, O Jabir? There is no ambiguity upon them of his-ajfj birth being from Rasool-Allah-saww, and his-ajfj inheritance of the scholars, a scholar after a scholar. So, even if all of this is ambiguous upon them, then the voice from the sky will not be ambiguous upon them when he-ajfj will be called out at with his-ajfj name and name of his-ajfj father-asws and his-ajfj mother-asws³⁷⁵.

شيء، تفسير العياشي عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع فِي حَدِيثٍ لَهُ طَوِيلٍ - يَا جَابِرُ أَوَّلُ أَرْضِ الْمَغْرِبِ أَرْضُ الشَّامِ يَحْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَايَاتٍ وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ فَتَرَدُّهَا عَلَى أَدْبَارِهَا مِثْلَ الْحَبْرِ سَوَاءً.

Tafseer Al Ayyashi – from Jabir Al Jufi who said,

‘Abu Ja’far-asws said to me in a long Hadeeth of his-asws: ‘O Jabir! The first land of the west (to be ruined) is the land of Syria. They will be differing during that upon three flags’ – and he continued the Hadeeth up to his-asws words: ‘So we-asws shall return them upon their heels’ – like the Hadeeth, same’’³⁷⁶.

³⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 25 H 105 a

³⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 25 H 105 b

106- في الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ السُّفْيَانِيُّ وَالْقَائِمُ فِي سَنَةٍ وَاحِدَةٍ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad, from Ubeys Bin Hisham, from Ibn Jabalah, from Muhammad Bin Suleyman, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far Muhammad Bin Ali^{-asws} having said: 'Al-Sufyani and Al-Qaim^{-ajfj} would be within one year'.³⁷⁷

107- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ ابْنِ الْبُطَائِنِيِّ عَنْ أَبِيهِ وَوَهْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ بَيْنَا النَّاسُ وَفُوفًا بِعَرَفَاتٍ إِذْ أَتَاهُمْ رَاكِبٌ عَلَى نَاقَةٍ ذُعْلَبِيَّةٍ يُخْبِرُهُمْ بِمَوْتِ خَلِيفَةٍ عِنْدَ مَوْتِهِ فَرَجَّ آلُ مُحَمَّدٍ ع وَفَرَجَ النَّاسُ جَمِيعًا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Ibn Al Batainy, from his father and Wuheyb, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'While the people would be standing at Arafaat when a rider upon a she-camel would come sprinting informing them with the death of a caliph. At his death, the Progeny^{-asws} of Muhammad^{-saww} would be relieved and the people would be relieved in their entirety'.

وَقَالَ ع إِذَا رَأَيْتُمْ عَلَامَةً فِي السَّمَاءِ نَارًا عَظِيمَةً مِنْ قِبَلِ الْمَشْرِقِ تَطْلُعُ لَيْلًا فَعِنْدَهَا فَرَجُ النَّاسِ وَ هِيَ قُدَامُ الْقَائِمِ بِقَلِيلٍ.

And he^{-asws} said: 'When you see a sign in the sky, a mighty fire from the direction of the east, emerging for nights, during it would be relief of the people, and it is a little before Al-Qaim^{-ajfj}'.³⁷⁸

108- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ أَبِي أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي الطُّفَيْلِ قَالَ سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْعُصْبِ فَقَالَ هَبْهَاتِ الْعُصْبِ هَبْهَاتِ مَوْتَاتٍ فِيهِنَّ مَوْتَاتٌ وَ رَاكِبِ الذَّعْلَبِيَّةِ وَ مَا رَاكِبِ الذَّعْلَبِيَّةِ مُخْتَلِطٌ جَوْفَهَا بِوَضِينِهَا يُخْبِرُهُمْ بِخَيْرٍ يَقْتُلُونَهُ ثُمَّ الْعُصْبُ عِنْدَ ذَلِكَ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Allah Bin Musa, from Muhammad Bin Musa, from Ahmad Bin Abu Ahmad, from Muhammad Bin Ali, from Ali Bin Al Hakam, from Amro Bin Shimr, from Jabir, from Abu Al Tufeyl who said,

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about the wrath'. He^{-asws} said: 'Far be it! The wrath! Far be it! Deaths would be in it, deaths, and a rider of the fast camel. And what is the rider of the fast camel? Mingling its insides with its reins. He will inform them with the news of the one who will be killing him. The wrath would be during that'.³⁷⁹

109- في الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ أَبِي مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ حَصَنِ بْنِ الْمَكِّيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ يُقْتَلُ خَلِيفَةٌ مَا لَهُ فِي السَّمَاءِ عَازِرٌ وَ لَا فِي الْأَرْضِ نَاصِرٌ وَ يُخْلَعُ خَلِيفَةٌ حَتَّى يَمُوتَ عَلَى وَجْهِ الْأَرْضِ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ يَسْتَخْلِفُ ابْنُ السَّبْتَةِ

³⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 106

³⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 107

³⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 108

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ibn Abu Malik, from Muhammad Bin Abu Al Hakam, from Abdullah Bin Usman, from Husayn Al Makky, from Abu Al Tufeyl, from Huzeifa Bin Al Yaman who said,

'A caliph would be killed. There will be no excuser for him in the sky nor any helper in the earth, and a caliph would abdicate until he walks upon the surface of the earth. There wouldn't be anything for him from the command, and a boy of six (or son of a captive) would replace him'.

قَالَ فَقَالَ أَبُو الطُّفَيْلِ يَا ابْنَ أَخِي لَيْتَنِي أَنَا وَ أَنْتَ مِنْ كُورَةَ

He (the narrator) said, 'Abu Al-Tufeyl said, 'O son of my brother! If only I and you were from a town'.

قَالَ قُلْتُ وَ لَمْ تَتَمَتَّ يَا خَالَ ذَلِكَ قَالَ لِأَنَّ خَدِيفَةَ حَدَّثَنِي أَنَّ الْمَلِكَ يَرْجِعُ فِي أَهْلِ النُّبُوَّةِ.

He (the narrator) said, 'I said, 'And why are you wishing so, O maternal uncle?' He said, 'Because Huzeifa narrated to me that the kingdom will return to be among the People-asws of the Prophet-hood'.³⁸⁰

110- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلَ أَبُو جَعْفَرٍ الْبَاقِرُ ع عَنْ تَفْسِيرِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَتْرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ahmad Bin Yusuf, from Ibn Mihran, from Ibn Al Batainy, from his father, and Wuheyb, from Abu Baseer who said,

'Abu Ja'far Al-Baqir-asws was asked about the interpretation of Words of Allah-azwj Mighty and Majestic: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53].**

قَالَ يُرِيهِمْ فِي أَنْفُسِهِمُ الْمَسْخَ وَ يُرِيهِمْ فِي الْأَفَاقِ انْتِفَاضَ الْأَفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ فِي أَنْفُسِهِمْ وَ فِي الْأَفَاقِ

He said, 'He-azwj will be Showing them the morphing within themselves and Showing them in the horizons, the breakdown in the horizons to them. So, they will be seeing the Power of Allah-azwj within themselves and in the horizons.

فَقَوْلُهُ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ يَغْنِي بِذَلِكَ خُرُوجَ الْقَائِمِ هُوَ الْحَقُّ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَرَاهُ هَذَا الْخَلْقُ لَا بُدَّ مِنْهُ.

His-azwj Words: **until it becomes clear to them that it is the Truth [41:53]** – meaning by that the emergence of Al-Qaim-ajfj, it is the truth from Allah-azwj Mighty and Majestic. He-azwj will Show these people, there is no escape from it".³⁸¹

³⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 25 H 109

³⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 25 H 110

111- في الغيبة للنعماني ابن عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ عَزَّ وَ جَلَّ عَذَابُ الْحَزَنِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ - مَا هُوَ عَذَابُ حَزَنِ الدُّنْيَا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ali Bin Al-Husayn, from Ali Bin Mahziyar, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws} about His^{-azwj} Words, Mighty and Majestic: **the abasing Punishment in the life of the world, [41:16]**, and in the Hereafter, 'What is the abasing punishment of the world?'

قَالَ وَ أَيُّ حَزَنِ يَا أَبَا بَصِيرٍ أَشَدُّ مِنْ أَنْ يَكُونَ الرَّجُلُ فِي بَيْتِهِ وَ حِجَالِهِ وَ عَلَى إِخْوَانِهِ وَسَطَ عِيَالِهِ إِذْ شَقَّ أَهْلُهُ الْجُيُوبَ عَلَيْهِ وَ صَرَخُوا فَيَقُولُ النَّاسُ مَا هَذَا فَيُقَالُ مُسِخٌ فَلَانِ السَّاعَةِ

He^{-asws} said: 'O Abu Baseer! And which abasement is severer than for a man to be in his house and his quarters and upon his table-spread in the midst of his dependants, when his family members tear the pockets upon him, and they shout. So, the people say, 'What is this?' It is said, 'So and so has been morphed just now'.

فَقُلْتُ قَبْلَ قِيَامِ الْقَائِمِ أَوْ بَعْدَهُ قَالَ لَا بَلَّ قَبْلَهُ.

I said, 'Before the rising of Al-Qaim^{-ajfj} or after it?' He^{-asws} said: 'No, but before it!'"³⁸²

112- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ أَبِي أَحْمَدَ عَنْ يَعْقُوبَ بْنِ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى فَرَجُ شِيعَتِكُمْ

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Musa, from Ahmad Bin Abu Ahmad, from Yaqoub Bin Al Sarraj who said,

'I said to Abu Abdullah^{-asws}, 'When would be the relief of your^{-asws} Shias?'

قَالَ إِذَا اخْتَلَفَ وَلَدُ الْعَبَّاسِ وَ وَهَى سُلْطَانُهُمْ - وَ طَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ وَ خَلَعَتِ الْعَرَبُ أَعْنَئَهَا وَ رَفَعَ كُلُّ ذِي صَيْصِيَةٍ صَيْصِيَتَهُ وَ ظَهَرَ السُّفْيَانِيُّ وَ الْيَمَانِيُّ وَ تَحَرَّكَ الْحُسَيْنِيُّ خَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ يَتَرَاثُ رَسُولُ اللَّهِ ص

He^{-asws} said: 'When the sons of Al-Abbas (Abbasids) differ, and their authority loosens, and he covets among them the one who had not coveted, and the Arabs pull off their suffering, and every one with strength raises his strength, and Al-Sufyani appears, and Al-Yamani, and Al Hasany moves, the Master^{-ajfj} of this command would go out from Al-Medina to Makkah with inheritance of Rasool-Allah^{-saww}'.

قُلْتُ وَ مَا تَرَاثُ رَسُولُ اللَّهِ ص فَقَالَ سَيْفُهُ وَ دِرْعُهُ وَ عِمَامَتُهُ وَ بُرْدُهُ وَ قَصْبِيَّتُهُ وَ فَرَسُهُ وَ لَأَمَتُهُ وَ سَرَجُهُ.

³⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 111

I said, 'And what inheritance of Rasool-Allah^{-saww}?' He^{-asws} said: 'His^{-saww} sword, and his^{-saww} armour, and his^{-saww} turban, and his^{-saww} cloak, and his^{-saww} walking stick, and his^{-saww} horse and his^{-saww} helmet and his^{-saww} saddle'.³⁸³

113- ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ مُعَاوِيَةَ بْنِ جَابِرٍ عَنِ ابْنِ زَيْدٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ قَبْلَ هَذَا الْأَمْرِ بُتُوخٌ فَلَمْ أَدْرِ مَا الْبُتُوخُ فَحَجَجْتُ فَسَمِعْتُ أَعْرَابِيًّا يَقُولُ هَذَا يَوْمَ بُتُوخٍ فَقُلْتُ لَهُ مَا الْبُتُوخُ فَقَالَ الشَّدِيدُ الْحَرِّ.

(The book) 'Ghayba' of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Muawiya Bin Jabir, from Al Bazanty who said,

'I heard Al-Reza^{-asws} saying: 'Before this matter would be 'Buouh''. I did not know what 'Buouh' was. I performed Hajj and I heard a Bedouin saying, 'This is a 'Buouh' day'. I said to him, 'What is 'Buouh'? He said, 'Severe heat''.³⁸⁴

114- ني، الغيبة للنعماني الْبُطَانِيُّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ عَلَامَةُ خُرُوجِ الْمَهْدِيِّ كُسُوفُ الشَّمْسِ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلَاثَ عَشْرَةٍ وَ أَرْبَعَ عَشْرَةٍ مِنْهُ.

(The book) 'Al Ghayba' of Al Numani' – Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'A sign of the emergence of Al-Mahdi^{-ajfj} is eclipse of the sun during a month of Ramazan on the night of the thirteenth and fourteenth from it''.³⁸⁵

115- ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ ابْنِ أَبِي الْحَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الصَّالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ فَقَالَ تَأْوِيلُهَا بَأْنِي عَذَابٌ يَفْعُ فِي الثُّوْبَةِ يَعْنِي نَاراً حَتَّى يَنْتَهِيَ إِلَى الْكُنَاسَةِ كُنَاسَةً بَنِي أَسَدٍ حَتَّى يَمُرَّ بِتَقْيِيفٍ لَا يَدْعُ وَثَرًا لِأَلِ مُحَمَّدٍ إِلَّا أَحْرَقَتْهُ وَ ذَلِكَ قَبْلَ خُرُوجِ الْقَائِمِ ع.

(The book) 'Al-Ghayba' of Al-Numani – Muhammad Bin Hammam, from Fazary, from Ibn Abu Al Khattab, from Al Husayn Bin Ali, from Al Salih Bin Sahl,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} regarding His^{-azwj} Words: **A questioner, asked for the Punishment to befall [70:1].** He^{-asws} said: 'It's interpretation is, a punishment would befall in Al-Suwayya, meaning a fire, until it ends up to Al-Kunasa, the rubbish dump of the clan of Asad, until it passes by Saqeef. It will not leave any harmer of the Progeny^{-asws} of Muhammad^{-saww} except it would incinerate it, and that would be before emergence of Al-Qaim^{-ajfj}'.³⁸⁶

116- ني، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ مَعْمَرِ بْنِ يَحْيَى بْنِ سَامٍ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ كَأَنِّي بِقَوْمٍ قَدْ خَرَجُوا بِالْمَشْرِيقِ يَطْلُبُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ ثُمَّ يَطْلُبُونَهُ فَلَا يُعْطَوْنَهُ فَإِذَا رَأَوْا ذَلِكَ وَضَعُوا سِيُوفَهُمْ عَلَى عَوَاتِقِهِمْ فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ حَتَّى يَقُومُوا وَ لَا يَدْفَعُوهُمَا إِلَّا إِلَى صَاحِبِكُمْ فَتَلَاهُمْ شَهْدَاءُ أَمَا إِنِّي لَوْ أَذْرَكْتُ ذَلِكَ لَأَبْقَيْتُ نَفْسِي لِصَاحِبِ هَذَا الْأَمْرِ.

³⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 112

³⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 113

³⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 114

³⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 115

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Ali Bin Al Husayn, from his father, from Ahmad Bin Umar, from Al Husayn Bin Musa, from Ma'mar Bin Yahya Bin Saam, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{-asws}, may the greetings be upon him^{-asws}. He^{-asws} said: 'It is as if I^{-asws} am with a group of people who have emerged in the east seeking the truth, but they are not given it. Then they seek it, but they are not given it. When they see that, they place their swords upon their shoulders, so they are given what they had been asking for. But they are not accepting it until they rise, and they do not hand it over except to your Master^{-ajfj}. Their killed ones are martyrs. But, if I^{-asws} were to come across that, I^{-asws} would keep myself for Master^{-ajfj} of this command'.³⁸⁷

بيان: لا يبعد أن يكون إشارة إلى الدولة الصفوية شيدها الله تعالى و وصلها بدولة القائم ع.

Explanation: *It is not far-fetched that it would be an indication to the government of the Safavids. Allah^{-azwj} the Exalted Raised it and will connect it to the government of Al-Qaim^{-ajfj}.*

117- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ عَنْ زِيَادِ الْقُنْدِيِّ عَنِ ابْنِ أَذِينَةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ قَالَ مَا دَخَلْنَا عَلَى أَبِي جَعْفَرٍ عَ قَطُّ إِلَّا قَالَ خُرَاسَانَ خُرَاسَانَ سِجِسْتَانَ سِجِسْتَانَ كَانَ يُبَيِّنُنَا بِذَلِكَ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Ali Bin Al Husayn, from Yaqoub, from Ziyad Al Qandy, from Ibn Uzina, from Marouf Bin Kharbuz who said,

'We did not enter to see Abu Ja'far^{-asws} at all except he^{-asws} said: 'Khurasan! Khurasan! Sijistan! Sijistan!' He^{-asws} was giving us the news with that'.³⁸⁸

118- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيٍّ عَنِ الْحُسَيْنِ وَ مُحَمَّدٍ ابْنِ [ابْنِ] عَلِيٍّ بْنِ يُوسُفَ عَنْ أَبِيهِمَا عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا ظَهَرَتْ بَيْعَةُ الصَّبِيِّ قَامَ كُلُّ ذِي صَبِيصَةٍ بِصَبِيصِيهِ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Ali, from Al Hassan and Muhammad, two sons of Ali Bin Yusuf, from their father, from Ahmad Bin Umar Al Halby, from Salih Bin Abu Al Aswad, from Abu Al Jaroud who said,

'I heard Abu Ja'far^{-asws} saying: 'When allegiance to the boy appears, everyone with strength would stand with his strength'.³⁸⁹

119- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَا يَكُونُ هَذَا الْأَمْرُ حَتَّى لَا يَبْقَى صِنْفٌ مِنَ النَّاسِ إِلَّا قَدْ وُلُّوا عَلَى النَّاسِ حَتَّى لَا يَقُولَ قَائِلٌ إِنَّا لَوْ وُلِّينَا لَعَدَلْنَا ثُمَّ يَقُومُ الْقَائِمُ بِالْحَقِّ وَالْعَدْلِ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Ali, from Muhammad Bin Abdullah, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'This matter will not happen until there does not remain a type of people except and they have ruled upon the people, until a speaker would say, 'If

³⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 116

³⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 117

³⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 118

we were to rule, we would dispense justice’. Then Al-Qaim^{-ajfj} would rise with the truth and justice”.³⁹⁰

120- ن، الغيبة للنعماني وَ هَذَا الْإِسْنَادِ عَنْ هِشَامٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْبَدَاءُ حَقٌّ قَالَ إِي وَ اللَّهُ حَتَّى يَسْمَعَهُ كُلُّ قَوْمٍ بِلِسَانِهِمْ

(The book) ‘Al-Ghayba’ of Al-Numani – And by this chain, from Hisham, from Zurara who said,

‘I said to Abu Abdullah^{-asws}, ‘The call is true?’ He^{-asws} said: ‘Yes, by Allah^{-azwj}, until every people hear it in their own language’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَكُونُ هَذَا الْأَمْرُ حَتَّى يَذْهَبَ تِسْعَةُ أَغْشَارِ النَّاسِ.

And Abu Abdullah^{-asws} said: ‘This matter cannot happen until nine-tenth of the people are gone (dead)’.³⁹¹

121- ن، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْحَمِيرِيِّ عَنْ الْحَسَنِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا يَقُومُ الْقَائِمُ ع حَتَّى يَقُومَ اثْنَا عَشَرَ رَجُلًا كُلُّهُمْ يُجْمَعُ عَلَى قَوْلٍ إِيَّاهُمْ قَدْ رَأَوْهُ فَيَكْذِبُونَهُمْ.

(The book) ‘Ghayba’ of Al-Numani – Abdul Wahid, from Ahmad Bin Muhammad, from Ahmad Bin Ali Al Himeyri, from Al Hassan Bin Ayoub, from Abdul Kareem, from a man,

‘From Abu Abdullah^{-asws} having said: ‘Al-Qaim^{-ajfj} will not rise until twelve men take a stand. Each one united upon the word that they have seen him^{-ajfj}. They will be belied’”.³⁹²

122- ن، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُعَاذِ بْنِ مَطَرٍ عَنْ رَجُلٍ قَالَ وَ لَا أَعْلَمُهُ إِلَّا مِسْمَعًا أَبَا سَيَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَبْلَ قِيَامِ الْقَائِمِ يُحْرَقُ حَرْبٌ قَيْسٍ.

(The book) ‘Ghayba’ of Al-Numani – Muhammad Bin Hammam, from Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Hassan Al Meysami, from Abu Al Hassan Ali Bin Muhammad, from Muaz Bin Matar, from a man who said, and I do not know his man except as Misma’a Abu Sayyar, he said,

‘Abu Abdullah^{-asws} said: ‘Before the rising of Al-Qaim^{-ajfj}, the war of Qeys would move’”.³⁹³

123- ن، الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ سَنَانٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ ذَكَرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع السُّفْيَانِيُّ فَقَالَ أَنِّي يَخْرُجُ ذَلِكَ وَ لَمْ يَخْرُجْ كَاسِرٌ عَيْنِهِ بِصَنْعَاءَ.

(The book) ‘Al Ghayba’ of Al-Numani, Ali Bin Al Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Ubeyd Bin Zurara who said,

³⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 119

³⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 120

³⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 121

³⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 122

'Al-Sufyani was mentioned in the presence of Abu Abdullah^{asws}. He^{asws} said: 'How can that emerge and the broken-eyed one has not emerged at Sana'a?'³⁹⁴

124- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمُومِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ الْوَلِيدِ بْنِ خَالِدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ ابْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ إِنَّ بَيْنَ يَدَيِ الْقَائِمِ سِنِينَ خَدَاعَةٌ يَكْذِبُ فِيهَا الصَّادِقُ وَ يُصَدِّقُ فِيهَا الْكَاذِبُ وَ يَقْرُبُ فِيهَا الْمَاجِلُ وَ يَبْذُلُ فِيهَا الرُّوَيْضَةَ

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Ali Bin Al Hassan Al Taymuli, from Muhammad Bin Umar Bin Yazeed, and Muhammad Bin Al Waleed Bin Khalid, altogether from Hammad Bin Usman, from Abdullah Bin Sinan, from Muhammad Bin Ibrahim Bin Abu Al Bilad, from his father, from Ibn Nubata who said,

'I heard Ali^{asws} saying: 'In front of Al-Qaim^{ajfj} there would be years of deception. The truthful will be belied during it and the liar would be ratified, and 'Al-Mahil' would be drawn near in it'. And in a Hadeeth: 'Al-Ruweyza would speak in it'.

قُلْتُ وَ مَا الرُّوَيْضَةُ وَ مَا الْمَاجِلُ

I said, 'And what is 'Al-Ruweyza' and what is 'Al-Mahil'?'

قَالَ أَمَا تَقْرَأُونَ الْقُرْآنَ قَوْلُهُ وَ هُوَ شَدِيدُ الْمَحَالِ قَالَ يُرِيدُ الْمَكْرَ فَقُلْتُ وَ مَا الْمَاجِلُ قَالَ يُرِيدُ الْمَكَارَ.

He^{asws} said: 'Are you not reading the Quran? His^{azwj} Word: **and He is Mighty in Strength [13:13]**'. He^{asws} said: 'He^{azwj} Intends the planning'. I said, 'and what is 'Al-Mahil'?' He^{asws} said: 'It intends the plotter'³⁹⁵.

بيان لعل في الخبر سقطا و قال الجزري في حديث أشراف الساعة و أن ينطق الرويضة في أمر العامة قيل و ما الرويضة يا رسول الله فقال الرجل التافه ينطق في أمر العامة

Explanation: Perhaps in the Hadeeth there is a dropped phrase. And Al-jazry said, 'In a Hadeeth of conditions of the Hour, 'And Al-Ruweyza' would speak regarding the matters of the general public'. I was said, 'And what is 'Al-Ruweyza', O Rasool-Allah^{saww}? He^{saww} said: 'The petty man speaking regarding the matters of the general public'.

125- في الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْقُرَشِيِّ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ خُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِنَّ لِلَّهِ مَائِدَةً وَ فِي غَيْرِ هَذِهِ الرِّوَايَةِ مَأْدُبَةٌ بِقَرْيَسَا يَطْلُعُ مُطْلَعٌ مِنَ السَّمَاءِ فَيُنَادِي يَا طَيْرَ السَّمَاءِ وَ يَا سَبَاعَ الْأَرْضِ هَلُمُّوا إِلَى السَّبْعِ مِنْ لُحُومِ الْجُبَارِينِ.

(The book) 'Al-Ghayba' of Al-Numani – Abdul Wahid, from Muhammad Bin Ja'far Al Qurshy, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a table spread (an in another report, 'banquet') at Qirqeysa. An emerging one would emerge from the sky and call out: 'O birds of

³⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 123

³⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 124

the sky, and O predatory wild animals of the earth! Come to the satiation from the meat of the tyrants!”³⁹⁶

126- ني، الغيبة للنعماني أحمد بن هؤدة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن أبي بصير عن أبي عبد الله ع يُنادى باسم القائم يا فلان بن فلان قم.

(The book) ‘Al-Ghayba’ of Al-Numani – Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Baseer,

‘From Abdullah^{-asws}: ‘There will be a call with the name of Al-Qaim^{-ajfj}: ‘O so and so, son of so and so! Rise!’³⁹⁷

127- ني، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن عبد الرحمن بن القاسم عن محمد بن عمر بن يونس عن إبراهيم بن هراسه عن أبيه عن علي بن الحزور عن محمد بن بشير قال سمعت محمد بن الحنفية رحمه الله يقول إن قبل راياتنا راية لآل جعفر وأخرى لآل مزداس فأما راية آل جعفر فليست بشيء ولا إلى شيء

(The book) ‘Al-Ghayba’ of Al-Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Abdul Rahman Bin Ali Qasim, from Muhammad Bin Umar Bin Yunus, from Ibrahim Bin Harasa, from his father, from Ali Bin Al Hazawwar, from Muhammad Bin Bashir who said,

‘I heard Muhammad Bin Al-Hanafiya, may Allah^{-azwj} have Mercy on him, saying, ‘Before our flags there will be a flag for the progeny of Ja’far^{-as}, and another for the progeny of Mirdas (Abbasids). As for the flag of the progeny of Ja’far^{-as}, it isn’t with anything nor to anything (of no consequence)’.

فَعَصَبْتُ وَكُنْتُ أَقْرَبَ النَّاسِ إِلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ قَبْلَ رَايَاتِكُمْ رَايَاتٍ

I was angered, and I was the closest of the people to him. I said, ‘May I be sacrificed for you! There would be (others) flags before your flags?’

قَالَ إِي وَ اللَّهِ إِنَّ لِي مِرْدَاسٍ مُوَلَّدًا لَا يَعْرِفُونَ فِي سُلْطَانِهِمْ شَيْئًا مِنَ الْحَيْرِ سُلْطَانُهُمْ عُسْرٌ لَيْسَ فِيهِ يُسْرٌ يُدْنُونَ فِيهِ الْبَعِيدَ وَ يُقْصُونَ فِيهِ الْقَرِيبَ حَتَّى إِذَا أَمْنُوا مَكَرَ اللَّهُ وَ عِقَابُهُ صَبَحَ بِهِمْ صَبْحَةً

He said, ‘Yes, by Allah^{-azwj}! For the sons of Mirdas (Abbasids) there would be a consolidated kingdom. No good would be recognised in their authority. Their authority would be difficult. There wouldn’t be any ease in it. They will be drawing the remote ones closer, and repelling the near ones far away, until when they feel secure of Allah^{-azwj}’s Plan and His^{-azwj} Punishment, a scream would be screamed with them.

لَمْ يَبْقَ لَهُمْ رَاعٍ يَجْمَعُهُمْ وَ مُنَادٍ يُسْمِعُهُمْ وَ لَا جَمَاعَةٌ يَجْتَمِعُونَ إِلَيْهَا وَ قَدْ ضَرَبَهُمُ اللَّهُ مَثَلًا فِي كِتَابِهِ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَ ارْتَبَتْ الْآيَةَ- ثُمَّ خَلَفَ مُحَمَّدٌ بْنُ الْحَنْفِيَّةِ بِاللَّهِ أَنَّ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ

There will neither remain for them a shepherd who can gather them, and a caller they can listen to, nor any community they could be gathering to. And Allah^{-azwj} has Struck and example

³⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 125

³⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 126

of their in His^{-azwj} Book: **until when earth takes its garnish and its adornment, [10:24]** – the Verse’. Then Muhammad Bin Al Hanafiy swore that this Verse had been Revealed regarding them.

فَقُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ حَدَّثْتَنِي عَنْ هَؤُلَاءِ بِأَمْرٍ عَظِيمٍ فَمَتَى يَهْلِكُونَ

I said, ‘May I be sacrificed for you! You have narrated to me about them with a mighty matter. So when will they be destroyed?’

فَقَالَ وَجَعَلَكَ يَا مُحَمَّدُ إِنَّ اللَّهَ خَالَفَ عِلْمُهُ وَقَتَ الْمُؤَقَّتِينَ وَإِنَّ مُوسَى ع وَعَدَ قَوْمَهُ ثَلَاثِينَ يَوْمًا وَكَانَ فِي عِلْمِ اللَّهِ عَزَّ وَ جَلَّ زِيَادَةُ عَشْرَةِ أَيَّامٍ لَمْ يُخْبِرْ بِهَا مُوسَى فَكَفَرَ قَوْمُهُ وَ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِهِ لَمَّا جَاَزَ عَنْهُمْ الْوَقْتُ

He said, ‘Woe be to you, O Muhammad! Allah^{-azwj}, His^{-azwj} Knowledge differs from the timing of the timers, and Musa^{-as} had promised thirty days to his^{-as} people, and it was in the Knowledge of Allah^{-azwj} Mighty and Majestic to Increase ten day. He^{-azwj} did not let Musa^{-as} know of it. His^{-as} people disbelieved him^{-as} and took the calf from after him^{-as}, when the time exceeded from them.

وَ إِنَّ يُونُسَ وَعَدَ قَوْمَهُ الْعَذَابَ وَ كَانَ فِي عِلْمِ اللَّهِ أَنْ يَغْفُو عَنْهُمْ وَ كَانَ مِنْ أَمْرِ مَا قَدْ عَلِمْتَ وَ لَكِنْ إِذَا رَأَيْتَ الْحَاجَةَ قَدْ ظَهَرَتْ وَ قَالَ الرَّجُلُ بَيْتُ اللَّيْلَةِ بَعِيرٍ عَشَاءٍ وَ حَتَّى يَلْقَاكَ الرَّجُلُ بِوَجْهِ ثُمَّ يَلْقَاكَ بِوَجْهِ آخَرَ

And Yunus^{-as} promised the punishment (of Allah^{-azwj}) to his^{-as} people, and it was in the Knowledge of Allah^{-azwj} to Pardon them, and it happened from his^{-as} matter what you have known. But, when you see the need to have appeared, and the man says, ‘I have spent the night without dinner’, and the man meets you with a certain face, then meets you with another face’.

قُلْتُ هَذِهِ الْحَاجَةُ قَدْ عَرَفْتُهَا وَ الْأُخْرَى أَيُّ شَيْءٍ هِيَ

I said, ‘This need, I recognise it, and the other, which thing is it?’

قَالَ يَلْقَاكَ بِوَجْهِ طَلْقٍ إِذَا جِئْتَ تَسْتَقْرِضُهُ قَرْضًا لَقَيْكَ بِعَيْرِ ذَلِكَ الْوَجْهِ فَعِنْدَ ذَلِكَ تَقَعُ الصَّيْحَةُ مِنْ قَرِيبٍ.

He said, ‘He will meet you with a cheerful face. When you try to borrow a loan, he meets you with other than that face. During that, the scream would occur from nearby’.³⁹⁸ (This is not a Hadeeth)

128- ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ هُمَيْدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَلَالٍ عَنْ يَحْيَى بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ قَالَ حَدَّثَنِي مَنْ رَأَى الْمُسَيَّبَ بْنَ نَجْبَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ مَعَهُ رَجُلٌ يُقَالُ لَهُ ابْنُ السَّوْدَاءِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا يَكْذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ يَسْتَشْهِدُكَ

³⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 127

(The book) 'Al-Ghayba' of Al-Numani – Muhammad Bin Hammam, from Humejd Bin Ziyad, from Muhammad Bin Ali Bin Khalid, from Yahya Bin Uleym, from Abu Jameela, from Jabir who said, 'It is narrated to me by the one who saw Musayyab Bin Najba who said,

'A man came to Amir Al-Momineen^{-asws} and there was a man called Ibn Sawda with him^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! This one is lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and he cites you^{-asws}!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَقَدْ أَغْرَضَ وَأَطْوَلَ يَقُولُ مَاذَا قَالَ يَذْكُرُ جَيْشَ الْعُصْبِ

Amir Al-Momineen^{-asws} said, 'You have been wide and long. What is that he is saying?' He said, 'He mentioned the angry army'.

فَقَالَ خَلِ سَبِيلَ الرَّجُلِ أُولَئِكَ قَوْمٌ يَأْتُونَ فِي آخِرِ الزَّمَانِ قَرَنَ كَفَرِ الْحَرِيفِ الرَّجُلِ وَالرَّجُلَانِ وَالثَّلَاثَةُ فِي كُلِّ قَبِيلَةٍ حَتَّى يَبْلُغَ تِسْعَةً أَمَا وَاللَّهِ إِنِّي لَأَعْرِفُ أَمِيرَهُمْ وَاسْمَهُ وَمُنَاحَ رِكَابِهِمْ

He^{-asws} said: 'Free the way of the man. They are a people who would be coming at the end of times, clouds like the clouds of autumn, the man, and the two men, and the three in every tribe until it reaches nine. But, by Allah^{-azwj}! I^{-asws} know their commander, and his name, and the resting of their animals'.

ثُمَّ تَخَضَّ وَهُوَ يَقُولُ بَاقِرًا بَاقِرًا بَاقِرًا ثُمَّ قَالَ ذَلِكَ رَجُلٌ مِنْ ذُرِّيَّتِي يَنْفُثُ الْحَدِيثَ بَقْرًا.

Then he^{-asws} got up, and he^{-asws} was saying: 'Expounder! Expounder!' Then he^{-asws} said: 'That is a man from my^{-asws} offspring who will be expounding the Hadeeth with an expounding (Al-Baqir^{-asws})'.³⁹⁹

129- بي، الغيبة للنعماني علي بن الحسين المسنودي عن محمد الطاهر عن محمد بن الحسن الرازي عن محمد بن علي الكوفي عن عبد الرحمن بن أبي حماد عن يعقوب بن عبد الله الأشعري عن عتيبة بن سعدان بن يزيد عن الأخنف بن قيس قال دخلت على علي ع في حاجة لي فجاء ابن الكواء و شبت بن ربيع فاستأذنا عليه فقال لي علي ع إن شئت أن آذن لك فإني أنت بدأت بالحاجة قال فقلت يا أمير المؤمنين فأذن لكما فدخلنا

(The book) 'Al-Ghayba' of Al-Numani – Ali Bin Al Husayn Al Masoudi, from Muhammad Al Attar, from Muhammad Bin Al Hassan Al Razy, from Muhammad Bin Ali Al Kufy, from Abdul Rahman Bin Abu Hammad, from Yaqoub Bin Abdullah Al Ashary, from Uteyba Bin Sa'dan Bin Yazeed, from Al Ahnaf Bin Qeys who said,

'I entered to see Ali^{-asws} regarding a need of mine. Ibn Al-Kawa and Shabas Bin Rabie came. They sought permission to see him^{-asws}. Ali^{-asws} said to me: 'If you like, I^{-asws} can permit for them, for you have begun (first) with he need'. I said, 'O Amir Al-Momineen^{-asws}! Permit for them'. They entered.

فَقَالَ مَا حَمَلَكُمَا عَلَى أَنْ تَخْرُجْتُمَا عَلَيَّ بِحُرُورَاءَ قَالَا أَحْبَبْنَا أَنْ تَكُونَ مِنَ الْعُصْبِ فَقَالَ وَنَحْنُمَا وَهَلْ فِي وَلَايَتِي عَصَبٌ أَوْ يَكُونُ الْعُصْبُ حَتَّى يَكُونَ مِنَ الْبَلَاءِ كَذَا وَكَذَا.

He^{-asws} said: 'What had carried you two upon coming out (rebellig) against me at Haroura (Al-Nahrwan)?' They said, 'We loved to be from the wrath'. He^{-asws} said: 'Woe be unto you

both! And is there wrath in my^{asws} Wilayah (governance)? Or can the wrath be until such and such from the afflictions takes place?"⁴⁰⁰

130- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ عَيْسَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ السُّفْيَانِيُّ مِنَ الْمُخْتُومِ وَخُرُوجِهِ مِنْ أَوَّلِ خُرُوجِهِ إِلَى آخِرِهِ خَمْسَةَ عَشَرَ شَهْرًا سِتَّةَ أَشْهُرٍ يُقَاتِلُ فِيهَا فَإِذَا مَلَكَ الْكُؤَرُ الْخَمْسَ مَلَكَ تِسْعَةَ أَشْهُرٍ وَ لَمْ يَزِدْ عَلَيْهَا يَوْمًا.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal Bin Ibrahim, from Ibn Fazzal, from Sa'alba, from isa Bin Ayn,

'From Abu Abdullah^{asws} having said: 'Al-Sufyani is from the inevitable (signs), and his emergence, from the beginning of his emergence to its end would be of fifteen months. For six months he will be fighting during it. When he possesses the five towns, he will rule for nine months, and he will not exceed a day upon it".⁴⁰¹

131- في الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ غُبَيْسِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ الْأَخْوَلِ عَنِ ابْنِ جَبَلَةَ عَنْ عَيْسَى بْنِ أَعْيَنَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مِنَ الْأَمْرِ خُتُومٌ وَ مِنْهُ مَا لَيْسَ بِمُخْتُومٍ وَ مِنَ الْمُخْتُومِ خُرُوجُ السُّفْيَانِيِّ فِي رَجَبٍ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqda, from Al Qasim Bin Muhammad Bin Al Husayn, from Ubays Bin Hisham, from Muhammad Bin Bashir Al Ahowl, from Ibn Jabalah, from Isa Bin Ayn, from Moalla Bin Khuneys who said,

'I heard Abu Abdullah^{asws} saying: 'From the inevitable matters, and from it is what isn't inevitable. And from the inevitable is the emergence of Al-Sufyan during (month of) Rajab".⁴⁰²

132- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَجَرَى ذِكْرَ الْقَائِمِ ع فَقُلْتُ لَهُ أَرْجُو أَنْ يَكُونَ عَاجِلًا وَ لَا يَكُونَ سُفْيَانِيًّا فَقَالَ لَا وَ اللَّهُ إِنَّهُ لَمِنَ الْمُخْتُومِ الَّذِي لَا بُدَّ مِنْهُ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqda, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Abdullah Bin Bukeyr, from Zurara, from Abdul Malik Bin Ayn who said,

'I was in the presence of Abu Ja'far^{asws} and he mention of Al-Qaim^{ajfj} flowed. I said to him^{asws}, 'I wish it would happen urgently and Sufyani does not happen to be'. He^{asws} said: 'No, by Allah^{azwj}! It is from the inevitable which there is no escape from it".⁴⁰³

133- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْأَصَمِّ عَنِ ابْنِ بُكَيْرٍ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى ثُمَّ قَضَى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ قَالَ إِنَّهُمَا أَجَلَانِ أَجَلٌ مُخْتُومٌ وَ أَجَلٌ مُؤَقَّتٌ

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqda, from Ali Bin Al Husayn, from Muhammad Bin Khalid Al Asamma, from Ibn Bukeyr, from Sa'alba, from Zurara, from Humran Bin Ayn,

⁴⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 129

⁴⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 130

⁴⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 131

⁴⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 132

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} regarding Words of the Exalted: **then He Ordained a term; and there is a Specified term with Him; [6:2]**. He^{-asws} said: 'These are two terms, an inevitable term and a paused term'.

قَالَ لَهُ حُمْرَانُ مَا الْمَحْتُومُ قَالَ الَّذِي لَا يَكُونُ غَيْرَهُ

Humran said to him^{-asws}, 'And what is the inevitable?' He^{-asws} said: 'That which nothing else would happen'.

قَالَ وَ مَا الْمُؤَقَّوْفُ قَالَ هُوَ الَّذِي لِلَّهِ فِيهِ الْمَشِيئَةُ

He said, 'And what is the paused?' He^{-asws} said: 'It is which there is the Desire of Allah^{-azwj} regarding it'.

قَالَ حُمْرَانُ إِنِّي لَأَرْجُو أَنْ يَكُونَ أَجَلُ السُّفْيَانِيِّ مِنَ الْمُؤَقَّوْفِ فَقَالَ أَبُو جَعْفَرٍ ع لَا وَاللَّهِ إِنَّهُ مِنَ الْمَحْتُومِ.

Humran said, 'I wish that the term of Al-Sufyani is from the paused'. Abu Ja'far^{-asws} said: 'No, by Allah^{-azwj}! It is from the inevitable'.⁴⁰⁴

134- نِي، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَزْدِيِّ عَنْ عُثْمَانَ بْنِ سَعِيدِ الطَّوِيلِ عَنْ أَحْمَدَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرِ عَنِ الْقُصَيْبِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ مِنْ الْأُمُورِ أُمُوراً مُؤَقَّوْفَةً وَأُمُوراً مُحْتُومَةً وَإِنَّ السُّفْيَانِيَّ مِنَ الْمَحْتُومِ الَّذِي لَا بُدَّ مِنْهُ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqda, from Muhammad Bin Salim, from Abdul Rahman Al Azdy, from Usman Bin Saeed Al Taweel, from Ahmad Bin Muslim, from Musa Bin Bakr, from al Fuzeyl,

'From Abu Ja'far^{-asws} having said: 'From matters, there are paused matters and inevitable matters, and Al-Sufyani is from the inevitable which there is no escape from it'.⁴⁰⁵

135- نِي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ خَلَادِ الصَّائِغِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ السُّفْيَانِيُّ لَا بُدَّ مِنْهُ وَلَا يَخْرُجُ إِلَّا فِي رَجَبٍ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ اللَّهِ إِذَا خَرَجَ فَمَا حَالُنَا قَالَ إِذَا كَانَ ذَلِكَ فَلَيْنَا.

(The book) 'Al-Ghayba' of Al-Numani – Muhammad Bin Hammam, from Al Fazary, from Abbad Bin Yaqoub, from Khallad Al Saig,

'From Abdullah^{-asws} having said: 'Al-Sufyani, there is no escape from it, and he will not emerge except during (month of) Rajab'. A man said to him^{-asws}, 'O Abu Abdullah^{-asws}! When he emerges, what would be our state?' He^{-asws} said: 'When that happens, then to us^{-asws}'.⁴⁰⁶

بيان أي الأمر ينتهي إلينا و يظهر قائمنا أي اذهبوا إلى بلد يظهر منه القائم ع فإنه لا يصل إليه أو توسلوا بنا.

Explanation: I.e. the matter ends to us^{-asws}, and our^{-asws} Qaim^{-ajfi} would appear, yes, go to the city Al-Qaim^{-ajfi} appears from, for he (Sufyani) will not arrive to it, or connect with us^{-asws}.

⁴⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 133

⁴⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 134

⁴⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 135

136- في الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَنِ السُّفْيَانِيِّ فَقَالَ وَ أَتَى لَكُمْ بِالسُّفْيَانِيِّ حَتَّى يَخْرُجَ قَبْلَهُ الشَّيْصَابَانِ يَخْرُجُ بِأَرْضِ كَوْفَانَ يَنْبُعُ كَمَا يَنْبُعُ الْمَاءُ فَيَقْتُلُ وَفَدُكُمْ فَتَوَقَّعُوا بَعْدَ ذَلِكَ السُّفْيَانِيَّ وَ خُرُوجَ الْقَائِمِ ع.

(The book) 'Ghayba' Al-Numani – Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Amro Bin Shimir, from Jabir Al Jufy who said,

'I asked Abu Ja'far^{-asws} about Al-Sufyani. He^{-asws} said: 'And how can it be for you with Al-Sufyani? Until Al-Sheysabani emerges before him, emerging at the land of Kowfan (Kirman), spring up like the spring of water. He will kill your delegation. Then after that, anticipate Al-Sufyani and emergence of Al-Qaim^{-asws}' 407

137- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَسَارٍ عَنِ الْحَلِيلِ بْنِ رَاشِدٍ عَنِ الْبَطَّائِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَقَالَ يَوْمًا لِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ خَرَجُوا عَلَى بَنِي الْعَبَّاسِ لَسَقَيْتِ الْأَرْضُ دِمَاءَهُمْ حَتَّى يَخْرُجَ السُّفْيَانِيُّ

(The book) 'Al-Ghayba' of Al-Numani – Muhammad Bin Hammam, from Al Fazary, from Al Hassan Bin Ali IBin Yasaar, from Al Khaleeli Bin Rashid, from Al Batainy who said,

'I accompanied Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} from Makkah to Al-Medina. One day he^{-asws} said to me: 'Even if the people of the skies and the earth were to rebel against the Abbasids, the earth would be quenched with their blood until Al-Sufyani emerges!'

فُلْتُ لَهُ يَا سَيِّدِي أَمْرُهُ مِنَ الْمَحْثُومِ قَالَ مِنَ الْمَحْثُومِ

I said to him^{-asws}, 'O my Master^{-asws}! Is his matter from the inevitable?' He^{-asws} said: '(It is) from the inevitable'.

ثُمَّ أَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ مُلْكُ بَنِي الْعَبَّاسِ مَكْرٌ وَ خَدْعٌ يَذْهَبُ حَتَّى لَمْ يَبْقَ مِنْهُ شَيْءٌ وَ يَتَجَدَّدُ حَتَّى يُقَالَ مَا مَرَّ بِهِ شَيْءٌ.

Then he^{-asws} lowered his^{-asws} head, then raised his^{-asws} head and said: 'The rule of the Abbasids is plotting and deceiving. It will not go away until there does not remain anything from it, and it would be renewed until it would be said, 'Nothing has passed by it!''⁴⁰⁸

138- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْخَالَنْجِيِّ عَنْ دَاوُدَ بْنِ أَبِي الْقَاسِمِ قَالَ: كُنَّا عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع فَجَرَى دُخْرُ السُّفْيَانِيِّ وَ مَا جَاءَ فِي الرِّوَايَةِ مِنْ أَنَّ أَمْرَهُ مِنَ الْمَحْثُومِ فُلْتُ لِأَبِي جَعْفَرٍ ع هَلْ يَبْدُو لِلَّهِ فِي الْمَحْثُومِ قَالَ نَعَمْ فُلْنَا لَهُ فَتَحَافَ أَنْ يَبْدُوَ لِلَّهِ فِي الْقَائِمِ قَالَ الْقَائِمُ مِنَ الْمِيْعَادِ.

(The book) 'Al-Ghayba' of Al-Numani – Muhammad Bin Hammam, from Muhammad Bin Ahmad Bin Abdullah Al Khalanjy, from Dawood Bin Abu Al Qasim who said,

'We were in the presence of Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws}. Al-Sufyani was mentioned and what has come in the reports, from his matter being inevitable. I said to Abu Ja'far^{-asws}, 'Is there any Change of Decision for Allah^{-azwj} regarding the inevitable?' He^{-asws} said:

⁴⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 136

⁴⁰⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 137

‘Yes’. We said to him^{-asws}, ‘We fear that there might be a Change of Decision for Allah^{-azwj} regarding Al-Qaim^{-ajfj}’. He^{-asws} said: ‘Al-Qaim^{-ajfj} is from the Promises’⁴⁰⁹.

بيان: و قوله من الميعاد إشارة إلى أنه لا يمكن البدء فيه لقوله تعالى إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ و الحاصل أن هذا شيء وعد الله رسوله و أهل بيته لصبرهم على المكروه التي وصلت إليهم من المخالفين و الله لا يخلف وعده.

Explanation: And his^{-asws} words: ‘From the Promises’ is an indication that the Change of decision is not possible regarding it due to the Words of the Exalted: **surely Allah does not break the Promise [3:9].** And the conclusion is that this is a thing Allah^{-azwj} had Promised His^{-azwj} Rasool^{-saww} and People^{-asws} of his^{-saww} Household due to their^{-asws} patience upon the abhorrences which arrived to them from the adversaries, and Allah^{-azwj} does not Break His^{-azwj} Promise.

139- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن محمد بن موسى عن أحمد بن أبي أحمد عن محمد بن علي القرشي عن الحسن بن إبراهيم قال قلت للرضا ع أصلحك الله إنهم يتحدثون أن السفياني يقوم و قد ذهب سلطان بني العباس فقال كذبوا إنه ليقوم و إن سلطانهم لقائم.

(The book) ‘Al-Ghayba’ of Al-Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Musa, from Ahmad Bin Abu Ahmad, from Muhammad Bin Ali Al Qurshy, from Al Hassan Bin Ibrahim who said,

‘I said to Al-Reza^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! They are narrating that Al-Sufyani will be rising and the authority of the Abbasids would have gone!’ He^{-asws} said: ‘They are lying. He will rise and their authority would be standing’⁴¹⁰.

140- بي، الغيبة للنعماني أحمد بن هذاة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن الحسين بن أبي العلاء عن ابن أبي يعفور قال قال حدثنا الباقر ع إن لولد العباس و للمرواني لوقعة بقرقيسا يشيب فيها العلام الحزور و يرفع الله عنهم النص و يوحى إلى طير السماء و سباع الأرض اشبعي من لحوم الجبارين ثم يخرج السفياني.

(The book) ‘Ghayba’ of Al-Numani – Ahmad Bin Howza, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Al Huayn Bin Abu Al A’ala, from Ibn Abu Yafour who said,

‘Al-Baqir^{-asws} narrated to us: ‘For the sons of Al-Abbas (Abbasids) and for the Marwany there would be an event at Qirqeysa during which the young men will turn grey-haired, and Allah^{-azwj} would Raise the Help away from them and Reveal to the birds of the sky and predatory wild animals of the earth: “Sate from the meat of the tyrants!” Then Al-Sufyani would emerge’⁴¹¹.

141- بي، الغيبة للنعماني ابن عقدة عن علي بن الحسن التيملي عن العباس بن عامر بن رباح عن محمد بن الربيع الأفرع عن هشام بن سالم عن أبي عبد الله جعفر بن محمد ع أنه قال إذا استولى السفياني على الكور الخمس فعدوا له تسعة أشهر

(The book) ‘Al-Ghayba’ of Al-Numani – Ibn Uqdah, from Ali Bin Al Hassan Al Taymuly, from Al Abbas Bin Aamir Bin Rabah, from Muhammad Bin Al Rabie, from Muhammad Bin Al Rabie Al Aqra’a, from Hisham Bin Salim,

⁴⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 138

⁴¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 139

⁴¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 140

‘From Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Al-Sufyani will rule upon five towns, so count nine months for him!’

وَرَعَمَ هِشَامٌ أَنَّ الْكُورَ الْخُمْسَ دِمَشْقَ وَفَلَسْطِينَ وَالأُرْدُنَّ وَحِصْنَ وَحَلَبَ.

And Hisham claimed that the five towns were Damascus, and Palestine, and Jordan, and Homs, and Aleppo”.⁴¹²

142- ني، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن عبد الله بن محمد بن خالد عن الحسن بن المبارك عن أبي إسحاق الهمداني عن الحارث عن علي ع أنه قال المهدي أقبل جعداً بحدته حال يكون مبدؤه من قبل المشرق وإذا كان ذلك خرج السفياي فيمليك قدر حمل امرأة تسعة أشهر يخرج بالشام

(The book) ‘Al-Ghayba’ of Al-Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Abdullah Bin Muhammad, from Muhammad Bin Khalid, from Al Hassan bin Al Mubarak, from Abu Is’haq Al Hamdany, from Al Haris,

‘From Ali^{-asws} having said: ‘Al-Mahdi^{-ajfj} would come curly-haired, having a mole upon his^{-ajfj} cheek. He^{-ajfj} will be beginning from the direction of the east. And when that happens, Al-Sufyani would emerge. He will rule a measurement of a woman’s pregnancy, nine months, emerging in Syria.

فَيَنْقَادُ لَهُ أَهْلُ الشَّامِ إِلَّا طَوَائِفَ مِنَ الْمُقِيمِينَ عَلَى الْحَقِّ يَعْصِمُهُمُ اللَّهُ مِنَ الْخُرُوجِ مَعَهُ وَ يَأْتِي الْمَدِينَةَ بِجَيْشٍ جَرَّارٍ حَتَّى إِذَا انْتَهَى إِلَى بَيْدَاءِ الْمَدِينَةِ حَسَفَ اللَّهُ بِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَوْ تَرَى إِذْ قُرْعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ.

The people of Syria would be led to him except for a party from the ones staying upon the truth. Allah^{-azwj} would Protect them from the going out with him. And he will come to Al-Medina with a mammoth army until when they end up to Bayda, Al-Medina, Allah^{-azwj} would Submerge it, and that is the Word of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: ***And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]***.⁴¹³

143- ني، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن إبراهيم بن هاشم عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع أنه قال اليماني والسفياي كفرسي رهان.

(The book) ‘Al-Ghayba’ of Al-Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Al-Yamani and Al-Sufyani are like two contest horses”.⁴¹⁴

144- ني، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن محمد بن موسى عن أحمد بن أبي أحمد عن إسماعيل بن عياشي عن مهاجر بن خليم عن المغيرة بن سعد عن أبي جعفر الباقر ع أنه قال إذا اختلفت رُحان بالشام لم تنجل إلا عن آية من آيات الله قيل وما هي يا أمير المؤمنين

⁴¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 141

⁴¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 142

⁴¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 143

(The book) 'Al-Ghayba' of Al-Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Muhammad Bin Musa, from Ahmad Bin Abu Ahmad, from Ismail Bin Ayyash, from Muhajir Bin Haleem, from Al Mugheira Bin Sa'ad,

'From Abu Ja'far Al-Baqir^{-asws} having said: '(Amir Al-Momineen^{-asws} said): 'When two spears differ in Syrian, it will not be uncovered except from a sign from the signs of Allah^{-azwj}'. It was said, 'And what is it, 'O Amir Al-Momineen^{-asws}?'

قَالَ رَجْفَةٌ تَكُونُ بِالشَّامِ يَهْلِكُ فِيهَا أَكْثَرُ مِنْ مِائَةِ أَلْفٍ يَجْعَلُهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ وَ عَذَاباً عَلَى الْكَافِرِينَ فَإِذَا كَانَ ذَلِكَ فَانْظُرُوا إِلَى أَصْحَابِ الْبَرَادِينَ
الشُّهُبِ الْمَحْدُوفَةِ وَ الرَّايَاتِ الصُّفْرِ تُقْبِلُ مِنَ الْمَغْرِبِ حَتَّى تَخْلُ بِالشَّامِ وَ ذَلِكَ عِنْدَ الْجَزَعِ الْأَكْبَرِ وَ الْمَوْتِ الْأَحْمَرِ

He^{-asws} said: 'A tremor will take place in Syrian in which more than a hundred thousand would die. Allah^{-azwj} would Make it to be a Mercy for the Momineen and a Punishment upon the Kafirs. When that happens, then look out for the companions of the strong workhorses, with ears cut off, and yellow flags coming from the west until they are loosened in Syrian, and that would be during the great panic and the red death.

فَإِذَا كَانَ ذَلِكَ فَانْظُرُوا حَسَفَ قَرْيَةٍ مِنْ قُرَى دِمَشَقٍ يُقَالُ لَهَا حَرِشًا [حَرَسْنَا] فَإِذَا كَانَ ذَلِكَ خَرَجَ ابْنُ أَكَلَةِ الْأَكْبَادِ مِنَ الْوَادِي حَتَّى يَسْتَوِيَ عَلَى مَنِيرٍ
دِمَشَقٍ فَإِذَا كَانَ ذَلِكَ فَانْظُرُوا خُرُوجَ الْمَهْدِيِّ.

When that happens, then look out for submergence of a town from the towns of Damascus called Harsha (Harasta). When that happens, the son of the liver-eater (Hinda) would appear from the valley until he sits evenly upon the pulpit of Damascus. When that happens, then await the emergence of Al-Mahdi^{-ajfj}.⁴¹⁵

145- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ الْحَسَنِ بْنِ وَهْبٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ
إِذَا خَرَجَ السُّفْيَانِيُّ يَبْعَثُ جَيْشاً إِلَيْنَا وَ جَيْشاً إِلَيْكُمْ فَإِذَا كَانَ كَذَلِكَ فَانْظُرُوا عَلَى صَغْبٍ وَ ذُلُولٍ.

(The book) 'Ghayba' of Al-Numani – Muhammad Bin Hamam, from Al Fazary, from Al Hassan Bin Wahb, from Ismail Bin Aban, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'When Al-Sufyani emerges, he would send an army to us^{-asws} and an army to you all. When that happens, then come to us^{-asws} upon difficulties and humiliation''.⁴¹⁶

146- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ عَنْ أَبِي عَلِيٍّ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
الْحَمِيدِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ السُّفْيَانِيُّ أَحْمَرُ أَشَقَرُ أَرْزَقُ لَمْ يُعْبِدِ اللَّهَ قَطُّ وَ لَمْ يَرِ مَكَّةَ وَ لَا الْمَدِينَةَ قَطُّ يَقُولُ
يَا رَبِّ ثَارِي وَ النَّارُ يَا رَبِّ ثَارِي وَ النَّارُ.

(The book) 'Al-Ghayba' of Al-Numani – Ibn Uqdah, from Humeyd Bin Ziyad, from Ali Bin Al Sabah, from Abu Ali Al Hassan Bin Muhammad, from Ja'far Bin Muhammad, from Ibrahim Bin Abdul Hameed, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

⁴¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 144

⁴¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 145

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Al-Sufyani is with blonde (hair), blue (eyes). He would not have worshipped Allah^{-azwj} at all and not have even seen Makkah nor Al-Medina at all. He will be saying, 'O Lord^{-azwj}! My retaliation and the Fire! My retaliation and the Fire!'"⁴¹⁷

147- كذا، الكافي في الروضة محمد بن يحيى عن أحمد بن محمد عن بعض أصحابه و علي بن إبراهيم عن أبيه عن ابن أبي عمير جميعاً عن محمد بن أبي حمزة عن حمزان قال قال أبو عبد الله (عليه السلام) و ذكر هؤلاء عنده و سوء حال الشيعة عندهم

(The book) 'Al Kafi' in Al Rawza - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeir altogether, from Muhammad Bin Abu Hamza, from Humran who said:

'Abu Abdullah^{-asws} said, and those in his^{-asws} presence mention the bad condition of the Shiites in his^{-asws} presence –

فَقَالَ لِي سِرْتُ مَعَ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ هُوَ فِي مَوَكِبِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى جِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ فَيُبْنِغِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْقُوَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخَيِّرَ النَّاسَ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلُ بَيْتِكَ فَتُعْرِينَا بِكَ وَ بَيْنَهُمُ

He^{-asws} said: 'I^{-asws} was walking with Abu Ja'far Al-Mansour, and he was in his procession, and he was upon a horse and in front him were horsemen and behind him were horsemen, and I^{-asws} was upon a mule by his side. He said to me^{-asws}, 'O Abu Abdullah^{-asws}, it is befitting for you^{-asws} to be happy with what Allah^{-azwj} has Given us from the strength and the victory for us, and the honour, and do not tell your people that you^{-asws} and the People^{-asws} of your^{-asws} Household are more deserving of this Command (Caliphate) than we are, lest you^{-asws} provoke us against you^{-asws} and them'.

قَالَ فَعُلْتُ وَ مَنْ رَفَعَ هَذَا إِلَيْكَ عَنِّي فَقَدْ كَذَبَ فَقَالَ لِي أَتَخْلِفُ عَلَى مَا تَقُولُ قَالَ فَعُلْتُ إِنَّ النَّاسَ سَحَرَهُ يَغِييُ يُحِبُّونَ أَنْ يُفْسِدُوا قَلْبَكَ عَلَيَّ فَلَا تُمَكِّنْهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَخْرَجْنَا مِنْكَ إِلَيْنَا

He^{-asws} said, 'I^{-asws} said: 'And the one who has related this to you from me^{-asws} has lied'. He said to me^{-asws}, 'Will you^{-asws} swear an oath on what you^{-asws} are saying?' I^{-asws} said: 'The people are sorcerers, meaning they would love to spoil me^{-asws} (my^{-asws} position) in front of you. So do not listen to them, for people are more in need of you than you are of us^{-asws}'.

فَقَالَ لِي تَذْكُرُ يَوْمَ سَأَلْتُكَ هَلْ لَنَا مُلْكٌ فَقُلْتَ نَعَمْ طَوِيلٌ عَرِضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مُهْلَةٍ مِنْ أَمْرِكُمْ وَ فُسَحَتْ مِنْ دُنْيَانِمْ حَتَّى تُصِيبُوا مِنَّا دَمًا حَرَامًا فِي شَهْرِ حَرَامٍ فِي بَلَدٍ حَرَامٍ

He said to me^{-asws}, 'Do you^{-asws} remember the day when I asked you^{-asws}, 'Is there a kingdom for us?', and you^{-asws} said, 'Yes, very lengthy, and vast', you will not cease to be in the time in your command and the space in your world until you will harm us^{-asws} by shedding sacred blood in a sacred Month, in a sacred city?'

فَعَرَفْتُ أَنَّهُ قَدْ خَفِظَ الْحَدِيثَ فَقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيَنَا فَإِنِّي لَمْ أَحْصِكَ بِهَذَا وَ إِنَّمَا هُوَ حَدِيثٌ رَوَيْتُهُ ثُمَّ لَعَلَّ عَذْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَنِّي

I^{-asws} understood that he has memorized the Hadeeth. I^{-asws} said: 'Perhaps Allah^{-azwj} Mighty and Majestic will Suffice for you, for I^{-asws} did not apply this especially for you, but rather this is a Hadeeth which I^{-asws} reported to you. Maybe it is for someone else from the people of your household who will govern that'. He was silent from me^{-asws}.

فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوَالِينَا فَقَالَ جُعِلْتُ فِدَاكَ وَ اللَّهِ لَقَدْ رَأَيْتُكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَأَنْتَ عَلَى حِمَارٍ وَ هُوَ عَلَى فَرَسٍ وَ قَدْ أَشْرَفَ عَلَيْكَ يُكَلِّمُكَ كَأَنَّكَ تَحْتَهُ

When I^{-asws} returned to my^{-asws} home, one of our^{-asws} friends came up. He said, 'May I be sacrificed for you^{-asws}. By Allah^{-azwj}, I saw you^{-asws} in the procession of Abu Ja'far (Al-Mansour) and you^{-asws} were upon a mule and he was upon a horse, and he was speaking to you like an overseer speaks to an underling.

فَقُلْتُ بَنِي وَ بَيْنَ نَفْسِي هَذَا حُجَّةُ اللَّهِ عَلَى الْخَلْقِ وَ صَاحِبُ هَذَا الْأَمْرِ الَّذِي يُقْتَدَى بِهِ وَ هَذَا الْآخِرُ يَعْمَلُ بِالْجَوْرِ وَ يَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَ يَسْفِكُ الدِّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَ هُوَ فِي مَوْكِبِهِ وَأَنْتَ عَلَى حِمَارٍ فَدَخَلَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى خِفْتُ عَلَى دِينِي وَ نَفْسِي

I said to myself, 'This is the Divine Authority of Allah^{-azwj} upon the creatures and the Master^{-asws} of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets^{-as}, and sheds the blood in the earth by what Allah^{-azwj} does not Like, and he is in his procession, and you^{-asws} are upon a mule', so that entered a doubt in me to the extent that I feared for my religion and myself'.

قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَ بَيْنَ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي مِنَ الْمَلَائِكَةِ لَا خِشْيَتَهُ وَ اخْتَفَرَتْ مَا هُوَ فِيهِ فَقَالَ الْآنَ سَكَنَ قَلْبِي

He^{-asws} said: 'I^{-asws} said: 'Had you seen those who were around me^{-asws}, and in front of me^{-asws}, and behind me^{-asws}, and on my^{-asws} right, and on my^{-asws} left from the Angels, you would have despised him and despised what he was indulging in'. He said, 'Now my heart is tranquil'.

ثُمَّ قَالَ إِلَى مَتَى هَؤُلَاءِ يَمْلِكُونَ أَوْ مَتَى الرَّاحَةُ مِنْهُمْ فَقُلْتُ أَلَيْسَ تَعْلَمُ أَنَّ لِكُلِّ شَيْءٍ مُدَّةً قَالَ بَلَى

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I^{-asws} said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'.

فَقُلْتُ هَلْ يَنْفَعُكَ عِلْمُكَ أَنَّ هَذَا الْأَمْرَ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ هِيَ كُنْتُ لَهُمْ أَشَدَّ بَغْضًا وَ لَوْ جَهَدْتُ أَوْ جَهَدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَشَدِّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَوِيَنَّكَ الشَّيْطَانُ

I^{-asws} said: 'Would it benefit you if you come to know that this command (Caliphate), when it goes, it would be quicker than the blink of an eye? If you come to know their condition in the Presence of Allah^{-azwj} Mighty and Majestic and how it would be, you would have been intense in your hatred of them. And if you were to struggle, and the people of the earth were to struggle to include them in more severity than what they are already in from the sins, you would not be able to. So do not let Satan^{-la} excite you.

فَإِنَّ الْعُرَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أَلَا تَعْلَمُ أَنَّ مَنْ انْتَظَرَ أَمْرًا وَ صَبَرَ عَلَى مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ عَدَا فِي زُمْرَتِنَا

The honour is for Allah^{-azwj} and for His^{-azwj} Messenger^{-saww}, and for the Momineen, but the hypocrites do not know. Indeed! The one who waits for our^{-asws} command and observes patience upon what he see from the sufferings and the fear, tomorrow he would be in our^{-asws} group.

فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ دَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجَوْرَ قَدْ شَلَّ الْبِلَادَ وَ رَأَيْتَ الْقُرْآنَ قَدْ خُلِقَ وَ أُخْدِتَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي الْمَاءُ

So, if you were to see that the truth has died and its people have gone away, and you will see, that the injustice has encompassed the country, and you will see that for the Quran they are inventing new things which are not in it and giving it a perspective in accordance with their own whims, and you will see that the religion has receded like the receding of the water,

وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ وَ رَأَيْتَ الشَّرَّ ظَاهِراً لَا يُنْهَى عَنْهُ وَ يُعْذَرُ أَصْحَابُهُ وَ رَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَ اكْتَفَى الرِّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ

And you will see the people of the falsehood to have achieved high positions above the people of the truth, and you will see the evil having been manifested with no one preventing it and actually finding excuses for its committers, and you will see the mischief having appeared, and the males gratifying themselves with the males, and the women gratifying themselves with the females.

وَ رَأَيْتَ الْمُؤْمِنَ صَامِتاً لَا يُقْبَلُ قَوْلُهُ وَ رَأَيْتَ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ وَ رَأَيْتَ مَنْ يَمْتَلِحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ

And you will see the Momin maintaining silence with no one accepting his words, and you will see the mischievous lying and no one refuting his lies and his falsity, and you will see the young ones belittling the grownups, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief, and he laughs at it and his words are not being refuted.

وَ رَأَيْتَ الْغُلَامَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ وَ رَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَ رَأَيْتَ الشَّيْخَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يُنْهَى وَ لَا يُؤْخَذُ عَلَى يَدَيْهِ وَ رَأَيْتَ النَّاطِرَ يَتَعَوَّدُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الْاجْتِهَادِ

And you will see the young boy being obedient as the women are, and will see the women getting married to women, and you will see the praises being increased, and you will see the man spending the wealth in ways other than in obedience to Allah^{-azwj} with no one preventing him or holding back his hand, and you will see the onlookers seeking Refuge with Allah^{-azwj} from what they see the (situation of the) Momineen are in from the struggles.

وَ رَأَيْتَ الْحَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ الْكَافِرَ فَرِحاً لِمَا يَرَى فِي الْمُؤْمِنِ مَرِحاً لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَ رَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ

And you will see the neighbour hurt his neighbour and there is no one to prevent him, and you will see the Kafirs rejoicing at what they see in the Momin to be in, becoming happier at

what he sees in the earth from the mischief, and you will see the intoxicants being drunk openly and the ones who do not fear Allah^{-azwj} Mighty and Majestic gathering for it.

وَرَأَيْتُ الْأَمْرَ بِالْمَعْرُوفِ ذَلِيلًا وَرَأَيْتُ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قُوًيًا مَحْمُودًا وَرَأَيْتُ أَصْحَابَ الْآيَاتِ يُخْتَفَرُونَ وَ يُخْتَفَرُ مِنْ جِبْهُهُمْ وَ رَأَيْتُ سَبِيلَ الْخَيْرِ مُنْقَطِعًا وَ سَبِيلَ الشَّرِّ مَسْلُوكًا

And you will see the enjoining of the good being disgraced, and you will see the mischievous one indulging in what Allah^{-azwj} does not Like and being magnified and praised for it, and you will see the Masters^{-asws} of the Signs being belittled along with those who love them^{-asws}, and you will see the way of the good being cut-off and the way of the evil being travelled upon.

وَرَأَيْتُ بَيْتَ اللَّهِ قَدْ غُطِّلَ وَ يُؤْمَرُ بِتَرْكِهِ وَ رَأَيْتُ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَ رَأَيْتُ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَ رَأَيْتُ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا وَ رَأَيْتُ النِّسَاءَ يَتَّخِذْنَ الْمَجَالِسَ كَمَا يَتَّخِذُهَا الرَّجَالُ

And you will see the House of Allah^{-azwj} being blocked and orders issued for abandoning it, and you will see the man saying what he does not do, and you will see the men lustful to the men and the women to the women, and you will see the man earning a living from his behind and the woman from her genitals, and you will see the women taking to the gatherings like the gatherings of the men.

وَرَأَيْتُ التَّائِبَ فِي وَلَدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخِضَابَ وَ اغْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِرُؤُوسِهَا وَ أَعْطُوا الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ تُنْفَسُ فِي الرِّجْلِ وَ تَعَايَرُ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّبَا ظَاهِرًا لَا يُعَيَّرُ وَ كَانَ الرِّبَا مُتَدَخِّبًا بِهِ النِّسَاءُ وَ رَأَيْتُ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَ رَأَيْتُ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ

And you will see the femininity appearing in the children of Al Abbas and their usage of dyes and combs like the usage of these by the woman for her husband, and the men giving wealth for their genitals, and the man competing for the man and envying him, and the wealthy would be considered more honourable than the Momin, and the usury becoming publicised and there is no shame, and the women being praised for their adultery, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief.

وَرَأَيْتُ الْمُؤْمِنَ مُحْزُونًا مُحْتَفَرًا ذَلِيلًا وَ رَأَيْتُ الْبِدْعَ وَ الرِّبَا قَدْ ظَهَرَ وَ رَأَيْتُ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ وَ رَأَيْتُ الْحَرَامَ يُحْلَلُ وَ رَأَيْتُ الْحَلَالَ مُحْرَّمًا وَ رَأَيْتُ الدِّينَ بِالرَّأْيِ وَ غُطِّلَ الْكِتَابُ وَ أَحْكَامُهُ

And you will see the Momin in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the religion being taken by the opinion and the Book and its Regulations being neglected.

وَرَأَيْتُ اللَّيْلَ لَا يُسْتَحْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ وَ رَأَيْتُ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ وَ رَأَيْتُ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ رَأَيْتُ الْوَلَاةَ يُعْرِثُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَ رَأَيْتُ الْوَلَاةَ يَرْتَشُونَ فِي الْحُكْمِ وَ رَأَيْتُ الْوَلَاةَ قَبَالَهَ لِمَنْ زَادَ

And you will see the night not being taken as a cover for one to be audacious against Allah^{-azwj}, and you will see the Momin not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Wrath of Allah^{-azwj} Mighty and Majestic, and you will see the rulers going closer to the people of Kufr and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the judgements, and you will see the rulers welcoming the one who gives more.

وَرَأَيْتُ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَ رَأَيْتُ الرَّجُلَ يُقْتَلُ عَلَى التُّهْمَةِ وَ عَلَى الظَّنِّ وَ يَتَغَايَرُ عَلَى الرَّجُلِ الدَّكَرُ فَيَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَ رَأَيْتُ الرَّجُلَ يُعَيِّرُ عَلَى إِيثَانِ النِّسَاءِ وَ رَأَيْتُ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَ رَأَيْتُ الْمَرْأَةَ تَفْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَسْتَهْيِي وَ تُنْفِقُ عَلَى زَوْجِهَا وَ رَأَيْتُ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِاللَّيْثِ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ رَأَيْتُ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ وَ رَأَيْتُ الْفِيمَارَ قَدْ ظَهَرَ

And you will see the (forbidden) near relatives being married (incest) and being satisfied by it, and you will see the man killing another one based upon false accusation and upon conjecture, and differing with the man who sacrifices his self and his wealth, and you will see the man living upon the gifts of the women, and you will see the man knowingly eating from the immoral earnings of his woman and lives by it, and you will see the woman overpowering her husband and doing what he does not like and spend on her husband, and you will see the man hiring out his woman and his slave girl and is pleased with the lowest of the food and the drink, and you will see a lot of the faith in Allah^{-azwj} Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent.

وَ رَأَيْتُ الشَّرَابَ يُبَاعُ ظَاهِرًا لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتُ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَ رَأَيْتُ الْمَلَاهِي قَدْ ظَهَرَتْ بِمُرِّهَا لَا يَمْنَعُهَا أَحَدٌ أَحَدًا وَ لَا يَحْتَرِي أَحَدٌ عَلَى مَنَعِهَا وَ رَأَيْتُ الشَّرِيفَ يَسْتَذِلُّهُ الَّذِي يُخَافُ سُلْطَانَهُ وَ رَأَيْتُ أَقْرَبَ النَّاسِ مِنَ الْوَلَاةِ مَنْ يَمْتَدِّحُ بِشَيْئِمْنَا أَهْلَ الْبَيْتِ وَ رَأَيْتُ مَنْ يُجِبُّنَا زُورًا وَ لَا تُقْبَلُ شَهَادَتُهُ وَ رَأَيْتُ الزُّورَ مِنَ الْقَوْلِ يُتَنَاقَسُ فِيهِ وَ رَأَيْتُ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ خَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

And you will see the intoxicating drinks being sold openly and there is no one to prevent it, and you will see the women giving themselves to the people of Kufr, and you will see the amusement clubs having appeared and the passer by does not prevent anyone nor does anyone having the guts to prevent it, and you will see the honourable one being humbled before the one whose authority they fear, and you will see the one who loves us^{-asws} being falsified and his testimony not being accepted, and you will see the false words being competed for, and you will see the Quran has become heavy upon the people to listen to it and the people find it easier to listen to the falsehood.

وَ رَأَيْتُ الْجَارَ يُكْرِهُ الْجَارَ خَوْفًا مِنْ لِسَانِهِ وَ رَأَيْتُ الْحُدُودَ قَدْ غُطِلَتْ وَ عُمِلَ فِيهَا بِالْأَهْوَاءِ وَ رَأَيْتُ الْمَسَاجِدَ قَدْ زُحِرَتْ وَ رَأَيْتُ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِي الْكَذِبِ وَ رَأَيْتُ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالتَّمِيمَةِ وَ رَأَيْتُ الْبُعْيَ قَدْ فُشَا

And you will see the neighbour respecting the neighbour out of fear from his tongue, and you will see the Limits (Legal penalties) being neglected and being used in accordance with whims, and you will see the Masjids having been decorated, and you will see the most truthful one among the people to be the one who is a fabricator of the lies, and you will see the evil to have appeared and the pursuit of gossip, and you will see the transgression to be widespread.

وَرَأَيْتُ الْعِيبَةَ تُسْتَمْلَخُ وَ يُبَشِّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضًا وَ رَأَيْتُ طَلَبَ الْحَجِّ وَ الْجِهَادِ لِغَيْرِ اللَّهِ وَ رَأَيْتُ السُّلْطَانَ يُذِلُّ لِلْكَافِرِ الْمُؤْمِنَ وَ رَأَيْتُ الْحَرَابَ قَدْ أُدِيلَ مِنَ الْعُمَرَاءِ وَ رَأَيْتُ الرَّجُلَ مَعِيشَتُهُ مِنْ بَحْسِ الْمِكْيَالِ وَ الْمِيزَانِ

And you will see backbiting to be liked and some people giving glad tidings by it to the others, and you will see the seeking of the Hajj and the Jihad for other than Allah^{-azwj}, and you will see the Sultan humiliating the Momin for the sake of the infidel, you will see the demolition to be more than the construction, and you will see the man making a living out of under-estimation of the weights and measures (cheating by measuring less).

وَ رَأَيْتُ سَفَكَ الدِّمَاءِ يُسْتَحَفُّ بِهَا وَ رَأَيْتُ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لِعَرَضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لِيَتَّقَى وَ تُسَدَّ إِلَيْهِ الْأُمُورُ وَ رَأَيْتُ الصَّلَاةَ قَدْ اسْتُخِفَّتْ بِهَا وَ رَأَيْتُ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يَزِدْهُ مِنْهُ مَلَكُهُ

And you will see the shedding of the blood being taken lightly, and you will see the man seeking the leadership for coveting the world and to make himself famous by bad mouthing so that he would be feared, and the matters would depend upon him, and you will see the Salat being taken lightly, and you will see the man who has a lot of wealth then not purifying it (Zakat) since he acquired it.

وَ رَأَيْتُ الْمَيِّتَ يُنْبَشُّ مِنْ قَبْرِهِ وَ يُؤَذَى وَ تُبَاعُ أَكْفَانُهُ وَ رَأَيْتُ الْمَرْجُوحَ قَدْ كَثُرَ وَ رَأَيْتُ الرَّجُلَ يُمَسِّي نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ وَ رَأَيْتُ الْبَهَائِمَ تُنْكَحُ وَ رَأَيْتُ الْبَهَائِمَ يَفْرُسُ بَعْضُهَا بَعْضًا

And you will see the dead being exhumed from his grave, hurt and his shroud being sold, and you will see that the anarchy to have increased, and you will see the man jubilant and, in the morning, intoxicated not caring about what the people think of him, and you will see the animals being copulated with, and you will see the animals ride upon each other.

وَ رَأَيْتُ الرَّجُلَ يُخْرِجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ وَ رَأَيْتُ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتُ السُّخْتَ قَدْ ظَهَرَ يَتَنَافَسُ فِيهِ وَ رَأَيْتُ الْمُصَلِّيَ إِنَّمَا يُصَلِّي لِرَأْيِ النَّاسِ وَ رَأَيْتُ الْفَقِيهَ يَتَفَقَّهُ لِغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ

And you will see the man come out to his Salat place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Zikr to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the praying one who is praying just to be seen by the people, and you will see the jurist gaining understanding for other than religion, to covet the world and the leadership.

وَ رَأَيْتُ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتُ طَالِبَ الْحَلَالِ يُذَمُّ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُمدَّحُ وَ يُعَظَّمُ وَ رَأَيْتُ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْتَنِعُهُمْ مَنَاعُ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ وَ رَأَيْتُ الْمَعَازِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ

And you will see the people to be with the one who overcomes, you will see the seeking of the lawful to be condemned and reproached and the seeking of the unlawful to be praised and magnified, and you will see in two Sacred Places (Al-Haramain) acts being committed which Allah^{-azwj} does not Like with no hindrance preventing these and no one coming in between these and the ugly acts, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain).

وَرَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَيَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَرَأَيْتَ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَيَقْتُدُونَ بِأَهْلِ الشُّرُورِ وَرَأَيْتَ مَسَلَّكَ الْخَيْرِ وَطَرِيقَهُ خَالِيًا لَا يَسْتَكُنُّهُ أَحَدٌ

And you will see the man speak about something from the truth and enjoin the doing of the good and prohibit from the evil, so the one being advised would stand up to him and say, 'this is not your subject (responsibility)', and you will see the people looking towards each other and follow the people of the evil, and you will see the path of the good and its way to be empty, no one travelling over it.

وَرَأَيْتَ الْمَمِيتَ يُهْزَأُ بِهِ فَلَا يَقْضِي لَهُ أَحَدٌ وَرَأَيْتَ كُلَّ عَامٍ يَخْذُ فِيهِ مِنَ الشَّرِّ وَالْبِدْعَةِ أَكْثَرُ مِمَّا كَانَ وَرَأَيْتَ الْخَلْقَ وَالْمَجَالِسَ لَا يُتَابَعُونَ إِلَّا الْأَغْنِيَاءَ وَرَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الصَّحْلِ بِهِ وَ يُرْحَمُ لِغَيْرِ وَجْهِ اللَّهِ

And you will see the dead being mocked at and no one scared of it, and you will see every year new evil things and the innovations more than before, and you will see the people and the gatherings not following anyone except the rich, and you will see the needy been given so that they would be laughed at due to it, and being sympathised for other than the sake of Allah^{-azwj},

وَرَأَيْتَ الْآيَاتِ فِي السَّمَاءِ لَا يَقْضِي لَهَا أَحَدٌ وَرَأَيْتَ النَّاسَ يَتَسَافَدُونَ كَمَا يَتَسَافَدُ الْبَهَائِمُ لَا يُنْكِرُ أَحَدٌ مُنْكَرًا تُخَوِّفُ مِنَ النَّاسِ وَرَأَيْتَ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْتَنِعُ الْبَيْسَرَ فِي طَاعَةِ اللَّهِ

You will see signs appearing in the sky and no one fearing it, and you will see the people copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah^{-azwj} and being prevented easily (to spend) in the obedience to Allah^{-azwj}.

وَرَأَيْتَ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتَحْفَ بِالْوَالِدَيْنِ وَ كَانَا مِنْ أَسْوَأِ النَّاسِ خَالًا عِنْدَ الْوَلَدِ وَ يَقْرَحُ بِأَنْ يَقْتَرِيَ عَلَيْهِمَا وَرَأَيْتَ النِّسَاءَ وَ قَدْ عَلَبْنَ عَلَى الْمُلْكِ وَ عَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا هُنَّ فِيهِ هَوًى وَرَأَيْتَ ابْنَ الرَّجُلِ يَقْتَرِيَ عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَقْرَحُ بِمَوْتِهِمَا

And you will see the impiousness to have appeared and the belittling of the parents, and be in the most evil of the condition of the people with the children who will be happy with the one who throws accusations at them, and you will see the people, and you will see the women to have overcome upon the kingdom and to have overcome over all the commands brought about only due to the desire for them, and you will see the son of the man accusing against his father and making claims against his parent and being happy at their death,

وَرَأَيْتَ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الدَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسٍ مَكْبَالٍ أَوْ مِيزَانٍ أَوْ غَشْيَانٍ حَرَامٍ أَوْ شَرِبَ مُسْكِرًا كَثِيرًا حَزِينًا يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمْرِهِ وَرَأَيْتَ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَرَأَيْتَ أَمْوَالَ ذَوِي الْقُرْبَى تُفْسَمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْحُمُورُ وَرَأَيْتَ الْحُمْرَ يَتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

And you will see the man who passes a day in which he did not commit any great sins from the immoralities, or the understating of the weights or the measures, or unlawful acts, or drinking intoxicating drinks, he would become depressed and sad to have wasted that day from his life, and you will see the Sultan hoarding foodstuffs, and you will see the wealth of the near relatives being distributed in the false ways, and to be gambled with, and to be drunk

by it the intoxicating drinks, and you will see the intoxication being utilised as medication and being prescribed to the sick to be cured by it.

وَرَأَيْتُ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرْكِ التَّدْيِينِ بِهِ وَ رَأَيْتُ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ التَّفَاقُقِ قَائِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكُ وَ رَأَيْتُ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ

And you will see the people to have equalized regarding the avoidance of the enjoining of the good and the forbidding of the evil and the avoidance of the making of the religion by it, and you will see the words of the hypocrites and the people of the hypocrisy being maintained and the words of the people of the truth wasted unnoticed, and you will see the Call to Salat (Azaan) being given for the payment and the Salat for the payment.

وَرَأَيْتُ الْمَسَاجِدَ مُحْتَشِبَةً مِمَّنْ لَا يَخَافُ اللَّهَ مُجْتَمِعُونَ فِيهَا لِلْعِيبَةِ وَ أَكْلُ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابَ الْمُسْكِرِ وَ رَأَيْتُ السُّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أُكْرِمَ وَ انْقَبَى وَ خِيفَ وَ تُرِكَ لَا يُعَاقَبُ وَ يُعَذَّرُ بِسُكْرِهِ

And you will see the Masjids being filled from those who do not fear Allah^{-azwj}, gathering therein for the backbiting and eating of the flesh of the people of the truth and the intoxicating drinks would be described therein, and you will see the intoxicated ones praying Salat with (leading) the people having no understanding and will not be stained due to his intoxication, and when he is intoxicated he is respected and feared, and feared to be ignored, not being punished and being excused for his intoxicated state.

وَرَأَيْتُ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ وَ رَأَيْتُ الْقَضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَ رَأَيْتُ الْوَلَاةَ يَأْتُمُونَ الْحَوْنََةَ لِلطَّمَعِ وَ رَأَيْتُ الْمِيرَاثَ قَدْ وَضَعَتْهُ الْوَلَاةُ لِأَهْلِ الْمُسْوِقِ وَ الْجُزْءَ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَ يُخْلَوْنَهُمْ وَ مَا يَشْتَهُونَ

And you will see the one who consumes the wealth of the orphans being praised for his righteousness, and you will see the judges issuing judgements in opposition to what Allah^{-azwj} has Commanded, and you will see the rulers entrusting to the treacherous for the greed, and you will see the rulers to have placed the inheritance to the people of the mischief and those audacious against Allah^{-azwj}, taking from them and leaving with them what they desire.

وَرَأَيْتُ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالْتَّقْوَى وَ لَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ وَ رَأَيْتُ الصَّلَاةَ قَدْ اسْتَحِفَّتْ بِأَوْفَاتِهَا وَ رَأَيْتُ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ النَّاسِ

And you will see upon the pulpits preachers preaching the piety, but the speaker does not practice what he has preached, and you will see the Salat to have been taken lightly at its prescribed times, and you will see the charity given by intercession not intending by it the perspective of Allah^{-azwj} and being given for seeking the (good will of) people.

وَرَأَيْتُ النَّاسَ هُمُومُ بِطُؤُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا نَكَحُوا وَ رَأَيْتُ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتُ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنْ عَلَى حَدَرٍ وَ اطْلُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ النَّجَاةَ وَ اعْلَمْ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا يُنْهَلُهُمْ لِأَمْرِ يُرَادُ بِهِمْ

And you will see the people to be mainly concerned with their stomachs and their genitals, not caring what they eat and who they have relationship with, and you will see the world welcoming them, and you will see the banners of the truth to be a lesson for the one who is

cautious and seeks salvation with Allah^{-azwj} Mighty and Majestic, and know that the people are subject to the Wrath of Allah^{-azwj} Mighty and Majestic, but rather He^{-azwj} has Given them respite of life which He^{-azwj} Wants to Give them.

فَكُنْ مُتَرَقِّبًا وَاجْتَنِدْ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافٍ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتَ فِيهِمْ عَجَلْتَ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أُخِزْتَ ابْتُلُوا وَ كُنْتَ قَدْ خَرَجْتَ بِمَا هُمْ فِيهِ مِنَ الْخِزَاةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمْ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ .

So be watchful and spare no effort for Allah^{-azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah^{-azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah^{-azwj} Mighty and Majestic. And know, that Allah^{-azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah^{-azwj} is very Near to those who do good”.⁴¹⁸

148- جمع، جامع الأخبار رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَجَّجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَجَّةَ الْوَدَاعِ فَلَمَّا قَضَى النَّبِيُّ ص مَا أَفْطَرَضَ عَلَيْهِ مِنَ الْحَجِّ أَتَى مُودِعَ الْكَعْبَةِ فَلَزِمَ خَلْفَةَ الْبَابِ وَ نَادَى يَرْفَعُ صَوْتَهُ أَيُّهَا النَّاسُ فَاجْتَمِعْ أَهْلُ الْمَسْجِدِ وَ أَهْلُ السُّوقِ

(The book) 'Jamie Al Akhbar' – It is reported by Jabir Bin Abdullah Al Ansari who said,

'I performed Hajj with Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, the farewell Hajj. When the Prophet^{-saww} had fulfilled what had been Obligated upon him^{-saww} from the Hajj, he^{-saww} came to bid farewell to the Kabah. He^{-saww} adhered with the ring of the door and called out at the top of his^{-saww} voice: 'O you people!' The people of the Masjid and people of the market gathered.

فَقَالَ اسْمَعُوا إِنِّي قَائِلٌ مَا هُوَ بَعْدِي كَائِنْ فُلْيَبْلَغُ شَاهِدُكُمْ عَائِدُكُمْ ثُمَّ بَكَى رَسُولُ اللَّهِ ص حَتَّى بَكَى لِيُكَائِيَهُ النَّاسُ أَجْمَعِينَ فَلَمَّا سَكَتَ مِنْ بُكَائِيهِ قَالَ اعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ مَثَلَكُمْ فِي هَذَا الْيَوْمِ كَمَثَلِ وَرَقٍ لَا شَوْكَ فِيهِ إِلَى أَرْبَعِينَ وَ مِائَةَ سَنَةٍ

He^{-saww} said: 'Listen! I^{-saww} am saying what would be happening after me^{-saww}, so let the attender deliver to the absentee!' Then Rasool-Allah^{-saww} cried until the people cried to his^{-saww} crying. When he^{-saww} was silent from his^{-saww} crying, he^{-saww} said: 'Know, may Allah^{-azwj} have Mercy on you all! Your example in this day is like an example of a leaves having no thorns in it up for one hundred and forty years!

ثُمَّ بَأْنِي مِنْ بَعْدِ ذَلِكَ شَوْكٌ وَ وَرَقٌ إِلَى مِائَتَيْنِ سَنَةٍ ثُمَّ بَأْنِي مِنْ بَعْدِ ذَلِكَ شَوْكٌ لَا وَرَقَ فِيهِ حَتَّى لَا يُرَى فِيهِ إِلَّا سُلْطَانٌ جَائِرٌ أَوْ غِيٌّ يَحِيلٌ أَوْ عَالِمٌ مُرَاغِبٌ فِي الْمَالِ أَوْ فَفِيرٌ كَذَّابٌ أَوْ شَيْخٌ فَاجِرٌ أَوْ صَبِيٌّ وَفَحٌ أَوْ امْرَأَةٌ زَعَنَاءُ

Then from after that will come thorns and leaves up to two hundred years. Then will come from after that thorn and no leaves in it until nothing would be seen in it except a tyrannous sultan (ruler), or a stingy rich man, or a scholar desirous regarding the wealth, or a lying poor man, or an immoral old man, or an insolent boy, or a foolish woman!'

ثُمَّ بَكَى رَسُولُ اللَّهِ ص فَقَامَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ وَ قَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنَا مَتَى يَكُونُ ذَلِكَ

⁴¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 147

Then Rasool-Allah^{-saww} cried. Salman Al-Farsi^{-ra} stood up to him^{-saww} and said, 'O Rasool-Allah^{-saww}! Inform us, when will that be happening?'

فَقَالَ ص يَا سَلْمَانَ إِذَا قُلْتَ عِلْمَاؤُكُمْ وَ دَهَبَتْ قُرَاؤُكُمْ وَ قَطَعْتُمْ زَكَاتَكُمْ وَ أَظْهَرْتُمْ مُنْكَرَاتِكُمْ وَ عَلَتْ أَصْوَاتُكُمْ فِي مَسَاجِدِكُمْ وَ جَعَلْتُمْ الدُّنْيَا فَوْقَ رُؤُوسِكُمْ وَ الْعِلْمَ تَحْتَ أَقْدَامِكُمْ وَ الْكَذِبَ حَدِيثَكُمْ وَ الْغِيْبَةَ فَكِهْنَكُمْ وَ الْحَرَامَ غَنِيْمَتَكُمْ وَ لَا يَرْحَمُ كَبِيرُكُمْ صَغِيرَكُمْ وَ لَا يُؤَوِّرُ صَغِيرُكُمْ كَبِيرَكُمْ فَعِنْدَ ذَلِكَ تَنْزِلُ اللَّعْنَةُ عَلَيْكُمْ وَ يُجْعَلُ بِأُسْكُمْ بَيْنُكُمْ وَ بَقِي الدِّينِ بَيْنَكُمْ لَفْظًا بِالسِّنِّيَّةِ

He^{-saww} said: 'O Salman^{-ra}! When your scholars are few your reciters are gone, and your cut off your Zakat (not pay anymore), and you reveal your abominations, and raise your voices in your Masjids, and you make the world to be above your heads and the knowledge to be under your feet, and lie in your narrations, and the backbiting is your fruit, and the Prohibited is your booty, and your elders do not have mercy on your young ones, nor do your young ones show dignity to your elders, during that the Curse will befall upon you all, and your problems would be made between you, and the religion would remain as words on your tongues.

فَإِذَا أُوتِيتُمْ هَذِهِ الْخِصَالِ تَوَقَّعُوا الرِّيحَ الْحُمْرَاءَ أَوْ مَسْحًا أَوْ قَذْفًا بِالْحِجَارَةِ وَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسَنَكُمْ شَيْعًا وَ يُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ-

When you come with these characteristics, anticipate the red wind, or morphing, or pelting with the stones, and the ratification of that is in the Book of Allah^{-azwj} Mighty and Majestic: **Say: 'He is Able upon Sending Punishment upon you from above you, or from beneath your feet, or confusing you with something and Making some of you taste the evil of the others'. Look how We Explain the Signs perhaps they would understand [6:65]'**

فَقَامَ إِلَيْهِ جَمَاعَةٌ مِنَ الصَّحَابَةِ فَقَالُوا يَا رَسُولَ اللَّهِ أَخْبِرْنَا مَتَى يَكُونُ ذَلِكَ

A group from the companions stood up to him^{-saww} and they said, 'O Rasool-Allah^{-saww}! Inform us, when will that be happening?'

فَقَالَ ص عِنْدَ تَأْخِيرِ الصَّلَاةِ وَ اتِّبَاعِ الشَّهَوَاتِ وَ شُرْبِ الْفَهَوَاتِ وَ شَتْمِ الْآبَاءِ وَ الْأُمَّهَاتِ حَتَّى تَرَوْنَ الْحَرَامَ مَغْنَمًا وَ الزَّكَاةَ مَعْرُومًا وَ أَطَاعَ الرَّجُلُ زَوْجَتَهُ وَ جَفَا جَارَهُ وَ قَطَعَ رَحِمَهُ وَ دَهَبَ رَحْمَةُ الْأَكَابِرِ وَ قَلَّ حَيَاءُ الْأَصَاغِرِ وَ شَيَّدُوا الْبُنْيَانَ وَ ظَلَمُوا الْعَبِيدَ وَ الْإِمَاءَ وَ شَهِدُوا بِالْهُوَى وَ حَكَمُوا بِالْجَوْرِ وَ يَسُبُّ الرَّجُلُ أَبَاهُ وَ يَحْسُدُ الرَّجُلُ أَخَاهُ وَ يُعَامِلُ الشُّرَكَاءَ بِالْحَيَانَةِ

He^{-saww} said: 'During delaying of the (recitation of) Salawaat, and pursuit of the lustful desires, and insulting the fathers and the mothers, until you will see the Prohibited as a profit and the Zakat as a tax, and the man would obey his wife, and be disloyal to his neighbour, and cut off his kinship, and the mercy of the elders would be gone, and scarce would be the shame of the young ones, and the (tall) building will be erected, and the slaves and the maids would be oppressed, and they would testify with the personal desires, the judge with the tyranny, and the man would revile his father, and the man would envy his brother, and work with the partners with the betrayal.

وَ قَلَّ الْوَفَاءُ وَ شَاعَ الزَّيْنُ وَ تَزَيَّنَ الرِّجَالُ بِبَيْتَابِ النِّسَاءِ وَ سُلِبَ عَنْهُمْ قِنَاعُ الْحَيَاءِ وَ دَبَّ الْكِبَرُ فِي الْقُلُوبِ كَدَيْسِ السَّمِّ فِي الْأَبْدَانِ وَ قَلَّ الْمَعْرُوفُ وَ ظَهَرَتِ الْجَرَائِمُ وَ هَوْنَتِ الْعُظَايِمُ وَ طَلَبُوا الْمَدْحَ بِالْمَالِ وَ أَنْفَقُوا الْمَالَ لِلْغِنَاءِ وَ شَغِلُوا بِالدُّنْيَا عَنِ الْآخِرَةِ

And scarce would be the loyalty, and the adultery would be widespread, and the men would adorn with the clothes of women, and the cover of shame would be stripped off from them, and the arrogance would flow in the hearts like the flow of the poison in the body, and scarce would be the good deeds, and the crimes would be apparent, and the great ones would be humiliated, and the praises would be sought by the wealth, and the wealth would be spend for the music, and they would be too pre-occupied with the world from the Hereafter.

وَقَلَّ الْوَرَعُ وَكَثُرَ الطَّمَعُ وَالْمَرْجُ وَاصْبَحَ الْمُؤْمِنُ ذَلِيلًا وَ الْمُنَافِقُ عَزِيزًا مَسَاجِدُهُمْ مَعْمُورَةٌ بِالْأَذَانِ وَ قُلُوبُهُمْ خَالِيَةٌ مِنَ الْإِيمَانِ وَ اسْتَخَفُّوا بِالْقُرْآنِ وَ بَلَغَ الْمُؤْمِنُ عَنْهُمْ كُلُّ هَوَانٍ

And scarce would be the devoutness, and abundant would be the greed, and the troubles and turmoil, and the Momin would become disgraced, and the hypocrite honoured. Their Masjids would be filled with the Azaan and their hearts would be empty from the Eman, and they would be taking lightly with the Quran, and every ignominy would reach the Momin from them.

فَعِنْدَ ذَلِكَ تَرَى وُجُوهَهُمْ وَجُوهَ الْأَدَمِيِّينَ وَ قُلُوبُهُمْ قُلُوبَ الشَّيَاطِينِ كَلَامُهُمْ أَحْلَى مِنَ الْعَسَلِ وَ قُلُوبُهُمْ أَمْرٌ مِنَ الْخَنَظَلِ فَهُمْ ذَنَابٌ وَ عَلَيْهِمْ ثِيَابٌ

During that you will see their faces being the faces of human beings, but their hearts would be hearts of the Satans^{la}. Their talk would be sweeter than the honey, but their hearts would be bitterer than the colocynth. They would be wolves with clothes upon them.

مَا مِنْ يَوْمٍ إِلَّا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَ فَي تَعْتَرُونِ أَمْ عَلَيَّ بَحْتَرُونَ أَ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَوَ عِزِّي وَ جَلَالِي لَوْ لَا مِنْ يَعْْبُدُنِي مُخْلِصًا مَا أَمَهَلْتُ مَنْ يَعْصِيَنِي طَرْفَةَ عَيْنٍ

There will not be any day except Allah^{azwj} Blessed and Exalted would be Saying: “Are you deceiving Me^{azwj} or being audacious upon Me^{azwj}? **Did you reckon that rather We had Created you in vain and that you would not be returning to Us? [23:115].** By My^{azwj} Mighty and My^{azwj} Majesty! And it not been for the one worshipping Me^{azwj} sincerely, I^{azwj} would not have respited the one who disobeys Me^{azwj} even for the blink of eye!

وَ لَوْ لَا وَرَعُ الْوَرَعِينَ مِنْ عِبَادِي لَمَا أُنْزِلَتْ مِنَ السَّمَاءِ قَطْرَةٌ وَ لَا أَتَتْ وَرَقَةً حَضْرَاءُ فَوَا عَجَبًا لِقَوْمِ آهْتُهُمْ أَمْوَالُهُمْ وَ طَالَتْ أَمَالُهُمْ وَ قَصُرَتْ أَجَالُهُمْ وَ هُمْ يَطْمَعُونَ فِي مُجَاوَزَةِ مَوْلَاهُمْ وَ لَا يَصِلُونَ إِلَى ذَلِكَ إِلَّا بِالْعَمَلِ وَ لَا يَسِمُ الْعَمَلُ إِلَّا بِالْعَقْلِ.

And had it not been for devoutness of the devout ones from My^{azwj} servants, I^{azwj} would not have Sent down a drop from the sky, nor Grow a green leaf. O strange of a people whose wealth is their god, and their hopes are prolonged, and their terms (of life) are short, and they are being greedy to be in the vicinity of their Masters^{asws}? They will not be arriving to that except with the deeds, nor will the deeds be complete except with the intellect!”⁴¹⁹

149- كذا، الكافي علي عن أبيه عن ابن محبوب عن إسحاق بن عمار عن أبي عبد الله ع قال: لا تَرَوْنَ مَا تُحِبُّونَ حَتَّى يَخْتَلِفَ بَيْنُ فُلَانٍ فِيمَا بَيْنَهُمْ فَإِذَا اخْتَلَفُوا طَمِعَ النَّاسُ وَ تَفَرَّقَتِ الْكَلِمَةُ وَ خَرَجَ السُّفْيَانِيُّ.

⁴¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{afj}, Ch 25 H 148

(The book) 'Al Kafi' – Ali, from his father, from Ibn Mahboub, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'You will not be seeing what you are loving until the sons of so and so (Abbasids) differ in what is between them. When they differ, the people would be greedy and the word would be divided, and Al-Sufyani will emerge''.⁴²⁰

150- ك، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي جَرَّانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَرَوْنَ الَّذِي تَنْتَظِرُونَ حَتَّى تُكُونُوا كَالْمَعَزَى الْمَوَاتِ الَّتِي لَا يُبَالِي الْحَائِسُ أَيْنَ يَضَعُ يَدَهُ مِنْهَا لَيْسَ لَكُمْ شَرَفٌ تَرْقُونَهُ وَلَا سِنَادٌ تُسْنِدُونَ إِلَيْهِ أَمْرَكُمْ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'You will not be seeing that which you are awaiting until you become like the 'Al Mawat' goat (taken to the slaughter), not caring where the butcher would be placing his hand from it. There will be no honour for you to be promoted to nor any attribution to attribute your affairs to''.⁴²¹

وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ مِثْلَهُ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحَكَمِ مَا الْمَوَاتُ مِنَ الْمَعَزِ قَالَ الَّتِي قَدْ اسْتَوَتْ لَا يُفْضَلُ بَعْضُهَا عَلَى بَعْضٍ.

And from him, from Ali Bin Al Hakam, from Ibn Sinan, from Abu Al Jaroud,

'Similar to it. He said, 'I said to Ali Bin Al Hakam, 'What is 'Al-Mawat' from the goat?' He said, 'That which is even, not preferring part of it upon a part''.⁴²² (This is not a Hadeeth)

151- ك، الكافي العدة عَنْ سَهْلٍ عَنْ مُوسَى بْنِ عَمَرَ الصَّبَّاحِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِبَائِتَيْنِ عَلَى النَّاسِ زَمَانٌ يُطْرَفُ فِيهِ الْفَاجِرُ وَ يُقَرَّبُ فِيهِ الْمَاجِرُ وَ يُضَعَّفُ فِيهِ الْمُنْصِفُ

(The book) 'Al Kafi' – The number, from Sahl, from Musa Bin Umar Al Sayqal, from Abu Shueyb Al Mahamily, from Abdullah Bin Suleyman,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: A time will come upon the people in which, the debaucher (pervert) would be considered respectable, and nearness would be sought for the immoral, and a fair (just) person would be weak'.

قَالَ فَقِيلَ لَهُ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'I said to him^{-asws}, 'When would that be, O Amir-ul-Momineen^{-asws}?'

فَقَالَ إِذَا اتَّخَذَتِ الْأَمَانَةُ مَعْنَمًا وَ الرِّكَاءُ مَعْرَمًا وَ الْعِبَادَةُ اسْطِطَالَةً وَ الصِّلَةُ مَنًّا

⁴²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 149

⁴²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 150 a

⁴²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 150 b

He^{-asws} said: 'When an entrustment would be regarded as a gain and the Zakat as a tax, and the worship as a protracted (engagement), and the maintenance of good relations as a favour'.

قَالَ فَقِيلَ لَهُ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'I said to him^{-asws}, 'When would that be, O Amir-ul-Momineen^{-asws}?'

فَقَالَ إِذَا تَسَلَّطَنَ النِّسَاءُ وَ سُلْطَنَ الْإِمَاءُ وَ أَمَرَ الصِّبْيَانُ.

He^{-asws} said: 'When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command'⁴²³.

152- كَأ، الكافي العِدَّة عَنْ سَهْلٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ مَنْصُورٍ الْحِزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ بَرِيْعٍ عَنْ عَمِّهِ حَزْرَةَ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ التَّهْدِي عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ مُوسَى ع فِي الْحُبْسِ وَ سَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا أَجَابُهُ إِذَا رَأَيْتَ الْمُشَوَّةَ الْأَعْرَابِيَّ فِي جَحْفَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِيعَتِكَ الْمُؤْمِنِينَ وَ إِذَا انْكَسَفَتِ الشَّمْسُ فَارْفَعْ بَصَرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُؤْمِنِينَ فَقَدْ فَسَّرْتُ لَكَ جُمْلًا جُمْلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

(The book) 'Al Kafi' – The number, from Sahl, from Ismail Bin Mihran, from Muhammad Bin Mansour Al Khuzaie, from Ali Bin Suweyd, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Bazie, from his uncle Hamza, from Ali Bin Suweyd, and Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Ismail Bin Mihran, from Muhammad Bin Mansour, from Ali Bin Suweyd,

'He wrote to Abu Al Hassan Musa^{-asws} in the prison and asked him^{-asws} about issues. It was among what he^{-asws} answered him: 'When you see the deformed Bedouin in legions (large armies), so wait for your relief (Al-Qaim^{-asws}), and for your Shias, the Momineen, and when the sun rises, raise your vision to the sky and look at what Allah^{-azwj} has Done with the criminals. I^{-asws} have explained to you all of this in summary, and send greetings upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the righteous''⁴²⁴.

153- كَأ، الكافي مُحَمَّدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِيِّ عَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبَانَ عَنْ صَبَّاحٍ بْنِ سَيَابَةَ عَنْ ابْنِ حُنَيْسٍ قَالَ ذَهَبْتُ بِكِتَابِ عَبْدِ السَّلَامِ بْنِ نُعَيْمٍ وَ سُدَيْرٍ وَ كُتُبٍ غَيْرِ وَاحِدٍ إِلَى أَبِي عَبْدِ اللَّهِ ع حِينَ ظَهَرَتِ الْمُسَوَّدَةُ قَبْلَ أَنْ يَطْهَرَ وَلَدُ الْعَبَّاسِ بِأَنَّا قَدْ قَدَرْنَا أَنْ يَقُولَ هَذَا الْأَمْرُ إِلَيْكَ فَمَا تَرَى

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Ubeydullah Al Dihqan, from Al Tatary, from Muhammad Bin Ziyad, from Aban, from Sabbah Bin Sayabah, from Ibn Khuneys who said,

I went with the letters of Abdul Salaam Bin Naeem, and Sudeyr, and a letter of someone else to Abu Abdullah^{-asws}, When Al-Musawwadat makes his appearance, before the appearance of the sons of Al-Abbas, we have estimated that this Command would come to you^{-asws}, so what do you^{-asws} see?'

⁴²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 151

⁴²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 152

قَالَ فَضَرَبَ بِالْكَتَبِ الْأَرْضَ ثُمَّ قَالَ أَفٍّ أَفٍّ مَا أَنَا لِهُؤُلَاءِ بِإِمَامٍ أَمَا يَعْلَمُونَ أَنَّهُ إِنَّمَا يَقْتُلُ السُّفْيَانِيَّ.

He^{-asws} threw the letters on the ground, and then said: 'Uff! Uff! I^{-asws} am not an Imam^{-asws} for these ones, but they very well know that he^{-ajfj} would be killing Al-Sufyani'.⁴²⁵

154- نص، كفاية الأثر بالإسناد المتقدم في باب النص على الإثني عشر عن جابر الأنصاري عن النبي ص قال منا مهدي هذه الأمة إذا صارت الدنيا هرجاً و مرجاً و تظاهرت الفتن و تقطعت السبل و أغار بعضهم على بعض فلا كبير يرحم صغيراً و لا صغير يؤقر كبيراً فيبعث الله عند ذلك مهدينا التاسع من صلب الحسين

(The book) 'Kifayat Al Aser' – By the preceding chains in the chapter on the text upon the twelve, from Jabir Al Ansari,

'From the Prophet^{-saww} having said: 'From us^{-asws} is the Mahdi^{-ajfj} of this community. When the world becomes trouble and turmoil, and the Fitna prevails, and the ways are cut off, and they raid upon each other, so neither does an elder have mercy on a young nor does a young one show dignity to an elder, then during that, Allah^{-azwj} will Send our^{-asws} Mahdi^{-ajfj}, the ninth from the lineage of Al Husayn^{-asws}.

يَفْتَحُ حُصُونِ الضَّلَالَةِ وَ قُلُوباً غَفْلاً يَقُومُ فِي الدِّينِ فِي آخِرِ الزَّمَانِ كَمَا قُمْتُ بِهِ فِي أَوَّلِ الزَّمَانِ وَ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأْتُ جَوْرًا.

He^{-ajfj} will conquer the fortresses of the straying and the hearts would be heedless. He^{-ajfj} will stand in the religion at the end of times just as I^{-saww} have stood with it at the beginning of the time, and he^{-ajfj} will fill the earth with justice just as it would have been filled with tyranny!"⁴²⁶

155- نص، كفاية الأثر بالإسناد المتقدم في الباب المذكور عن علقمة بن قيس قال خطبنا أمير المؤمنين على منبر الكوفة خطبة اللؤلؤة فقال فيما قال في آخرها ألا و إني طاعن عن قريب و منطلق إلى المغيب فارتقبوا الفتنه الأموية و المملكة الكسروية و إمامة ما أحباؤه الله و إحياء ما أماته الله و اغتدوا صوامعكم بيوئكم و غصوا على مثل جمر العضا و ادكروا الله كثيراً فذكره أكثر لو كنتم تعلمون

(The book) 'Kifayat Al Aser' – By the preceding chain in the mentioned chapter, from Alqamah Bin Qays who said,

'Amir Al-Momineen^{-asws} addressed us upon the pulpit of Al-Kufa with the sermon (named as) 'Al-luluie' (The pearls). He^{-asws} said among what he^{-asws} said, in its end: 'Indeed! I^{-asws} will be going away shortly and walking into the unseen, so watch out for the Fitna of the Umayyids, and the kingdom of the Chosroe, and killing off of what Allah^{-azwj} has Revived and revival of what Allah^{-azwj} has Killed off, and take your silos as your homes, and bite upon the likes of fiery coals, and mention Allah^{-azwj} a lot, for His^{-azwj} Mention is the greatest, if only you knew'.

ثُمَّ قَالَ وَ تُبْنَى مَدِينَةٌ يُقَالُ لَهَا الرُّوَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ وَ الْفُرَاتِ فَلَوْ رَأَيْتُمُوهَا مُشِيدَةً بِالْجِصِّ وَ الْأَجْرِ مُخْرِفَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّانُزُودِ وَ الْمَرْمَرِ وَ الرُّخَامِ وَ أَبْوَابِ الْعَاجِ وَ الْحَيِّمِ وَ الْقَبَابِ وَ السِّتَارَاتِ وَ قَدْ غُلِيَتْ بِالسَّاجِ وَ الْعَزَعِ وَ الصَّنَوْبَرِ وَ الشَّبِّ وَ شَدِيدَتْ بِالْقُصُورِ

Then he^{-asws} said: 'And a city will be built call Al-Zawra, between (the rivers) Tigris and Dujeyl and the Euphrates. If you were to see it erected with the plaster, and bricks decorated with

⁴²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 153

⁴²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 154

the gold, and the silver, and the azure stone, and the alabaster, and the marble, and the gates of ivory, and the tents, and the domes, and the curtains, and it has been raised by the teak, and the juniper, and the pine, and the alum erected in the palaces.

وَتَوَالَتْ عَلَيْهَا مَلِكُ بَنِي شَيْصَبَانَ أَرْبَعَةٌ وَعِشْرُونَ مَلِكًا فِيهِمُ السَّقَّاحُ وَ الْمَقْلَاصُ وَ الْجُمُوحُ وَ الْحُدُوعُ وَ الْمُظَفَّرُ وَ الْمُؤَنَّثُ وَ النَّظَّارُ وَ الْكَبِشُ وَ الْمَهْشُورُ وَ الْعِجَارُ وَ الْمُصْطَلِمُ وَ الْمُسْتَصْعِبُ وَ الْعَلَامُ وَ الرُّهْبَانِيُّ وَ الْحَلِيعُ وَ السَّيَّارُ وَ الْمُثَرَّفُ وَ الْكَدِيدُ وَ الْأَكْتَبُ وَ الْمُسْرِفُ وَ الْأَكْلَبُ وَ الْوَسِيمُ وَ الصَّبْلَامُ وَ الْعَبْنُوقُ

And the kings of the clan of Sheysaban will ruled upon it, twenty-four kings – Al-Saffah, and Al-Miqlass, and Al-Jamouh, and Al-Khudou, and Al-Muzaffar, and Al-Muannas, and Al-Nazaar, and Al-Kabsh, and Al-Mahtour, and Al-Isar, and Al-Musstalim, and Al-Mustasa'ab, and Al-Allam, and Al-Ruhbany, and Al-Khalie, and Al-Sayyar, and Al-Mutraf, and Al-Kadeed, and Al-Aktab, and Al-Musrif, and Al-Aklab, and Al-Waseem, and Al-Saylam, and Al-Aynoun.

وَتُعْمَلُ الْقُبَّةُ الْعَبْرَاءُ ذَاتُ الْفَلَاقَةِ الْحُمْرَاءُ وَ فِي عَقِبِهَا قَائِمُ الْحَقِّ يُسْفِرُ عَنْ وَجْهِهِ بَيْنَ الْأَقَالِيمِ كَالْقَمَرِ الْمُضِيِّ بَيْنَ الْكَوَاكِبِ الدُّرِّيَّةِ أَلَا وَ إِنَّ خُرُوجِهِ عِلَامَاتٌ عَشْرَةٌ أَوَّلُهَا طُلُوعُ الْكَوْكَبِ ذِي الذَّنَبِ وَ يُقَارِبُ مِنَ الْحَادِي

And the dusty (grey) dome with red flanks would be made, and its heels would be establisher of the truth (Al-Qaim^{-ajfi}) will spread his^{-ajfi} between the regions like the illuminating moon between the shining stars. Indeed! And there are ten signs for his^{-ajfi} emergence. It's first is the emergence of the star with the tail approaching from the eleventh.

وَ يَقَعُ فِيهِ هَرَجٌ وَ مَرَجٌ وَ شَعْبٌ وَ تِلْكَ عِلَامَاتُ الْحُصْبِ وَ مِنَ الْعِلَامَةِ إِلَى الْعِلَامَةِ عَجَبٌ فَإِذَا انْقَضَتِ الْعِلَامَاتُ الْعَشْرَةُ إِذْ ذَاكَ يَطْهَرُ الْقَمَرُ الْأَزْهَرُ وَ تَمَّتْ كَلِمَةُ الْإِخْلَاصِ لِلَّهِ عَلَى التَّوْحِيدِ.

And trouble and turmoil would occur during it, and those are signs of fertility, and from the sign to the sign there are wonders. When the ten signs are terminated, when that happens, the blossoming moon would appear and the sincere Word for Allah^{-azwj} would be completed upon the Tawheed⁴²⁷.

قال المصنف هناك: الشيصبان اسم الشيطان، و انما عبر عنهم بذلك لانهم كانوا شرك شيطان، و المشهور أن عدد خلفاء بني العباس كان سبعة و ثلاثين،

Note: The author said over here, 'Al-Shaysaban is a name of Satan^{-la}, and rather he^{-asws} just expressed it to them with that because they are partners of Satan^{-la}, and the well-known is that the number of the caliphs of the Abbasids were thirty-seven.

و لعله عليه السلام انما عد منهم من استقر ملكه و امتد، لا من تزلزل سلطانه و ذهب ملكه سريعا كالامين و المنتصر و المستعين و المعتز و أمثالهم. الخ

And perhaps he^{-asws} rather counted from them the ones who rule was settled and extended, not the one whose authority was shaky, and his kingdom was gone quickly, like Al-Ameen, and Al-Muntasar, and Al-Mustaeen, and Al-Mu'tiz and their like, etc.'

⁴²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 155

156- يب، تهذيب الأحكام بإسناده عن سالم أبي خديجة عن أبي عبد الله ع قال سأله رجل و أنا أسمع فقال إني أصلي الفجر ثم أذكر الله بكل ما أريد أن أذكره مما يحب علي فأريد أن أضع جنبي فأنام قبل طلوع الشمس فأكره ذلك

(The book) 'Tehzeeb Al-Ahkam' – By his chain from Salin Abu Khadeeja,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man asked him^{-asws} and I was listening. He said, 'I pray the Fajr Salat, then I mention Allah^{-azwj} with all what I want to mention Him^{-azwj} with, from what is beloved to me. Then I want to place down my side and sleep before rising of the sun, but I dislike that'.

قال و لم قال أكره أن تطلع الشمس من غير مطلعها قال ليس بذلك خفاء أنظر من حيث يطلع الفجر فمن ثم تطلع الشمس ليس عليك من حرج أن تنام إذا كنت قد ذكرت الله.

He^{-asws} said: 'And why?' He said, 'I dislike it that the sun should rise from other than its rising'. He^{-asws} said: 'There is no fear with that. Look from where the dawn rises. From then the sun would rise. There is no blame upon you if you were to sleep when you have already mentioned (remembered) Allah^{-azwj}'.⁴²⁸

157- كتاب الإمامة و التبصرة، لعلي بن بابويه عن محمد بن يحيى عن محمد بن أحمد عن ذكره عن صفوان بن يحيى عن معاوية بن عمار عن أبي عبيدة الخدائي قال سألت أبا جعفر ع عن هذا الأمر متى يكون قال إن كنتم تؤمنون أن يحييكم من وجه فلا تنكرونها.

(The book) 'Kitab Al Imama Wa Al Tabsira' of Ali Bin Babuwayh, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from the one who mentioned it, from Safwan Bin Yahya, from Muawiya Bin Ammar, from Abu Ubeyday Al Haza'a who said,

'I asked Abu Ja'far^{-asws} about this matter, 'When will it happen?' He^{-asws} said: 'If you were hoping that it comes to you from a direction, then do not deny it'.⁴²⁹

و منه عن هارون بن موسى عن محمد بن موسى عن علي بن خلف عن موسى بن إبراهيم عن موسى بن جعفر عن أبيه عن آتاه ع قال قال رسول الله ص ظهور البواسير و مؤث الفجاءة و الجذام من اقتراب الساعة.

And from him, from Haroun Bin Musa, from Muhammad Bin Musa, from Muhammad Bin Ali Bin Khalaf, from Musa Bin Ibrahim,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The appearance of haemorrhoids, and the sudden death, and the leprosy is from the nearness of the Hour'.⁴³⁰

158- قل، إقبال الأعمال وحدث في كتاب الملاحم للبطناني عن أبي بصير عن أبي عبد الله عليه السلام قال قال الله أجل و أكرم و أعظم من أن يترك الأرض بلا إمام عادل

(The book) 'Iqbal Al Amaal' – I found in the book 'Al Malahim' of Al Batainy, from Abu baser,

⁴²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 156

⁴²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 157 a

⁴³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 157 b

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said 'Allah^{-azwj} is more Majestic, and more Benevolent, and more Magnificent than to leave the earth without there being a just Imam^{-asws} (therein)'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَخْبَرَنِي بِمَا أَسْتَرْيَحُ إِلَيْهِ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Inform me with what I can rest to it'.

قَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ يَرَى أُمَّةٌ مُحَمَّدٍ فَجَاءَ أَبَدًا مَا دَامَ لَوْلَدِ بَنِي فُلَانٍ مُلْكٌ حَتَّى يَنْقَرَضَ مُلْكُهُمْ فَإِذَا انْقَرَضَ مُلْكُهُمْ أَتَاكَ اللَّهُ لِأُمَّةٍ مُحَمَّدٍ بِرَجُلٍ مِنَّا أَهْلُ الْبَيْتِ يُشِيرُ بِالْثَقَى وَ يَعْمَلُ بِالْهَدَى وَلَا يَأْخُذُ فِي حُكْمِهِ الرِّشَا

He^{-asws} said: 'O Abu Muhammad! The community of Muhammad^{-saww} will not see any happiness for as long as there is a kingdom for the sons of so and so (Abbasids), until their kingdom is terminated. So when their kingdom is terminated, Allah^{-azwj} would Facilitate for the community of Muhammad^{-saww} with a man^{-ajfi} from us^{-asws}, People^{-asws} of the Household. He^{-ajfi} will be indicating with the piety and working acting with the guidance, and the bribery will not be taken in his^{-ajfi} government.

وَاللَّهُ إِنِّي لَأَعْرِفُهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ ثُمَّ يَأْتِينَا الْعَلِيظُ الْقَصْرَةُ ذُو الْحَالِ وَ الشَّامَتَيْنِ الْقَائِدُ الْعَادِلُ الْحَافِظُ لِمَا اسْتَوْدِعَ تَمْلَأُهَا عَدْلًا وَ قَسْطًا كَمَا مَلَأَهَا الْفُجَّارُ جَوْرًا وَ ظُلْمًا.

By Allah^{-azwj}! I^{-asws} do recognise him^{-ajfi} by his^{-ajfi} name and name of his^{-ajfi} father^{-asws}! Then will come to us^{-asws}, the harsh, the young one with the beauty spot and the two moles, the guide, the just, the protector of what has been entrusted. He^{-ajfi} will fill it (the earth) with justice and fairness just as the immoral ones would have filled it with tyranny and injustice".⁴³¹

159- أَقُولُ وَ رُوِيَ فِي كِتَابِ سُورِ أَهْلِ الْإِيمَانِ عَنِ السَّيِّدِ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلِزِمِ الْأَرْضَ وَ لَا تُحْرِكْ يَدًا وَ لَا رِجْلًا حَتَّى تَرَى عَلَامَاتٍ أَذْكُرُهَا لَكَ وَ مَا أَرَاكَ تُدْرِكُ ذَلِكَ اخْتِلَافٌ بَيْنَ الْعِبَادِ وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ حَسَفَتْ فِي قَرْيَةٍ مِنْ قُرَى الشَّامِ بِالْجَابِيَةِ وَ نُزُولُ التُّرُكِ الْجَزِيرَةِ وَ نُزُولُ الرُّومِ الرَّمْلَةَ

I (Majlisi) am saying, 'And it is reported in 'Kitab Surour Ahl Al Eman', from the Seyyid Ali Bin Abdul Hameed, by his chain from Jabir,

'From Abu Abdullah^{-asws} having said: 'Stick to the ground (home) and neither move a hand nor a leg until you see the signs I^{-asws} am mentioning to you, and I^{-asws} don't see you coming across that differing between the servants, and a caller will call out from the sky, and there would be a submergence in a town from the towns of Syria, Al-Jabiya, and the descend of Turks at the island, and descent of the Romans at Ramlah.

وَ اخْتِلَافٌ كَثِيرٌ عِنْدَ ذَلِكَ فِي كُلِّ أَرْضٍ حَتَّى تَحْرَبَ الشَّامُ وَ يَكُونُ سَبَبُ ذَلِكَ اجْتِمَاعُ ثَلَاثِ رَايَاتٍ فِيهِ رَايَةُ الْأَصْهَبِ وَ رَايَةُ الْأَبْنَعِ وَ رَايَةُ السُّفْيَانِيِّ.

⁴³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 25 H 158

And there would be a lot of differing during that in every land, until Syria is ruined, and the cause of that would be the gathering of three flags in it – the flag of the blonde, and the flag of the spotted, and flag of Al-Sufyani”.⁴³²

160- وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْإِيَّادِيِّ رَفَعَهُ إِلَى بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا بُرَيْدُ أَتَى جَمْعَ الْأَصْهَبِ قُلْتُ وَ مَا الْأَصْهَبُ قَالَ الْأَنْبَعُ قُلْتُ وَ مَا الْأَنْبَعُ قَالَ الْأَبْرَصُ وَ أَتَى السُّفْيَانِيَّ وَ أَتَى الشَّرِيدَيْنِ مِنْ وَلَدِ فُلَانٍ يَأْتِيَانِ مَكَّةَ يَقْسِمَانِ بِهَا الْأَمْوَالَ يَتَسَبَّهَانِ بِالْقَائِمِ ع وَ أَتَى الشُّدَّادَ مِنْ آلِ مُحَمَّدٍ

And by his chain, from Ahmad Bin Muhammad Al Iyadi, raising it to Bureyd,

‘From Abu Ja’far^{asws} having said: ‘O Bureyd! Fear the gathering of the ginger (reddish one)’ I said, ‘And what is ginger (reddish one)?’ He^{asws} said: ‘The spotted one’. I said, ‘And what is the spotted one?’ He^{asws} said: ‘The one with vitiligo. And fear Al-Sufyani, and fear two fugitives from the sons of so and so. They would come to Makkah and apportion the wealth at it, imitating Al-Qaim^{ajfj}. And fear the rogues from the Progeny^{asws} of Muhammad^{saww}’.

قُلْتُ وَ يُرِيدُ بِالشُّدَّادِ الرَّيْدِيَّةَ لِضَعْفِ مَقَالَتِهِمْ وَ أَمَّا كَوْنُهُمْ مِنْ آلِ مُحَمَّدٍ لِأَنَّهُمْ مِنْ بَنِي فَاطِمَةَ.

I say, ‘And he^{asws} meant by the rogues, the Zaydites due to the weakness of their words (beliefs), and as for their being from the Progeny^{asws} of Muhammad^{saww}, it is because they are from the sons of (Syeda) Fatima^{asws}’.⁴³³

161- وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ عُمَيْرٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ مُحَمَّدٍ بْنِ بَشِيرٍ الْهَمْدَانِيِّ قَالَ: قُلْنَا لِمُحَمَّدٍ بْنِ الْحَنَفِيَّةِ جَعَلَنَا اللَّهُ فِدَاكَ بَلَعْنَا أَنَّ لَالَ فُلَانٍ رَايَةً وَ لَالَ جَعْفَرٍ رَايَةً فَهَلْ عِنْدَكُمْ فِي ذَلِكَ شَيْءٌ

And by his chain, from Ahmad Bin Umeyr Bin Muslim, from Muhammad Bin Sinan, from abu Al Jaroud, from Muhammad Bin Bishr Al Hamdany who said,

‘We said to Muhammad Bin Al-Hanafiya, ‘May Allah^{azwj} Make us to be sacrificed for you! It has reached us that there would be a flag for the sons of so and so (Al-Abbas), and there would be a flag for the progeny of Ja’far^{as}. Is there anything with you all regarding that?’

قَالَ أَمَّا رَايَةُ بَنِي جَعْفَرٍ فَلَيْسَتْ بِشَيْءٍ وَ أَمَّا رَايَةُ بَنِي فُلَانٍ فَإِنَّ لَهُمْ مُلْكًا يُقَرَّبُونَ فِيهِ الْبَعِيدَ وَ يُبْعَدُونَ فِيهِ الْقَرِيبَ عُسْرٌ لَيْسَ فِيهِمْ يُسْرٌ تُصِيبُهُمْ فِيهِ

He said, ‘As for the flag of the sons of Ja’far^{as}, it isn’t with anything, and as for the flag of the sons of so and so (Al Abbas), there will be a kingdom for them. They will be drawing near the remotes ones and distancing the near ones during it. Difficulties, there wouldn’t be ease for them. Panic and trepidation would afflict them in it.

فَرَعَاتٌ وَ رَعَدَاتٌ كُلُّ ذَلِكَ يُنْجَلِي عَنْهُمْ كَمَا يُنْجَلِي السَّحَابُ حَتَّى إِذَا أَمِنُوا وَ اطْمَأْنَنُوا وَ ظَنُّوا أَنَّ مُلْكَهُمْ لَا يُزُولُ فَيَصِيحُ فِيهِمْ صَيْحَةً فَلَمْ يَبْقَ لَهُمْ رَاغٍ يَجْمَعُهُمْ وَ لَا دَاعٍ يُسْمِعُهُمْ

All that would be dissipated from them just as the clouds dissipate, until when they feel secure and reassured and think that they kingdom will not decline, a scream would be screamed

⁴³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 159

⁴³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 25 H 160

among them. So there will neither remain any shepherd to gather them, nor any caller the could be listening to.

وَذَلِكَ قَوْلُهُ تَعَالَى حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

And that is the Word of the Exalted: **until when earth takes its garnish and its adornment, and its people think they are able upon it, Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24].**

قُلْتُ جُعِلْتُ فِدَاكَ هَلْ لِدَٰلِكَ وَقْتُ

I said, 'May I be sacrificed for you! Is there any timing for that?'

قَالَ لَا لِأَنَّ عِلْمَ اللَّهِ غَلَبَ وَقْتُ الْمُؤَقَّتِينَ إِنَّ اللَّهَ تَعَالَى وَعَدَ مُوسَى ثَلَاثِينَ لَيْلَةً فَأَتَمَّهَا بِعَشْرِ وَلَمْ يَعْلَمْهَا مُوسَى وَلَمْ تَعْلَمْهَا بَنُو إِسْرَائِيلَ فَلَمَّا جَارَ الْوَقْتُ قَالُوا غَرَّبْنَا مُوسَى فَعَبَدُوا الْعِجْلَ

He said, 'No, because Knowledge of Allah^{-azwj} Overcomes the timing of the timers. Allah^{-azwj} the Exalted Promised Musa^{-as} thirty nights, then He^{-azwj} Completed it with ten and did not let Musa^{-as} know and did not let the children of Israel know. When the time was exceeded, they said, 'Musa^{-as} has deceived us'. So they worshipped the calf.

وَلَكِنْ إِذَا كَثُرَتِ الْحَاجَةُ وَالْفَاقَةُ فِي النَّاسِ وَانْتَكَرَ بَعْضُهُمْ بَعْضًا فَعِنْدَ ذَلِكَ تَوَقَّعُوا أَمْرَ اللَّهِ صَبَاحًا وَمَسَاءً

But, when the need and the destitution is a lot among the people, and they deny each other, during that anticipate the Command of Allah^{-azwj}, morning and evening'.

قُلْتُ جُعِلْتُ فِدَاكَ أَمَّا الْفَاقَةُ فَقَدْ عَرَفْتُهَا فَمَا إِنكَارُ النَّاسِ بَعْضُهُمْ بَعْضًا

I said, 'May I be sacrificed for you^{-asws}! As for the she-camel, we have recognised it, so what is the denial of the people denying each other?'

قَالَ يَلْقَى الرَّجُلُ صَاحِبَهُ فِي الْحَاجَةِ يَغْيِرُ الْوَجْهَ الَّذِي كَانَ يَلْقَاهُ فِيهِ وَ يُكَلِّمُهُ بِغَيْرِ اللِّسَانِ الَّذِي كَانَ يُكَلِّمُهُ فِيهِ وَ الْحَبْرُ طَوِيلٌ وَ قَدْ رُوِيَ عَنْ أَهْلِ بَيْتِنَا ع مِثْلُ ذَلِكَ.

He said, 'The man would meet his companion with a face during the need with other than the face he used to meet him, and he would speak to him with other than the tongue which he used to speak to him with' – and the report is long, and it has been reported from our Imams^{-asws} similar to that'.⁴³⁴ (This is not a Hadeeth)

⁴³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 161 a

و بِإِسْنَادِهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ سَدَيْرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا سَدَيْرُ الزَّم بَيْتَكَ وَ كُنْ جُلُوساً مِنْ أَخْلَاسِهِ وَ اسْكُنْ مَا سَكَنَ اللَّيْلُ وَ النَّهَارُ فَإِذَا بَلَغَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْجُلْ إِلَيْنَا وَ لَوْ عَلَى رِجْلِكَ

And by his chain, from Usman Bin Isa, from Bakr Bin Muhammad Al Azsy, from Sadeyr who said,

‘Abu Abdullah^{-asws} said to me: ‘O Sadeyr! Stay in your house and be a cushion from its cushions and be calm (still) for as long as the night and day are calm. When it reaches that Al-Sufyani has emerged, then depart to come to us^{-asws}, and even if it is upon your legs!’

فُلْتُ جُعِلْتُ فِدَاكَ هَلْ قَبْلَ ذَلِكَ شَيْءٌ

I said, ‘May I be sacrificed for you! Is there anything before that?’

قَالَ نَعَمْ وَ أَشَارَ بِيَدِهِ بِثَلَاثِ أَصَابِعِهِ إِلَى الشَّامِ وَ قَالَ ثَلَاثُ زَايَاتٍ زَايَةً حَسَنِيَّةً وَ زَايَةً أُمَوِيَّةً وَ زَايَةً قَيْسِيَّةً فَبَيَّنَا لَهُمْ عَلَى ذَلِكَ إِذْ قَدْ خَرَجَ السُّفْيَانِيَّ فَيُخْصِدُهُمْ حَصَدَ الزَّرْعِ مَا رَأَيْتُ مِثْلَهُ قَطُّ.

He said and indicated by his hand with three fingers to Syria and said, ‘Three flags – a flag of the Hasany, and a flag of the Umayya, and a flag of the Qeysi. While they are upon that when Al-Sufyani would emerge. He will mow them down like the mowing of the plantation, the like of which has not been seen at all’.⁴³⁵

162- وَ بِإِسْنَادِهِ إِلَى ابْنِ مَحْبُوبٍ رَفَعَهُ إِلَى جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا جَابِرُ لَا يَظْهَرُ الْقَائِمُ حَتَّى يَشْمَلَ أَهْلَ الْبِلَادِ فِتْنَةً يَطْلُبُونَ مِنْهَا الْمَخْرَجَ فَلَا يَجِدُونَهُ فَيَكُونُ ذَلِكَ بَيْنَ الْحَيْرَةِ وَ الْكُوفَةِ قَتْلَاهُمْ فِيهَا عَلَى السَّرِيِّ وَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ.

And by his chain to Ibn Mahboub, raising it to Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Al-Qaim^{-ajfj} will not appear until Fitna surrounds the people of the city. They will be seeking a way out from it, but they will not be finding it. That would happen between Al-Hira and Al-Kufa. Their slain ones would be upon the river, a caller will call out from the sky’.⁴³⁶

163- وَ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ لَا يَكُونُ ذَلِكَ حَتَّى يَخْرُجَ خَارِجٌ مِنْ آلِ أَبِي سُفْيَانَ يَمْلِكُ تِسْعَةَ أَشْهُرٍ كَحَمَلِ الْمَرْأَةِ وَ لَا يَكُونُ حَتَّى يَخْرُجَ مِنْ وَلَدِ الشَّيْخِ قَيْسِرٍ حَتَّى يُقْتَلَ بِبَطْنِ النَّجَفِ

And by his chain to Abu Abdullah^{-asws} in a long Hadeeth having said: ‘That cannot happen until a rebel from the progeny of Abu Sufyan emerges. He will rule for nine months like a pregnancy of the woman, and it cannot happen until there emerges from the sons of the sheykh. He would travel until he is killed in the interior of Al-Najaf.

فَوَاللَّهِ كَأَنِّي أَنْظُرُ إِلَى رِمَاحِهِمْ وَ سُيُوفِهِمْ إِلَى حَائِطٍ مِنْ حِيطَانِ النَّجَفِ يَوْمَ الْإِنْتِنِ وَ يُسْتَشْهَدُ يَوْمَ الْأَرْبَعَاءِ.

⁴³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 161 b

⁴³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 162

By Allah^{-azwj}! If is as if I^{-asws} am looking at their spears and their swords and their luggage to a wall from the walls of Al-Najaf on the day of Monday, and he will be martyred on the day of Wednesday".⁴³⁷

164- وَ بِإِسْنَادِهِ عَنِ ابْنِ مُحْبُوبٍ عَنِ ابْنِ عَاصِمٍ الْحَافِظِ عَنْ أَبِي حَمْزَةَ السُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا سَمِعْتُمْ بِاخْتِلَافِ الشَّامِ فِيمَا بَيْنَهُمْ فَاهْرَبُوا مِنَ الشَّامِ فَإِنَّ الْقَتْلَ بَيْنَا وَ الْفِتْنَةَ

And by his chain, from Ibn Mahboub, from Ibn Aasim Al Hafiz, from Abu Hamza Al Sumali who said,

'I heard Abu Ja'far^{-asws} saying: 'When you hear the differing of Syria regarding what is between them, so run away from Syrian, for the killing and the Fitna would be at it'.

قُلْتُ إِلَى أَيِّ الْبِلَادِ فَقَالَ إِلَى مَكَّةَ فَإِنَّهَا خَيْرُ بِلَادٍ يَهْرُبُ النَّاسُ إِلَيْهَا قُلْتُ فَالْكُوفَةُ

I said, 'To which city? He^{-asws} said: 'To Makkah, for it is best city the people can flee to'. I said, '(What about) Al-Kufa?'

قَالَ الْكُوفَةُ مَاذَا تَلْقَوْنَ يَفْتُلُ الرِّجَالُ إِلَّا شَامِيٍّ وَ لَكِنَّ الْوَيْلَ لِمَنْ كَانَ فِي أَطْرَافِهَا مَاذَا يَمُرُّ عَلَيْهِمْ مِنْ أَدَى يَمٍّ وَ تُسَبَّى بِهَا رِجَالٌ وَ نِسَاءٌ وَ أَحْسَنُهُمْ حَالًا مَنْ يَعْبُرُ الْفُرَاتَ وَ مَنْ لَا يَكُونُ شَاهِدًا بِهَا

He^{-asws} said: 'Al-Kufa, what is that they would be facing? The men will be killed, except the Syrian. But the woe is for the one who would be in its outskirts. What harm with them would pass upon them, and men and the women would be captured at it, and the ones of their best state would be the one who crosses over the Euphrates, and the one who does not happen to be present at it'.

قَالَ فَمَا تَرَى فِي سَكَنِ سَوَادِهَا فَقَالَ يَبْدُو يَعْني لَا تُمْ قَالَ الْخُرُوجُ مِنْهَا خَيْرٌ مِنَ الْمَقَامِ فِيهَا قُلْتُ كَمْ يَكُونُ ذَلِكَ قَالَ سَاعَةً وَاحِدَةً مِنْ نَهَارٍ قُلْتُ مَا حَالُ مَنْ يُؤْخَذُ مِنْهُمْ قَالَ لَيْسَ عَلَيْهِمْ بَأْسٌ أَمَّا إِنْهُمْ سَيَنْقُدُهُمْ أَقْوَامٌ مَا لَهُمْ عِنْدَ أَهْلِ الْكُوفَةِ يَوْمَئِذٍ قَدْرٌ أَمَّا لَا يَجُوزُونَ بِهِمُ الْكُوفَةَ.

He (I) said, 'So what is your^{-asws} view regarding the dwellers of its desert?' He^{-asws} said by his^{-asws} hand (gesture) meaning no, then said: 'Going out from it is better than staying in it'. I said, 'For how long would that be?' He^{-asws} said: 'One hour from the day'. I said, 'What is the state of the one seized from them?' He^{-asws} said: 'There is no problem upon them. But they would be rescued by a people, on that day there will be no value for them in the presence of the people of Al-Kufa. But, they will not exceed Al-Kufa with them".⁴³⁸

165- وَ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ رَجَبٍ قَالَ ذَلِكَ شَهْرٌ كَانَتْ الْجَاهِلِيَّةُ تُعَظِّمُهُ وَ كَانُوا يُسَمُّونَهُ الشَّهْرَ الْأَصَمَّ قُلْتُ شَعْبَانُ قَالَ تَشَعَّبَتْ فِيهِ الْأُمُورُ قُلْتُ رَمَضَانُ قَالَ شَهْرُ اللَّهِ تَعَالَى وَ فِيهِ يُنَادَى بِاسْمِ صَاحِبِكُمْ وَ اسْمِ أَبِيهِ

And by his chain, from Al Husayn Bin Abu Al A'la, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about (month of) Rajab. He^{-asws} said: 'That is a month the pre-Islamic people used to revere it, and they were naming it as

⁴³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 163

⁴³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 164

the most solid month'. I said, 'Shaban?' He^{-asws} said: 'The affairs branch out in it'. I said, 'Ramazan?' He^{-asws} said: 'A month of Allah^{-azwj} the Exalted, and during it your Master^{-ajfj} would be called out by name and name of his^{-ajfj} father^{-asws}'.

فُلْتُ فَسَوَّالَ قَالَ فِيهِ يَشُولُ أَمْرُ الْقَوْمِ فُلْتُ فُدُو الْقَعْدَةَ قَالَ يَتَعُدُّونَ فِيهِ فُلْتُ فُدُو الْحِجَّةَ قَالَ ذَلِكَ شَهْرُ الدِّمِ فُلْتُ فَالْمَحَرَّمُ قَالَ يُحَرِّمُ فِيهِ الْحَلَالُ وَ يُحِلُّ فِيهِ الْحَرَامُ

I said, 'Shawwal?' He^{-asws} said: 'The affairs of the people are paralysed in it'. I said, 'Zul Qadah?' He^{-asws} said: 'They are sitting in it'. I said, 'Zul Hijjah?' He^{-asws} said: 'That is a month of blood'. I said, 'Al-Muharram?' He^{-asws} said: 'The Permissible is prohibited in it and the Prohibited is permitted in it'.

فُلْتُ صَفَرٌ وَ رَبِيعٌ قَالَ فِيهَا خِزْيٌ فَطُيْعٌ وَ أَمْرٌ عَظِيمٌ فُلْتُ جُمَادَى قَالَ فِيهَا الْفَتْحُ مِنْ أَوَّلِهَا إِلَى آخِرِهَا.

I said, 'Safar and Rabie?' He^{-asws} said: 'In it is terrible disgrace and a mighty matter'. I said, 'Jumady?' He^{-asws} said: 'In it is the victory, from its beginning to its end'.⁴³⁹

166- وَ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنِ الْحَضَرَمِيِّ قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ تَصْنَعُ إِذَا خَرَجَ السُّفْيَانِيُّ قَالَ تُعَيِّبُ الرِّجَالَ وَجُوهَهَا مِنْهُ وَ لَيْسَ عَلَى الْعِيَالِ بَأْسٌ فَإِذَا ظَهَرَ عَلَى الْأَكْحَوَارِ الْحُمْسِ يَغْنِي كُوزَ الشَّامِ فَأَنْفِرُوا إِلَى صَاحِبِكُمْ.

And by his chain, from Ismail Bin Mihran, from Ibn Ameyra, from Al Hazramy who said,

'I said to Abu Abdullah^{-asws}, may the greetings be upon him^{-asws}, 'What should we do when Al-Sufyani emerges?' He^{-asws} said: 'Hide the faces of the men from him, and there wouldn't be any problem upon the dependants (families). When he appears upon the five towns, towns of Syrian, then run to your Master^{-ajfj}'.⁴⁴⁰

167- وَ بِإِسْنَادِهِ عَنْ إِسْحَاقَ يَرْفَعُهُ إِلَى الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ لِلنَّاسِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي لِأَنِّي بِطَرِيقِ السَّمَاءِ أَعْلَمُ مِنَ الْعُلَمَاءِ وَ بِطَرِيقِ الْأَرْضِ أَعْلَمُ مِنَ الْعَالِمِ

And by his chain from Is'haq, raising it to Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen^{-asws}, may the greetings be upon him^{-asws}, saying to the people: 'Ask me^{-asws} before you lose me^{-asws}, because I^{-asws} am more knowing with the ways of the sky than the scholars, and more knowing with the ways of the earth than any scholar.

أَنَا يَعْسُوبُ الدِّينِ أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ دَيَّانُ النَّاسِ يَوْمَ الدِّينِ أَنَا قَاسِمُ النَّارِ وَ خَازِنُ الْجَنَّةِ وَ صَاحِبُ الْخَوْضِ وَ الْمِيزَانِ وَ صَاحِبُ الْأَعْرَافِ

I^{-asws} am leader of the religion! I^{-asws} am leader of the Momineen, and Imam^{-asws} of the pious, and judge of the people on the Day of religion (Qiyamah)! I^{-asws} am distributor of the Fire and treasurer of the Gardens, and master of the Fountain and the Scale, and master of the heights!

⁴³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 165

⁴⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 166

فَلَيْسَ مِنَّا إِمَامٌ إِلَّا وَهُوَ عَارِفٌ بِجَمِيعِ أَهْلِ وَلَايَتِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ-

There is no Imam^{-asws} from us^{-asws} except and he^{-asws} is a knower with entirety of the people of his^{-asws} Wilayah, and that is the Word of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7].**

أَلَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنَّ بَيْنَ خَوَانِحِي عِلْماً جَمّاً فَسَلُونِي قَبْلَ أَنْ تَشْعَرَ بِرِجْلِهَا فِتْنَةً شَرْقِيَّةً وَ تَطَأَ فِي خِطَامِهَا بَعْدَ مَوْتِهَا وَ حَيَاتِهَا وَ تُشَبَّ نَارٌ بِالْخُطْبِ الْجَزْلِ مِنْ غَرْبِي الْأَرْضِ رَافِعَةً ذَيْلَهَا تَدْعُو يَا وَيْلَهَا لِرِجْلِهَا وَ مِثْلِهَا

Indeed, O you people! Ask me^{-asws} before you lose me^{-asws}, for between my^{-asws} two chests there is immense knowledge! So ask me^{-asws} before the eastern Fitna kicks with its legs and treads in its snouts after its death and its life, and fire burn with plentiful firewood (fuel) from west of the earth, raising its tail. You will call out, 'O doom to its trip and it's like!'

فَإِذَا اسْتَدَارَ الْفَلَكَ قُلْتُمْ مَاتَ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ فَيَوْمَئِذٍ نَأْوِيْلُ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيراً

When the planets rotate (time passes), you will say, 'He^{-ajfi} has died, or destroyed by which valley he^{-ajfi} travelled!' On that day will be the interpretation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

وَ لَذَلِكَ آيَاتٌ وَ عِلَامَاتٌ أَوْهَنُ إِحْصَارُ الْكُوفَةِ بِالرَّصَدِ وَ الْحَنْدَقِ وَ تَحْرِيقُ الرِّوَايَا فِي سِكَكِ الْكُوفَةِ وَ تَعْطِيلُ الْمَسَاجِدِ أَرْبَعِينَ لَيْلَةً وَ كَشْفُ الْهَيْكَلِ وَ خُفْقُ رَايَاتٍ حَوْلَ الْمَسْجِدِ الْأَكْبَرِ هَتُّرٌ

And for that there are signs and markings. The first of these is siege of Al-Kufa by the monitoring and the trenches, and infiltration of the flags in the markets of Al-Kufa, and disabling of the Masjids for forty nights, and uncovering of the skeleton, and flapping of the flags around the great Masjid, shaking.

الْقَاتِلُ وَ الْمَقْتُولُ فِي النَّارِ وَ قَتْلٌ سَرِيعٌ وَ مَوْتُ ذَرِيعٍ وَ قَتْلُ النَّفْسِ الرَّكِيَّةِ بِظَهْرِ الْكُوفَةِ فِي سَبْعِينَ وَ الْمَدْبُوحُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ قَتْلُ الْأَسْفَعِ صَبْرًا فِي بَيْعَةِ الْأَصْنَامِ وَ خُرُوجُ السُّفْيَانِيِّ بِرَايَةٍ حُمْرَاءَ أَمِيرِهَا رَجُلٍ مِنْ بَنِي كَلْبٍ

The killer and the killed would be in the Fire, and quick killing, and the sudden death, and killing of Al-Nafs Al-Zakiya (the pure soul) at the back of Al-Kufa among seventy, and the slaughtered one between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}) and killing of Al-Asqa in combat regarding the allegiance of the idols, and emergence of Al-Sufyani with a red flag. Its commander would be a man from the clan of Kalb.

وَ اثْنَا عَشَرَ أَلْفَ عَنَانٍ مِنْ خَيْلِ السُّفْيَانِيِّ يَتَوَجَّهُ إِلَى مَكَّةَ وَ الْمَدِينَةَ أَمِيرُهَا رَجُلٌ مِنْ بَنِي أُمَيَّةَ يُقَالُ لَهُ خُزَيْمَةُ أَطْمَسُ الْعَيْنِ الشِّمَالِ عَلَى عَيْنِهِ طَفَرَةٌ غَلِيظَةٌ- يَتَمَثَّلُ بِالرِّجَالِ لَا تُرَدُّ لَهُ رَايَةٌ حَتَّى يَنْزِلَ الْمَدِينَةَ فِي دَارٍ يُقَالُ لَهَا دَارُ أَبِي الْحَسَنِ الْأُمَوِيِّ

And twelve thousand reins from the cavalry of Al-Sufyani will hear to Makkah and Al-Medina. Its commander would be a man from the clan of Umayyaa call Khuzeyma, blur of the left eye (lost). Upon his eyes would be a thick skin, imitating the men. No flag would be returned to

him (defeated) until he descends at Al-Medina in a house called, the house of Abu Al-Hassan Al-Amawy.

وَيَبْعُثُ خَيْلًا فِي طَلَبِ رَجُلٍ مِنْ آلِ مُحَمَّدٍ وَ قَدْ اجْتَمَعَ إِلَيْهِ نَاسٌ مِنَ الشَّيْعَةِ يَعُودُ إِلَى مَكَّةَ أَمِيرُهَا رَجُلٌ مِنْ غَطَفَانَ إِذَا تَوَسَّطَ الْقَاعَ الْأَبْيَضَ خَسِفَ بِهِمْ فَلَا يَنْجُو إِلَّا رَجُلٌ يُحَوِّلُ اللَّهُ وَجْهَهُ إِلَى قَفَاهُ لِيُنذِرَهُمْ وَ يَكُونَ آيَةً لِمَنْ خَلَفَهُمْ

And he will send cavalry in search for a man from the Progeny^{-asws} of Muhammad^{-saww}, and some people from the Shias would have gathered returning to Makkah. Its commander is a man from Gatfan. When they are in the middle of the white spot, it would submerge with them. No one would be saved except a man Allah^{-azwj} would have Turned around his face to his shoulder in order to warn them and be a sign for the one who opposes them.

وَ يَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ - وَ يَبْعُثُ مَائَةَ وَ ثَلَاثِينَ أَلْفًا إِلَى الْكُوفَةِ وَ يَنْزِلُونَ الرُّوحَاءَ وَ الْفَارِقَ فَيَسِيرُ مِنْهَا سِتُونَ أَلْفًا حَتَّى يَنْزِلُوا الْكُوفَةَ مَوْضِعَ قَبْرِ هُودٍ عِ بِالْخَيْلَةِ فَيَهْجُمُونَ إِلَيْهِمْ يَوْمَ الزَّيْنَةِ

And on that day would be the interpretation of this Verse: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]**. And he will dispatch one hundred and thirty thousand to Al-Kufa and descend at Al-Rawha and Al-Fariq. Sixty thousand travel from it until they descend at Al-Kufa in the place of the grave of Hud^{-as} at Al-Nukheyla. He will cram to them on the day of Al-Zeyna.

وَ أَمِيرُ النَّاسِ جَبَّارٌ عَنِيدٌ يُقَالُ لَهُ الْكَاهِنُ السَّاحِرُ فَيَخْرُجُ مِنْ مَدِينَةِ الزُّوْرَاءِ إِلَيْهِمْ أَمِيرٌ فِي خَمْسَةِ آلَافٍ مِنَ الْكَهَنَةِ وَ يَقْتُلُ عَلَى جِسْرِهَا سَبْعِينَ أَلْفًا حَتَّى تَحْتَمِيَ النَّاسُ مِنَ الْفُرَاتِ ثَلَاثَةَ أَيَّامٍ مِنَ الدِّمَاءِ وَ نَتْنِ الْأَجْسَادِ وَ يُسَبِّحُ مِنَ الْكُوفَةِ سَبْعُونَ أَلْفَ بَكْرٍ لَا يُكْشَفُ عَنْهَا كَفٌّ وَ لَا قِنَاعٌ حَتَّى يُوضَعْنَ فِي الْمَحَامِلِ وَ يَذْهَبَ بِهِنَّ إِلَى الثُّوَيَّةِ وَ هِيَ الْعَرِي

And the commander of the people would be an obstinate tyrant call Al-Kahin the sorcerer. He will come out from the city Al-Zawra to them, being a commander among five thousand from the sooth-sayers and he will kill seventy thousand at its bridge until it will be warm from the Euphrates from the blood for three days, and the stink of the bodies, and seventy thousand virgins would be captured from Al-Kufa, neither a palm nor a veil would be removed from them, until they would be placed in the carriages and taken with to Al-Suwiya, and it is Al-Ghary.

ثُمَّ يَخْرُجُ مِنَ الْكُوفَةِ مَائَةُ أَلْفٍ مَا بَيْنَ مُشْرِكٍ وَ مُنَافِقٍ حَتَّى يَقْدَمُوا دِمَشْقَ لَا يَصُدُّهُمْ عَنْهَا صَادٌّ وَ هِيَ إِرَمُ ذَاتِ الْعِمَادِ وَ تُقْبَلُ زَايَاتٌ مِنْ شَرْقِي الْأَرْضِ غَيْرَ مُعَلِّمَةٍ لَيْسَتْ بِطُطْنٍ وَ لَا كَتَّانٍ وَ لَا حَرِيرٍ مَخْتُومٌ فِي رَأْسِ الْقِنَاةِ بِخَاتَمِ السَّيِّدِ الْأَكْبَرِ يَسُوقُهَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ تَظْهَرُ بِالْمَشْرِقِ وَ تُوجَدُ بِطُحْنِهَا بِالْمَغْرِبِ كَالْمِسْكِ الْأَذْفَرِ يَسِيرُ الرُّعْبُ أَمَامَهَا بِشَهْرِ حَتَّى يَنْزِلُوا الْكُوفَةَ طَالِبِينَ بِدِمَاءِ آبَائِهِمْ

Then one hundred thousand would emerge from Al-Kufa, what is between the Polytheists and hypocrites, until they proceed to Damascus. No blocker would hinder them, and it is **(People of) Iram, possessors of lofty pillars [89:7]**. And flags would come from east of the earth without characterisation, neither with cotton, nor linen, nor silk, sealed in the top of the veil with the seal of the greatest Seyyid. A man from the Progeny^{-asws} of Muhammad^{-saww} would be ushering it. It will appear in the east and its aroma would head to the west, like the yellow musk. The awe will travel a month before it until they descent at Al-Kufa seeking the blood of their fathers.

فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ أَقْبَلَتْ خَيْلُ الْيَمَانِيَّةِ وَالْخُرَاسَانِيَّةِ يَسْتَبِقَانِ كَأَنَّهُمَا فَرَسِي [فَرَسًا] رَهَانٍ شَعْتُ غَيْرُ جُرْدٍ أَصْلَابُ نَوَاطِي وَ أَقْدَاحٍ إِذَا نَظَرْتَ أَحَدَهُمْ بَرَجَلَهُ بَاطِنُهُ [إِذْ يَضْرِبُ أَحَدُهُمْ بِرَجْلِهِ بَاكِئَةً] فَيَقُولُ لَا خَيْرَ فِي مَجْلِسِنَا بَعْدَ يَوْمِنَا هَذَا اللَّهُمَّ فَإِنَّا التَّائِبُونَ وَ هُمْ الْأَبْدَالُ الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ الْعَزِيزِ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ نَظَرَاوَهُمْ مِنْ آلِ مُحَمَّدٍ

While they would be upon that, when the cavalries of Al-Yamani and Al-Khurasani would come competing as if they are racehorses, unkempt, dusty, barren of the medals of honour and goblets. When one of them looks at his underfoot (when one of them looks at his legs he would cry out) saying, 'There is no good in our gathering after this day of ours! O Allah^{-azwj}! I am repentant!' And these are the substitution, those whom Allah^{-azwj} has Described them in His^{-azwj} Mighty Book: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**, and their peers from the Progeny^{-asws} of Muhammad^{-saww}.

وَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ يَسْتَجِيبُ لِلْإِمَامِ فَيَكُونُ أَوَّلَ النَّصَارَى إِجَابَةً فَيَهْدِمُ بَيْعَتَهُ وَ يَذُقُ صَلَيبَهُ فَيَخْرُجُ بِالْمَوَالِي وَ ضُعَفَاءِ النَّاسِ فَيَسِيرُونَ إِلَى النَّخِيلَةِ بِأَعْلَامٍ هَدَى فَيَكُونُ مَجْمَعُ النَّاسِ جَمِيعاً فِي الْأَرْضِ كُلِّهَا بِالْفَارُوقِ فَيُقْتَلُ يَوْمَئِذٍ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ثَلَاثَةُ آلَافٍ أَلْفٍ يَقْتُلُ بَعْضُهُمْ بَعْضاً

And a man from the people of Najran would come out answering to the Imam^{-ajfj}. He would be the first Christian in answering. He would demolish his allegiance and crush his crucifix. He would come out with the slaves and the weak ones of the people. They will travel to Al-Nukhayla with flags of guidance. So the gathering of all the people in the earth all of it, would be at Al-Farouq. One that day, what is between the east and the west, three million would be killed, killing each other.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ بِالسَّيْفِ وَ يُنَادِي مُنَادٍ فِي شَهْرِ رَمَضَانَ مِنْ تَاجِةِ الْمَشْرِقِ عِنْدَ الْفَجْرِ يَا أَهْلَ الْهُدَى اجْتَمِعُوا وَ يُنَادِي مُنَادٍ مِنْ قِبَلِ الْمَغْرِبِ بَعْدَ مَا يَغِيبُ الشَّمْسُ يَا أَهْلَ الْبَاطِلِ اجْتَمِعُوا

One that day would be the interpretation of this Verse: **So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]**, with the sword, and a caller will call out at dawn in a month of Ramazan from an area of the east, 'O people of guidance, gather!' And a caller will call out from the direction of the west after the redness would have disappeared, 'O people of falsehood, gather!'

وَ مِنَ الْعَدَى عِنْدَ الظُّهْرِ تَتَلَوُّ الشَّمْسُ وَ تَصْفَرُّ سَوْدَاءَ مُظْلَمَةً وَ يَوْمَ الثَّالِثِ يُفَرِّقُ اللَّهُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ تَخْرُجُ دَابَّةُ الْأَرْضِ وَ تُقْبَلُ الرُّومُ إِلَى سَاحِلِ الْبَحْرِ عِنْدَ كَهْفِ الْغُثَيَّةِ فَيَبْعَثُ اللَّهُ الْغُثَيَّةَ مِنْ كَهْفِهِمْ مَعَ كُلِّهِمْ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ مَلِيحَا وَ آخَرُ خَمَلَاهَا وَ هُمَا الشَّاهِدَانِ الْمُسْلِمَانِ لِلْقَائِمِ ع.

And from the next morning at midday, there would be discolouration of the sun and it would pale to be black, dark. And on the third day, Allah^{-azwj} will Cause separation between the truth and the falsehood, and the walker of the earth will come out, and the Romans will come to the coast of the sea at the cave of the youths. Allah^{-azwj} would Resurrect the youths from their caves along with their dog. From them would be a man called Maleekha, and another Khamlaha, and they are both witnesses and submitters to Al-Qaim^{-ajfj}.⁴⁴¹

168- د، العدد القوية قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَالِياً فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى الْقَائِمُ مِنْ وَلَدِكَ

⁴⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 167

(The book) 'Al Adad Al Qawiya' –

'Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra} said, 'I came to Amir Al-Momineen^{-asws}, may the greetings be upon him^{-asws}, for isolating. I said, 'O Amir Al-Momineen^{-asws}! When will Al-Qaim^{-ajfj} from your^{-asws} sons^{-asws} be?'

فَتَنَفَّسَ الصُّعَدَاءُ وَقَالَ لَا يَظْهَرُ الْقَائِمُ حَتَّى يَكُونَ أُمُورُ الصَّبِيَّانِ وَتَضِيعُ خُفُوقُ الرَّحْمَنِ وَتَنَعَّى بِالْقُرْآنِ فَإِذَا قُتِلَتْ مُلُوكُ بَنِي الْعَبَّاسِ أُولَى الْعَمَى وَ
الْإِلْتِبَاسِ أَصْحَابِ الرِّمِيِّ عَنِ الْأَفْوَاسِ يُوْجُوهُ كَالْبَرَّاسِ وَخَرِبَتْ الْبَصْرَةُ هُنَاكَ يَقُومُ الْقَائِمُ مِنْ وَلَدِ الْحُسَيْنِ ع.

He^{-asws} breathed a sigh and said, 'Al-Qaim^{-ajfj} will not appear until there are commands of the boys, and the rights of the Beneficent are placed down, and the Quran are sung with. When the kings of the sons of Abbas are killed, the people of blindness and confusion, companions of the shooting from the bows with faces like the shields, and Al-Basra would be ruined. Over there (then) Al-Qaim^{-ajfj} from the sons^{-asws} of Al-Husayn^{-asws} will rise". 442

169- د، العدد القوية قد ظهر من العلامات عدة كثيرة مثل خراب حائط مسجد الكوفة وقيل أهل مصر أميرهم وزوال ملك بني العباس على يد رجل خرج عليهم من حيث بدا ملكهم وموت عبد الله آخر ملوك بني العباس و خراب الشامات ومد الجسر بما يلي الكرخ بعدد كل ذلك في مدة يسيرة وانشقاق الفرات و سبيل الماء إن شاء الله إلى أرفة الكوفة.

(The book) 'Al Adad Al Qawiya' –

'A large number of sings have already appeared, like ruination of a wall of the Masjid Al-Kufa, and killing by the people of Egypt of their commander and decline of the kingdom of the Abbasids upon the hands of a man who will rebel against them, from where their kingdom had begun, and death of Abdullah, last of the kings of the Abbasids, and ruination of Al-Shamaat, and extension of the bridge from what follows Al-Karkh. All of that in a small period, and cleaving of the Euphrates, and arrival of the water, if Allah^{-azwj} so Desires, to the alleyways of Al-Kufa". 443

170- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم قال قال أبو عبد الله ع وذكر السفياني فقال أما الرجال فتواري وجوهها عنه وأما النساء فليس عليهن بأس.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{-asws} said, and he^{-asws} mentioned Al-Sufyan. He^{-asws} said: 'As for the men, they should cover their faces from him, and as for the women, there wouldn't be any problems upon them". 444

و بهذا الإسناد عن هشام عن أبي عبد الله ع قال لما خرج طالب الحق قيل لأبي عبد الله ع ترجو أن يكون هذا اليماني فقال لا اليماني يتوالى علياً وهذا يبرأ منه.

442 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 168

443 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 169

444 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 170 a

And by this chain from Hisham,

‘From Abu Abdullah^{-asws} having said: ‘When the seeker of truth emerges’. It was said to Abu Abdullah^{-asws}: ‘Hopefully this would be Al-Yamani’. He^{-asws} said: ‘No. Al-Yamani will befriend Ali^{-asws} and this one will disavow from him^{-asws}’.⁴⁴⁵

وَبَعْدَ الْإِسْنَادِ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْيَمَانِيُّ وَالسُّفْيَانِيُّ كَفَرَسَيَّ رَهَانٍ.

And by this chain from Hisham,

‘From Abu Abdullah^{-asws} having said: ‘Al-Yamani and Al-Sufyani are like to racehorses’.⁴⁴⁶

171- أَقُولُ رَوَى الشَّيْخُ أَحْمَدُ بْنُ فَهْدٍ فِي كِتَابِ الْمُهَذَّبِ وَغَيْرِهِ فِي غَيْرِهِ بِإِسْنَادِهِمْ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَوْمَ النَّبَرِ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا أَهْلُ الْبَيْتِ وَوَلَاةُ الْأَمْرِ وَ يُظْفَرُ اللَّهُ تَعَالَى بِالْذَّجَالِ فَيَصْلُبُهُ عَلَى كُنَاسَةِ الْكُوفَةِ.

I (Majlisi) am saying, ‘It is reported by the Sheykh Ahmad Bin Fahd in ‘Kitab Al Muhazzab’ and other in other (books), by their chains from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘The day of Neyrouz, it is the day which our Qaim^{-ajfj} of the People^{-asws} of the Household and Masters^{-asws} of command, would appear in, and Allah^{-azwj} the Exalted would Make him^{-ajfj} win with Al-Dajjal^{-la}. He^{-ajfj} will crucify him^{-la} upon a rubbish dump of Al-Kufa’.⁴⁴⁷

172- كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سَلِيمَانَ نَقْلًا مِنْ كِتَابِ الْمِعْرَاجِ لِلشَّيْخِ الصَّالِحِ أَبِي مُحَمَّدٍ الْحَسَنِ بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ آدَمَ النَّسَائِيِّ عَنْ أَبِيهِ آدَمَ بْنِ أَبِي إِسْحَاقَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ وَهْبِ بْنِ مُنَبِّهٍ رَفَعَهُ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَمَّا عُرِجَ بِي رَبِّي جَلَّ جَلَالُهُ أَتَانِي النَّبَاءُ يَا مُحَمَّدُ فُلْتُ لَبَّيْكَ رَبَّ الْعِظَمَةِ لَبَّيْكَ فَأَوْخَى إِلَيَّ يَا مُحَمَّدُ فِيمَ اخْتَصَمَ الْمَلَأُ الْأَعْلَى فُلْتُ إِلَهِي لَا عِلْمَ لِي

(The book) ‘Kitab Al Muhtazar’ of Al Hassan Bin Suleyman, transmitting from ‘Kitab Al Mi’raj of the righteous Sheykh Abu Muhammad Al Hassan by his chain from Al Sadouq, from Ibn Idrees, from his father, from Sahl, from Muhammad Bin Adam Al Nasaie, from his father Adam Bin Abu Iyas, from Al Mubarak Bin Fazala, from Wahb Bin Munabbih, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘When my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, Ascended me, Gave me^{-as} the Call: “O Muhammad^{-saww}!” I^{-saww} said: ‘Here I^{-asws} am Lord^{-azwj} of Magnificence! Here I^{-saww} am!’ He^{-azwj} Revealed to me^{-saww}: “O Muhammad^{-saww}! Regarding what did the lofty assembly contend?” I^{-saww} said: ‘My^{-saww} God^{-azwj}! There is no knowledge for me^{-saww}’.

فَقَالَ لِي يَا مُحَمَّدُ هَلِ اتَّخَذْتَ مِنَ الْأَدَمِيِّينَ وَزِيرًا وَ أَحَا وَ وَصِيًّا مِنْ بَعْدِكَ فَقُلْتُ إِلَهِي وَ مَنْ أَتَّخِذُ تَخَيَّرْتُ أَنْتَ لِي يَا إِلَهِي

He^{-azwj} Said to me^{-saww}: “O Muhammad^{-saww}! Have you^{-saww} taken a Vizier from the human beings and a successor^{-asws} from after you^{-saww}?” I^{-saww} said: ‘My^{-saww} God^{-azwj}! And whom should I^{-saww} take? You^{-azwj} Choose for me^{-saww}, O my^{-saww} God^{-azwj}!’

⁴⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 170 b

⁴⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 170 c

⁴⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 171

فَأَوْحَى إِلَيَّ يَا مُحَمَّدُ قَدْ اخْتَرْتُ لَكَ مِنَ الْأَدَمِيِّينَ عَلِيًّا بْنَ أَبِي طَالِبٍ فَقُلْتُ إلهي ابنُ عَمِّي

He^{-azwj} Revealed to me^{-saww}: 'O Muhammad^{-saww}! I^{-azwj} Choose for you^{-saww}, from the human beings, Ali^{-asws} Bin Abu Talib^{-asws}!' I^{-saww} said: 'My^{-saww} God^{-azwj}! Son^{-asws} of my^{-saww} uncle^{-as}!'

فَأَوْحَى إِلَيَّ يَا مُحَمَّدُ إِنَّ عَلِيًّا وَارِثُكَ وَ وَارِثُ الْعِلْمِ مِنْ بَعْدِكَ وَ صَاحِبُ لَوَائِكَ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَ صَاحِبُ حَوْضِكَ يَسْقِي مَنْ وَرَدَ عَلَيْهِ مِنْ مُؤْمِنِي أُمَّتِكَ

He^{-azwj} Revealed to me^{-saww}: "O Muhammad^{-saww}! Ali^{-asws} is your^{-saww} inheritor and inheritor of the knowledge from after you^{-saww}, and bearer of your^{-saww} flag, the Flag of Praise, on the Day of Qiyamah, and master of your^{-saww} Fountain. He^{-asws} will quench the one who arrives to it, from the Momineen of your^{-saww} community!"

ثُمَّ أَوْحَى إِلَيَّ أَنِّي قَدْ أَقْسَمْتُ عَلَى نَفْسِي قَسَمًا حَقًّا لَا يَشْرَبُ مِنْ ذَلِكَ الْحَوْضِ مُبْغِضٌ لَكَ وَ لِأَهْلِ بَيْتِكَ وَ دُرَيْتِكَ الطَّيِّبِينَ حَقًّا حَقًّا أَقُولُ يَا مُحَمَّدُ لَأُدْخِلَنَّ الْجَنَّةَ جَمِيعَ أُمَّتِكَ إِلَّا مَنْ أَبَى

Then He^{-azwj} Revealed to me^{-saww}: "I^{-azwj} have Vowed upon Myself^{-azwj} a true Vow, no one would drink from that Fountain of yours^{-saww} being a hater to you^{-saww} and to the People^{-asws} of your^{-saww} Household, and your^{-saww} goodly offspring. Truly, truly I^{-azwj} am Saying, O Muhammad^{-saww}! I^{-azwj} shall Enter the entirety of your^{-saww} community except the one who refuses!"

فَقُلْتُ إلهي وَ أَحَدُ بَائِي دُخُولِ الْجَنَّةِ فَأَوْحَى إِلَيَّ بَلَى بَائِي قُلْتُ وَ كَيْفَ بَائِي

I said, 'My^{-saww} God^{-azwj}! And would anyone refuse to enter the Paradise?' He^{-azwj} Revealed to me^{-saww}: "Yes, he will refuse!" I^{-saww} said: 'And how would be refuse?'

فَأَوْحَى إِلَيَّ يَا مُحَمَّدُ اخْتَرْتُكَ مِنْ خَلْقِي وَ اخْتَرْتُ لَكَ وَصِيًّا مِنْ بَعْدِكَ وَ جَعَلْتُهُ مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَكَ وَ أَلْقَيْتُ مَحَبَّتَهُ فِي قَلْبِكَ وَ جَعَلْتُهُ أَبًا لَوْلَدِكَ فَحَقُّهُ بَعْدَكَ عَلَى أُمَّتِكَ كَحَقِّكَ عَلَيْهِمْ فِي حَيَاتِكَ فَمَنْ جَحَدَ حَقَّهُ جَحَدَ حَقِّكَ وَ مَنْ أَبَى أَنْ يُؤَالِيَهُ فَقَدْ أَبَى أَنْ يَدْخُلَ الْجَنَّةَ

He^{-azwj} Revealed to me^{-saww}: "O Muhammad^{-saww}! I^{-azwj} Chose you^{-saww} from My^{-azwj} creatures and I^{-azwj} have Chosen for you^{-saww} a successor^{-asws} from after you^{-saww} and have Made him^{-asws} to be from you^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will be no Prophet^{-as} after you^{-saww}, and I^{-azwj} shall Cast his^{-asws} love in your^{-saww} heart and Make him^{-asws} a father^{-asws} of your^{-saww} (grand) children. So his^{-asws} right upon your^{-saww} community is like your^{-saww} right upon them during your^{-saww} lifetime. The one who rejects his^{-asws} right has rejected your^{-saww} right, and the one who refuses to befriend him^{-asws}, so he has refused to enter the Paradise!"

فَخَرَزْتُ لِلَّهِ عَزَّ وَ جَلَّ سَاجِدًا شُكْرًا لِمَا أَنْعَمَ عَلَيَّ فَإِذَا مُنَادٍ يُنَادِي يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْنِي أُعْطِكَ

I^{-saww} fell down in Sajdah thanking Allah^{-azwj} Mighty and Majestic due to what He^{-azwj} had Conferred upon me^{-saww}. Then a Caller Called out: "O Muhammad^{-saww}! Raise your^{-saww} head! Ask Me^{-azwj}, I^{-azwj} shall Give you^{-saww}!"

فَقُلْتُ إلهي اجْمَعْ أُمَّتِي مِنْ بَعْدِي عَلَى وَلايَةِ عَلِيٍّ وَلايَةِ عَلِيٍّ لِيُرِيدُوا عَلَيَّ جَمِيعاً حَوْضِي يَوْمَ الْقِيَامَةِ

I-saww said: 'My-saww God-azwj! My-saww community from after me-saww, upon the Wilayah of Ali-asws Bin Abu Talib-asws, would return to me-saww in its entirety to my-saww Fountain on the Day of Qiyamah?'

فَأَوْحَى إِلَيَّ يَا مُحَمَّدُ إِنِّي قَدْ قَضَيْتُ فِي عِبَادِي قَبْلَ أَنْ أَخْلُقَهُمْ وَ قَضَائِي ماضٍ فِيهِمْ لِأَهْلِكَ بِهِ مَنْ أَشَاءُ وَ أَهْدِي بِهِ مَنْ أَشَاءُ وَ قَدْ آتَيْتُهُ عِلْمَكَ مِنْ بَعْدِكَ وَ جَعَلْتُهُ وَزِيرَكَ وَ خَلِيفَتَكَ مِنْ بَعْدِكَ عَلَى أَهْلِكَ وَ أَتَيْتُكَ عَزِيمَةً مِثِّي لَا يَدْخُلُ الْجَنَّةَ مَنْ أَبْغَضَهُ وَ عَادَاهُ وَ أَنْكَرَ وَلَا يَتَّبِعُهُ مَنْ بَعْدَكَ

He-azwj Revealed to me-saww: "O Muhammad-saww! I-azwj had Decreed regarding My-azwj servants before I-azwj Created them, and My-azwj Decree Passed among them, to Destroy by him-asws the one I-azwj so Desire and Guide by him-asws the one I-azwj so Desire, and I-azwj shall Give him-asws your-azwj knowledge from after you-saww, and Made him-asws your-saww Vizier and your-saww caliph from after you-saww upon your-saww family and your-saww community, being a Determination from Me-azwj that he will not enter the Paradise, the one who hates him-asws, and is inimical to him-asws, and denies his-asws Wilayah from after you-asws.

فَمَنْ أَبْغَضَهُ أَبْغَضَكَ وَ مَنْ أَبْغَضَكَ أَبْغَضَنِي وَ مَنْ عَادَاهُ فَقَدْ عَادَاكَ وَ مَنْ عَادَاكَ فَقَدْ عَادَانِي وَ مَنْ أَحْبَبَهُ فَقَدْ أَحْبَبَكَ وَ مَنْ أَحْبَبَكَ فَقَدْ أَحْبَبَنِي وَ قَدْ جَعَلْتُ لَهُ هَذِهِ الْفَضِيلَةَ

The one who hates him-asws, has hated you-saww, and the one who hates you-saww has hated Me-azwj, and the one who is inimical to him-asws has been inimical to you-saww, and the one who is inimical to you-saww has been inimical to Me-azwj, and the one who loves him-asws has loved you-saww, and the one who love you-saww has loved Me-azwj, and I-azwj have Made this merit to be for him-asws.

وَ أَغْطِيْتُكَ أَنْ أُخْرِجَ مِنْ صُلْبِهِ أَحَدَ عَشَرَ مَهْدِيًّا كُلُّهُمْ مِنْ دُرِّيَّتِكَ مِنَ الْبَكْرِ الْبُتُولِ آخِرُ رَجُلٍ مِنْهُمْ يُصَلِّي خَلْفَهُ عِيسَى ابْنُ مَرْيَمَ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلِئْتُ جَوْرًا وَ ظُلْمًا أَنُجِّي بِهِ مِنَ الْهَلَكَةِ وَ أَهْدِي بِهِ مِنَ الضَّلَالَةِ وَ أُبْرِئُ بِهِ الْأَعْمَى وَ أَشْفِي بِهِ الْمَرِيضَ

And I-azwj Give you-saww that I-azwj will Extract eleven Mahdis (Guided ones) from his-asws lineage, all of them-asws being from your-saww offspring, from the virgin, the chaste. The last man-ajfj from them-asws, Isa Ibn Maryam-as would pray Salat behind him-ajfj. He-ajfj fill the earth with justice just as it would have been filled with tyranny and injustice. I-azwj will Rescue by him-asws from the destruction, and I-azwj shall Guide by him-asws from the straying, and I-azwj shall Cure by him-asws from the blindness, and I-azwj shall Heal by him-asws the patients!"

قُلْتُ إِلَهِي فَمَتَى يَكُونُ ذَلِكَ فَأَوْحَى إِلَيَّ عَزَّ وَ جَلَّ يَكُونُ ذَلِكَ إِذَا رُفِعَ الْعِلْمُ وَ ظَهَرَ الْجَهْلُ وَ كَثُرَ الْفُرَاءُ وَ قَلَّ الْعَمَلُ وَ كَثُرَ الْفِتْنَةُ وَ قَلَّ الْفُقَهَاءُ الْهَادُونَ وَ كَثُرَ الْفُقَهَاءُ الضَّالُّونَ الْخَوَنَةُ وَ كَثُرَ الشُّعْرَاءُ وَ اتَّخَذَ أَهْلُكَ قُبُورَهُمْ مَسَاجِدَ وَ خَلِيبَتِ الْمَصَاحِفُ وَ نُحِرَتْ الْمَسَاجِدُ

I-saww said: 'My-saww God-azwj! When will that happen?' The Mighty and Majestic Revealed to me-saww: "That would happen when the knowledge is lifted, and the ignorance appears, and the reciters would be plenty and the deeds would be scarce, and lethality (killing) would be a lot, and the guiding jurists would be few and the straying jurists, the betrayers would be a lot, and the poets would be many, and your-saww community will take their graves as their Masjids, and the Qurans will be decorated and the Masjid would be adorned.

وَكَثُرَ الْجَوْرُ وَالْفُسَادُ وَظَهَرَ الْمُنْكَرُ وَأَمَرَ أُمَّتُكَ بِهِ وَتَحَوَّلَ عَنِ الْمَعْرُوفِ وَانْتَفَى الرِّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ وَصَارَتِ الْأُمَرَاءُ كَفَرَةً وَأَوْلِيَاؤُهُمْ فَجْرَةً وَأَعْوَانُهُمْ ظَلَمَةً وَدَوُو الرَّاْيِ مِنْهُمْ فَسَقَةٌ

And tyranny and mischief would be a lot, and the evil would appear and your^{-saww} community will instruct with it, and they would be forbidding from the good deeds, and the men will gratify with the men, and the women with the women, and the commanders would become Kafirs, and their friends immoral, and their supporters unjust, and the one from them with the view would be a mischief-maker.

وَ عِنْدَ ذَلِكَ ثَلَاثَةُ حُسُوفٍ حُسُوفٍ بِالْمَشْرِقِ وَ حُسُوفٍ بِالْمَغْرِبِ وَ حُسُوفٍ بِجَزِيرَةِ الْعَرَبِ وَ خَرَابُ الْبَصْرَةِ عَلَى يَدَي رَجُلٍ مِنْ ذُرِّيَّتِكَ يَتَّبِعُهُ الرُّنُوحُ وَ خُرُوجُ وَلَدٍ مِنْ وَلَدِ الْحَسَنِ بْنِ عَلِيٍّ ع وَ ظُهُورُ الدَّجَالِ يَخْرُجُ بِالْمَشْرِقِ مِنْ سِجِسْتَانَ وَ ظُهُورُ السُّفْيَانِيِّ

And during that there will be three submergences, a submergence in the east, and a submergence in the west, and a submergence in the Arabian island, and Al-Basra would be ruined upon the hands of a man from your^{-saww} offspring. The Zanj would follow him, and a son from the sons of Al-Hassan^{-asws} Bin Ali^{-asws} would rebel, and Al-Dajjal^{-la} would appear, emerging from the east, from Sijistan, and Al-Sufyani will appear!"

فَقُلْتُ إِلَهِي وَ مَا يَكُونُ بَعْدِي مِنَ الْفِتَنِ

I^{-saww} said: 'My^{-saww} God^{-azwj}! And what Fitna will happen from after me^{-saww}?'

فَأَوْحَى إِلَيَّ وَ أَخْبَرَنِي بِبَلَاءِ بَنِي أُمَيَّةَ وَ فِتْنَةِ وَلَدِ عَمِّي وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَأَوْصَيْتُ بِذَلِكَ ابْنَ عَمِّي حِينَ هَبَطْتُ إِلَى الْأَرْضِ وَ أَذَيْتُ الرِّسَالَةَ

He^{-azwj} Revealed to me^{-saww} and Informed me^{-saww} with the afflictions of the clan of Umayya, and Fitna of the sons of my^{-saww} uncle (Abbas), and what will be happening up to the Day of Qiyamah. I bequeathed with that to the son^{-asws} of my^{-saww} uncle^{-as} when I^{-saww} descended to the earth and delivered the Message.

فَلِلَّهِ الْحَمْدُ عَلَى ذَلِكَ كَمَا حَمَدَهُ النَّبِيُّونَ وَ كَمَا حَمَدَهُ كُلُّ شَيْءٍ قَبْلِي وَ مَا هُوَ خَالِفُهُ إِلَى يَوْمِ الْقِيَامَةِ.

For Allah^{-azwj} is the Praise upon that just as the Prophets^{-as} had praised Him^{-azwj}, and just as everything before me^{-saww} had praised Him^{-azwj}, and whatever He^{-azwj} is Creator of, up to the Day of Qiyamah".⁴⁴⁸

173- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقْرَبُ فِيهِ إِلَّا الْمَاجِلُ وَ لَا يُطْرَفُ فِيهِ إِلَّا الْفَاجِرُ وَ لَا يُضَعَفُ فِيهِ إِلَّا الْمُنْصِفُ يَغْدُونُ الصَّدَقَةَ فِيهِ غُرْمًا وَ صِلَةَ الرَّجْمِ مَنًّا وَ الْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ فَعِنْدَ ذَلِكَ يَكُونُ السُّلْطَانُ بِمَشُورَةِ الْإِمَاءِ وَ إِمَارَةُ الصَّبِيَّانِ وَ تَدْبِيرُ الْحَصِيَّانِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'There shall come a time upon the people, no one would be drawn near (by the kings) during it except the plotters, nor anyone winked at except the immoral, nor weakened in it except the fair (just) person. They would be giving the charity during it (considering it) as a tax and connecting the kinship from us^{-asws} and the worship

⁴⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 172

would be prolonged upon the people. During what would be the sultan consulting the maids, and governance of the boys, and management of the eunuchs”.⁴⁴⁹

⁴⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 173

باب 26 يوم خروجه و ما يدل عليه و ما يحدث عنده و كيفيته و مدة ملكه صلوات الله عليه

CHAPTER 26 – DAY OF HIS-^{ajfj} EMERGENCE AND WHAT POINTS UPON IT, AND WHAT WOULD OCCUR IN HIS-^{ajfj} PRESENCE, AND HOW IT WOULD BE, AND EXTENT OF HIS-^{ajfj} RULE, MAY THE SALAWAAT OF ALLAH-^{azwj} BE UPON HIM-^{ajfj}

1- ل، الخصال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن غير واحد عن أبي عبد الله ع قال يخرج قائمنا أهل البيت يوم الجمعة الحزير.

(The book) 'Al Khisal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah-^{asws} having said: 'Our-^{asws} Qaim-^{ajfj} of People-^{asws} of the Household would emerge on the day of Friday' – the Hadeeth".⁴⁵⁰

2- ع، علل الشرائع أبي عن محمد الطاهر عن الأشعري عن موسى بن عمر عن ابن سنان عن أبي سعيد المقاطي عن بكير بن أعين عن أبي عبد الله ع في وصف الحزير و الركن الذي وضع فيه قال ع و من ذلك الركن يهبط الطير على القائم ع فأول من يتابعه ذلك الطير و هو و الله جبرئيل ع و إلى ذلك المقام يسند ظهره و هو الحجة و الدليل على القائم و هو الشاهد لمن وافى ذلك المكان تمام الحزير.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed al Qammat, from Bukeyr Bin Ayn,

'From Abu Abdullah-^{asws} in description of the (Black) Stone and the (Yemeni) corner which it would be placed in. He-^{asws} said: 'And from that is Al-Rukn (the Yemeni corner). The bird would come down unto Al-Qaim-^{ajfj}. The first one to pledge allegiance would be that bird, and by Allah-^{azwj}, it is Jibraeel-^{as}, and to that he-^{ajfj} will be leaning, and he-^{ajfj} is the Divine Authority. And the evidence upon Al-Qaim-^{ajfj}, and it is the witness for the one who arrives to that place' – complete Hadeeth".⁴⁵¹

3- ج، الإحتجاج حنان بن سدير عن أبيه سدير بن حكيم عن أبيه عن أبي سعيد عقيصا عن الحسن بن علي صلوات الله عليهما قال ما منا أحد إلا و يقع في عنقه بيعة لطاغية زمانه إلا القائم الذي يصلي خلفه روح الله عيسى ابن مريم فإن الله عز و جل يخفي ولادته و يغيب شخصه لئلا يكون لأحد في عنقه بيعة

(The book) 'Al Ihtijaj' – Hanan Bin Sadeyr, from his father Sadeyr Bin Hukeem, from his father, from Abu Saeed Aqeysa,

'From Al-Hassan Bin Ali-^{asws}, may the Salawaat of Allah-^{azwj} upon them-^{asws} both having said: 'There is no one from us-^{asws} except in his-^{asws} neck would be an allegiance to a tyrant of his-^{asws} era except Al-Qaim-^{ajfj}, the one behind whom the Spirit of Allah-^{azwj} Isa-^{as} Ibn Maryam-^{as} would pray Salat, for Allah-^{azwj} Mighty and Majestic would Hide his-^{ajfj} coming to the world and Hide his-^{ajfj} person let there would be an allegiance to anyone in his-^{ajfj} neck.

⁴⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 26 H 1

⁴⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 26 H 2

إِذَا خَرَجَ ذَلِكَ التَّاسِعُ مِنْ وَلَدِ أَخِي الْحُسَيْنِ ابْنِ سَيِّدَةِ الْإِمَاءِ يُطِيلُ اللَّهُ عُمرَهُ فِي عَيْبَتِهِ ثُمَّ يُطَهِّرُهُ بِقُدْرَتِهِ فِي صُورَةِ شَابٍ ذُو [دُونَ] أَرْبَعِينَ سَنَةً ذَلِكَ لِيَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

When that ninth from the sons^{-asws} of my^{-asws} brother^{-asws} Al-Husayn^{-asws}, son^{-ajfj} of chieftess of the maids, appears, Allah^{-azwj} would Prolong his^{-ajfj} lifespan then Cause him^{-ajfj} to appear by His^{-azwj} Power in the image of a youth of forty years. That is for it to be known that Allah^{-azwj} is Able upon all things”.⁴⁵²

4- فس، تفسير القمي أحمد بن علي و أحمد بن إدريس معاً عن محمد بن أحمد العلوي عن العمري عن محمد بن جمهور عن سليمان بن سماعة عن عبد الله بن القاسم عن يحيى بن ميسرة الحنظلي عن أبي جعفر ع قال سمعته يقول حم عسق عدا سني القائم و ق جبل محيط بالدنيا من زمر أخضر فحضر السماء من ذلك الجبل و علم كل شيء في عسق.

Tafseer Al Qummi – Ahmad Bin Ali and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Al Alawy, from Al Amraky, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al-Qaim, from Yahya Bin Maysara Al Khas'amy,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘**Ha Meem [42:1] Ayn Seen Qaf [42:2]** is a number of the years (age) of Al-Qaim^{-ajfj}, and **Qaf! [50:1]** is a mountain encompassing the world, being of green emeralds. The sky is green due to that mountain; and knowledge of all things is in **Ayn Seen Qaf [42:2]**’”.⁴⁵³

5- ب، قرب الإسناد ابن سغد عن الأزدي قال دخلت أنا و أبو بصير على أبي عبد الله ع و علي بن عبد العزيز معاً فقلت لأبي عبد الله ع أنت صاحبنا فقال إني لصاحبكم

(The book) ‘Qurb Al Asnaad’ – Ibn sa’ad, from Al Azdy who said,

‘I and Abu Baseer entered to see Abu Abdullah^{-asws}, and Ali Bin Abdul Aziz was with us. I said to Abu Abdullah^{-asws}, ‘Are you^{-asws} our Master^{-ajfj}?’ He^{-asws} said: ‘How can I^{-asws} be your Master^{-ajfj} (Al-Qaim^{-ajfj})?’

ثم أخذ جلدة عضديه فمدّها فقال أنا شيخ كبير و صاحبكم شاب حدث.

Then he^{-asws} took the skin of his^{-asws} upper arm and stretched it. He^{-asws} said: ‘I^{-asws} am an old man and your Master^{-ajfj} is a young man’”.⁴⁵⁴

إيضاح قوله إني لصاحبكم استفهام إنكاري و يحتمل أن يكون المعنى إني إمامكم لكن لست بالقائم الذي أردتم.

Clarification: His^{-asws} words: ‘How can I^{-asws} be your Master^{-ajfj}?’ It is an interrogative denial, and it is possible that the meaning could be: ‘I^{-asws} am your Imam^{-asws} but I^{-asws} am not Al-Qaim^{-ajfj} the one you are intending’.

⁴⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 3

⁴⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 4

⁴⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 5

6- ج، الإحتجاج عَنْ زَيْدِ بْنِ وَهْبٍ الْجُهَنِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ يَبْعَثُ اللَّهُ رَجُلًا فِي آخِرِ الزَّمَانِ وَكَلِّبَ مِنَ الدَّهْرِ وَجَهْلٍ مِنَ النَّاسِ يُؤَيِّدُهُ اللَّهُ بِمَلَائِكَتِهِ وَيَعَصِمُ أَنْصَارَهُ وَيَنْصُرُهُ بِآيَاتِهِ وَ يُظْهِرُهُ عَلَى الْأَرْضِ حَتَّى يَدِينُوا طَوْعًا أَوْ كَرْهًا

(The book) 'Al Ihtijaj' – From Zayd Bin Wahb Al Juhny,

'From Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, said: 'Allah^{-azwj} will be Sending a man at the end of times, and burning thirst from the times, and ignorance from the people. Allah^{-azwj} would Support him^{-ajfi} with His^{-azwj} Angels and Protect his^{-ajfi} helpers and Help him^{-ajfi} with His^{-azwj} Signs, and Reveal him to the earth until they either make it a religion willingly or unwillingly.

يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا وَ نُورًا وَ بُرْهَانًا يَدِينُ لَهُ عَرْضُ الْبِلَادِ وَ طَوْلُهَا لَا يَبْقَى كَافِرٌ إِلَّا آمَنَ وَ لَا طَالِحٌ إِلَّا صَلَحَ وَ تَصْطَلِحُ فِي مُلْكِهِ السِّبَاعُ وَ تُخْرُجُ الْأَرْضُ نَبْتَهَا وَ تُنْزِلُ السَّمَاءُ بَرَكَتَهَا وَ تَظْهَرُ لَهُ الْكُنُوزُ بِمَلِكٍ مَا بَيْنَ الْحَافِقَيْنِ أَرْبَعِينَ عَامًا فَطُوبَى لِمَنْ أَذْرَكَ أَيَّامَهُ وَ سَمِعَ كَلَامَهُ.

He^{-ajfi} will fille the earth with justice and fairness, and Noor (enlightenment), and proofs. The width of the country and its length would make it a religion for him^{-ajfi}. There will not remain any Kafir except he would profess belief, nor any wicked one, except he would be righteous, and the beasts would reconcile with each other, and the earth would bring forth its vegetation, and the sky would send down its Blessings, and the treasures of the earth will appear for him. He^{-ajfi} will rule what is between the two sides for forty days. Beatitude is for the one who comes across his^{-ajfi} days and listens to his^{-ajfi} speech!"⁴⁵⁵

بيان الأخبار المختلفة الواردة في أيام ملكه ع بعضها محمول على جميع مدة ملكه و بعضها على زمان استقرار دولته و بعضها على حساب ما عندنا من السنين و الشهور و بعضها على سنيه و شهوره الطويلة و الله يعلم.

Explanation: *The different Ahadeeth being reported are regarding the days of his^{-ajfi} rule. Some of these are carried upon the entire term of his^{-ajfi} rule, and some of these are upon the time of the settlement of his^{-ajfi} government, and some of these are upon a calculation of what is with us, from the years and the months, and some of these are upon his^{-ajfi} years and his^{-ajfi} months, the length. And Allah^{-azwj} Knows.*

7- ك، إكمال الدين مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ هَازُونَ الْهَاشِمِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ الدَّهَاقِيِّ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ عَنْ أَبِيهِ مُحَمَّدٍ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُهْدِيُّ مِمَّا أَهْلُ الْبَيْتِ يُصْلِحُ اللَّهُ لَهُ أَمْرُهُ فِي لَيْلَةٍ وَ فِي رَوَايَةٍ أُخْرَى يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ.

(The book) 'Ikmal Al Deen' – Muhammad Bin Ibrahim Bin Is'haq, from Al-Husayn Bin Ibrahim Bin Abdullah Bin Mansour, from Muhammad Bin Haroun Al Hashimy, from Ahmad Bin Isa, from Ahmad Bin Suleyman Al Dahawy, from Muawiya Bin Hisham, from Ibrahim Bin Muhammad Ibn Al Hanafiya, from his father Muhammad,

'From his father^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} who said, 'Rasool-Allah^{-saww} said: 'Al-Mahdi^{-ajfi} from us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} will Correct his^{-ajfi} matter in a night'. And in another report: 'Allah^{-azwj} would Correct it in a night"⁴⁵⁶.

⁴⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 6

⁴⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 7

8- ك، إكمال الدين الطالقاني عَنِ ابْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مَالِكٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَارِثِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ قَالَ فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ.

(The book) 'Ikmal Al Deen' – Talaqany, from Ibn Hammam, from Ja'far Bin Malik, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Haris, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} would say: ***'So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Messengers [26:21]'***.⁴⁵⁷

9- ك، إكمال الدين أبي و ابن الوليد معاً عن سَعْدٍ وَ الْحِمَيْرِيِّ وَ أَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنْ ابْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ وَ مُحَمَّدَ بْنَ عَبْدِ الْجَبَّارِ وَ عَبْدِ اللَّهِ بْنَ عَامِرٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ مُسَاوِرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا كُنَّا وَ التَّنْوِيَةَ أَمَّا وَ اللَّهُ لَيَغِيْبَنَّ إِمَامَكُمْ سِنِينَ مِنْ دَهْرِكُمْ وَ لَيَمَحْضُ حَتَّى يُقَالَ مَاتَ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed, both together from Sa'ad and Al Himeyri, and Ahmad Bin Idrees, altogether from Ibn Isa and Ibn Abu Al Khattab, and Muhammad Bin Abdul Jabbar, and Abdullah Bin Aamir, from Ibn Abu Najran, from Muhammad Bin Musawir, from Al Mufazzal Bin Umar Bin Al Ju'fy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Beware of alluding (broadcasting)! But, by Allah^{-azwj}, your Imam^{-ajfj} would be in occultation for years from your ages, and there will be inactivity until it is said, 'He^{-ajfj} died, or destroyed, by which valley he^{-ajfj} travelled!'

وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتَكْفُؤَنَّ كَمَا تُكْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدُهُ بُرُوحَ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يَدْرَى أَيُّ مِنْ أَيِّ

The eyes of the Momineen will be tearful upon him^{-ajfj} and will be turbulent just as the ships are turbulent in the waves of the sea. No one would be saved except the one whose Covenant Allah^{-azwj} had Taken and Written the Eman to be in his heart and Supports him with a Spirit from Him^{-azwj}, and twelve flags will be raised resembling each other. It will not be known which is from which'.

قَالَ فَبَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ يَا بَا عَبْدِ اللَّهِ فَمُلْتُ وَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ تَرْفَعُ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يَدْرَى أَيُّ مِنْ أَيِّ فَكَيْفَ نَصْنَعُ

He (the narrator) said, 'I wept. He^{-asws} said to me: 'What makes you cry, O Abu Abdullah?' I said, 'And how can I not cry and you^{-asws} are saying twelve flags would be raised resembling each other, it will not be known which is from which? So, what shall we do?'

قَالَ فَتَنَظَّرُ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا بَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ قَالَ وَ اللَّهُ لَا مُرْنَا أَبْيَضُ مِنْ هَذِهِ الشَّمْسِ.

He (the narrator) said, 'He^{-asws} looked at the sunshine entering in the ledge. He^{-asws} said: 'O Abu Abdullah! Do you see this sunshine?' I said, 'Yes'. He^{-asws} said: 'By Allah^{-azwj}! Our^{-asws} matter would be clearer than this sunshine'.⁴⁵⁸

⁴⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 8

⁴⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 9

بيان التنويه التشهير أي لا تشهروا أنفسكم أو لا تدعوا الناس إلى دينكم أو لا تشهروا ما نقول لكم من أمر القائم ع و غيره مما يلزم إخفاؤه عن المخالفين.

Explanation: 'The alluding' – i.e. Do not make yourselves famous, or do not call the people to your religion, or do not broadcast what we^{-asws} are saying to you all of the matter of Al-Qaim^{-ajfj} and other such matters necessitating hiding it from the adversaries.

و الروح هو الإيمان كما مر.

And the Spirit is the Spirit of Eman, just as has passed.

10- ك، إكمال الدين السيناني عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ قُلْتُ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع إِنِّي لَأَرْجُو أَنَّ تَكُونُ الْقَائِمُ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً

(The book) 'Ikmal Al Deen' – Al Sinany, from Al Asady, from Sahl, from Abdul Azeem Al Hasany who said,

'I said to Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}, 'I wish that you^{-asws} would be Al-Qaim^{-ajfj} from People^{-asws} of the Household of Muhammad^{-saww}, the one who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny'.

فَقَالَ ع يَا أَبَا الْقَاسِمِ مَا مِنَّا إِلَّا قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ هَادٍ إِلَى دِينِهِ وَ لَكِنَّ الْقَائِمَ الَّذِي يُطَهِّرُ اللَّهُ بِهِ الْأَرْضَ مِنْ أَهْلِ الْكُفْرِ وَ الْجُحُودِ وَ يَمْلَأُهَا عَدْلًا وَ قِسْطاً هُوَ الَّذِي يَخْفَى عَلَى النَّاسِ وَ لَا دُئْتُهُ وَ يَغِيبُ عَنْهُمْ شَخْصُهُ وَ يَخْتُمُ عَلَيْهِمْ تَسْمِيئُهُ وَ هُوَ سَمِيُّ رَسُولِ اللَّهِ وَ كُنْيُهُ وَ هُوَ الَّذِي تُطَوَّى لَهُ الْأَرْضُ وَ يَذَلُّ لَهُ كُلُّ صَعْبٍ

He^{-asws} said: 'O Abu Al-Qasim! There is none from us^{-asws} (Imams^{-asws}) except he^{-asws} stands (Qaim) with the Command of Allah^{-azwj} Mighty and Majestic and is a Guide to His^{-azwj} religion, but Al-Qaim^{-ajfj} is the one by whom Allah^{-azwj} would purify the earth from the people of Kufr, and the rejection and fill it with justice and fairness. He^{-ajfj} is the one, his^{-ajfj} birth would be hidden from the people and his^{-ajfj} person would disappear from them, and it would be forbidden to them with naming him^{-ajfj}, and he^{-ajfj} has the name of Rasool-Allah^{-saww} and his^{-saww} teknonym, and he^{-ajfj} is the one the ground would fold for him^{-ajfj} and every difficulty would be subdued for him^{-ajfj}.

يَجْتَمِعُ إِلَيْهِ أَصْحَابُهُ عِدَّةٌ أَهْلُ بَدْرِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةُ عَشَرَ رَجُلًا مِنْ أَقَاصِي الْأَرْضِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

His^{-ajfj} companions will gather to him^{-ajfj} being the number of the people of Badr, three hundred and thirteen men from the outskirts of the earth, and that is the Word of Allah^{-azwj} Mighty and Majestic: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].**

فَإِذَا اجْتَمَعَتْ لَهُ هَذِهِ الْعِدَّةُ مِنْ أَهْلِ الْإِخْلَاصِ أَطَهَرَ أَمْرُهُ فَإِذَا أُكْمِلَ لَهُ الْعَقْدُ وَ هُوَ عَشْرَةُ آلَافٍ رَجُلٍ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَلَا يَزَالُ يَقْتُلُ أَعْدَاءَ اللَّهِ حَتَّى يَرْضَى اللَّهُ عَزَّ وَ جَلَّ

When this number from the people of sincerity gathers to him^{-ajfj}, his^{-ajfj} matter would be revealed. Then the force would be completed for him^{-asws}, and it is of ten thousand men, by

the Permission of Allah^{-azwj} Mighty and Majestic. He^{-ajfi} will not cease to kill the enemies of Allah^{-azwj} until Allah^{-azwj} Mighty and Majestic is Pleased’.

قَالَ عَبْدُ الْعَظِيمِ فَقُلْتُ لَهُ يَا سَيِّدِي وَكَيْفَ يَعْلَمُ أَنَّ اللَّهَ قَدْ رَضِيَ قَالَ يُلْقِي فِي قَلْبِهِ الرَّحْمَةَ فَإِذَا دَخَلَ الْمَدِينَةَ أَخْرَجَ اللَّاتَ وَالْعُزَّى فَأَحْرَقَهُمَا.

Abdul Azeem (the narrator) said, ‘I said to him^{-asws}, ‘O my Master^{-asws}! And how would he^{-ajfi} know that Allah^{-azwj} has been Pleased?’ He^{-asws} said: ‘He^{-azwj} will Cast the Mercy in his^{-ajfi} heart. When he^{-ajfi} enters Al-Medina, he^{-ajfi} will extract Al-Laat and Al-Uzza and burn them both’.⁴⁵⁹

بيان يعني باللات والعزى صنمي قريش أبا بكر و عمر.

Explanation: *Meaning with Al-Laat and Al-Uzza are two idols of Qureysh, Abu Bakr and Umar.*

11- غط، الغيبة للشيخ الطوسي جماعة عن أبي المفضل عن محمد الحميري عن أبيه عن ابن أبي الخطاب عن موسى بن سعدان عن عبد الله بن القاسم عن المفضل بن عمر قال سألت أبا عبد الله ع عن تفسير جابر فقال لا تحدث به السفلة فيذيعونه أ ما تقرأ كتاب الله فإذا نقر في التأفور إن منا إماماً مستتراً فإذا أراد الله إظهار أمره نكت في قلبه نكتة فظهر فقام بأمر الله.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar who said,

‘I asked Abu Abdullah^{-asws} about Tafseer of Jabir. He^{-asws} said: ‘Do not narrate with it to the lowly ones, for they would be broadcasting it. Don’t you read the Book of Allah^{-azwj}: **So when it is resonated in the organ [74:8]**. From us^{-asws} (Imams^{-asws}) would be a concealed one. When Allah^{-azwj} Wants to Reveal his^{-ajfi} matter, He^{-azwj} would resonate in his^{-ajfi} heart with a resonance, so he^{-ajfi} shall appear with the Command of Allah^{-azwj}’.⁴⁶⁰

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن عبد الله بن أسد عن إبراهيم بن محمد عن أحمد بن محمد بن معمر الأسدي عن محمد بن فضال عن الكلبي عن أبي صالح عن ابن عباس في قوله عز وجل إن نشأ نزل عليهم من السماء آية فطلعت أغناقهم لها خاضعين قال هذو نزلت فينا و في بني أمية تكون لنا دولة تذل أغناقهم لنا بعد صغوة و هوان بعد عز.

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al-Abbas, from Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ahmad Bin Muammar Al Asady, from Muhammad Bin Fuzeyl, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. He said, ‘This was Revealed regarding us and regarding the clan of Umayya. There will happen to be a government for us humbling their necks to us after difficulty and weakness after honour’.⁴⁶¹ (This is not a Hadeeth)

⁴⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 10

⁴⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 11

⁴⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 12

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نُتَزَّلَ الْآيَةُ قَالَ نَزَلَتْ فِي قَائِمٍ آلِ مُحَمَّدٍ ص يُنَادِي بِاسْمِهِ مِنَ السَّمَاءِ.

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al-Abbasi, from Ahmad Bin Al-Hassan Bin Ali, from his father, from his father, from Muhammad Bin Ismail, from Hanan Bin Sadeyr,

'From Abu Ja'far^{asws} having said: 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **If We Desired to, We would Send down [26:4]** – the Verse. He^{asws} said: 'It was Revealed regarding Qaim^{ajfi} of Progeny^{asws} of Muhammad^{saww}. He^{ajfi} will be called by his^{ajfi} name from the sky".⁴⁶²

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ صَفْوَانَ عَنْ أَبِي عُثْمَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع انْتَبَظُوا الْفَرَجَ فِي ثَلَاثِ قِيلٍ وَ مَا هُنَّ

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al-Abbasi, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Safwan, from Abu Usman, from Moalla Bin Khuneys,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Await the relief regarding three'. It was said, 'And what are these?'

قَالَ اخْتِلَافُ أَهْلِ الشَّامِ بَيْنَهُمْ وَ الرَّايَاتِ السُّودِ مِنْ خُرَاسَانَ وَ الْفَرَجَةُ فِي شَهْرِ رَمَضَانَ قِيلَ لَهُ وَ مَا الْفَرَجَةُ فِي شَهْرِ رَمَضَانَ

He^{asws} said: 'Differing of the people of Syrian between them, and the black flags from Khurasan, and the panic in a month of Ramazan'. It was said, 'And what is the panic in a month of Ramazan?'

قَالَ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْآنِ إِنَّ نَشَأَ نُتَزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

He^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**.'

قَالَ إِنَّهُ يُخْرِجُ الْفَتَاةَ مِنْ خُدْرِهِنَّ وَ يَسْتَبْقِظُ النَّائِمَ وَ يُفْرِغُ الْبَيْظَانَ.

He^{asws} said: 'The young girls would come out from their rooms, and the sleeping one would wake up, and the wakeful one would panic".⁴⁶³

15- غط، الغيبة للشيخ الطوسي الْحُسَيْنُ بْنُ عُبَيْدِ اللَّهِ عَنِ الْبَرْقَوِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ فَضَالٍ عَنِ الْمُثَنَّى الْحَنَاطِ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ الصِّقْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ إِنَّ الْقَائِمَ لَا يَقُومُ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ تَسْمَعُ الْفَتَاةُ فِي خُدْرِهَا وَ يَسْمَعُ أَهْلُ الْمَشْرِقِ وَ الْمَغْرِبِ وَ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ نَشَأَ نُتَزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ.

⁴⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 26 H 13

⁴⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 26 H 14

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Bazufai, from Ahmad Bin Idrees, from Ibn Quteyba, from Al Fazl Bin Shazan, from Ibn Fazzal, from Al Musanna Al Hannat, from Al-Hassan Bin Ziyad Al Sayqal who said,

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'Al-Qaim^{-ajfj} will not rise until a caller calls out from the sky, the young girls in their rooms would hear it, and the people of the east and the west would hear it, and this Verse was Revealed regarding it: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]***'.⁴⁶⁴

16- ك، إكمال الدين الطالقاني عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنِ الْهَرَوِيِّ قَالَ قُلْتُ لِلرِّضَا ع مَا عَلَامَةُ الْقَائِمِ ع مِنْكُمْ إِذَا خَرَجَ

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ahmad Bin Ali Al Ansary, from Al Harqy who said,

'I said to Al-Reza^{-asws}, 'What is a sign of Al-Qaim^{-ajfj} from you^{-asws} (Imams^{-asws}), when he^{-ajfj} emerges?'

قَالَ عَلَامَتُهُ أَنْ يَكُونَ شَيْخَ السِّنِّ شَابَ الْمُنْظَرِ حَتَّى إِنَّ النَّاطِلَ إِلَيْهِ لَيَحْسِبُهُ ابْنٌ أَرْبَعِينَ سَنَةً أَوْ دُونَهَا وَإِنَّ مِنْ عَلَامَتِهِ أَنْ لَا يَهْرَمَ بِمُرُورِ الْأَتَامِ وَاللَّيَالِي عَلَيْهِ حَتَّى يَأْتِيَ أَجَلُهُ.

He^{-asws} said: 'His^{-ajfj} sign is that he^{-ajfj} be an old man in years and a youth in appearance to the extent that the behold looking at him^{-ajfj} would reckon him^{-ajfj} to be of forty years or below it, and from his^{-ajfj} signs is that he^{-ajfj} will not get older by the passing of the days and nights over him^{-ajfj}, until his^{-ajfj} death comes''.⁴⁶⁵

17- ك، إكمال الدين ابن إدريس عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنِ الْأَهْوَازِيِّ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَخْرُجُ الْقَائِمُ ع يَوْمَ السَّبْتِ يَوْمَ عَاشُورَاءَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ ع.

(The book) 'Ikmal Al Deen' – Ibn Idrees, from his father, from Ibn Isa, from Al Ahwazy, from Al Batainy, from Abu Baseer who said,

'Abu Ja'far^{-asws} having said: 'Al-Qaim^{-ajfj} would emerge on the day of Saturday, the Day of Ashura (10th Muharram), the day in which Al-Husayn^{-asws} was killed''.⁴⁶⁶

18- ك، إكمال الدين ابن الوليد عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنَابِ بْنِ عُثْمَانَ عَنْ أَنَابِ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ مَنْ يُبَايِعُ الْقَائِمَ ع جَبْرِئِيلُ ع يَنْزِلُ فِي صُورَةِ طَيْرٍ أبيضَ فَيُبَايِعُهُ ثُمَّ يَضَعُ رَجُلًا عَلَى بَيْتِ اللَّهِ الْحَرَامِ وَرَجُلًا عَلَى بَيْتِ الْمُقَدَّسِ ثُمَّ يُنَادِي بِصَوْتٍ طَلْقِ ذَلِكَ تَسْمَعُهُ الْخَلَائِقُ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib who said,

'Abu Abdullah^{-asws} having said: 'The first one to pledge allegiance to Al-Qaim^{-ajfj} would be Jibraeel^{-as}. He^{-ajfj} will descend in the image of a white bird. He^{-asws} will pledge allegiance to him^{-ajfj}, then place a leg upon the Sacred House of Allah^{-azwj}, and a leg upon Bayt Al-Mqadis, then

⁴⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 15

⁴⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 16

⁴⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 17

he^{-asws} would call out in a fluent, eloquent voice, (all) the creatures would hear: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]**’⁴⁶⁷

19- ك، إكمال الدين بهذا الإسناد عن أبان بن تغلب قال قال أبو عبد الله ع سبأني في مسجدكم ثلاثمائة وثلاثة عشر رجلاً يعني مسجد مكة يعلم أهل مكة أنه لم يلدوهم أبائهم ولا أجدادهم عليهم السبوف مكتوب على كل سيف كلمة تفتح ألف كلمة

(The book) ‘Ikmal Al Deen’ – By this chain from Aban Bin Taghlib who said,

‘Abu Abdullah^{-asws} said: ‘Three hundred and thirteen men would be coming in your Masjid, meaning Masjid of Makkah. The people of Makkah would know that their fathers had not given them birth, nor had their grandfathers. Upon them would be the swords. Inscribed upon every sword would be a phrase opening a thousand phrases.

فَيُبْعَثُ اللَّهُ تَبَارَكَ وَتَعَالَى رِيحاً فَتُنَادِي بِكُلِّ وَادٍ هَذَا الْمَهْدِيُّ يَقْضِي بِقَضَاءِ دَاوُدَ وَ سُلَيْمَانَ ع لَا يُرِيدُ عَلَيْهِ بَيْتَةً.

Allah^{-azwj} Blessed and Exalted would Send a wind. It will be called out in every valley: ‘This is Al-Mahdi^{-ajfj}! He^{-ajfj} will judge by the judgment of Dawood^{-as} and Suleyman^{-as}, not wanting any proof upon it’⁴⁶⁸

20- ني، الغيبة للنعماني علي بن الحسين عن محمد بن يحيى العطار عن محمد بن الحسن الرازي عن محمد بن علي الكوفي عن إسماعيل بن مهزيان عن محمد بن أبي حمزة عن أبان بن تغلب ومثله وفيه مكتوب عليها ألف كلمة كل كلمة مفتاح ألف كلمة.

(The book) ‘Al Ghayba’ of Al Numany – Ali Bin Al-Husayn, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kufy, from Ismail Bi Mihran, from Muhammad Bin Abu Hamza, from Aban Bin Taghlib –

‘Similar to it, and in it: ‘Inscribed upon these would be a thousand phrases, each phrase being a key to a thousand phrases’⁴⁶⁹

21- ك، إكمال الدين ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سنان عن المفضل بن عمر قال قال أبو عبد الله ع لقد نزلت هذه الآية في المفتقدين من أصحاب القائم ع قوله عز وجل أين ما تكونوا يأت بكم الله جميعاً إنهم لمفتقدون عن فرشهم لئلا فيصيحون بككة و بعضهم يسير في السحاب تحاراً يعرف اسمه واسم أبيه وحليته ونسبه

(The book) ‘Ikmal Al Deen’ – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘This Verse was Revealed regarding the ones from the companions of Al-Qaim^{-ajfj} who would be lost, Words of Mighty and Majestic: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]**. They would be missing from their beds at night, in the morning they would be at Makkah. And some of them would be travelling in the

⁴⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 18

⁴⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 19

⁴⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 20

clouds at daytime, knowing his^{-ajfi} name, and name of his^{-ajfi} father^{-asws}, and his^{-ajfi} appearance, and his^{-ajfi} lineage’.

قَالَ فَمَلَأْتُ جَعَلْتُ فِدَاكَ أَيُّهُمْ أَكْبَرُ إِيْمَانًا قَالَ الَّذِي يَسِيرُ فِي السَّحَابِ نَهَارًا.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Which of them would be mightier in Eman?’ He^{-asws} said: ‘The ones travelling the clouds at daytime’’.⁴⁷⁰

22- غط، الغيبة للشيخ الطوسي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ عُمَرَ بْنِ طَرْحَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ وَلِيَّ اللَّهِ يُعَمَّرُ عُمَرُ إِبْرَاهِيمَ الْحَلِيلِ عَشْرِينَ وَ مِائَةَ سَنَةٍ وَ يَظْهَرُ فِي صُورَةٍ فَتَى مُوَفَّقٍ ابْنِ ثَلَاثِينَ سَنَةً.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Malik, from Umar Bin Tarkhan, from Muhammad Bin Ismail,

‘From Ali Bin Umar son of Ali^{-asws} Bin Al-Husayn^{-asws}, from Abu Abdullah^{-asws} having said: ‘A friend of Allah^{-azwj} would live the age of Ibrahim^{-as} the Friend (of the Beneficent), one hundred and twenty years in the image of a youth, compatible with a man of thirty years’’.⁴⁷¹

بيان لعل المراد عمره في ملكه و سلطنته أو هو مما بدا لله فيه.

Explanation: *Perhaps the intent is his age in his^{-ajfi} rule and his^{-ajfi} authority, or it is from what there is a Change of Decision for Allah^{-azwj} regarding it.*

ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ حَتَّى تَرْجِعَ عَنْهُ طَائِفَةٌ مِنَ النَّاسِ يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا.

(The book) ‘Al Ghayba’ of Al Numany – Muhammad Bin Hammam –

‘Similar to it, and there is an increase in its end: ‘Until a party from the people return from it, filling the earth with fairness and justice just as it would have been filled with tyranny and justice’’.⁴⁷²

23- غط، الغيبة للشيخ الطوسي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَاقُولِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَوْ حَرَجَ الْقَائِمُ لَقَدْ أَنْكَرَهُ النَّاسُ يَرْجِعُ إِلَيْهِمْ شَابًا مُوَفَّقًا فَلَا يَلْبِثُ عَلَيْهِ إِلَّا كُلُّ مُؤْمِنٍ أَخَذَ اللَّهُ مِيثَاقَهُ فِي الدَّرِّ الْأَوَّلِ.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Muhammad Bin Hammam, from Al-Hassan Bin Ali Al Aqouly, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘If Al-Qaim^{-ajfi} were to emerge, the people would deny him^{-ajfi} that there is returning to them compatible to a youth. No one will remain upon him^{-ajfi} except every Momin Allah^{-azwj} had Taken his Covenant in the (realm of the) particles, formerly’’.⁴⁷³

⁴⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 21

⁴⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 22 a

⁴⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 22 b

⁴⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 23

24- في الغيبة للنعماني علي بن الحسين المسعودي عن محمد العطار عن محمد بن الحسن الرازي عن محمد بن علي الكوفي عن ابن محبوب عن ابن جبلة عن البطائني عن أبي عبد الله ع مثله قال و في غير هذه الرواية أنه ع قال و إن من أعظم البلية أن يخرج إليهم صاحبهم شاكاً و هم يحسبونه شيخاً كبيراً.

(The book) 'Al Ghayba' of Al Numany – Ali Bin Al-Husayn Al Masoudy, from Muhammad Bin Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kuft, from Ibn Mahboub, from Ibn Jabalah, from Al Batainy,

'From Abu Abdullah^{-asws} – similar to it. He (the narrator) said, 'and in other that this report, he^{-asws} said: 'And from the mightiest of the Trials is that he^{-ajfj} emerge to them as their youthful companion, and they would be reckoning that he^{-ajfj} would be an aged old man''.⁴⁷⁴

25- غط، الغيبة للشيخ الطوسي الغضائري عن البرزقري عن أحمد بن إدريس عن ابن فضالة عن ابن شاذان عن إسماعيل بن الصباح قال سمعت شيخاً يذكر عن سيف بن عميرة قال كنت عند أبي جعفر المنصور فسمعت يقول ابتداءً من نفسه يا سيف بن عميرة لا بد من منادٍ يُنادي باسم رجلٍ من ولد أبي طالب من السماء

(The book) 'Al Ghayba' of Al Numany – Al Gazairy, from Al Bazufari, from Ahmad Bin Idrees, from Ibn Quteyba, from Ibn Shazan, from Ismail Bin Al Sabbah who said, 'I heard a Sheykh mentioning it from Sayf Bin Ameyra who said,

'I was in the presence of Abu Ja'far Al-Mansour. I heard him saying initiating from himself, 'O Sayf Bin Ameyra! There is no escape from a caller calling out with the name of a man from the sons^{-asws} of Abu Talib^{-asws}, from the sky'.

فقلت يترويه أحد من الناس قال و الذي نفسي بيده لسمع أذنٍ منه يقول لا بد من منادٍ يُنادي باسم رجلٍ من السماء

I said, 'Is anyone from the people reporting it?' He said, 'By the One^{-azwj} is Whose Hand is my soul! My ears have heard from him^{-asws} saying: 'There is no escape from a caller calling out with the man of a man, from the sky'.

قلت يا أمير المؤمنين إن هذا الحديث ما سمعت بمثله قط فقال يا سيف إذا كان ذلك فتنح أول من يجيبه أما إنه أحد بني عمنا قلت أي بني عمكم قال رجل من ولد فاطمة ع

I said, 'O commander of the faithful! This Hadeeth, I have not heard the like of it at all!' He said, 'O Sayf! When that happens, we would be foremost of the ones to answer it. But he^{-ajfj} would be one of the sons of our uncle!' I said, 'Which sons of your uncle?' He said, 'A man from the sons^{-asws} of (Syeda) Fatima^{-asws}'.

ثم قال يا سيف لو لا أنني سمعت أبا جعفر محمد بن علي يحدثني به ثم حدثني به أهل الدنيا ما قبلت منهم و لكنه محمد بن علي.

Then he said, 'O Sayf! Had it not been for my having heard Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} narrating it to me with it, then the people of the world narrated to me with it, I would not have accepted from them, but it was Muhammad^{-asws} Bin Ali^{-asws}'.⁴⁷⁵

⁴⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 24

⁴⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 25

26- كَأ، الكافي عليّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَبِقُوا الْحَيَاتِ أَتَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً قَالَ الْحَيَاتِ الْوَلَايَةُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeir, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].** He^{-asws} said: 'The 'good deeds' is the Wilayah.

وَقَوْلُهُ تَبَارَكَ وَ تَعَالَى أَتَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثِينَ وَ الْبَضْعَةَ عَشَرَ رَجُلًا

And Words of the Blessed and Exalted: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]** – meaning companions of Al-Qaim^{-asws}, the three hundred and some ten men'.

قَالَ وَ هُمْ وَ اللَّهُ الْأُمَّةُ الْمَعْدُودَةُ

He^{-asws} said: 'By Allah^{-azwj}! And they are the counted'.

قَالَ يَجْتَمِعُونَ وَ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ قَرَنَ كَقَرَنِ الْحَرِيفِ.

He^{-asws} said: 'By Allah^{-azwj}! They will be gathering in one hour (time), accumulating like the clouds of autumn'.⁴⁷⁶

27- غط، الغيبة للشيخ الطوسي أَحْمَدُ بْنُ إِدْرِيسَ عَنِ ابْنِ قُتَيْبَةَ عَنِ ابْنِ شاذَانَ عَنِ ابْنِ مُحَمَّدٍ عَنِ الثُّمَالِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ خُرُوجُ السُّفْيَانِيِّ مِنَ الْمُخْتَوِمِ وَ الْبَدَاءُ مِنَ الْمُخْتَوِمِ وَ طُلُوعُ الشَّمْسِ مِنَ الْمَغْرِبِ مِنَ الْمُخْتَوِمِ وَ أَشْيَاءُ كَانَ يَقُولُهَا مِنَ الْمُخْتَوِمِ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Idrees, from Ibn Quteyba, from Ibn Shazan, from Ibn Mahboub, from Al Sumali who said,

'I said to Abu Abdullah^{-asws}, 'Abu Ja'far^{-asws} had said: 'Emergence of Al-Sufyani is from the inevitable, and call (from the sky) is from the inevitable and rising of the sun from the west is from the inevitable', and thing he^{-asws} was saying as being from the inevitable'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ اخْتِلَافُ بَنِي فَلَانٍ مِنَ الْمُخْتَوِمِ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ مِنَ الْمُخْتَوِمِ وَ خُرُوجُ الْقَائِمِ مِنَ الْمُخْتَوِمِ

Abu Abdullah^{-asws} said: 'And the differing between the sons of so and so (Abbasids) is from the inevitable and killing of Al-Nafs Al-Zakiya (the pure soul) is from the inevitable, and emergence of Al-Qaim^{-ajfj} is from the inevitable'.

قُلْتُ وَ كَيْفَ يَكُونُ الْبَدَاءُ

I said, 'And how would the call be?'

⁴⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 26

قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَوَّلَ النَّهَارِ يَسْمَعُهُ كُلُّ قَوْمٍ بِأَلْسِنَتِهِمْ أَلَا إِنَّ الْحَقَّ فِي عَلِيٍّ وَ شِيعَتِهِ ثُمَّ يُنَادِي إِبْلِيسُ فِي آخِرِ النَّهَارِ مِنَ الْأَرْضِ أَلَا إِنَّ الْحَقَّ فِي عُثْمَانَ وَ شِيعَتِهِ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ.

He^{-asws} said: 'A caller would call out from the sky at the beginning of the day, every people would hear it in their own language: 'Indeed! The truth is with Ali^{-asws} and his^{-asws} Shias!' Then a Iblees^{-la} would call out at the end of the day from the earth, 'Indeed! The truth is with Usman and his loyalists!' During that the falsifiers would be suspicious".⁴⁷⁷

قيل: المراد بعثمان في أمثال هذه الأخبار هو السفيناني، فان اسمه عثمان ابن عنبسة

Note: It is said, 'The intended with Usman in the likes of these Ahadeeth, it is Al-Sufyan, for his name is Usman Ibn Anbasa'.

28- غط، الغيبة للشيخ الطوسي سَعَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرِّثَوِيِّ وَ الْحُمَيْرِيِّ مَعَا عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي حَدِيثٍ لَهُ طَوِيلٍ اخْتَصَرْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ أَنَّهُ قَالَ لَا بُدَّ مِنْ فِتْنَةٍ صَمَاءَ صِلَمَ يَسْقُطُ فِيهَا كُلُّ بَطَانَةٍ وَ وَلِيَجَةِ وَ ذَلِكَ عِنْدَ فِقْدَانِ الشَّيْعَةِ الثَّالِثِ مِنْ وُلْدِي يَبْكِي عَلَيْهِ أَهْلُ السَّمَاءِ وَ أَهْلُ الْأَرْضِ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Sa'ad, from Al-Hassan Bin Al Al Zaytouny and Al Himeyri, both together from Ahmad Bin Hilal, from Ibn Mahboub,

'From Abu Al-Hassan Al-Reza^{-asws} in a lengthy Hadeeth of his^{-asws}, we have shortened from it the needed subject, he^{-asws} said: 'There is no escape from a deafening eradicating Fitna. Every insider and confidant would fall during it, and that would be during the Shias losing the third from my^{-asws} sons^{-asws}. The inhabitants of the sky and the inhabitants of the earth would cry upon him^{-ajfj}.

وَ كَمَ مِنْ مُؤْمِنٍ مُتَأَسِّفٍ حَزَانُ خَزِيرٍ عِنْدَ فَقْدِ الْمَاءِ الْمَعِينِ كَأَنِّي بِهِمْ أَسْرَمَ مَا يَكُونُونَ وَ قَدْ نُوذُوا نِدَاءً يَسْمَعُهُ مَنْ بَعْدَكَ كَمَا يَسْمَعُهُ مَنْ قُرْبَ يَكُونُ رَحْمَةً لِلْمُؤْمِنِينَ وَ عَذَاباً عَلَى الْكَافِرِينَ

And how many a Momin is sorry, confused, saddened at losing the stream of water. It is as if I^{-asws} am with them, as cheerful as they could be, and a call has been called, the ones remote would hear it just as the one nearby would hear it. He^{-ajfj} would be a mercy for the Momineen and a punishment upon the Kafirs'.

فَقُلْتُ وَ أَيُّ نِدَاءٍ هُوَ

I said, 'And which call is it?'

قَالَ يُنَادُونَ فِي رَجَبٍ ثَلَاثَةَ أَصْوَاتٍ مِنَ السَّمَاءِ صَوْتاً مِنْهَا أَلَا لَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ وَ الصَّوْتِ الثَّانِي أَرْقَبُ الْأَرْقَةِ يَا مَعْشَرَ الْمُؤْمِنِينَ وَ الصَّوْتِ الثَّالِثِ يَرَوْنَ بَدَأَ بَارِئاً حَوْ عَيْنِ الشَّمْسِ هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ كَرَّ فِي هَلَاقِ الظَّالِمِينَ

He^{-asws} said, 'Three voices would be calling out from the sky during (month of) Rajab. A voice from these: 'Indeed! The Curse of Allah^{-azwj} is upon the unjust people!' And the second: 'The approaching day has approached, O community of Momineen!' And the third voice, they will

⁴⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 27

be seeing a body emerging towards the eye of the sun: ‘This is Amir Al-Momineen^{asws} who has returned to destroy the unjust!’

و فِي رَوَايَةِ الْحِمَيْرِيِّ وَ الصَّوْثُ بَدَنٌ يُرَى فِي قَرْنِ الشَّمْسِ يَقُولُ إِنَّ اللَّهَ بَعَثَ فُلَانًا فَاسْمَعُوا لَهُ وَ أَطِيعُوا وَ قَالَا جَمِيعاً فَعِنْدَ ذَلِكَ يَأْتِي النَّاسَ الْفَرَجُ وَ تَوَدُّ النَّاسُ لَوْ كَانُوا أَحْيَاءَ وَ يَشْفِي اللَّهُ صُدُورَ قَوْمٍ مُؤْمِنِينَ.

And in a report of Al-Himeyri, ‘And the voice, a body would be seen in the rays of the sun saying: ‘Allah^{azwj} has Sent so and so, therefore listen to him^{ajfj} and obey!’ And they both said altogether, ‘During that, the relief would come to the people, and the people would wish if only there were alive, and Allah^{azwj} will Heal the chests of a group of Momineen’’.⁴⁷⁸

29- غط، الغيبة للشيخ الطوسي الفضل عن مُحَمَّدِ بْنِ عَلِيٍّ الْكَوْفِيِّ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقَائِمَ صَلَوَاتُ اللَّهِ عَلَيْهِ يُنَادِي بِاسْمِهِ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ وَ يُغَوِّمُ يَوْمَ عَاشُورَاءَ يَوْمَ قُتِلَ فِيهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Muhammad Bin Ali Al Kufi, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘Al-Qaim^{ajfj}, may the Salawaat of Allah^{azwj} be upon him^{ajfj}, would be called out by his^{ajfj} name on the night of the twenty-third (of month of Ramazan), and he^{ajfj} shall rise on the Day of Ashura, the day Al-Husayn^{asws} Bin Ali^{asws} was killed in’’.⁴⁷⁹

30- غط، الغيبة للشيخ الطوسي الفضل عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَيِّ بْنِ مَرْوَانَ عَنْ عَلِيٍّ بْنِ مَهْزِيَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع كَأَنِّي بِالْقَائِمِ يَوْمَ عَاشُورَاءَ يَوْمَ السَّبْتِ قَائِماً بَيْنَ الرُّكْنِ وَ الْمَقَامِ بَيْنَ يَدَيْهِ جَبْرَيْلُ ع يُنَادِي الْبَيْعَةَ لِلَّهِ فَيَمْلُؤُهَا عَدْلًا كَمَا مَلَأَتْ ظُلْماً وَ جَوْرًا.

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Al Fazl, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Hayy Bin Marwan, from Ali Bin Mahziyar who said,

‘Abu Ja’far^{asws} said: ‘It is as if I^{asws} am with Al-Qaim^{ajfj} on the Day of Ashura, the day of Saturday, standing between Al-Rukn (Yamani) and Al-Maqam (of Ibrahim^{as}). Jibraeel^{as} is in front of him^{ajfj} calling out: ‘The allegiance for Allah^{azwj}!’ He^{ajfj} will it (earth) with justice just as if would have been filled with injustice and tyranny’’.⁴⁸⁰

31- غط، الغيبة للشيخ الطوسي الفضل عن ابْنِ مَحْبُوبٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ خُرُوجُ الْقَائِمِ مِنَ الْمَحْشُومِ قُلْتُ وَ كَيْفَ يَكُونُ الْبَدَاءُ

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi- Al Fazl, from Ibn Mahboub, from Ali Bin Abu Hamza,

‘From Abu Abdullah^{asws} having said: ‘Emergence of Al-Qaim^{ajfj} is from the inevitable’. I said, ‘And how would the call be?’

قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَوَّلَ النَّهَارِ أَلَا إِنَّ الْحَقَّ فِي عَلِيٍّ وَ شِبَعَتِهِ ثُمَّ يُنَادِي إِبْلِيسُ فِي آخِرِ النَّهَارِ أَلَا إِنَّ الْحَقَّ فِي عُثْمَانَ وَ شِبَعَتِهِ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ.

⁴⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 26 H 28

⁴⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 26 H 29

⁴⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 26 H 30

He^{-asws} said: 'A caller would call from the sky at the beginning of the day: 'Indeed! The truth is with Ali^{-asws} and his^{-asws} Shias!' Then Iblees^{-la} would call out at the end of the day, 'Indeed! The truth is with Usman and his loyalists!' During that the falsifiers would be suspicious".⁴⁸¹

32- غط، الغيبة للشيخ الطوسي الفضل عن ابن محبوب عن أبي أيوب عن محمد بن مسلم قال يُنادي مُنادٍ مِنَ السَّمَاءِ بِاسْمِ الْقَائِمِ فَيَسْمَعُ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فَلَا يَبْقَى رَاقِدٌ إِلَّا قَامَ وَلَا قَائِمٌ إِلَّا قَعَدَ وَلَا قَاعِدٌ إِلَّا قَامَ عَلَى رِجْلَيْهِ مِنْ ذَلِكَ الصَّوْتِ وَهُوَ صَوْتُ جَبْرَائِيلَ الرُّوحِ الْأَمِينِ.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim who said,

'A caller would call out from the sky with the name of Al-Qaim^{-ajfj}. Whoever is between the east and the west would hear. So, there will neither remain anyone sleeping except he would stand up, nor a standing one except he would sit down, nor anyone lying down except he would stand upon his feet from that voice, and it is the voice of Jibraeel^{-as} the Trustworthy Spirit".⁴⁸²

33- غط، الغيبة للشيخ الطوسي الفضل عن إسماعيل بن عياش عن الأعمش عن أبي وإيل عن خديفة قال سَمِعْتُ رَسُولَ اللَّهِ ص وَ ذَكَرَ الْمَهْدِيَّ فَقَالَ إِنَّهُ يُبَايِعُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ اسْمُهُ أَحْمَدُ وَ عَبْدُ اللَّهِ وَ الْمَهْدِيُّ فَهَذِهِ أَسْمَاؤُهُ ثَلَاثَتُهَا.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ismail Bin Ayyash, from Al Amsh, from Abu Wail, from Huzeifa who said,

'I heard Rasool-Allah^{-saww}, and he^{-saww} mentioned Al-Mahdi^{-ajfj}. He^{-saww} said: 'He^{-ajfj} will be pledged to between Al-Rukn (Al-Yamani) and Al-Maqam (of Ibrahim^{-as}). His^{-ajfj} name is 'Ahmad', and 'Abdullah,' and 'Al-Mahdi', so these are his^{-ajfj} three names".⁴⁸³

روى الخطيب أن أهل حمص كانوا ينتقصون علياً عليه السلام حتى نشأ فيهم إسماعيل فحدثهم بفضائله فكفوا.

It is reported by Al-Khateeb that the people of Homs (in Syria) were derogating Ali^{-asws}, may the greetings be upon him^{-asws}, until Ismail grew up among them and narrated to them with his^{-asws} merits, so they refrained.

34- الفضل عن علي بن عبد الله عن عبد الرحمن بن أبي عبد الله عن أبي الجارود قال قال أبو جعفر ع إِنَّ الْقَائِمَ بِمِثْلِ ثَلَاثِمِائَةٍ وَ تِسْعِ سِنِينَ كَمَا لَبِثَ أَهْلُ الْكَهْفِ فِي كَهْفِهِمْ بِنَاءُ الْأَرْضِ عَدَلًا وَ قِسْطًا كَمَا مُلِثَ ظُلْمًا وَ جَوْرًا وَ يَفْتَحُ اللَّهُ لَهُ شَرْقَ الْأَرْضِ وَ غَرْبَهَا وَ يُقْتَلُ النَّاسُ حَتَّى لَا يَبْقَى إِلَّا دَيْنُ مُحَمَّدٍ ص يَسِيرُ بِسِيرَةِ سُلَيْمَانَ بْنِ دَاوُدَ تَمَامَ الْحَيَرِ.

Al Fazl, from Ali Bin Abdullah, from Abdul Rahman Bin Abu Abdullah, from Abu Al Jaroud who said,

'Abu Ja'far^{-asws} said: 'Al-Qaim^{-ajfj} will rule for three hundred and nine years just as the people of the cave had remained in their caves. He^{-ajfj} will fill the earth with justice and fairness just as it would have been filled with injustice and tyranny, and Allah^{-azwj} would Conquer for him^{-ajfj}, the east of the earth and its west, and he^{-ajfj} will kill the people until there does not

⁴⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 31

⁴⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 32

⁴⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 33

remain except the religion of Muhammad^{-saww}. He^{-ajfj} will conduct by the conduct of Suleyman Bin Dawood^{-as'} – the complete Hadeeth".⁴⁸⁴

35- غط، الغيبة للشيخ الطوسي الفضل عن عبد الله بن القاسم الحضرمي عن عبد الكريم بن عمرو الحنمعي قال قلت لأبي عبد الله ع كم يملك القائم قال سبع سنين يكون سبعين سنة من سنينكم هذه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Abdullah Bin Al Qasim Al Hazramy, from Abdul Kareem Bin Amro Al Khas'amy who said,

'I said to Abu Abdullah^{-asws}, 'How long with Al-Qaim^{-ajfj} rule for?' He^{-asws} said: 'Seven years being seventy years from these years of yours'.⁴⁸⁵

36- شاء، الإرشاد ابن محبوب عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال لا يخرج القائم إلا في وتر من السنين سنة إحدى أو ثلاث أو خمس أو سبع أو تسع.

(The book) 'Al Irshad' – Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfj} will not emerge except in an odd from the years. The year (ending with) one, or three, or five, or seven, or nine'.⁴⁸⁶

37- شي، تفسير العياشي عن أبي سميئة عن مولى لأبي الحسن قال سألت أبا الحسن عليه السلام عن قوله أين ما تكونوا يأت بكم الله جميعاً قال و ذلك و الله أن لو قد قام قائمنا يجمع الله إليه شيعتنا من جميع البلدان.

Tafseer Al Ayyashi – From Abu Sumeyna,

'From a slave of Abu Al-Hassan^{-asws} having said, 'I asked Abu Al-Hassan^{-asws} about His^{-azwj} Words: **Wherever you may happen to be, Allah will Bring you all together. [2:148]**. He^{-asws} said: 'And that, by Allah^{-azwj}, if our^{-asws} Qaim^{-ajfj} were to rise, Allah^{-azwj} will Gather our^{-asws} Shias to him^{-ajfj} from entirety of the cities'.⁴⁸⁷

38- بي، الغيبة للنعماني عن الواحد بن عبد الله عن أحمد بن محمد بن رباح عن أحمد بن علي الحميري عن ابن محبوب عن عبد الكريم بن عمرو و محمد بن الفضل عن حماد بن عبد الكريم الجلاب قال ذكر القائم عند أبي عبد الله ع فقال أما إنه لو قد قام لقال الناس أئى يكون هذا و قد بليت عظامه مذ كذا و كذا.

(The book) 'Al Ghayba' of Al Numany – From Al Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah, from Ahmad Bin Ali Al Himeyri, from Ibn Mahboub, from Abdul Kareem Bin Amro, and Muhammad Bin Al Fuzeyl, from Hammad Bin Abdul Kareem Al Jallab who said,

'Al-Qaim^{-ajfj} was mentioned in the presence of Abu Abduldah^{-asws}. He^{-asws} said: 'But surely if he^{-ajfj} had arisen, the people would say, 'How can this be, and his^{-ajfj} bones had decayed since such and such (time)!'⁴⁸⁸

⁴⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 34

⁴⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 35

⁴⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 36

⁴⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 37

⁴⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 38

39- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنِ الْحَارِثِ الْأَمَّاطِيِّ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ تَلَا هَذِهِ الْآيَةَ فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ.

(The book) 'Al Ghayba' of Al Numany – Muhammad Bin Hammam, from Ja'far Bin Muhammad, from Al-Hassan Bin Muhammad Bin Sama'at, from Al Haris Al Anmaty, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfi} rises, he^{-ajfi} would recite this Verse: **So I fled from you when I feared you. [26:21]**'.⁴⁸⁹

ابْنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً يَقُولُ فِيهَا فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ.

Ibn Uqdah, from Al Qasim Bin Muhammad, from Ubays Bin Hisham, from Ibn Jabalah, from Ahmad Bin Nazr, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'For Master^{-ajfi} of this command there would be an occultation. He^{-ajfi} would be saying during it: **'So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Messengers [26:21]**'.⁴⁹⁰

40- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمَلِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَمِعْتُ رَجُلًا مِنْ هَذَانِ يَقُولُ لَهُ إِنَّ هَؤُلَاءِ الْعَامَّةُ يُعَيِّرُونَ وَ يَقُولُونَ لَنَا إِنَّكُمْ تَزْعُمُونَ أَنَّ مُنَادِيًا يُنَادِي مِنَ السَّمَاءِ بِاسْمِ صَاحِبِ هَذَا الْأَمْرِ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli, from Amro Bin Usman, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I was in the presence of Abu Abdullah^{-asws}. I heard a man from Hamdan saying to him^{-asws}, 'The general Muslims are faulting us and saying to us, 'You are claiming that a caller will be calling out from the sky with the name of Master^{-ajfi} of this command!''

وَ كَانَ مُتَكَبِّرًا فَغَضِبَ وَ جَلَسَ ثُمَّ قَالَ لَا تَزُودُوهُ عَنِّي وَ ارْزُودُوهُ عَنْ أَبِي وَ لَا حَرَجَ عَلَيْكُمْ فِي ذَلِكَ أَشْهَدُ أَبِي سَمِعْتُ أَبِي ع يَقُولُ وَ اللَّهُ إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَبِيتُ حَيْثُ يَقُولُ إِنَّ نَشَأَ نَزَلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَطَلَّتْ أَغْنَاهُمْ لَهَا خَاضِعِينَ-

And he^{-asws} was leaning. He got angered and sat up, then said: 'Do not report it from me^{-asws} and report it from my^{-asws} father^{-asws}, and there will be no problem upon you regarding that. I^{-asws} testify that I^{-asws} heard my^{-asws} father^{-asws} saying: 'By Allah^{-azwj}! That is in the Book of Allah^{-azwj} Mighty and Majestic, clearly where He^{-azwj} is Saying: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**.

فَلَا يَبْقَى فِي الْأَرْضِ يَوْمَئِذٍ أَحَدٌ إِلَّا خَضَعَ وَ ذَلِكَ رَقَبَتُهُ لَهَا فَيُؤْمِنُ أَهْلُ الْأَرْضِ إِذَا سَمِعُوا الصَّوْتَ مِنَ السَّمَاءِ إِلَّا إِنَّ الْحَقَّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ

شيعته

⁴⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 39 a

⁴⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 39 b

On that day, there will no remain anyone except he would be subdued, and his neck would be humbled to it. The people of earth would believe when they hear the voice from the sky: 'Indeed! The truth is in Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} Shias!'

فَإِذَا كَانَ الْعُدُ صَعِدَ إِبْلِيسُ فِي الْهَوَاءِ حَتَّى يَتَوَارَى عَنْ أَهْلِ الْأَرْضِ ثُمَّ يُنَادِي أَلَا إِنَّ الْحَقَّ فِي عُثْمَانَ بْنِ عَفَّانَ وَ شِيعَتِهِ فَإِنَّهُ قُتِلَ مَظْلُومًا فَاطْلُبُوا بِدَمِهِ

When it is the next morning, Iblees^{-la} would ascend in the air until he^{-la} disappears from the people of the earth, then he^{-la} will call out: 'The truth is in Usman Bin Affan and his loyalists, for he had been killed oppressed, therefore seek his blood!'

قَالَ فَ يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ عَلَى الْحَقِّ وَ هُوَ الْبَدَاءُ الْأَوَّلُ وَ يَرْتَابُ يَوْمَئِذٍ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْمَرَضُ وَ اللَّهُ عَدَاوَتُنَا فَعِنْدَ ذَلِكَ يَنْزِعُونَ مِنَّا وَ يَتَنَاولُونَ فَيَقُولُونَ إِنَّ الْمُنَادِيَ الْأَوَّلَ سِحْرٌ مِنْ سِحْرِ أَهْلِ هَذَا الْبَيْتِ

He^{-asws} said: '**Allah Affirms those who believe with the Firm Word [14:27]**, upon the truth, and it is the first call, and on that day those **those in whose hearts is a disease [5:52]**, and the disease, by Allah^{-azwj}, is having hatred for us^{-asws}. During that, they will be disavowing from us^{-asws} and talking badly about us^{-asws}. They would be saying, 'Al-Mahdi^{-ajfj}, first of all, is a sorcerer from the sorcerers of this Household!'

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ عَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ يَرَوْا آيَةً يُعْرَضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ.

Then Abu Abdullah^{-asws} recited Words of Allah^{-azwj} Mighty and Majestic: **And if they see a Sign they turn aside and are saying, 'Continuous sorcery!' [54:2]**'.⁴⁹¹

بني، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ حَارِثٍ عَنْ عُثَيْسِ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَ قَدْ سَأَلَهُ عُمَارَةُ الْهَمْدَانِيُّ فَقَالَ أَصْلَحَكَ اللَّهُ إِنَّ نَاسًا يُعْزَوْنَ وَ يَقُولُونَ إِنَّكُمْ تَزْعُمُونَ أَنَّهُ سَيَكُونُ صَوْتُ مِنَ السَّمَاءِ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Al Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubays Bin Hisham, from Ibn Jabalah, from Abdul Samad Bin Bashir,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and Umarah Al-Hamdany had asked him^{-asws}. He said, 'May Allah^{-azwj} Keep you^{-asws} well! Some people are faulting us and saying, 'You are claiming that there will be a voice from the sky' – and mentioned similar to it''.⁴⁹²

41- بني، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ فَضِيلِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ أَمَّا إِنَّ الْبَدَاءَ الْأَوَّلَ مِنَ السَّمَاءِ بِاسْمِ الْقَائِمِ فِي كِتَابِ اللَّهِ لَبَيِّنٌ فَقُلْتُ أَتَيْنَ هُوَ أَصْلَحَكَ اللَّهُ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan, from his father, from Ahmad Bin Umar Al Halby, from Al-Husayn Bin Musa, from Fuzeyl Bin Muhammad,

'From Abu Abdullah^{-asws} having said: 'As for the first call from the sky with the name of Al-Qaim^{-ajfj}, it is clear in the Book of Allah^{-azwj}'. I said, 'Where is it? May Allah^{-azwj} Keep you^{-asws} well!'

⁴⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 40 a

⁴⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 40 b

فَقَالَ فِي طَاسِمِ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ قَوْلُهُ إِنَّ نَسْأَ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ

He^{-asws} said: 'In **Ta Sin Meem [26:1] These are the Verses of the Clarifying Book [26:2]** (Surah Shuara). His^{-azwj} Words: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**'.

قَالَ إِذَا سَمِعُوا الصَّوْتَ أَصْبَحُوا وَكَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ.

He^{-asws} said: 'When they hear the voice, they would become such as if there are birds upon their heads (standing still)'.⁴⁹³

42- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَوُحَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا صَعِدَ الْعَبَّاسِيُّ أَعْوَادَ مِنْبَرٍ مَرْوَانَ أُدْرِجَ مُلْكُ بَنِي الْعَبَّاسِ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Ibn Al Batainy, from his father and wuheyb, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When the Abbasids ascend the pillars of the pulpit of Marwan, the kingdom of the sons of Al-Abbas will gradually fold up'.

وَقَالَ ع قَالَ لِي أَبِي يَغْنِي الْبَاقِرُ عَلَيْهِ السَّلَامُ لَا بُدَّ لَنَا مِنْ أَذْرِيحَانٍ لَا يَقُومُ لَهَا شَيْءٌ فَإِذَا كَانَ ذَلِكَ فَكُونُوا أَخْلَاسَ بُيُوتِكُمْ وَالْبُدُوا مَا أَلْبَدْنَا

And he^{-asws} said: 'My^{-asws} father^{-asws} said to me^{-asws}, meaning Al-Baqir^{-asws}, may the greetings be upon him^{-asws}: 'There is no escape for us^{-asws} from Azerbaijan. Nothing will withstand it. So, when that happens, be staying in your houses, and stay calm as long as we^{-asws} are calm.

وَالْبَدَاءُ وَحَسَفَتْ بِالْبَيْدَاءِ إِذَا تَحَرَّكَ مَتَحَرَّكَ فَاسْعَوْا إِلَيْهِ وَ لَوْ حَبْوًا وَاللَّهِ لَكَأَنَّي أَنْظُرُ إِلَيْهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ يُبَايِعُ النَّاسَ عَلَى كِتَابٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ

And the call and the submergence at Al-Bayda, so when the mover moves then strive to him^{-ajfj}, and even if you have to crawl. By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} being between Al-Rukn (Al-Yamani) and Al-Maqam (of Ibrahim^{-as}), the people are pledging allegiance to him^{-ajfj} based upon a new Book. He^{-ajfj} will be severe upon the Arabs'.

وَقَالَ وَإِلَّا لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ.

And he^{-asws} said: 'Woe be unto the Arabs from an evil having drawn near!'⁴⁹⁴

43- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنِي الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ يَعْقُوبَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ يُنَادِي بِاسْمِ الْقَائِمِ ع فَيُؤْتَى وَ هُوَ خَلْفَ الْمَقَامِ فَيُقَالُ لَهُ قَدْ نُودِيَ بِاسْمِكَ فَمَا تَنْتَظِرُ ثُمَّ يُؤْخَذُ بِيَدِهِ فَيُبَايِعُ

(The book) 'Al Ghayba' of Al Numany - Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuly, from Muhammad and Ahmad, two sons of Al-Hassan, from Ali Bin Yaquob, from Haroud Bin Muslim, from Ubeyd Bin Zurara,

⁴⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 41

⁴⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 42

'From Abu Abdullah^{-asws} having said: 'There will be a call with the name of Al-Qaim^{-ajfj}, so he^{-ajfj} will come and he^{-ajfj} would be behind Al-Maqam (of Ibrahim^{-as}). It would be said to him^{-ajfj}, 'There has been a call with your^{-ajfj} name, so what are you^{-ajfj} waiting for?' Then he^{-ajfj} would be grabbed by his^{-ajfj} and pledged to.

قَالَ وَ قَالَ لِي زُرَّارَةُ الْحَمْدُ لِلَّهِ قَدْ كُنَّا نَسْمَعُ أَنَّ الْقَائِمَ ع يُبَايَعُ مُسْتَكْرَهًا فَلَمْ نَكُنْ نَعْلَمُ وَجْهَ اسْتِكْرَاهِهِ فَعَلِمْنَا أَنَّهُ اسْتِكْرَاهُ لَا إِنَّمِ فِيهِ.

He (the narrator) said, 'And Zurara (a narrator) said to me, 'The Praise is for Allah^{-azwj}! We used to hear that Al-Qaim^{-ajfj} would be pledged to unwillingly, but we did not know the aspect of his^{-ajfj} unwillingness. We (now) know that his^{-ajfj} unwillingness, there is no sin in it''.⁴⁹⁵

44- نِي، الغيبة للنعماني وَ هَذَا الْإِسْنَادُ عَنْ هَارُونَ [بْنِ] مُسْلِمٍ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مِنَ الْمُخْتَوَمِ الَّذِي لَا بُدَّ أَنْ يَكُونَ قَبْلَ قِيَامِ الْقَائِمِ خُرُوجُ السُّفْيَانِيِّ وَ خَسْفُ بِالْبَيْدَاءِ وَ قَتْلُ النَّفْسِ الرَّكِيَّةِ وَ الْمُنَادِي مِنَ السَّمَاءِ.

(The book) 'Al Ghayba' of Al Numany – And by this chain, from Haroun Bin Muslim, from Abu Khalid Al Qammat, from Humran Bin Ayn,

'From Abu Abdullah^{-asws} having said: 'From the inevitable is that which there is no escape from it happening before rising of Al-Qaim^{-ajfj}, is emergence of Al-Sufyani, and submergence at Al-Bayda, and killing of Al-Nafs Al-Zakiya (the pure soul), and the caller from the sky''.⁴⁹⁶

45- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ يَعْقُوبَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَبِيهِ وَ وَهَيْبِ بْنِ حَفْصٍ عَنْ نَاجِيَةِ الْعَطَّارِ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْمُنَادِي يُنَادِي أَنَّ الْمَهْدِيَّ فَلَانٌ بِنُ فَلَانٍ بِاسْمِهِ وَ اسْمُ أَبِيهِ فَيُنَادِي الشَّيْطَانُ إِنَّ فَلَانًا وَ شِيعَتُهُ عَلَى الْحَقِّ يَغْنِي رَجُلًا مِنْ بَنِي أُمَيَّةَ.

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ahmad Bin Yusuf Bin Yaquoub, from Ismail Bin Mihran, from Al-Hassan Bin Ali, from his father, and Wuheyb Bin Hafs, from Najiya Al Attar,

'He heard Abu Ja'far^{-asws} said: 'The caller would call out: 'Al-Mahdi^{-ajfj} is so and so, son of so and so!', with his^{-ajfj} name and name of his^{-ajfj} father^{-asws}. The Satan^{-la} would call out, 'So and so (Usman) and his loyalists are upon the truth!' – meaning a man from the clan of Umayya''.⁴⁹⁷

46- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيٍّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنَّ فَلَانًا هُوَ الْأَمِيرُ وَ يُنَادِي مُنَادٍ أَنَّ عَلِيًّا وَ شِيعَتُهُ هُمُ الْقَائِمُونَ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Hassan, from Al-Abbas Bin Aamir, from Ibn Bukeyr, from Zurara who said,

'A call will call out from the sky: 'So and so, he is the Emir!' And a caller will call out: 'Ali^{-asws} and his^{-asws} Shias are successful!'

⁴⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 43

⁴⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 44

⁴⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 45

فُلْتُ فَمَنْ يُقَاتِلُ الْمَهْدِيَّ بَعْدَ هَذَا فَقَالَ إِنَّ الشَّيْطَانَ يُنَادِي أَنَّ فُلَانًا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ لِرَجُلٍ مِنْ بَنِي أُمَيَّةَ

I said, 'So who would fight Al-Mahdi^{-ajfi} after this?' He^{-asws} said: 'The Satan^{-la} will call out, 'So and so (Usman) and his loyalist, they are the successful!', for a man from the clan of Umayya'.

فُلْتُ فَمَنْ يَعْرِفُ الصَّادِقَ مِنَ الْكَاذِبِ قَالَ يَعْرِفُهُ الَّذِينَ كَانُوا يَرَوُونَهُ وَ يَقُولُونَ إِنَّهُ يَكُونُ قَبْلَ أَنْ يَكُونَ وَ يَعْلَمُونَ أَنَّهُمْ هُمُ الْمُجْتَبُونَ الصَّادِقُونَ.

I said, 'So who would recognise the truthful from the liar?' He^{-asws} said: 'Those will recognise him^{-ajfi}, the ones who had been reporting and saying that it would be happening before it happened, and they would be knowing that they are upon the truth and truthful'.⁴⁹⁸

47- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ الْمُتَنَّى عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ عَجِبْتُ أَصْلَحَكَ اللَّهُ وَ إِنِّي لَأَعْجَبُ مِنَ الْقَائِمِ كَيْفَ يُقَاتِلُ مَعَ مَا يَرَوْنَ مِنَ الْعَجَائِبِ مِنْ حَسَنِ الْبَيْدَاءِ بِالْجَيْشِ وَ مِنَ الْبَدَاءِ الَّذِي يَكُونُ مِنَ السَّمَاءِ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqda, from Ali Bin Al-Hassan, from Al-Hassan Bin Ali Bin Yusuf, from Al Musanna, from Zurara who said,

'I said to Abu Abdullah^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! I am wondering, and how can I not wonder from Al-Qaim^{-ajfi}, how he^{-ajfi} will be fought against, along with what they would be seeing from the wonders, from the submergence at Al-Bayda, and from the call which would be happening from the sky?'

فَقَالَ إِنَّ الشَّيْطَانَ لَا يَدْعُهُمْ حَتَّى يُنَادِيَ كَمَا نَادَى رَسُولُ اللَّهِ ص يَوْمَ الْعَقَبَةِ.

He^{-asws} said: 'The Satan^{-la} will not leave them until he^{-la} calls out just as he^{-la} had called out with Rasool-Allah^{-saww} on the day of Al-Aqaba'.⁴⁹⁹

48- ن، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ الْجَرِيرِيَّ أَخَا إِسْحَاقَ يَقُولُ لَنَا إِنَّكُمْ تَقُولُونَ هُمَا نِدَاءُ إِنِ فَأَيُّهُمَا الصَّادِقُ مِنَ الْكَاذِبِ

(The book) 'Al Ghayba' of Al Numany – Ibn Uqda, from Ali Bin Al-Hassan, from Muhammad Bin Abdullah, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I said to Abu Abdullah^{-asws}, 'Al-Jareery, brother of Is'haq said to us, 'You are saying, there would be two calls, so which of the two would be the truthful from the liar?'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ قُولُوا لَهُ إِنَّ الَّذِي أَخْبَرَنَا بِذَلِكَ وَ أَنْتَ تُنْكِرُ أَنَّ هَذَا يَكُونُ هُوَ الصَّادِقُ.

Abu Abdullah^{-asws} said: 'Say to him, 'The one who has informed us with that, and you are denying, that this would be happening, he^{-asws} is the truthful (Al-Sadiq)'.⁵⁰⁰

⁴⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 46

⁴⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 47

⁵⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 48

49- بي، الغيبة للنعماني وَ هَذَا الْإِسْنَادِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ هُمَا صَيْحَتَانِ صَيْحَةٌ فِي أَوَّلِ اللَّيْلِ وَ صَيْحَةٌ فِي آخِرِ اللَّيْلِ
الْثَّانِيَّةِ

(The book) 'Al Ghayba' of Al Numany – And by this chain, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying: 'There will be two screams – a scream at the beginning of the night and a scream at the end of the night, the second'.

قَالَ قُلْتُ كَيْفَ ذَلِكَ فَقَالَ وَاحِدَةٌ مِنَ السَّمَاءِ وَ وَاحِدَةٌ مِنْ إِبْلِيسَ

He (the narrator) said, 'I said, 'How would that be?' He^{-asws} said: 'One from the sky and one from Iblees^{-la}'.

قُلْتُ كَيْفَ تُعْرِفُ هَذِهِ مِنْ هَذِهِ فَقَالَ يَعْرِفُهَا مَنْ كَانَ سَمِعَ بِهَا قَبْلَ أَنْ تَكُونَ.

I said, 'How would one recognise this from this?' He^{-asws} said: 'He would recognise it, the one who had heard beforehand that it would be happening'.⁵⁰¹

50- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يُؤَيِّخُونَا وَ يَقُولُونَ مَنْ أَتَى يُعْرِفُ الْمُحَقِّقُ مِنَ الْمُبْطِلِ إِذَا كَانَتَا فَقَالَ مَا تَرُدُّونَ عَلَيْهِمْ قُلْتُ فَمَا تَرُدُّ عَلَيْهِمْ شَيْئاً

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Hassan, from his father, from Muhammad Bin Khalid, from Sa'alba Bin Maymoun, from Abdul Rahman Bin Maslama who said,

'I said to Abu Abdullah^{-asws}, 'The people are rebuking us and saying, 'From where can one know the true from the false when they both happen?' He^{-asws} said: 'What are you responding to them?' I said, 'We do not respond to them with anything!'

قَالَ فَقَالَ قُولُوا لَهُمْ يَصْدِّقُ بِهَا إِذَا كَانَتْ مَنْ كَانَ مُؤْمِناً بِهَا قَبْلَ أَنْ تَكُونَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

He (the narrator) said, 'He^{-asws} said: 'Say to them, 'When it happens, he will ratify with it, the one who was a believer in it before it happens. Allah^{-azwj} Mighty and Majestic Says: ***Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?*** [10:35]'.⁵⁰²

51- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيّ مِنْ كِتَابِهِ فِي رَجَبِ سَنَةِ سَبْعٍ وَ سَبْعِينَ وَ مِائَتَيْنِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ وَ مُحَمَّدِ بْنِ الْوَلِيدِ بْنِ خَالِدِ الْحَزَّازِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ يُنَادِي بِاسْمِ صَاحِبِ هَذَا الْأَمْرِ هَذَا الْأَمْرُ مُنَادٍ مِنَ السَّمَاءِ الْأَمْرُ لِفُلَانٍ بِنِ فُلَانٍ فَعِيمَ الْقِتَالُ.

⁵⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 26 H 49

⁵⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-afj}, Ch 26 H 50

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuly, from his book, in (the month of) Rajab of the year two hundred and seventy-seven, from Muhammad Bin Umar Bin Yazeed, and Muhammad Bin Al Waleed Bin Khalid Al Khazzaz, from Hammad Bin Isa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'There would be a call with the name of Master^{-ajfi} of this command by a caller from the sky: 'The command is for so and so, son of so and so, what is the battle for?''⁵⁰³

52- بي، الغيبة للنعماني أَبُو سُلَيْمَانَ أَحْمَدُ بْنُ هُوْدَةَ الْبَاهِلِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِهَاوَنْدَ سَنَةَ ثَلَاثٍ وَ سَبْعِينَ وَ مِائَتَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ فِي شَهْرِ رَمَضَانَ سَنَةَ تِسْعٍ وَ عَشْرِينَ وَ مِائَتَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ هَذَا الْأَمْرُ الَّذِي تَدْعُونَ أَغْيَبَكُمْ إِلَيْهِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ أَلَا إِنَّ فَلَانًا صَاحِبُ الْأَمْرِ فَعَلَامَ الْقِتَالِ.

(The book) 'Ghayba' of Al Numany – Abu Suleyman Ahmad Bin Howza Al Bahily, from Ibrahim Bin Is'haq at Nahawand in the year two hundred and seventy-three, from Abdullah Bin Hammad Al Ansari, in a month of Ramazan of the year two hundred and twenty-nine, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'This matter which you are extending your necks to, will not happen until a call calls out from the sky: 'Indeed! So and so is Master^{-ajfi} of the command! So upon what is the battle?''⁵⁰⁴

53- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ أَحْمَدَ جَمِيعًا عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَشْمَلُ النَّاسُ مَوْتَ وَ قَتْلًا حَتَّى يَلْجَأَ النَّاسُ عِنْدَ ذَلِكَ إِلَى الْحَرَمِ فَيُنَادِي مُنَادٍ صَادِقٌ مِنْ شِدَّةِ الْقِتَالِ فِيمَ الْقَتْلُ وَ الْقِتَالُ صَاحِبُكُمْ فَلَانٌ.

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Muhammad Bin Al Mufazzal, and Sa'dan Bin Is'haq, and Ahmad Bin Al-Husayn, and Muhammad Bin Ahmad altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'Death will surround the people until the people seek shelter to the Sanctuary during that. A truthful caller will call out from the severity of the battle: 'Regarding what is the killing and the battle? Your Master^{-ajfi} is so and so?''⁵⁰⁵

54- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُوسُفَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ أَهْبَطَ الرَّبُّ تَبَارَكَ وَ تَعَالَى مَلَكًا إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا طَلَعَ الْفَجْرُ نَصَبَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع مَنَابِرَ مِنْ نُورٍ عِنْدَ الْبَيْتِ الْمَعْمُورِ فَيُصْعَدُونَ عَلَيْهَا وَ يَجْمَعُ لَهُمُ الْمَلَائِكَةُ وَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ وَ يَفْتَحُ أَبْوَابَ السَّمَاءِ

(The book) 'Al Ghayba' of Al Numany – Muhammad Bin Hammam, from Al Fazary, from Al Ashary, from Muhammad Bin Sinan, from Yunus Bin Zabyan,

'From Abu Abdullah^{-asws} having said: 'Whenever it would be a night of Friday, the Lord^{-azwj} of Blessed and Exalted Sends down an Angel to the sky of the world. When the dawn rises, He^{-azwj} Installs a minaret of light for Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} at the Bayt Al-Mamoor. They^{-asws} ascend upon it, and there are gathered to them

⁵⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 51

⁵⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 52

⁵⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 53

asws, the Angels, and the Prophets-as, and the Momineen, and the gateways of the sky are opened.

فَإِذَا زَالَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ص يَا رَبِّ مِعَادَكَ الَّذِي وَعَدْتَ فِي كِتَابِكَ وَ هُوَ هَذِهِ آيَةُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ آيَةُ وَ يَقُولُ الْمَلَائِكَةُ وَ النَّبِيُّونَ مِثْلَ ذَلِكَ

When the sun declines (midday onwards), Rasool-Allah-saww says: ‘O Lord-azwj! Your-azwj appointment which You-azwj Promised in Your-azwj Book!’ And it is this Verse: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, [24:55]** – the Verse. And the Angels and the Prophets-as say similar to that.

ثُمَّ يَخْرُجُ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ سَجْدًا ثُمَّ يَقُولُونَ يَا رَبِّ اغْضَبْ فَإِنَّهُ قَدْ هَتَكَ حَرَمَكَ وَ قَتَلَ أَصْفِيَاؤَكَ وَ أَذَلَّ عِبَادَكَ الصَّالِحِينَ فَ يَفْعَلُ اللَّهُ مَا يَشَاءُ وَ ذَلِكَ وَقْتُ مَعْلُومٌ.

Then Muhammad-saww, and Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws fall in performing Sajdah. Then they-asws say: O Lord-azwj! Be Wrathful, for Your-azwj Sanctity has been violated, and Your-azwj elites have been killed, and Your-azwj righteous servants have been humiliated!’ So Allah-azwj Does what He-azwj Desires to, and that is the known time”.⁵⁰⁶

55- ني، الغيبة للنعماني أحمد بن هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يُنَادَى بِاسْمِ الْقَائِمِ يَا فُلَانُ بْنُ فُلَانٍ.

(The book) ‘Al Ghayba’ of Al Numany – Ahmad Bin Hawza, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Baseer,

‘Abu Abdullah-asws having said: ‘It would be called out with the name of Al-Qaim-ajfj: ‘O so and so, son of so and so!’”⁵⁰⁷

56- ني، الغيبة للنعماني بهذا الإسناد عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَقُومُ الْقَائِمُ يَوْمَ عَاشُورَاءَ.

(The book) ‘Al Ghayba’ of Al Numany – By this chain, from Abu Baseer,

‘From Abu Abdullah-asws having said: ‘Al-Qaim-ajfj would rise on the Day of Ashura’”.⁵⁰⁸

57- ني، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدَ بْنَ أَحْمَدَ جَمِيعاً عَنْ ابْنِ خُبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ يَا جَابِرُ لَا يَظْهَرُ الْقَائِمُ حَتَّى يَشْمَلَ الشَّامَ فِتْنَةً يَطْلُبُونَ الْمَخْرَجَ مِنْهَا فَلَا يَجِدُونَهُ وَ يَكُونُ قَتْلُ بَيْنِ الْكُوفَةِ وَ الْحِيرَةِ قَتْلَاهُمْ عَلَى سَوَاءٍ وَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ.

(The book) ‘Al Ghayba’ of Al Numany – Ibn Uqda, from Muhammad Bin Al Mufazzal, and Sa’dan Bin Is’haq, and Ahmad Bin Al-Husayn Bin Abdul Malik, and Muhammad Bin Ahmad, altogether from Ibn Mahboub, from Yaquob Al Sarraj, from Jabir,

⁵⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 26 H 54

⁵⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 26 H 55

⁵⁰⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 26 H 56

'From Abu Ja'far^{-asws} having said: 'O Jabir! Al-Qaim^{-ajfj} will not appear until Fitna surrounds Syria. They will be seeking the way out from it, but they will not be finding it, and killing would happen between Al-Kufa and Al-Hira. Their slain ones would be upon the middle of the road, and a caller would call out from the sky".⁵⁰⁹

58- في الغيبة للنعماني وَ هَذَا الْإِسْنَادُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ تَوَقَّعُوا الصَّوْتِ يَأْتِيكُمْ بَعْتُهُ مِنْ قِبَلِ دِمَشْقٍ فِيهِ لَكُمْ فَرَجٌ عَظِيمٌ.

(The book) 'Al Ghayba' of Al Numany – And by this chain, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: 'Anticipate the voice that would be coming to you suddenly from the direction of Damascus. There would be mighty relief for you all during it".⁵¹⁰

59- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْخَلِّيِّ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مُلْكُ الْقَائِمِ تِسْعَ عَشْرَةَ سَنَةً وَ أَشْهُرٌ.

(The book) 'Al Ghayba' of Al Numany – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli, from Al-Hassan Bin Ali Bin Yusuf, from his father, and Muhammad Bin Ali, from his father, from Ahmad Bin Umar Al Halby, from Hamza Bin Humran, from Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Rule of Al-Qaim^{-ajfj} would be for nineteen years and (some) months".⁵¹¹

60- في الغيبة للنعماني أَبُو سُلَيْمَانَ بْنُ هُوْدَةَ عَنِ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مُلْكُ الْقَائِمِ مِائَةً تِسْعَ عَشْرَةَ سَنَةً وَ أَشْهُرٌ.

(The book) 'Al Ghayba' of Al Numany – Abu Suleyman Bin Hawza, from Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Ibn Abu Yafour who said,

'Abu Abdullah^{-asws} said: 'Rule of Al-Qaim^{-ajfj} from us^{-asws} would be for nineteen years and (some) months".⁵¹²

61- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ مُحَمَّدٍ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ وَ سَعْدَانَ بْنِ إِسْحَاقَ بْنِ سَعِيدٍ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ وَ اللَّهُ لَيَمْلِكَنَّ رَجُلًا مِّنَّا أَهْلَ الْبَيْتِ ثَلَاثِمِائَةَ سَنَةً وَ يَزِيدُ تِسْعًا

(The book) 'Al Ghayba' of Al Numany – Ibn Uqda, from Muhammad Bin Al Mufazzal Bin Ibrahim and Sa'dan Bin Is'haq Bin Saeed, and Ahmad Bin Al-Husayn Bin Abdul Malik, and Muhammad Bin Ahmad Bin Al-Husayn, from Ibn Mahboub, from Amro Bin Sabit, from Jabir Bin Yazeed Al Jufy who said,

'I heard Abu Ja'far Muhammad Bin Ali^{-asws} saying: 'By Allah^{-azwj}! A man from us^{-asws}, People^{-asws} of the Household, would rule for three hundred years, and increase of nine'.

⁵⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 57

⁵¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 58

⁵¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 59

⁵¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 60

قَالَ فَقُلْتُ لَهُ مَتَى يَكُونُ ذَلِكَ قَالَ بَعْدَ مَوْتِ الْقَائِمِ ع

He (the narrator) said, 'I said to him^{-asws}, 'When will that happen?' He^{-asws} said: 'After the death of Al-Qaim^{-ajfi}'.

قُلْتُ لَهُ وَكَمْ يَهْوُمُ الْقَائِمُ ع فِي عَالَمِهِ حَتَّى يَمُوتَ قَالَ تِسْعَ عَشْرَةَ سَنَةً مِنْ يَوْمِ قِيَامِهِ إِلَى يَوْمِ مَوْتِهِ.

I said to him^{-asws}, 'And for how long would Al-Qaim^{-ajfi} rise in his^{-ajfi} world until he^{-ajfi} dies?' He^{-asws} said: 'Nineteen years from the day of his^{-ajfi} rising up to the day of his^{-ajfi} death'.⁵¹³

بيان: إشارة إلى ملك الحسين ع أو غيره من الأئمة في الرجعة.

Explanation: And indication to the rule of Al-Husayn^{-asws} or someone else from the Imams^{-asws} during the Raj'at'.

62- بي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن بعض رجاله عن أحمد بن الحسن عن أبيه عن أحمد بن عمر بن سعيد عن حمزة بن حمران عن ابن أبي يعفور عن أبي عبد الله ع قال: إِنَّ الْقَائِمَ ع يَمْلِكُ تِسْعَ عَشْرَةَ سَنَةً وَ أَشْهُرًا.

(The book) 'Al Ghaya' Al Numany – Ali Bin Ahmad, from Ubeydullah Bin Musa, from one of his men, from Ahmad Bin Al-Hassan, from his father, from Ahmad Bin Umar Bin Saeed, from Hamza Bin Humran, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfi} would rule for nineteen years and (some) months'.⁵¹⁴

63- كا، الكافي لمحمد بن يحيى و غيره عن محمد بن أحمد عن موسى بن عمر عن محمد بن سينان عن أبي سعيد القمطاط عن بكير بن أعين قال سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع لَأَيِّ عِلَّةٍ وَضَعَ اللَّهُ الْحَجَرَ فِي الرُّكْنِ الَّذِي هُوَ فِيهِ وَ لَمْ يُوضَعْ فِي غَيْرِهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya and someone else, from Muhammad Bin Ahmad, from Musa Bin Umar, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Bukeyr Bin Ayn who said,

'I asked Abu Abdullah^{-asws}, 'For which reason did Allah^{-azwj} Place the (Black) Stone in Al-Rukn (Yemeni) which it is in, and did not Place it somewhere else?'

قَالَ إِنَّ اللَّهَ تَعَالَى وَضَعَ الْحَجَرَ الْأَسْوَدَ وَ هِيَ جَوْهَرَةٌ أُخْرِجَتْ مِنَ الْجَنَّةِ إِلَى آدَمَ فَوُضِعَتْ فِي ذَلِكَ الرُّكْنِ لِعِلَّةِ الْمِيثَاقِ وَ ذَلِكَ أَنَّهُ لَمَّا أَخَذَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ حِينَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي ذَلِكَ الْمَكَانِ

Allah^{-azwj} the Exalted Placed the Black Stone, and it is a jewel Extracted from the Paradise to Adam^{-as}, and Placed it in that corner for the reason of the Covenant, and that is because when Allah^{-azwj} **Seized from the Children of Adam, their offspring [7:172]** when He^{-azwj} Took the Covenant upon them in that place.

⁵¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 61

⁵¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 62

و فِي ذَلِكَ الْمَكَانِ تَرَاءَى لَهُمْ وَ مِنْ ذَلِكَ الْمَكَانِ يَهْبِطُ الطَّيْرُ عَلَى الْقَائِمِ ع فَأَوَّلُ مَنْ يُبَايِعُهُ ذَلِكَ الطَّيْرُ وَ هُوَ وَ اللَّهُ جَبْرِئِيلُ ع وَ إِلَى ذَلِكَ الْمَكَانِ يُسْنِدُ الْقَائِمُ ظَهْرَهُ وَ هُوَ الْحُجَّةُ وَ الدَّلِيلُ عَلَى الْقَائِمِ تَمَامَ الْحَبْرِ.

And in that place, he^{-ajfi} shall appear to them, and from that place the bird would come down unto Al-Qaim^{-ajfi}. So the first one to pledge allegiance to him^{-ajfi} would be that bird, and by Allah^{-azwj}, it is Jibraeel^{as}, and to that place Al-Qaim^{-ajfi} would lean his^{-ajfi} back, and it is the proof and the evidence upon Al-Qaim^{-ajfi} – complete Hadeeth”^{. 515}

64- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ ابْنِ فَضَّالٍ عَنِ الْحُجَّالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يُؤَيِّتُونَنَا وَ يُكَذِّبُونَنَا أَنَّا نَقُولُ إِنَّ صَاحِبَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ تُعْرِفُ الْمُحَقِّقَةَ مِنَ الْمُبْطِلَةِ إِذَا كَانَتَا

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Al Hajjal, all of them from Sa’alba, from Abdul Rahman Bin Maslama Al Jareery who said,

‘I said to Abu Abdullah^{-asws}, ‘They are rebuking us and belying us! We are saying that there would be two screams happening. They are saying, ‘From where would you know the true from the false, when these two do happen?’

قَالَ فَمَاذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُ مَا تَرُدُّ عَلَيْهِمْ شَيْئاً

He (the narrator) said, ‘So what is that you are responding with to them?’ I said, ‘We are not responding to them with anything!’

قَالَ قُلُوا لِيَصْدَقَ بِمَا إِذَا كَانَتْ مِنْ كَانَ يُؤْمِنُ بِهَا مِنْ قَبْلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

He^{-asws} said: ‘Say, ‘When that happens, he would ratify it, the one who had believed in it from before. Allah^{-azwj} Mighty and Majestic is Saying: ***‘Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? [10:35]’***^{. 516}

65- كَا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُجْرَانَ وَ غَيْرِهِ عَنْ إِسْمَاعِيلَ بْنِ الصَّبَّاحِ قَالَ سَمِعْتُ شَيْخاً يَذْكُرُ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ: كُنْتُ عِنْدَ أَبِي الدَّوَانِيقِ فَسَمِعْتُهُ يَقُولُ ابْتِدَاءً مِنْ نَفْسِهِ يَا سَيْفُ بْنُ عَمِيرَةَ لَا بُدَّ مِنْ مُنَادٍ يُنَادِي بِاسْمِ رَجُلٍ مِنْ وَلَدِ أَبِي طَالِبٍ

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Najran and someone else, from Ismail Bin Al Sabbah who said, ‘I heard a Sheikh mentioning from Sayf Bin Ameyra who said,

‘I was in the presence of Abu Al Dawaneeq. I heard him saying initiating from himself, ‘O Sayf Bin Ameyra! There is no escape from a caller calling out with the name of a man from the sons^{-asws} of Abu Talib^{-as}’.

قُلْتُ يَرْوِيهِ أَحَدٌ مِنَ النَّاسِ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَسَمِعْتُ أُذِنِي مِنْهُ يَقُولُ لَا بُدَّ مِنْ مُنَادٍ يُنَادِي بِاسْمِ رَجُلٍ

⁵¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 63

⁵¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 64

I said, 'Has anyone from the people reported it?' He said, 'By the One^{-azwj} in Whose Hand is my soul! My ears have heard it from him^{-ajfj} (Al-Baqir^{-asws}) saying: 'There is no escape from a caller calling out with the name of a man'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الْحَدِيثَ مَا سَمِعْتُ بِمِثْلِهِ قَطُّ فَقَالَ لِي يَا سَيِّفُ إِذَا كَانَ ذَلِكَ فَتَحْنِ أَوَّلَ مَنْ يُجِيبُهُ أَمَا إِنَّهُ أَحَدُ بَنِي عَمَّتَا

I said, 'O commander of the faithful! This Hadeeth, I have not heard the like of it at all!' He said to me, 'O Sayf! When that happens, then we would be foremost of the ones to answer him^{-ajfj}. But he^{-ajfj} is one of the sons^{-asws} of our uncle!'

قُلْتُ أَيُّ بَنِي عَمَّتِكُمْ قَالَ رَجُلٌ مِنْ وَلَدِ فَاطِمَةَ

I said, 'Which sons of your uncle?' He said, 'A man^{-ajfj} from the sons^{-asws} of Fatima^{-asws}'.

ثُمَّ قَالَ يَا سَيِّفُ لَوْ لَا أَنِّي سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُهُ ثُمَّ حَدَّثَنِي بِهِ أَهْلُ الْأَرْضِ مَا قَبِلْتُهُ مِنْهُمْ وَ لَكِنَّهُ مُحَمَّدُ بْنُ عَلِيٍّ.

Then he said, 'O Sayf! If I had not heard Abu Ja'far Muhammad Bin Ali^{-asws} saying it, then the people of the earth narrated to me with it, I would not have accepted it from them, but it is Muhammad Bin Ali^{-asws}'.⁵¹⁷

66- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُجُبٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى فَرَجُ شِيعَتِكُمْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

'I said to Abu Abdullah^{-asws}, 'When would be the relief of your^{-asws} Shias?'

قَالَ فَقَالَ إِذَا اخْتَلَفَ وَلَدُ الْعَبَّاسِ وَ وَهَى سُلْطَانُهُمْ وَ طَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ فِيهِمْ وَ خَلَعَتِ الْعَرَبُ أَعْيُنَهَا وَ رَفَعَ كُلُّ ذِي صِيصِيَّةٍ صِيصِيَّتَهُ وَ ظَهَرَ الشَّامِيُّ وَ أَقْبَلَ الْيَمَانِيُّ وَ تَحَرَّكَ الْحُسَيْنِيُّ وَ خَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ يَتَرَاثُ رَسُولُ اللَّهِ ص

He (the narrator) said, 'He^{-asws} said: 'When the sons of Al-Abbas differ and their authority weakens, and he is greedy among them, the one who had not been greedy among them, and the Arabs put off their suffering, and every one with strength raises his strength, and the Syrian appears, and Al Yemeni comes, and Al-Hassany moves, and Master^{-ajfj} of this command moves from Al-Medina to Makkah with inheritance of Rasool-Allah^{-saww}'.

فَقُلْتُ مَا تَرَاثُ رَسُولُ اللَّهِ ص

I said, 'What inheritance of Rasool-Allah^{-saww}?'

قَالَ سَيِّفُ رَسُولِ اللَّهِ ص وَ دِرْعُهُ وَ عِمَامَتُهُ وَ بُرْدُهُ وَ قَصِيْبُهُ وَ رَايَتُهُ وَ لَامَتُهُ وَ سَرَجُهُ حَتَّى يَنْزِلَ مَكَّةَ فَيُخْرِجُ السَّيْفَ مِنْ غَمْدِهِ وَ يَلْبَسُ الدِّرْعَ وَ يَنْشُرُ الرَايَةَ وَ الْبُرْدَةَ وَ الْعِمَامَةَ وَ يَتَنَاوَلُ الْقَصِيْبَ بِيَدِهِ وَ يَسْتَأْذِنُ اللَّهَ فِي طُحُورِهِ

⁵¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 65

He^{-asws} said: ‘Sword of Rasool-Allah^{-saww}, and his^{-saww} armour, and his^{-saww} turban, and his^{-saww} cloak, and his^{-saww} cane, and his^{-saww} flag, and his^{-saww} helmet, and his^{-saww} saddle, until he^{-ajfi} descends at Makkah. He^{-ajfi} will bring out the sword from its sheath and wear the armour, and he^{-ajfi} would display the flag and the cloak and the turban and will hold the cane in his^{-ajfi} hand and seek Permission of Allah^{-azwj} regarding his^{-ajfi} appearance.

فَيُطْلِعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَبَاتِيَ الْحُسَيْنِيُّ فَبَحِرَهُ الْخَبَرُ فَيَنْتَدِرُ الْحُسَيْنِيُّ إِلَى الْخُرُوجِ فَيَنْبُتُ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَ يَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِ

He^{-ajfi} will notify one of his^{-ajfi} friends upon that, so he^{-ajfi} would go to Al-Hassany and inform him the news. Al-Hassany would rush to the rebellion. The people of Makkah would pounce upon him and kill him and send his head to Syria.

فَيُظْهِرُ عِنْدَ ذَلِكَ صَاحِبَ هَذَا الْأَمْرِ فَيُبَايِعُهُ النَّاسُ وَ يَتَّبِعُونَهُ وَ يَبْعَثُ الشَّامِيُّ عِنْدَ ذَلِكَ جَيْشاً إِلَى الْمَدِينَةِ فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَ جَلَّ دُونَهَا

During that, Master^{-ajfi} of this command would appear. The people would pledge allegiance to him and follow him^{-ajfi}. And during that, the Syrian would send an army to Al-Medina. Allah^{-azwj} Mighty and Majestic would Destroy them besides it.

وَ يَهْرُبُ يَوْمَئِذٍ مَنْ كَانَ بِالْمَدِينَةِ مِنْ وَلَدِ عَلِيٍّ ع إِلَى مَكَّةَ فَيُلْحَقُونَ بِصَاحِبِ هَذَا الْأَمْرِ وَ يُثْبِلُ صَاحِبَ هَذَا الْأَمْرِ نَحْوَ الْعِرَاقِ وَ يَبْعَثُ جَيْشاً إِلَى الْمَدِينَةِ فَيَأْمَنُ أَهْلُهَا وَ يَرْجِعُونَ إِلَيْهَا.

And on that day, the ones who would be at Al-Medina from the sons of Ali^{-asws}, would flee to Makkah. They would join with Master^{-ajfi} of this command, and Master^{-ajfi} of this command would go towards Al Iraq and send an army to Al-Medina. So its people would be safe and return to it”.⁵¹⁸

67- كَأ، الكافي علي عن أبيه عن صفوان بن يحيى عن عيسى بن القاسم قال سمعت أبا عبد الله ع يقول عليكم بتقوى الله وحده لا شريك له و انظروا لأنفسكم فوالله إن الرجل ليكون له الغنم فيها الراعي فإذا وجد رجلاً هو أعلم بغنمه من الذي هو فيها يخرجها و يجيء بذلك الذي هو أعلم بغنمه من الذي كان فيها

(The book) ‘Al Kafi’ – Ali, from his father, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Upon you all is to be with fearing Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and look out for yourselves. By Allah^{-azwj}! The man who has sheep and the shepherd for it, if he finds a man who is more knowledgeable about the sheep than the one who is among them, would expel him and come with that one who is more knowledgeable about his sheep than the one who was among them.

وَ اللَّهُ لَوْ كَانَتْ لِأَحَدِكُمْ نَفْسَانِ- يُقَاتِلُ بِوَاحِدَةٍ يُجْرِبُ بِهَا ثُمَّ كَانَتْ الْآخَرَى بَاقِيَةً فَعَمِلَ عَلَى مَا قَدْ اسْتَبَانَ لَهَا وَ لَكِنْ لَهُ نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَ اللَّهُ ذَهَبَتِ التَّوْبَةُ

⁵¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 26 H 66

By Allah^{-azwj}! If one of you had two souls, he could have fought with one, experimenting by it, then he would have worked with the other one with what has been clarified for it. But, for him there is only one soul, if it goes, by Allah^{-azwj}, the repentance goes (with it).

فَأَنْتُمْ أَحَقُّ أَنْ تَخْتَارُوا لِأَنْفُسِكُمْ إِنْ أَتَاكُمْ آتٍ مِنْهَا فَانْظُرُوا عَلَى أَيِّ شَيْءٍ تَخْرُجُونَ وَ لَا تَقُولُوا خَرَجَ زَيْدٌ فَإِنَّ زَيْدًا كَانَ عَالِمًا وَ كَانَ صَدُوقًا وَ لَمْ يَدْعُكُمْ إِلَى نَفْسِهِ إِنَّمَا دَعَاكُمْ إِلَى الرِّضَى مِنْ آلِ مُحَمَّدٍ وَ لَوْ ظَهَرَ لَوْفِي بِمَا دَعَاكُمْ إِلَيْهِ إِنَّمَا خَرَجَ إِلَى سُلْطَانٍ مُجْتَمِعٍ لِيَنْقُضَهُ

So you are more deserving that you should choose for yourselves the one who comes to you from us^{-asws}, and upon which matter you are coming out, and do not go around saying that Zayd has rebelled, for Zayd was a scholar, and he was truthful, and he did not call you for himself. But rather he called to the pleasure (Al-Reza) from the Progeny^{-asws} of Muhammad^{-saww}, and had he made an appearance he would have been loyal to what he called you to. But rather, he rebelled against a ruling authority to break it.

فَالْخَارِجُ مِنَّا الْيَوْمَ إِلَى أَيِّ شَيْءٍ يَدْعُوكُمْ إِلَى الرِّضَى مِنْ آلِ مُحَمَّدٍ فَتَحْنُ تُشْهِدُكُمْ أَنَّا لَسْنَا نَرْضَى بِهِ وَ هُوَ يَعْصِينَا الْيَوْمَ وَ لَيْسَ مَعَهُ أَحَدٌ وَ هُوَ إِذَا كَانَتْ الرِّايَاتُ وَ الْأَلْوِيَّةُ أَجْدَرُ أَنْ لَا يَسْمَعَ مِنَّا إِلَّا مَعَ مَنْ اجْتَمَعَتْ بَنُو فَاطِمَةَ مَعَهُ

The one who comes out from us^{-asws} today for anything, he will call you to the pleasure (Al-Reza) from the Progeny^{-asws} of Muhammad^{-saww}. We^{-asws} are testifying to you that we^{-asws} are not happy with it, and he has disobeyed us^{-asws} today. And there is no one with him and he with the banners and the flags, more worthy that he should listen from us^{-asws} except that with him would be gathered the children of Fatima^{-asws}.

فَوَ اللَّهُ مَا صَاحِبُكُمْ إِلَّا مَنْ اجْتَمَعُوا عَلَيْهِ إِذَا كَانَ رَجَبٌ فَأَقْبِلُوا عَلَى اسْمِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ أَحْبَبْتُمْ أَنْ تَتَأَخَّرُوا إِلَى شَعْبَانَ فَلَا ضَيْرَ وَ إِنْ أَحْبَبْتُمْ أَنْ تَصُومُوا فِي أَهَالِيكُمْ فَلَعَلَّ ذَلِكَ أَنْ يَكُونَ أَقْوَى لَكُمْ وَ كَفَّائِكُمْ بِالسُّفْيَانِيِّ عِلَامَةً.

By Allah^{-azwj}! What is your Master^{-asws} (Al-Qaim^{-asws}) except that there will be gathered around him^{-asws} in the month of Rajab. Go to him^{-asws} in the Name of Allah^{-azwj}, and if you would like to delay it to the month of Shaban, so it is not harmful, and if you would like to Fast in your situations so that would be more strengthening for you and let Al-Sufyani suffice for you as a sign⁵¹⁹.

68- كذا، الكافي علي عن أبيه عن حماد بن عيسى عن ربعي رَفَعَهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَ اللَّهُ لَا يَخْرُجُ وَاحِدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ إِلَّا كَانَ مَثْلُهُ مَثَلِ فَرْخٍ طَارَ مِنْ وَكْرِهِ قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ فَأَخَذَهُ الصَّبِيَّانُ فَعَبَّوْا بِهِ.

(The book) 'Al Kafi' – Ali, from his father, from Hammad Bin Isa, from Rabie, raising it.

'From Ali Bin Al-Husayn^{-asws} having said: 'By Allah^{-azwj}! No one from us^{-asws} would rebel before the emergence of Al-Qaim^{-ajfj} except his example would be like an example of a chick flying from its nest before its wings have been fully formed. So (it falls) and the children take it and play with it'⁵²⁰.

⁵¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 67

⁵²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 68

69- ك، الكافي العدة عن أحمد بن محمد عن ابن عيسى عن بكر بن محمد عن سدير قال قال أبو عبد الله عليه السلام يا سدير الزم بيتك وكن جالساً من أحلاسِهِ و اسكن ما سكن الليل و النهار فإذا بلغك أن السفياني قد خرج فارحل إلينا و لو على رجلِكَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Isa, from Bakr Bin Muhammad, from Sadeyr who said,

'Abu Abdullah^{-asws} said: 'O Sadeyr! Stay in your house and be a pillow from its pillows and be calm for as long at the night and day are calm. When it reaches you that Al Sufyani has emerged, then depart to come to us^{-asws}, and even if it be upon your feet'⁵²¹

70- يف، الطرائف روى نداء المُنَادِي مِنَ السَّمَاءِ بِاسْمِ الْمَهْدِيِّ ع وَ وُجُوب طَاعَتِهِ.

(The book) 'Al Taraiif' –

'It is reported that there would be a call by a caller from the sky with the name of Al-Mahdi^{-ajfj}, and obedience to him^{-ajfj} is Obligated''⁵²²

71- ك، الكافي العدة عن سهل عن ابن فضال عن ثعلبة عن الطيار عن أبي عبد الله ع فِي قَوْلِ اللَّهِ تَعَالَى سُرِبِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خَسَفَتْ وَ مَسَحَتْ وَ قَدَفَتْ

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Fazzal, from Sa'alba, from Al Tayyar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} the Exalted: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth. [41:53].** He^{-asws} said: 'Submergence and morphing and throwing out (from underground)'.
قَالَ قُلْتُ حَتَّى يَتَبَيَّنَ لَهُمْ قَال دَغْ ذَا ذَاكَ قِيَامُ الْقَائِمِ.

He (the narrator) said, 'I said, **'until it becomes clear to them?'** He^{-asws} said: 'Leave this! That is rising of Al-Qaim^{-ajfj}'⁵²³

72- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنِ الْكُلَيْنِيِّ عَنِ مُحَمَّدٍ الْعَطَّارِ عَنِ سَلَمَةَ بْنِ الْحَطَّابِ عَنِ مُحَمَّدِ الطَّبَالِسِيِّ عَنِ ابْنِ أَبِي عَمِيرَةَ وَ صَالِحِ بْنِ عُثْبَةَ جَمِيعاً عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ قَائِمَنَا إِذَا خَرَجَ يَجْتَمِعُ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةُ عَشَرَ رَجُلًا عَدَدَ رَجَالِ بَدْرٍ إِذَا حَانَ وَقْتُ خُرُوجِهِ يَكُونُ لَهُ سَيْفٌ مَعْمُودٌ نَادَاهُ السَّيْفُ قُمْ يَا وَلِيَّ اللَّهِ فَاقْتُلْ أَعْدَاءَ اللَّهِ.

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Al Kulayni, from Muhammad Al Attar, from Salama Bin Al Khattab, from Muhammad Al Taylasi, from Ibn Abu Ameyra, and Salih Bin Uqbah, altogether from Alqamah Bin Muhammad Al Hazramy,

'From Al Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Our^{-asws} Qaim^{-ajfj} when he^{-ajfj} emerges, three hundred and thirteen men would gather to him, being the number of men at (battle of) Badr. When it is the time of his^{-ajfj}

⁵²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 69

⁵²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 70

⁵²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 71

emergence, there will happen to be a sheathed sword for him^{-asws}. The sword will call out to him^{-ajfi}: 'Arise, O friend of Allah^{-azwj} and kill the enemies of Allah^{-azwj}!' 524

73- ختص، الإختصاص حَدَّثَنَا مُحَمَّدُ بْنُ مَعْقِلٍ الْقُرْمَيْسِينِيُّ عَنْ مُحَمَّدِ بْنِ عَاصِمٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مَرْزُوقٍ عَنْ غَامِرِ السَّرَّاجِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ حَدِثَةٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا كَانَ عِنْدَ خُرُوجِ الْقَائِمِ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَيُّهَا النَّاسُ فَطُيعَ عَنْكُمْ مَدَّةُ الْجُبَّارِينَ وَوَلِيَ الْأَمْرَ خَيْرُ أُمَّةٍ مُحَمَّدٌ فَاحْضَرُوا بِمَكَّةَ

(The book) 'Al Ikhtisas' – It is narrated to us by Muhammad Bin Ma'qil Al Qirmeysini, from Muhammad Bin Aasim, from Ali Bin Al-Husayn, from Muhammad Bin Marouq, from Aamir Al Sarraj, from Sufyan Al Sowry, from Qays Bin Muslim, from Taroq Bin Shiah, from Huzeyfa who said,

'I heard Rasool-Allah^{-saww} saying: 'When it will be during the emergence of Al-Qaim^{-ajfi}, a caller would call out from the sky: 'O you people! The term of the tyrants is being terminated from you all, and the Master^{-ajfi} of the command is best of the community of Muhammad^{-saww}, so join up at Makkah!'

فَيُخْرِجُ النُّجَبَاءَ مِنْ مِصْرَ وَالْأَبْدَالُ مِنَ الشَّامِ وَ عَصَائِبُ الْعِرَاقِ رُهْبَانُ بِاللَّيْلِ يُبَوِّتُ بِالنَّهَارِ كَأَنَّ قُلُوبَهُمْ زُبُرُ الْحَدِيدِ فَيُنَادِيهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ

The captains from Egypt will emerge, and the replacements from Syrian, and parties of Al-Iraq, monks at night and lions by the day. It is as if their hearts are slabs of iron. They will pledge allegiance to him^{-ajfi} between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}).

قَالَ عِمْرَانُ بْنُ الْحَصَنِ يَا رَسُولَ اللَّهِ صِفْ لَنَا هَذَا الرَّجُلَ

Imran Bin Al-Husayn said, 'O Rasool-Allah^{-saww}! Describe this man to us!'

قَالَ هُوَ رَجُلٌ مِنْ وَلَدِ الْحُسَيْنِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ عَلَيْهِ عِبَاءَتَانِ فَطَوَائِفَتَانِ اسْمُهُ اسْمِي فَعِنْدَ ذَلِكَ تُفْرِحُ الطُّيُورُ فِي أَوَارِهَا وَ الْحَيْتَانِ فِي بَحَارِهَا وَ تُمَدُّ الْأَنْهَارُ وَ تَفِيضُ الْغُيُوتُ وَ تُنْبِتُ الْأَرْضُ ضِعْفَ أَكْلِهَا

He^{-saww} said: 'He^{-ajfi} is a man from the sons^{-asws} of Al-Husayn^{-asws}. It is as if he^{-ajfi} is from the faultless men. Upon him^{-ajfi} would be two Qatwany. His^{-ajfi} name is my^{-saww} name. During that the birds would spawn in their nests, and the fishes in their oceans, and the rivers would extend, and the springs would burst forth, and the earth would grow its vegetation twice as much.

ثُمَّ يُسِيرُ مُقَدِّمَتَهُ جَبْرِئِيلُ وَ سَافَتُهُ إِسْرَافِيلُ فَيَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلِئَتْ جَوْرًا وَ ظُلْمًا.

Then Jibraeel^{-as} would travel in his^{-ajfi} forefront and Israfeel^{-as} behind him^{-ajfi}. He^{-ajfi} will fill the earth with justice and fairness just as it would have been filled with tyranny and injustice". 525

74- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَ السُّفْيَانِي وَ الْحَشَفُ وَ قَتْلُ النَّفْسِ الرُّكْبِيَّةِ وَ الْيَمَانِيُّ

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(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abu Ayoub Al Khazaz, from Umar Bin Hanzala who said,

'I heard Abu Abdullah^{-asws} saying: 'There would be five Signs before the rising of Al-Qaim^{-asws} – The scream, and the Sufyani, and the submerging (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَخْرُجَ مَعَهُ قَالَ لَا

I said, 'May I be sacrificed for you^{-asws}, if someone from your^{-asws} Household comes out (in revolt) before these signs, shall we (also) come out (in revolt) along with him?' He^{-asws} said: 'No'.

فَلَمَّا كَانَ مِنَ الْغَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أَيْمَنَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَغْدَاءِ اللَّهِ.

So when it was the next morning, I recited this Verse: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].*** I said, 'Is this the scream?' He^{-asws} said: 'If that was, then the necks of the enemies of Allah^{-azwj} Mighty and Majestic would be humbled to it'.⁵²⁶

75- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي حَبِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اخْتِلَافُ بَنِي الْعَبَّاسِ مِنَ الْمُخْتَوِمِ وَالتَّيْدَاءِ مِنَ الْمُخْتَوِمِ وَخُرُوجُ الْقَائِمِ مِنَ الْمُخْتَوِمِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Ali Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'Differing of the Abbasids is from the inevitable, and the call (from the sky) is from the inevitable, and emergence of Al-Qaim^{-ajfj} is from the inevitable'.

قُلْتُ وَكَيْفَ التَّيْدَاءُ قَالَ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَوَّلَ النَّهَارِ أَلَا إِنَّ عَلِيًّا وَشِيعَتَهُ هُمُ الْفَائِزُونَ

I said, 'And how would the call be?' He^{-asws} said: 'A caller would call out from the sky at the beginning of the day: 'Indeed! Ali^{-asws} and his^{-asws} Shias, they are the successful ones!'

قَالَ وَ يُنَادِي مُنَادٍ آخَرَ النَّهَارِ أَلَا إِنَّ عُثْمَانَ وَ شِيعَتَهُ هُمُ الْفَائِزُونَ.

He^{-asws} said: 'And a caller would call out at the end of the day, 'Indeed! Usman and his loyalists, they are the successful ones!''⁵²⁷

76- وَ رَوَى السَّيِّدُ عَلِيُّ بْنُ الْحَمِيدِ بِإِسْنَادِهِ إِلَى أَحْمَدَ بْنِ مُحَمَّدٍ الْإِنْدَاوِي رَفَعَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ قَالَ ذَكَرْنَا خُرُوجَ الْقَائِمِ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ كَيْفَ لَنَا أَنْ نَعْلَمَ ذَلِكَ قَالَ يُصْبِحُ أَحَدُكُمْ وَ تَحْتَ رَأْسِهِ صَحِيفَةٌ عَلَيْهَا مَكْتُوبٌ طَاعَةٌ مَعْرُوفَةٌ.

⁵²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 74

⁵²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 75

And it is reported by the Seyyid Ali Bin Al Hameed, by his chain to Ahmad Bin Muhammad Al Iyadi, raising it from Abdullah Bin Ajlan who said,

‘We mentioned the emergence of Al-Qaim^{-ajfj} in the presence of Abu Abdullah^{-asws}. I said, ‘How could it be for us to know that?’ He^{-asws} said: ‘One of you would wake up in the morning and beneath his head would be a parchment. Upon it would be written: **Reasonable obedience (is required).** [24:53]’⁵²⁸

77- وَ بِإِسْنَادِهِ إِلَى كِتَابِ الْفَضْلِ بْنِ شَاذَانَ قَالَ رَوَى أَنَّهُ يَكُونُ فِي رَايَةِ الْمَهْدِيِّ عِ اسْمَعُوا وَ أَطِيعُوا.

And by his chain to the book of Al Fazl Bin Shazan who said,

‘It is reported that there would be in the flag of Al-Mahdi^{-ajfj}: ‘Listen and obey!’⁵²⁹

78- وَ بِالْإِسْنَادِ عَنِ الْفَضْلِ عَنِ ابْنِ مَحْبُوبٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ إِذَا حُسِفَ بِجَيْشِ السُّفْيَانِيِّ إِلَى أَنْ قَالَ وَ الْقَائِمُ يَوْمَئِذٍ بِمَكَّةَ عِنْدَ الْكَعْبَةِ مُسْتَجِيرًا هَذَا يَقُولُ أَنَا وَلِيُّ اللَّهِ أَنَا أَوَّلَى بِاللَّهِ وَ بِمُحَمَّدٍ ص

And by his chain, from Al Fazl, from Ibn Mahboub, raising it to,

‘Abu Ja’far^{-asws} having said: ‘When there would be a submergence with an army of Al -ufyan’ – until he^{-asws} said: ‘And on that day Al-Qaim^{-ajfj} would be at Makkah, by the Kabah, seeking shelter with it, saying: ‘I^{-ajfj} am a Guardian^{-ajfj} of Allah^{-azwj}! I^{-ajfj} am foremost with Allah^{-azwj} and with Muhammad^{-saww}!’

فَمَنْ حَاجَّنِي فِي آدَمَ فَأَنَا أَوَّلَى النَّاسِ بِآدَمَ وَ مَنْ حَاجَّنِي فِي نُوحٍ فَأَنَا أَوَّلَى النَّاسِ بِنُوحٍ وَ مَنْ حَاجَّنِي فِي إِبْرَاهِيمَ فَأَنَا أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ وَ مَنْ حَاجَّنِي فِي مُحَمَّدٍ فَأَنَا أَوَّلَى النَّاسِ بِمُحَمَّدٍ وَ مَنْ حَاجَّنِي فِي النَّبِيِّينَ فَأَنَا أَوَّلَى النَّاسِ بِالنَّبِيِّينَ

The one who argues me^{-ajfj} regarding Adam^{-as}, so I^{-ajfj} am foremost with Adam^{-as}! And one who argues me^{-ajfj} regarding Noah^{-as}, so I^{-ajfj} am foremost of the people with Noah^{-as}! And one who argues me^{-as} regarding Ibrahim^{-as}, so I^{-ajfj} am foremost of the people with Ibrahim^{-as}! And one who argues me^{-ajfj} regarding Muhammad^{-saww}, so I^{-ajfj} am foremost of the people with Muhammad^{-saww}! And one who argues me^{-ajfj} regarding the Prophets^{-as}, so I^{-ajfj} am foremost of the people with the Prophets^{-as}!

إِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَأَنَا بَقِيَّةُ آدَمَ وَ خَيْرُهُ نُوحٍ وَ مُصْطَفَى إِبْرَاهِيمَ وَ صَفْوَةُ مُحَمَّدٍ

Allah^{-azwj} the Exalted is Saying: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** I^{-ajfj} am the remainder of Adam^{-as}, and choice of Noah^{-as}, and selected one of Ibrahim^{-as}, and elite of Muhammad^{-saww}.

⁵²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 76

⁵²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 77

أَلَا وَ مَنْ حَاجَنِي فِي كِتَابِ اللَّهِ فَأَنَا أَوَّلِي النَّاسِ بِكِتَابِ اللَّهِ أَلَا وَ مَنْ حَاجَنِي فِي سُنَّةِ رَسُولِ اللَّهِ فَأَنَا أَوَّلِي النَّاسِ بِسُنَّةِ رَسُولِ اللَّهِ وَ سِيرَتِهِ وَ أَنَشُدُ اللَّهَ مِنْ سَمِعَ كَلَامِي لَمَّا يَبْلُغُ الشَّاهِدُ الْغَائِبِ

Indeed! And the one who argues me^{-ajfj} regarding the Book of Allah^{-azwj}, so I^{-ajfj} am foremost of the people with the Book of Allah^{-azwj}. Indeed! And one who argues me^{-ajfj} regarding Sunnah of Rasool-Allah^{-saww}, so I^{-ajfj} are foremost of the people with his^{-saww} Sunnah and his^{-saww} conduct. And I^{-ajfj} adjure Allah^{-azwj}! One who hears my^{-ajfj} speech, let the attender deliver it to the absentee!'

فَيَجْمَعُ اللَّهُ لَهُ أَصْحَابَهُ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا فَيَجْمَعُهُمُ اللَّهُ عَلَى غَيْرِ مِيعَادٍ فَزَعَجَ الْخَرِيفُ

Allah^{-azwj} would Gather his^{-ajfj} companions to him^{-ajfj}, three hundred and thirteen men. Allah^{-azwj} would Gather them upon without any appointment, accumulating like the clouds of autumn'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ مَعَهُ عَهْدُ رَسُولِ اللَّهِ ص قَدْ تَوَاتَرَتْ عَلَيْهِ الْأَبَاءُ

Then he^{-asws} recited this Verse: **Wherever you may happen to be, Allah will Bring you all together. [2:148]**. So, they would pledge allegiance to him^{-ajfj} between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}), and with him^{-ajfj} would be the pact of Rasool-Allah^{-saww}, the forefathers^{-asws} having recurred it to him^{-ajfj}.

فَإِنْ أَشْكَلَ عَلَيْهِمْ مِنْ ذَلِكَ شَيْءٌ فَإِنَّ الصَّوْتِ مِنَ السَّمَاءِ لَا يُشْكَلُ عَلَيْهِمْ إِذَا نُودِيَ بِاسْمِهِ وَ اسْمِ أَبِيهِ.

So, if anything from that is ambiguous upon them, then the voice from the sky would not be ambiguous upon them when he^{-ajfj} is called out to by his^{-ajfj} name and name of his^{-ajfj} father^{-asws}.⁵³⁰

79- وَ بِالْإِسْنَادِ الْمَذْكُورِ يَرْفَعُهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فِي ذِكْرِ الْقَائِمِ ع فِي خَيْرِ طَوِيلٍ قَالَ فَيَجْلِسُ تَحْتَ شَجَرَةٍ سَمَرَةٍ فَيَجِيئُهُ جَبْرِئِيلُ فِي صُورَةِ رَجُلٍ مِنْ كَلْبٍ فَيَقُولُ يَا عَبْدَ اللَّهِ مَا يُجْلِسُكَ هَاهُنَا فَيَقُولُ يَا عَبْدَ اللَّهِ إِنِّي أَنْتَظِرُ أَنْ يَأْتِيَنِي الْعِشَاءُ فَأَخْرُجُ فِي ذُبُرِهِ إِلَى مَكَّةَ وَ أَكْرَهُ أَنْ أَخْرُجَ فِي هَذَا الْحَرِّ

And by the mentioned chain raising it to,

'Ali^{-asws} Bin Al-Husayn^{-asws} regarding mention of Al-Qaim^{-ajfj} in a lengthy Hadeeth. He^{-asws} said 'He^{-ajfj} will sit beneath a brown tree. Jibraeel^{-as} would come to him^{-ajfj} in the image of a man from (clan of) Kalb. He^{-as} would say: 'O servant of Allah^{-azwj}! What made you^{-ajfj} sit over here?' He^{-ajfj} would say, 'O servant of Allah^{-azwj}! I^{-ajfj} am awaiting that the dinner would come to me^{-ajfj}, so I^{-ajfj} came out in its pursuit to Makkah, and I^{-ajfj} dislike to come out in this heat!'

قَالَ فَيَضْحَكُ فَإِذَا ضَحِكَ عَرَفَهُ أَنَّهُ جَبْرِئِيلُ قَالَ فَيَأْخُذُ يَدَيْهِ وَ يُصَافِحُهُ وَ يُسَلِّمُ عَلَيْهِ وَ يَقُولُ لَهُ قُمْ وَ يَجِيئُهُ بِغَرَسٍ يُقَالُ لَهُ الْبُرَاقُ فَيَرْكَبُهُ ثُمَّ يَأْتِي إِلَى جَبَلِ رَضْوَى

He^{-asws} said: 'He^{-as} would laugh. So when he^{-as} laughs, he^{-ajfj} would recognise him^{-as} that he^{-as} is Jibraeel^{-as}. He^{-as} would grab his^{-ajfj} hand and shake it and greet unto him^{-ajfj} and say to him⁻

⁵³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 78

ajfj, 'Arise!' And he-as would come to him-ajfj with a horse called Al-Buraq. He-ajfj would ride it, then come to Mount Razawy.

فَيَأْتِي مُحَمَّدٌ وَعَلِيٌّ فَيَكْتَبَانِ لَهُ عَهْدًا مَنَشُورًا يَقْرَأُهُ عَلَى النَّاسِ ثُمَّ يُخْرِجُ إِلَى مَكَّةَ وَالنَّاسُ يَجْتَمِعُونَ بِهَا

Muhammad-saww and Ali-asws would come to him-ajfj and write a pact for him-ajfj, to be publicised and read out to the people. Then he-ajfj would go out to Makkah and the people would gather at it'.

قَالَ فَيَقُومُ رَجُلٌ مِنْهُ فَيُنَادِي أَيُّهَا النَّاسُ هَذَا طَلَبْتُكُمْ قَدْ جَاءَكُمْ يَدْعُوكُمْ إِلَى مَا دَعَاكُمْ إِلَيْهِ رَسُولُ اللَّهِ ص

He-asws said: 'A man from him-ajfj would stand and call out, 'O you people! This is your search! He-ajfj has come to call you to what Rasool-Allah-saww had called you to!'

قَالَ فَيَقُومُونَ

He-asws said: 'They would be standing'.

قَالَ فَيَقُومُ هُوَ بِنَفْسِهِ فَيَقُولُ أَيُّهَا النَّاسُ أَنَا فُلَانُ بْنُ فُلَانٍ أَنَا ابْنُ نَبِيِّ اللَّهِ أَدْعُوكُمْ إِلَى مَا دَعَاكُمْ إِلَيْهِ نَبِيُّ اللَّهِ

He-asws said: 'He-ajfj would stand by himself-ajfj and say: 'O you people! I-ajfj am so and so, son of so and so! I-ajfj am a son-ajfj of the Prophet-saww of Allah-azwj! I-ajfj am calling you all to what the Prophet-saww of Allah-azwj had called you to!'

فَيَقُومُونَ إِلَيْهِ لِيَقْتُلُوهُ فَيَقُومُ ثَلَاثُمِائَةٍ وَتُيَفُّ عَلَى الثَّلَاثُمِائَةِ فَيَمْنَعُونَهُ مِنْهُ حُمُسُونَ مِنْ أَهْلِ الْكُوفَةِ وَ سَائِرُهُمْ مِنْ أَقْبَاءِ النَّاسِ لَا يَعْرِفُ بَعْضُهُمْ بَعْضًا اجْتَمَعُوا عَلَى غَيْرِ مِيعَادٍ.

They would be standing to him-ajfj in order to kill him-ajfj, but three hundred and more than three hundred would stand and defend him-ajfj – fifty being from the people of Al-Kufa, and rest of them from a variety of people, not knowing each other. They would gather upon without there being any appointment".⁵³¹

80- وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْقَائِمَ يَنْتَظِرُ مِنْ يَوْمِهِ ذِي طُوًى فِي عِدَّةِ أَهْلِ بَدْرٍ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا حَتَّى يُسَيِّدَ ظَهْرَهُ إِلَى الْحَجَرِ يَهْزُ الرَّايَةَ الْمَغْلَبَةَ-

And by the chain raising it to Abu Baseer,

'From Abu Ja'far-asws having said: 'Al-Qaim-ajfj will wait from his-ajfj day in hiding among a number of the people of Badr, three hundred and thirteen men, until he-ajfj leans his-ajfj back to the (Black) Stone, shaking the victorious flag'.

قَالَ عَلِيُّ بْنُ أَبِي حَمْرَةَ ذَكَرْتُ ذَلِكَ لِأَبِي إِبْرَاهِيمَ ع قَالَ وَ كِتَابٌ مَنَشُورٌ.

⁵³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 26 H 79

Ali Bin Abu Hamz said, 'I mentioned that to Abu Ibrahim^{-asws}. He^{-asws} said: 'And the displayed book''⁵³²

81- وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ إِلَى أَنْ قَالَ: يَقُولُ الْقَائِمُ ع لِأَصْحَابِهِ يَا قَوْمَ إِنَّ أَهْلَ مَكَّةَ لَا يُرِيدُونَنِي وَ لَكِنِّي مُرْسَلٌ إِلَيْهِمْ لِأَخْتَجَّ عَلَيْهِمْ بِمَا يَنْبَغِي لِمِثْلِي أَنْ يَخْتَجَّ عَلَيْهِمْ

And by the chain, raising it to Abu Baseer,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth, up to he^{-asws} said: 'Al-Qaim^{-ajfj} would say to his^{-ajfj} companions: 'O people! The people of Makkah do not want me^{-ajfj}, but I^{-ajfj} am sent to them to argue upon them with what is befitting for the likes of me^{-ajfj} to argue with against them'.

فَيَدْعُو رَجُلًا مِنْ أَصْحَابِهِ فَيَقُولُ لَهُ امْضِ إِلَى أَهْلِ مَكَّةَ فَقُلْ يَا أَهْلَ مَكَّةَ أَنَا رَسُولُ فَلَانٍ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنَّا أَهْلُ بَيْتِ الرَّحْمَةِ وَ مَعْدِنُ الرِّسَالَةِ وَ الْخِلَافَةِ وَ نَحْنُ ذُرِّيَّةُ مُحَمَّدٍ وَ سُلَالَةُ النَّبِيِّينَ وَ إِنَّا قَدْ ظَلَمْنَا وَ اضْطَهَدْنَا وَ قُهِرْنَا وَ ابْتُزَّ مِنَّا حَقُّنَا مُنْذُ قُبُضِ نَبِيِّنَا إِلَى يَوْمِنَا هَذَا فَتَحْنُ نَسْتَصْرِكُمْ فَأَنْصُرُونَا

He^{-ajfj} would call a man from his^{-ajfj} companions and say to him, 'Go to the people of Makah and say, 'O people of Makkah! I^{-ajfj} am a messenger of so and so to you all, and he^{-ajfj} is saying to you: 'We^{-asws} a People^{-asws} of the Household of mercy, and the mine of the Message and the caliphate, and we^{-asws} are offspring of Muhammad^{-asws} and lineage of the Prophets^{-as}, and we^{-asws} have been oppressed, and persecuted, and forced, and our^{-asws} rights have been swindled from us^{-asws} since our^{-asws} Prophet^{-saww} had passed away up to this day of ours^{-asws}! We^{-asws} are seeking your help, so help us^{-asws}!'

فَإِذَا تَكَلَّمَ هَذَا الْفَتَى بِهَذَا الْكَلَامِ أَتَوْا إِلَيْهِ فَدَجَّحُوهُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ هِيَ النَّفْسُ الرَّكِيَّةُ

When the youth speaks with this speech, they would come to him and slaughter him between Al-Rukn (Yemeni) and Al-Maqam (of Ibrahim^{-as}), and he is Al-Nafs Al-Zakiya (the pure soul).

فَإِذَا بَلَغَ ذَلِكَ الْإِمَامَ قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ أَنَّ أَهْلَ مَكَّةَ لَا يُرِيدُونَنَا فَلَا يَدْعُونَهُ حَتَّى يُخْرَجَ فَيَهْطُ مِنْ عَقَبَةِ طَوًى فِي ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا عِدَّةَ أَهْلِ بَدْرٍ حَتَّى يَأْتِيَ الْمَسْجِدَ الْحَرَامَ

So when that reaches the Imam^{-ajfj}, he^{-ajfj} would say to his^{-ajfj} companions: 'Indeed! I^{-ajfj} shall inform you all. The people of Makkah do not want us!' They will not leave him^{-ajfj} until he^{-ajfj} emerges. He^{-ajfj} would descend from the hill of Tuwa among three hundred and thirteen men, the number of the people of Badr, until he^{-ajfj} comes to the Sacred Masjid.

فَيُصَلِّي فِيهِ عِنْدَ مَقَامِ إِبْرَاهِيمَ أَرْبَعَ رَكَعَاتٍ وَ يُسَنِّدُ ظَهْرَهُ إِلَى الْحَجَرِ الْأَسْوَدِ ثُمَّ يَحْمَدُ اللَّهَ وَ يُثْنِي عَلَيْهِ وَ يَذْكُرُ النَّبِيَّ ص وَ يُصَلِّي عَلَيْهِ وَ يَتَكَلَّمَ بِكَلَامٍ لَمْ يَتَكَلَّمْ بِهِ أَحَدٌ مِنَ النَّاسِ

He^{-ajfj} will pray Salat at the Maqam of Ibrahim^{-as}, four Cycles, and (then say) leaning his^{-ajfj} back to the Black Stone. Then he^{-ajfj} would praise Allah^{-azwj} and extol upon Him^{-azwj}, and mention the Prophet^{-saww}, and send Salawaat upon him^{-saww}, and speak with a speech no one from the people would have spoken with.

⁵³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 80

فَيَكُونُ أَوَّلُ مَنْ يَضْرِبُ عَلَى يَدِهِ وَ يُبَايِعُهُ جِبْرِائِيلُ وَ مِيكَائِيلُ وَ يَقُومُ مَعَهُمَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ فَيَدْفَعَانِ إِلَيْهِ كِتَابًا جَدِيدًا هُوَ عَلَى الْعَرَبِ شَدِيدٌ بِخَاتَمٍ رَطْبٍ فَيَقُولُونَ لَهُ اْعْمَلْ بِمَا فِيهِ

The first ones to strike upon his^{-ajfj} hand and pledge allegiance to him^{-ajfj} would be Jibraeel^{-as} and Mikaeel^{-as}, and Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} would both stand with them. They^{-asws} would hand over a new Book (Quran) to him^{-ajfj}. It would be severe upon the Arabs with a wet seal. They^{-asws} would say to him^{-ajfj}: ‘Act with what is in it!’

وَ يُبَايِعُهُ الثَّلَاثُمِائَةِ وَ قَلِيلٌ مِنْ أَهْلِ مَكَّةَ ثُمَّ يَخْرُجُ مِنْ مَكَّةَ حَتَّى يَكُونَ فِي مِثْلِ الْخُلُقَةِ

And three hundred and a few from the people of Makkah would pledge allegiance to him^{-ajfj}. Then he^{-ajfj} would go out from Makkah until he^{-ajfj} would be in like a circle’.

قُلْتُ وَ مَا الْخُلُقَةُ

I said, ‘And what is the circle?’

قَالَ عَشْرَةُ آلَافٍ رَجُلٍ جِبْرِائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ شِمَالِهِ ثُمَّ يَهْزُ الرَّايَةَ الْجَلِيَّةَ - وَ يَنْشُرُهَا وَ هِيَ رَايَةُ رَسُولِ اللَّهِ ص السَّخَابَةِ وَ دِرْعُ رَسُولِ اللَّهِ ص السَّابِغَةِ وَ يَتَقَلَّدُ بِسَيْفِ رَسُولِ اللَّهِ ص ذِي الْفَقَارِ.

He^{-asws} said: ‘Ten thousand men. Jibraeel^{-as} being on his^{-ajfj} right, and Mikaeel^{-as} on his^{-ajfj} left. Then he^{-ajfj} would shake the majestic (victorious) flag and display it, and it is a flag of Rasool-Allah^{-saww}, Al-Sahabat, and armour of Rasool-Allah^{-saww} Al-Sabigha, and he^{-ajfj} collar with the sword of Rasool-Allah^{-saww}, Zulfiqar’⁵³³.

وَ فِي حَدِيثٍ آخَرَ مَا مِنْ بَلَدَةٍ إِلَّا يَخْرُجُ مَعَهُ مِنْهُمْ طَائِفَةٌ إِلَّا أَهْلَ الْبَصْرَةِ فَإِنَّهُ لَا يَخْرُجُ مَعَهُ مِنْهَا أَحَدٌ.

And in another Hadeeth – ‘There is none from a city except a group would emerge with him^{-ajfj} except the people of Al-Basra, for not one of from it would emerge with him^{-ajfj}’⁵³⁴.

82- وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى الْمُصْطَبِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَهُ كُنْتُ بِالطَّالِقَانِ مَا هُوَ بِذَهَبٍ وَ لَا فِضَّةٍ وَ رَايَةً لَمْ تُنْشَرْ مُنْذُ طُوَيْتَ وَ رِجَالٌ كَانُوا يُهْمُّ زُبُرَ الْحَدِيدِ لَا يَشُوهُمَا شَكٌّ فِي ذَاتِ اللَّهِ أَشَدُّ مِنَ الْحَجَرِ لَوْ حَمَلُوا عَلَى الْجِبَالِ لَأَزَالُوهَا لَا يَقْصِدُونَ بِرَايَاتِهِمْ بَلَدَةً إِلَّا حَرَبُوهَا كَأَنَّ

And by the chain, raising it to Al Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{-asws} having said: ‘From him^{-ajfj} would be a treasure at Talaqan. It would neither be of gold nor silver, and a flag which had not been displayed since it had been folded, and men. It is as if their hears are slabs of iron. They will not be tainted by doubt for the Sake of Allah^{-azwj}, being stronger than the stone. If they were to attack upon the mountain, they would move it. They will not aim for any city except they would ruin it.

⁵³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 81 a

⁵³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 81 b

عَلَى خَيْولِهِمُ الْعُقْبَانُ يَتَمَسَّحُونَ بِسَرْجِ الْإِمَامِ عَ يَطْلُبُونَ بِذَلِكَ الْبَرَكَةَ وَ يَحْفُونَ بِهِ يَفُونَهُ بِأَنْفُسِهِمْ فِي الْحُرُوبِ وَ يَكْفُونَهُ مَا يُرِيدُ فِيهِمْ رَجَالٌ لَا يَنَامُونَ اللَّيْلَ
لَهُمْ دَوِيُّ فِي صَلَاتِهِمْ كَدَوِيِّ النَّحْلِ يَبْتَثُونَ قِيَاماً عَلَى أَطْرَافِهِمْ وَ يُصْبِحُونَ عَلَى خَيْولِهِمْ زُهْبَانٌ بِاللَّيْلِ لُيُوثٌ بِالنَّهَارِ

Upon their horses would be the vultures. They would be wiping with the saddle of the Imam^{-ajfj} seeking the Blessings with that and surrounding it and saving it with their own lives in the wards and sufficing him^{-ajfj} of what he^{-ajfj} wants. Among them would be men not sleeping at night. For them would be a buzz in their Salat like the buzz of the bees, spending the night standing upon their edges (of their feet), and in the morning they would be upon their horses, being monks are night and lions by the day.

هُمْ أَطْوَعُ لَهُ مِنَ الْأَمَةِ لِسَيِّدِهَا كَالْمَصَابِيحِ كَأَنَّ قُلُوبَهُمُ الْقَنَادِيلُ وَ هُمْ مِنْ خَشْيَةِ اللَّهِ مُشْفِقُونَ يَدْعُونَ بِالشَّهَادَةِ وَ يَتَمَنُّونَ أَنْ يُقْتَلُوا فِي سَبِيلِ اللَّهِ شِعَارُهُمْ
يَا لَقَارَاتِ الْحُسَيْنِ إِذَا سَارُوا يَسِيرُ الرُّعْبُ أَمَامَهُمْ مَسِيرَةَ شَهْرِ يَمْشُونَ إِلَى الْمَوْتِ إِزْسَالاً بِهِمْ يَنْصُرُ اللَّهُ إِمَامَ الْحَقِّ.

They would be more obedient to him^{-ajfj} than the slave girl is to her master. Like the lamps, it is as if their hearts are lanterns, and they would be fearful, from fearing Allah^{-azwj}, supplicating for the martyrdom and wishing to be killed in the Way of Allah^{-azwj}. Their slogan would be: 'O the revenge for Al-Husayn^{-asws}!' When they travel, the awe would travel in front of them a travel distance of a month. They would be walking to the Master^{-ajfj} having sent with them, helping Allah^{-azwj}, the Imam^{-ajfj} of truth".⁵³⁵

83- وَ بِالْإِسْنَادِ إِلَى الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ يُبَايِعُ الْقَائِمُ بِمَكَّةَ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ وَ يَسْتَعْمِلُ عَلَى مَكَّةَ ثُمَّ يَسِيرُ نَحْوَ الْمَدِينَةِ فَيَبْلُغُهُ أَنَّ
عَامِلَهُ قُتِلَ فَيَرْجِعُ إِلَيْهِمْ فَيُقْتَلُ الْمُقَاتِلَةَ وَ لَا يَرِيدُ عَلَى ذَلِكَ

And by the chain to Al Kabuly –

'From Abu Ja'far^{-asws} having said: 'Al-Qaim^{-ajfj} would be pledged allegiance at Makkah based upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}, and he^{-ajfj} will utilise (governor) upon Makkah. Then he^{-ajfj} will travel towards Al-Medina. It will reach him^{-ajfj} that his^{-ajfj} governor had been killed. So he^{-ajfj} would return to them and kill the killers and not exceed upon that.

ثُمَّ يَنْطَلِقُ فَيَدْعُو النَّاسَ بَيْنَ الْمَسْجِدَيْنِ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْبَرَاءَةِ مِنْ عَدُوِّهِ حَتَّى يَبْلُغَ النَّبْدَاءَ فَيُخْرِجُ إِلَيْهِ جَيْشُ
السُّفْيَانِيِّ فَيُخَسِفُ اللَّهُ بِهِمْ.

Then he^{-ajfj} would go and call the people between the two Masjids, to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}, and the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and the disavowing from his^{-asws} enemies, until he^{-ajfj} reaches Al-Bayda. The army of Al-Sufyani would come out to him^{-ajfj}. Allah^{-azwj} would Submerge them (in the ground)".⁵³⁶

وَ فِي خَيْرٍ آخَرَ يُخْرِجُ إِلَى الْمَدِينَةِ فَيَقِيمُ بِهَا مَا شَاءَ ثُمَّ يُخْرِجُ إِلَى الْكُوفَةِ وَ يَسْتَعْمِلُ عَلَيْهَا رَجُلًا مِنْ أَصْحَابِهِ فَإِذَا نَزَلَ الشَّفْرَةَ جَاءَهُمْ كِتَابُ السُّفْيَانِيِّ إِنْ لَمْ
تَقْتُلُوهُ لَأَقْتُلَنَّ مُقَاتِلِيكُمْ وَ لَأَسْبِيَنَّ ذَرَارِيَكُمْ

⁵³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 82

⁵³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 83 a

And in another Hadeeth –

‘He^{-ajfj} will go out to Al-Medina. He^{-ajfj} would stay at it for as long as Allah^{-azwj} so Desire. Then he^{-ajfj} will go out to Al-Kufa and utilise (a governor) upon it, a man from his^{-ajfj} companions. When he^{-ajfj} descends at Al-Shafra, a letter of Al-Sufyani would come to them, ‘If you do not kill him, I shall kill your fighters and capture your offspring’.

فَيَقْتُلُونَ عَلَى عَامِلِهِ فَيَقْتُلُونَهُ فَيَأْتِيهِ الْخَبْرُ فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُهُمْ وَ يَقْتُلُ قُرَيْشًا حَتَّى لَا يَبْقَى مِنْهُمْ إِلَّا الْحَمْلَةُ كَبَشٍ ثُمَّ يَخْرُجُ إِلَى الْكُوفَةِ وَ يَسْتَعْمِلُ رَجُلًا مِنْ أَصْحَابِهِ فَيَقْبَلُ وَ يَنْزِلُ النَّجَفَ.

They would turn against his^{-ajfj} office bearer and kill him. The news would come to him^{-ajfj}. He^{-ajfj} will return to them and kill them and kill Qureysh until there does not remain anyone from them except a ram eater. Then he^{-asws} will go out to Al-Kufa and utilise (a governor), a man from his^{-ajfj} companions. He^{-ajfj} will come and descend at Najaf⁵³⁷.

84- أَقُولُ رَوَى الشَّيْخُ أَحْمَدُ بْنُ فَهْدٍ فِي الْمَهْدَبِ وَ غَيْرُهُ فِي غَيْرِهِ بِإِسْنَادِهِمْ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَوْمَ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي يَظْهَرُ فِيهِ قَائِمُنَا أَهْلُ الْبَيْتِ وَ وِلَاةُ الْأَمْرِ وَ يُظْفِرُهُ اللَّهُ تَعَالَى بِالْذِّجَالِ فَيَصْلِيهِ عَلَى كُنَاسَةِ الْكُوفَةِ وَ مَا مِنْ يَوْمٍ نَيْرُوزٍ إِلَّا وَ نَحْنُ نَتَوَقَّعُ فِيهِ الْفَرَجَ لِأَنَّهُ مِنْ أَيَّامِنَا حَفِظَتْهُ الْفُرْسُ وَ ضَيَعْنَاهُ.

I (Majlisi) am saying, ‘It is reported by the Sheykh ahmad Bin Fahd in ‘Al Muhazzab’, and others in other (books), by their chains from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘The day of Al-Neyrouz, it is the day in which our^{-asws} Qaim^{-ajfj}, of People^{-asws} of the Household, and Master^{-ajfj} of the command, would appear, and Allah^{-azwj} would Make him^{-ajfj} win with Al-Dajjal^{-la}. He^{-ajfj} would crucify him^{-la} at a rubbish dump of Al-Kufa. And there is none from a day of Neyrouz except and we^{-asws} are anticipating the relief during it because it is from our^{-asws} days. The Persians have preserved it and you (Arabs) have wasted it’⁵³⁸.

⁵³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 83 b

⁵³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 26 H 84

باب 27 سيره و أخلاقه و عدد أصحابه و خصائص زمانه و أحول أصحابه صلوات الله عليه و على آياته

CHAPTER 27 – HIS-^{ajfj} CONDUCT, AND HIS-^{ajfj} MANNERS, AND NUMBER OF HIS-^{ajfj} COMPANIONS, AND SPECIALITIES OF HIS-^{ajfj} ERA, AND SITUATIONS OF HIS-^{ajfj} COMPANIONS, MAY THE SALAWAAT OF ALLAH-^{azwj} BE UPON HIM-^{ajfj} AND UPON HIS-^{ajfj} FOREFATHERS-^{asws}.

1- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع قال إذا قام قائمنا اضمحلت القطائع فلا قطائع.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Ziyad,

'Ja'far-^{asws}, from his-^{asws} father-^{asws} having said: 'When our-^{asws} Qaim-^{ajfj} rises the feudal lordships would vanish, so there will be no feudal lord".⁵³⁹

2- ل، الخصال ابن موسى عن حمزة بن القاسم عن محمد بن عبد الله بن عمران عن محمد بن علي الهمداني عن علي بن أبي حمزة عن أبيه عن أبي عبد الله و أبي الحسن ع قال لو قد قام القائم لحكم بثلاث لم يحكم بها أحد قبله يقتل الشيخ الزاني و يقتل مانع الزكاة و يؤرث الأخ أخاه في الأمانة.

(The book) 'Al Khisal' – Ibn Musa, from Hamza Bin Al Qasim, from Muhamamd Bin Abdullah Bin Imran, from Muhammad Bin Ali Al Hamdani, from Ali Bin Abu Hamza, from his father,

'From Abu Abdullah-^{asws} and Abu Al-Hassan-^{asws} both said: 'When Al-Qaim-^{ajfj} rises, he-^{ajfj} will judge with three, no one before him-^{ajfj} had judged with. He-^{ajfj} will kill the old man adulterer, and he-^{ajfj} will kill the preventer of Zakat, and he-^{ajfj} will make the brother inherit his brother during the (realm of the) shadows".⁵⁴⁰

يعني عالم الاشباح و الأرواح قبل هذا العالم

Note: Meaning the world of the resemblances and the spirits before this world.

3- ل، الخصال أبي عن سعد عن ابن زياد عن مصعب بن يزيد عن العوام أبي الزبير قال قال أبو عبد الله ع يُقبل القائم ع في خمسة و أربعين رجلاً من تسعة أحياء من حي رجل و من حي رجلان و من حي ثلاثة و من حي أربعة و من حي خمسة و من حي ستة و من حي سبعة و من حي ثمانية و من حي تسعة و لا يزال كذلك حتى يجتمع له العدد.

(The book) 'Al Khisal' – My father, from Sa'ad Ibn Yazeed, from Mus'ab Bin Yazeed, from Al Awwam abu Al Zubeyr who said,

'Abu Abdullah-^{asws} said: 'Al-Qaim-^{ajfj} would come among forty-five men from nine tribes – a man from a tribe, and two men from a tribe, and three from a tribe, and four from a tribe,

⁵³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 27 H 1

⁵⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-^{ajfj}, Ch 27 H 2

and five from a tribe, and six from a tribe, and seven from a tribe, and eight from a tribe, and nine from a tribe, and that will not cease to be until the number is gathered to him^{-ajfj}.⁵⁴¹

4- ن، عيون أخبار الرضا عليه السلام أحمد بن ثابت الدواليبي عن محمد بن علي بن عبد الصمد عن علي بن عاصم عن أبي جعفر الثاني عن أبيه ع قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَصْفِ الْقَائِمِ ع إِنَّ اللَّهَ تَعَالَى رَكَّبَ فِي صُلْبِ الْحَسَنِ ع نُطْفَةً مُبَارَكَةً زَكِيَّةً طَيِّبَةً طَاهِرَةً مُطَهَّرَةً يَرْضَى بِهَا كُلُّ مُؤْمِنٍ مِمَّنْ قَدْ أَخَذَ اللَّهُ مِيثَاقَهُ فِي الْوَلَايَةِ وَ يَكْفُرُ بِهَا كُلُّ جَاوِدٍ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ahmad Bin Sabit Al Dawaliby, from Muhammad Bin Ali Bin Abdul Samad, from Ali Bin Aasim,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said to Ubay Bin Ka'ab regarding the description of Al-Qaim^{-ajfj}: 'Allah^{-azwj} the Exalted Installed in the Sulb of Al-Husayn^{-asws}, a Blessed, pure, good, clean, Cleaned seed. Every Momin is pleased from it, from the ones whose Covenant Allah^{-azwj} had Taken regarding the Wilayah, and every rejector would disbelieve in it.

يعني الحسن بن علي العسكري عليهما السلام و في الأصل المطبوع: « في صلب الحسين » و هو تصحيف

Note: Meaning Al-Hassan Bin Ali Al-Askari^{-asws}, may the greetings be upon them^{-asws} both, and in the original print it is: 'In the Sulb of Al-Husayn^{-asws}', and it is a correction.

و الحديث في النص على الأئمة الاثني عشر عليهم السلام فاقتطع المؤلف رحمه الله ما يتعلق بالحجة ابن الحسن العسكري عليه الصلاة والسلام.

And in the Hadeeth, in the text upon the twelve Imams^{-asws}, the greetings be upon them^{-asws}, the compiler, may Allah^{-azwj} have Mercy on him, has cut off what is related with the Divine Authority son^{-ajfi} of Al-Hassan Al-Askari^{-asws}, upon him^{-ajfi} be the Salawaat and the greetings.

فَهُوَ إِمَامٌ تَقِيٌّ نَقِيٌّ سَارٌّ مَرْضِيٌّ هَادٍ مَهْدِيٌّ يَخْكُمُ بِالْعَدْلِ وَ يَأْمُرُ بِهِ يُصَدِّقُ اللَّهُ عَزَّ وَ جَلَّ وَ يُصَدِّقُهُ اللَّهُ فِي قَوْلِهِ يَخْرُجُ مِنْ هَامَةِ حِينَ تَطْهَرُ الدَّلَائِلُ وَ الْعَلَامَاتُ وَ لَهُ كُنُوزٌ لَا ذَهَبٌ وَ لَا فِضَّةٌ إِلَّا خَيُْولٌ مُطَهَّمَةٌ وَ رَجَالٌ مُسَوَّمَةٌ

So he^{-ajfi} is the Imam^{-ajfi}, pious, pure, pleasing, agreeable, guide, Guided. He^{-ajfi} will judge with the justice and instruct with it. He^{-ajfi} will ratify Allah^{-azwj} Mighty and Majestic, and Allah^{-azwj} would Ratify him^{-ajfi} in his^{-ajfi} words. He^{-ajfi} shall emerge from Tihama when the evidence(s) and the signs appear, and for him^{-ajfi} would be treasures, neither being of gold nor of silver, except beautiful horses and branded men.

يَجْمَعُ اللَّهُ لَهُ مِنْ أَقَاصِي الْبِلَادِ عَلَى عِدَّةِ أَهْلِ بَدْرِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا مَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيهَا عَدَدُ أَصْحَابِهِ بِأَسْمَائِهِمْ وَ بُلْدَانِهِمْ وَ طَبَائِعِهِمْ وَ خُلَاهُمْ وَ كُنَاهُمْ كَدَّادُونَ مُجِدُّونَ فِي طَاعَتِهِ

Allah^{-azwj} would Gather for him^{-ajfi} from the outskirts of the city, upon a number of the people of Badr, three hundred and thirteen men. With him^{-ajfi} would be a sealed parchment wherein would be the number of his^{-ajfi} companions with their names, and their cities, and their nature, and their appearances, and their teknonyms, wearing out, working hard in obeying him^{-ajfi}.

⁵⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 3

فَقَالَ لَهُ أَبِيّ وَ مَا دَلَالُهُ وَ عَلَامَاتُهُ يَا رَسُولَ اللَّهِ

Ubay said to him^{-saww}, 'And what his^{-ajfi} evidence(s) and his^{-ajfi} signs, O Rasool-Allah^{-saww}?'

قَالَ لَهُ عَلَمٌ إِذَا حَانَ وَقْتُ خُرُوجِهِ انْتَشَرَ ذَلِكَ الْعَلَمُ مِنْ نَفْسِهِ وَ انْطَفَأَ اللَّهُ عَزَّ وَ جَلَّ فَنَادَاهُ الْعَلَمُ اخْرُجْ يَا وَلِيَّ اللَّهِ فَاقْتُلْ أَعْدَاءَ اللَّهِ وَ هُنَا آيَتَانِ وَ عَلَامَتَانِ-

He^{-saww} said: 'There would be an *Alam* (banner) for him^{-ajfi}. When the time of his^{-ajfi} appearance arrives, that *Alam* would unfold from itself and Allah^{-azwj} Mighty and Majestic would Cause it to speak. The *Alam* would call out to him^{-ajfi}: 'Emerge, O friend of Allah^{-azwj} and kill the enemies of Allah^{-azwj}!' And these are two signs and two markings.

وَ لَهٗ سَيْفٌ مُعَمَّدٌ إِذَا حَانَ وَقْتُ خُرُوجِهِ اقْتَلَعَ ذَلِكَ السَّيْفُ مِنْ غَمْدِهِ وَ انْطَفَأَ اللَّهُ عَزَّ وَ جَلَّ فَنَادَاهُ السَّيْفُ اخْرُجْ يَا وَلِيَّ اللَّهِ فَلَا يَحِلُّ لَكَ أَنْ تَقْعُدَ عَنْ أَعْدَاءِ اللَّهِ

And for him^{-ajfi} would be a sheathed sword. When the time of his^{-ajfi} emergence arrives, that sword will uproot itself from its sheath and Allah^{-azwj} Mighty and Majestic would call out to him^{-ajfi}: 'Emerge, O friend of Allah^{-azwj} for it is no longer Permissible for you^{-ajfi} to sit back from the enemies of Allah^{-azwj}!'

فَيَخْرُجُ وَ يَقْتُلُ أَعْدَاءَ اللَّهِ حَيْثُ تَقَعُّهُمْ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَحْكُمُ بِحُكْمِ اللَّهِ يَخْرُجُ وَ حَبْرَيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسْرَتِهِ وَ سَوْفَ تَذْكُرُونَ مَا أَقُولُ لَكُمْ وَ لَوْ بَعْدَ حِينٍ وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ عَزَّ وَ جَلَّ

So he^{-ajfi} would emerge and kill the enemies of Allah^{-azwj} wherever he^{-ajfi} can grasp them, and he^{-ajfi} will establish the legal penalties of Allah^{-azwj} and judge by the Judgments of Allah^{-azwj}. He^{-ajfi} will emerge and Jibraeel^{-as} would be on his^{-ajfi} right and Mikaeel^{-as} on his^{-ajfi} left, soon you will be paying heed to what I^{-saww} am saying to you all, and even if it be after a while, and I^{-saww} delegate my^{-saww} affairs to Allah^{-azwj} Mighty and Majestic.

يَا أَبِي طَوَيْ لِمَنْ لَقِيَهُ وَ طَوَيْ لِمَنْ أَحَبَّهُ وَ طَوَيْ لِمَنْ قَالَ بِهِ يُنَجِّهِمْ مِنَ الْهَلَكَةِ وَ بِالْإِقْرَارِ بِاللَّهِ وَ بِرَسُولِهِ وَ بِجَمِيعِ الْأُيُمَةِ يَفْتَحُ اللَّهُ لَهُمُ الْجَنَّةَ

O Ubay! Beatitude be for the one who meets him^{-ajfi}, and beatitude be for the one who loves him^{-ajfi}, and beatitude be for the one who says (believes) with him^{-ajfi}. He^{-ajfi} will rescue them from the destruction, and with the acknowledgment with Allah^{-azwj}, and with His^{-azwj} Rasool^{-saww}, and with entirety of the Imams^{-asws}. Allah^{-azwj} would Open the Paradise for them.

مَثَلُهُمْ فِي الْأَرْضِ كَمَثَلِ الْمِسْكِ الَّذِي يَشْتَطِعُ رِيحُهُ فَلَا يَتَغَيَّرُ أَبَدًا وَ مَثَلُهُمْ فِي السَّمَاءِ كَمَثَلِ الْقَمَرِ الْمُنِيرِ الَّذِي لَا يُطْفَأُ نُورُهُ أَبَدًا

Their example in the earth is like an example of the musk the aroma of which would be spreading, so they will not change, ever! And their example in the sky is like an example of the radiant moon, its Noor would not be extinguished, ever!'

قَالَ أَبِي يَا رَسُولَ اللَّهِ كَيْفَ حَالُ بَيَانِ هَؤُلَاءِ الْأُيُمَةِ عَنِ اللَّهِ عَزَّ وَ جَلَّ

Ubay said, 'O Rasool-Allah^{-saww}! How would be the state of the explanation of these Imams^{-asws} from Allah^{-azwj} Mighty and Majestic?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَيَّ اثْنَتَيْ عَشْرَةَ صَحِيفَةً اسْمُ كُلِّ إِمَامٍ عَلَى خَاتَمِهِ وَ صِفَتُهُ فِي صَحِيفَتِهِ.

He^{-saww} said: 'Allah^{-azwj} the Exalted has Send down twelve Parchments unto me^{-saww}. The name of each Imam^{-asws} is upon its seal, and his^{-asws} description is in the Parchment'⁵⁴²

5- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ابن سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنِ الْهَرَوِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِّجَ بِي إِلَى السَّمَاءِ نُودِيَثُ يَا مُحَمَّدُ فَقُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ

(The books) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al Abbas Bin Abdullah Al Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Al Harwy,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, I^{-saww} was called out at: "O Muhammad^{-saww}!" I^{-saww} said: 'Here I^{-saww} am my^{-saww} Lord^{-azwj} and at Your^{-azwj} assistance! Blessed are You^{-azwj} and Exalted'.

فَنُودِيَثُ يَا مُحَمَّدُ أَنْتَ عَبْدِي وَ أَنَا رَبُّكَ فَإِنِّي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ فَإِنَّكَ تُورِي فِي عِبَادِي وَ رَسُولِي إِلَى خَلْقِي وَ حُجَّتِي عَلَى بَرِيَّتِي

I^{-saww} was called out: "O Muhammad^{-saww}! You^{-saww} are My^{-azwj} servant and I^{-azwj} am your^{-saww} Lord^{-azwj}, so it is Me^{-azwj} you^{-saww} should worship, and upon Me^{-azwj} you^{-saww} should rely, from you^{-saww} are My^{-azwj} Noor among My^{-azwj} servants and My^{-azwj} Rasool^{-saww} to My^{-azwj} creatures, and My^{-azwj} Divine Authority upon My^{-azwj} Created beings.

لَكَ وَ لِمَنْ تَبَعَكَ خَلَقْتُ جَنَّتِي وَ لِمَنْ خَالَفَكَ خَلَقْتُ نَارِي وَ لِأَوْصِيَائِكَ أُوجِبْتُ كَرَامَتِي وَ لِشَيْعَتِهِمْ أُوجِبْتُ نَوَائِي

For you^{-saww} and for the one who follows you^{-saww}, I^{-azwj} have Created My^{-azwj} Paradise, and for the one who opposes you^{-saww} I^{-azwj} have Created My^{-azwj} Fire, and for your^{-saww} successors^{-asws} I^{-azwj} have Obligated My^{-azwj} Benevolence, and for their^{-asws} Shias I^{-azwj} have Obligated My^{-azwj} Rewards!"

فَقُلْتُ يَا رَبِّ وَ مَنْ أَوْصِيَائِي فَنُودِيَثُ يَا مُحَمَّدُ أَوْصِيَائُكَ الْمَكْتُوبُونَ إِلَى سَاقِ عَرْشِي فَتَنَظَّرْتُ وَ أَنَا بَيْنَ يَدَيْ رَبِّي حَلَّ جَلَالُهُ إِلَى سَاقِ الْعَرْشِ

I said, 'O Lord^{-azwj}! And who are my^{-saww} successors^{-asws}?' I^{-saww} was called out at: "O Muhammad^{-saww}! Your^{-saww} successors^{-asws} are written at the base of the Throne!"

فَرَأَيْتُ اثْنَيْ عَشَرَ نُورًا فِي كُلِّ نُورٍ سَطَرٌ أَحْضَرُ عَلَيْهِ اسْمُ وَصِيِّ مِنْ أَوْصِيَائِي أَوْهُمْ عَلَيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمْ مَهْدِيُّ أُمَّتِي

I^{-saww} looked, and I^{-saww} was in front of my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, at the base of the Throne. I^{-saww} saw twelve lights (Noor), in every Noor there was a green line, upon it

⁵⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 4

was the name of a successor^{-asws} from my^{-saww} successors^{-asws}. The first of them^{-asws} was Ali^{-asws} Bin Abu Talib^{-asws}, and their^{-asws} last being Mahdi^{-ajfj} of my^{-saww} community’.

فَقُلْتُ يَا رَبِّ هَؤُلَاءِ أَوْصِيَائِي بَعْدِي فَنُودِيَتْ يَا مُحَمَّدُ هَؤُلَاءِ أَوْلِيَائِي وَأَحِبَّائِي وَأَصْفِيَائِي وَحُجَجِي بَعْدَكَ عَلَى بَرِّيَّةٍ وَهُمْ أَوْصِيَاؤُكَ وَخَلَفَاؤُكَ وَخَيْرُ خَلْقِي بَعْدَكَ

I said, ‘O Lord^{-azwj}! They^{-asws} are my^{-saww} successors^{-asws} after me^{-saww}?’ I^{-saww} was called out at: “O Muhammad^{-saww}! They^{-asws} are My^{-azwj} friends, and My^{-azwj} beloved, and My^{-azwj} elites, and My^{-azwj} Divine Authorities after you^{-saww} upon My^{-azwj} created beings, and they^{-asws} are your^{-saww} successors^{-asws}, and your^{-saww} caliphs, and best of My^{-azwj} creatures after you^{-saww}.

وَعِزَّتِي وَجَلَالِي لِأُظْهِرَنَّ بِهِمْ دِينِي وَأَعْلِيَنَّ بِهِمْ كَلِمَتِي وَأَطْهَرَنَّ الْأَرْضَ بِآخِرِهِمْ مِنْ أَعْدَائِي وَلَأُمْلِكَنَّ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا وَلَأَسْجِرَنَّ لَهُ الرِّيَاحَ وَلَأَذْكَلَنَّ لَهُ السَّحَابَ الصَّعَابَ

By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} shall Prevail My^{-azwj} religion through them^{-asws}, and I^{-azwj} shall Raise My^{-azwj} Word through them^{-asws}, and I^{-azwj} shall Purify the earth from My^{-azwj} enemies by their^{-asws} last one, and I^{-saww} Make him^{-ajfj} rule the easts of the earth and its wests, and I^{-azwj} will subdue the winds for him^{-ajfj} and Humble the difficult clouds for him^{-ajfj}.

وَلَأَرْفِقَنَّهُ فِي الْأَسْبَابِ وَلَأَنْصُرَنَّهُ بِجُنْدِي وَلَأُمَدِّنَّهُ بِمَلَائِكَتِي حَتَّى يُعْلَنَ دَعْوَتِي وَيُجْمَعَ الْخَلْقُ عَلَى تَوْحِيدِي ثُمَّ لَأُدِيعَنَّ مُلْكُهُ وَلَأَدَاوِلَنَّ الْأَيَّامَ بَيْنَ أَوْلِيَائِي إِلَى يَوْمِ الْقِيَامَةِ.

And I^{-saww} shall Raise him^{-ajfj} in the means, and I^{-azwj} shall Help him^{-ajfj} with My^{-azwj} army, and I^{-azwj} shall Aid him^{-ajfj} with Angels until My^{-azwj} Call is high, and he^{-ajfj} will gather the creatures upon My^{-azwj} Tawheed, then I^{-azwj} shall Maintain his^{-ajfj} kingdom, and I^{-azwj} shall Alternate the days between My^{-azwj} friends up to the Day of Al-Qiyamah!”⁵⁴³

6- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام المتمدني عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُؤْيِي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذُرَارِيَّ قَتَلَةِ الْحُسَيْنِ ع بِفَعَالِ آبَائِهَا

(The book) ‘Illal Al Sharaie’, (and) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Hamdany, from Ali, from his father, from Al Harwy who said,

‘I said to Abu Al-Hassan Al-Reza^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding a Hadeeth being reported from Al Sadiq^{-asws} having said: ‘When Al-Qaim^{-ajfj} emerges, he^{-ajfj} would kill the offspring of the ones who had killed Al-Husayn^{-asws}, due to the deeds of their fathers?’

فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ لَا تَرَوْا وَارِثَةً وَرَثَ الْأُخْرَى مَا مَعْنَاهُ

He^{-asws} said: ‘It is like that’. I said, ‘And the Words of Mighty and Majestic: **nor will it bear the burden of another; [6:164]**, what is its meaning?’

⁵⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 5

قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ ذَرَارِيَّ قَتَلَةِ الْحُسَيْنِ ع يَرْضَوْنَ بِفِعَالِ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئًا كَانَ كَمَنْ أَتَاهُ وَ لَوْ أَنَّ رَجُلًا قُتِلَ بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ ع إِذَا خَرَجَ لِرِضَاهُمْ بِفِعَالِ آبَائِهِمْ

He^{-asws} said: ‘Allah^{-azwj} is Truthful in entirety of His^{-azwj} Words, but the offspring of the killers of Al-Husayn^{-asws} would be agreeing with the deeds of their forefathers and they would be priding with these, and the one who agrees with something would be like the one who had done it, and even if a man were to be killed in the east and a man from the west is in agreement with it, in the Presence of Allah^{-azwj}, the agreeing one would be a participant of the killer, and rather Al-Qaim^{-ajfj}, when he^{-ajfj} emerges, would kill them due to their agreeing with the deeds of their forefathers’.

قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ يَبْدَأُ الْقَائِمُ مِنْكُمْ إِذَا قَامَ

He (the narrator) said, ‘I said to him^{-asws}, ‘With which thing would Al-Qaim^{-ajfj} from you (Imams^{-asws}) begin with, when he^{-ajfj} does arise?’

قَالَ يَبْدَأُ بِنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيَهُمْ لِأَنَّهُمْ سَرَّاقُ بَيْتِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: ‘He^{-ajfj} would begin with the clan of Shayba. He^{-ajfj} would cut off their hands because they are thieves in the Sacred House of Allah^{-azwj} Mighty and Majestic’.⁵⁴⁴

7- ير، بصائر الدرجات حمزة بن عيسى عن محمد بن الفضل عن الربيع عن زبيد مولى ابن هبيرة قال قلت لأبي عبد الله ع جعلت فداك يا ابن رسول الله يسير القائم بسيرة علي بن أبي طالب في أهل السواد

(The book) ‘Basaair Al Darajaat’ – Hamza Bin Ya’la, from Muhammad Bin Al Fuzeyl, from Al Rabie, from Rufeyd, a slave of Ibn Hubeyra who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Will Al-Qaim^{-ajfj} conduct with the conduct of Ali Bin Abu Talib^{-asws} among the majority of the people?’

فَقَالَ لَا يَا زُبَيْدُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَارَ فِي أَهْلِ السَّوَادِ بِمَا فِي الْجَفْرِ الْأَبْيَضِ وَ إِنَّ الْقَائِمَ يَسِيرُ فِي الْعَرَبِ بِمَا فِي الْجَفْرِ الْأَحْمَرِ

He^{-asws} said: ‘No, O Rufeyd! Ali^{-asws} Bin Abu Talib^{-asws} acted among the people of majority with what is in the white Al-Jafr, and Al-Qaim^{-asws} will act among the Arabs with what is in the red Al-Jafr’.

قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ مَا الْجَفْرُ الْأَحْمَرُ

He (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! And what is the red Al-Jafr?’

قَالَ فَأَمَرَ إصْبَعُهُ إِلَى حَلْفِهِ فَقَالَ هَكَذَا بَعْغِي الذَّبْحَ ثُمَّ قَالَ يَا زُبَيْدُ إِنَّ لِكُلِّ أَهْلِ بَيْتٍ مُجِيبًا شَاهِدًا عَلَيْهِمْ شَافِعًا لَأَمَنَاتِهِمْ.

⁵⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 6

He (the narrator) said, 'He^{-asws} moved his^{-asws} finger to his^{-asws} throat and said: 'Like this!' – meaning the slaughter. Then he^{-asws} said: 'O Rufeid! For every family there is an answerer, a witness upon them, an intercessor for their like'.⁵⁴⁵

8- ع، علل الشرائع أبي و ابن الوليد معاً عن سعد بن الربيع عن أبي رهم شبيب بن أنس عن بعض أصحاب أبي عبد الله ع قال دخل عليه أبو حنيفة فقال له أبو عبد الله عليه السلام أخبرني عن قول الله عز وجل سيروا فيها ليلي وأياماً آمينين - أين ذلك من الأرض قال أحسبته ما بين مكة والمدينة

(The book) 'Illal Al Sharaie' – My father and Ibn Al Waleed, both together from Sa'ad, from Al barqy, from Abu Zuheyr Shabeen Bin Anas,

'From one of the companions of Abu Abdullah^{-asws} who said, 'Abu Haneefa entered to see him^{-asws}. Abu Abdullah^{-asws} said to him: 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **"Travel in these during nights and days in security" [34:18]**, where is that from the earth?' He said, 'I reckon, what is between Makkah and Al Medina'.

فالتفت أبو عبد الله ع إلى أصحابه فقال أ تعلمون أن الناس يقطع عليهم بين المدينة ومكة فتؤخذ أموالهم ولا يأمنون على أنفسهم و يقتلون قالوا نعم

Abu Abdullah^{-asws} turned to his^{-asws} companions. He^{-asws} said: 'Are you knowing that the people are being cut off upon them (by bandits) between Al Medina and Makkah, so their wealth gets seized, and there is no safety upon themselves, and they are being killed?' They said, 'Yes'.

قال فسكت أبو حنيفة فقال يا أبا حنيفة أخبرني عن قول الله عز وجل ومن دخله كان آمناً - أين ذلك من الأرض قال الكعبة

He (the narrator) said, 'Abu Haneefa was silent. He^{-asws} said: 'O Abu Haneefa! Inform me^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **and the one enters it shall be secure [3:97]**. Where is that from the earth?' He said, 'The Kaaba!'

قال أ فتعلم أن الحجاج بن يوسف حين وضع المنجنيق على ابن الزبير في الكعبة فقتله كان آمناً فيها

He^{-asws} said: 'Do you know that Al Hajjaj Bin Yusuf, when he placed the catapult for Ibn Al Zubeyr in the Kaaba and killed him, what he secure in it?'

قال فسكت فلما خرج قال أبو بكر الحضرمي جعلت فداك الجواب في المسألتين

He (the narrator) said, 'He was silent. When he went out, Abu Bakr Al Hazramy said, 'May I be sacrificed for you^{-asws}! (What is) the answer regarding the two questions?'

فقال يا أبا بكر سيروا فيها ليلي وأياماً آمينين فقال مع قائمتنا أهل البيت وأما قوله ومن دخله كان آمناً فمن بايعه ودخل معه ومسح على يده ودخل في عقد أصحابه كان آمناً الحزب.

⁵⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 7

He^{-asws} said: 'O Abu Bakr! ***“Travel in these during nights and days in security” [34:18]***, He^{-azwj} Said, with our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household. And as for His^{-azwj} Words: ***and the one enters it shall be secure [3:97]***, the one who pledges allegiance and enters to be with him^{-ajfj}, and wipes upon his^{-ajfj} hand and enters to be among his^{-ajfj} companions, would be secure' – the Hadeeth".⁵⁴⁶

9- ع، علل الشرائع ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سليمان عن داود بن الثعمان عن عبد الرحيم القصير قال قال لي أبو جعفر ع أما لو قام قائمنا لقد ردت إليه الحمراء حتى يجلدوها الحد و حتى ينتقم لابنة محمد فاطمة ع منها

(The book) 'Illal Al Sharaie' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem Al Qaseyr who said,

'Abu Ja'far^{-asws} said to me: 'But, if our^{-asws} Qaim^{-ajfj} were to rise, Al Humeyra (Ayesha) would be returned to him^{-ajfj} until he^{-ajfj} whips her the legal penalty, until he^{-ajfj} avenges for the daughter^{-asws} of Muhammad^{-saww}, Fatima^{-asws} from her'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ يَجْلِدْهَا الْحَدَّ قَالَ لِفَرِيَّتِهَا عَلَى أُمِّ إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ

I said, 'May I be sacrificed for you^{-asws}! And why would he^{-ajfj} whip her the legal penalty?' He^{-asws} said: 'Due to her having fabricated upon mother of Ibrahim^{-asws} (Mariah the Coptic), may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.

قُلْتُ فَكَيْفَ أَخْرَهُ اللَّهُ لِلْقَائِمِ ع فَقَالَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص رَحْمَةً وَ بَعَثَ الْقَائِمَ ع نَقِمَةً.

I said, 'How come it has been delayed for Al-Qaim^{-ajfj} (to do so)?' He^{-asws} said: '(Because) Allah^{-azwj} Blessed and Exalted had Sent Muhammad^{-saww} as a mercy and would Send Al-Qaim^{-ajfj} as a nemesis".⁵⁴⁷

10- فس، تفسير القمي أبي عن ابن أبي عمير عن منصور بن يونس عن أبي خالد الكابلي قال قال أبو جعفر ع و الله لكأني أنظر إلى القائم ع و قد أسند ظهره إلى الحجر ثم ينشد الله حقه ثم يقول يا أيها الناس من يحاجني في الله فأنا أولى بالله أيها الناس من يحاجني في آدم فأنا أولى بآدم

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al Kabuly who said,

'Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! It is as if I^{-asws} am looking at Al-Qaim^{-ajfj} and he^{-ajfj} has leant his^{-ajfj} back to the (Black) Stone, then he^{-ajfj} adjures Allah^{-azwj} of his^{-ajfj} rights, then he^{-ajfj} is saying: 'O you people! One who argues me^{-ajfj} regarding Allah^{-azwj}, so I^{-ajfj} am foremost with Allah^{-azwj}! O you people! One who argues me^{-ajfj} regarding Adam^{-as}, so I^{-ajfj} am foremost with Adam^{-as}!

أيها الناس من يحاجني في نوح فأنا أولى بنوح أيها الناس من يحاجني في إبراهيم فأنا أولى بإبراهيم ع أيها الناس من يحاجني في موسى فأنا أولى بموسى أيها الناس من يحاجني في عيسى فأنا أولى بعيسى

⁵⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 8

⁵⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 9

O you people! One who argues me^{-ajfi} regarding Noah^{-as}, so I^{-ajfi} am foremost with Noah^{-as}! O you people! One who argues me^{-ajfi} regarding Ibrahim^{-as}, so I^{-ajfi} am foremost with Ibrahim^{-as}! O you people! One who argues me^{-ajfi} regarding Musa^{-as}, so I^{-ajfi} am foremost with Musa^{-as}! O you people! One who argues me^{-ajfi} regarding Isa^{-as}, so I^{-ajfi} am foremost with Isa^{-as}.

أَيُّهَا النَّاسُ مَنْ يُجَاجِنِي فِي مُحَمَّدٍ ص فَأَنَا أَوَّلِي مُحَمَّدٍ أَيُّهَا النَّاسُ مَنْ يُجَاجِنِي فِي كِتَابِ اللَّهِ فَأَنَا أَوَّلِي بِكِتَابِ اللَّهِ

O you people! One who argues me^{-ajfi} regarding Muhammad^{-saww}, so I^{-ajfi} am foremost with Muhammad^{-saww}! O you people! One who argues me^{-ajfi} regarding the Book of Allah^{-azwj}, so I^{-ajfi} am foremost with the Book of Allah^{-azwj}!

ثُمَّ يَنْتَهِي إِلَى الْمَقَامِ فَيُصَلِّي رُكْعَتَيْنِ وَ يَنْشُدُ اللَّهَ حَقَّهُ

Then he^{-ajfi} would end to Al Maqam (of Ibrahim^{-as}). He^{-ajfi} would pray two Cycles Salat and adjure Allah^{-azwj} of his^{-ajfi} rights’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُوَ وَ اللَّهُ الْمُضْطَرُّ فِي كِتَابِ اللَّهِ فِي قَوْلِهِ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ -

Then Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}, and he^{-ajfi} is the desperate one in the Book of Allah^{-azwj}, in His^{-azwj} Words: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

فَيَكُونُ أَوَّلُ مَنْ يُبَايِعُهُ جَبْرِئِيلُ ثُمَّ الثَّلَاثَاثَةُ وَ الثَّلَاثَةُ عَشَرَ فَمَنْ كَانَ ابْتُلِيَ بِالْمَسِيرِ وَاقٍ وَ مَنْ لَمْ يُبْتَلِ بِالْمَسِيرِ فَقَدْ عَنِ فِرَاشِهِ وَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ هُمْ الْمَفْقُودُونَ عَنْ فُرُشِهِمْ

The first one to pledge allegiance to him^{-ajfi} would be Jibraeel^{-as}, then three hundred and thirteen. The one who would undergo the travel would arrive, and the one who does not undergo the travel would be missing from his bed, and it is the word of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘They would be missing from their beds’.

وَ ذَلِكَ قَوْلُ اللَّهِ فَاسْتَبِقُوا الْخَيْرَاتِ أَتَيْنَ مَا نَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً قَالَ الْخَيْرَاتُ الْوَلَايَةُ

And that is the Word of Allah^{-azwj}: **therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].** He^{-asws} said: ‘The good deeds’ is the Wilayah’.

وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ لَقَدْ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ وَ هُمْ وَ اللَّهُ أَصْحَابُ الْقَائِمِ ع يَجْتَمِعُونَ وَ اللَّهُ إِلَيْهِ فِي سَاعَةٍ وَاحِدَةٍ فَإِذَا جَاءَ إِلَى الْبَيْدَاءِ يَخْرُجُ إِلَيْهِ جَيْشُ السُّفْيَانِ فَيَأْمُرُ اللَّهُ الْأَرْضَ فَتَأْخُذُ بِأَقْدَامِهِمْ

And He^{-azwj} Said in another place: **And if We were to Delay from them the Punishment to a numbered community, [11:8]**, and by Allah^{-azwj}, they are companions of Al-Qaim^{-ajfi}. By Allah^{-azwj}! They would gather to him^{-ajfi} in one time. So when he^{-ajfi} comes to Al-Bayda, the army of Al-Sufyan would come to him^{-ajfi}. Allah^{-azwj} would Command the earth to seize them by their feet.

وَهُوَ قَوْلُهُ وَ لَوْ تَرَى إِذْ فَرِغُوا فَلَا قُوَّةَ وَ أَخِذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يُعْنِي الْقَائِمُ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَّى لَهُمُ التَّنَافُثُ مِنْ مَكَانٍ بَعِيدٍ

And it is His^{-azwj} Word: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in him'.** – meaning Al-Qaim^{-ajfi} from Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfi} - **And how Could the receiving (of the Eman) be for them, from a far place? [34:52].**

وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ يُعْنِي أَلَّا يُعَذِّبُوا كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ يُعْنِي مَنْ كَانَ قَبْلَهُمْ هَلَكُوا إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ.

And a barrier would be between them and what they desire, - meaning indeed they would be tormented - **just as they had done with their adherents from before.** – meaning the ones who were before them were destroyed - **They used to be in dubious doubt [34:54]''**.⁵⁴⁸

11- ل، الخصال الأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِنَا يَفْتَحُ اللَّهُ وَ بِنَا يَحْتِمُ اللَّهُ وَ بِنَا يَمْحُو مَا يَشَاءُ وَ بِنَا يُثَبِّتُ وَ بِنَا يَدْفَعُ اللَّهُ الزَّيْمَانَ الْكَلْبَ وَ بِنَا يَنْزِلُ الْعَيْثُ

(The book) 'Al Khisal' –

The four hundred (Ahadeeth), Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Allah^{-azwj} Began with us^{-asws} and Allah^{-azwj} will End with us^{-asws}, and with us^{-asws} He^{-azwj} Deletes whatever He^{-azwj} so Desires to, and by us^{-asws} He^{-azwj} Affirms, and by us^{-asws} Allah^{-azwj} Repels the severe thirst, and by us^{-asws} He^{-azwj} Sends down the rain.

فَ لَا يَعْزَتُكُمْ بِاللَّهِ الْعُزُورُ مَا أَنْزَلَتْ السَّمَاءُ قطْرَةً مِنْ مَاءٍ مُنْذُ حَبَسَهُ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ قَدْ قَامَ قَائِمُنَا لَأَنْزَلَتْ السَّمَاءُ قَطْرَهَا وَ لَأَخْرَجَتْ الْأَرْضُ نَبَاتَهَا وَ لَذَهَبَتْ الشَّخَنَاءُ مِنْ قُلُوبِ الْعِبَادِ وَ اصْطَلَحَتْ السِّبَاغُ وَ الْبَهَائِمُ حَتَّى تَمْشِيَ الْمَرْأَةُ بَيْنَ الْعِرَاقِ إِلَى الشَّامِ لَا تَضَعُ قَدَمَيْهَا إِلَّا عَلَى النَّبَاتِ وَ عَلَى رَأْسِهَا زَيْلُهَا لَا يُهَيِّجُهَا سَمٌّ وَ لَا خَافَةٌ.

So do not let the deceiver deceive you all with Allah^{-azwj}. Allah^{-azwj} has not Sent down a drop since Allah^{-azwj} Mighty and Majestic Withheld it, and if our^{-asws} Qaim^{-ajfi} were to rise, the sky would send down its drops and the earth would bring forth its vegetation, and the enmity will go away from the hearts of the servants, and the wild animals and the beasts would reconcile with each other to the extent that the woman would walk between Al-Iraq to Syrian, not placing upon her feet except upon the vegetation, and upon her head would be her provisions. Neither would anyone wild animal irritate it, nor would she fear it''⁵⁴⁹

12- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ ثَوْرٍ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ إِذَا قَامَ قَائِمُنَا أَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْ شَيْعَتِنَا الْعَالَةَ وَ جَعَلَ قُلُوبَهُمْ كَزَيْتٍ الْحَدِيدِ وَ جَعَلَ قُوَّةَ الرَّجُلِ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ يَكُونُونَ حُكَّامَ الْأَرْضِ وَ سَنَامَهَا.

⁵⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 10

⁵⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 11

(The book) 'Al Khisa' – Ibn Al Waleed, from Al Saffar, from Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Al Abbas Bin Aamir, from Rabie Bin Muhammad Bin Al-Hassan Bin Suweyr Bin Abu Fakhta, from his father,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When our^{-asws} Qaim^{-ajfj} rises, Allah^{-azwj} Mighty and Majestic will Remove the disabilities from our^{-asws} Shias and Make their hearts like the slabs of iron and Made the strength of the man from them to be the strength of forty men, and they would be rulers of the earth and its peaks".⁵⁵⁰

13- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن محمد بن علي بن الفضل عن أحمد بن محمد بن عمار عن أبيه عن حماد بن القلانسي عن محمد بن جهمور عن مريم بن عبد الله عن أبي بصير عن أبي عبد الله صلوات الله عليه أنه قال: يا با محمد كأي أرى نزول القائم في مسجد السهلة بأهله و عياله قلت يكون منزله

(The book) 'Qasas Al Anbiya, may the greetings be upon them^{-as}' – By the chain from Al Sadouq, from Muhammad Bin Ali Bin Al Mufazzal, from Ahmad Bin Muhammad Bin Ammar, from his father, from Hamdan al Qalanasy, from Muhammad Bin Jamhour, from Maryam Bin Abdullah, from Abu Baseer,

'From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: 'O Abu Muhammad! It is as if I^{-asws} am seeing the descent of Al-Qaim^{-ajfj} in Masjid Al-Sahla with his^{-ajfj} family and his^{-ajfj} descendants!' I said, 'It would be his^{-ajfj} dwelling?'

قال نعم هو منزل إدريس ع و ما بعث الله نبياً إلا و قد صلى فيه و المقيم فيه كالمقيم في فسطاط رسول الله ص و ما من مؤمن و لا مؤمنة إلا و قلبه يحن إليه و ما من يوم و لا ليلة إلا و الملائكة يؤوون إلى هذا المسجد يعبدون الله فيه

He^{-asws} said: 'Yes. It was the house of Idrees^{-as}, and Allah^{-azwj} has not Sent any Prophet^{-as} except and he^{-as} had prayed in it and stayed in it, like the one staying in the tent of Rasool-Allah^{-saww}, and there is none from a Momim nor a Momina except and his heart would yearn to him^{-ajfj}, and there is none from a day nor a night except the Angels are sheltering to this Masjid worshipping Allah^{-azwj} in it.

يا با محمد أما إني لو كنت بالقرب منكم ما صليت صلاة إلا فيه ثم إذا قام قائمنا انتقم الله لرسوله و لنا أجمعين.

O Abu Muhammad! But, if I^{-asws} were to be in nearness from you, I^{-asws} would not have prayed any Salat except in it. Then, when our^{-asws} Qaim^{-ajfj} rises, Allah^{-azwj} would Avenge for His^{-azwj} Rasool^{-saww} and for us^{-asws} altogether".⁵⁵¹

14- ع، علل الشرائع أبي عن سعد عن أحمد بن محمد بن علي بن الحسن التميمي عن أخويه محمد و أحمد عن علي بن يعقوب الهاشمي عن مروان بن مسلم عن سعيد بن عمر الجعفي عن رجل من أهل مصر عن أبي عبد الله ع قال: أما إن قائمنا لو قد قام لقد أخذ بني شيبه و قطع أيديهم و طاف بهم و قال هؤلاء سراق الله الخبز.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan Al Taymi, from his two brothers Muhammad and Ahmad, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Saeed Bin Umar Al Jufy, from a man from the people of Egypt,

⁵⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 12

⁵⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 13

'From Abu Abdullah^{-asws} having said: 'As for our^{-asws} Qaim^{-ajfj}, if he^{-ajfj} had risen, he^{-ajfj} would seize the clan of Shayba and cut off their hands and roam with them and say: 'Thieves of Allah^{-azwj}!' – the Hadeeth''^{.552}

15- ما، الأماي للشيخ الطوسي المفيد عن ابن قولويه عن الكليني عن علي عن أبيه عن النبطي عن يونس عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: مَنْ أَدْرَكَ قَائِمَنَا فَقَتَلَ مَعَهُ كَانَ لَهُ أَجْرُ شَهِيدَيْنِ وَمَنْ قَتَلَ بَيْنَ يَدَيْهِ عَدُوًّا لَنَا كَانَ لَهُ أَجْرُ عِشْرِينَ شَهِيدًا الْحَبَرِ.

(The book) 'Al Amali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Aqwlawiya, from Al Kulayni, from Ali, from his father, from Al Yaqteeny, from Yunus, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'One who comes across our^{-asws} Qaim^{-ajfj} and is killed with him^{-ajfj}, there would be the Recompense of two martyrs for him, and the one who kills and enemy in front of him^{-ajfj} there would be a Recompense of twenty martyrs for him' – the Hadeeth''^{.553}

16- د، العدد القوية قال أبو جعفر ع إِنَّ الْعِلْمَ يَكْتَابُ اللَّهُ عَزَّ وَ جَلَّ وَ سُنَّةَ نَبِيِّهِ ص لَيَبُثُ فِي قَلْبِ مَهْدِيْنَا كَمَا يَبُثُ الزَّرُّعُ عَلَى أَحْسَنِ نَبَاتِهِ فَمَنْ بَقِيَ مِنْكُمْ حَتَّى يَرَاهُ فَلْيُثَلِّ حِينَ يَرَاهُ

(The book) 'Al Adad al Qawiya' –

'Abu Ja'far^{-asws} said: 'The knowledge of the Book of Allah^{-azwj} Mighty and Majestic and Sunnah of His^{-azwj} Prophet^{-saww} would grow in the heart of our^{-asws} Mahdi^{-ajfj} just as a plant grows upon its best vegetation. The one from you who remains until he sees him^{-ajfj}, let him say when he does see him^{-ajfj},

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ وَ التُّبُوَّةِ وَ مَعْدِنِ الْعِلْمِ وَ مَوْضِعِ الرِّسَالَةِ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ.

'The greetings be unto you^{-asws} all, People^{-asws} of the Household of mercy and the Prophet-hood, and the mine of knowledge, and place of the Message! The greetings be upon you^{-ajfj}, of remainder of Allah^{-azwj} in His^{-azwj} earth!'⁵⁵⁴

17- ير، بصائر الدرجات أحمد بن محمد عن جعفر بن محمد الكوفي عن الحسن بن حماد الطائي عن سعد عن أبي جعفر ع قال: حَدِيثُنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ مُتَحَنِّنٌ أَوْ مَدِينَةٌ حَصِينَةٌ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ja'far Bin Muhammad Al Kufi, from Al-Hassan Bin Hammad al Taie, from Sa'ad,

'From Abu Ja'far^{-asws} having said: 'Our^{-asws} Hadeeth are difficult, becoming more difficult. None can tolerate it except an Angel of Proximity, or a Messenger Prophet^{-as} or a Tested Momin, or a fortified city.

⁵⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 14

⁵⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 15

⁵⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 16

فَإِذَا وَقَعَ أَمْرُنَا وَ جَاءَ مَهْدِيُّنَا كَانَ الرَّجُلُ مِنْ شِيعَتِنَا أَجْرَى مِنْ لَيْثٍ وَ أَمْضَى مِنْ سِنَانٍ يَطَأُ عَدُوَّنَا بِرِجْلَيْهِ وَ يَضْرِبُهُ بِكَفِّهِ وَ ذَلِكَ عِنْدَ نُزُولِ رَحْمَةِ اللَّهِ وَ فَرَجِهِ عَلَى الْعِبَادِ.

When our^{-asws} command occurs, and our^{-asws} Mahdi^{-asws} comes, the man from our^{-asws} Shias would be braver than a lion, and more incisive than teeth. He would trample our^{-asws} enemy with his legs, and strike him with his palm, and that would be at the descend of the Mercy of Allah^{-azwj}, and His^{-azwj} Relief upon the servants”.⁵⁵⁵

18- ير، بصائر الدرجات أحمد بن محمد عن ابن سنان عن رُفَيْدٍ مَوْلَى أَبِي هُبَيْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا رُفَيْدُ كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَصْحَابَ الْقَائِمِ قَدْ ضَرَبُوا فَسَاطِيطَهُمْ فِي مَسْجِدِ الْكُوفَةِ ثُمَّ أَخْرَجَ الْمِثَالِ الْجَدِيدَ عَلَى الْعَرَبِ شَدِيدٌ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Sinan, from Rufeyd a slave of Abu Hureyra,

‘From Abu Abdullah^{-asws}, he (the narrator) said: ‘He^{-asws} said to me: ‘O Rufeyd! How would you be if you were to see the companions of Al-Qaim^{-asws} having struck their tents in Masjid Al-Kufa, then he^{-asws} brings out the new severe example upon the Arabs?’

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ مَا هُوَ قَالَ الدَّبْحُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! What is it?’ He^{-asws} said: ‘The slaughter’.

قَالَ قُلْتُ بَأَيِّ شَيْءٍ يَسِيرُ فِيهِمْ بِمَا سَارَ عَلَيَّ بَنُ أَبِي طَالِبٍ فِي أَهْلِ السَّوَادِ

He (the narrator) said, ‘I said, ‘With which thing will he^{-asws} act among them, with what Ali^{-asws} Bin Abu Talib^{-asws} acted with among the people of majority?’

قَالَ لَا يَا رُفَيْدُ إِنَّ عَلَيَّ ع سَارَ بِمَا فِي الْخُمْرِ الْأَبْيَضِ وَ هُوَ الْكُفُّ وَ هُوَ يَعْلَمُ أَنَّهُ سَيَظْهَرُ عَلَى شِيعَتِهِ مِنْ بَعْدِهِ وَ أَنَّ الْقَائِمَ يَسِيرُ بِمَا فِي الْخُمْرِ الْأَحْمَرِ وَ هُوَ الدَّبْحُ وَ هُوَ يَعْلَمُ أَنَّهُ لَا يَظْهَرُ عَلَى شِيعَتِهِ.

He^{-asws} said: ‘No, O Rufeyd! Ali^{-asws} acted with what is in (the book) Al-Jafr, and it is the restraint, and he^{-asws} knew it will be appearing upon his^{-asws} Shias from after him^{-asws}; and Al-Qaim^{-asws} would act with what is in the red Al-Jafr, and it is the slaughter, and he^{-asws} will know that it will not appear unto his^{-asws} Shias”.⁵⁵⁶

19- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن مَنِيعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعٍ عَنْ مُعَلَّى عَنْ مُحَمَّدِ بْنِ الْفَيْضِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ كَانَ عَصَا مُوسَى ع لِأَدَمَ فَصَارَتْ إِلَى شُعَيْبٍ ثُمَّ صَارَتْ إِلَى مُوسَى بَنِي عِمْرَانَ عَلَيْهِ السَّلَامُ وَ إِنَّمَا لَعْنَدْنَا وَ إِنَّا عَهْدِي بِمَا آتَيْنَا وَ هِيَ خُضْرَاءُ كَهَيْئَتِهَا حِينَ انْتَرَعَتْ مِنْ شَجَرِهَا وَ إِنَّمَا لَتَنْطَلِقُ إِذَا اسْتَنْطَلَقَتْ

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

⁵⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 17

⁵⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 18

‘From Muhammad^{-asws} Bin Ali^{-asws} having said: ‘The staff of Musa^{-as} used to be for Adam^{-as}, and it came to Shuayb^{-as}, then it came to Musa^{-as} Bin Imran^{-as}, and it is (now) with us^{-asws}, and it is my^{-asws} era now, and it is green as if it has just been removed from its tree, and it tends to speak when spoken to.

أَعِدْتُ لِقَائِمِنَا لِيَصْنَعَ كَمَا كَانَ مُوسَى يَصْنَعُ بِهَا وَ إِنَّمَا لَتَرَوْعَ وَ تَلْقَفُ مَا يَأْفِكُونَ وَ تَصْنَعُ كَمَا تُؤْمَرُ وَ إِنَّمَا حَيْثُ أَقْبَلْتَ تَلْقَفُ مَا يَأْفِكُونَ تُفْتَحُ لَهَا شَفَتَانِ إِحْدَاهُمَا فِي الْأَرْضِ وَ الْأُخْرَى فِي السَّمَاءِ وَ بَيْنَهُمَا أَرْبَعُونَ ذِرَاعاً وَ تَلْقَفُ مَا يَأْفِكُونَ بِلِسَانِهَا.

It is prepared for our^{-asws} Qaim^{-asws} for him^{-asws} to do just as Musa^{-as} had done with it, and it is intimidating and it would swallow whatever they would be fabricating, would do just as it would be ordered to, and when it comes, it would swallow whatever they would be fabricating, two lips would open up for it, one of them in the ground and the other in the roof, and between the two would be forty cubits, and it would swallow whatever they would be fabricating, by its tongue”⁵⁵⁷

20- ير، بصائر الدرجات ابن هاشم عن البرقي عن البرنيطي و غيره عن أبي أيوب الحذاء عن أبي بصير عن أبي عبد الله ع قال قلت له جعلت فداك إني أريد أن أمس صدرك فقال افعل فمسست صدره و مناكبته فقال و لم يا با محمد

(The book) ‘Basaair Al Darajaat’ – Ibn Hashim, from Al Barqy, from Al Bazanty and someone else, from Abu Ayoub Al Hazama, from Abu Baseer,

“From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I would like to touch your^{-asws} chest’. He^{-asws} said: ‘Do it’. I touched his^{-asws} chest and his^{-asws} shoulder. He^{-asws} said: ‘And why, O Abu Muhammad^{-asws}?’

فقلت جعلت فداك إني سعت أباك و هو يقول إن القائم واسع الصدر مسترسل المنكبين عريض ما بينهما

I said, ‘May I be sacrificed for you^{-asws}! I heard your^{-asws} father^{-asws}, and he^{-asws} was saying: ‘Al-Qaim^{-asws} is of a vast chest, relaxed shoulders, wide of what is between the two’.

فقال يا محمد إن أبي ليس ذرع رسول الله ص و كانت تستحب [تسحب] على الأرض و أنا لست بها فكانت و كانت و إنما تكون من القائم كما كانت من رسول الله ص مشمرة كأنه ترتفع نطاقها بحلقين و ليس [صاحب] هذا الأمر من جاز أزيين.

He^{-asws} said: ‘O Muhammad^{-saww}! My^{-asws} father^{-asws} wore the armour of Rasool-Allah^{-saww} and it dragged upon the ground, and I^{-asws} wore it, and it was what it was, and it would happen from Al-Qaim^{-asws} just as it had happened from Rasool-Allah^{-saww}. It was as if he^{-ajfj} has raised its belt with two rings, and the Master^{-asws} of this command isn’t one who exceeds forty”⁵⁵⁸

يج، الخرائج و الجرائح عن أبي بصير مثله و فيه و هي على صاحب هذا الأمر مشمرة كما كانت على رسول الله ص.

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Abu Baseer,

⁵⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 19

⁵⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 20 a

‘Similar to it, and in it: ‘And it is plain (fitting) upon Master^{-ajfj} of this command, just as it used to be upon Rasool-Allah^{-saww}’.⁵⁵⁹

21- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ خَرِيزٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَنْ تَذْهَبَ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِنَّا أَهْلُ الْبَيْتِ يَحْكُمُ بِحُكْمِ دَاوُدَ وَ آلِ دَاوُدَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Yunus, from Hareyz who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The world will never go away (perish) until a man^{-asws} from us^{-asws} People^{-asws} of the Household emerges, judging by the judgments of Dawood^{-as}, and he^{-asws} will not ask the people for proof’.⁵⁶⁰

22- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَا يَذْهَبُ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِنِّي يَحْكُمُ بِحُكْمِ آلِ دَاوُدَ لَا يَسْأَلُ عَنْ بَيِّنَةٍ يُعْطِي كُلَّ نَفْسٍ حُكْمَهَا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn sinan, from Aban who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The world will not go away until a man^{-ajfj} from me^{-asws} emerges, judging by the judgment of the family of Dawood^{-as}. He^{-ajfj} will not ask for proof. He^{-ajfj} will give every soul its judgment’.⁵⁶¹

23- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَنِّيَاءُ أَنْتُمْ قَالَ لَا قُلْتُ فَقَدْ حَدَّثَنِي مَنْ لَا أَهْمُ أَنَّكَ قُلْتَ إِنَّكُمْ أَنْبِيَاءُ قَالَ مَنْ هُوَ أَبُو الْخَطَّابِ قَالَ قُلْتُ نَعَمْ قَالَ كُنْتَ إِذَا أَهْجَرَ [كُنْتَ إِذَا أَهْجَرَ]

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Abu Khalid Al Qammar, from Humran Bin Ayn who said,

‘I said to Abu Abdullah^{-asws}, ‘Are you^{-asws} Prophets^{-as}?’ He^{-asws} said: ‘No’. I said, ‘It was narrated to me by one whom I do not want to accuse that you^{-asws} said: ‘We^{-asws} are Prophets^{-as}’. He^{-asws} said: ‘Who was it, Abu Al-Khattab?’ I said, ‘Yes’. He^{-asws} said: ‘Then I^{-asws} would be forsaken (if I^{-asws} had said it)’.

قَالَ قُلْتُ فِيمَا تَحْكُمُونَ قَالَ بِحُكْمِ آلِ دَاوُدَ.

He (the narrator) said, ‘I said, ‘So, by what are you^{-asws} judging?’ He^{-asws} said: ‘By the judgment of family of Dawood^{-as}’.⁵⁶²

24- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ فَضِيلِ الْأَعْوَرِ عَنْ أَبِي عُبَيْدَةَ عَنْهُ ع قَالَ: إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ حَكَمَ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

⁵⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 20 b

⁵⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 21

⁵⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 22

⁵⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 23

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Fuzeyl Al Awr, from Abu Ubeyda,

'From him^{-asws} having said: 'When Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfj} will judge by the judgment of Dawood^{-as} and Suleyman^{-as}. He^{-ajfj} will not ask the people for proof'.⁵⁶³

25- دَعَاؤُ الرَّاوَنْدِيِّ، عَنِ الْحَسَنِ بْنِ طَرْيَفٍ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ عَ أَسْأَلُهُ عَنِ الْقَائِمِ إِذَا قَامَ يَمُ يَقْضِي بَيْنَ النَّاسِ وَ أَرَدْتُ أَنْ أَسْأَلَهُ عَنْ شَيْءٍ لِحُمَى الرِّبْعِ فَأَعْفَلْتُ ذَكَرَ الْحُمَى فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْإِمَامِ إِذَا قَامَ يَقْضِي بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ عَ لَا يَسْأَلُ الْبَيِّنَةَ الْخَبْرَ.

(The book) 'Da'waat' of Al Rawandy, from Al-Hassan Bin Tareyf who said,

'I wrote to Abu Muhammad Al-Askari^{-asws} asking him^{-asws} about Al-Qaim^{-ajfj}, 'With what would he^{-ajfj} be judging between the people?' And I wanted to ask him^{-asws} about something about my moderate fever. I was heedless in mentioning my fever. The answer came: 'You asked about the Imam^{-ajfj}. When he^{-ajfj} rises, he^{-ajfj} will judge between the people by his^{-ajfj} own knowledge like the judgment of Dawood^{-as}, not asking for the proof' – the Hadeeth".⁵⁶⁴

26- ير، بصائر الدرجات ختص، الإختصاص إبراهيم بن هاشم عن سليمان الديلمي عن معاوية الدهني عن أبي عبد الله ع في قول الله تعالى يعرف المجرمون بسماتهم فيؤخذ بالنواصي و الأقدام فقال يا معاوية ما يقولون في هذا

(The books) 'Basaair Al Darajaat' (and) 'Al Ikhtisas' – Ibrahim Bin Hashim, from Abu Suleyman Al Daylami, from Muawiya Al Duhny,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **The criminals would be recognised by their marks, so they shall be seized by the forelocks and the feet [55:41].** He^{-asws} said: 'O Muawiya! What are they saying regarding this?'

قَالَ قُلْتُ يَزْعُمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَعْرِفُ الْمَجْرُمُونَ [الْمَجْرُمِينَ] بِسِمَتِهِمْ يَوْمَ الْقِيَامَةِ فَيَأْمُرُ بِهِمْ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ وَ يُلقَوْنَ فِي النَّارِ

He (the narrator) said, 'I said, 'They are alleging that Allah^{-azwj} Blessed and Exalted would Recognise the criminals by their marks on the Day of Qiyamah, and He^{-azwj} would Command with them to be seized by their forelocks and their feet and be thrown into the Fire'.

قَالَ فَقَالَ لِي وَ كَيْفَ يَخْتِاجُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى إِلَى مَعْرِفَةِ خَلْقٍ أَنْشَأَهُمْ وَ هُوَ خَلَقَهُمْ

He (the narrator) said, 'He^{-asws} said to me: 'And why would the Subduer, Blessed and Exalted be needy to recognising creatures He^{-azwj} Nourished and He^{-azwj} is their Creator?'

قَالَ فَقُلْتُ فَمَا ذَاكَ جَعَلْتُ فِذَاكَ قَالَ ذَلِكَ لَوْ قَدْ قَامَ فَأَتَيْنَا أَعْطَاهُ اللَّهُ السِّيمَاءَ فَيَأْمُرُ بِالْكَافِرِ فَيُؤْخَذُ بِنَوَاصِيهِمْ وَ أَقْدَامِهِمْ ثُمَّ يَخْطُطُ بِالسَّيْفِ خِطًّا.

He (the narrator) said, 'I said, 'So what is that? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'That is, if our^{-asws} Qaim^{-asws} were to rise, Allah^{-azwj} will Give him^{-asws} the branding iron, and he-

⁵⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 24

⁵⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 25

asws would order with the Kafir and they would be seized by their forelocks and their feet, then be struck with the sword by a severe striking”.⁵⁶⁵

27- ير، بصائر الدرجات ختص، الإختصاص أحمد بن محمد عن ابن سنان عن أبي خالد و أبو سلام عن سؤرة عن أبي جعفر ع قال: أما إن دَا الْقُرَيْنِ قَدْ خَيَّرَ السَّحَابَيْنِ فَاخْتَارَ الذَّلُولَ وَ دَخَرَ لِصَاحِبِكُمُ الصَّعْبَ

(The books) ‘Basaair Al Darajaat’ (and) ‘Al Ikhtisas’ – Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid, and Abu Sallam, from Sowrat,

‘From Abu Ja’far-asws having said: ‘Zulqarnayn-as had a choice of the two clouds, and he-as chose the tame, and kept the difficult one for your Master-asws’.

قَالَ قُلْتُ وَ مَا الصَّعْبُ قَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ صَاعِقَةٌ أَوْ بَرْقٌ فَصَاحِبُكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْفَى فِي الْأَسْبَابِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ حَسْبُ عَوَايُرٍ وَ اثْنَانِ خَرَابَانِ.

He (the narrator) said, ‘I said, ‘And what is the difficult (cloud)?’ He-asws said: ‘Whatever from the clouds having in it thunders, and thunderbolts, and lightning, so your Master-asws would ride it. But he (Al-Qaim-asws) will be riding the cloud and travelling in the pathways of the seven skies and seven earths – five are developed and two are in ruins’.⁵⁶⁶

28- ير، بصائر الدرجات ختص، الإختصاص محمد بن هارون عن سهل بن زياد أبي يحيى قال قال أبو عبد الله ع إن الله خيّر ذا القُرَيْنِ السَّحَابَيْنِ الذَّلُولَ وَ الصَّعْبَ فَاخْتَارَ الذَّلُولَ وَ هُوَ مَا لَيْسَ فِيهِ بَرْقٌ وَ لَا رَعْدٌ وَ لَوْ اخْتَارَ الصَّعْبَ لَمْ يَكُنْ لَهُ ذَلِكَ لِأَنَّ اللَّهَ ادَّخَرَهُ لِلْقَائِمِ ع.

(The books) ‘Basaair Al Darajaat’ (and) ‘Al Ikhtisas’ – Muhammad Bin Haroun, from Sahl Bin Ziyad Abu Yahya who said,

‘Abu Abdullah-asws said: ‘Allah-azwj Gave Zulqarnayn-as a choice of two clouds – the humble and the difficult. He-as chose the humble, and it is what there is neither any lightning nor thunder in it, and had he-as chosen the difficult, that would not have been for him-as, because Allah-azwj had Treasured it for Al-Qaim-ajfj’.⁵⁶⁷

29- ك، إكمال الدين الهمداني عن علي بن أبيه عن علي بن معبد عن الحسين بن خالد قال قال علي بن موسى الرضا ع لا دين لمن لا ورع له وَ لا إيمان لمن لا تقية له إن أكرمكم عند الله عزَّ وَ جَلَّ أَعْمَلُكُمْ بِالتَّقِيَّةِ قَبْلَ خُرُوجِ قَائِمِنَا فَمَنْ تَرَكَهَا قَبْلَ خُرُوجِ قَائِمِنَا فَلَيْسَ مِنَّا

(The book) ‘Ikmal Al Deen’ – Al Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid who said,

‘Ali-asws Bin Musa Al-Reza-asws said: ‘There is no religion for the one having not piety for him, nor is there any Eman for the one having not Taqiyya (dissimulation) for him. The most honourable of you all in the Presence of Allah-azwj Mighty and Majestic is your most hard-working with the Taqiyya before the emergence of our-asws Qaim-ajfj. The one who neglects it before emergence of our-asws Qaim-ajfj, he isn’t from us-asws’.

⁵⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 26

⁵⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 27

⁵⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 28

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مِنْ الْقَائِمِ مِنْكُمْ أَهْلُ الْبَيْتِ

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And who is Al-Qaim^{-ajfj} from you^{-asws} People^{-asws} of the Household?'

قَالَ الرَّابِعُ مِنْ وَلَدِي ابْنُ سَيِّدَةِ الْإِمَاءِ يُطَهِّرُ اللَّهُ بِهِ الْأَرْضَ مِنْ كُلِّ جَوْرٍ وَ يُقَدِّسُهَا مِنْ كُلِّ ظُلْمٍ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وَلَادَتِهِ وَ هُوَ صَاحِبُ الْعَبِيَّةِ قَبْلَ خُرُوجِهِ

He^{-asws} said: 'The fourth from my^{-asws} sons^{-asws}, son^{-ajfj} of the chieftess of the maids. Allah^{-azwj} would Purify the earth by him^{-ajfj} from every tyrant and Sanctify it from every injustice, and he^{-ajfj} is the one the people would be doubting regarding his^{-ajfj} birth, and he^{-ajfj} is the one with the occultations before his^{-ajfj} emergence.

فَإِذَا خَرَجَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وَضَعَ مِيزَانَ الْعَدْلِ بَيْنَ النَّاسِ فَلَا يَظْلِمُ أَحَدٌ أَحَدًا وَ هُوَ الَّذِي تُطَوَّى لَهُ الْأَرْضُ وَ لَا يَكُونُ لَهُ ظِلٌّ وَ هُوَ الَّذِي يُنَادِي مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ يَسْمَعُهُ جَمِيعُ أَهْلِ الْأَرْضِ بِالدُّعَاءِ إِلَيْهِ

When he^{-ajfj} does emerge, the earth will shine with the Noor (light) of its Lord^{-azwj}, and he^{-ajfj} will place the scale of justice between the people. So, no one will be unjust to anyone, and he is the one the ground would fold for him^{-ajfj}, and there will not happen to be any shadow for him^{-ajfj}, and he^{-ajfj} is the one a caller would be calling out from the sky with his^{-ajfj} name and name of his^{-ajfj} father^{-asws}, gathering the people of earth by calling to him^{-ajfj}.

يَقُولُ أَلَا إِنَّ حُجَّةَ اللَّهِ قَدْ ظَهَرَ عِنْدَ بَيْتِ اللَّهِ فَاتَّبِعُوهُ فَإِنَّ الْحَقَّ مَعَهُ وَ فِيهِ

He (the caller) will say: 'Indeed! The Divine Authority of Allah^{-azwj} has appeared at the House of Allah^{-azwj}! So, follow him^{-ajfj}, for the truth is with him^{-ajfj} and in him^{-ajfj}!'

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ.

And it is the Word of Allah^{-azwj} Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]'***.⁵⁶⁸

30- ك، إكمال الدين الهمداني عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ قُلْتُ لِلرِّضَا ع أَنْتَ صَاحِبُ هَذَا الْأَمْرِ

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali, from his father, from Al Rayyan Bin Al Salt who said,

'I said to Al-Reza^{-asws}, 'Are you^{-asws} Master^{-ajfj} of this command?'

فَقَالَ أَنَا صَاحِبُ هَذَا الْأَمْرِ وَ لَكِنِّي لَسْتُ بِالَّذِي أَمْلَأُهَا عَدْلًا كَمَا مِلَقْتُ جَوْرًا وَ كَيْفَ أَكُونُ ذَاكَ عَلَى مَا تَرَى مِنْ ضَعْفِ بَدَنِي

He^{-asws} said: 'I^{-asws} am a Master^{-asws} of this commands, but I^{-asws} am not the one who will be filling it (earth) with justice just as it would have been filled with tyranny. And how can I^{-asws} be that based upon what you can see, from the weakness of my^{-asws} body?

⁵⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 29

وَ إِنَّ الْقَائِمَ هُوَ الَّذِي إِذَا خَرَجَ كَانَ فِي سِرِّ الشُّبُوحِ وَ مَنْظَرِ الشَّبَابِ قَوِيًّا فِي بَدَنِهِ حَتَّى لَوْ مَدَّ يَدَهُ إِلَى أَعْظَمِ شَجَرَةٍ عَلَى وَجْهِ الْأَرْضِ لَقَلَعَهَا وَ لَوْ صَاحَ بَيْنَ الْجِبَالِ لَتَدَكَّدَتْ صُخُورُهَا

And Al-Qaim^{-ajfj}, when he^{-ajfj} emerges, would be in the age of the old men and scenery of the youths strong in his^{-ajfj} body to the extent that if he^{-ajfj} were to extend his^{-ajfj} hand to a large tree upon the surface of the earth, he^{-ajfj} could uproot it, and if he^{-ajfj} were to shout between the mountains, its rocks would crumble!

يَكُونُ مَعَهُ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ ذَلِكَ الرَّابِعُ مِنْ وَلَدِي يُعِيبُهُ اللَّهُ فِي سِتْرِهِ مَا شَاءَ اللَّهُ ثُمَّ يُظْهِرُهُ فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلَتْ جُورًا وَ ظُلْمًا.

With him^{-ajfj} would be the staff of Musa^{-as} and ring of Suleyman^{-as}. That is the fourth from my^{-asws} sons^{-asws}. Allah^{-azwj} would Hide him^{-ajfj} in His^{-azwj} veil for as long as Allah^{-azwj} so Desires. Then He^{-azwj} would Reveal him^{-ajfj}, and He^{-azwj} will Fill the earth by him^{-ajfj} with fairness and justice just as it would have been filled with tyranny and injustice”.⁵⁶⁹

عم، إعلام الورى علي عن أبيه مثله و زاد في آخره كأيي يحم آيس ما كانوا نودوا نداء يسمع من بعد كما يسمع من قرب يكون رحمة للمؤمنين و عذاباً للكافرين.

(The book) ‘I’lam Al Wara’ – Ali, from his father – similar to it, and there is an increase in its end: ‘As if I^{-asws} am with them having despaired as could be. They would be called out at with a call, the remote one would hear just as the near one would hear. He^{-ajfj} would be a mercy for the Momineen and a punishment for the Kafirs”.⁵⁷⁰

31- ك، إكمال الدين المظفر العلوي عن ابن العياشي عن أبيه عن محمد بن نصير عن محمد بن عيسى عن حماد بن عيسى عن عمرو بن شمر عن جابر الجعفي عن جابر الأنصاري قال سمعت رسول الله ص يقول إن ذا القرنين كان عبداً صالحاً جعله الله حجة على عباده فدعا قومه إلى الله عز و جل و أمرهم بتقواه فضربوه على قرنيه فعاب عنهم زماناً حتى قيل مات أو هلك بأي وادٍ سلك ثم ظهر و رجع إلى قومه فضربوه على قرنيه

(The book) ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Hammad Bin Isa, from Amro Bin Shimr, from Jabir Al Jufy, from Jabir Al Ansary who said,

‘Zulqarnayn^{-as} was a righteous servant. Allah^{-azwj} Made him^{-as} a Divine Authority upon His^{-azwj} servants. He^{-as} called his^{-as} people to Allah^{-azwj} Mighty and Majestic and he^{-as} instructed them with fearing Him^{-azwj}. They struck upon his^{-as} horn (head). He^{-as} disappeared from them for a time until it was said, ‘He^{-as} died, or destroyed, or with which valley he^{-as} travelled’. And he^{-as} returned to his^{-as} people. They struck him^{-as} (again) upon his^{-as} head.

ألا و فيكم من هو على سنبيه و إن الله عز و جل مكن له في الأرض و آتاه من كل شيء سبباً و بلغ المشرق و المغرب

⁵⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 30 a

⁵⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 30 b

Indeed! And among you all is someone who is upon his^{-as} Sunnah, and Allah^{-azwj} Mighty and Majestic would Enable for him^{-ajfi} in the earth and Give him^{-ajfi} a means from everything, and he^{-ajfi} will reach the east and the west.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَيُجْرِي سُنَّتَهُ فِي الْقَائِمِ مِنْ وَلَدِي وَ يُبَلِّغُهُ شَرْقَ الْأَرْضِ وَ غَرْبَهَا حَتَّى لَا يَبْقَى سَهْلٌ وَ لَا مَوْضِعٌ مِنْ سَهْلٍ وَ لَا جَبَلٍ [جَبَلٌ] وَ طَهَهُ دُو الْقَرْنَيْنِ إِلَّا وَطَنَهُ

Allah^{-azwj} Blessed and Exalted will be Causing his^{-as} Sunnah to flow in Al-Qaim^{-ajfi} from my^{-asws} sons^{-asws}, and he^{-ajfi} will reach east of the earth and its west until there neither remains a coast nor any place from the coast, nor any mountain Zulkarnain^{-as} had trodden upon, except he^{-as} would tread it.

وَ يُطَهِّرُ اللَّهُ لَهُ كُنُوزَ الْأَرْضِ وَ مَعَادِنَهَا وَ يَنْصُرُهُ بِالرُّعْبِ يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا.

And Allah^{-azwj} would Revealed for him^{-ajfi}, treasures of the earth and its mines, and Help him^{-ajfi} with the awe. He^{-ajfi} will fille the earth with justice and fairness just as it would have been filled with tyranny and injustice”.⁵⁷¹

32- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ ع فَقَالَ إِذَا قَامَ الْقَائِمُ أَمَرَ بِهَدْمِ الْمَنَارِ وَ الْمَقَاصِيرِ الَّتِي فِي الْمَسَاجِدِ

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – Sa’ad, from Abu Hashim Al Ja’fari who said,

‘I was in the presence of Abu Muhammad^{-asws}. He^{-asws} said: ‘When Al-Qaim^{-ajfi} rises, he^{-ajfi} would order with demolishing the minarets and the castles which would be in the Masjids’.

فَقُلْتُ فِي نَفْسِي لِأَيِّ مَعْنَى هَذَا فَأَقْبَلَ عَلَيَّ فَقَالَ مَعْنَى هَذَا أَنَّهَا مُحَدَّثَةٌ مُبَدَّعَةٌ لَمْ يَتَّبِعْهَا نَبِيٌّ وَ لَا حُجَّةٌ.

I said within myself, ‘This is for which meaning?’ He^{-asws} turned towards me and said: ‘The meaning of this is that these would be innovations having been innovated. Neither any Prophet^{-as} nor any Divine Authority had built these”.⁵⁷²

33- ك، إكمال الدين ابن إدريس عَنْ أَبِيهِ عَنْ ابْنِ عِيْسَى عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بصيرٍ قَالَ سَأَلَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ أَبَا عَبْدِ اللَّهِ ع كَمْ يَخْرُجُ مَعَ الْقَائِمِ ع فَإِنَّهُمْ يَقُولُونَ إِنَّهُ يَخْرُجُ مَعَهُ مِثْلُ عِدَّةِ أَهْلِ بَدْرٍ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا

(The book) ‘Ikmal Al Deen’ – Ibn Idrees, from his father, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer who said,

‘A man from the people of Al-Kufa asked Abu Abdullah^{-asws}, ‘How many would come out with Al-Qaim^{-ajfi}? They are saying that there would be coming out with him^{-ajfi}, like the number of the people of Badr, three hundred and thirteen men’.

قَالَ مَا يَخْرُجُ إِلَّا فِي أَوَّلِي فُؤَدَةٍ وَ مَا يَكُونُ أَوَّلُ الْفُؤَدَةِ أَقَلَّ مِنْ عَشْرَةِ آلَافٍ.

⁵⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 31

⁵⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 32

He^{-asws} said: 'He^{-ajfj} will not come out except among the people of strength, and the people of strength cannot be less than ten thousand'.⁵⁷³

بيان: المعنى أنه لا تنحصر أصحابه في الثلاثمائة و ثلاثة عشر بل هذا العدد هم المجتمعون عنده في بدو خروجه.

Explanation: The meaning is that his^{-ajfj} companions are not confined to three hundred and thirteen. But, this number, they would be gathering in his^{-ajfj} presence in the beginning of his^{-ajfj} emergence.

34- ك، إكمال الدين العطّار عن أبيه عن ابن أبي الخطاب عن محمد بن سنان عن أبي خالد القمّاط عن ضريس عن أبي خالد الكابلي عن سيّد العابدين عليّ بن الحسين ع قال: المفقودون عن فرّشهم ثلاثمائة و ثلاثة عشر رجلاً عدّة أهل بدر فيصبحون بمكة و هو قول الله عزّ و جلّ أين ما تكونوا يأت بكم الله جميعاً و هم أصحاب القائم ع.

(The book) 'Ikmal Al Deen' – Al Attar, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Zureys, from Abu Khalid Al Kabuly,

'From Chief of the worshippers Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The ones missing from their beds would be three hundred and thirteen men, the number of the people of Badr. In the morning they would be at Makkah, and it is the Word of Allah^{-azwj} Mighty and Majestic: **Wherever you may happen to be, Allah will Bring you all together. [2:148]**, and they are companions of Al-Qaim^{-ajfj}'.⁵⁷⁴

35- ك، إكمال الدين ابن الوليد عن محمد العطّار عن ابن أبي الخطاب عن صفوان بن يحيى عن منذر عن بكار بن أبي بكر عن عبد الله بن عجلان قال: ذكرنا خروج القائم عند أبي عبد الله ع فقلنا له كيف لنا بعلم ذلك فقال يصبح أحدكم و تحت رأسه صحيفة عليها مكتوب طاعة معروفة.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Munzir, from Bakkar Bin Abu Bakr, from Abdullah Bin Ajlan who said,

'We mentioned emergence of Al-Qaim^{-ajfj} in the presence of Abu Abdullah^{-asws}. I said to him^{-asws}, 'How would we have the knowledge of that?' He^{-asws} said: 'One of you will wake up in the morning and beneath his head would be a parchment. Upon it would be written: 'Moderate obedience''.⁵⁷⁵

و روي أنّه يكون في راية المهديّ الرفعة لله عزّ و جلّ.

And it is reported, 'It would happen to be (written) in the flag of Al-Mahdi^{-ajfj}: 'The Loftiness is for Allah^{-azwj} Mighty and Majestic''.⁵⁷⁶

36- ك، إكمال الدين ابن المُنَوِّكِل عن السَّعْدَابَادِي عن الرُّبَيْعِي عن أبيه عن ابن أبي عمير عن عليّ بن أبي حمزة عن أبي بصير قال قال أبو عبد الله ع في قوله عزّ و جلّ هو الذي أرسل رسوله بالهدى و دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ -

⁵⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 33

⁵⁷⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 34

⁵⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 35 a

⁵⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 35 b

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said regarding Words of Mighty and Majestic: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].***

فَقَالَ وَ اللَّهُ مَا نَزَلَ تَأْوِيلُهَا بَعْدَ وَ لَا يَنْزِلُ تَأْوِيلُهَا حَتَّى يَخْرُجَ الْقَائِمُ عَ فَإِذَا خَرَجَ الْقَائِمُ لَمْ يَبْقَ كَافِرٌ بِاللَّهِ الْعَظِيمِ وَ لَا مُشْرِكٌ بِالْإِمَامِ إِلَّا كَرِهَ خُرُوجُهُ حَتَّى لَوْ كَانَ كَافِرٌ أَوْ مُشْرِكٌ فِي بَطْنِ صَخْرَةٍ لَقَالَتْ يَا مُؤْمِنُ فِي بَطْنِي كَافِرٌ فَكَسِرْنِي وَ أَفْتَلَهُ.

He^{asws} said: 'By Allah^{azwj}! Its interpretation has not been revealed yet, nor will its interpretation be revealed until Al-Qaim^{ajfj} emerges. When Al-Qaim^{ajfj} does emerge, there will neither remain a Kafir (disbeliever) in Allah^{azwj} the Magnificent nor any Mushrik (associator) with the Imam^{asws}, except he would dislike his^{ajfj} emergence to the extent that if a Kafir or a Mushrik were to be in the interior of a rock, it would say, 'O Momin! There is a Kafir in my interior, so break me and kill him!''⁵⁷⁷

37- ك، إكمال الدين ماجيلويه عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ مَعَا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ عَ إِذَا خَرَجَ الْقَائِمُ عَ مِنْ مَكَّةَ يُنَادِي مُنَادِيَهُ أَلَا لَا يَحْمِلَنَّ أَحَدٌ طَعَامًا وَ لَا شَرَابًا وَ حَمَلْ مَعَهُ حَجَرٌ مُوسَى بْنُ عِمْرَانَ عَ وَ هُوَ وَفَّرَ بَعِيرٍ فَلَا يَنْزِلُ مِنْزَلًا إِلَّا انْفَجَرَتْ مِنْهُ عُيُونٌ فَمَنْ كَانَ جَائِعًا شَبِعَ وَ مَنْ كَانَ ظَمَانًا [ظَمَانٌ] رَوَى وَ رَوَيْتَ دَوَائِمُهُمْ حَتَّى يَنْزِلُوا التَّجَفُّفَ مِنْ ظَهْرِ الْكُوفَةِ.

(The book) 'Ikmal Al Deen' – Majaylawiya, from Muhammad Al Attar, from Ibn Isa and Ibn Abu Al Khattab, both together from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far^{asws} said: 'When Al-Qaim^{ajfj} emerges from Makkah, a caller will call out: 'Indeed! No one should carry any food nor drink!' And he^{ajfj} would carry with him^{ajfj} a stone of Musa^{as} Bin Imran^{as}, and it is a dung of a camel. He^{ajfj} will not descend at any descent except springs would burst forth for him^{ajfj}. So, the one who would be hungry would be satiated, and the one who would be thirsty would be saturated, and their animals would be watered until they descend at Al-Najaf, from the back of Al-Kufa''⁵⁷⁸.

ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ عَ مِثْلَهُ وَ فِيهِ إِلَّا انْبَعَثَ عَيْنٌ مِنْهُ وَ فِيهِ وَ مَنْ كَانَ ظَامِنًا رَوَى فَهُوَ زَادَهُمْ حَتَّى يَنْزِلُوا إِلَى آخِرِهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abu Saeed Al Khurasany,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, similar to it, and in it: 'Except a spring would burst forth from it'. And in it: 'And the one who would be thirsty would be saturated. So it would be their provision until they descend' – up to its end''⁵⁷⁹.

⁵⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 36

⁵⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 37 a

⁵⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 37 b

38- ك، إكمال الدين ابن الوليد عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قَامَ الْقَائِمُ عَلَيْهِ السَّلَامُ لَمْ يَنْفُخْ بَيْنَ يَدَيْهِ أَحَدٌ مِنْ خَلْقِ الرَّحْمَنِ إِلَّا عَرَفَهُ صَالِحٌ هُوَ أَمْ طَالِحٌ أَلَا وَفِيهِ آيَةٌ لِلْمُتَوَسِّمِينَ وَ هِيَ السَّبِيلُ الْمَقِيمُ.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib who said,

'Abu Abdullah^{-asws} said: 'When Al-Qaim^{-ajfj}, may the greetings be upon him^{-ajfj}, rises, there would not be anyone from the creatures of the Beneficent in front of him^{-ajfj}, except he^{-ajfj} would recognise him, whether he is righteous or wicked. Indeed! And in it is a sign for the distinguishers, and it is the lasting (straight) way".⁵⁸⁰

39- ك، إكمال الدين بهذا الإسناد عَنِ ابْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع دَمَانٌ فِي الْإِسْلَامِ حَلَالٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقْضِي فِيهِمَا أَحَدٌ بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَبْعَثَ اللَّهُ الْقَائِمَ مِنْ أَهْلِ الْبَيْتِ فَيَحْكُمَ فِيهِمَا بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ لَا يُرِيدُ فِيهِ بَيِّنَةُ الرَّأْيِ الْمَحْصَنُ يَرْجُمُهُ وَ مَانِعُ الرِّكَاءِ يَضْرِبُ رَقَبَتَهُ.

(The book) 'Ikmal Al Deen' – By this chain from Ibn Taghlib who said,

'Abu Abdullah^{-asws} said: 'There are two bloods which are Permissible from Allah^{-azwj} Mighty and Majestic. No one will judge regarding these by the Judgment of Allah^{-azwj} Mighty and Majestic until Allah^{-azwj} Sends Al-Qaim^{-ajfj} from People^{-asws} of the Household. He^{-ajfj} judge regarding these with the Judgment of Allah^{-azwj} Mighty and Majestic, not wanting any proof regarding it – the married adulterer, he^{-ajfj} would stone him, and preventer of Al-Zakat, he^{-ajfj} will strike off his neck".⁵⁸¹

40- ك، إكمال الدين بهذا الإسناد عَنِ ابْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ عَلَى ظَهْرِ نَجَفٍ [النَّجَفِ] فَإِذَا اسْتَوَى عَلَى ظَهْرِ النَّجَفِ – رَكِبَ فَرَسًا أَذْهَمَ أَبْلَقَ بَيْنَ عَيْنَيْهِ شِمْرًا ثُمَّ يَنْتَفِضُ بِهِ فَرَسُهُ فَلَا يَبْقَى أَهْلُ بَلَدِهِ إِلَّا وَ هُمْ يَطْلُبُونَ أَنَّهُ مَعَهُمْ فِي بِلَادِهِمْ

(The book) 'Ikmal Al Deen' – By this chain from Ibn Taghlib who said,

'Abu Abdullah^{-asws} said: 'It is as if I^{-asws} am looking at Al-Qaim^{-ajfj} being at the back of Al-Najaf, and he^{-ajfj} is even at the back of Al-Najaf, riding a pitch-black horse with white patches, having a mane between its eyes. His^{-ajfj} horse would spring with him^{-ajfj}. The people of the city will not remain except, and they would be thinking he^{-ajfj} is with them in their city.

فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ ص انْخَطَّ عَلَيْهِ ثَلَاثَةَ عَشَرَ أَلْفَ مَلَكٍ وَ ثَلَاثَةَ عَشَرَ مَلَكًا كُلُّهُمْ يَنْتَظِرُونَ الْقَائِمَ ع وَ هُمُ الَّذِينَ كَانُوا مَعَ نُوحٍ ع فِي السَّفِينَةِ وَ الَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ الْخَلِيلِ ع حَيْثُ أُلْقِيَ فِي النَّارِ وَ كَانُوا مَعَ عِيسَى ع حِينَ رُفِعَ وَ أَرْبَعَةُ آلَافٍ مُسَوِّمِينَ وَ مُرَدِّفِينَ

When he^{-ajfj} displays the flag of Rasool-Allah^{-saww}, thirteen thousand and thirteen Angels would descend unto him^{-ajfj}, all of them awaiting Al-Qaim^{-ajfj}, and they are those who were with Noah^{-as} in the ship, and those who were with Ibrahim^{-as} the Friend (of the Beneficent) when he^{-as} was cast into the fire, and they were with Isa^{-as} when he^{-as} was raised, along with four thousand marked ones and following one another.

⁵⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 38

⁵⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 39

و ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ مَلَكًا يَوْمَ بَدْرٍ وَ أَرْبَعَةُ آلَافٍ مَلَكٍ الَّذِينَ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَلَمْ يُؤْذَنَ لَهُمْ فَصَعِدُوا فِي الْإِسْتِئْذَانِ وَ هَبَطُوا وَ قَدْ قُتِلَ الْحُسَيْنُ ع فَهُمْ شَعَتْ غُبْرٌ يَبْكُونَ عِنْدَ قَبْرِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ وَ مَا بَيْنَ قَبْرِ الْحُسَيْنِ إِلَى السَّمَاءِ مُخْتَلَفُ الْمَلَائِكَةِ.

And three hundred and thirteen Angels on the day of Badr, and four thousand Angels, those who had come down wanting to battle alongside Al-Husayn^{-asws} Bin Ali^{-asws}, but there was no Permission for them, so they ascended seeking the Permission and descended, and Al-Husayn^{-asws} had already been killed. So they are unkempt, dusty, being by the grave of Al-Husayn^{-asws} up to the Day of Judgment, and what Angels are interchanging between the grave of Al-Husayn^{-asws} to the sky”.⁵⁸²

41- ك، إكمال الدين بهذا الإسناد عن ابن تغلب عن الثمالي قال قال أبو جعفر ع كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ قَدْ ظَهَرَ عَلَى نَجَفِ الْكُوفَةِ فَإِذَا ظَهَرَ عَلَى النَّجَفِ نَشَرَ رَايَةَ رَسُولِ اللَّهِ ص عَمُودَهَا مِنْ عُمُدِ عَرْشِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَائِرُهَا مِنْ نَصْرِ اللَّهِ جَلَّ جَلَالُهُ لَا يَهْوِي بِهَا إِلَى أَحَدٍ إِلَّا أَهْلَكَهُ اللَّهُ عَزَّ وَ جَلَّ

(The book) ‘Ikmal Al Deen’ – By this chain, from Ibn Taghlib, from Al Sumali who said,

‘Abu Ja’far^{-asws} said: ‘It is as if I^{-asws} am looking at Al-Qaim^{-ajfi} having appeared at Najaf, Al-Kufa. When he^{-ajfi} appears at Al-Najaf, he^{-ajfi} would display the flag of Rasool-Allah^{-saww}. Its pole is a column from the columns of the Throne of Allah^{-azwj} Blessed and Exalted, and rest of it from Help of Allah^{-azwj}, Majestic is His^{-azwj} Majesty. It will not bend towards anyone except Allah^{-azwj} Mighty and Majestic would Destroy him’.

قَالَ قُلْتُ تَكُونُ مَعَهُ أَوْ يُؤْتَى بِهَا قَالَ بَلْ يُؤْتَى بِهَا يَأْتِيهِ بِهَا جَبْرِئِيلُ ع.

He (the narrator) said, ‘I said, ‘Will you^{-asws} be with him^{-asws}, coming with it?’ He^{-asws} said: ‘But he would come with it that who will come with it – Jibraeel^{-as}’.⁵⁸³

42- ك، إكمال الدين ماجيلويه عن عمه عن الكوفي عن أبيه عن محمد بن سنان عن المفضل بن عمر قال قال الصادق ع كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ عَلَى مِنْبَرِ الْكُوفَةِ وَ حَوْلَهُ أَصْحَابُهُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا عِدَّةَ أَهْلِ بَدْرٍ وَ هُمْ أَصْحَابُ الْأُلُويَّةِ وَ هُمْ حُكَّامُ اللَّهِ فِي أَرْضِهِ عَلَى خَلْقِهِ حَتَّى يَسْتَخْرِجَ مِنْ قَبَائِهِ كِتَابًا مَخْتُومًا بِخَاتَمٍ مِنْ ذَهَبٍ عَهْدَ مَعْهُودٍ مِنْ رَسُولِ اللَّهِ ص

(The book) ‘Ikmal Al Deen’ – Majaylawiya, from his uncle, from Al Kufi, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Al-Sadiq^{-asws} said: ‘It is as if I^{-asws} am looking at Al-Qaim^{-ajfi} being upon the pulpit of Al-Kufa and around him^{-ajfi} are his^{-ajfi} companions, three hundred and thirteen men, the number of the people of Badr, and they are bearers of the flags, and they are rulers of Allah^{-azwj} in His^{-azwj} earth upon His^{-azwj} creatures, until he^{-ajfi} will bring out a sealed letter from his^{-ajfi} coat pocket, with a golden seal, being a pact having been pacted from Rasool-Allah^{-saww}.

فَيَجْهَلُونَ عَنْهُ إِجْفَالِ الْعَنَمِ فَلَا يَبْقَى مِنْهُمْ إِلَّا الْوَزِيرُ وَ أَحَدَ عَشَرَ نَقِيبًا كَمَا بَقُوا مَعَ مُوسَى بْنِ عِمْرَانَ ع فَيَجُولُونَ فِي الْأَرْضِ فَلَا يَجِدُونَ عَنْهُ مَذْهَبًا فَيَرْجِعُونَ إِلَيْهِ وَ اللَّهُ إِلَيَّ لِأَعْرِفَ الْكَلَامَ الَّذِي يَقُولُ لَهُمْ فَيَكْفُرُونَ بِهِ.

⁵⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 40

⁵⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 41

They would flee from it (like) the fleeing of sheep, so there will not remain from them except the minister and eleven captains, just as they had remained with Musa^{as} Bin Imran^{as}. They will roam the earth, but they will not be finding any doctrine from it, so they would return to him^{ajfj}. By Allah^{azwj}! I^{asws} recognise the speech which he^{ajfj} will be saying to them, and they would be disbelieving it”.⁵⁸⁴

43- ك، إكمال الدين أبي عن سَعْدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ أَبِي هُرَاسَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَأَنِّي بِأَصْحَابِ الْقَائِمِ وَ قَدْ أَحَاطُوا بِمَا بَيْنَ الْخَافِقَيْنِ لَيْسَ مِنْ شَيْءٍ إِلَّا وَ هُوَ مُطِيعٌ لَهُمْ حَتَّى سَبَاغِ الْأَرْضِ وَ سَبَاغِ الطَّيْرِ تَطْلُبُ رِضَاهُمْ فِي كُلِّ شَيْءٍ حَتَّى تَفْخَرَ الْأَرْضُ عَلَى الْأَرْضِ وَ تَقُولَ مَرَّ بِي الْيَوْمَ رَجُلٌ مِنْ أَصْحَابِ الْقَائِمِ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ahmad Bin Al-Husayn, from Muhammad Bin Jamhour, from Ahmad Bin Abu Harah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'It is as if I^{asws} am with the companions of Al-Qaim^{ajfj} and they have surrounded what is between the two sides. There is nothing except and it would be obedient to them, to the extent of the predators of the earth and predators of the birds, seeking their pleasure in all things, to the extent that the land would pride upon the land and say, 'Today a man from the companions of Al-Qaim^{ajfj} passed by me!'”⁵⁸⁵

44- ك، إكمال الدين ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير قال قال أبو عبد الله ع ما كان يقول لو طع ع لو أن لي بكم قوة أو آوي إلى ركن شديد - إلا تمنيتا لقوة القائم ع و لا ذكر إلا شدة أصحابه فإن الرجل منهم يعطى قوة أربعين رجلاً و إن قلبه لأشد من زبر الحديد و لو مروا بحبال الحديد لقطعوها لا يكفون سيوفهم حتى يرضى الله عز و جل.

(The book) 'Ikmal Al Deen' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The words of Lut^{as} to his^{as} people: **'He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]**, were not said except for the strength of Al-Qaim^{asws}, and the 'strong support' is not except for the strength of his^{asws} companions, for the man from them would be Given the strength of forty men, and his heart would be stronger than blocks of iron, and if they were to pass by a mountain of iron, it would crumble, and they would not be restraining their swords until Allah^{azwj} Mighty and Majestic is Pleased”.⁵⁸⁶

45- ك، إكمال الدين ماجيلويه عن محمد بن يحيى عن محمد بن الحسين عن محمد بن إسماعيل عن أبي إسماعيل السراج عن جعفر بن بشير عن المفضل بن عمر عن أبي عبد الله الصادق ع قال سمعته يقول أ تدرى ما كان قميص يوسف ع

(The book) 'Ikmal Al Deen' – Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ja'far Bin Bashir, from Al Mufazzal Bin Umar,

⁵⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 42

⁵⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 43

⁵⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 44

'From Abu Abdullah Al-Sadiq^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Do you know what was the shirt of Yusuf^{-as}?'

قَالَ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ عَ لَمَّا أُوقِدَتْ لَهُ النَّارُ نَزَلَ إِلَيْهِ جِبْرَائِيلُ ع بِالْقَمِيصِ وَ الْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَ لَا بَرْدٌ

He (the narrator) said, 'I said, 'No'. He^{-asws} said: 'Ibrahim^{-as}, when the fire was inflamed for him^{-as}, Jibraeel^{-as} came over to him^{-as} with a cloth from the clothes of the Paradise. So he^{-as} wore it, and with it, the heat and the cold did not harm him^{-as}.

فَلَمَّا خَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَمِيمَةٍ وَ عَلَّقَهُ عَلَى إِسْحَاقَ وَ عَلَّقَهُ إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وُلِدَ يُوسُفُ (عَلَيْهِ السَّلَام) عَلَّقَهُ عَلَيْهِ فَكَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِ مَا كَانَ فَلَمَّا أَخْرَجَهُ يُوسُفُ بِمِصْرَ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبَ رِيحَهُ وَ هُوَ قَوْلُهُ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ . فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَهُ اللَّهُ مِنَ الْجَنَّةِ

When the death presented itself to Ibrahim^{-as}, he^{-as} made it to be in an amulet and hung it upon Is'haq^{-as}, and Is'haq^{-as} hung it upon Yaqoub. When Yusuf^{-as} was born, he^{-as} hung it upon him^{-as}. Thus, it was on his^{-as} shoulder until it was from his^{-as} affair which was. When Yusuf^{-as} took it out from the amulet in Egypt, Yaqoub^{-as} found its smell, and these are his^{-as} words: **'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94]**. So it was that shirt which Allah^{-azwj} Sent down from the Paradise'

قُلْتُ جَعَلْتُ فِذَاكَ فَإِلَى مَنْ صَارَ ذَلِكَ الْقَمِيصُ قَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرِثَ عِلْمًا أَوْ غَيْرَهُ فَقَدْ انْتَهَى إِلَى آلِ مُحَمَّدٍ (صلى الله عليه وآله) .

I said, 'May I be sacrificed for you^{-asws}! So, to whom has that shirt come to be?' He^{-asws} said: 'To its rightful ones'. Then he^{-asws} said: 'Every Prophet^{-as} inherited knowledge or something else, so it has ended up to the Progeny^{-asws} of Muhammad^{-saww}'.⁵⁸⁷

46- ك، إكمال الدين بهذا الإسناد عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ إِذَا تَنَاهَتْ الْأُمُورُ إِلَى صَاحِبِ هَذَا الْأَمْرِ رَفَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ كُلُّ مُنْخَفِضٍ مِنَ الْأَرْضِ وَ خَفِضَ لَهُ كُلُّ مُرْتَفِعٍ حَتَّى تَكُونَ الدُّنْيَا عِنْدَهُ بِمَنْزِلَةِ رَاخَتِهِ فَأَيُّكُمْ لَوْ كَانَتْ فِي رَاخَتِهِ شَعْرَةٌ لَمْ يُبْصِرْهَا.

(The book) 'Ikmal Al Deen' – By this chain from Al Mufazzal Bin Umar, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'When the affairs end up to Master^{-ajfj} of this command, Allah^{-azwj} Blessed and Exalted would Raise for him^{-ajfj}, everyone from the earth having been lowered, and Drop for him^{-ajfj} every one having been raised, until the world would become in his^{-ajfj} presence at the status of the palm. So whichever of you has a hair in his palm, he would not even see it (i.e., the world would be immaterial)'.⁵⁸⁸

47- ك، إكمال الدين ابْنُ مَسْرُورٍ عَنْ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ مُنَى الْحَنَاطِ عَنْ قُتَيْبَةَ الْأَعَشَى عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ مَوْلَى لَبْنِي شَيْبَانَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُوسِ الْعِبَادِ فَجَمَعَ بَيْنَ عُقُولِهِمْ وَ كَمَلَتْ بَيْنَا أَعْلَامُهُمْ.

(The book) 'Ikmal Al Deen' – Ibn Masrour, from Ibn Aamir, from Al Moalla, from Al Washa, from Musanna Al Hannat, from Quteyba Al A'ash, from Ibn Abu Yafour, from a slace of the clan of Shayban,

⁵⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 45

⁵⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 46

'From Abu Ja'far Al-Baqir^{-asws} having said: 'When our^{-asws} Qaim^{-ajfj} rises, he^{-ajfj} would place his^{-ajfj} hand upon the head of the servants. Thus, he^{-ajfj} would unite their intellects by it and perfect their dreams".⁵⁸⁹

48- مل، كامل الزيارات الحسين بن محمد بن عامر عن أحمد بن إسحاق عن سعدان بن مسلم عن عمر بن أبان عن أبان بن تغلب عن أبي عبد الله ع قال: كائني بالقائم ع على نجف الكوفة و قد لبس درع رسول الله ص فيتنفض هو بها فتستدير عليه فيعشاهما بجداجة من استبرقي و يرتكب فرساً أدهم بين عينيهم شترائح فيتنفض به انفاضة لا ينقي أهل بلاد إلا و هم يرون أنه معهم في بلادهم

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Umar Bin Aban, from Aban Bin Taghlib,

'From Abu Abdullah^{-asws} having said: 'It is as if I^{-asws} am with Al-Qaim^{-ajfj} at Najaf, Al-Kufa, and he^{-ajfj} is wearing the armour of Rasool-Allah^{-saww}. He^{-ajfj} would get up at it, going around it, and overwhelming it, (wearing) brocade, and he^{-ajfj} would be riding a pitch-black horse having a mane between its eyes. He^{-ajfj} will rise up at it with a rising, there is no remain any people of a city except and they would be viewing that he^{-ajfj} is with them in their city'.

فينشئ راية رسول الله ص عمودها من عمود العرش و سائرهما من نصر الله لا يهوي بها إلى شيء أبداً إلا أهلكه الله فإذا هزها لم يبق مؤمن إلا صار قلبه كزبر الحديد و يعطى المؤمن قوة أربعين رجلاً

He^{-ajfj} will display a flag of Rasool-Allah^{-saww}. Its pole would be from the columns of the Throne, and the rest of it would be from Help of Allah^{-azwj}. He^{-ajfj} will not lean with it to anything, ever, except Allah^{-azwj} would Destroy it. When he^{-ajfj} shakes (waves) it, there will not remain any Momin, except his heart would become like a slab of iron, and the Momin would be given the strength of forty men.

و لا ينقي مؤمن ميت إلا دخلت عليه تلك الفرحة في قبره و ذلك حيث يتزاورون في قبورهم و يتباشرون بقيام القائم فينحط عليه ثلاثة عشر ألف [ألف] ملك و ثلاثمائة و ثلاثة عشر ملكاً فلكل هؤلاء الملائكة

And there will not remain any deceased Momin except that happiness would enter into him in his grave, and that is when they would be visiting each other in their graves giving each other the good news with the rising of Al-Qaim^{-ajfj}. Thirteen thousand and three hundred and thirteen Angels would come to him^{-ajfj}. I said, 'All of these would be Angels?'

قال نعم الذين كانوا مع نوح في السفينة و الذين كانوا مع إبراهيم ع حين ألقى في النار و الذين كانوا مع موسى حين فلق البحر ليني إسرائيل و الذين كانوا مع عيسى حين رفعه الله إليه و أربعة آلاف ملك مع النبي ص مسمومين و ألف مريدين و ثلاثمائة و ثلاث عشرة ملائكة بدرين

He^{-asws} said: 'Yes. Those who were with Noah^{-as} in the ship, and those who were with Ibrahim^{-as} when he^{-as} was cast into the fire, and those who were with Musa^{-as} when he^{-as} split the sea for the children of Israel, and those who were with Isa^{-as} when Allah^{-azwj} Raised him^{-as} to Him^{-azwj}, and the four thousand marked Angels with the Prophet^{-saww}, and a thousand following one another, and three hundred and thirteen Angels at Badr.

⁵⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 47

وَأَرْبَعَةُ آلَافٍ مَلَكٍ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَهُمْ عِنْدَ قَبْرِهِ شَعَثٌ غُبِرَ يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ وَرَأْسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ وَ لَا يُودِعُهُ مُودِعٌ إِلَّا شَيَّعُوهُ وَ لَا يَمْرُضُ مَرِيضٌ إِلَّا عَادُوهُ وَ لَا يَمُوتُ مَيِّتٌ إِلَّا صَلُّوا عَلَى جَنَازَتِهِ وَ اسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ وَ كُلُّ هَؤُلَاءِ فِي الْأَرْضِ يَنْتَظِرُونَ قِيَامَ الْقَائِمِ إِلَى وَقْتِ خُرُوجِهِ ع.

And four thousand Angels having come down intending the battle alongside Al-Husayn^{asws} Bin Ali^{asws}, but there was not Permission for them regarding the fighting. So, they are by his^{asws} grace, unkempt, dusty, crying up to the Day of Qiyamah, and their chief is an Angel call Mansour. No visitor visits him^{asws} except and they welcome him and do not bid him farewell except they escort him, nor does anyone fall sick except they console him, nor does anyone die except they pray Salat at his funeral, and they seek Forgiveness for him after his death. And all of these are in the earth awaiting rising of Al-Qaim^{ajfi} up to the time of his^{ajfi} emergence".⁵⁹⁰

49- غط، الغيبة للشيخ الطوسي الفضل عن علي بن الحكم عن المثنى عن أبي بصير قال قال أبو عبد الله ع لَيَسْزُرَنَّ اللَّهُ هَذَا الْأَمْرَ بِمَنْ لَا خَلَاقَ لَهُ وَ لَوْ قَدْ جَاءَ أَمْرُنَا لَقَدْ خَرَجَ مِنْهُ مَنْ هُوَ الْيَوْمَ مُقِيمٌ عَلَى عِبَادَةِ الْأَوْثَانِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ali Bin Al Hakam, from Al Musanna, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Helps this matter with the one having no share for him, and if our^{asws} command comes, He^{azwj} would Take out from it, the one who is today staying upon worshipping the idols'.⁵⁹¹

بيان: لعل المراد أن أكثر أعوان الحق و أنصار التشيع في هذا اليوم جماعة لا نصب لهم في الدين و لو ظهر الأمر و خرج القائم يخرج من هذا الدين من يعلم الناس أنه كان مقيما على عبادة الأوثان حقيقة أو مجازا و كان الناس يحسبونه مؤمنا أو أنه عند ظهور القائم يشغل بعبادة الأوثان.

Explanation: Perhaps the intended it that more of the supporters of the truth and helpers of the Shias in this day are a group having no share for them in the religion, and it the command appears and Al-Qaim^{ajfi} emerges, he^{ajfi} will expel from this religion, the one who the people know that he had been staying upon worshipping the idols in reality, or it is a metaphor, and the people were reckoning him to be a Momin, or that he, at the appearance of Al-Qaim^{ajfi}, would be pre-occupied with worshipping the idols.

50- غط، الغيبة للشيخ الطوسي الفضل عن الحماني عن محمد بن الفضل بن الأجلح عن عبد الله بن الهذيل قال: لَا يَقُومُ السَّاعَةُ حَتَّى يَجْتَمِعَ كُلُّ مُؤْمِنٍ بِالْكُوفَةِ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – al Fazl, from Al Himmany, from Muhammad Bin Al Fuzeyl, from Al Ajlah Bin Al Hazeyl who said,

'The Hour will not be established until every Momin gathers at Al-Kufa'.⁵⁹²

⁵⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 48

⁵⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 49

⁵⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 50

51- غط، الغيبة للشيخ الطوسي الفضل عن ابن أبي عمير و ابن بزيع عن منصور بن يونس عن إسماعيل بن جابر عن أبي خالد الكائلي عن أبي جعفر ع قال: إذا دخل القائم الكوفة لم يبق مؤمن إلا و هو بها أو يجيء إليها و هو قول أمير المؤمنين عليه السلام و يقول لأصحابه سيروا بنا إلى هذه الطاغية فيسير إليه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Abu Umeyr, and Ibn Bazie, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{asws} having said: 'When Al-Qaim^{ajfi} enters Al-Kufa, there will not remain any Momin except and he would be at it, or come to it, and it is the word of Amir Al-Momineen^{asws}, may the greetings be upon him^{asws}: 'And he^{ajfi} would be saying to his^{ajfi} companions: 'Travel with us^{ajfi} to this tyrant!' So they would travel to him".⁵⁹³

52- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن علي بن حبيب عن جعفر بن محمد بن مالك عن أحمد بن أبي نعيم عن إبراهيم بن صالح عن محمد بن عزال عن مفضل بن عمر قال سمعت أبا عبد الله ع يقول إن قائمنا إذا قام أشرق الأرض بنور ربها و استعفى العباد من ضوء الشمس و يعمّر الرجل في ملكه حتى يولد له ألف ذكر لا يولد فيهم أنثى

(The book) 'Al Ghayba' of the Sheykh Al Tusi – A group, from Al Talukbary, from Ali Bin Habashy, from Ja'far Bin Muhammad Bin Malik, from Ahmad Bin abu Nueym, from Ibrahim Bin Salih, from Muhammad Bin Gazaal, from Mufazzal Ibn Umar who said,

'Our^{asws} Qaim^{ajfi} when he^{ajfi} rises, the earth would shine with the Noor of its Lord^{azwj}, and the servants would be needless from the illumination of the sun, and the man would live in his^{ajfi} kingdom until a thousand male children are born for him, no female being born among them.

و يبني في ظهر الكوفة مسجداً له ألف باب و يتصل بيوت الكوفة بنهر كربلاء بالحيرة حتى يخرج الرجل يوم الجمعة على بقله سقواء يريد الجمعة فلا يدركها.

And he^{ajfi} would build a Masjid at the back of Al-Kufa, having a thousand doors for it, and connect the houses of Al-Kufa with a river of Karbala at Al-Hira to the extent that the man would come out on the day of Friday upon a quick mule intending the Friday Salat, but will not come across it".⁵⁹⁴

53- غط، الغيبة للشيخ الطوسي أبو محمد المحمدي عن محمد بن علي بن الفضل عن أبيه عن محمد بن إبراهيم بن مالك عن إبراهيم بن بنان الخنمعي عن أحمد بن يحيى بن المصنم عن عمرو بن ثابت عن أبيه عن أبي جعفر ع في حديث طويل قال يدخل المهدي الكوفة و بها ثلاث رايات قد اضطربت بينها فتصفو له فيدخل حتى يأتي المنبر و يخطب و لا يدري الناس ما يقول من البكاء

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Abu Muhammad Al Muhammadi, from Muhammad Bin Ali Bin Al Fazl, from his father, from Muhammad Bin Ibrahim Bin Malik, from Ibrahim Bin Bunan Al Khas'amy, from Ahmad Bin Yahya Bin Al Mu'tamar, from Amro Bin Sabit, from his father,

'From Abu Ja'far^{asws} having said in a lengthy Hadeeth: 'Al-Mahdi^{ajfi} would enter Al-Kufa and there would be three flags at it. There would be restlessness at it. It would be cleared for him'

⁵⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 51

⁵⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 52

ajfj. He-ajfj will enter until he-ajfj comes to the pulpit and address, and the people would not know what he-ajfj is saying due to the crying.

وَهُوَ قَوْلُ رَسُولِ اللَّهِ ص كَأَنِّي بِالْحُسَيْنِيِّ وَ الْحُسَيْنِيِّ وَ قَدْ قَادَاهَا فَيَسْلَمُهَا إِلَى الْحُسَيْنِيِّ فَيَبَايَعُونَهُ فَإِذَا كَانَتِ الْجُمُعَةُ الثَّانِيَةُ قَالَ النَّاسُ يَا ابْنَ رَسُولِ اللَّهِ الصَّلَاةُ خَلْفَكَ تُصَاهِي الصَّلَاةَ خَلْفَ رَسُولِ اللَّهِ ص وَ الْمَسْجِدُ لَا يَسْتَعْنَا

And it is the word of Rasool-Allah-saww: 'It is as if I-saww am with Al-Hassani and Al-Husayni, and they would have led it (army). He-ajfj would submit it to Al-Husayni, and they would pledge allegiance to him-ajfj. So, when it is the second Friday, the people would say, 'O son-ajfj of Rasool-Allah-saww! The Salat behind you-ajfj is a match of the Salat behind Rasool-Allah-saww, and the Masjid is not capacious enough for us!'

فَيَقُولُ أَنَا مُرْتَادٌ لَكُمْ- فَيَخْرُجُ إِلَى الْغَرِيِّ فَيَخْطُ مَسْجِدًا لَهُ أَلْفُ بَابٍ يَسْعُ النَّاسُ عَلَيْهِ أَصِيصٌ وَ يَبْعَثُ فَيَخْفِرُ مِنْ خَلْفِ قَبْرِ الْحُسَيْنِ ع لَهُمْ تَهْرًا يَجْرِي إِلَى الْغَرِيِّ حَتَّى يَنْبَدَ فِي النَّجَفِ وَ يَعْمَلُ عَلَى قُوَّتِهِ فَنَاطِرٌ وَ أَرْحَاءٌ فِي السَّبِيلِ وَ كَأَنِّي بِالْعُجُوزِ وَ عَلَى رَأْسِهَا مِكَتَلٌ فِيهِ بُرٌّ حَتَّى تَطْحَنَهُ بِكَزْبَلَاءَ.

He-ajfj would say: 'I-ajfj shall search for you all!' He-ajfj would go out to Al-Ghary and draw a boundary of a Masjid having a thousand doors for it, sufficiently capacious for the people. Upon it would be combinations. And he-ajfj would send (a detachment) and dig a river for them from behind the grave of Al-Husayn-asws flowing to Al-Ghariyeyn until it is driven in Al-Najaf, and build arches upon its entrance, and hand mills in the way, and it is as if I-asws am with the old woman and there is bucket upon her hand wherein is wheat, until it is grinded at Karbala".⁵⁹⁵

54- غط، الغيبة للشيخ الطوسي الفضل عن عُثْمَانَ بْنِ عِيسَى عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ ذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَّا إِنَّهُ مَنْزِلٌ صَاحِبِنَا إِذَا قَدِمَ بِأَهْلِهِ.

(The book) 'Ghayba' of the Sheykh Al Tusi – Al Fazl, from Usman Bin Isa, from Salih Bin Abu Al Aswad,

'From Abu Abdullah-asws having said: 'Masjid Al-Sahla was mentioned. He-asws said: 'But, it is a dwelling of our-asws Master-ajfj when he-ajfj arrives with his-ajfj family".⁵⁹⁶

55- غط، الغيبة للشيخ الطوسي الفضل عن ابْنِ حُبُوبٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَدْرَكَ مِنْكُمْ قَائِمَنَا فَلْيُثَلِّ حِينَ يَرَاهُ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Mahboub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'One from you who comes across our-asws Qaim-ajfj, let him say when he sees him-ajfj,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مَعْدِنِ الْعِلْمِ وَ مَوْضِعِ الرِّسَالَةِ.

'The greetings be upon you-asws all, O People-asws of the Household of the Prophet-hood, and the mine of knowledge, and place of the Message!"⁵⁹⁷

⁵⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 53

⁵⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 54

⁵⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 55

56- غط، الغيبة للشيخ الطوسي الفضل عن عبد الرحمن بن أبي هاشم عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قَالَ إِنَّ أَصْحَابَ مُوسَى ابْتُلُوا بَنَهْرٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ مُبْتَلِيكُمْ بَنَهْرٍ - وَ إِنَّ أَصْحَابَ الْقَائِمِ يُبْتَلَوْنَ بِمِثْلِ ذَلِكَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Abdul Rahman Bin Abu Hashim, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The companions of Musa^{-as} were Tested by a river, and it is the Word of Allah^{-azwj} Mighty and Majestic: **'Surely Allah will Test you with a river; [2:249]**, and the companions of Al-Qaim^{-ajfj} would be Tested with similar to that''.⁵⁹⁸

57- غط، الغيبة للشيخ الطوسي الفضل عن عبد الرحمن بن ابن أبي حمزة عن أبي بصير عن أبي عبد الله ع قَالَ الْقَائِمُ يَهْدِمُ الْمَسْجِدَ الْحَرَامَ حَتَّى يَرُدَّهُ إِلَى أَسَاسِهِ وَ مَسْجِدَ الرَّسُولِ ص إِلَى أَسَاسِهِ وَ يَرُدُّ الْبَيْتَ إِلَى مَوْضِعِهِ وَ أَقَامَهُ عَلَى أَسَاسِهِ وَ قَطَعَ أَيْدِي بَنِي شَيْبَةَ السَّرَّاقِ وَ عَلَّقَهَا عَلَى الْكَعْبَةِ.

(The book) 'Ghayba' of the Sheykh Al Tusi – Al Fazl, from Abdul Rahman, from Ibn Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfj} will demolish the Sacred Masjid until he^{-ajfj} returns it to its foundation, and Masjid of the Rasool^{-saww} (back) to its foundation and return the House (Kabah) to its place and establish it upon its foundations and cut off the hands of (clan of) Shayba the thieves and hang them upon the Kabah''.⁵⁹⁹

58- غط، الغيبة للشيخ الطوسي الفضل عن علي بن الحكم عن سفيان الجريدي عن أبي صادق عن أبي جعفر ع قَالَ دَوْلَتُنَا آخِرُ الدَّوَلِ وَ لَنْ يَبْقَى أَهْلُ بَيْتِ هُمْ دَوْلَةٌ إِلَّا مَلَكُوا قَبْلَنَا لِقَالَا يَقُولُوا إِذَا رَأَوْا سِيرَتَنَا إِذَا مَلِكْنَا سِرَّتَنَا مِثْلَ سِيرَةِ هَؤُلَاءِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ali Bin Al Hakam, from Sufyan Al Jareery, from Abu Sadiq,

'From Abu Ja'far^{-asws} having said: 'Our^{-asws} government would be the last government, and there will never remain any government of any family for them except what they have ruled before us^{-asws}, lest they would be saying when they see our^{-asws} conduct when we^{-asws} rule that we^{-asws} are conducting like their conduct, and it is the Word of Allah^{-azwj} Mighty and Majestic, and the end-result is for the pious''.⁶⁰⁰

59- غط، الغيبة للشيخ الطوسي الفضل عن عبد الرحمن بن أبي هاشم و الحسن بن علي عن أبي خديجة عن أبي عبد الله ع قَالَ: إِذَا قَامَ الْقَائِمُ جَاءَ بِأَمْرِ غَيْرِ الَّذِي كَانَ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Abdul Rahman Bin Abu Hashim, and Al-Hassan Bin Ali, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} would come with a matter other than that which had been''.⁶⁰¹

⁵⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 56

⁵⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 57

⁶⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 58

⁶⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 59

60- غط، الغيبة للشيخ الطوسي الفضل عن علي بن الحَكَم عن الربيع بن مُحَمَّد بن المُسَلِّي عن سَعْد بن طَرِيف عن الأَصْبَغ بن نُباتة قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حَدِيثٍ لَهُ حَتَّى انْتَهَى إِلَى مَسْجِدِ الْكُوفَةِ وَكَانَ مَبْنِيًّا بِخَرَفٍ وَ دِنَانٍ وَ طِينٍ

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Bin Al Musly, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} said in a Hadeeth of his^{-asws}: 'Until he^{-ajfj} will end up to Masjid Al-Kufa, and it would have been built with ceramic and plaster and clay'.

فَقَالَ وَئَلَّ لِمَنْ هَدَمَكَ وَ وَئَلَّ لِمَنْ سَهَّلَ هَدَمَكَ وَ وَئَلَّ لِبَانِيكَ بِالْمَطْبُوحِ الْمُعَرِّ قِبْلَةَ نُوحٍ طُوبَى لِمَنْ شَهِدَ هَدَمَكَ مَعَ قَائِمِ أَهْلِ بَيْتِي أُولَئِكَ خِيَارُ الْأُمَّةِ مَعَ أَبْرَارِ الْعِزَّةِ.

He^{-asws} said: 'Woe be to the one who demolishes you! And woe be to the one who facilitates your demolishing! And woe be to your builder with the over, the changed direction of Noah^{-as}! Beatitude is for the one who witnessed your demolishing with Qaim^{-ajfj} of People^{-asws} of my^{-asws} Household! They are best of the community with the most righteous one of the family^{-asws} 602

61- غط، الغيبة للشيخ الطوسي الفضل عن عبد الرحمن بن أبي هاشم عن علي بن أبي حمزة عن أبي بصير في حديث له اختصرناه قال: إِذَا قَامَ الْقَائِمُ دَخَلَ الْكُوفَةَ وَ أَمَرَ بِهَدْمِ الْمَسَاجِدِ الْأَرْبَعَةِ حَتَّى يَبْلُغَ أَساسَهَا وَ يُصَيِّرَهَا عَرِشًا كَعَرِشِ مُوسَى وَ يَكُونُ الْمَسَاجِدُ كُلُّهَا جَمَاءً لَا شُرْفَ لَهَا كَمَا كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Abdul Rahman Bin Abu Hashim, from Ali Bin Abu Hamzq,

'From Abu Baseer in a Hadeeth of his (Al-Sadiq^{-asws}) we are shortening it: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will enter Al-Kufa and order with demolishing the four Masjids, until he^{-ajfj} reaches their foundations, and he^{-ajfj} would make it to be a roofed gallery like the roofed gallery of Musa^{-as}, and the Masjid would all become white topped there being no balcony for these, just as it had been in the era of Rasool-Allah^{-saww}.

وَ يُوسِّعُ الطَّرِيقَ الْأَعْظَمَ فَيَصِيرُ سِتِينَ ذِرَاعًا وَ يَهْدِمُ كُلَّ مَسْجِدٍ عَلَى الطَّرِيقِ وَ يَسُدُّ كُلَّ كُوَّةٍ إِلَى الطَّرِيقِ وَ كُلَّ جَنَاحٍ وَ كَنِيفٍ وَ مِيزَابٍ إِلَى الطَّرِيقِ

And he^{-ajfj} will expand the main road so it would be of sixty cubits, and he^{-ajfj} will demolish every Masjid upon the road, and block every opening to the road, and every wing, and rubbish dump, and spout to the road.

وَ يَأْمُرُ اللَّهُ الْفَلَكَ فِي زَمَانِهِ فَيُطَيِّقُ فِي دَوْرِهِ حَتَّى يَكُونَ الْيَوْمُ فِي أَيَّامِهِ كَعَشْرَةِ أَيَّامٍ وَ الشَّهْرُ كَعَشْرَةِ أَشْهُرٍ وَ السَّنَةُ كَعَشْرِ سِنِينَ مِنْ سِنِيكُمْ

And Allah^{-azwj} would Command the planets during his^{-ajfj} time, so they would slow down in their rotations to the extent that the day during his^{-ajfj} days would be like ten days, and the month like ten months, and the year like ten years from your years.

ثُمَّ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يَخْرُجَ عَلَيْهِ مَارِقَةُ الْمُؤَالِي بِرُمَيْلَةِ الدَّسَكَةِ عَشْرَةَ آلَافٍ شِعَارُهُمْ يَا عُثْمَانُ يَا عُثْمَانُ فَيَدْعُو رَجُلًا مِّنَ الْمُؤَالِي فَيَقْلُدُهُ سَيْفَهُ فَيَخْرُجُ إِلَيْهِمْ فَيَقْتُلُهُمْ حَتَّى لَا يَبْقَى مِنْهُمْ أَحَدٌ

Then it won't be except a little until there will rebel against him^{-ajfi} deviant slaves at Rumeyla Al-Daskara, ten thousand. Their slogan would be, 'O Usman! O Usman!' He^{-ajfi} would call a man from the friends and collar him with his^{-ajfi} sword. He would go out to them and kill them until there does not remain anyone from them.

ثُمَّ يَتَوَجَّهُ إِلَى كَابُلِ شَاهٍ وَ هِيَ مَدِينَةٌ لَمْ يَفْتَحْهَا أَحَدٌ قَطُّ غَيْرُهُ فَيَفْتَحُهَا ثُمَّ يَتَوَجَّهُ إِلَى الْكُوفَةِ فَيُنْزِلُهَا وَ يَكُونُ دَارَهُ وَ يُبْهِرُجُ سَبْعِينَ قَبِيلَةً مِّنَ قَبَائِلِ الْعَرَبِ تَمَامَ الْحَبَرِ

Then he^{-ajfi} would head to Kabul, and it is a city no one would have conquered it at all apart from him^{-ajfi}. He^{-ajfi} would conquer it. Then he^{-ajfi} would head to Al-Kufa and descend at it and it would be his^{-ajfi} house. And he^{-ajfi} will kill seventy tribes from the Arab tribes' – complete Hadeeth".

وَ فِي خَيْرٍ آخَرَ أَنَّهُ يَفْتَحُ الْقُسْطَنْطِينِيَّةَ وَ الرُّومِيَّةَ وَ بِلَادَ الصِّينِ.

And in another Hadeeth: 'He^{-ajfi} would conquer Constantinople, and Rome, and the cities of China'.⁶⁰³

62- غط، الغيبة للشيخ الطوسي الفضل عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ أَصْبَاطٍ بْنِ سَالِمٍ عَنْ مُوسَى الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اتَّقِ الْعَرَبَ فَإِنَّ لَهُمْ خَيْرَ سَوْءٍ أَمَّا إِنَّهُ لَمْ يَخْرُجْ مَعَ الْقَائِمِ مِنْهُمْ وَاحِدٌ.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ali Bin Asbat, from his father Asbat Bin Salim, from Musa Al Abbar,

'From Abu Abdullah^{-asws} having said: 'The Arabs should fear for there is evil news for them. But not one of them would come out with Al-Qaim^{-ajfi}'.⁶⁰⁴

63- غط، الغيبة للشيخ الطوسي الفضل عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ عِمْرَانَ بْنِ ظَنِّيَّانَ عَنْ حَكِيمِ بْنِ سَعْدٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَصْحَابُ الْمَهْدِيِّ شَبَابٌ لَا كُهُولَ فِيهِمْ إِلَّا مِثْلُ كُحْلِ الْعَيْنِ وَ الْمِلْحِ فِي الرَّادِ وَ أَقْلُ الرَّادِ الْمِلْحُ.

(The book) 'Al Ghayba' of Al Tusi – Al Fazl, from Abdul Rahman Bin Abu Hashim, from Amro Bin Abu Al Miqdam, from Imran Bin Zabyan, from Hakeem Bin Sa'ad,

'From Amir Al-Momineen^{-asws} having said: 'Companions of Al-Mahdi^{-ajfi} would be youths. There will be no elderly among that except like the Kohl of the eyes and the salt in the provisions, and the least of the provisions is the salt'.⁶⁰⁵

⁶⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 61

⁶⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 62

⁶⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 63

64- غط، الغيبة للشيخ الطوسي الفضل عن أحمد بن عمر بن مسلم عن الحسن بن عتبة النهدي عن أبي إسحاق البناء عن جابر الجعفي قال قال أبو جعفر ع يبايع القائم بين الركن والمقام ثلاثمائة وتيف عدة أهل بدر فيهم التجباء من أهل مصر والأبدال من أهل الشام والأخيار من أهل العراق فيقيم ما شاء الله أن يقيم.

(The book) 'Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ahmad Bin Umar Bin Muslim, from Al-Hassan Bin Uqba Al Nahmy, from Abu Is'haq Al Bana'a, from Jabir Al Jufi who said,

'Abu Ja'far^{-asws} said: 'Al-Qaim^{-ajfj} would be pledged allegiance to between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim^{-as}) by three hundred and more, the number of the people of Badr! Among them would be captains from the people of Egypt and the replacements from the people of Syrian, and the choicest from the people of Al-Iraq. He^{-ajfj} would stay for as long as Allah^{-azwj} Desires him^{-ajfj} to stay".⁶⁰⁶

65- غط، الغيبة للشيخ الطوسي الفضل عن محمد بن علي عن وهيب بن حفص عن أبي بصير قال سمعت أبا عبد الله ع يقول كان أمير المؤمنين ع يقول لا يزال الناس ينقصون حتى لا يقال الله فإذا كان ذلك ضرب يعسوب الدين بدنه فيبعث الله قوماً من أطرافها ويحيون قزاعاً كقزاع الحريف

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Muhammad Bin Ali, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Amir Al-Momineen^{-asws} had said: 'The people will not cease to be decreasing until 'Allah' would not be said. When that happens, the leader of the religion (Yasoub Al-Deen) will strike with his tail, so Allah^{-azwj} would Send a people from its outskirts, and they would be coming accumulating like the clouds of autumn.

والله إني لأعرفهم وأعرف أسمائهم وقبائلهم وأسم أميرهم وهم قوم يحملهم الله كيف شاء من القبيلة الرجل والرجلين حتى بلغ تسعة فيتوافون من الآفاق ثلاثمائة وثلاثة عشر رجلاً عدة أهل بدر

By Allah^{-azwj}! I^{-asws} do recognise them, and I^{-asws} recognise their names and their tribes and name of their commanders, and they are a people Allah^{-azwj} would Carry them however He^{-azwj} so Desires, from the tribe being one man, and two men, until it reaches nine. They would be arriving from the horizons, three hundred and thirteen men, the number of the people of Badr.

وهو قول الله أين ما تكونوا يأت بكم الله جميعاً إن الله على كل شيء قدير - حتى إن الرجل ليحتني فلا يحل جبوته حتى يبلعه الله ذلك.

And it is the Word of Allah^{-azwj}: **Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]** – to the extent that the man would crawl, and he will not stop crawling until Allah^{-azwj} Makes him reach that".⁶⁰⁷

بيان: قال الجزري يعسوب السيد والرئيس والمقدم أصله فحل النحل ومنه حديث علي ع إنه ذكر فتنة فقال إذا كان ذلك ضرب يعسوب الدين بذنبه أي فارق أهل الفتنة وضرب في الأرض ذاهبا في أهل دينه وأتباعه الذين يتبعونه على رأيه وهم الأذنان.

⁶⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 64

⁶⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 65

Explanation: *Al-Jazry said, 'Al-Yasoub is the chief, and the head, and the one at the forefront. Its origin is the stallion of the bees, and from it is the Hadeeth of Ali^{-asws} mentioning Fitna. He^{-asws} said: 'When that happens, the leader of the religion (Yasoub Al-Deen) will strike with his tail', i.e. separate the people of Fitna and strike in the earth the ones going among the people of his religion, and his followers, those who would be following him upon his view, and they are the tails'.*

و قال الزمخشري الضرب بالذنب هاهنا مثل للإقامة و الثبات يعني أنه يثبت هو و من تبعه على الدين.

And Al-Zamakhshari said, 'The term 'Striking with the tail' over here is an example of the staying and the steadfastness, meaning he and the ones following him would be steadfast upon the religion'.

66- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ قَاتَلَنَا فِي آخِرِ الزَّمَانِ فَكَاثِمًا قَاتَلْنَا مَعَ الدَّجَالِ

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'One who fights against us^{-asws} at the end of time so it is as if he has fought against us^{-asws} with Al-Dajjal^{-la}'.

قَالَ أَبُو الْقَاسِمِ الطَّائِي سَأَلْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع عَمَّنْ قَاتَلَنَا فِي آخِرِ الزَّمَانِ قَالَ مَنْ قَاتَلَ صَاحِبَ عِيسَى ابْنِ مَرْيَمَ وَ هُوَ الْمُهْدِيُّ.

Abu Al-Qasim Al-Taie said, 'I asked Ali^{-asws} Bin Musa Al-Reza^{-asws} about the ones who will be fighting us at the end of times. He^{-asws} said: 'One who would be fighting against the companion of Isa^{-as} Ibn Maryam^{-as}, and he^{-ajfj} is Al-Mahdi^{-ajfj}'.⁶⁰⁸

67- يج، الخرائج و الجرائح رَوَى عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِذَا قَامَ الْقَائِمُ بِمَكَّةَ وَ أَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيهِ أَلَا لَا يَحْمِلُ أَحَدٌ مِنْكُمْ طَعَامًا وَ لَا شَرَابًا وَ يَحْمِلُ حَجَرَ مُوسَى الَّذِي انْبَجَسَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا

(The book) 'Al Kharaij Wa Al Haraij' – It is reported from Abu Saeed Al Khurasany,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'When Al-Qaim^{-ajfj} rises at Makkah and wants to head to Al-Kufa, his^{-ajfj} caller would call out, 'Indeed! Not one of you should carry food nor drink!' And he^{-ajfj} would carry a stone of Musa^{-as} who sprouted twelve springs from it.

فَلَا يَنْزِلُ مِنْزِلًا إِلَّا نَصَبَهُ فَانْبَجَسَتْ مِنْهُ الْعُيُونُ فَمَنْ كَانَ جَائِعًا شَبِعَ وَ مَنْ كَانَ ظَمْآنَ رَوَى فَيَكُونُ زَادُهُمْ حَتَّى يَنْزِلُوا النَّجَفَ مِنْ ظَاهِرِ الْكُوفَةِ فَإِذَا نَزَلُوا ظَاهِرَهَا انْبَعَثَ مِنْهُ الْمَاءُ وَ اللَّبَنُ دَائِمًا فَمَنْ كَانَ جَائِعًا شَبِعَ وَ مَنْ كَانَ عَطْشَانًا رَوَى.

He^{-ajfj} will not descend any descent except he^{-ajfj} would install it, so springs would burst forth from it. The one who would be hungry would be satiated, and the one who would be thirsty would be saturated. It would be their provision until they descend at Al-Najaf from the back of Al-Kufa. When they descend at its back, the water and the milk would spurt from it

⁶⁰⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 66

constantly. The one who would be hungry would be satiated and the one who would be thirsty would be saturated”.⁶⁰⁹

68- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ أَذْرَكَ أَهْلَ بَيْتِي مِنْ ذِي عَاهَةٍ بَرًّا وَ مِنْ ذِي ضَعْفٍ قَوِيًّا.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhamamd Bin Abdul Hameed, from Abu Jameela, from Abu Bakr Al Hazramy,

‘From Abu Ja’far^{-asws} having said: ‘The one who comes across (Al-Qaim^{-ajfj}) of People^{-asws} of my^{-asws} Household, being with disability would be cured, and one with weakness would be strong”.⁶¹⁰

69- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: قُمْتُ مِنْ عِنْدِ أَبِي جَعْفَرٍ ع فَأَعْتَمَدْتُ عَلَى يَدَيِ فَبَكَيْتُ وَ قُلْتُ كُنْتُ أَرْجُو أَنْ أَذْرَكَ هَذَا الْأَمْرَ وَ يِي قُوَّةً

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Abu Bakr Al Hazramy, from Abdul Malik Bin Ayn who said,

‘I stood up from the presence of Abu Ja’far^{-asws} and deliberated upon my hands and cried, and I said, ‘I was wishing that I would come across this matter while there was strength with me’.

فَقَالَ أَمَا تَرْضَوْنَ أَنَّ أَعْدَاءَكُمْ يَقْتُلُ بَعْضُهُمْ بَعْضًا وَ أَنْتُمْ آمِنُونَ فِي بُيُوتِكُمْ إِنَّهُ لَوْ كَانَ ذَلِكَ أُعْطِيَ الرَّجُلُ مِنْكُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ جُعِلَ قُلُوبُكُمْ كَزَبْرِ الْحَدِيدِ لَوْ قَذَفْتُمْ بِهَا الْجِبَالَ فَلَقَنْتَهَا وَ أَنْتُمْ قَوَّامُ الْأَرْضِ وَ حُرَّاهَا.

He^{-asws} said: ‘Are you not pleased that your enemies are killing each other while you are secure in your houses? Surely if that were to happen, the man from you would be given the strength of forty men and your hearts would be made to be like slabs of iron. Even if you were to throw mountains at it, these would be smashed, and you are custodians of the earth and its treasurers”.⁶¹¹

70- يج، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنِ الْمُثَنَّى عَنْ عَمْرِو بْنِ بَشِيرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ نَزَعَ الْخَوْفَ مِنْ قُلُوبِ شِيعَتِنَا وَ أَسْكَنَهُ قُلُوبَ أَعْدَائِنَا فَوَاحِدُهُمْ أَمْضَى مِنْ سِنَانٍ وَ أَجْرَى مِنْ لَيْثٍ يَطْعُنُ عَدُوَّهُ بِرُمْحِهِ وَ يَضْرِبُهُ بِسَيْفِهِ وَ يَدُوسُهُ بِقَدَمِهِ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Muhammad Bin Isa, from Safwan, from Al Musanna, from Amro Bin Shmr, from Jabir who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} would Remove the fear from the hearts of our^{-asws} Shias and Cause it to settle in the hearts of our^{-asws} enemies. One of them would be sharper than the blade, and more audacious than a lion. He would stab his enemy with his spear, and strike him with his sword, and trample him with his feet”.⁶¹²

⁶⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 67

⁶¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 68

⁶¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 69

⁶¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 70

71- يج، الخرائج و الجرائح عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ عَنِ الْمُثَنَّى عَنْ أَبِي خَالِدٍ الْكَائِلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُوسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُولَهُمْ وَ أَكْمَلَ بِهِ أَخْلَاقَهُمْ.

(The book) 'Al Kharaij Wa Al Jaraih' – From Muhammad Bin Isa, from Safwan, from Al Musanna, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{-asws} having said: 'When our^{-asws} Qaim^{-ajfj} rises, he^{-ajfj} would place his^{-ajfj} hand upon the heads of the servants. By (doing) it, he^{-ajfj} would unite their intellects and perfect their manners by it'.⁶¹³

72- يج، الخرائج و الجرائح أَثُوبُ بْنُ نُوحٍ عَنْ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَائِمَنَا إِذَا قَامَ مَدَّ اللَّهُ لِشِيعَتِنَا فِي أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ حَتَّى لَا يَكُونَ بَيْنَهُمْ وَ بَيْنَ الْقَائِمِ بَرِيدٌ- يُكَلِّمُهُمْ فَيَسْمَعُونَ وَ يَنْظُرُونَ إِلَيْهِ وَ هُوَ فِي مَكَانِهِ.

(The book) 'Al Kharaij Wa Al Jaraih' – Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Abu Al Rabie Al Shamy who said,

'I heard Abu Abdullah^{-asws} saying: 'Our^{-asws} Qaim^{-ajfj} when he^{-ajfj} rises, Allah^{-azwj} would Extend for our^{-asws} Shias regarding their hearing and their sights to the extent that there would not be between them and Al-Qaim^{-ajfj} any postman (medium). He^{-ajfj} would speak to them and they would be listening and looking at him^{-ajfj} and he^{-ajfj} would be in his^{-ajfj} place''.⁶¹⁴

73- يج، الخرائج و الجرائح مُوسَى بْنُ عُمَرَ عَنِ ابْنِ مُحْبُوبٍ عَنْ صَالِحِ بْنِ حَمْرَةَ عَنْ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعِلْمُ سَبْعَةٌ وَ عَشْرُونَ حَرْفًا فَجَمِيعُ مَا جَاءَتْ بِهِ الرُّسُلُ حَرْفَانِ فَلَمْ يَعْرِفِ النَّاسُ حَتَّى الْيَوْمِ غَيْرَ الْحَرْفَيْنِ إِذَا قَامَ قَائِمُنَا أَخْرَجَ الْحُمْسَةَ وَ الْعِشْرِينَ حَرْفًا فَبَنَى فِي النَّاسِ وَ ضَمَّ إِلَيْهَا الْحَرْفَيْنِ حَتَّى يَبْنِيَهَا سَبْعَةً وَ عَشْرِينَ حَرْفًا.

(The book) 'Al Kharaij Wa Al Jaraih' – Musa Bin Umar, from Ibn Mahboub, from Salih Bin Hamza, from Aban,

'From Abu Abdullah^{-asws} having said: 'The knowledge is of twenty-seven letters. What the Rasool^{-saww} had come with are two letters. So the people until today do not know other than the two letters. When our^{-asws} Qaim^{-ajfj} rises, he^{-ajfj} would extract the twenty-five letters and broadcast it among the people and include the two letters to these until he^{-ajfj} broadcasts twenty-seven letters''.⁶¹⁵

74- يج، الخرائج و الجرائح سَعْدٌ عَنِ الْيَقُطِيبِيِّ عَنْ صَفْوَانَ عَنْ أَبِي عَلِيٍّ الْخُرَّاسَانِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَأَنِّي بِطَائِفٍ أَبْيَضَ فَوْقَ الْحَجَرِ فَيَخْرُجُ مِنْ تَحْتِهِ رَجُلٌ يَحْكُمُ بَيْنَ النَّاسِ بِحُكْمِ آلِ دَاوُدَ وَ سُلَيْمَانَ لَا يَبْتَغِي بَيْتَةً.

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Al Yaqteeny, from Safwan, from Abu Ali Al Khurasany, from Aban Bin Taghlib,

⁶¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 71

⁶¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 72

⁶¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 73

'From Abu Abdullah^{asws} having said: 'It is as if I^{asws} am with a white bird above the (Black) Stone, and a man^{ajfi} comes out from beneath it. He^{ajfi} shall judge between the people with the judgment of the family of Dawood^{as} and Suleyman^{as}, not seeking any proof".⁶¹⁶

75- شاء، الإرشاد الحجال عن ثعلبة عن أبي بكر الحضرمي عن أبي جعفر الباقر ع قال كأي بالقائم ع على نجف الكوفة وقد سار إليها من مكة في خمسة آلاف من الملائكة خبرئيل عن يمينه و ميكائيل عن شماله و المؤمنون بين يديه و هو يفرق الجنود في البلاد.

(The book) 'Al Irshad' – Al Hajjal, from Sa'alba, from Abu Bakr Al Hazramy,

'From Abu Ja'far Al-Baqir^{asws} having said: 'It is as if I^{asws} am with Al-Qaim^{ajfi} at Najaf, Al-Kufa, and he^{ajfi} has travelled to it from Makkah among five thousand from the Angels. Jibraeel^{as} would be on his^{ajfi} right, and Mikaeel^{as} on his^{ajfi} left, and the Momineen in front of him^{ajfi}, and he^{ajfi} would be dividing the armies among the cities".⁶¹⁷

76- شاء، الإرشاد في رواية المفضل قال سمعت أبا عبد الله ع يقول إذا قام قائم آل محمد ع بنى في ظهر الكوفة مسجداً له ألف باب و اتصلت بيوت الكوفة بنهر كربلاء.

(The book) 'Al Irshad' – In a report of Al Mufazzal who said,

'I heard Abu Abdullah^{asws} saying: 'When Qaim^{ajfi} of the Progeny^{asws} of Muhammad^{saww} rises, he^{ajfi} will build a Masjid at the back of Al-Kufa having a thousand doors for it and connect the houses of Al-Kufa with a river of Karbala".⁶¹⁸

77- شاء، الإرشاد روى عبد الكريم الخثعمي قال قلت لأبي عبد الله ع كم يملك القائم ع

(The book) 'Al Irshad' – It is reported by Abdul Kareem Al Khas'amy who said,

'I said to Abu Abdullah^{asws}, 'How much would Al-Qaim^{ajfi} rule?'

فقال سبع سنين يطول الأيام و الليالي حتى تكون السنة من سنيه مقدار عشر سنين من سنيكم فيكون سنو مملكه سبعين سنة من سنيكم هذه

He^{asws} said: 'Seven years. He^{ajfi} will prolong the days and the nights until the year from his^{ajfi} years becomes a measurement of ten years from your years, so the years of his^{ajfi} rule would be seventy years from these years of yours.

و إذا آن قيامه مطر الناس جمادى الآخرة و عشرة أيام من رجب مطراً ثم تر الخلائق مثله فينبئ الله به لحوم المؤمنين و أبدأهم في قبورهم و كأي أنظر إليهم مقبلين من قبل جهنم ينفضون شعورهم من التراب.

And when his^{ajfi} rising would arrive, the people would be rained upon in Jumadi Al-Akhira and ten days of Rajab with such a rain, the creatures would not have seen the like of it. Allah^{azwj} would build the flesh of the Momineen by it and their bodies in their graves. And it is as if I-

⁶¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 74

⁶¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 75

⁶¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 76

asws am looking at them coming over from the direction of Juheyana, shaking their hair from the dust”.⁶¹⁹

وَرَوَى الْمُفَضَّلُ بْنُ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَائِمَنَا إِذَا قَامَ أَشْرَفَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَاسْتَعْنَى الْعِبَادُ عَنْ ضَوْءِ الشَّمْسِ وَدَهَبَتِ الظُّلُمَةُ وَ يُعَمَّرُ الرَّجُلُ فِي مُلْكِهِ حَتَّى يُؤَلِّدَ لَهُ أَلْفُ ذَكَرٍ لَا تُؤَلِّدُ فِيهِمْ أُنْثَى

And it is reported by Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah-asws saying: ‘Our Qaim-ajfj when he-ajfj rises, the earth will shine with the Noor (light) of its Lord-azwj and the servants would be needless from illumination of the sun, and the darkness would go away, and the man in his-ajfj rule would live until a thousand males are born for him, no female being born among them.

وَتُظْهِرُ الْأَرْضُ كُنُوزَهَا حَتَّى تَرَاهَا النَّاسُ عَلَى وَجْهِهَا وَ يَطْلُبُ الرَّجُلُ مِنْكُمْ مَنْ يَصِلُهُ بِمَالِهِ وَ يَأْخُذُ مِنْ زَكَاتِهِ لَا يُوجَدُ أَحَدٌ يَقْبَلُ مِنْهُ ذَلِكَ اسْتَعْنَى النَّاسُ بِمَا رَزَقَهُمُ اللَّهُ مِنْ فَضْلِهِ.

And the earth will reveal its treasures until the people would see it upon its surface, and the man from you would seek someone he could help with his wealth and take from his Zakaat, he will not find anyone to accept that from him. The people would be needless due to what Allah-azwj would have Sustained them from His-azwj Grace”.⁶²⁰

78- شاء، الإرشاد رَوَى الْمُفَضَّلُ بْنُ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَدِنَ اللَّهُ عَزَّ وَ جَلَّ لِلْقَائِمِ فِي الْخُرُوجِ صَعِدَ الْمِنْبَرُ وَ دَعَا النَّاسَ إِلَى نَفْسِهِ وَ نَاشَدَهُمُ بِاللَّهِ وَ دَعَاهُمْ إِلَى حَقِّهِ وَ أَنْ يَسِيرَ فِيهِمْ بِسِيرَةِ رَسُولِ اللَّهِ ص وَ يَعْمَلَ فِيهِمْ بِعَمَلِهِ

(The book) ‘Al irshad’ – It is reported by Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah-asws saying: ‘When Allah-azwj Mighty and Majestic Permits for Al-Qaim-ajfj regarding the emerging, he-ajfj will ascend the pulpit and call the people to himself-ajfj and adjure them with Allah-azwj and call them to his-ajfj rights and conduct among them with the conduct of Rasool-Allah-saww and work among them with his-saww deeds.

Allah-azwj, Mighty is His-azwj Majesty, would Send Jibrael-as until he-as comes to him-ajfj and he-as would descend hastily. Then he-as would say to him-ajfj: ‘Which thing are you-ajfj calling to?’ Al-Qaim-ajfj would inform him-as. Jibrael-as would say: ‘I-as shall be the first one to pledge allegiance to you-ajfj! Extend your-ajfj hand!’ So he-as would wipe upon his-ajfj hand.

وَ قَدْ وَافَاهُ ثَلَاثُمِائَةٍ وَ بَضْعَةُ عَشَرَ رَجُلًا فَيُبَايِعُونَهُ وَ يُقِيمُ بِمَكَّةَ حَتَّى يَمُوتَ أَصْحَابُهُ عَشْرَةَ آلَافٍ أَنْفُسٍ ثُمَّ يَسِيرُ مِنْهَا إِلَى الْمَدِينَةِ.

And three hundred and some ten men would have arrived to him-ajfj. They would pledge allegiance to him-ajfj, and he-ajfj would stay at Makkah until his-ajfj companions are complete ten thousand souls. Then he-ajfj would travel from it to Al-Medina”.⁶²¹

⁶¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 77 a

⁶²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 77 b

⁶²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 78

79- شاء، الإرشاد رَوَى عَبْدُ اللَّهِ بْنُ الْمُغَيَّرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا قَامَ الْقَائِمُ مِنْ آلِ مُحَمَّدٍ ع أَقَامَ خَمْسِمِائَةٍ مِنْ قُرَيْشٍ فَضَرَبَ أَعْنَاقَهُمْ ثُمَّ أَقَامَ خَمْسِمِائَةٍ فَضَرَبَ أَعْنَاقَهُمْ ثُمَّ خَمْسِمِائَةٍ أُخْرَى- حَتَّى يَفْعَلَ ذَلِكَ سِتِّ مَرَّاتٍ

(The book) 'Al Irshad' – It is reported by Abdullah Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfj} from Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfj} would make five hundred from Qureysh to stand, and he^{-ajfj} would strike off their necks. Then he^{-ajfj} would make (another) five hundred stand, and he^{-ajfj} would strike off their necks. Then another five hundred, until he^{-ajfj} does that six times'.

قُلْتُ وَ يَبْلُغُ عَدَدُ هَؤُلَاءِ هَذَا قَالَ نَعَمْ مِنْهُمْ وَ مِنْ مَوَالِيهِمْ.

I said, 'And the number of them would reach this (extent)?' He^{-asws} said: 'Yes, from them and from their wealth''⁶²²

80- شاء، الإرشاد رَوَى أَبُو بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قَامَ الْقَائِمُ هَدَمَ الْمَسْجِدَ الْحَرَامَ حَتَّى يَبْزُقَهُ إِلَى أَسَاسِهِ وَ حَوَّلَ الْمَقَامَ إِلَى الْمَوْضِعِ الَّذِي كَانَ فِيهِ وَ قَطَعَ أَيْدِي بَنِي شَيْبَةَ وَ عَلَّقَهَا عَلَى بَابِ الْكَعْبَةِ وَ كَتَبَ عَلَيْهَا هَؤُلَاءِ سُرَاقُ الْكَعْبَةِ.

(The book) 'Al Irshad' – It is reported by Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'When Al-Qaim^{-ajfj} rises he^{-ajfj} would demolish the Sacred Masjid until he^{-ajfj} returns it to its foundations, and transfer Al-Maqam (of Ibrahim^{-as}) to the place which it used to be in and cut off the hands of the clan of Shayba and throw them at the door of the Kabah and write upon it: 'These are thieves of the Kabah''⁶²³

81- شاء، الإرشاد رَوَى أَبُو الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ ع سَارَ إِلَى الْكُوفَةِ فَيَخْرُجُ مِنْهَا بِضْعَةَ عَشَرَ آلَافَ [أَلْفٍ] أَنْفُسٍ يُدْعَوْنَ الْبُتْرِيَّةَ عَلَيْهِمُ السِّلَاحُ فَيَقُولُونَ لَهُ ارْجِعْ مِنْ حَيْثُ جِئْتَ فَلَا حَاجَةَ لَنَا فِي بَيْتِ فَاطِمَةَ

(The book) 'Al Irshad' – It is reported by Abu Al Jaroud,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth having said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will travel to Al-Kufa. Some ten thousand souls would come out from it, called Al-Butriya. Upon them would be weapons. They would say to him^{-ajfj}, 'Return to where you^{-ajfj} have come from, for there is no need for us regarding the sons^{-asws} of (Syeda) Fatima^{-asws}!'

فَيَضَعُ فِيهِمُ السَّيْفَ حَتَّى يَأْتِيَ عَلَى آخِرِهِمْ ثُمَّ يَدْخُلُ الْكُوفَةَ فَيَقْتُلُ بِهَا كُلَّ مُنَافِقٍ مُرْتَابٍ وَ يَهْدِمُ قُصُورَهَا وَ يَقْتُلُ مُقَاتِلَيْهَا حَتَّى يَرْضَى اللَّهُ عَزَّ وَ عَلَا.

He^{-ajfj} will place the sword among them until he^{-ajfj} comes to their last one. Then he^{-ajfj} will enter Al-Kufa. He^{-ajfj} will at it every reneging hypocrite, and demolish its castles, and kill their fighters until Allah^{-azwj} Mighty and Majestic is Pleased''⁶²⁴

البتريّة- بالضم- من طوائف الزيدية تنسب الى المغيرة بن سعد كان يلقب بالابتر كذا في القاموس

⁶²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 79

⁶²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 80

⁶²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 81

Note: Al-Butriya – From parties of the Zaydites attributed to Al-Mugheira Bin Sa'ad. He was teknonymed at Al-Abtar. Like that it is in Al-Qamous (lexicon).

82- شاء، الإرشاد رَوَى أَبُو خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا قَامَ الْقَائِمُ ع جَاءَ بِأَمْرِ جَدِيدٍ كَمَا دَعَا رَسُولُ اللَّهِ فِي بَدْوَ الْإِسْلَامِ إِلَى أَمْرٍ جَدِيدٍ.

(The book) 'Al Irshad' – It is reported by Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} would come with a new matter just as Rasool-Allah^{-saww}, in the beginning of Al-Islam, had called to a new matter''.⁶²⁵

83- شاء، الإرشاد رَوَى عَلِيُّ بْنُ عُقْبَةَ عَنْ أَبِيهِ قَالَ إِذَا قَامَ الْقَائِمُ حَكَمَ بِالْعَدْلِ وَارْتَفَعَ فِي أَيَّامِهِ الْجُوزُ وَآمَنَتْ بِهِ السُّبُلُ وَأَخْرَجَتِ الْأَرْضُ بَرَكَاتَهَا وَرَدَّ كُلٌّ حَقَّهُ إِلَى أَهْلِهِ وَ لَمْ يَبْقَ أَهْلُ دِينٍ حَتَّى يُظْهِرُوا الْإِسْلَامَ وَ يَغْتَرِفُوا بِالْإِيمَانِ

(The book) 'Al Irshad' – It is reported by Ali Bin Uqba, from his father,

'He^{-asws} said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will judge with the justice and the tyranny would be raised (removed) during his^{-ajfj} days, and the ways to be safe with it, and the earth will bring forth its vegetation. The right would be returned to its rightful ones, and the people of religion will not remain until Al-Islam would prevail and they would acknowledge with the Eman.

أَ مَا سَمِعْتَ اللَّهَ سُبْحَانَهُ يَقُولُ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ وَ حَكَمَ بَيْنَ النَّاسِ بِحُكْمِ دَاوُدَ وَ حُكْمِ مُحَمَّدٍ ص

Have you not heard Allah^{-azwj} the Glorious Saying: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83].** And he^{-ajfj} will judge between the people with the judgment of Dawood^{-as} and judgment of Muhammad^{-saww}.

فَحِينَئِذٍ تُظْهِرُ الْأَرْضُ كُنُوزَهَا وَ تُبْدِي بَرَكَاتَهَا وَ لَا يَجِدُ الرَّجُلُ مِنْكُمْ يَوْمَئِذٍ مَوْضِعاً لِمَصَدَّقَتِهِ وَ لَا لِيَرَى لِيَشْمُولَ الْغَنَى جَمِيعَ الْمُؤْمِنِينَ

In those days the earth will reveal its treasures and manifest its blessings, and on that day the man from you will not find any place for his charity nor for his act of kindness due to the inclusive richness of entirety of the Momineen'.

ثُمَّ قَالَ إِنَّ دَوْلَتَنَا آخِرُ الدُّوَلِ وَ لَمْ يَبْقَ أَهْلٌ بَيْتٍ لَهُمْ دَوْلَةٌ إِلَّا مَلَكُوا قَبْلَنَا لِمَا يَقُولُوا إِذَا رَأَوْا سَيْرَتَنَا إِذَا مَلَكْنَا سِرَتَنَا بِمِثْلِ سِيرَةِ هَؤُلَاءِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ الْعَاقِبَةُ لِلْمُتَّقِينَ.

Then he^{-asws} said: 'Our^{-asws} government is last of the governments and there will not remain any household having any government for them except what they have rule before us^{-asws}, lest they would be saying when they see our^{-asws} conduct when we^{-asws} rule that we^{-asws} are conducting with similar with their conduct, and it is the Word of Allah^{-azwj} the Exalted: **and the end-result is for the pious [7:128]**'.⁶²⁶

⁶²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 82

⁶²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 83

84- شاء، الإرشاد رَوَى أَبُو بصيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ سَارَ إِلَى الْكُوفَةِ فَهَدَمَ بِهَا أَرْبَعَةَ مَسَاجِدَ وَ لَمْ يَبْقَ مَسْجِدٌ عَلَى الْأَرْضِ لَهُ شُرْفٌ إِلَّا هَدَمَهَا وَ جَعَلَهَا جَمَاءً وَ وَسَّعَ الطَّرِيقَ الْأَعْظَمَ وَ كَسَّرَ كُلَّ جَنَاحٍ خَارِجٍ عَنِ الطَّرِيقِ وَ أَبْطَلَ الْكُنْفَ وَ الْمَيَازِبَ إِلَى الطَّرْفَاتِ وَ لَا يَبْزُكُ بِدَعَةٍ إِلَّا أَرَاهَا وَ لَا سُنَّةٍ إِلَّا أَقَامَهَا

(The book) 'Al Irshad' – It is reported by Abu Baseer,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth having said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will travel to Al-Kufa. He^{-ajfj} would demolish four Masjids at it, and there will not remain any Majid having a balcony for it except he^{-ajfj} would demolish it and make it to be a (gallery) hall, and he^{-ajfj} would expand the main road and break down every wing outside from the road and block the rubbish dump and the spouts to the roads, and he^{-ajfj} will not leave any innovation except he^{-ajfj} would remove it nor any Sunnah except he^{-ajfj} would establish it.

وَ يَفْتَتِحُ قُسْطَنْطِينِيَّةَ وَ الصِّينَ وَ جِبَالَ الدَّيْلَمِ فَيَمْكُثُ عَلَى ذَلِكَ سَبْعَ سِنِينَ مَقْدَارُ كُلِّ سَنَةٍ عَشْرُ سِنِينَ مِنْ سِنِينَكُمْ هَذِهِ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ

And he^{-ajfj} will conquer Constantinople and China and the mountains of Al-Daylam. He^{-ajfj} will remain upon that for seven years, the measurement of each year being ten years from these years of yours. Then Allah^{-azwj} will Do whatever He^{-azwj} so Desires to'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَكَيْفَ تَطُولُ السِّنُونَ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! How would the years be prolonged?'

قَالَ يَأْمُرُ اللَّهُ تَعَالَى الْفَلَكَ بِالْبُثُوثِ وَ قِلَّةِ الْحَرَكَةِ فَتَطُولُ الْأَيَّامُ لِذَلِكَ وَ السِّنُونَ

He^{-asws} said: 'Allah^{-azwj} the Exalted will Command the planets with the slowing down and move less so the days and the years would be prolonged due to that'.

قَالَ قُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ إِنَّ الْفَلَكَ إِذَا تَغَيَّرَ فَسَدَ

He (the narrator) said, 'I said to him^{-asws}, 'They are saying that the planet, when it is altered, gets spoilt'.

قَالَ ذَلِكَ قَوْلُ الرَّاغِبَةِ فَأَمَّا الْمُسْلِمُونَ فَلَا سَبِيلَ لَهُمْ إِلَى ذَلِكَ وَ قَدْ شَقَّ اللَّهُ الْقَمَرَ لِنَبِيِّهِ ص وَ رَدَّ الشَّمْسَ مِنْ قَبْلِهِ لِيُوشَعَ بْنِ نُونٍ وَ أَخْبَرَ بِطُولِ يَوْمِ الْقِيَامَةِ وَ أَنَّهُ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ.

He^{-asws} said: 'That is the word of the atheists. As for the Muslims, there is no way for them to (say) that and Allah^{-azwj} had Split the moon for His^{-azwj} Prophet^{-saww} and Returned the sun from its direction for Yoshua Bin Noun^{-as}, and He^{-azwj} has Informed with the prolongation of the Day of Qiyamah and it would be **like a thousand years from what you are counting [22:47]**'.⁶²⁷

⁶²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 84

85- شاء، الإرشاد رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ ع ضَرَبَ فَسَاطِيطَ لِمَنْ يَعْلَمُ الْقُرْآنَ عَلَى مَا أَنْزَلَ اللَّهُ جَلَّ جَلَالُهُ فَأَصْعَبُ مَا يَكُونُ عَلَى مَنْ حَفِظَهُ الْيَوْمَ لِأَنَّهُ يُخَالِفُ فِيهِ التَّأْلِيفَ.

(The book) 'Al Irshad' – It is reported by Jabir,

'From Abu Ja'far^{-asws} having said: 'When Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfj} would strike a tent for the ones who can teach the Quran to the people based upon what Allah^{-azwj}, Majestic is His^{-azwj} Majesty, had Revealed, so it would be difficult as can be upon the ones who are memorising it today, because it would be different in the composition".⁶²⁸

86- شاء، الإرشاد رَوَى عَبْدُ اللَّهِ بْنُ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ ع حَكَمَ بَيْنَ النَّاسِ بِحُكْمِ دَاوُدَ لَا يَحْتَاجُ إِلَى بَيِّنَةٍ يُلْهِمُهُ اللَّهُ تَعَالَى فَيُحْكُمُ بِعِلْمِهِ وَ يُخْبِرُ كُلَّ قَوْمٍ بِمَا اسْتَبْطَنُوهُ وَ يَعْرِفُ وَلِيِّهُ مِنْ عَدُوِّهِ بِالتَّوَسُّمِ قَالَ اللَّهُ سُبْحَانَهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّهَا لَبَسِيلٌ مُّقِيمٌ.

(The book) 'Al Irshad' – It is reported by Abdullah Bin Ajlan,

'From Abu Abdullah^{-asws} having said: 'When Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfj} would judge between the people with the judgment of Dawood^{-as}, not being needy to any proof. Allah^{-azwj} the Exalted would Inspire him, so he^{-ajfj} would be judging by his^{-ajfj} knowledge, and he^{-ajfj} will inform every people with that they had been delving into, and he^{-ajfj} would know his^{-ajfj} friend from his^{-ajfj} enemy. Allah^{-azwj} the Glorious Said: ***Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]***".⁶²⁹

87- شاء، الإرشاد رَوَى أَنَّ مُدَّةَ دَوْلَةِ الْقَائِمِ تَسَعُ عَشْرَةَ سَنَةً يَطُولُ أَيَّامُهَا وَ شُهُورُهَا عَلَى مَا قَدَّمَاهُ وَ هَذَا أَمْرٌ مُعَيَّبٌ عَنَّا وَ إِنَّمَا أَلْقَيْتُمَا مِنْهُ مَا يَفْعَلُهُ اللَّهُ تَعَالَى بِشَرْطٍ يَعْلَمُهُ مِنَ الْمَصَالِحِ الْمَعْلُومَةِ جَلَّ اسْمُهُ فَلَسْنَا نَقْطَعُ عَلَى أَحَدٍ الْأَمْرَيْنِ وَ إِنْ كَانَتِ الرِّوَايَةُ بِذِكْرِ سَبْعِ سِنِينَ أَظْهَرَ وَ أَكْثَرَ.

(The book) 'Al Irshad' –

'It is reported that the term of the government of Al-Qaim^{-ajfj} would be of nineteen years. Its days and its months would be prolonged, based upon what he have previously cited, and this is a matter hidden from us, and rather it has been cast to us from it what Allah^{-azwj} the Exalted would Do with conditions He^{-azwj} Knows from the known betterment, Majestic is His^{-azwj} Name. So we are not cutting upon any one of the two matters, and even though the reports mentioning seven years are more apparent and more".⁶³⁰ (A comment)

88- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ الْمُعَلَّى بْنُ حُنَيْسٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لَوْ كَانَ هَذَا الْأَمْرُ إِلَيْكُمْ لَعِشْنَا مَعَكُمْ

(The book) 'Da'waat' of Al Rawandi – Al Moallah Bin Khunays said,

'I said to Abu Abdullah^{-asws}, 'If only this command was to you^{-asws} (Imams^{-asws}), we would live (good life) with you^{-asws} all!'

فَقَالَ وَ اللَّهُ لَوْ كَانَ هَذَا الْأَمْرُ إِلَيْنَا لَمَا كَانَ إِلَّا أَكْلُ الْجُشْبِ وَ لُبْسُ الْحُشَنِ

⁶²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 85

⁶²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 86

⁶³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 87

He^{-asws} said: 'By Allah^{-azwj}! If this command was to us^{-asws}, it would not have been except eating the dry and wearing the coarse'.

وَقَالَ عِ لِلْمُفَضَّلِ بْنِ عُمَرَ لَوْ كَانَ هَذَا الْأَمْرُ لَأَيْنَأُ إِنَّا لَمَّا كَانَ إِلَّا عَيْشُ رَسُولِ اللَّهِ ص وَ سِيرَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

And he^{-asws} said to Al-Mufazzal Bin Umar, 'If this command was to us^{-asws}, it would not be except life of Rasool-Allah^{-saww} and conduct of Amir Al-Momineen^{-asws}'.⁶³¹

89- شي، تفسير العياشي عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً- قَالَ إِذَا قَامَ الْقَائِمُ لَا يَبْقَى أَرْضٌ إِلَّا تُودِي فِيهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

Tafseer Al Ayyashi – From Rifa'at Bin Musa who said,

'I heard Abu Abdullah^{-asws} saying: '**And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**'. He^{-asws} said: 'When Al-Qaim^{-ajfj} rises, there will not remain any land except there would be called in it the testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'.⁶³²

90- شي، تفسير العياشي عَنْ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَوْلِهِ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً قَالَ أُثْبِتُ فِي الْقَائِمِ ع إِذَا خَرَجَ بِالْيَهُودِ وَ النَّصَارَى وَ الصَّابِئِينَ وَ الزَّنَادِقَةَ وَ أَهْلِ الرِّدَّةِ وَ الْكُفَّارِ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا فَعَرَضَ عَلَيْهِمُ الْإِسْلَامَ

Tafseer Al Ayyashi – From Ibn Bukeyr who said,

'I asked Abu Al-Hassan^{-asws} about His^{-azwj} Words: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**. He^{-asws} said: 'It was Revealed regarding Al-Qaim^{-ajfj}. When he^{-ajfj} emerges to the Jews, and the Christians, and the Sabeans, and the atheists, and the people of apostasy, and the Kafirs in the east of the earth and its west, he^{-ajfj} present Al-Islam to them.

فَمَنْ أَسْلَمَ طَوْعاً أَمَرَهُ بِالصَّلَاةِ وَ الزَّكَاةِ وَ مَا يُؤْمَرُ بِهِ الْمُسْلِمُ وَ حَبَّبَ إِلَهُ عَلَيْهِ وَ مَنْ لَمْ يُسْلَمْ ضَرَبَ عُنُقَهُ حَتَّى لَا يَبْقَى فِي الْمَشَارِقِ وَ الْمَغَارِبِ أَحَدٌ إِلَّا وَحَدَّ اللَّهُ

The one who becomes a Muslim willingly, he^{-ajfj} would instruct him with the Salat, and the Zakat, and whatever the Muslims has been ordered with and obligated for Allah^{-azwj} upon him, and the one who does not become a Muslim, he^{-ajfj} would strike off his neck until there does not remain anyone in the east(s) and the west(s) except, he would profess the Oneness of Allah^{-azwj}'.

قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنَّ الْخَلْقَ أَكْثَرُ مِنْ ذَلِكَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The people (of the world) are more than that!'

⁶³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 88

⁶³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 89

فَقَالَ إِنَّ اللَّهَ إِذَا أَرَادَ أَمْرًا قَلَّ الْكَثِيرُ وَكَثُرَ الْقَلِيلُ.

He^{-asws} said: 'When Allah^{-azwj} Wants a matter, He^{-azwj} Reduces the more and Increases the few'.⁶³³

91- شي، تفسير العياشي عَنْ عَبْدِ الْأَعْلَى الْحَلَبِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَكُونُ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةٌ فِي بَعْضِ هَذِهِ الشَّعَابِ ثُمَّ أَوَمَّ بِيَدِهِ إِلَى نَاحِيَةِ ذِي طُوًى حَتَّى إِذَا كَانَ قَبْلَ خُرُوجِهِ بِلَيْلَتَيْنِ انْتَهَى الْمَوْلى الَّذِي يَكُونُ بَيْنَ يَدَيْهِ حَتَّى يَلْقَى بَعْضَ أَصْحَابِهِ فَيَقُولُ كَمْ أَنْتُمْ هَاهُنَا فَيَقُولُونَ نَحْوُ مِنْ أَرْبَعِينَ رَجُلًا فَيَقُولُ كَيْفَ أَنْتُمْ لَوْ قَدْ رَأَيْتُمْ صَاحِبَكُمْ فَيَقُولُونَ وَاللَّهِ لَوْ يَأْوِي بِنَا الْجِبَالِ لَأَوَيْنَاهَا مَعَهُ

Tafseer Al Ayyashi – From Abdul A'ala Al Halby who said,

'Abu Ja'far^{-asws} said: 'There will be an occultation for Master^{-ajfj} of this command in one of these mountain paths' - then he^{-asws} gestured by his^{-asws} hand to an area of Zi Tuwa – 'Until when it would be two nights before his^{-ajfj} emergence, the friend who would be in front of him^{-ajfj} will meet one of his^{-ajfj} companions. He would say, 'How many are you over here?' They would say, 'Around forty men'. He would say, 'How would you be if you were to see your Master^{-ajfj}? They would say, 'By Allah^{-azwj}! If the mountain were to seek shelter with us, we would shelter it with him^{-ajfj}!'

ثُمَّ يَأْتِيهِمْ مِنَ الْقَابِلَةِ فَيَقُولُ لَهُمْ أَشِيرُوا إِلَى دَوَى أَسْنَانِكُمْ وَ أَحْيَارِكُمْ عَشْرَةَ [عَشِيرَةً] فَيُشِيرُونَ لَهُ إِلَيْهِمْ فَيَنْطَلِقُ بِهِمْ حَتَّى يَأْتُونَ صَاحِبَهُمْ وَ يَعِدُهُمْ إِلَى اللَّيْلِ الَّتِي تَلِيهَا

Then he would come to them the following (night). He would say to them, 'Indicate to the ones with your teeth (power) and your good ones of a clan!' They would indicate for him to them. He would go with them until they would come to their Master^{-ajfj}, and he^{-ajfj} would prepare them (for an appointment) to the night which follows it'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ وَاللَّهِ لَكَأَيُّ أَنْظُرُ إِلَيْهِ وَ قَدْ أَسْنَدَ ظَهْرَهُ إِلَى الْحَجَرِ ثُمَّ يَنْشُدُ اللَّهَ حَقَّهُ ثُمَّ يَقُولُ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي اللَّهِ فَأَنَا أَوَّلَى النَّاسِ بِاللَّهِ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي آدَمَ فَأَنَا أَوَّلَى النَّاسِ بِآدَمَ

Then Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} and he^{-ajfj} is leaning his^{-ajfj} back to the (Black) Stone. Then he^{-ajfj} will adjure Allah^{-azwj} of his^{-ajfj} rights. Then he^{-ajfj} would say: 'O you people! One who argues me^{-ajfj} regarding Allah^{-azwj}, so I^{-ajfj} am foremost of the people with Allah^{-azwj}! O you people! One who argues me^{-ajfj} regarding Adam^{-as}, so I^{-ajfj} am foremost of the people with Adam^{-as}!'

يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي نُوحٍ فَأَنَا أَوَّلَى النَّاسِ بِنُوحٍ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي إِبْرَاهِيمَ فَأَنَا أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي مُوسَى فَأَنَا أَوَّلَى النَّاسِ بِمُوسَى يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي عِيسَى فَأَنَا أَوَّلَى النَّاسِ بِعِيسَى

O you people! One who argues me^{-ajfj} regarding Noah^{-as}, so I^{-ajfj} am foremost of the people with Noah^{-as}! O you people! One who argues me^{-ajfj} regarding Ibrahim^{-as}, so I^{-ajfj} am foremost of the people with Ibrahim^{-as}! O you people! One who argues me^{-ajfj} regarding Musa^{-as}, so I^{-as}

⁶³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 90

am foremost of the people with Musa^{-as}! O you people! One who argues me^{-ajfj} regarding Isa^{-as}, so I^{-ajfj} am foremost of the people with Isa^{-as}.

يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّنِي فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأَنَا أَوَّلُ النَّاسِ بِمُحَمَّدٍ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّنِي فِي كِتَابِ اللَّهِ فَأَنَا أَوَّلُ النَّاسِ بِكِتَابِ اللَّهِ ثُمَّ يَنْتَهِي إِلَى الْمَقَامِ فَيُصَلِّي عَنْدهُ رُكْعَتَيْنِ ثُمَّ يَنْشُدُ اللَّهَ حَقَّهُ

O you people! One who argues me^{-ajfj} regarding Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} and greetings be upon him^{-saww}, so I^{-ajfj} am foremost of the people with Muhammad^{-saww}! O you people! One who argues me^{-ajfj} regarding the Book of Allah^{-azwj}! So I^{-ajfj} am foremost of the people with the Book of Allah^{-azwj}! Then he^{-ajfj} would end up to Al-Maqam (of Ibrahim^{-as}) and pray two Cycles Salat at it, then adjure Allah^{-azwj} of his^{-ajfj} rights’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُوَ وَاللَّهُ الْمُضْطَرُّ فِي كِتَابِ اللَّهِ وَهُوَ قَوْلُ اللَّهِ أَقْمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ -

Then Abu Ja’far^{-asws} said: ‘By Allah^{-azwj}! He^{-ajfj} is the distressed one in the Book of Allah^{-azwj}, and it is the Word of Allah^{-azwj}: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

وَ جِبْرِيلُ عَلَى الْمِيزَابِ فِي صُورَةِ طَائِرٍ أبيضَ فَيَكُونُ أَوَّلَ خَلْقِ اللَّهِ يُبَايِعُهُ جِبْرِيلُ وَ يُبَايِعُهُ الثَّلَاثُمِائَةِ وَ الْبُضْعَةُ عَشَرَ رَجُلًا

And Jibraeel^{-as} would be on the spout in the image of a white bird. So, the first creature of Allah^{-azwj} to pledge allegiance to him^{-ajfj} would be Jibraeel^{-as}, and three hundred and some ten men would pledge allegiance to him^{-ajfj}’.

قَالَ قَالَ أَبُو جَعْفَرٍ ع فَمَنْ ابْتُلِيَ فِي الْمَسِيرِ وَافَاهُ فِي تِلْكَ السَّاعَةِ وَ مَنْ لَمْ يُبْتَلِ بِالْمَسِيرِ فَقَدْ عَنَ فِرَاشِهِ

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘The one who undergoes the travel would arrive to him^{-ajfj} at that time, and the one who did not undergo the journey, would be missing from his bed’.

ثُمَّ قَالَ هُوَ وَاللَّهُ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْمَفْقُودُونَ عَنْ فُرُشِهِمْ وَ هُوَ قَوْلُ اللَّهِ فَاسْتَبِقُوا الْحَيْرَاتِ أَتَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا - أَصْحَابُ الْقَائِمِ الثَّلَاثُمِائَةِ وَ الْبُضْعَةُ عَشَرَ رَجُلًا

Then he^{-asws} said: ‘By Allah^{-azwj}! It is the word of Ali^{-asws} Bin Abu Talib^{-asws}: ‘The ones missing from their beds, and it is the Word of Allah^{-azwj}: **‘therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. [2:148].** The companions of Al-Qaim^{-asws} are the three hundred and some ten men’.

قَالَ هُمْ وَاللَّهُ الْأُمَّةُ الْمَغْدُودَةُ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ وَ لَعْنُ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَغْدُودَةٍ -

He (Abu Ja’far^{-asws}) said: ‘By Allah^{-azwj}! The community is numbered, which Allah^{-azwj} Spoke of in His^{-azwj} Book: **And if We were to Delay from them the Punishment to a numbered community [11:8].**

قَالَ يَجْتَمِعُونَ فِي سَاعَةٍ وَاحِدَةٍ فَرَعَاكَرِجَ الْحَرِيفِ فَيُصْبِحُ بِمَكَّةَ فَيَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ عَ فَيُجِيبُهُ نَفَرٌ يَسِيرٌ وَ يَسْتَعْمِلُ عَلَى مَكَّةَ ثُمَّ يَسِيرُ فَيَبْلُغُهُ أَنَّ قَدْ قُتِلَ عَامِلُهُ فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُ الْمُقَاتِلَةَ لَا يَزِيدُ عَلَى ذَلِكَ شَيْئًا يَعْنِي السَّيِّئِ

He^{-asws} said: 'They would be gathering in one time accumulating like the clouds of autumn. In the morning at Makkah, he^{-ajfj} will call the people to the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}. A small number would answer him^{-ajfj}, and he^{-ajfj} would appoint a governor upon Makkah. Then he^{-ajfj} would travel. It would reach him^{-ajfj} that his^{-ajfj} office bearer has been killed. So he^{-ajfj} will return to them and kill the fighters, not increasing upon that by anything, meaning the captives.

ثُمَّ يَنْطَلِقُ فَيَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ الْوَلَايَةَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْبَرَاءَةَ مِنْ عَدُوِّهِ وَ لَا يُسَمِّي أَحَدًا حَتَّى يَنْتَهِيَ إِلَى الْبَيْدَاءِ

The he^{-ajfj} will go and call the people to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}, may the greetings be upon him^{-saww} and upon his^{-saww} Progeny^{-asws}, and to the Wilayah of Ali Bin Abu Talib^{-asws} and the disavowing from his^{-asws} enemies, and he^{-ajfj} will not name anyone until he^{-ajfj} ends up to Al-Bayda.

فَيُخْرِجُ إِلَيْهِ جَيْشُ السُّفْيَانِيِّ فَيَأْمُرُ اللَّهُ الْأَرْضَ فَيَأْخُذُهُمْ مِنْ تَحْتِ أَقْدَامِهِمْ وَ هُوَ قَوْلُ اللَّهِ وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمَنَّا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ وَ قَدْ كَفَرُوا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ إِلَى آخِرِ السُّورَةِ

The army of Al-Sufyani will come out against him^{-ajfj}. Allah^{-azwj} will Command the earth and it would seize them from beneath their feet. And it is the Word of Allah^{-azwj}: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in him'. [34:52]** – meaning in Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}, **And they had disbelieved in him [34:53]** – meaning in Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} – up to the end of the Chapter.

فَلَا يَبْقَى مِنْهُمْ إِلَّا رَجُلَانِ يُقَالُ لهُمَا وَتْر وَ وَتَيْرَةٌ مِنْ مُرَادٍ وَجُوهُهُمَا فِي أَقْفَيْتَيْهِمَا بِشَيْبَانِ الْقَهْمَرِيِّ يُخَيَّرَانِ النَّاسَ بِمَا فُعِلَ بِأَصْحَابِهِمَا

So, there will not remain from them except two men called Watr and Wuteyra, from (clan of) Murad. Their faces would be in their backs. They would be walking backwards informing the people with what had happened with their companions.

ثُمَّ يَدْخُلُ الْمَدِينَةَ فَيَغِيبُ عَنْهُمْ عِنْدَ ذَلِكَ فُرَيْشٌ وَ هُوَ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ اللَّهُ لَوَدَّتْ فُرَيْشٌ أَيْ عِنْدَهَا مَوْقِفًا وَاجِدًا جَزْرَ جُزُورٍ بِكُلِّ مَا مَلَكَتْ وَ كُلِّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ

Then he^{-ajfj} will enter Al-Medina. Qureysh would hide from them during that, and it is the word of Ali^{-asws} Bin Abu Talib^{-asws}: 'By Allah^{-azwj}! Qureysh would love it if there was one space of the spaces with them, for all what it owns, and all what the sun rises upon or sets'.

بيان قوله جزر جزور أي تود قريش أن يعطوا كل ما ملكوا و كل ما طلعت عليه الشمس و يأخذوا موقفا يقفون فيه و يختفون منه ع قدر زمان ذبح بعير و يحتمل المكان أيضا.

Explanation: 'His^{asws} words: 'One space from the spaces' – i.e., Qureysh would love to give all what they own and all what the sun rises upon, and they could take a standing place they could be standing it, hiding from him^{ajfj}, even for the time it takes to slaughter a camel. And it is possible the place as well.

ثُمَّ يُخْبِرُ حَدَّثًا فَإِذَا هُوَ فَعَلَ قَالَتْ قُرَيْشٌ اخْرُجُوا بَنَّا إِلَى هَذِهِ الطَّاعِنَةِ فَوَ اللَّهِ أَنْ لَوْ كَانَ مُحَمَّدِيًّا مَا فَعَلَ وَ لَوْ كَانَ عَلَوِيًّا مَا فَعَلَ وَ لَوْ كَانَ فَاطِمِيًّا مَا فَعَلَ

Then something would happen. When he^{ajfj} does something, Qureysh would say, 'Come out with us to this tyrant! By Allah^{azwj}! If he^{ajfj} was a Mohammedan, he^{ajfj} would not have done so, and if he^{ajfj} was an Alawite, he^{ajfj} would not have done so, and if he^{ajfj} were a Fatimid, he^{ajfj} would not have done so!'

بيان و لعل المراد بإحداث الحدث إحراق الشيخين الملعونين فلذا يسمونه ع بالطاغية.

Explanation: And perhaps the intent of 'Something would happen' is the burning of the two Sheikhs, the Accursed. For that he^{asws} named ('Let us go to this tyrant!').

فَيَمْنَحُهُ اللَّهُ أَكْثَانَهُمْ فَيَقْتُلُ الْمُقَاتِلَةَ وَ يَسْبِي الذُّرِّيَّةَ ثُمَّ يَنْطَلِقُ حَتَّى يَنْزِلَ الشُّقْرَةَ فَيَبْلُغُهُ أَهْمُ قَدْ قَتَلُوا عَامِلَةً فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُهُمْ مُقْتَلَةً لَيْسَ قَتْلُ الْحَرَّةِ إِلَيْهَا بِشَيْءٍ

Allah^{azwj} would Grant him^{ajfj} their shoulders, so he^{ajfj} will kill the fighters and capture the offspring. Then he^{ajfj} will go until he^{ajfj} descends at Al-Shuqra. It would reach him^{ajfj} that they have killed his^{ajfj} office bearer, so he^{ajfj} will return to them. He^{ajfj} will kill such a killing, the killing of Al-Harra is nothing (when compared) to it.

الحرّة: هي كل أرض ذات حجارة نخرة سود، و أطراف المدينة حرات منسوبة و غير منسوبة، و أشهرها حرّة و اقم في شرقي المدينة مدينة الرسول صلى الله عليه و آله و بها سميت وقعة مسلم بن عقبة المرى.

Note: Al-Harra – It is every land with rocks, black, decayed, and outskirts of Al-Medina is rocky land attributed and unattributed, and the most famous of these is Harra, and it is in the east of Al-Medina, city of the Rasool^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}, and by it is named the event of Muslim Bin Aqba Al-Murra.

و كان سبب تلك الواقعة أن أهل المدينة بايعوا عبد الله بن حنظلة- غسيل الملائكة- بن عامر، بعد مقتل الحسين السبط الشهيد ثم أخرجوا عامل يزيد بن معاوية و خلعه من الخلافة فبعث يزيد مسلم بن عقبة في اثني عشر ألفاً من أهل الشام فنزل حرّة و اقم، و خرج إليه أهل المدينة فكسروهم و قتلهم قتلاً ذريعاً و فعل و فعل، و القصة مشهورة.

And the cause of that event was that the people of Al-Medina has pledged allegiance to Abdullah Bin Hanzala – washed by the Angels – Bin Aamir, after the killing of Al-Husayn^{asws}, the martyred grandson^{asws}. Then they expelled the office bearer of Yazeed^{la} Bin Muawiya^{la} and vacated him from the caliphate. So Yazeed^{la} sent Muslim Bin Aqba among twelve thousand from the people of Syria. He descended at Harra and stayed, and the people of Al-Medina came out to him. He broke them and killed them with a rapid killing and did and did. And the story is famous.

ثُمَّ يَنْطَلِقُ يَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْبَرَاءَةِ مِنْ عَدُوِّهِ حَتَّى إِذَا بَلَغَ إِلَى الثَّغْلِيَّةِ قَامَ إِلَيْهِ رَجُلٌ مِنْ صُلْبِ أَبِيهِ وَ هُوَ مِنْ أَشَدِّ النَّاسِ بِدْنِهِ وَ أَشَجَعِهِمْ بِقُلُوبِهِ مَا خَلَا صَاحِبَ هَذَا الْأَمْرِ

Then he^{-ajfj} will go calling the people to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} and the Wilayah of Ali^{-asws} bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the disavowing from his^{-asws} enemies, until when he^{-ajfj} reaches Al-Sa'albiya, a man from the lineage of his^{-ajfj} father^{-asws} would stand up to him^{-ajfj}, and he would be from the severest of the people with his body and their bravest with his heart, apart from Master^{-ajfj} of this command.

فَيَقُولُ يَا هَذَا مَا تَصْنَعُ قَوْلَ اللَّهِ إِنَّكَ لَتُخْفِلُ النَّاسَ إِجْفَالَ النِّعَمِ أَمْ يَعْهَدُ مِنْ رَسُولِ اللَّهِ ص أَمْ بِمَاذَا فَيَقُولُ الْمُؤَلَّى الَّذِي وَلِيَ الْبَيْعَةَ وَ اللَّهُ لَتَسْكُتَنَّ أَوْ لِأَضْرِبَنَّ الَّذِي فِيهِ عَيْنَاكَ

He would say to him^{-ajfj}, 'O you, what are you doing? By Allah^{-azwj}, you are startling the people like startling the sheep! Is it by a pact from Rasool-Allah^{-saww} or is it due to what?' The friend who would be in charge of taking the allegiances would say, 'By Allah^{-azwj}! Either you calm down or I shall strike off that ring which is your neck!'

فَيَقُولُ لَهُ الْقَائِمُ اسْكُتْ يَا فُلَانُ إِي وَ اللَّهُ إِنْ مَعِيَ عَهْدٌ مِنْ رَسُولِ اللَّهِ هَاتِ لِي يَا فُلَانُ الْعَبِيَّةَ أَوْ الرِّفْعَةَ- فَيَأْتِيهِ بِهَا فَيَقْرُؤُهُ الْعَهْدُ مِنْ رَسُولِ اللَّهِ فَيَقُولُ جَعَلَنِي اللَّهُ فِدَاكَ أَعْطَيْتُ رَأْسَكَ أَقْبَلْتُ فَيُعْطِيهِ رَأْسَهُ فَيَقْبَلُ بَيْنَ عَيْنَيْهِ ثُمَّ يَقُولُ جَعَلَنِي اللَّهُ فِدَاكَ جَدِّدْ لَنَا بَيْعَةَ فَيَجِدُّهُمْ بَيْعَةً

Al-Qaim^{-ajfj} would say to him: 'O so and so! Yes, by Allah^{-azwj}, there is a pact with me^{-ajfj} from Rasool-Allah^{-saww}! Give me^{-ajfj} the receptacle or the scroll!' He would come with it. He^{-ajfj} would read out the pact from Rasool-Allah^{-saww}. He would say, 'May Allah^{-azwj} Make me to be sacrificed for you^{-ajfj}! Give me your^{-ajfj} head, I want to kiss it!' He would kiss his^{-ajfj} head, then say, 'May Allah^{-azwj} Make me to be sacrificed for you^{-ajfj}! Renew the allegiance for us!' He^{-ajfj} would renew the allegiance for them'.

قَالَ أَبُو جَعْفَرٍ ع لَكَائِي أَنْظُرْ إِلَيْهِمْ مُصْعِدِينَ مِنْ نَجَفِ الْكُوفَةِ ثَلَاثِينَ وَ بَضْعَةَ عَشَرَ رَجُلًا كَأَنَّ قُلُوبَهُمْ رُزُّ الْحَدِيدِ جَرَّيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يَسِيرُ الرُّعْبُ أَمَامَهُ شَهْرًا وَ خَلْفَهُ شَهْرًا

Abu Ja'far^{-asws} said: 'It is as if I^{-asws} am looking at them ascending from Najaf, Al-Kufa, three hundred and some ten men. It is as if their hearts are sheets of iron. Jibraeel^{-as} would be on his^{-ajfj} right, and Mikaeel^{-as} on his^{-ajfj} left. The awe would travel a month in front of him^{-ajfj} and a month behind him^{-ajfj}.

أَمَدَهُ اللَّهُ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ حَتَّى إِذَا صَعِدَ النَّجَفَ قَالَ لِأَصْحَابِهِ تَعَبَّدُوا لَيْلَتَكُمْ هَذِهِ فَيَسْبُتُونَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ يَتَضَرَّعُونَ إِلَى اللَّهِ حَتَّى إِذَا أَصْبَحَ قَالَ لِحُدُودِنَا طَرِيقَ التُّخَيْلَةِ

Allah^{-azwj} would Help him^{-ajfj} with fifty thousand from the marked Angels, until when he^{-ajfj} ascends Al-Najaf, he^{-ajfj} would say to his^{-ajfj} companions: 'Worship during this night of yours!' So they would spend the night between performing Ruk'u and Sajdah, and they would beseech to Allah^{-azwj} until morning. He^{-ajfj} would say: 'Take with us^{-ajfj} the road of Al-Nukheyla!'

وَعَلَى الْكُوفَةِ خَنْدَقٌ مُخَنْدَقٌ قُلْتُ خَنْدَقٌ مُخَنْدَقٌ قَالَ إِي وَ اللَّهِ حَتَّى يَنْتَهِيَ إِلَى مَسْجِدِ إِبْرَاهِيمَ ع بِالتَّخِيلَةِ فَيُصَلِّي فِيهِ رَكَعَتَيْنِ فَيَخْرُجُ إِلَيْهِ مَنْ كَانَ بِالْكُوفَةِ مِنْ مُرْجِيَّتِهَا وَ غَيْرِهِمْ مِنْ جَيْشِ السُّفْيَانِيِّ فَيَقُولُ لِأَصْحَابِهِ اسْتَطْرِدُّوا هُمْ ثُمَّ يَقُولُ كَرُّوا عَلَيْهِمْ

And upon Al-Kufa there would be a dug-out ditch. I said, 'A dug-out ditch?' He^{-asws} said: 'Yes, by Allah^{-azwj}, until he^{-ajfj} would end up to Masjid Ibrahim^{-as} at Al-Nukheyla. He^{-ajfj} would pray two Cycles Salat in it. There would come out against him^{-ajfj} the ones would be at Al-Kufa, from the Murjiites and others from the army of Al-Sufyani. He^{-ajfj} would say to his companions: 'Continue (speaking) to them!' Then he^{-ajfj} would say: 'Repeat to them!'

قَالَ أَبُو جَعْفَرٍ ع وَ لَا يَجُوزُ وَ اللَّهُ الْخَنْدَقَ مِنْهُمْ مُخِيرٌ ثُمَّ يَدْخُلُ الْكُوفَةَ فَلَا يَبْقَى مُؤْمِنٌ إِلَّا كَانَ فِيهَا أَوْ حَرَّ إِلَيْهَا وَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع ثُمَّ يَقُولُ لِأَصْحَابِهِ سِيرُوا إِلَى هَذِهِ الطَّاعِيَةِ فَيَدْعُو إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

Abu Ja'far^{-asws} said: 'And by Allah^{-azwj}, no crosser from them would cross over the ditch! Then he^{-ajfj} would enter Al-Kufa, so there will not remain any Momin except he would be in it, or would have arrived to it, and it is the word of Amir Al-Momineen Ali^{-asws}: 'Then he^{-ajfj} would say to his^{-ajfj} companions: 'Travel to this tyrant!' So he^{-ajfj} would call to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}.

فَيُعْطِيهِ السُّفْيَانِيُّ مِنَ الْبَيْعَةِ سَلَامًا فَيَقُولُ لَهُ كَلِّبْ وَ هُمْ أَحْوَالُهُ مَا هَذَا مَا صَنَعْتَ وَ اللَّهُ مَا تُبَايِعُكَ عَلَى هَذَا أَبَدًا فَيَقُولُ مَا أَصْنَعُ فَيَقُولُونَ اسْتَقْبِلْهُ فَيَسْتَقْبِلُهُ

Al-Sufyani would give him^{-ajfj} peace from the allegiance. The (clan of) Kalb would say to him, and they would be his maternal uncles, 'What is this what you are doing? By Allah^{-azwj}! We have not pledged allegiance to you based upon this!' He would say, 'What shall I do?' They would say, 'Face him^{-ajfj}!' He would face him^{-ajfj}.

ثُمَّ يَقُولُ لَهُ الْقَائِمُ صَلَّى اللَّهُ عَلَيْهِ خُذْ حِذْرَكَ فَإِنِّي أَذِيتُ إِلَيْكَ وَ أَنَا مُقَاتِلُكَ فَيُصْبِحُ فَيَقَاتِلُهُمْ فَيَمْنَحُهُ اللَّهُ أَكْتَفَاهُمْ وَ يَأْخُذُ السُّفْيَانِيُّ أَسِيرًا فَيَنْطَلِقُ بِهِ وَ يَذْبَحُهُ بِيَدِهِ

Then Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, would say to him: 'Take your caution, for I^{-ajfj} shall return to you and I^{-ajfj} will be fighting you!' In the morning he^{-ajfj} would fight them. Allah^{-azwj} would Grant him^{-ajfj} their shoulders, and Al-Sufyani would be seized as a prison. He^{-ajfj} would go and slaughter him by his^{-ajfj} own hands.

ثُمَّ يُرْسِلُ جَرِيدَةَ خَيْلٍ إِلَى الرُّومِ لِيَسْتَحْضِرُوا بَقِيَّةَ بَنِي أُمَيَّةٍ فَإِذَا انْتَهَوْا إِلَى الرُّومِ قَالُوا أَخْرِجُوا إِلَيْنَا أَهْلَ مِلَّتِنَا عِنْدَكُمْ فَيَأْتُونَ وَ يَقُولُونَ وَ اللَّهُ لَا نَفْعُ فَيَقُولُ الْجَرِيدَةُ وَ اللَّهُ لَوْ أَمَرْنَا لَقَاتَلْنَاكُمْ ثُمَّ يَرْجِعُونَ إِلَى صَاحِبِهِمْ فَيَعْرِضُونَ ذَلِكَ عَلَيْهِ فَيَقُولُ انْطَلِقُوا فَأَخْرِجُوا إِلَيْهِمْ أَصْحَابَهُمْ فَإِنَّ هَؤُلَاءِ قَدْ أَتَوْا بِسُلْطَانٍ عَظِيمٍ

Then he^{-ajfj} would send a large cavalry to Rome for them to present the remainder of the clan of Umarra. When they end to Rome, they would sad, 'Bring out to us the people of our nation who are with you!' They would refuse and say, 'By Allah^{-azwj}! We will not do so!' The cavalry would say, 'By Allah^{-azwj}! If we had been ordered so, we would have fought you all!' Then they would return to their leader and present it to them. He would say: 'Go and bring out their companions to them, for they have come with at mighty authority!'

وَ هُوَ قَوْلُ اللَّهِ فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْتَلُونَ

And it is the Words of Allah^{-azwj}: ***So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13]'***

قَالَ يَغِي الْكُفُورَ الَّتِي كُنْتُمْ تَكْثُرُونَ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ لَا يَبْقَى مِنْهُمْ خَيْرٌ

He^{-asws} said: 'It means the treasures which you had been hoarding. ***They say, 'O woe be unto us! Surely we were unjust!' [21:14] So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]***. There will not remain any informant from them.

ثُمَّ يَرْجِعُ إِلَى الْكُوفَةِ فَيَبْعَثُ الثَّلَاثَةَ وَالْبِضْعَةَ عَشَرَ رَجُلًا إِلَى الْأَفَاقِ كُلِّهَا فَيَمْسَحُ بَيْنَ أَكْتَافِهِمْ وَ عَلَى صُدُورِهِمْ فَلَا يَتَعَايُونَ فِي فُضَاءٍ وَ لَا تَبْقَى أَرْضٌ إِلَّا تُودِي فِيهَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Then he^{-ajfj} would return to Al-Kufa. He^{-ajfj} will dispatch the three hundred and some ten men to the horizons, all of them. He^{-ajfj} will wipe between their shoulders and upon their chests, so they will not get tired during the fulfilment (of the task), nor will there remain any land except the testimony would be called out in it that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}.

وَ هُوَ قَوْلُهُ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ- وَ لَا يَقْبَلُ صَاحِبُ هَذَا الْأَمْرِ الْحِزْبَةَ كَمَا قَبِلَهَا رَسُولُ اللَّهِ ص وَ هُوَ قَوْلُ اللَّهِ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ-

And it is His^{-azwj} Word: ***And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]***. And Master^{-ajfj} of this command will not accept the tribute (tax) just as Rasool^{-saww}-Allah^{-saww} had accepted it. And it is the Word of Allah^{-azwj}: ***And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. [2:193]'***

قَالَ أَبُو جَعْفَرٍ ع يُقَاتِلُونَ وَ اللَّهُ حَتَّى يُوحَدَ اللَّهُ وَ لَا يُشْرَكَ بِهِ شَيْءٌ وَ حَتَّى يُخْرِجَ الْعَجُوزُ الضَّعِيفَةَ مِنَ الْمَشْرِقِ تُرِيدُ الْمَغْرِبَ وَ لَا يَنْهَاهَا أَحَدٌ وَ يُخْرِجُ اللَّهُ مِنَ الْأَرْضِ بَدْرَهَا وَ يُنْزِلُ مِنَ السَّمَاءِ قَطْرَهَا

Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! They will be fighting until the Oneness of Allah^{-azwj} is professed to and nothing is associated with Him^{-azwj}, and to the extent that the weak old woman comes out from the east intending the west, and no one prevents her. And Allah^{-azwj} would Bring forth from the earth its vegetation, and Send down from the sky, its drops.

وَ يُخْرِجُ النَّاسُ خَرَاجَهُمْ عَلَى رِقَابِهِمْ إِلَى الْمَهْدِيِّ وَ يُوسِّعُ اللَّهُ عَلَى شِيعَتِنَا وَ لَوْ لَا مَا يُدْرِكُهُمْ مِنَ السَّعَادَةِ لَبَعُوا

And the people will bring out their taxes upon their necks to Al-Mahdi^{-ajfj}, and Allah^{-azwj} will Amplify (wealth) upon our^{-asws} Shias, and if the assistance were not given to them, they would rebel.

فَبَيْنَا صَاحِبُ هَذَا الْأَمْرِ قَدْ حَكَمَ بَعْضُ الْأَحْكَامِ وَ تَكَلَّمَ بَعْضُ السُّنَنِ إِذْ خَرَجَتْ خَارِجَةً مِنَ الْمَسْجِدِ يُرِيدُونَ الْخُرُوجَ عَلَيْهِ فَيَقُولُ لِأَصْحَابِهِ انْطَلِقُوا فَيَلْحَقُوهُمْ فِي التَّمَارِينِ فَيَأْتُونَهُ بِهِمْ أَسْرَى فَيَأْمُرُ بِهِمْ فَيُدَبِّحُونَ وَ هِيَ آخِرُ خَارِجَةٍ يُخْرِجُ عَلَى قَائِمِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

While Master^{-ajfi} of this command will be judging with some of the rulings and speaking with some of the Sunnahs, when a rebel would come out from the Masjid intending the rebellion against him^{-ajfi}. He^{-ajfi} would say to his^{-ajfi} companions: ‘Go and meet them among the date sellers!’ They would come with them as captives. He^{-ajfi} would order with them, and they would be slaughtered. And it would be the last of the rebellions to come out against Qaim^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}.⁶³⁴

بي، الغيبة للنعماني ابن عَقْدَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ بَرِيٍّ وَ حَدَّثَنِي غَيْرُ وَاحِدٍ عَنْ مَنْصُورٍ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ إِلَى قَوْلِهِ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Muhammad Bin Ali, from Ibn Bazie. And it is narrated to me by someone else, from Mansour Bin Yunus, from Ismail Bin Jabir,

‘From Abu Ja’far^{-asws} – similar to it, up to His^{-azwj} Words: **and He will Make you to be Caliphs of the earth! [27:62]**’.⁶³⁵

92- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ اسْتَخْرَجَ مِنْ ظَهْرِ الْكَعْبَةِ سَبْعَةً وَ عَشْرِينَ رَجُلًا خَمْسَةَ وَ عَشْرِينَ [خَمْسَةَ عَشَرَ] مِنْ قَوْمِ مُوسَى الَّذِينَ يَقْضُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ وَ سَبْعَةٌ مِنْ أَصْحَابِ الْكَهْفِ وَ يُوشَعَ وَصِيَّ مُوسَى وَ مُؤْمِنِ آلِ فِرْعَوْنَ وَ سَلْمَانَ الْفَارِسِيِّ وَ أَبَا دُجَانَةَ الْأَنْصَارِيِّ وَ مَالِكَ الْأَشْجَرِ.

Tafseer Al Ayyashi – From Al Mufazzal Bin Umar,

‘From Abu Abdullah^{-asws} having said: ‘When Qaim^{-ajfi} of Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfi} would bring out twenty-seven men from the back of Al-Kabah – twenty-five being from the people of Musa^{-as}, those who were **guiding with the Truth and by it they are dispensing justice [7:159]**, and seven from the companions of the cave, and Yoshua^{-as}, successor^{-as} of Musa^{-as}, and Momin of the family of Pharaoh^{-la}, and Salman Al-Farsi^{-ra}, and Abu Dajana Al-Ansari^{-as}, and Malik Al-Ashtar^{-ra}’.⁶³⁶

93- شي، تفسير العياشي عن أَبِي الْمُقْدَامِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ يَكُونُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا أَقَرَّ بِمُحَمَّدٍ ص-

Tafseer Al Ayyashi – From Abu Al Miqdam,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**. It would so happen that there will not remain anyone except he would acknowledge Muhammad^{-saww}’.

وَ قَالَ فِي خَيْرٍ آخَرَ عَنْهُ قَالَ: لِيُظْهِرَهُ اللَّهُ فِي الرَّجْعَةِ.

⁶³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 91 a

⁶³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 91 b

⁶³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 92

And he^{-asws} said in another (Hadeeth) from him^{-asws}: 'For Allah^{-azwj} to Prevail it during the return (Al-Raj'at)'".⁶³⁷

94- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع هُوَ الَّذِي أُرْسِلَ رَسُولُهُ بِالْمُهْدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ قَالَ إِذَا خَرَجَ الْقَائِمُ لَمْ يَبْقَ مُشْرِكٌ بِاللَّهِ الْعَظِيمِ وَ لَا كَافِرٌ إِلَّا كَرِهَ خُرُوجُهُ.

Tafseer Al Ayyashi – From Sama'at,

'From Abu Abdullah^{-asws} (re): **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**, he^{-asws} said: 'When Al-Qaim^{-ajfi} emerges, there will not remain any associator with Allah^{-azwj} the Magnificent, nor any Kafir except he would dislike his^{-ajfi} emergence'".⁶³⁸

95- شي، تفسير العياشي عَنْ سَعْدِ بْنِ عُمَرَ عَنْ غَيْرِ وَاحِدٍ مِّنْ حَضَرِ أَبِي عَبْدِ اللَّهِ ع وَ رَجُلٍ يَقُولُ قَدْ ثَبَتَ دَارُ صَالِحٍ وَ دَارُ عِيسَى بْنِ عَلِيٍّ وَ ذَكَرَ دُورَ الْعَبَّاسِيِّينَ فَقَالَ رَجُلٌ أَرَأَيْتَ مَا اللَّهُ خَرَاباً أَوْ خَرَبَهَا بِأَيْدِينَا

Tafseer Al Ayyashi – From Sa'ad Bin Umar, from someone else,

'From the one present with Abu Abdullah^{-asws} and a man saying, 'The house of Salih is affirmed, and house of Isa Bin Ali', and he mentioned the houses of the Abbasids. A man said, 'May Allah^{-azwj} Show us ruination (of these) or Ruin them by our hands!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَا تَقُلْ هَكَذَا بَلْ يَكُونُ مَسَاكِينُ الْقَائِمِ وَ أَصْحَابُهُ أَمَا سَمِعْتَ اللَّهَ يَقُولُ وَ سَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ.

Abu Abdullah^{-asws} said to him: 'Do not say like this! But it would be dwellings of Al-Qaim^{-ajfi} and his^{-ajfi} companions. Have you not heard Allah^{-azwj} Saying: **And you dwelt in the abodes of those who were unjust to themselves, [14:45]**'".⁶³⁹

96- جاء، المجالس للمفيد الجعافي عَنْ ابْنِ عُقْدَةَ عَنْ عُمَرَ بْنِ عِيسَى بْنِ عُثْمَانَ عَنْ أَبِيهِ عَنْ خَالِدِ بْنِ عَامِرٍ بْنِ عَبَّاسٍ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الْأَشْعَرِيِّ قَالَ: دَخَلْتُ أَنَا وَ فِطْرُ بْنُ خَلِيفَةَ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَرَّبَ إِلَيْنَا تَمْرًا فَأَكَلْنَا وَ جَعَلَ يُنَاوِلُ فِطْرًا مِنْهُ ثُمَّ قَالَ لَهُ كَيْفَ الْحَدِيثُ الَّذِي حَدَّثْتَنِي عَنْ أَبِي الطُّفَيْلِ فِي الْأَبْدَالِ مِنْ أَهْلِ الشَّامِ وَ النَّجَبَاءِ مِنْ أَهْلِ الْكُوفَةِ يَجْمَعُهُمُ اللَّهُ لِشَرِّ يَوْمٍ لَعَدُونَا

(The book) 'Al Majaalis' of Al Mufeed – Al Jiany, from Ibn Uqda, from Umar Bin Isa Bin Usman, from his father, from Khalid Bin Aamir Bin Abbas, from Muhammad Bin Suweyd Al Ash'ary who said,

'I and Fitr Bin Khalifa entered to see Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} forwarded dates near us. We and ate and Fitr went on to take from it. Then he said to him^{-asws}, 'How is the Hadeeth which is narrated to me from Abu Al-Tufeyl regarding the replacements from the people of Syria and the captains from the people of Al-Kufa. Allah^{-azwj} would Gather them for evil on the day for our enemies?'

فَقَالَ الصَّادِقُ ع رَجَمَكُمْ اللَّهُ بِمَا يُبْدَأُ الْبَلَاءُ ثُمَّ بِكُمْ وَ بِنَا يُبْدَأُ الرَّخَاءُ ثُمَّ بِكُمْ رَحِمَ اللَّهُ مَنْ حَبَّبَنَا إِلَى النَّاسِ وَ لَمْ يُكَرِّهْنَا إِلَيْهِمْ.

⁶³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 93

⁶³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 94

⁶³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 95

Al-Sadiq^{-asws} said: 'May Allah^{-azwj} have Mercy on you all! The afflictions begin with us^{-asws}, then with you, and the prosperity would begin with us^{-asws}, then you. May Allah^{-azwj} have Mercy on the one makes us^{-asws} to be beloved to the people and does not make us abhorrent to them".⁶⁴⁰

97- نِي، الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن عبد الله بن جبلة عن ابن البطائني عن أبي بصير قال سمعت أبا جعفر الباقر ع يقول في صاحب هذا الأمر شبه من أربعة أنبياء شبه من موسى وشبه من عيسى وشبه من يوسف وشبه من محمد ص

(The book) 'Al Ghayba' of Al Numani – ali Bin Ahmad, from Ubeydullah Bin Musa, from Abdullah Bin Jabala, from Ibn Al Batainy, from his father, from Abu Baseer who said,

'I heard Abu Ja'far Al-Baqir^{-asws} saying: 'In Master^{-ajfj} of this command there is a resemblance (similarities) from four Prophets^{-as} – a resemblance from Musa^{-as}, and a resemblance from Isa^{-as}, and a resemblance from Yusuf^{-as}, and a resemblance from Muhammad^{-saww}!'

فقلت وما شبه موسى قال خائف يترقب قلت وما شبه عيسى فقال قيل فيه ما قيل في عيسى قلت فما شبه يوسف قال السجن والعبيد

I said, 'And what is his^{-ajfj} resemblance with Musa^{-as}?' He^{-asws} said: 'Fearful, watching out'. I said, 'What is his^{-ajfj} resemblance with Isa^{-as}?' He^{-asws} said: 'It would be said regarding him^{-ajfj} what has been said regarding Isa^{-as}'. I said, 'So what is his^{-ajfj} resemblance with Yusuf^{-as}?' He^{-asws} said: 'The prison and the absence'.

قلت وما شبه محمد ص قال إذا قام سار بسيرة رسول الله ص إلا أنه يبين آثار محمد ويضع السيف ثمانية أشهر هرجاً هرجاً حتى يرضى الله

I said, 'And what is his^{-ajfj} resemblance with Muhammad^{-saww}?' He^{-asws} said: 'When he^{-ajfj} rises, he^{-ajfj} would conduct with the conduct of Rasool-Allah^{-saww}, except that he^{-ajfj} would clarify the effects of Muhammad^{-saww}, and he^{-ajfj} would place the sword for eight months. There would be turmoil, turmoil until Allah^{-azwj} is Pleased'.

قلت فكيف يعلم رضا الله قال يلقي الله في قلبه الرحمة.

I said, 'How would he^{-ajfj} know Allah^{-azwj} is Pleased?' He^{-asws} said: 'Allah^{-azwj} would Cast the mercy in his^{-ajfj} heart".⁶⁴¹

98- نِي، الغيبة للنعماني ابن علقمة عن أحمد بن يوسف الجعفي أبي الحسن من كتابه عن إسماعيل بن مهران عن ابن البطائني عن أبي بصير عن أبي عبد الله ع أنه قال: مع القائم ع من العرب شيء يسير فليل له إن من يصف هذا الأمر منهم لكثير قال لا بد للناس من أن يمحضوا ويمزوا ويعربوا وسبحرهم من الغزال خلق كثير.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ahmad Bin Yusuf Al Jufy Abu Al-Hassan, from his bookd, from Ismail Bin Mihran, from Ibn Al Batainy, from his father and Wuheyb, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'With Al-Qaim^{-ajfj}, from the Arabs, would be very few'. It was said to him^{-asws}, 'The ones from them who describe (themselves to be on) this matter, are

⁶⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 96

⁶⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 97

many!’ He^{-asws} said: ‘There is no escape for the people from being scrutinised, and distinguished, and sifted, and a lot of people would be thrown out from the sifting’.⁶⁴²

99- بي، الغيبة للنعماني أحمد بن محمد بن سعيد عن يحيى بن زكريا عن يوسف بن كليب عن ابن البطائني عن ابن حميد عن الثمالي قال سمعت أبا جعفر محمد بن علي يقول لو قد خرج قائم آل محمد ع لنصره الله بالملائكة المستوفين والمُرَدِّين والمُنزِلين والكرويين يكون جبرائيل أمامه وميكائيل عن يمينه وإسرافيل عن يساره والرُّعْبُ مسيرة شهر أمامه وخلفه وعن يمينه وعن شماله والْمَلَأِكَةُ الْمُقَرَّبُونَ حِذَاهُ

(The book) ‘Al Ghayba’ of Al Numani – Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya, from Yusuf Bin Kuleyb, from Ibn Al Batainy, from Ibn Humeyd, from Al Sumali who said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} saying: ‘If Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} were to appear, Allah^{-azwj} would Help him^{-ajfj} with the Angels, the marked ones, and the ones following one another, and the descenders, and the cherubims. Jibraeel^{-as} would be in front of him^{-ajfj} and Mikaeel^{-as} on his^{-ajfj} right, and Israfeel^{-as} on his^{-ajfj} left, and the awe would be in front of him^{-ajfj} a travel distance of a month and behind him^{-ajfj} and on his^{-asws} right and on his^{-ajfj} left, and the Angels of Proximity parallel to him^{-ajfj}.

أَوَّلُ مَنْ يَتَّبِعُهُ مُحَمَّدٌ ص وَ عَلِيٌّ ع الثَّانِي ع مَعَهُ سَيْفٌ مُخْتَرَطٌ يَفْتَحُ اللَّهُ لَهُ الرُّومَ وَ الصِّينَ وَ التُّرْكَ وَ الدَّيْلَمَ وَ السِّندَ وَ الْهِنْدَ وَ كَابُلَ شَاهَ وَ الْخَزَرَ

The first one to follow him^{-ajfj} would be Muhammad^{-saww}, and Ali^{-asws} would be the second, and with him^{-ajfj} would be a double-edged sword. Allah^{-azwj} would Conquer for him^{-ajfj}, Rome, and China, and Turkey, and Al-Daylam, and Al-Sind (Pakistan), and India, and Kabul and Khazar.

يَا أَبَا خَمْرَةَ لَا يَقُومُ الْقَائِمُ ع إِلَّا عَلَى خَوْفٍ شَدِيدٍ وَ زَلَزَلٍ وَ فِتْنَةٍ وَ بَلَاءٍ يُصِيبُ النَّاسَ وَ طَاعُونَ قَبْلَ ذَلِكَ وَ سَيْفٍ قَاطِعٍ بَيْنَ الْعَرَبِ وَ الْخِثْلَافِ شَدِيدٍ بَيْنَ النَّاسِ وَ تَشْتَتِ فِي دِينِهِمْ وَ تُعْيِرُ مِنْ خَالِهِمْ حَتَّى يَتَمَتَّى الْمُتَمَتَّى الْمَوْتَ صَبَاحاً وَ مَسَاءً مِنْ عَظِيمٍ مَا يَرَى مِنْ كَلْبِ النَّاسِ وَ أَكُلِ بَعْضِهِمْ بَعْضاً وَ خُرُوجُهُ إِذَا خَرَجَ عِنْدَ الْإِيَّاسِ وَ الْفُتُوطِ

O Abu Hamza! Al-Qaim^{-ajfj} will not rise except upon severe fear, and earthquakes, and Fitna, and calamities hitting the people, and plague before that, and a cutting sword between the Arabs, and severe differing between the people, and scattering in their religion, and changes from their states to the extent that the wishing one would wish for the death morning and evening from the mightiness of what he sees from the dogs of the people, and their devouring each other, and his^{-ajfj} emergence when he^{-ajfj} emerges would be during the despair and the despondency.

فَيَا طُوبَى لِمَنْ أَدْرَكَهُ وَ كَانَ مِنْ أَنْصَارِهِ وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ خَالَفَهُ وَ خَالَفَ أَمْرَهُ وَ كَانَ مِنْ أَعْدَائِهِ

So beatitude be for the one who comes across him^{-ajfj} and becomes from his^{-ajfj} helpers, and the woe of all woes be for the one who opposes him^{-ajfj} and opposes his^{-ajfj} orders and becomes from his^{-ajfj} enemies!’

ثُمَّ قَالَ يَقُومُ بِأَمْرِ جَدِيدٍ وَ سُنَّةٍ جَدِيدَةٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ وَ لَيْسَ شَأْنُهُ إِلَّا الْقَتْلُ وَ لَا يَسْتَنْبِطُ أَحَدًا وَ لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمَةٌ.

⁶⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 98

Then he^{-asws} said: 'He^{-ajfj} would be standing with a new matter, and new sunnah, and new judgments, harsh upon the Arabs, and it wouldn't be his^{-ajfj} concern except the killing, nor will he^{-ajfj} delegate (decisions) to anyone, nor will a blame of any blamer seize him^{-ajfj} for the Sake of Allah^{-azwj}'.⁶⁴³

100- في الغيبة للنعماني ابن عُبَيْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عُيَيْسٍ بْنِ هِشَامٍ عَنِ ابْنِ جَبَلَةَ عَنْ عَلِيِّ بْنِ أَبِي الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ بَشْرِ بْنِ غَالِبٍ الْأَسَدِيِّ قَالَ: قَالَ لِي الْحُسَيْنُ بْنُ عَلِيٍّ ع يَا بَشْرُ مَا بَقَاءُ قُرَيْشٍ إِذَا قَدَّمَ الْقَائِمُ الْمَهْدِيُّ مِنْهُمْ خَمْسِمِائَةَ رَجُلٍ فَضَرَبَ أَعْنَاقَهُمْ صَبْرًا ثُمَّ قَدَّمَ خَمْسِمِائَةَ فَضَرَبَ أَعْنَاقَهُمْ صَبْرًا ثُمَّ قَدَّمَ خَمْسِمِائَةَ فَضَرَبَ أَعْنَاقَهُمْ صَبْرًا

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Al Qasim Bin Muhammad Bin Al-Husayn, from Ubays Bin Hisham, from Ibn Jablah, from Ali Bin Abu Al Mugheira, from Abdullah Bin Shareek, from Bishr Bin Ghalib Al Asadi who said,

'Al-Husayn^{-asws} Bin Ali^{-asws} said to me: 'O Bishr! For how long will Qureysh survive when Al-Qaim^{-ajfj} Al-Mahdi^{-ajfj} forwards five hundred men from them and strikes off their necks patiently. Then he^{-ajfj} would forward five hundred and strike off their necks patiently. Then forward five hundred and strike off their necks patiently'.

قَالَ قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ أَ يَبْلُغُونَ ذَلِكَ فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ مَوْلَى الْقَوْمِ مِنْهُمْ

He (the narrator) said, 'I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Will they be reaching that?' Al-Husayn^{-asws} Bin Ali^{-asws} said: 'The master of the people would be from them'.

قَالَ فَقَالَ لِي بَشِيرُ بْنُ غَالِبٍ أَخُو بَشْرِ بْنِ غَالِبٍ أَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَدَّ عَلِيٌّ سِتَّ عَدَّاتٍ.

He (the narrator) said, 'Bashir Bin Ghalib, son of Bishr Bin Ghalib said to me, 'I testify that Al-Husayn^{-asws} Bin Ali^{-asws} counted six numbers to me''.⁶⁴⁴

101- في الغيبة للنعماني ابن عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ دَرِيحٍ الْمُحَارِبِيِّ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَقِيَ بَيْنَنَا وَ بَيْنَ الْعَرَبِ إِلَّا الدَّبِيحُ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْفِهِ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal Bin Ibrahim, from Muhammad Bin Abdullah Bin Zurara, from Al Haris Bin Al Mugheira and Zareeh Al Muhariby who both said,

'There does not remain between us^{-asws} and the Arabs except the slaughter' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat'.⁶⁴⁵

102- في الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّرِيحِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخُنَاعِيِّ عَنْ سَدِيدِ الصَّرِيحِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ الْجَزِيرَةِ كَانَ قَدْ جَعَلَ عَلَى نَفْسِهِ نَذْرًا فِي جَارِيَةٍ وَ جَاءَ بِهَا إِلَى مَكَّةَ قَالَ فَلَقِيْتُ الْحُجْبَةَ فَأَحْبَرْتُهَا بِخَبَرِهَا وَ جَعَلْتُ لَا أَذْكُرُ لِأَحَدٍ مِنْهُمْ أَمْرَهَا إِلَّا قَالَ جَنِّي بِهَا وَ قَدْ وَفَى اللَّهُ نَذْرَكَ

⁶⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 99

⁶⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 100

⁶⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 101

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Al Sayrafi, from Muhammad Bin Sinan, from Muhammad Bin Ali Al Khas'amy, from Sadeyr Al Sayrafi,

'From a man from the island who had made a vow upon himself regarding (donating) a maid and came with her to Makkah. He said, 'I met the guards and informed them with her news and went on not to mention to anyone of them of her matter except he said, 'Come to me with her, and you would have fulfilled your vow to Allah^{-azwj}!'

فَدَخَلَنِي مِنْ ذَلِكَ وَخَشَّةٌ شَدِيدَةٌ فَذَكَرْتُ ذَلِكَ لِرَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ مَكَّةَ فَقَالَ لِي تَأْخُذْ عَلَيَّ فَقُلْتُ نَعَمْ فَقَالَ انْظُرِ الرَّجُلَ الَّذِي يَجْلِسُ عِنْدَ الْحَجَرِ الْأَسْوَدِ وَحَوْلَهُ النَّاسُ وَهُوَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَأْتِهِ فَأَخْبِرْهُ بِهَذَا الْأَمْرِ فَإِنَّا نَنْظُرُ مَا يَقُولُ لَكَ فَاعْمَلْ بِهِ

Severe loneliness entered me from that, so I mentioned that to a man from our companions, from the people of Makkah. He said to me, 'Will you take from me?' I said, 'Yes'. He said, 'Look at the man who sits by the Black Stone and the people are around him^{-asws}, and he^{-ajfj} is Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}. Go to him^{-asws} and inform him^{-asws} with this matter and consider what he^{-asws} says to you, then act with it!'

فَأَتَيْتُهُ فَقُلْتُ رَحِمَكَ اللَّهُ إِنِّي رَجُلٌ مِنْ أَهْلِ الْجَزِيرَةِ وَمَعِيَ جَارِيَةٌ جَعَلْتُهَا عَلَيَّ نَذْرًا لِبَيْتِ اللَّهِ فِي يَمِينٍ كَانَتْ عَلَيَّ وَ قَدْ أَتَيْتُ بِهَا وَ ذَكَرْتُ ذَلِكَ لِلْحَجَبَةِ وَ أَقْبَلْتُ لَا أَلْقَى مِنْهُمْ أَحَدًا إِلَّا قَالَ جَنِّبِي بِهَا وَ قَدْ وَفَى اللَّهُ نَذْرَكَ فَدَخَلَنِي مِنْ ذَلِكَ وَخَشَّةٌ شَدِيدَةٌ

I went to him^{-asws}. I said, 'May Allah^{-azwj} have Mercy on you^{-asws}! I am a man from the people of the island, and there is a maid with me. I have made her as a vow upon me for the House of Allah^{-azwj} regarding an oath which was upon me, and I have come with her, and I mentioned that to the guards, and I went on not meeting anyone from them except he said, 'Come to me with her and you would have fulfilled your vow with Allah^{-azwj}'. So severe loneliness entered me from that'.

فَقَالَ يَا عَبْدَ اللَّهِ إِنَّ الْبَيْتَ لَا يَأْكُلُ وَ لَا يَشْرَبُ فَبِعْ جَارِيَتَكَ وَ اسْتَقْصِ وَ انْظُرْ أَهْلَ بِلَادِكَ مِمَّنْ حَجَّ هَذَا الْبَيْتِ فَمَنْ عَجَزَ مِنْهُمْ عَنْ نَفَقَةٍ فَأَعْطِهِ حَتَّى يَقْوَى عَلَى الْعُودِ إِلَى بِلَادِهِمْ

He^{-asws} said: 'O servant of Allah^{-azwj}! The House (Kabah) neither eats nor drinks, so sell your maid and investigate and look at the people of your city, from the ones who have performed Hajj of this House. The one from them who is unable from spending, give him (the money) until he is strengthened upon returning to their (his) city'.

فَفَعَلْتُ ذَلِكَ ثُمَّ أَقْبَلْتُ لَا أَلْقَى أَحَدًا مِنَ الْحَجَبَةِ إِلَّا قَالَ مَا فَعَلْتَ بِالْجَارِيَةِ فَأَخْبَرْتُهُمْ بِالَّذِي قَالَ أَبُو جَعْفَرٍ ع فَيَقُولُونَ هُوَ كَذَّابٌ جَاهِلٌ لَا يَدْرِي مَا يَقُولُ

I did that. Then I went on not meeting anyone from the guards except he said, 'What did you do with the maid?' I informed them with that which Abu Ja'far^{-asws} had said. They said, 'He^{-asws} is a liar, ignorant! He^{-asws} does not know what he^{-asws} is saying!'

فَذَكَرْتُ مَقَالَتَهُمْ لِأَبِي جَعْفَرٍ ع فَقَالَ قَدْ بَلَغَنِي فَبَلِّغْ عَلَيَّ فَقُلْتُ نَعَمْ فَقَالَ قُلْ لَهُمْ قَالَ لَكُمْ أَبُو جَعْفَرٍ كَيْفَ بَكُمُ لَوْ قَدْ قُطِعَتْ أَيْدِيكُمْ وَ أَرْجُلُكُمْ وَ عَلَّقْتُ فِي الْكَعْبَةِ ثُمَّ يُقَالُ لَكُمْ نَادُوا نَحْنُ سَرَّاقُ الْكَعْبَةِ

I mentioned their words to Abu Ja'far^{-asws}. He^{-asws} said: 'You have delivered to me^{-asws}, so (now) will you deliver from me^{-asws}? I said, 'Yes'. He^{-asws} said: 'Say to them, 'Abu Ja'far^{-asws} says to you all: 'How will it be with you if your hands and your legs are cut off and hung in the Kabah? Then it would be said for you all: 'Call out, 'We are thieves of the Kabah!''

فَلَمَّا ذَهَبْتُ لِأَقُومَ قَالَ إِنِّي لَسْتُ أَنَا أَفْعَلُ ذَلِكَ وَإِنَّمَا يَفْعَلُهُ رَجُلٌ مِنِّي.

When I went to the group, he^{-asws} said: 'It isn't me^{-asws} who would be doing that, and rather it would be done by a man^{-ajfj} from me^{-asws}!'⁶⁴⁶

103- ني، الغيبة للنعماني بهذا الإسناد عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ حُبُوبٍ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ جَابِرٍ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع فَقَالَ لَهُ عَافَاكَ اللَّهُ أَقْبِضْ مِنِّي هَذِهِ الْخُمُسِمَائَةَ دِرْهَمٍ فَإِنَّهَا زَكَاةُ مَالِي

(The book) 'Al Ghayba' of Al Numani – By this chain from Muhammad Bin Ali, from Ibn Mahboub, from Amro Bin Shimr, from Jabir who said,

'A man entered to see Abu Ja'far Al-Baqir^{-asws}. He said to him^{-asws}, 'May Allah^{-azwj} Excuse you^{-asws}! Take possession from me of these five hundred Dirhams, for these are the Zakat of my wealth'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع خُذْهَا أَنْتَ فَضَعْهَا فِي جِيرَانِكَ مِنْ أَهْلِ الْإِسْلَامِ وَ الْمَسَاكِينِ مِنْ إِخْوَانِكَ الْمُسْلِمِينَ

Abu Ja'far^{-asws} said to him: 'You take it and place it among your neighbours from the people of Al-Islam, and the dwellers from your Muslims brothers'.

ثُمَّ قَالَ إِذَا قَامَ قَائِمُ أَهْلِ الْبَيْتِ قَسَمَ بِالسَّوِيَّةِ وَ عَدَلَ فِي الرَّعِيَّةِ فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ فَقَدْ عَصَى اللَّهَ

Then he^{-asws} said: 'When Qaim^{-ajfj} of People^{-asws} of the Household rises, he^{-ajfj} would distribute with the equalness and justice among the citizens. So, the one who obeys him^{-ajfj} would have obeyed Allah^{-azwj} and one who disobeys him^{-ajfj} would have disobeyed Allah^{-azwj}.

وَ إِنَّمَا سُمِّيَ الْمَهْدِيُّ لِأَنَّهُ يُهْدَى إِلَى أَمْرِ خَفِيٍّ وَ يُسْتَخْرَجُ التَّوْرَةُ وَ سَائِرُ كُتُبِ اللَّهِ عَزَّ وَ جَلَّ مِنْ غَارٍ بِأَنْطَاكِيَّةَ وَ يُحْكُمُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ وَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ وَ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ

And rather, he^{-ajfj} has been named as Al-Mahdi^{-ajfj} because he^{-ajfj} would guide to a hidden matter, and he^{-ajfj} would bring out the Torah and rest of the Books of Allah^{-azwj} Mighty and Majestic from a cave at Antioch, and he^{-ajfj} will judge between the people of the Torah with the Torah, and the people of the Evangel with the Evangel, and between the people of the Psalms with the Psalms, and the people of the Quran with the Quran.

وَ يُجْمَعُ إِلَيْهِ أَمْوَالُ الدُّنْيَا مِنْ بَطْنِ الْأَرْضِ وَ ظَهَرِهَا فَيَقُولُ لِلنَّاسِ تَعَالَوْا إِلَى مَا قَطَعْتُمْ فِيهِ الْأَرْحَامَ وَ سَفَكْتُمْ فِيهِ الدِّمَاءَ الْحَرَامَ وَ رَكِبْتُمْ فِيهِ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ

And the wealth of the world, from the interior of the earth and its surface, would be gathered to him^{-ajfj}. He^{-ajfj} would say to the people: 'Come to what you had cut off the kinship regarding it, and shed the forbidden blood regarding it, and you indulged in what Allah^{-azwj} Mighty and Majestic has Prohibited, regarding it!'

فَيُعْطِي شَيْئاً لَمْ يُعْطِهِ أَحَدٌ كَانَ قَبْلَهُ وَ يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا وَ نُورًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْرًا وَ شَرًّا.

He^{-ajfj} would give something, no one before him^{-ajfj} would have given, and he^{-ajfj} will fill the earth with justice and fairness and Noor just as it had been filled with injustice, and tyranny and evil".⁶⁴⁷

104- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ الْقَطَوَانِيَّ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَتْ عَصَا مُوسَى قَضِيبَ آسٍ مِنْ غُرْسِ الْجَنَّةِ أَتَاهُ بِهَا جِبْرِئِيلُ ع لَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ وَ هِيَ وَ تَابُوثَ آدَمَ فِي مُحْجِرَةِ طَبْرِيقَةٍ وَ لَنْ يَبْلَيَا وَ لَنْ يَتَغَيَّرَا حَتَّى يُخْرِجَهَا الْقَائِمُ إِذَا قَامَ ع.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Muhammad Bin Al Mufazzal and Sa'dan Bin Is'haq and Ahmad Bin Al-Husayn and Muhammad Al Qatwany, altogether from Ibn Mahboub, from Abdullah Bin Sinan who said,

'The staff of Musa^{-as} was a branch of myrtle from the plants of Paradise. Jibraeel^{-as} had come with it when he^{-as} was heading to meet Madeyn, and it and a box of Adam^{-as} were in lake Tiberius, and it will never decay and will never alter until Al-Qaim^{-ajfj} brings it out when he^{-ajfj} rises".⁶⁴⁸

105- ني، الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا ظَهَرَ الْقَائِمُ ع ظَهَرَ بِرَايَةِ رَسُولِ اللَّهِ ص وَ خَاتَمِ سُلَيْمَانَ وَ حَجَرِ مُوسَى وَ عَصَاهُ ثُمَّ يَأْمُرُ مُنَادِيَهُ فَيَنَادِي أَلَا لَا يَحْمِلُ رَجُلٌ مِنْكُمْ طَعَامًا وَ لَا شَرَابًا وَ لَا عِلْفًا

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'When Al-Qaim^{-ajfj} appears, he^{-ajfj} appear with a flag of Rasool-Allah^{-saww}, and ring of Suleyman, and a rock of Musa^{-as} and his^{-as} staff. Then he^{-ajfj} would order his^{-ajfj} caller so he would call out, 'Indeed! No man should carry any food or drink nor fodder!'

فَيَقُولُ أَصْحَابُهُ إِنَّهُ يُرِيدُ أَنْ يَقْتُلَنَا وَ يَقْتُلَ دَوَائِبَنَا مِنَ الْجُوعِ وَ الْعَطَشِ

His^{-ajfj} companions would say, 'He^{-ajfj} wants to kill us and kill our animals from hunger and thirst!

فَيَسِيرُ وَ يَسِيرُونَ مَعَهُ فَأَوَّلَ مَنْزِلٍ يَنْزِلُهُ يَضْرِبُ الْحَجَرَ فَيَنْبُعُ مِنْهُ طَعَامٌ وَ شَرَابٌ وَ عِلْفٌ فَيَأْكُلُونَ وَ يَشْرَبُونَ وَ دَوَائِبُهُمْ حَتَّى يَنْزِلُوا النَّجْفَ بِظَهْرِ الْكُوفَةِ.

⁶⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 103

⁶⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 104

He^{-ajfj} will travel and they will travel with him^{-ajfj}. The first descend he^{-ajfj} would descend at, he^{-ajfj} strike the stone, so good and drink and fodder would spring forth from it. They will eat and drink and (so will) their animals, until he^{-ajfj} descends at Al-Najaf at the back of Al-Kufa".⁶⁴⁹

106- ني، الغيبة للنعماني بهذا الإسناد عن عبد الله عن ابن بكير عن حمران عن أبي جعفر عليه السلام أنه قال كَأَنِّي بِدِينِكُمْ هَذَا لَا يَزَالُ مُؤَلَّيًّا يَخْصُ بِدَمِهِ ثُمَّ لَا يَزِدُّهُ عَلَيْكُمْ إِلَّا رَجُلًا مِّنْ أَهْلِ الْبَيْتِ فَيُعْطِيكُمْ فِي السَّنَةِ عَطَاءَيْنِ وَ يَزُودُكُمْ فِي الشَّهْرِ رِزْقَيْنِ وَ تُؤْتَوْنَ الْحِكْمَةَ فِي زَمَانِهِ حَتَّى إِنَّ الْمَرْأَةَ لَتَقْضِي فِي بَيْتِهَا بِكِتَابِ اللَّهِ تَعَالَى وَ سُنَّةِ رَسُولِ اللَّهِ ص.

(The book) 'Al Ghayba' of Al Numani – By this chain, from Abdullah, from Ibn Bukeyr, from Humran,

'From Abu Ja'far^{-asws}, may the greetings be upon him^{-asws}, having said: 'It is as if I^{-asws} am with this religion of yours. A master does not cease to be rolling in his blood. No one will return him to you all except a man from us^{-asws}, People^{-asws} of the Household. He^{-ajfj} will give you two awards during the year and sustain you in the month with two sustenance, and you will be given the wisdom in his^{-ajfj} time to the extent that the woman would decree in her house by the Book of Allah^{-azwj} the Exalted and Sunnah of Rasool-Allah^{-saww}'.⁶⁵⁰

107- كا، الكافي العدة عن سهل عن ابن محبوب عن بعض رجاله عن أبي عبد الله ع أنه قال: كَأَنِّي بِالْقَائِمِ عَلَى مَنَبَرِ الْكُوفَةِ عَلَيْهِ قَبَاءٌ فَيُخْرِجُ مِنْ وَرَيَانِ قَبَائِهِ كِتَابًا مَّخْتُومًا بِخَاتَمٍ مِنْ ذَهَبٍ فَيَفْكُهُ فَيَقْرَأُهُ عَلَى النَّاسِ فَيُخْفِلُونَ عَنْهُ إِجْفَالُ الْعَنَمِ فَلَمْ يَبْقَ إِلَّا النُّقْبَاءُ

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Mahboub, from one of his men,

'From Abu Abdullah^{-asws} having said: 'It is as if I^{-asws} am with Al-Qaim^{-ajfj} being upon the pulpit of Al-Kufa. Upon him^{-ajfj} is a robe. He^{-ajfj} takes out a letter sealed in gold, from the pocket of his^{-ajfj} robe. He^{-ajfj} opens it and reads it out to the people. They are startled from it like the startled sheep, so there does not remain except the captains.

فَيَتَكَلَّمُ بِكَلَامٍ فَلَا يَلْحَقُونَ مَلْجَأً حَتَّى يَرْجِعُوا إِلَيْهِ وَ إِنِّي لَأَعْرِفُ الْكَلَامَ الَّذِي يَتَكَلَّمُ بِهِ.

He^{-ajfj} speak with a speech, so they do not find any refuge until they return to him^{-ajfj}, and I^{-asws} do know the speech which he^{-ajfj} would be speaking with".⁶⁵¹

108- ني، الغيبة للنعماني عند الواحد بن عبد الله عن أحمد بن محمد بن رباح عن أحمد بن علي الحميري عن الحسن بن أيوب عن عبد الكريم الخثعمي عن أحمد بن الحسن بن أبان عن عبد الله بن عطاء عن شيخ من الفقهاء يعني أبا عبد الله ع قال سألتُهُ عَنْ سِيرَةِ الْمَهْدِيِّ كَيْفَ سِيرَتُهُ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah, from Ahmad Bin Ali Al Himeyri, from Al-Hassan Bin Ayoub, from Abdul Kareem Al Khasamy, from Ahmad Bin Al-Hassan Bin Aban, from Abdullah Bin Ata'a,

'From a Sheikh from the jurists, meaning Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the conduct of Al-Mahdi^{-ajfj}, 'How would his^{-ajfj} conduct be?'

⁶⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 105

⁶⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 106

⁶⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 107

قَالَ يَصْنَعُ مَا صَنَعَ رَسُولُ اللَّهِ ص يَهْدِمُ مَا كَانَ قَبْلَهُ كَمَا هَدَمَ رَسُولُ اللَّهِ ص أَمْرَ الْجَاهِلِيَّةِ وَ يَسْتَأْنِفُ الْإِسْلَامَ جَدِيداً.

He^{-asws} said: 'He^{-ajfi} would do what Rasool-Allah^{-saww} had done. He^{-ajfi} will demolish what was before him^{-ajfi} just as Rasool-Allah^{-saww} had done what was before him^{-saww}, and he^{-ajfi} will resume Al-Islam anew'.⁶⁵²

109- في الغيبة للنعماني علي بن الحسين عن محمد بن العطار عن محمد بن الحسن الرازي عن محمد بن علي الكوفي عن البرنظي عن ابن بكير عن أبيه عن زُرارة عن أبي جعفر ع قَالَ قُلْتُ لَهُ صَالِحٌ مِنَ الصَّالِحِينَ سَمِّ لِي أَرِيدُ الْقَائِمَ ع فَقَالَ اسْمُهُ اسْمِي

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kufy, from Al Bazanty, from Ibn Bukeyr, from his father, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'A righteous from the righteous ones, name him for me!' I intended Al-Qaim^{-ajfi}. He^{-asws} said: 'His^{-ajfi} name is my^{-asws} name'.

قُلْتُ أَيْسِيرُ بِسِيرَةِ مُحَمَّدٍ ص قَالَ هَيْهَاتَ هَيْهَاتَ يَا زُرَّارَةُ مَا يَسِيرُ بِسِيرَتِهِ قُلْتُ جُعِلْتُ فِدَاكَ لَمْ

I said, 'Will he^{-ajfi} conduct with the conduct of Muhammad^{-saww}?' He^{-asws} said: 'Far be it, O Zurara! He^{-ajfi} will not conduct with his^{-saww} conduct'. I said, 'May I be sacrificed for you^{-asws}! Why?'

قَالَ إِنَّ رَسُولَ اللَّهِ ص سَارَ فِي أُمَّتِهِ بِاللَّيْنِ كَانَ يَتَأَلَّفُ النَّاسَ وَ الْقَائِمَ ع يَسِيرُ بِالْقَتْلِ بِذَلِكَ أَمَرَ فِي الْكِتَابِ الَّذِي مَعَهُ أَنْ يَسِيرَ بِالْقَتْلِ وَ لَا يَسْتَتِيبَ أَحَدًا وَئِلَّ لِمَنْ نَاوَاهُ.

He^{-asws} said: 'Rasool-Allah^{-saww} conducted among his^{-saww} community with the leniency. He^{-saww} was compiling the people. And Al-Qaim^{-ajfi} would conduct with the killing. With that he^{-ajfi} has been Commanded in the Book which would be with him^{-ajfi}, that he^{-ajfi} should conduct with the killing, and he^{-ajfi} will not ask anyone. Woe be to the one who is inimical to him^{-ajfi}'.⁶⁵³

110- في الغيبة للنعماني محمد بن علي الكوفي عن عبد الرحمن بن أبي هاشم عن أبي خديجة عن أبي عبد الله ع أَنَّهُ قَالَ إِنَّ عَلِيًّا ع قَالَ: كَانَ لِي أَنْ أَقْتُلَ الْمُؤَوَّلَ وَ أَجْهَرَ عَلَى الْجَرْحِ وَ لَكِنْ تَرَكْتُ ذَلِكَ لِلْعَاقِبَةِ مِنْ أَصْحَابِي إِنْ جَرَحُوا لَمْ يُقْتَلُوا وَ الْقَائِمُ لَهُ أَنْ يَقْتُلَ الْمُؤَوَّلَ وَ يُجْهَرَ عَلَى الْجَرْحِ.

(The book) 'Al Ghayba' of Al Numani – Muhammad bin Ali Al Kufy, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} said: 'It was for me^{-asws} that I^{-asws} kill the one in charge and attack upon the injured, but I^{-asws} left that for the consequences from my^{-asws} companions if they are injured, they would not be killed, and Al-Qaim^{-ajfi}, for him^{-ajfi} would be that he^{-ajfi} kills the one in charge and attacks upon the injured'.⁶⁵⁴

111- في الغيبة للنعماني ابن عُبْدَةَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الْحُسَيْنِ بْنِ هَارُونَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِسًا فَسَأَلَهُ الْمُعَلَّى بْنُ خُنَيْسٍ أَيْسِيرُ الْقَائِمَ ع إِذَا سَارَ بِخِلَافِ سِيرَةِ عَلِيٍّ ع

⁶⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 108

⁶⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 109

⁶⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 110

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan, from Muhammad Bin Khalid, from Sa'alba Bin Maymoun, from Al-Hassan Bin Haroun who said,

'I was seated in the presence of Abu Abdullah^{-asws}. Al-Moalla Bin Khunays asked him^{-asws}, 'Would Al-Qaim^{-ajfj} conduct when he^{-ajfj} conduct, with differently to the conduct of Ali^{-asws}?'

فَقَالَ نَعَمْ وَ ذَلِكَ أَنَّ عَلِيًّا سَارَ بِالْمَنْ وَالْكَفِّ لِأَنَّهُ عَلِمَ أَنَّ شِيعَتَهُ سَيُظْهَرُ عَلَيْهِمْ مِنْ بَعْدِهِ وَأَنَّ الْقَائِمَ إِذَا قَامَ سَارَ فِيهِمْ بِالسَّيْفِ وَالسَّيِّ وَ ذَلِكَ أَنَّهُ يَعْلَمُ أَنَّ شِيعَتَهُ لَمْ يُظْهَرُ عَلَيْهِمْ مِنْ بَعْدِهِ أَبَدًا.

He^{-asws} said: 'Yes, and that is because Ali^{-asws} had conducted with the conferment and the restraint, because he^{-asws} knew that his^{-asws} Shias would be prevailed upon from after him^{-asws}, and that Al-Qaim^{-ajfj}, when he^{-ajfj} rises, would conduct among them with the sword and taking captives, and that is because he^{-ajfj} would know that his^{-ajfj} Shias would not be prevailed upon from after him^{-ajfj}, ever!'⁶⁵⁵

112- ني، الغيبة للنعماني ابن عُبَّادَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ رِفَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ الْبَاقِرَ عَ فَقُلْتُ إِذَا قَامَ الْقَائِمُ عَ بِأَيِّ سَبِيلٍ يَسِيرُ فِي النَّاسِ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan, from his father, from Rifa'at, from Abdullah Bin Ata'a who said,

'I asked Abu Ja'far Al-Baqir^{-asws}. I said, 'When Al-Qaim^{-ajfj} rises, by which conduct will he^{-ajfj} be conducting among the people?'

فَقَالَ يَهْدِيهِمْ مَا قَبْلَهُ كَمَا صَنَعَ رَسُولُ اللَّهِ صَ وَ يَسْتَأْنِفُ الْإِسْلَامَ جَدِيدًا.

He^{-asws} said: 'He^{-ajfj} will demolish whatever had been before him^{-ajfj}, just as Rasool-Allah^{-saww} had done, and he^{-ajfj} will resume Al-Islam anew'.⁶⁵⁶

113- ني، الغيبة للنعماني علي بن الحسين عن محمد بن محمد بن الحسين عن محمد بن علي الكوفي عن البرنطي عن العلّاء عن محمد قال سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ لَوْ يَعْلَمُ النَّاسُ مَا يَصْنَعُ الْقَائِمُ إِذَا خَرَجَ لَأَحَبَّ أَكْثَرُهُمْ أَنْ لَا يَرَوْهُ بِمَا يَقْتُلُ مِنَ النَّاسِ

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Al Attar, from Muhammad Bin Al-Hassan, from Muhammad Bin Ali Al Kufy, from Al Bazanty, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far^{-asws} saying: 'If the people were to know what Al-Qaim^{-ajfj} would do when he^{-ajfj} emerges, most of them would love not to see him^{-ajfj}, from (due to) what he^{-ajfj} will be killing from the people.

أَمَّا إِنَّهُ لَا يَبْدَأُ إِلَّا بِقُرَيْشٍ فَلَا يَأْخُذُ مِنْهَا إِلَّا السَّيْفَ وَ لَا يُعْطِيهَا إِلَّا السَّيْفَ حَتَّى يَقُولَ كَثِيرٌ مِنَ النَّاسِ هَذَا مِنْ آلِ مُحَمَّدٍ لَوْ كَانَ مِنْ آلِ مُحَمَّدٍ لَرَحِمَ.

But he^{-ajfj} will not begin except with Qureysh. He^{-ajfj} will not take from them except the sword, nor give them except the sword, until most of the people say, 'This one isn't from Progeny'

⁶⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 111

⁶⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 112

asws of Muhammad-saww! If he-asws was from Progeny-asws of Muhammad-saww, he-ajfj would be merciful".⁶⁵⁷

114- ني، الغيبة للنعماني بهذا الإسناد عن البرزطي عن عاصم بن حميد الحنطي عن أبي بصير قال قال أبو جعفر ع يقوم القائم بأمر جديد وكتاب جديد وفضاء جديد على العرب شديد ليس شأنه إلا بالسيف لا يستتيب أحداً ولا يأخذه في الله لومة لائم.

(The book) 'Al Ghayba' of Al Numani – By this chain, from Al Bazanty, from Aasim Bin Humeyd Al Hannat, from Abu Baseer who said,

'Abu Ja'far-asws said: 'Al-Qaim-ajfj will rise with a new matter, and new Book, and new judgments, being harsh upon the Arabs. It will not be his-ajfj concern except the sword. He-ajfj will not ask anyone, nor will any blame of a blamer seize him-ajfj for the Sake of Allah-azwj'.⁶⁵⁸

115- ني، الغيبة للنعماني وهذا الإسناد عن محمد بن علي الكوفي عن ابن محبوب عن البطائني عن أبي بصير عن أبي عبد الله ع أنه قال: ما تستعجلون بخروج القائم فوالله ما لباسه إلا العليظ ولا طعامه إلا الجشب وما هو إلا السيف والموت تحت ظل السيف.

(The book) 'Al Ghayba' of Al Numani – And by this chain, from Muhammad Bin Ali Al Kufi, from Ibn Mahboub, from Al Batainy, from Abu Baseer,

'From Abu Abdullah-asws having said: 'Do not be hastening with the emergence of Al-Qaim-ajfj, for by Allah-azwj, his-ajfj clothing will not be except the coarse, nor would be his-ajfj food except the dry, and he-ajfj will not be except the sword, and the death under the shade of the sword".⁶⁵⁹

غط، الغيبة للشيخ الطوسي الفضل عن عبد الرحمن بن أبي هاشم عن البطائني مثله وفيه إلا الشعير الجشب.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – al Fazl, from Abdul Rahman Bin Abu Hashim, from Al Batainy – similar to it, and in it: 'Except the dry barley".⁶⁶⁰

116- ني، الغيبة للنعماني ابن عقدة عن أحمد بن يوسف بن يعقوب عن إسماعيل بن مهرا عن ابن البطائني عن أبيه وهيب عن أبي بصير عن أبي عبد الله ع أنه قال: إذا خرج القائم لم يكن بينه وبين العرب وفريش إلا السيف ما يأخذ منها إلا السيف-

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ahmad Bin Yusuf Bin Yaqoub, from Ismail Bin Mihran, from Ibn Al Batainy, from his father and Wuheyb, from Abu Baseer,

'From Abu Abdullah-asws having said: 'When Al-Qaim-ajfj will emerge, there will not be anything between him-ajfj and Arabs and Qureysh except the sword. He-ajfj will take from them except the sword.

و ما يستعجلون بخروج القائم والله ما طعامه إلا الشعير الجشب ولا لباسه إلا العليظ وما هو إلا السيف والموت تحت ظل السيف.

⁶⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 113

⁶⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 114

⁶⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 115 a

⁶⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi-ajfj, Ch 27 H 115 b

And why are they hastening with emergence of Al-Qaim^{-ajfj}? By Allah^{-azwj}! His^{-ajfj} food will not be except the dry barley, nor would his^{-ajfj} clothing except the coarse, and he^{-ajfj} will not be except the sword and the death under the shade of the sword”.⁶⁶¹

117- في الغيبة للنعماني ابن عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمُومِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ وَ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: بَيْنَا الرَّجُلُ عَلَى رَأْسِ الْقَائِمِ ع يَأْمُرُهُ وَ يَنْهَاهُ إِذْ قَالَ أَدِيرُوهُ فَيُدِيرُونَهُ إِلَى قُدَامِهِ فَيَأْمُرُ بِضَرْبِ عُنُقِهِ فَلَا يَنْقُصُ فِي الْخَافَتَيْنِ شَيْءٌ إِلَّا خَافَهُ.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan Al Taymuli, from his father, from Al-Hassan Bin Ali Bin Yusuf, and Muhammad Bin Ali, from Sa’adan Bin Muslim, from one of his men,

‘From Aby Abdullah^{-asws} having said: ‘While the man would be by the head of Al-Qaim^{-ajfj}, ordering him and forbidding him, when he^{-ajfj} will say: ‘Rotate him!’ They would rotate him to his^{-ajfj} front. He^{-ajfj} would order with striking off his neck. So there will not be anything (anyone) in the two sides except he would fear him^{-ajfj}’.⁶⁶²

118- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ أَلَا أُرِيكَ قَمِيصَ الْقَائِمِ الَّذِي يَقُومُ عَلَيْهِ فُقُلْتُ بَلَى فَدَعَا بِقَمَظٍ فَفَتَحَهُ وَ أَخْرَجَ مِنْهُ قَمِيصَ كَرَابِيسَ فَنَشَرَهُ فَإِذَا فِي كُمِّهِ الْأَيْسَرِ دَمٌ

(The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, from Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al-Hassan, from his uncle Al-Husayn Bin Ismail, from Yaqoub Bin Shueyb,

‘From Abu Abdullah^{-asws} having said: ‘Shall I^{-asws} show you the shirt of Al-Qaim^{-asws} which would be upon him^{-ajfj} at his^{-ajfj} emergence?’ I said, ‘Yes’. He^{-asws} called for a satchel. He^{-asws} opened it and brought out a white cotton shirt from it. He^{-asws} displayed it, and there was blood in its left sleeve.

فَقَالَ هَذَا قَمِيصُ رَسُولِ اللَّهِ ص الَّذِي عَلَيْهِ يَوْمَ ضَرْبِ رِثَاعِيَّتِهِ وَ فِيهِ يَقُومُ الْقَائِمُ فَقَبَّلْتُ الدَّمَ وَ وَضَعْتُهُ عَلَى وَجْهِهِ ثُمَّ طَوَاهُ أَبُو عَبْدِ اللَّهِ ع وَ رَفَعَهُ.

He^{-asws} said: ‘This is the shirt of Rasool-Allah^{-saww} which was upon him^{-saww} on the day his^{-saww} front teeth were struck, and Al-Qaim^{-ajfj} will be rising in it’. I kissed the blood and placed it upon my face, then Abu Abdullah^{-asws} folded it and raised it”.⁶⁶³

119- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ حُسَيْنَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ اتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ- قَالَ هُوَ أَمْرُنَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَلَّا نَسْتَعْجِلَ بِهِ

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Al-Hassan, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

⁶⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 116

⁶⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 117

⁶⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 118

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **The Command of Allah will come, [16:1].** He^{-asws} said: 'It is our^{-asws} command, the Command of Allah^{-azwj} Mighty and Majestic. We^{-asws} are not being hasty with it.

يُؤَيِّدُهُ بِثَلَاثَةِ أَجْنَادٍ بِأَمَلَانِكَةٍ وَ الْمُؤْمِنِينَ وَ الرُّعْبِ وَ خُرُوجُهُ كَخُرُوجِ رَسُولِ اللَّهِ ص وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَ إِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ.

He^{-ajfi} would be aided by three armies – with the Angels, and the Momineen, and the awe, and his^{-ajfi} emergence would be like the emergence of Rasool-Allah^{-azwj}, and that is the Word of Mighty and Majestic: **Just as your Lord Caused you to go forth from your house with the Truth, and although a group of the Momineen were unwilling [8:5]**".⁶⁶⁴

120- نِي، الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْبُطَائِنِيِّ قَالَ قَالَ ع إِذَا قَامَ الْقَائِمُ ع نَزَلَتِ الْمَلَائِكَةُ بِثَلَاثِمِائَةٍ وَ ثَلَاثَةِ عَشَرَ ثُلُثًا عَلَى خِيُولٍ شَهَبٍ وَ ثُلُثٌ عَلَى خِيُولٍ بُلْقٍ وَ ثُلُثٌ عَلَى خِيُولٍ حُمْرٍ قُلْتُ وَ مَا الْحُمْرُ قَالَ الْحُمْرُ.

(The book) 'Al Ghayba' of Al Numani – ahmad Bin Hawza, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Batainy who said,

'He^{-asws} said: 'When Al-Qaim^{-ajfi} rises, the Angels would descend with three hundred and thirteen – a third being upon blonde horses, and a third being upon spotted horses, and a third being upon 'Al-Huwwu' horses'. I said, 'And what is 'Al-Huwwu'? He^{-asws} said: 'The red'".⁶⁶⁵

بيان: قوله ع بثلاثمائة أي مع ثلاثمائة و ثلاثة عشر من المؤمنين.

Explanation: 'His^{-asws} words: 'With three hundred' – i.e. with three hundred and thirteen from the Momineen.

121- نِي، الغيبة للنعماني وَ يَحْتَدِ الْإِسْنَادُ عَنِ الْبُطَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَامَ الْقَائِمُ ع نَزَلَتْ سُيُوفُ الْقِتَالِ عَلَى كُلِّ سَيْفٍ اسْمُ الرَّجُلِ وَ اسْمُ أَبِيهِ.

(The book) 'Al Ghayba' of Al Numani – And by this chain from Al Batainy,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfi} rises, the swords (weapons) of the battle would descend (from the sky). Upon each sword would be the name of the man and name of his father'".⁶⁶⁶

122- نِي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ بَشِيرِ النَّبَالِ قَالَ وَ حَدَّثَنِي أَيْضًا عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ بَشِيرٍ وَ اللَّفْظُ لِرَوَايَةِ ابْنِ عُقْدَةَ قَالَ: لَمَّا قَدِمْتُ الْمَدِينَةَ انْتَهَيْتُ إِلَى مَنْزِلِ أَبِي جَعْفَرٍ ع فَإِذَا أَنَا بِبَعْلَتِهِ مُسَرَّجَةً بِالْبَابِ فَجَلَسْتُ حِوَالَةَ الدَّارِ فَخَرَجَ فَسَلَّمْتُ عَلَيْهِ فَتَنَزَلَ عَنِ الْبَعْلَةِ وَ أَقْبَلَ نَحْوِي فَقَالَ لِي يَمِّنَ الرَّجُلُ قُلْتُ مَنْ أَهْلُ الْعِرَاقِ قَالَ مَنْ أَتَيْهَا قُلْتُ مِنَ الْكُوفَةِ

⁶⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 119

⁶⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 120

⁶⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 121

(The book) 'Al Ghayba' of Al Numani – Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli, from Al Abbas Bin Aamir, from Musa Bin Bakr, from Bashir Al Nabbal who said, 'And it is narrated to me as well by Ali Bin Ahmad, from Abdullah Bin Muslim, from Ayoub Bin Nuh, from Safwan, from Bashir, and the wording of the report is of Ibn Uqda who said,

'When I arrived at Al-Medina, I ended to the house of Abu Ja'far^{-asws}, and there I was with his^{-ajfj} mule at the door having been saddled. I sat by the door. He^{-asws} came out. I greeted unto him^{-asws}. He^{-asws} descended from the mule and came towards me. He^{-asws} said: 'Who is the man from?' I said, 'From the people of Al-Iraq'. He^{-asws} said: 'From which of it?' I said, 'From people of Al-Kufa'.

قَالَ مَنْ صَجَبَكَ فِي هَذَا الطَّرِيقِ قُلْتُ قَوْمٌ مِنَ الْمُحَدِّثَةِ قَالَ وَمَا الْمُحَدِّثَةُ قُلْتُ الْمُزَجَّةُ فَقَالَ وَيْحَ هَذِهِ الْمُزَجَّةُ إِلَى مَنْ يَلْجَأُونَ عَدَا إِذَا قَامَ قَائِمُنَا قُلْتُ إِنَّهُمْ يَقُولُونَ لَوْ قَدْ كَانَ ذَلِكَ كُنَّا نَحْنُ وَأَنْتُمْ فِي الْعَدْلِ سَوَاءً

He^{-asws} said: 'Who accompanied you in this road?' I said, 'A group from the new ones'. He^{-asws} said: 'And what are the 'new ones'? I said, 'The Murjiites'. He^{-asws} said: 'Woe be unto these Murjiites! To whom will they be sheltering tomorrow when our^{-asws} Qaim^{-ajfj} rises?' I said, 'They are saying, 'If that were to happen, we and you would be same in the justice'.

فَقَالَ مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ وَمَنْ أَسَرَ نِفَاقاً فَلَا يُبْعَدُ اللَّهُ عَنْهُ وَمَنْ أَظْهَرَ شَيْئاً أَهْرَقَ اللَّهُ دَمَهُ

He^{-asws} said: 'One who repents, Allah^{-azwj} would Turn to him, and one who harbours hypocrisy, so Allah^{-azwj} will not Distance someone else, and one who reveals something, Allah^{-azwj} would Spill his blood'.

ثُمَّ قَالَ يَذْبَحُهُمُ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا يَذْبَحُ الْقَصَّابُ شَاتَهُ وَأَوْمَأَ بِيَدِهِ إِلَى خَلْقِهِ

Then he^{-asws} said: 'By Allah^{-azwj}! He^{-ajfj} will slaughter them just as the butcher slaughters his sheep!' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat.

قُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّهُ إِذَا كَانَ ذَلِكَ اسْتَقَامَتْ لَهُ الْأُمُورُ فَلَا يُهْرَقُ مِحْجَمَةٌ دَمٍ فَقَالَ كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى تَمْسَحَ وَأَنْتُمْ الْعَرَقَ وَالْعَلَقَ وَأَوْمَأَ بِيَدِهِ إِلَى جَبْهَتِهِ.

I said, 'They are saying that when that happens, the affairs would be straight for him^{-ajfj}, so he^{-ajfj} will not shed a cup of blood'. He^{-asws} said: 'Never! By the One^{-azwj} in Whose Hand is my^{-asws} soul, until we^{-asws} are wiping and you are the sweat and the clots' – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} forehead".⁶⁶⁷

بيان: العلق بالتحريك الدم الغليظ و مسح العرق و العلق كناية عن ملافاة الشدائد التي توجب سيلان العرق و الجراحات المسيلة للدم.

Explanation: The clot is spilling the thick blood and wiping the sweat and the clot is a metaphor about facing the difficulties which obliges the flow of the sweat and the injuries flowing of the blood.

⁶⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 122

123- في الغيبة للنعماني ابن عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ بَشِيرِ النَّبَالِ مِثْلَهُ إِلَّا أَنَّهُ قَالَ لَمَّا قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ الْمَهْدِيَّ لَوْ قَامَ لَأَسْتَقَامَتْ لَهُ الْأُمُورُ عَفْوَاً وَ لَا يُهْرِيْقُ مِحْجَمَةً دِمَ فَقَالَ كَلَّا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ اسْتَقَامَتْ لِأَحَدٍ عَفْوَاً لَأَسْتَقَامَتْ لِرَسُولِ اللَّهِ ص حِينَ أَدْمَيْتَ رِبَاعِيَّتَهُ وَ شَجَّ فِي وَجْهِهِ كَلَّا وَ الَّذِي نَفْسِي بِيَدِهِ حَتَّى تَمْسَحَ نَحْوَ وَ أَنْتُمْ الْعَرَقُ وَ الْعَلَقُ ثُمَّ مَسَحَ جَبْهَتَهُ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Muhammad Bin Salim, from Usman Bin Saeed, from Ahmad Bin Suleyman, from Musa Bin Bakr, from Bashir Al Nabbal –

'Similar to it except he (the narrator) said: 'When I said to Abu Ja'far^{-asws}, may the greetings be upon him^{-asws}, 'They are saying that Al-Mahdi^{-ajfj}, if he^{-ajfj} were to rise, the affairs would not be straight for him^{-ajfj} spontaneously, nor will he^{-ajfj} be spilling a cup of blood', he^{-asws} said: 'Never! By the One^{-azwj} in Whose Hand is my^{-asws} soul! If (affairs) were to be straightened spontaneously for anyone, they would have been straightened for Rasool-Allah^{-saww}, when his^{-saww} front teeth had bled, and there was an injury in his^{-saww} face. Never! By the One^{-azwj} in Whose Hand is my^{-asws} soul, until we^{-asws} and you wipe the sweat and clots (of blood)! Then he^{-asws} wiped his^{-asws} forehead''.⁶⁶⁸

124- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ ابْنِ مَحْبُوبٍ عَنْ عِيسَى بْنِ سُلَيْمَانَ عَنِ الْمُفَضَّلِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ قَدْ ذَكَرَ الْقَائِمَ ع فَقُلْتُ إِنِّي لَأَرْجُو أَنْ يَكُونَ أَمْرُهُ فِي سَهْوَةٍ فَقَالَ لَا يَكُونُ ذَلِكَ حَتَّى تَمْسَحُوا الْعَرَقَ وَ الْعَلَقَ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Muawiya, from Ibn Mahboub, from Isa Bin Suleyman, from Al Mufazzal who said,

'I heard Abu Abdullah^{-asws}, and Al-Qaim^{-ajfj} had been mentioned. I said, 'I wish that his^{-ajfj} affairs would be in ease'. He^{-asws} said: 'That will not happen until you wipe the sweat and the clots (of blood)'.⁶⁶⁹

125- في الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَهْلَ الْحَقِّ لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدَّةٍ أَمَا إِنَّ ذَلِكَ إِلَى مَدَّةٍ قَرِيبَةٍ وَ عَاقِبَةٍ طَوِيلَةٍ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{-asws} saying: 'The people of truth have not ceased since they were in difficulties. But that is to a nearby period, and a lengthy good end''.⁶⁷⁰

126- في الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ ذَكَرَ الْقَائِمَ عِنْدَ الرِّضَا ع فَقَالَ أَنْتُمْ الْيَوْمَ أَرْحَى بَالاً مِنْكُمْ يَوْمَئِذٍ قَالَ وَ كَيْفَ

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali, from Muammar Bin Khallad who said,

⁶⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 123

⁶⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 124

⁶⁷⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 125

'Al-Qaim^{-ajfi} was mentioned in the presence of Al-Reza^{-asws}. He^{-asws} said: 'You are more comfortable today than you would be in those days'. He said, 'And how come?'

قَالَ لَوْ قَدْ خَرَجَ قَائِمُنَا عَ لَمْ يَكُنْ إِلَّا الْعَلَقُ وَ الْعَرَقُ وَ الْقَوْمُ عَلَى السُّرُوجِ وَ مَا لِنَاسِ الْقَائِمِ عَ إِلَّا الْغَلِيظُ وَ مَا طَعَامُهُ إِلَّا الْجَشِبُ.

He^{-asws} said: 'If our^{-asws} Qaim^{-ajfi} were to emerge, it will not be except the clots (of blood) and the sweat, and the people would be upon the saddles, and it will not be the clothing of Al-Qaim^{-ajfi} except the coarse, and his^{-ajfi} food will not be except the dry'.⁶⁷¹

127- بني، الغيبة للنعماني عَبْدُ الْوَّاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهْأَوْنَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ بِالطَّوَابِ فَظَرُّهُ إِلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُومًا مُتَغَيِّرَ اللَّوْنِ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Ahmad Bin Hawza, from Al Nahawandy, from Abdullah Bin Hammad, from Al Mufazzal who said,

'I was in the presence of Abu Abdullah^{-asws} in performing the Tawaaf. He^{-asws} looked at me and said to me: 'O Mufazzal! What is the matter I^{-asws} see you worried, changed of colour?'

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَظَرِي إِلَى بَنِي الْعَبَّاسِ وَ مَا فِي أَيْدِيهِمْ مِنْ هَذَا الْمُلْكِ وَ السُّلْطَانِ وَ الْجَبْرُوتِ فَلَوْ كَانَ ذَلِكَ لَكُمْ لَكُنَّا فِيهِ مَعَكُمْ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My looking at the clan of Abbas and what is in their hands from this kingdom, and the authority, and the power. If only that had been for you (Imams^{-asws}), we would have been with you^{-asws} in it!'

فَقَالَ يَا مُفَضَّلُ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يَكُنْ إِلَّا سِيَاسَةُ اللَّيْلِ وَ سِيَاحَةُ النَّهَارِ وَ أَكْلُ الْجَشِبِ وَ لُبْسُ الْحَشِينِ شِبْهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالْتَأَرْ قُرُوبِي ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ ظُلَامَةً جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا.

He^{-asws} said: 'O Mufazzal! But, if that were to happen, it would not be except politics of the night, and the travel at daytime, and eating the dry, and wearing the coarse, resembling Amir Al-Momineen^{-asws}, or else, so the Fire! That has been impeded (turned away) from us^{-asws}, so we^{-asws} have become eating and drinking, and have you seen any darkness (injustices) which Allah^{-azwj} has Made it to be a Blessing like this?'⁶⁷²

بيان: إلا سياسة الليل أي سياسة الناس و حراستهم عن الشر بالليل و رياضة النفس فيها بالاهتمام لأمر الناس و تدبير معاشهم و معادهم مضافا إلى العبادات البدنية و في النهاية السياسة القيام على الشيء بما يصلحه

Explanation: 'Except politics of the night' – i.e., Political affairs of the people and guarding them from the evil, at night-time, and exercising the self during it by concern of the affairs of the people and management of their livelihoods, and their Hereafter, in addition to the bodily worship, and in the end, politics is standing upon something with what would better it.

و سياحة النهار بالدعوة إلى الحق و الجهاد و السعي في حوائج المؤمن و السير في الأرض لجميع ذلك و السياسة بمعنى الصوم كما قيل غير مناسب هنا.

⁶⁷¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 126

⁶⁷² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 127

And 'travelling at daytime' with the calling to the truth, and the Jihad, and the striving regarding the needs of the Momin, and the travelling in the earth for entirety of that, and the politics is in the meaning of the Fasting, like it has been said, is not appropriate over here.

128- في الغيبة للنعماني بِحَدَّثِ الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ وَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فِي بَيْتِهِ وَ النَّبِيُّ عَاصٍ بِأَهْلِهِ فَأَقْبَلَ النَّاسُ يَسْأَلُونَهُ فَلَا يُسْئَلُ عَنْ شَيْءٍ إِلَّا أَجَابَ فِيهِ فَبَكَيتُ مِنْ نَاحِيَةِ الْبَيْتِ فَقَالَ مَا يُبْكِيكَ يَا عَمْرُو

(The book) 'Al Ghayba' of Al Numani – By this chain from Abdullah Bin Hammad, from Amro Bin Shimr and said,

'I was in the presence of Abu Abdullah^{-asws} in his^{-asws} house and the house was full with its people. The people went on to ask him^{-asws}. He^{-asws} was not asked about anything except he^{-asws} answered regarding it. I cried from a corner of the room. He^{-asws} said: 'What makes you cry, O Amro?'

فُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَبْكِي وَ هَلْ فِي هَذِهِ الْأُمَّةِ مِثْلُكَ وَ الْبَابُ مُغْلَقٌ عَلَيَّكَ وَ السِّتْرُ لَمَرَّحِي عَلَيَّكَ

I said, 'May I be sacrificed for you^{-asws}! And how can I not cry, and is there anyone like you^{-asws} in this community, and the door is locked upon you^{-asws} and the curtains have been dropped upon you^{-asws}?'

فَقَالَ لَا تَبْكِي يَا عَمْرُو نَأْكُلُ أَكْثَرَ الطَّيِّبِ وَ نَلْبَسُ اللَّيِّنَ وَ لَوْ كَانَ الَّذِي تَقُولُ لَمْ يَكُنْ إِلَّا أَكُلَ الْجَشِيبِ وَ لَبَسَ الْحَثِينَ مِثْلَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِلَّا فَمَعَالِجَةُ الْأَغْلَالِ فِي النَّارِ.

He^{-asws} said: 'Do no cry, O Amro! We^{-asws} frequently eat the good food, and wear the soft (clothes), and if that which you are saying were to happen, it would not be except eating the dry and wearing the coarse, like Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, or else the treatment is the shackles in the Fire!'"⁶⁷³

129- في الغيبة للنعماني بِحَدَّثِ الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ أَبِي اللَّهِ إِلَّا أَنْ يُخْلِفَ وَ قُتِلَ الْمُؤَقَّتِينَ وَ هِيَ رَايَةُ رَسُولِ اللَّهِ ص نَزَلَ بِهَا جِبْرِئِيلُ يَوْمَ بَدْرٍ سِيرَ بِهِ-

(The book) 'Al Ghayba' of Al Numani – By this chain, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Allah^{-azwj} has Refused except that He^{-azwj} will Oppose the timing of the timers, and it is a flag of Rasool-Allah^{-saww}. Jibraeel^{-as} had descended with it on the day of Badr, travelling with it'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ مَا هِيَ وَ اللَّهُ مِنْ قُطْنٍ وَ لَا كَتَّانٍ وَ لَا قَزٍ وَ لَا حَرِيرٍ فُلْتُ مِنْ أَيِّ شَيْءٍ هِيَ

Then he^{-asws} said: 'O Abu Muhammad! By Allah^{-azwj} It is neither from cotton, nor linen, nor wool, nor silk'. I said, 'From which thing is it?'

⁶⁷³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 128

قَالَ مِنْ وَرَقِ الْجَنَّةِ نَشَرَهَا رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ ثُمَّ لَفَّهَا وَ دَفَعَهَا إِلَى عَلِيٍّ ع فَلَمْ تَزَلْ عِنْدَ عَلِيٍّ ع حَتَّى كَانَ يَوْمَ الْبَصْرَةِ فَنَشَرَهَا أَمِيرُ الْمُؤْمِنِينَ ع فَفَتَحَ اللَّهُ عَلَيْهِ

He^{-asws} said: 'From a leaf of Paradise. Rasool-Allah^{-saww} had displayed it on the day of Badr, then he^{-saww} had folded it and handed it to Ali^{-asws}. It did not cease to be in the possession of Ali^{-asws} until it was the day of Al-Basra (battle of the camel). Amir Al-Momineen^{-asws} displayed it, and Allah^{-azwj} Granted victory to him^{-asws}.

ثُمَّ لَفَّهَا وَ هِيَ عِنْدَنَا هُنَاكَ لَا يَنْشُرُهَا أَحَدٌ حَتَّى يَقُومَ الْقَائِمُ ع فَإِذَا قَامَ نَشَرَهَا فَلَمْ يَبْقَ فِي الْمَشْرِقِ وَ الْمَغْرِبِ أَحَدٌ إِلَّا لَعَنَهَا- وَ يَسِيرُ الرُّعْبُ قُدَّامَهَا شَهْرًا وَ وَرَاءَهَا شَهْرًا وَ عَنْ يَمِينِهَا شَهْرًا وَ عَنْ سَارِهَا شَهْرًا

Then he^{-asws} folded it, and it is in our^{-asws} possession over here. No one will display it until Al-Qaim^{-ajfj} rises. When he^{-ajfj} rises, he^{-ajfj} display it. There will not remain anyone in the east and the west except he would curse (face) it. And the awe would travel a month in front of it, and a month behind it, and a month on its right, and a month on its left'. (Please see H 134 & 135 below)

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّهُ يَخْرُجُ مَوْتُورًا غَضَبًا أَسِفًا لِعُصْبِ اللَّهِ عَلَى هَذَا الْخُلُقِ عَلَيْهِ قَمِيصُ رَسُولِ اللَّهِ ص الَّذِي كَانَ عَلَيْهِ يَوْمَ أُحُدٍ وَ عِمَامَتُهُ السَّحَابُ وَ دِرْعُ رَسُولِ اللَّهِ ص السَّابِغَةُ وَ سَيْفُ رَسُولِ اللَّهِ ص دُو الْفَقَارِ

Then he^{-asws} said: 'O Abu Muhammad! He^{-ajfj} will emerge alone, angry, regretting for the Wrath of Allah^{-azwj} upon these people. Upon him^{-ajfj} would be the shirt of Rasool-Allah^{-saww} which had been upon him^{-saww} on the Day of Ohad, and his^{-saww} turban, Al-Sahab, and the armour of Rasool-Allah^{-saww}, Al-Sabigha, and sword of Rasool-Allah^{-saww}, Zulfiqar.

يُجْرِي السَّيْفَ عَلَى عَاتِقِهِ ثَمَانِيَةَ أَشْهُرٍ يَقْتُلُ هَرَجًا فَأَوَّلُ مَا يَبْدَأُ بِنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيَهُمْ وَ يُعَلِّقُهَا فِي الْكَعْبَةِ وَ يُنَادِي مُنَادِيَهُ هَؤُلَاءِ سُرَّاقُ اللَّهِ

He^{-ajfj} will unsheathe the sword keeping it upon his^{-ajfj} shoulders for eight months. He^{-ajfj} will kill in turmoil. The first of what he^{-ajfj} would begin with is the clan of Shayba. He^{-ajfj} will cut their hand and hang these in the Kabah, and his^{-ajfj} caller would call out: 'They are thieves of Allah^{-azwj}!'

ثُمَّ يَتَنَاولُ فُرْنِشًا فَلَا يَأْخُذُ مِنْهَا إِلَّا السَّيْفَ وَ لَا يُعْطِيهَا إِلَّا السَّيْفَ وَ لَا يَخْرُجُ الْقَائِمُ ع حَتَّى يُفْرَأَ كِتَابَانِ كِتَابُ الْبَصْرَةِ وَ كِتَابُ الْكُوفَةِ بِالْبَرَاءَةِ مِنْ عَلِيٍّ ع.

Then he^{-ajfj} he^{-ajfj} will take to Qureysh. He^{-ajfj} will not take from them except the sword, nor give them except the sword, nor will Al-Qaim^{-ajfj} emerge until two letters are read out at Al-Basra, and a letter at Al-Kufa, with the disavowing from Ali^{-asws}'' 674

130- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا ثَابِتُ كَأَنِّي بِقَائِمِ أَهْلِ بَيْتِي قَدْ أَشْرَفَ عَلَى نَجْفِكُمْ هَذَا وَ أَوْمَأَ بِيَدِهِ إِلَى نَاحِيَةِ الْكُوفَةِ فَإِذَا هُوَ أَشْرَفَ عَلَى نَجْفِكُمْ نَشَرَ رَايَةَ رَسُولِ اللَّهِ فَإِذَا هُوَ نَشَرَهَا انْخَطَّتْ عَلَيْهِ مَلَائِكَةُ بَدْرٍ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Al Sumali who said,

'Abu Ja'far^{-asws} said: 'O Sabit! It is as if I^{-asws} am with Qaim^{-ajfj} of my^{-asws} Household overlooking upon this Najaf of yours' – and he^{-asws} gestured by his^{-asws} hand to an area of Al-Kufa – 'So when he^{-ajfj} overlooks upon your Najaf, he^{-ajfj} would display the flag of Rasool-Allah^{-saww}. When he^{-ajfj} displays it, the Angels of Badr would come down unto him^{-ajfj}'.

قُلْتُ وَ مَا رَايَةُ رَسُولِ اللَّهِ ص

I said, 'And what is the flag of Rasool-Allah^{-saww}?'

قَالَ عَوْدُهَا مِنْ عُمْدِ عَرْشِ اللَّهِ وَ رَحْمَتِهِ وَ سَائِرُهَا مِنْ نَصْرِ اللَّهِ لَا يَهْوِي بِهَا إِلَى شَيْءٍ إِلَّا أَهْلَكَهُ اللَّهُ

'He^{-asws} said: 'Its pole is from the columns of the Throne of Allah^{-azwj} and His^{-azwj} Mercy, and rest of it is from Help of Allah^{-azwj}. He^{-ajfj} will not lean with it to anything except Allah^{-azwj} would Destroy it'.

قُلْتُ فَمَحْبُوءَةٌ هِيَ عِنْدَكُمْ حَتَّى يَهْوِيَ الْقَائِمُ فَيَجِدَهَا أَمْ يُؤْتَى بِهَا قَالَ لَا بَلْ يُؤْتَى بِهَا قُلْتُ مَنْ يَأْتِيهِ بِهَا قَالَ جِبْرِئِيلُ ع.

I said, 'So it is hidden with you (Imams^{-asws}) until Al-Qaim^{-ajfj} rises, so would he^{-ajfj} find it or brought it?' He^{-asws} said: 'No, but he^{-ajfj} would be brought it'. I said, 'Who will come with it?' He^{-asws} said: 'Jibraeel^{-as}'.⁶⁷⁵

بيان: يمكن أن يكون نفى كونها عندهم تقيّة لئلا يطلب منهم سلاطين الوقت أو بعد الغيبة رفع إلى السماء ثم يأتي بها جبرئيل أو يكون راية أخرى غير ما مر.

Explanation: 'It is possible that the negation of it being in their possession is a Taqiyya (dissimulation) lest the ruler of the time seeks it from them^{-asws}, or after the occultation (began), it was raised to the sky. Then Jibraeel^{-as} would come with it, or it would be a flag other than what has passed'.

131- بي، الغيبة للنعماني ابن عَقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَائِمَنَا إِذَا قَامَ اسْتَقْبَلَ مِنَ جَهْلَةِ النَّاسِ أَشَدَّ مِمَّا اسْتَقْبَلَهُ رَسُولُ اللَّهِ ص مِنْ جُهَالِ الْجَاهِلِيَّةِ فَقُلْتُ وَ كَيْفَ ذَلِكَ

(The book) 'Al Ghayba' of Al Numanin – Ibn Uqda, from Muhammad Bin Al Mufazzal, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Marwan, from Al Fuzeyl who said,

'I heard Abu Abdullah^{-asws} saying: 'Our^{-asws} Qaim^{-ajfj} when he^{-ajfj} rises, the ignoramuses of the people would face him more severely than what the ignoramuses of the pre-Islamic period had faced Rasool-Allah^{-saww}!' I said, 'And how can that be so?'

⁶⁷⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 130

قَالَ إِنَّ رَسُولَ اللَّهِ ص أَتَى النَّاسَ وَ هُمْ يَعْبُدُونَ الْحِجَارَةَ وَ الصُّخُورَ وَ الْعِيدَانَ وَ الْحُشْبَ الْمَنْحُوتَةَ وَ إِنَّ قَائِمَنَا إِذَا قَامَ أَتَى النَّاسَ وَ كُلُّهُمْ يَتَأَوَّلُ عَلَيْهِ كِتَابَ اللَّهِ وَ يَحْتَجُّ عَلَيْهِ بِهِ

He^{-asws} said: ‘Rasool-Allah^{-saww} had come to the people and they were worshipping the stones and the rocks and the sticks and the carved wood, and when our^{-asws} Qaim^{-ajfi} rises, he^{-ajfi} would come to the people and all of them would be interpreting the Book of Allah^{-azwj} to him^{-ajfi} and arguing against him^{-ajfi} with it’.

ثُمَّ قَالَ أَمَا وَاللَّهِ لَيَدْخُلَنَّ عَلَيْهِمْ عَذْلُهُ جَوْفَ بُيُوتِهِمْ كَمَا يَدْخُلُ الْحَرُّ وَ الْقُرُ.

Then he^{-asws} said: ‘but, by Allah^{-azwj}! His^{-ajfi} justice would enter inside their houses just as the heat and the cold enters’.⁶⁷⁶

132- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَوْ قَدْ ظَهَرَ لَقِيَ مِنَ النَّاسِ مِثْلَ مَا لَقِيَ رَسُولُ اللَّهِ ص وَ أَكْثَرَ.

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid, from Muhammad Bin Ja’far, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al-Husayn Bin Mukhtar, from Al Sumali who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Master^{-ajfi} of this command, if he^{-ajfi} were to appear, would face from the people similar to what Rasool-Allah^{-saww} had faced, and more’.⁶⁷⁷

133- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَائِمَ ع يَلْقَى فِي حَرْبِهِ مَا لَمْ يَلْقَ رَسُولُ اللَّهِ ص لِأَنَّ رَسُولَ اللَّهِ ص أَتَاهُمْ وَ هُمْ يَعْبُدُونَ الْحِجَارَةَ الْمَنْشُورَةَ وَ الْحُشْبَةَ الْمَنْحُوتَةَ وَ إِنَّ الْقَائِمَ يَخْرُجُونَ عَلَيْهِ فَيَتَأَوَّلُونَ عَلَيْهِ كِتَابَ اللَّهِ وَ يُفَاتِلُونَهُ عَلَيْهِ.

(The book) ‘Al Ghayba’ of Al Numani – Muhammad Bin Hammam, from Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al-Hassan Al Meysami, from Muhammad Bin Abu Hamza, from one of his companions,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Al-Qaim^{-ajfi} would face in his^{-ajfi} wars what Rasool-Allah^{-saww} had not faced, because Rasool-Allah^{-saww} came to them and they were worshipping the chipped rocks and the carved wood, and Al-Qaim^{-ajfi}, they would come out against him^{-ajfi}, interpreting the Book of Allah^{-azwj} against him^{-ajfi} and fighting him^{-ajfi} over it’.⁶⁷⁸

134- بي، الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعَشِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا ظَهَرَتْ رَأْيُهُ الْحَقِّ لَعَنَهَا أَهْلُ الشَّرِّ وَ الْعَرَبِ أَ تَدْرِي لِمَ ذَلِكَ قُلْتُ لَا قَالَ لِلَّذِي يَلْقَى النَّاسَ مِنْ أَهْلِ بَيْتِهِ قَبْلَ خُرُوجِهِ.

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Quteyba Al A’asha, from Aban Bin Taghlib who said,

⁶⁷⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 131

⁶⁷⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 132

⁶⁷⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 133

'I heard Abu Abdullah^{-asws} saying: 'When the flag of truth appears, the people of the east and the west would curse it! Do you know why that would be so?' I said, 'No'. He^{-asws} said: 'Due to that which the people would have faced from people of his^{-ajfj} Household before his^{-ajfj} emergence".⁶⁷⁹

135- في الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ عَنْ مَنْصُورٍ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا رُفِعَتْ رَايَةُ الْحَقِّ لَعَنَهَا أَهْلُ الشَّرْقِ وَالْغَرْبِ فُلْتُ لَهُ مِنْ ذَلِكَ قَالَ مِمَّا يَلْقَوْنَ مِنْ بَنِي هَاشِمٍ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Quteyba, from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'When the flag of truth is raised, the people of the east and the west would curse it!' I said to him^{-asws}, 'Why would that be so?' He^{-asws} said: 'From what they would have faced from the clan of Hashim^{-as}".⁶⁸⁰

136- في الغيبة للنعماني عَلِيُّ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى وَ أَحْمَدُ بْنُ عَلِيٍّ الْأَعْلَمِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيَّ عَنْ مُحَمَّدِ بْنِ صَدَقَةَ وَ ابْنِ أُذَيْنَةَ الْعُبَيْدِيِّ وَ مُحَمَّدِ بْنِ سِنَانٍ جَمِيعاً عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَ عَشْرَةَ مَدِينَةً وَ طَائِفَةً يُحَارِبُ الْقَائِمُ أَهْلَهَا وَ يُحَارِبُونَهُ أَهْلُ مَكَّةَ وَ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الشَّامِ وَ بَنُو أُمَيَّةَ وَ أَهْلُ الْبَصْرَةِ وَ أَهْلُ دِمِيسَانَ وَ الْأَكْرَادُ وَ الْأَعْرَابُ وَ صَبَّةٌ وَ غَنِيٌّ وَ بَاهِلَةٌ وَ أَزْدٌ وَ أَهْلُ الرَّيِّ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa and Ahmad Bin Ali Al A'alam, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Sadaqa and Ibn Uzina Al Abdy and Muhammad Bin Sinan, altogether from Yaqoub Al Sarraj who said, '

'I heard Abu Abdullah^{-asws} saying: 'Thirteen cities and a party, Al-Qaim^{-ajfj} would battle its people, and they would battle against him^{-ajfj}, the people of the Al-Medina, and people of Syrian, and the clan of Umayya, and people of Al-Basra, and people of Damisaan, and the Kurds, and the Bedouins, and Zabbah, and Ghany, and Bahila, and Azd, and people of Al-Rayy".⁶⁸¹

137- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ الصَّبَّاحِ عَنْ أَبِي عَلِيٍّ بْنِ مُحَمَّدٍ الْخَضْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا خَرَجَ الْقَائِمُ خَرَجَ مِنْ هَذَا الْأَمْرِ مَنْ كَانَ يَرَى أَنَّهُ مِنْ أَهْلِهِ وَ دَخَلَ فِي سُنَّةِ عَبْدَةِ الشَّمْسِ وَ الْقَمَرِ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ahmad Bin Ziyad, from Ali Bin Al Sabbah, from Abu Ali Bin Muhammad Al Hazramy, from Ja'far Bin Muhammad, from Ibrahim Bin Abdul Hameed who said,

'I was informed by the one who heard Abu Abdullah^{-asws} saying: 'When Al-Qaim^{-ajfj} emerges, he will exit from this matter the one who would have been viewing that he is from its rightful ones, and he would enter in the way of worshipping the sun and the moon".⁶⁸²

138- في الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْمُفَضَّلِ بْنِ مُحَمَّدٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ أَذْهَبَ اللَّهُ عَنْ كُلِّ مُؤْمِنٍ الْعَاهَةَ وَ رَدَّ إِلَيْهِ قُوَّتَهُ.

⁶⁷⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 134

⁶⁸⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 135

⁶⁸¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 136

⁶⁸² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 137

(The book) 'Al Ghayba' of Al Numani – Ibn Uqba, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Ibn Al Batainy, from Al Mufazzal Bin Muhammad, from Hareez,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When Al-Qaim^{-ajfj} rises, Allah^{-azwj} would remove disabilities from every Momin and return his strength to him''.⁶⁸³

139- في الغيبة للنعماني ابن عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ ابْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ حَبَّةِ الْغُرَيْبِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي أَنْظُرُ إِلَى شَيْعَتِنَا بِمَسْجِدِ الْكُوفَةِ وَ قَدْ ضَرَبُوا الْفَسَاطِيطَ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنْزِلَ أَمَّا إِنْ قَامِمَنَا إِذَا قَامَ كَسْرُهُ وَ سَوَى قِبَلَتَهُ.

(The book) 'Al Ghayba' – of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan, from Al-Hassan and Muhammad, two sons of Ali Bin Yusuf, from Sa'dan Bin Muslim, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Habbat Al Urany who said,

'Amir Al-Momineen^{-asws} said: 'It is as if I^{-asws} am looking at our^{-asws} Shias at Masjid Al-Kufa and they have struck tents teaching Quran to the people just as it had been Revealed. But our^{-asws} Qaim^{-ajfj} when he^{-ajfj} rises, would break it and even its Qiblah''.⁶⁸⁴

140- في الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحُجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَأَنِّي بِشَيْعَةِ عَلِيٍّ فِي أَيْدِيهِمُ الْمَثَانِي يُعَلِّمُونَ النَّاسَ الْمُسْتَأْنَفَ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kufi, from Abdullah Bin Muhammad Al Hajjal, from Ali Bin Uqba,

'From Abu Abdullah^{-asws} having said: 'It is as if I^{-asws} am with the Shias of Ali^{-asws}. In their hands is 'Al-Masany' (Quran), teaching the people anew''.⁶⁸⁵

141- في الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ كَأَنِّي بِالْعَجَمِ فَسَاطِيطُهُمْ فِي مَسْجِدِ الْكُوفَةِ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنْزِلَ

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Hawza, from Al Nahawandy, from Abdullah Bin Hammad, from Sabbah Al Muzanni, from Al Haris Bin Haseyra, from Ibn Nubata who said,

'I heard Ali^{-asws} saying: 'It is as if I^{-asws} am with the non-Arabs in their tents in Masjid Al-Kufa. They are teaching the Quran just as it had been Revealed'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَ هُوَ كَمَا أُنْزِلَ

I said, 'O Amir Al-Momineen^{-asws}! Or isn't it like what it had been Revealed?'

فَقَالَ لَا تُحِجِّي مِنْهُ سَبْعُونَ مِنْ قُرَيْشٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ مَا تُرِكَ أَبُو هَبٍ إِلَّا لِلْإِزَاءِ عَلَى رَسُولِ اللَّهِ ص لِأَنَّهُ عَمُّهُ.

⁶⁸³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 138

⁶⁸⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 139

⁶⁸⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 140

'He^{-asws} said: 'No! There has been deleted from it, seventy from Qureysh with their names and names of their fathers, and Abu Lahab^{-la} has not been left except for slandering upon Rasool-Allah^{-saww} because he^{-la} was his^{-saww} uncle^{-la}'.⁶⁸⁶

142- في الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن زوارة عن جعفر بن يحيى عن أبيه عن أبي عبد الله جعفر بن محمد عن أنه قال كيف أنتم لو ضرب أصحاب القائم ع القساطيط في مسجد الكوفة ثم يخرج إليهم المثل المستأنف أمر جديد على العرب شديد.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from the one who reported it, from Ja'far Bin Yahya, from his father,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'How will you be if the companions of Al-Qaim^{-ajfi} were to strike the tents in Masjid Al-Kowfan, then he^{-ajfi} brings out to them the example, resuming a new matter, being harsh upon the Arabs?'⁶⁸⁷

143- في الغيبة للنعماني محمد بن همام عن الفزاري عن أبي طاهر الزرق عن عثمان بن عيسى عن أبي الصباح الكناي قال كنت عند أبي عبد الله ع فدخل عليه شيخ فقال عني ولدي و جفاني

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Al Fazary, from Abu Tahir Al Warraq, from Usman Bin Isa, from Abu Al Sabbah Al Kinany who said,

'I was in the presence of Abu Abdullah^{-asws}, and an old man entered to see him^{-asws}. He said, 'My son has cut off from me and is disloyal to me!'

فقال له أبو عبد الله ع أ و ما علمت أن للحق دولة و للباطل دولة و كلاهما دليل في دولة صاحبه فمن أصابته دولة الباطل اقتص منه في دولة الحق.

Abu Abdullah^{-asws} said to him: 'And don't you know that there is a government for the truth and a government for the falsehood, and both of them would be humbled in the government of its master. The one who is afflicted in the government of falsehood, it would be reduced from him in the government of the truth'.⁶⁸⁸

144- في الغيبة للنعماني أحمد بن هؤدة عن النهاوندي عن عبد الله بن حماد الأنصاري عن محمد بن جعفر عن أبيه ع قال: إذا قام القائم بعث في أقاليم الأرض في كل إقليم رجلاً يقول عهدك في كفك فإذا ورد عليك ما لا تفهمه و لا تعرف القضاء فيه فانظر إلى كفك و اعمل بما فيها

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Hawza, from Al Nahawandy, from Abdullah Bin Hammad Al Ansari,

'From Muhammad son of Ja'far^{-asws}, from his father^{-asws} having said: 'When Al-Qaim^{-ajfi} rises, he^{-ajfi} would dispatch in the regions of the earth, a man in each region saying, 'Your pact is in your palm, so whenever there is referred to you what you do not understand and do not recognise the judgment regarding it, then look into your palm and act with what is in it!'

⁶⁸⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 141

⁶⁸⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 142

⁶⁸⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 143

قَالَ وَ يَبْعَثُ جُنْدًا إِلَى الْفُسْطَاطِيْنِيَّةِ فَإِذَا بَلَغُوا إِلَى الْخَلِيْجِ كَتَبُوا عَلَى أَقْدَامِهِمْ شَيْئًا وَ مَشَوْا عَلَى الْمَاءِ فَإِذَا نَظَرَ إِلَيْهِمُ الرُّومُ يَمْشُونَ عَلَى الْمَاءِ قَالُوا هَؤُلَاءِ أَصْحَابُهُ يَمْشُونَ عَلَى الْمَاءِ فَكَيْفَ هُوَ

He^{-asws} said: 'And he^{-ajfj} will send an army to Constantinople. When they reach the gulf, they would write something upon their feet and walk upon the water. When the Romans look at them walking upon the water, they would say, 'They are his^{-ajfj} companions walking upon the water, so how would he^{-ajfj} be?'

فَعِنْدَ ذَلِكَ يَفْتَحُونَ لَهُمْ بَابَ الْمَدِيْنَةِ فَيَدْخُلُونَهَا فَيَحْكُمُونَ فِيهَا بِمَا يُرِيدُونَ.

During that, the gate of the city would be opened for them, and they would enter it and judging in it with what they want".⁶⁸⁹

145- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْقُرَشِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَرِيْزٍ عَنْ أَنبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَا تَذْهَبُ الدُّنْيَا حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ يَا أَهْلَ الْحَقِّ اجْتَمِعُوا فَيَصِيرُونَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ يُنَادِي مَرَّةً أُخْرَى يَا أَهْلَ الْبَاطِلِ اجْتَمِعُوا فَيَصِيرُونَ فِي صَعِيدٍ وَاحِدٍ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Muhammad Bin Ja'far Al Qurshy, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hareez, from Aban Bin Tabligh who said,

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'The world will not go away until a caller calls out from the sky: 'O people of the truth, gather!' They would come to be in one plain. Then he will call out once again: 'O people of falsehood, gather!' They would gather in one plain'.

قُلْتُ فَيَسْتَطِيعُ هَؤُلَاءِ أَنْ يَدْخُلُوا فِي هَؤُلَاءِ

I said, 'Will these ones be able to enter into those?'

قَالَ لَا وَ اللَّهُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ.

He^{-asws} said: 'No, by Allah^{-azwj}, and that is the Word of Allah^{-azwj} Mighty and Majestic: **Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; [3:179]**'.⁶⁹⁰

146- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهْبٍ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيُعِدَّنَّ أَحَدُكُمْ لِحُجُوجِ الْقَائِمِ وَ لَوْ سَهْمًا فَإِنَّ اللَّهَ إِذَا عَلِمَ ذَلِكَ مِنْ نَبِيِّهِ رَجُوثُ لِأَنَّهُ يُنْسَى فِي عُمْرِهِ حَتَّى يُدْرِكُهُ وَ يَكُونَ مِنْ أَعْوَانِهِ وَ أَنْصَارِهِ.

(The book) 'Al Ghayba' of Al Numani – Uqda, from Ahmad Bin Yusuf, from Ismail Bin Mihran, from Ibn Al Batainy, from his father and Wuheyb, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'Let (every) one of you prepare for emergence of Al-Qaim^{-ajfj}, and even if it be an arrow, for Allah^{-azwj}, when He^{-azwj} Knows that from his intention, I^{-asws} would hope

⁶⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 144

⁶⁹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 145

He^{-azwj} would Forget regarding his age until he comes across him^{-ajfj} and he would be from his^{-ajfj} supporters and his^{-ajfj} helpers”.⁶⁹¹

147- في الغيبة للنعماني ابنُ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحُسَيْنِ عَنْ أَبِيهِمَا عَنْ ثَعْلَبَةَ وَ عَنْ جُمَيْعِ الْكُنَاسِيِّ عَنْ أَبِي بَصِيرٍ عَنْ كَامِلٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ إِنَّ قَائِمَنَا إِذَا قَامَ دَعَا النَّاسَ إِلَى أَمْرِ جَدِيدٍ كَمَا دَعَا إِلَيْهِ رَسُولُ اللَّهِ ص وَ إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan Al Taymuli, from Muhammad and Ahmad, two sons of Al-Hassan, from their father, from Sa’alba, and from Jumie Al Kunasy, from Abu Baseer, from Kamil,

‘From Abu Ja’far^{-asws} having said: ‘Our^{-asws} Qaim^{-ajfj} when he^{-ajfj} rises, would call the people to a new matter just as Rasool-Allah^{-saww} had called to it, and Al-Islam had begun estranges and will returning to be estranged just as it had begun. So beatitude be to the strangers!’⁶⁹²

148- في الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْقُرْشِيِّ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ الْإِسْلَامُ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid, from Muhammad Bin Ja’far Al Qurshy, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Al-Islam began estranged and will be returning to be estranged just as it had begun, so beatitude be to the strangers!’

فَقُلْتُ اشْرَحْ لِي هَذَا أَصْلَحَكَ اللَّهُ

I said, ‘Explain this to me, may Allah^{-azwj} Keep you^{-asws} well!’

فَقَالَ يَسْتَأْنِفُ الدَّاعِي مَنَّا دُعَاءً جَدِيداً كَمَا دَعَا رَسُولُ اللَّهِ ص.

He^{-asws} said: ‘The caller from us^{-asws} would resume a new call just as Rasool-Allah^{-saww} had called”.⁶⁹³

149- في الغيبة للنعماني وَ هَذَا الْإِسْنَادُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّمَا نَصِفُ صَاحِبَ هَذَا الْأَمْرِ بِالصِّفَةِ الَّتِي لَيْسَ بِهَا أَحَدٌ مِنَ النَّاسِ

(The book) ‘Al Ghayba’ of Al Numani – And by this chain, from Ibn Muskan, from Malik Al Juhanny who said,

‘I said to Abu Ja’far^{-asws}, ‘But rather we are describing Master^{-ajfj} of this command with characteristics which aren’t with anyone from the people!’

فَقَالَ لَا وَ اللَّهُ لَا يَكُونُ ذَلِكَ أَبَدًا حَتَّى يَكُونَ هُوَ الَّذِي يَخْتَجُّ عَلَيْكُمْ بِذَلِكَ وَ يَدْعُوَكُمْ إِلَيْهِ.

⁶⁹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 146

⁶⁹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 147

⁶⁹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 148

He^{-asws} said: 'No, by Allah^{-azwj}! That cannot happen to be, ever, until he^{-ajfi} happens to be the one needy to you all with that and calls you to it!'⁶⁹⁴

بيان: قوله بالصفة التي ليس بها أحد أي نصف دولة القائم و خروجه على وجه لا يشبه شيئاً من الدول فقال ع لا يمكنكم معرفته كما هي حتى تروه و يحتمل أن يكون مراد السائل كمال معرفة أمر التشيع و حالات الأئمة ع.

Explanation: His words, 'With characteristics which aren't with anyone from the people!' – i.e. government of Al-Qaim^{-ajfi} and his^{-ajfi} emergence upon an aspect not resembling anything from the governments. He^{-asws} said: 'It is not possible for you to recognise it just as it is until you (actually) see it', and it is possible that the intent would be questioner being at the perfect understanding of the matter of the Shiaism and situations of the Imams^{-asws}.

150- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ رِجَاحٍ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عَيْسَى عَنِ ابْنِ الْبَطَّائِيِّ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Al Abbas Bin Isa, from Ibn Al Batainy, from Shueyb Al Haddad, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'Inform me about the words of Amir Al-Momineen^{-asws}: 'Al-Islam began estranged and will be returning to be just as it had begun, so beatitude be to the strangers''.

فَقَالَ يَا يَا مُحَمَّدٍ إِذَا قَامَ الْقَائِمُ ع اسْتَأْنَفْتُ دُعَاءَ جَدِيداً كَمَا دَعَا رَسُولُ اللَّهِ ص

He^{-asws} said: 'O Abu Muhammad! When Al-Qaim^{-ajfi} rises, he^{-ajfi} will resume calling anew just as Rasool-Allah^{-saww}'.

قَالَ فَمَنْتُ إِلَيْهِ فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ أَشْهَدُ أَنَّكَ إِمَامِي فِي الدُّنْيَا وَ الْآخِرَةِ أَوَّلِي وَلِيِّكَ وَ أَعَادِي عَدُوَّكَ وَ أَنَّكَ وَلِيُّ اللَّهِ فَقَالَ رَحِمَكَ اللَّهُ.

He (the narrator) said, 'I stood up to him^{-asws}, kissed his^{-asws} head and said, 'I testify that you^{-asws} are my Imam^{-asws} in the world and the Hereafter. I befriend your^{-asws} friend and I am inimical to your^{-asws} enemy, and you^{-asws} are a friend of Allah^{-azwj}'. He^{-asws} said: 'May Allah^{-azwj} have Mercy on you^{-asws}!'⁶⁹⁵

151- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ أَحْمَدَ بْنِ مَابُنْدَادَ عَنْ أَحْمَدَ بْنِ هَلِيلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرُوفِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا التَقَى أَمِيرُ الْمُؤْمِنِينَ ع وَ أَهْلُ الْبَصْرَةِ نَشَرَ الرَّايَةَ رَايَةَ رَسُولِ اللَّهِ ص فَتَزَلَزَلَتْ أَقْدَامُهُمْ فَمَا اصْفَرَّتِ الشَّمْسُ حَتَّى قَالُوا أَمَتْنَا يَا ابْنَ أَبِي طَالِبٍ-

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Ahmad Bin Mabundad, from Ahmad Bin Huleyl, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'When Amir Al-Momineen^{-asws} and the people of Al-Basra met (in battle), he^{-asws} displayed the flag of Rasool-Allah^{-saww}, so their feet (of the enemies) trembled. The sun had not paled (sunset) until they said, 'O son^{-asws} of Abu Talib^{-as}, (safety)!'

⁶⁹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 149

⁶⁹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 150

فَعِنْدَ ذَلِكَ قَالَ لَا تَقْتُلُوا الْأَسْرَاءَ وَلَا تَجْهَرُوا عَلَى جَرِيحٍ وَلَا تَتَّبِعُوا مَوْلِيًّا وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

During that he^{-asws} said: 'You will neither kill the captives, nor attack upon the injured, nor pursue one turning around, and the one who throws down his weapon would be safe, and the one who closes his door, so he would be safe!'

وَلَمَّا كَانَ يَوْمَ صِفِّينَ سَأَلُوهُ نَشْرَ الرَّايَةِ فَأَبَى عَلَيْهِمْ فَتَحَمَّلُوا عَلَيْهِ بِالْحَسَنِ وَالْحُسَيْنِ وَعَمَّارِ بْنِ يَاسِرٍ فَقَالَ لِلْحَسَنِ يَا بُنَيَّ إِنَّ لِقُومٍ مُدَّةً يَبْلُغُونَهَا وَإِنَّ هَذِهِ رَايَةَ لَا يَنْشُرُهَا بَعْدِي إِلَّا الْقَائِمُ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And when it was the day of (battle of) Siffeen, they asked him^{-asws} to display the flag, but he^{-asws} refused to them. They carried (the flag) to him^{-asws} with Al-Hassan^{-asws} and Al-Husayn^{-asws} and Ammar Bin Yasser^{-ra}. He^{-asws} said to Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! There is a term for the people they would be reaching it, and this flag, no one will display it after me^{-asws} except Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} upon him^{-ajfj}'.⁶⁹⁶

152- في الغيبة للنعماني ابنُ عَقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ يُوسُفَ بْنِ كَلَيْبٍ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَخْرُجُ الْقَائِمُ مِنْ مَكَّةَ حَتَّى تَكْمُلَ الْحُلُقَةُ فُلْتُ وَكَمْ الْحُلُقَةُ قَالَ عَشْرَةُ آلَافٍ جَبْرِئِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ يَسَارِهِ ثُمَّ يَهْرُ الرَّايَةَ الْمَغْلَبَةَ وَ يَسِيرُ بِهَا فَلَا يَبْقَى أَحَدٌ فِي الْمَشْرِقِ وَلَا فِي الْمَغْرِبِ إِلَّا لَعَنَهَا ثُمَّ يَجْتَمِعُونَ قَرَعًا كَقَرَعِ الْحَرِيفِ مِنَ الْقَبَائِلِ مَا بَيْنَ الْوَاحِدِ وَالْإِثْنَيْنِ وَالْثَلَاثَةِ وَالْأَرْبَعَةِ وَالْخَمْسَةِ وَالسِّتَةِ وَالسَّبْعَةِ وَالْثَمَانِيَةِ وَالْتِسْعَةِ وَالْعَشْرَةَ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Yahya Bin Zakariya Bin Shayban, from Yunus Bin Kuleyb, from Ibn Al Batainy, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'Al-Qaim^{-ajfj} will not emerge from Makkah until Al-Halqa is complete!' I said, 'And how many is Al-Halqa?' He^{-asws} said: 'Ten thousand. Jibraeel^{-as} would be on his^{-ajfj} right, and Mikaeel^{-as} on his^{-ajfj} left. Then he^{-ajfj} would shake the victorious flag and travel with it. There will not remain anyone in the east, nor in the west, except he would curse it! Then they would be gathering like the accumulation of the clouds of autumn, from the tribes, what is between the one, and the two, and the three, and the four, and the five, and the six, and the seven, and the eight, and the nine, and the ten''.⁶⁹⁷

153- في الغيبة للنعماني ابنُ عَقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنِ الْحُسَيْنِ وَ مُحَمَّدٍ ابْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ رَجُلٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أُذِنَ الْإِمَامُ دَعَا اللَّهُ بِاسْمِهِ الْعِبْرَانِي فَأَتِيَتْ لَهُ صَحَابَتُهُ الثَّلَاثِيَّةُ وَ ثَلَاثَةُ عَشَرَ قَرَعًا كَقَرَعِ الْحَرِيفِ وَ هُمْ أَصْحَابُ الْأُلْوِيَةِ مِنْهُمْ مَنْ يُفْقَدُ عَنْ فَرَاشِهِ لَيْلًا فَيُصْبِحُ بِمَكَّةَ وَ مِنْهُمْ مَنْ يَرَى يَسِيرُ فِي السَّحَابِ تَهَارًا يُعْرِفُ بِاسْمِهِ وَ اسْمُ أَبِيهِ وَ حَلِيبَتِهِ وَ نَسَبِهِ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ali Bin Al-Hassan Al Taymuli, from Al-Hassan and Muhammad, two sons of Ali Bin Yusuf, from Sa'dan Bin Muslim, from a man from Al Mufazzal Bin Umar who said,

'When the Imam^{-ajfj} is Permitted, Allah^{-azwj} would Call with his^{-ajfj} Hebrew name. His^{-ajfj} companions would be made available to him^{-ajfj}, the three hundred and thirteen, accumulating like the clouds of autumn, and they are bearers of the flags. From them is one who would be missing from his bed at night, in the morning he would be at Makkah, and from

⁶⁹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 151

⁶⁹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 152

them is one who would be seen travelling in the clouds at daytime. He would be known by his name and name of his father and his appearance and his lineage’.

قُلْتُ جُعِلْتُ فِدَاكَ أَتَيْتُمْ أَعْظَمَ إِيمَانًا قَالَ الَّذِي يَسِيرُ فِي السَّحَابِ نَهَارًا وَ هُمْ الْمَفْقُودُونَ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ **أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا**.

I said, ‘May I be sacrificed for you^{-asws}! Which of them are of mightiest Eman?’ He^{-asws} said: ‘The one who will be travelling in the clouds at daytime, and they would be the missed ones, and regarding them this Verse was Revealed: **Wherever you may happen to be, Allah will Bring you all together. [2:148]**’.⁶⁹⁸

154- ني، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْقُرَشِيِّ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ضُرَيْسٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَوْ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: **الْفُقَدَاءُ قَوْمٌ يُفْقَدُونَ مِنْ فُرُشِهِمْ فَيُصْبِحُونَ بِمَكَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ **أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا** وَ هُمْ أَصْحَابُ الْقَائِمِ ع**.

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid, from Muhammad Bin Ja’far Al Qurshy, from Ibn Abu Khattab, from Muhammad Bin Sinan, from Zureys, from Abu Khalid Al Kabuly,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} or Muhammad Bin Ali^{-asws} having said: ‘The missing ones are a group who would be missing from their beds. In the morning they would be at Makkah, and it is the Word of Allah^{-azwj} Mighty and Majestic: **Wherever you may happen to be, Allah will Bring you all together. [2:148]**, and they are companions of Al-Qaim^{-ajfj}’.⁶⁹⁹

155- ني، الغيبة للنعماني أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ ابْنِ بُكَيرٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي مَسْجِدِ مَكَّةَ وَ هُوَ آخِذٌ بِيَدِي وَ قَالَ يَا أَبَانَ سَيَأْتِي اللَّهُ بِثَلَاثَةِ عَشَرَ رَجُلًا فِي مَسْجِدِكُمْ هَذَا يَعْلَمُ أَهْلُ مَكَّةَ أَنَّهُ لَمْ يَخْلُقْ آبَاؤُهُمْ وَ لَا أَجْدَادُهُمْ

(The book) ‘Al Ghayba’ of Al Numani – Ahmad Bin Hawza, from Al Nahawandy, from Abdullah Bin Hammad, from Ibn Bukeyr, from Aban Bin Taghlib who said,

‘I was with Ja’far^{-asws} Bin Muhammad^{-asws} in Masjid of Makkah, and he^{-asws} held my hand and said: ‘O Aban! Allah^{-azwj} will be coming with three hundred and thirteen men in this Masjid of yours. The people of Makkah know that their fathers and their grandfathers have not created them.

بَعْدَ عَلَيْهِمُ السُّيُوفُ مَكْتُوبٌ عَلَى كُلِّ سَيْفٍ اسْمُ الرَّجُلِ وَ اسْمُ أَبِيهِ وَ حَلِيقَتُهُ وَ نَسَبُهُ ثُمَّ يَأْتُرُ مُنَادِيًا فَيَنَادِي هَذَا الْمَهْدِيُّ يَقْضِي بِقَضَاءِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ عَلَى ذَلِكَ بَيِّنَةً.

Afterwards swords (would descend) upon them. There would be written upon each sword, name of the man and name of his father, and his appearance and his lineage. Then he^{-ajfj} would order a caller, so he would call out: ‘This is Al-Mahdi^{-ajfj}! He^{-ajfj} will judge by the judgement of Dawood^{-as} and Suleyman^{-as}. He^{-ajfj} will not ask for any proof upon that’.⁷⁰⁰ (Please see H 19 and H 20)

⁶⁹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 153

⁶⁹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 154

⁷⁰⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 155

بيان: قوله ع يعلم أهل مكة لعله كناية عن أنهم لا يعرفونهم بوجه.

Explanation: His^{asws} words: 'The people of Makkah know' – perhaps it is a metaphor about them not recognising them by face.

156- في الغيبة للنعماني علي بن أحمد عن عبيد الله بن موسى عن هارون بن مسلم عن مسعدة بن صدقة عن عبد الحميد الطويل عن أبي جعفر ع في قوله أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ قَالَ أُنْزِلَتْ فِي الْقَائِمِ ع وَ جِبْرِيلُ عَلَى الْمِيزَابِ فِي صُورَةِ طَيْرٍ أبيض فَيَكُونُ أَوَّلَ خَلْقٍ يُبَايِعُهُ وَ يُبَايِعُهُ النَّاسُ الثَّلَاثُمِائَةِ وَ ثَلَاثَةَ عَشَرَ

(The book) 'Al Ghayba' of Al numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from Al Hameed Al Taweel,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Or, One Who Answers the distressed one when he supplicates [27:62].** He^{asws} said: 'It was Revealed regarding Al-Qaim^{ajfi}. And Jibraeel^{as} would be upon the spout in the image of a white bird. He^{as} would be the first creature to pledge allegiance to him^{ajfi}, and the people would pledge allegiance to him^{ajfi}, three hundred and thirteen.

فَمَنْ كَانَ ابْتِغَايَ بِالْمَسِيرِ وَاقٍ تِلْكَ السَّاعَةِ وَ مَنْ لَمْ يُبْتَغَ بِالْمَسِيرِ فَقَدْ عَنَ فِرَاشِهِ وَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع الْمَفْقُودُ عَنْ فُرُشِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً- قَالَ الْخَيْرَاتُ الْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ.

The one who had undertaken the journey would arrive at that time, and the one who did not undertake the journey would be missing from his bed, and it is the word of Amir Al-Momineen^{asws}: 'The missing ones from their beds, and it is the Word of Allah^{azwj} Mighty and Majestic: **therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. [2:148].** He^{asws} said: 'The 'good deeds' is the Wilayah for us^{asws}, People^{asws} of the Household".⁷⁰¹

157- في الغيبة للنعماني أحمد بن هود عن النهأوندي عن عبد الله بن حماد عن أبي الجارود عن أبي جعفر ع قال: أصحاب القائم ثلثمائة و ثلاثة عشر رجلاً أولاد العجم بعضهم يُحْمَلُ فِي السَّحَابِ نَهَاراً يُعْرَفُ بِاسْمِهِ وَ اسْمِ أَبِيهِ وَ نَسَبِهِ وَ حِلْيَتِهِ وَ بَعْضُهُمْ نَائِمٌ عَلَى فِرَاشِهِ فَيَرَى فِي مَكَّةَ عَلَى غَيْرِ مِيعَادٍ.

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Hawza, from Al Nahawandi, from Abdullah Bin Hammad, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'Companions of Al-Qaim^{ajfi}, the three hundred and thirteen, are children of the non-Arabs. One of them would be carried in the clouds at daytime, known by his name, and name of his father, and his lineage, and his appearance, and one of them would be sleeping upon his bed, and he would be seen in Makkah without an appointment".⁷⁰²

⁷⁰¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 156

⁷⁰² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 157

158- في الغيبة للنعماني علي بن الحسين عن محمد بن يحيى عن محمد بن الحسن الرّازي عن محمد بن علي الكوفي عن علي بن الحكم عن البطائني عن أبي بصير عن أبي جعفر ع أَنَّ الْقَائِمَ يَهْبِطُ مِنْ ثَنِيَّةِ ذِي طُوًى فِي عِدَّةِ أَهْلِ بَدْرٍ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا حَتَّى يُسْنِدَ ظَهْرَهُ إِلَى الْحَجَرِ وَ يَهْزُ الرِّايَةَ الْغَالِيَةَ

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al Razy, from Muhammad Bin Ali Al Kufi, from Ali Bin Al Hakam, from Al Batainy, from Abu Baseer,

'From Abu Ja'far^{-asws}: 'Al-Qaim^{-ajfj} would come down from the peak of Zi Tuwa among a number of the people of Badr, three hundred and thirteen men, until he^{-ajfj} leans his^{-ajfj} back to the (Black) Stone and shakes the victorious flag'.

قَالَ عَلِيُّ بْنُ أَبِي حمزة فَذَكَرْتُ ذَلِكَ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع فَقَالَ كِتَابٌ مَنْشُورٌ.

Ali Bin Hamza said, 'I mentioned that to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'A Displayed Book'⁷⁰³

بيان: أي هذا مثبت في الكتاب المنشور أو معه الكتاب أو الارية كتاب منشور.

Explanation: *I.e., this is affirmed in the Displayed Book, or with him it would be the Book, or the flag is the Displayed Book.*

159- في الغيبة للنعماني أحمد بن هوزة عن النّهاوندي عن عبد الله بن حماد عن البطائني قال قال أبو عبد الله جعفر بن محمد ع بَيْنَا شَبَابَ الشَّيْعَةِ عَلَى ظُهُورِ سُلُوحِهِمْ نِيَامٌ إِذَا تَوَافَوْا إِلَى صَاحِبِهِمْ فِي لَيْلَةٍ وَاحِدَةٍ عَلَى غَيْرِ مِيعَادٍ فَيُصْبِحُونَ بِمَكَّةَ.

(The book) 'Al Ghayba' of Al Numani – Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Al Batainy who said,

'Abu Abdullah Ja'far Bin Muhammad^{-asws} said: 'While the Shia youths would be sleeping upon the backs of their roofs when they shall arrive to their Master^{-ajfj} in one night, without an appointment, and in the morning, they would be at Makkah'⁷⁰⁴.

160- في الغيبة للنعماني ابن عقیلة عن علي بن فضال عن محمد بن حمزة و محمد بن سعيد عن عثمان بن حماد عن سليمان بن هارون العجلي قال قال أبو عبد الله عليه السلام إِنَّ صَاحِبَ هَذَا الْأَمْرِ مُحْفُوظٌ لَهُ لَوْ ذَهَبَ النَّاسُ جَمِيعاً أَتَى اللَّهُ لَهُ بِأَصْحَابِهِ وَ هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوْا بِهَا بِكَافِرِينَ-

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Ali Bin Fazzal, from Muhammad Bin Hamza and Muhammad Bin Saeed, from Usman Bin Hammad, from Suleyman Bin Haroun Al Ijaly who said,

'Abu Abdullah^{-asws} said: 'Master^{-ajfj} of this command, there is protections for him. If the people in their entirety were to go away, Allah^{-azwj} would Bring his^{-ajfj} companions to him^{-ajfj}, and they are those Allah^{-azwj} Mighty and Majestic has Said for them: **But if they commit Kufr with it, then We have Allocated with it a people who wouldn't be Kafirs with it [6:89].**

⁷⁰³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 158

⁷⁰⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 159

وَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ فَمَنْ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ.

And they are those Allah^{-azwj} Said regarding them: ***then soon Allah would Come with a people He would be Loving them, and they would be loving Him, being humble towards the momineen, mighty against the Kafirs [5:54]'***.⁷⁰⁵

161- كشف، كشف الغمة عن جابر عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُلْقِي فِي قُلُوبِ شِيعَتِنَا الرُّعْبَ فَإِذَا قَامَ قَائِمُنَا وَ ظَهَرَ مَهْدِيُّنَا كَانَ الرَّجُلُ أَجْرَى مِنْ لَيْثٍ وَ أَمْضَى مِنْ سِنَانٍ.

(The book) 'Kashf Al Ghuma' – From Jaber,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic would Cast the awe in the hearts of our^{-asws} Shias. When our^{-asws} Qaim^{-ajfj} rises and our Mahdi^{-ajfj} appears, the man would be more courageous than a lion and sharper than a blade".⁷⁰⁶

162- كا، الكافي العدة عن سهل عن ابن شُمُون عن الأصم عن مالك بن عتيبة عن ابن تغلب قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع دَمَانٌ فِي الْإِسْلَامِ خَلَالَ مِنْ اللَّهِ لَا يَقْضِي فِيهِمَا أَحَدٌ حَتَّى يَبْعَثَ اللَّهُ قَائِمَنَا أَهْلَ الْبَيْتِ فَإِذَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ قَائِمَنَا أَهْلَ الْبَيْتِ حَكَمَ فِيهِمَا بِحُكْمِ اللَّهِ لَا يُرِيدُ عَلَيْهِمَا بَيِّنَةً الرَّأْيِ الْمُخَصَّنُ يَرْجُمُهُ وَ مَانِعُ الرِّكَاءِ يَضْرِبُ عُنُقَهُ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Shamoun, from Al Asamma, from Malik Bin Atiya, from Ibn Tabligh who said,

'Abu Abdullah^{-asws} said to me: 'Two bloods in Al-Islam are Permissible from Allah^{-azwj}. No one will judge regarding these until Allah^{-azwj} Sends our Qaim^{-ajfj}, People^{-asws} of the Household. When Allah^{-azwj} Mighty and Majestic Sends our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household, he^{-ajfj} judge regarding these two by the Judgment of Allah^{-azwj}, not wanting any proof upon these – the married adulterer, he^{-ajfj} will stone, and the preventer of the Zakat, he^{-ajfj} will strike his neck off".⁷⁰⁷

163- كا، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَا أَبِي يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُضِيَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنَّبَ الصَّمَا فَأَرْسَلَ إِلَيَّ فُكُنَّا ثَلَاثَةً

(The book) 'Al Kafi' - Muhammad Bin Abdu Abdullah and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al-Hassan Bin Al Abbas Bin Al Harysh,

'From Abu Ja'far^{-asws} the 2nd who said, 'Abu Abdullah^{-asws} said: 'While my^{-asws} father^{-asws} was performing *Tawaaf* of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his^{-asws} seven (circuits) until he made him^{-asws} enter into a house by the side of Al-Safa. He^{-asws} sent for me^{-asws}, so we became three.

⁷⁰⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 160

⁷⁰⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 161

⁷⁰⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 162

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ص ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهِ بَعْدَ آبَائِهِ يَا بَا جَعْفَرٍ - إِنَّ شِئْتَ فَأَخْبِرْنِي وَ إِنَّ شِئْتَ فَأَخْبِرْكَ وَ إِنَّ شِئْتَ سَلِّمْ وَ إِنَّ شِئْتَ سَأَلْتُكَ وَ إِنَّ شِئْتَ فَاصْدُقْنِي وَ إِنَّ شِئْتَ صَدَقْتُكَ

He said, 'Welcome, O son^{-asws} of Rasool-Allah^{-saww}!' Then he placed his hand upon my^{-asws} head and said, 'May Allah^{-azwj} Bless you^{-asws}, O trustees of Allah^{-azwj} after his^{-asws} forefathers^{-asws}! O Abu Ja'far^{-asws}! If you^{-asws} so desire, so inform me and if you^{-asws} so desire, so I shall inform you^{-asws}, and if you^{-asws} so desire, ask me, and if you^{-asws} so desire, I shall ask you^{-asws}, and if you^{-asws} so desire, ratify me, and if you^{-asws} so desire, I shall ratify you^{-asws}'.

قَالَ كُلُّ ذَلِكَ أَشَاءُ وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ فَوَدِدْتُ أَنَّ عَيْنَيْكَ تَكُونُ مَعَ مَهْدِي هَذِهِ الْأُمَّةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَافِرَةِ مِنَ الْأَمْوَاتِ وَ يُلْجِقُ بِهَمِ أَرْوَاحِ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سِيفًا ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا

He^{-asws} said: 'All of that I^{-asws} like'. And he continued the Hadeeth up to he said, 'I^{-asws} would love it if your eyes happen to be with the Mahdi^{-asws} of this community, and the Angels with the swords of the family of Dawood^{-as}, between the sky and the earth, Punishing the souls of the Kafirs from the deceased and join with them the souls of their likes from the living ones'. Then he^{-asws} brought out a sword, then said: 'Here, this is from those'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَقَى مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَ قَالَ أَنَا إِلْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ لِي بِهِ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَأَقُ الْحَدِيثَ بِطَوِيلِهِ إِلَى أَنْ قَالَ ثُمَّ قَامَ الرَّجُلُ وَ ذَهَبَ فَلَمْ أَرَهُ.

He^{-asws} said: 'My^{-asws} father^{-asws} said: 'Yes. By the One^{-azwj} Who Chose Muhammad^{-saww} over (all) the human beings!' The man returned his turban and said, 'I am Ilyas^{-as}. I^{-as} did not ask you^{-asws} about your^{-asws} matter and there was ignorance with me from it, apart from that I^{-as} loved it that this Hadeeth takes place, as a strengthening for your^{-asws} companions'. – and he continued the Hadeeth with its length up to he^{-asws} said: 'Then the man said and went. I^{-asws} did not see him^{-as}'. 708

164- تختص، الإختصاص قَالَ أَبُو عَبْدِ اللَّهِ ع يَكُونُ شِيعَتُنَا فِي دَوْلَةِ الْقَائِمِ عَلَيْهِ السَّلَامُ سَنَامَ الْأَرْضِ وَ حُكَّامَهَا يُعْطَى كُلُّ رَجُلٍ مِنْهُمْ قُوَّةُ أَرْبَعِينَ رَجُلًا

(The book) 'Al Ikhtisaas' –

He (the author) said, 'Abu Abdullah^{-asws} said: 'In the government of Al-Qaim^{-ajfj}, our^{-asws} Shias would be peaks of the earth and its rulers. Each man from them would be Given the strength of forty men'.

وَ قَالَ أَبُو جَعْفَرٍ ع أَلْقِيَ الرُّعْبُ فِي قُلُوبِ شِيعَتِنَا مِنْ عَدُوِّنَا إِذَا وَقَعَ أَمْرُنَا وَ خَرَجَ مَهْدِيُنَا كَانَ أَحَدُهُمْ أَجْرَى مِنَ اللَّيْثِ وَ أَمْصَى مِنَ السِّنَانِ يَطَأُ عَدُوَّنَا بِقَدَمَيْهِ وَ يَقْتُلُهُ بِكَفَيْهِ.

And Abu Ja'far^{-asws} said: 'The awe would be cast into the hearts of our^{-asws} Shias from our^{-asws} enemies. So, when our^{-asws} matter occurs and our^{-asws} Mahdi^{-ajfj} emerges, one of them would

be more courageous than the lion and sharper than the blade. He would trample our^{-asws} enemies with his feet and kill him with his hands”⁷⁰⁹

و بِإِسْنَادِهِ عَنْ رَبِيعٍ عَنْ بُرَيْدِ الْعَجَلِي قَالَ: قِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَنَا بِالْكُوفَةِ جَمَاعَةٌ كَثِيرَةٌ فَلَوْ أَمَرْتَهُمْ لَأَطَاعُوكَ وَ اتَّبَعُوكَ

And by his chain from Rabie, from Bureyd Al Ijaly who said,

‘It was said to Abu Ja’far^{-asws}, ‘Our companions at Al-Kufa are a big community. If you^{-asws} were to order them, they would obey you^{-asws} and follow you^{-asws}!’

فَقَالَ يَجِيءُ أَحَدُهُمْ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ مِنْهُ حَاجَتَهُ فَقَالَ لَا قَالَ فَهُمْ بِدِمَائِهِمْ أَتَجُلُّ

He^{-asws} said: ‘Does one of you come to the money bag of his brother and take his need from it?’ He^{-asws} said: ‘So they would be stingier with their blood!’

ثُمَّ قَالَ إِنَّ النَّاسَ فِي هُدًى نُنَازِلُهُمْ وَ نُؤَارِثُهُمْ وَ نُعِيمُ عَلَيْهِمُ الْخُدُودَ وَ نُؤَدِّي أَمَانَتَهُمْ حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتِ الْمُرَآئِلَةُ وَ يَأْتِي الرَّجُلُ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ.

Then he^{-asws} said: ‘The people are in a truce. We are marrying them, and inheriting them, and establishing the legal penalties upon them, and fulfilling their entrustments, until when Al-Qaim^{-ajfi} rises, the sincere friendship (brotherhood) would come, and the man would come to the moneybag of his brother and take his need, and he will not prevent him”⁷¹⁰

165- فر، تفسیر فرات بن إبراهيم جعفر بن محمد الفزاري معنعنا عن عمران بن داهر قال: قال رجل لجعفر بن محمد ع لنسلم على القائم يا مرمة المؤمنين قال

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, transmitting from Imran Bin Dahir who said,

‘A man said to Ja’far^{-asws} Bin Muhammad^{-asws}, ‘Can we greet unto Al-Qaim^{-ajfi} as ‘Amir Al-Momineen’?’

لَا ذَلِكَ اسْمُ سَمَاءِ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ لَا يُسَمَّى بِهِ أَحَدٌ قَبْلَهُ وَ لَا بَعْدَهُ إِلَّا كَافِرٌ

He^{-asws} said: ‘No, that is a name Allah^{-azwj} has Named Amir Al-Momineen^{-asws}, no one had been named with it before him^{-asws}, nor will after him^{-asws} except a Kafir!’

قَالَ فَكَيْفَ نُسَلِّمُ عَلَيْهِ قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ

He said, ‘So how should we greet unto him^{-ajfi}?’ He^{-asws} said: ‘The greetings be upon you^{-ajfi} O remainder of Allah^{-azwj}!’

قَالَ ثُمَّ قَرَأَ جَعْفَرُ ع بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

⁷⁰⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 164 a

⁷¹⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 164 b

He (the narrator) said, 'Then Ja'far^{-asws} recited: **The remaining one of Allah is better for you if you were Momineen, [11:86]**'.⁷¹¹

166- فر، تفسير فرات بن إبراهيم الحسيني بن علي بن بزيع مضعناً عن زيد بن علي قال: إِذَا قَامَ الْقَائِمُ مِنَ آلِ مُحَمَّدٍ يَقُولُ أَيُّهَا النَّاسُ نَحْنُ الَّذِينَ وَعَدَكُمْ اللَّهُ تَعَالَى فِي كِتَابِهِ الَّذِينَ إِنْ مَكَتَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَآمَنُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Ali Bin Bazie, transmitting,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) who said, 'When Al-Qaim^{-ajfi} from Progeny^{-asws} of Muhammad^{-saww} rises, he^{-ajfi} would say: 'O you people! We are the ones Allah^{-azwj} the Exalted has Promised you all in His^{-azwj} Book: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]**'.⁷¹²

167- فر، تفسير فرات بن إبراهيم القاسم بن عبيد مضعناً عن أبي عبد الله ع قوله تعالى الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا إِلَى قَوْلِهِ حَسُنْتَ مُسْتَقَرًّا وَ مُقَامًا ثَلَاثَ عَشْرَةَ آيَةً

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Ubeyd transmitting,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **those who walk on the earth humbly, [25:63]** – up to His^{-azwj} Words: **Excellent is the abode and the resting place [25:76]**.

قَالَ هُمْ الْأَوْصِيَاءُ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا- فَإِذَا قَامَ الْقَائِمُ عَرَضُوا كُلَّ نَاصِبٍ عَلَيْهِ فَإِنْ أَقَرَّ بِالْإِسْلَامِ وَ هِيَ الْوَلَايَةُ وَ إِلَّا ضُرِبَتْ عُنُقُهُ أَوْ أَقَرَّ بِالْجَزِيَّةِ فَأَذَاهَا كَمَا يُؤْذِي أَهْلَ الذِّمَّةِ.

He^{-asws} said: 'They are successors^{-asws}, **walk on the earth humbly, [25:63]**. When Al-Qaim^{-ajfi} rises, every Nasibi (Hostile one) would be presented to him^{-ajfi}. So, if he were to accept Al-Islam, and it is the Wilayah, or else his neck would be struck off, or he will have to accept the taxation and pay it just as the ones with responsibility (Jews and Christians) will have to pay'.⁷¹³

168- كا، الكافي العدة عن أحمد بن محمد بن علي بن الحسين التميمي عن أخوته محمد و أحمد عن علي بن يعقوب الهاشمي عن مزوان بن مسلم عن سعيد بن عمرو الجعفي عن رجل من أهل مصر عن جعفر بن محمد ع قال: أَمَّا إِنْ قَائِمْنَا عَ لَوْ قَدْ قَامَ لِأَخَذِ بَنِي سَيِّئَةٍ وَ قَطَعَ أَيْدِيَهُمْ وَ طَافَ بِهِمْ وَ قَالَ هَؤُلَاءِ سُرَاقُ اللَّهِ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan Al Taymi, from his two brother Muhammad and Ahmad, from Ali Bin Yaquub Al Hashimy, from Marwan Bin Muslim, from Saeed Bin Umar Al Jufy, from a man from the people of Egypt,

⁷¹¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 165

⁷¹² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 166

⁷¹³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 167

'From Ja'far Bin Muhammad^{-asws} having said: 'Our^{-asws} Qaim^{-ajfj}, if he^{-ajfj} were to rise, he^{-ajfj} seize the clan of Shayba and cut their hands and rotate with the and say: 'These are thieves of Allah^{-azwj!}'⁷¹⁴

169- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ عَمْرُوهُ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ مَا يُظْهَرُ الْقَائِمُ مِنَ الْعَدْلِ أَنْ يُنَادِيَ مُنَادِيَهُ أَنْ يُسَلِّمَ صَاحِبَ النَّافِلَةِ لِصَاحِبِ الْقَرِيضَةِ الْحَجَرَ الْأَسْوَدَ وَ الطَّوْافَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya and someone else, from Ahmad Bin Hilal, from Ahmad Bin Muhammad, from a man,

'From Abu Abdullah^{-asws} having said: 'The first justice which Al-Qaim^{-ajfj} would manifest is that his^{-ajfj} caller would call out: 'The one performing voluntarily should submit (make way) for the one performing the Obligatory (to) the Black Stone and Tawaaf!'⁷¹⁵

170- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْمُخَلَّبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَ تُكْرَهُ الصَّلَاةُ فِيهَا

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Abu Abdullah^{-asws} was asked about the shaded Masjids, 'Is the Salat disliked in these?'

فَقَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ.

He^{-asws} said: 'Yes, but it will not harm you today, and if the justice (Al-Qaim^{-ajfj}) had happened, you would see how he^{-ajfj} deals regarding that'.⁷¹⁶

171- كا، الكافي الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْنِيِّ عَنْ عَمْرٍو بْنِ جُمَيْعٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ.

(The book) 'Al Kafi' – Al-Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al-Hassan Bin Al-Husayn Al Urny, from Amro Bin Jumie who said,

'I asked Abu Ja'far^{-asws} about the Salat in the Masjid with pictures. He^{-asws} said: 'That is disliked, but it will not harm you today, and if the justice (Al-Qaim^{-ajfj}) had risen, you would see how he^{-ajfj} deals regarding that'.⁷¹⁷

172- يب، تهذيب الأحكام أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ مَوْلَى الْكَاهِلِيِّ عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصْفِ مَسْجِدِ الْكُوفَةِ فِي وَسْطِهِ عَيْنٌ مِنْ ذَهَبٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ مَاءٍ شَرَابٍ لِلْمُؤْمِنِينَ وَ عَيْنٌ مِنْ مَاءٍ طَهُورٍ لِلْمُؤْمِنِينَ.

(The book) 'Tahzeeb Al Ahkaam' – Ahmad Bin Muhammad, from Yaqoub Bin Abdullah, from Ismail Bin Zayd, slave of Al Kahily, from him,

⁷¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 168

⁷¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 169

⁷¹⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 170

⁷¹⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 171

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said in describing Masjid Al-Kufa: 'In the middle of it there is a spring of oil, and a spring of milk, and a spring of water, drink for the Momineen, and a spring of clean water for the Momineen''.⁷¹⁸

173- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ حَبَّةِ الْعُرَيْيِّ قَالَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْحِيرَةِ فَقَالَ لِيُصَلَّنَ هَذِهِ بِيَدِهِ وَأَوْمَأَ بِيَدِهِ إِلَى الْكُوفَةِ وَالْحِيرَةِ حَتَّى يُبَاعَ الدَّرَارُ فِيمَا بَيْنَهُمَا بِدَنَانِيرَ وَ لَيَبْنَيْنَ بِالْحِيرَةِ مَسْجِدًا لَهُ خُمْسُمِائَةِ بَابٍ يُصَلِّي فِيهِ خَلِيفَةُ الْقَائِمِ ع لِأَنَّ مَسْجِدَ الْكُوفَةِ لَيُضَيِّقُ عَلَيْهِمْ وَ لَيُصَلِّيَنَّ فِيهِ اثْنَا عَشَرَ إِمَامًا عَدْلًا

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Amro Bin Abu Al Miqdam, from his father, from Habbat Al Army who said,

'Amir Al-Momineen^{-asws} went out to Al-Hira. He^{-asws} said: 'This would be connected with this' – and he^{-asws} by his^{-asws} hand to Al-Kufa and Al-Hira – 'Until the armour would be sold for the Dinars, and a Masjid would be built at Al-Hira have five hundred doors for it. The caliph Al-Qaim^{-ajfj} would be praying Salat in it because Masjid Al-Kufa would be too constricted upon them, and twelve Imams^{-asws} of justice would be praying Salat in it'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَسْعُ مَسْجِدُ الْكُوفَةِ هَذَا الَّذِي تَصِفُ النَّاسُ يَوْمَئِذٍ

I said, 'O Amir Al-Momineen^{-asws}! And will this Masjid Al-Kufa which you^{-asws} are describing, be capacious enough for the people on that day?'

قَالَ ثُبْنِي لَهُ أَتَبْعُ مَسَاجِدَ مَسْجِدِ الْكُوفَةِ أَصْغَرُهَا وَ هَذَا وَ مَسْجِدَانِ فِي طَرَفِي الْكُوفَةِ مِنْ هَذَا الْجَانِبِ وَ هَذَا الْجَانِبِ وَ أَوْمَأَ بِيَدِهِ نَحْوَ هَرِ الْبَصْرِيِّينَ وَ الْعُرَيْيِّينَ.

He^{-asws} said: 'Four Masjids would be built for it - Masjid Al-Kufa would be its smallest, and this, and two Masjids in the two ends of Al-Kufa from this side and this side' – and he^{-asws} gestured by his^{-asws} hand towards the rive of Al-Basreyn and Al-Ghariyeyn''.⁷¹⁹

174- ين، كتاب حسين بن سعيد و النوادر أَبُو الْحُسَيْنِ بْنُ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ فَقَالَ لِي يَا ابْنَ أَبِي يَغْفُورٍ هَلْ قَرَأْتَ الْقُرْآنَ

The book of Husayn Bin Saeed, and 'Al Nawadir' of Abu Al-Hassan Bin Abdullah, from Ibn Abu Yafour who said,

'I entered to see Abu Abdullah^{-asws} and there were a number of his^{-asws} companions in his^{-asws} presence. He^{-asws} said to me: 'O Ibn Abu Yafour! Have you read the Quran?'

قَالَ قُلْتُ نَعَمْ هَذِهِ الْقِرَاءَةُ قَالَ عَنْهَا سَأَلْتُكَ لَيْسَ عَنْ غَيْرِهَا

He (the narrator) said, 'I said, 'Yes, this recitation'. He^{-asws} said: 'I^{-asws} am asking you about it, not about others'.

⁷¹⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 172

⁷¹⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 173

قَالَ فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ وَ لَمْ قَالَ لِأَنَّ مُوسَى ع حَدَّثَ قَوْمَهُ بِحَدِيثٍ لَمْ يَحْتَمِلُوهُ عَنْهُ فَخَرَجُوا عَلَيْهِ بِمِصْرَ فَقَاتَلُوهُ فَقَاتَلَهُمْ فَفَقَتَلَهُمْ

He (the narrator) said, 'I said, 'Yes, may I be sacrificed for you^{-asws}! And why?' He^{-asws} said: 'Because Musa^{-as} narrated to his^{-as} people with a Hadeeth. They could not tolerate it, so they came out against him^{-as} at Egypt. They fought him^{-as}, so he^{-as} fought them and killed them.

وَ لِأَنَّ عِيسَى ع حَدَّثَ قَوْمَهُ بِحَدِيثٍ فَلَمْ يَحْتَمِلُوهُ عَنْهُ فَخَرَجُوا عَلَيْهِ بِتَكْرِيتَ فَقَاتَلُوهُ فَقَاتَلَهُمْ فَفَقَتَلَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قَامَتَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ-

And because Isa^{-as} narrated a Hadeeth to his^{-as} people, but they could not tolerate it from him^{-as}, so they came out against him^{-as} at Tikreet. They fought him^{-as} and he^{-as} fought them and killed them. And it is the Word of Allah^{-azwj} Mighty and Majestic: ***Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].***

وَ إِنَّهُ أَوَّلُ قَائِمٍ يَقُومُ مِنَّا أَهْلُ الْبَيْتِ يُحَدِّثُكُمْ بِحَدِيثٍ لَا تَحْتَمِلُونَهُ فَتَخْرُجُونَ عَلَيْهِ بِرُمَيْلَةٍ الدَّسَكِرَةِ فَتُقَاتِلُونَهُ فَيَقَاتِلُكُمْ فَيَقْتُلُكُمْ وَ هِيَ آخِرُ خَارِجَةٍ تَكُونُ الْخَيْرَ.

And surely the first rising one to rise from us^{-asws}, People^{-asws} of the Household will narrate to you all with a Hadeeth, you will not be tolerating it. So you will be coming out against him^{-ajfi} at Rumeyla Al-Daskara. You will be fighting against him^{-ajfi}, so he^{-ajfi} will fight against you and he^{-ajfi} will kill you, and it would be the last rebellion to take place' – the Hadeeth".⁷²⁰

بيان: قوله و لم أي و لم لم تسألني عن غير تلك القراءة و هي المنزلة التي ينبغي أن يعلم فأجاب ع بأن القوم لا يحتملون تغيير القرآن و لا يقبلونه و استشهد بما ذكر.

Explanation: His words, 'And why?' – i.e. And why do you^{-asws} not ask me about other than that recitation?' And it is the status which it befitting that he knows. So he^{-asws} answered that the people would not tolerate the alterations of the Quran, nor will they be accepting it, and he^{-asws} cited what was mentioned.

175- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حَبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يُحَدِّثُ إِذَا قَامَ الْقَائِمُ ع غَرَضَ الْإِيمَانِ عَلَى كُلِّ نَاصِبٍ فَإِنْ دَخَلَ فِيهِ بِحَقِيقَةٍ وَ إِلَّا صَرَبَتْ عَنْقُهُ أَوْ يُؤَدِّي الْجَزِيَّةَ كَمَا يُؤَدِّيهَا الْيَوْمَ أَهْلُ الدِّمَةِ وَ يَشُدُّ عَلَى وَسْطِهِ الْهَيْمَانَ وَ يُخْرِجُهُمْ مِنَ الْأَمْصَارِ إِلَى السَّوَادِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I heard Abu Ja'far^{-asws} narrating: 'When Al-Qaim^{-ajfi} rises, he^{-ajfi} would present the Eman to every Nasibi (Hostile one). Either he enters into it in reality or else his neck would be struck off, or he will have to pay the taxation just as today the people under the responsibility (Jews

⁷²⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 174

and Christians) have to pay, and he will tighten the belt upon his^{-ajfj} waist expel them from the cities to the desert”.⁷²¹

176- كَا، الكافي علي بن محمد عن صالح بن أبي حماد عن محمد بن عبد الله بن مهران عن عبد الملك بن بشير عن عتيق بن سليمان عن معاوية بن عمار عن أبي عبد الله ع قال: إذا تمكى أحدكم القائم فليتمنه في عافية فإن الله بعث محمداً صلى الله عليه وآله رحمةً و ينعت القائم نعمةً.

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Abdullah Bin Mihan, from Abdul Malik Bin Bashir, from Aysam Bin Suleyman, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Whenever one of you wishes for Al-Qaim^{-ajfj}, let him wish for the good health, for Allah^{-azwj} Sent Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, as a mercy, and He^{-azwj} will Send Al-Qaim^{-ajfj} as a nemesis’.⁷²²

177- أَقُولُ رُوِيَ فِي كِتَابِ مَزَارٍ لِبَعْضِ قَدَمَاءِ أَصْحَابِنَا عَنْ أَبِي بصير عن أبي عبد الله ع قال قال لي يا أبا محمد كأي أرى نزل القائم ع في مسجد السهلة بأهله و عياله قلت يكون منزله جعلت فداك

I (Majlisi) am saying: ‘It is reported in ‘Kitab Mazar; of one of our old companions, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘O Abu Muhammad! It is as if I^{-asws} am seeing the descent of Al-Qaim^{-ajfj} is Masjid Al-Sahla with his^{-ajfj} family and his^{-ajfj} dependants!’ I said, ‘It would be his^{-ajfj} dwelling? May I be sacrificed for you^{-asws}!’

قال نعم كان فيه منزل إدريس و كان منزل إبراهيم خليل الرحمن و ما بعث الله نبياً إلّا و قد صلى فيه و فيه مسكن الخضر و المقيم فيه كالمقيم في فسطاط رسول الله ص و ما من مؤمن و لا مؤمنة إلّا و قلبه يحن إليه

He^{-asws} said: ‘Yes. In it was the dwelling of Idrees^{-as}, and it was a dwelling of Ibrahim^{-as}, the friend of the Beneficent, and Allah^{-azwj} has not Sent any Prophet^{-as} except and he^{-as} has prayed Salat in it, and in it is a dwelling of Al-Khizr^{-as}. And the one staying in it is like the one staying in the tent of Rasool-Allah^{-saww}, and there is neither any Momin nor Momina except and his heart would yearn to it’.

قلت جعلت فداك لا يزال القائم فيه أبداً قال نعم قلت فمن بعده قال هكذا من بعده إلى انقضاء الخلق

I said, ‘May I be sacrificed for you^{-asws}! Al-Qaim^{-ajfj} will not cease to be in it?’ He^{-asws} said: ‘Yes’. I said, ‘So, from after him^{-ajfj}?’ He^{-asws} said: ‘Like that would be from after him^{-ajfj} up to the termination of the creatures’.

قلت فما يكون من أهل الدمة عنده- قال يسألهم كما سألهم رسول الله ص و يؤدون الجزية عن يد و هم صاغرون قلت فمن نصب لكم عداوة

I said, ‘So what would happen from the people under the responsibility, in his^{-ajfj} presence?’ He^{-asws} said: ‘He^{-ajfj} would reconcile with them just as Rasool-Allah^{-saww} had reconciled with them, and they would be paying the taxation from a hand, and they are belittled’. I said, ‘Then who would establish hostility to you^{-asws} all?’

⁷²¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 175

⁷²² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 176

فَقَالَ لَا يَا أَبَا مُحَمَّدٍ مَا لِمَنْ خَالَفَنَا فِي دَوْلَتِنَا مِنْ نَصِيبٍ إِنَّ اللَّهَ قَدْ أَحَلَّ لَنَا دِمَاءَهُمْ عِنْدَ قِيَامِ قَائِمِنَا فَأَلْيَوْمَ مُحَرَّمٌ عَلَيْنَا وَ عَلَيْكُمْ ذَلِكَ فَلَا يُعْرَضُكَ أَحَدٌ إِذَا قَامَ قَائِمُنَا انْتَقَمَ لِلَّهِ وَ لِرَسُولِهِ وَ لَنَا أَجْمَعِينَ.

He^{-asws} said: ‘No, O Abu Muhammad! There will be no share in our^{-asws} government for the one who opposes us^{-asws}. Allah^{-azwj} has Legalised their blood to us^{-asws} at the rising of Al-Qaim^{-ajfj}. Today that is Prohibited upon us^{-asws} and upon you all, so no one should deceive you. When our^{-asws} Qaim^{-ajfj} rises, he^{-ajfj} would take revenge for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} and for us^{-asws}, all!’⁷²³

178- أَقُولُ قَدْ مَضَى بَعْضُ الْأَخْبَارِ فِي سِيرِهِ ع فِي أَكْثَرِ الْأَبْوَابِ السَّابِقَةِ وَ رَوَى السَّيِّدُ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ فِي كِتَابِ الْأَنْوَارِ الْمُضِيئَةِ بِإِسْنَادِهِ إِلَى أَحْمَدَ بْنِ مُحَمَّدٍ الْإِيَادِيَّ يَرْفَعُهُ إِلَى إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنْ إِنْظَارِ اللَّهِ تَعَالَى إِبْلِيسَ وَفَتًى مَعْلُومًا ذَكَرَهُ فِي كِتَابِهِ فَقَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ-

I (Majlisi) am saying, ‘Some Ahadeeth have passed regarding his^{-ajfj} conduct in many previous chapters, and it is reported by the Seyyid Ali Bin Abdul Hameed in ‘Kitab Al Anwar Al Muziya’, by his chain to Ahmad Bin Muhammad Al Iyadi, raising it to Is’haq Bin Ammar who said,

‘I asked him^{-asws} about the Respite by Allah^{-azwj} the Exalted of Iblees^{-la} to a known time as He^{-azwj} Mentioned in His^{-azwj} Book. He^{-azwj} Said: **He said: “So you are from the Respited ones [15:37] Up to the Day of the known time” [15:38].**

قَالَ الْوَقْتُ الْمَعْلُومُ يَوْمَ قِيَامِ الْقَائِمِ فَإِذَا بَعَثَهُ اللَّهُ كَانَ فِي مَسْجِدِ الْكُوفَةِ وَ جَاءَ إِبْلِيسُ حَتَّى يَجْتَنُو عَلَى رُكْبَتَيْهِ فَيَقُولُ يَا وَيْلَاهُ مِنْ هَذَا الْيَوْمِ فَيَأْخُذُ بِنَاصِيَتِهِ فَيَضْرِبُ عَنْقَهُ فَذَلِكَ يَوْمُ الْوَقْتِ الْمَعْلُومِ مُنْتَهَى أَجَلِهِ.

He^{-asws} said: ‘The known time is the day of rising of Al-Qaim^{-ajfj}. When Allah^{-azwj} Sends him^{-ajfj}, he^{-ajfj} would be in Masjid Al-Kufa, and Iblees^{-la} would come until he^{-ajfj} would kneel upon his^{-la} knees. He^{-la} would say, ‘Oh! Doom is from this day!’ He^{-ajfj} would seize him^{-la} by his^{-la} forelocks and strike off his^{-la} neck. That is the ‘day of known time’, end of his^{-la} term’.⁷²⁴

179- خَتَصَ، الْإِكْتِسَاصَ أَبُو الْقَاسِمِ الشَّعْرَانِيُّ يَرْفَعُهُ عَنِ ابْنِ ظَبْيَانَ عَنِ ابْنِ الْحَجَّاجِ عَنِ الصَّادِقِ ع قَالَ إِذَا قَامَ الْقَائِمُ عَأَى رَحْبَةَ الْكُوفَةِ فَقَالَ بِرَجُلِهِ هَكَذَا وَ أَوْمَأَ بِيَدِهِ إِلَى مَوْضِعٍ

(The book) ‘Al Ikhtisaas’ – Abu Al Qasim Al shahrany, raising it from Ibn Zabyan, from Ibn Al Hajjaj,

‘From Al-Sadiq^{-asws} having said: ‘When Al-Qaim^{-ajfj} rises, he^{-ajfj} would come to Rahba Al-Kufa’. He^{-asws} said (indicated) by his^{-asws} leg, ‘Like this’ – and he^{-asws} gestured by his^{-asws} hand to a place.

ثُمَّ قَالَ احْفَرُوا هَاهُنَا فَيَحْفَرُونَ فَيَسْتَخْرِجُونَ اثْنَيْ عَشَرَ أَلْفَ دِرْعٍ وَ اثْنَيْ عَشَرَ أَلْفَ سَيْفٍ وَ اثْنَيْ عَشَرَ أَلْفَ بَيْضَةٍ لِكُلِّ بَيْضَةٍ وَجْهَانِ ثُمَّ يَدْعُو اثْنَيْ عَشَرَ أَلْفَ رَجُلٍ مِنَ الْمَوَالِي مِنَ الْعَرَبِ وَ الْعَجَمِ فَيُلْبِسُهُمْ ذَلِكَ ثُمَّ يَقُولُ مَنْ لَمْ يَكُنْ عَلَيْهِ مِثْلُ مَا عَلَيْكُمْ فَأَقْتُلُوهُ.

‘Then he^{-ajfj} would say: ‘Dig over here!’ They would dig and extract twelve thousand armours, and twelve thousand swords, and twelve thousand helmets, there being two aspect to every

⁷²³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 177

⁷²⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 178

helmet. Then he^{-ajfj} will call twelve thousand men from the friends, from the Arabs and non-Arabs, and make them wear that. Then he^{-ajfj} would say: 'The one who does not have the like of what is upon you, kill him!'"⁷²⁵

180- كَا، الكافي عليّ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ خَلِيلٍ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا أَحْسَسُوا بَأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْتَأْذِنُونَ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Badr Bin Khaleel Al Azdy who said,

'I heard Abu Ja'far^{-asws} saying regarding Words of Mighty and Majestic: ***So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].***

قَالَ إِذَا قَامَ الْقَائِمُ ع وَ بَعَثَ إِلَى بَنِي أُمَيَّةَ بِالشَّامِ هَرَبُوا إِلَى الرُّومِ فَيَقُولُ لَهُمُ الرُّومُ لَا نَدْخُلُكُمْ حَتَّى تَنْتَصِرُوا فَيَعْلَقُونَ فِي أَعْنَاقِهِمُ الصُّلْبَانَ وَ يُدْخِلُونَهُمْ

He^{-asws} said: 'When Al-Qaim^{-ajfj} rises and sends (army) to the clan of Umayya at Syria, they would flee to Rome. The Romans would say to them, 'We will not let you enter until you become Christians. So they would hang the crucifixes in their necks and let them enter.

فَإِذَا نَزَلَ بِحَضْرَتِهِمْ أَصْحَابُ الْقَائِمِ ع طَلَبُوا الْأَمَانَ وَ الصُّلْحَ فَيَقُولُ أَصْحَابُ الْقَائِمِ ع لَا نَفْعُ لَنَا حَتَّى تَدْفَعُوا إِلَيْنَا مَنْ قَبْلَكُمْ مِنَّا

When companions of Al-Qaim^{-ajfj} descend in their presence, they would seek the amnesty and the reconciliation. The companions of Al-Qaim^{-ajfj} would say, 'We will not do so until you hand over the ones from us who are with you all!'

قَالَ فَيَدْفَعُونَهُمْ إِلَيْهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْتَأْذِنُونَ

He^{-asws} said: 'So they would hand them (Umayyids) to them (companions of Al-Qaim^{-ajfj}). That is the Word of the Exalted: ***"Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].***

قَالَ يَسْأَلُهُمُ الْكُفُورَ وَ هُوَ أَعْلَمُ بِهَا

He^{-asws} said: 'He^{-ajfj} will ask them for the (stolen) treasures, and he^{-ajfj} would be more knowing with these'.

قَالَ فَيَقُولُونَ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ بِالسَّيْفِ.

He^{-asws} said: 'They would say, ***'O woe be unto us! Surely we were unjust!' [21:14] So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15], with the sword***".⁷²⁶

⁷²⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 179

⁷²⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 180

181- ك، الكافي عليّ عن أبيه عن ابن أبي عمير عن ابن أذينة عن محمد بن مسلم قال: قلت لأبي جعفر ع قول الله عزّ ذكره وقاتلوهم حتى لا تكون فتنة و يكون الدين كله لله قال لم يحن تأويل هذه الآية بعد إنّ رسول الله ص رخص لهم لحاجته و حاجة أصحابه فلو قد جاء تأويلها لم يقبل منهم و لكنهم يقتلون حتى يوحد الله عزّ وجلّ و حتى لا يكون شرك.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{asws}, 'The Words of Allah^{azwj}, Mighty is His^{azwj} Mention: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. [8:39]?**' He^{asws} said: 'The interpretation of this Verse has not come yet. Allah^{azwj} had allowed for them for his^{saww} need and need of his^{saww} companions. If its interpretations comes, it will not be accepted from them, but they would be killed until Oneness of Allah^{azwj} Mighty and Majestic is professed to, and until Shirk (association) does not happen'.⁷²⁷

182- ك، الكافي الحسين بن محمد عن المعلّى عن الوشاء عن عليّ بن أبي نصر قال قال أبو جعفر ع و أتاه رجل فقال له إنكم أهل بيت رحمته اختصكم الله تبارك و تعالى بها

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ali Bin Abu Nuseyr who said,

'Abu Ja'far^{asws} said, and a man had come to him^{asws} and said, 'You (Imams^{asws}) are People^{asws} of the Household of mercy. Allah^{azwj} Blessed and Exalted has Specialised you^{asws} all with it!'

فقال له كذلك و الحنف لله لا ندخل أحدا في ضلالة و لا نخرج أحدا من هدى إنّ الدنيا لا تذهب حتى يبعث الله عزّ و جلّ رجلا منا أهل البيت يعمل بكتاب الله لا يرى منكرا إلا أنكره.

He^{asws} said: 'It is like that, and the Praise is for Allah^{azwj}! We^{asws} neither enter anyone into a straying nor do we^{asws} extract (anyone) from guidance. The world will not go away until Allah^{azwj} Mighty and Majestic Sends a man from us^{asws}, People^{asws} of the Household who will word by the Book of Allah^{azwj}. He^{ajfj} will not see any evil except he^{ajfj} would deny it!'⁷²⁸

183- ما، الأماالي للشيخ الطوسي الفخام عن عمه عن أحمد بن عبد الله بن عليّ عن عبد الرحمن بن عبد الله عن يحيى بن المغيرة عن أخيه محمد عن محمد بن سنان عن أبي عبد الله ع عن أبيه ع في حديث اللّوح محمد يخرج في آخر الزمان على رأسه غمامة بيضاء تظله من الشمس تنادي بلسان فصيح يسمعه الثقلين و الخافقين هو المهدي من آل محمد يملأ الأرض عدلا كما ملئت جورا.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Fahham, from his uncle, from Ahmad Bin Abdullah Bin Ali, from Abdul Rahman Bin Abdullah, from Yahya Bin Al Mugheira, from his brother Muhammad, from Muhammad Bin Sinan,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} in a Hadeeth of the Tablet: 'MHMD will emerge at the end of time. There will be a white cloud above his^{ajfj} head shading him^{ajfj} from the sun. There would be a call in an eloquent tongue, the two heavy weight (human beings and the Jinn), and the two sides would hear it: 'He^{ajfj} is Al-Mahdi^{ajfj} from Progeny^{asws} of

⁷²⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 181

⁷²⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfj}, Ch 27 H 182

Muhammad^{-saww}. He^{-ajfj} will fill the earth with justice just as it would have been filled with tyranny”.⁷²⁹

184- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق العطار عن أبيه عن ابني عبد الجبار عن محمد بن زياد الأزد عن أبان بن عثمان عن الثمالي عن علي بن الحسين عن أبيه عن جدّه ع قال قال رسول الله ص الأئمة من بعدي اثنا عشر أولهم أنت يا علي و آخرهم القائم الذي يفتح الله تعالى ذكره على يديه مشارق الأرض و مغاربها.

(The books) ‘Ikmal Al Deen’, (and) ‘Uyoon Alhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Ibn Abdul Jabbar, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Imams^{-asws} from after me^{-saww} would be twelve. The first of them^{-asws} is you^{-asws}, O Ali^{-asws}, and their^{-asws} last is Al-Qaim^{-ajfj} who, Allah^{-azwj}, Exalted is His^{-azwj} Mention, would Grant victory upon his^{-ajfj} hands on the easts of the earth and its wests”.⁷³⁰

185- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الطالقاني عن محمد بن همام عن أحمد بن مائدة عن أحمد بن هلال عن ابني أبي عمير عن المفصل عن الصادق ع عن أبيه ع عن النبي ص قال: لَمَّا أُسْرِيَ بِي أُوحِيَ إِلَيَّ رَبِّي جَلَّ جَلَالُهُ وَ سَأَى الْحَدِيثَ إِلَى أَنْ قَالَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَنْوَارٍ عَلَيَّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحُسَيْنَ بْنَ عَلِيٍّ وَ الْحُجَّةَ بْنَ الْحُسَيْنِ الْقَائِمَ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

(The books) ‘Ikmal Al Deen’, (and) ‘Uyoon Akhbar Al Reza^{-asws}’ – Al Talaqany, from Muhammad Bin Hammam, from Ahmad Bin Mabundan, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Al Mufazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘When there was an ascension with me^{-saww}, my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty Revealed to me^{-saww}’ – and he^{-asws} continued the Hadeeth up to he^{-saww} said: ‘I^{-saww} raised my^{-saww} head and behold, I^{-saww} was with Noors (lights) of Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja’far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the Divine Authority son^{-ajfj} of Al-Hassan^{-asws}, Al-Qaim^{-ajfj} was in their^{-asws} middle, as if he^{-ajfj} was a shining star!’

قُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ الَّذِي يُجْلَى حَلَالِي وَ يُحْرَمُ حَرَامِي وَ بِهِ أُنْتَقِمُ مِنْ أَعْدَائِي وَ هُوَ رَاحَةٌ لِأَوْلِيَائِي وَ هُوَ الَّذِي يَشْفِي قُلُوبَ شِيعَتِكَ مِنَ الظَّالِمِينَ وَ الْجَاوِدِينَ وَ الْكَافِرِينَ فَيُخْرِجُ اللَّاتَ وَ الْعَزَى طَرِيْقَيْنِ فَيُخْرِقُهُمَا فَلَفْتَنَةُ النَّاسِ بَيْنَا يَوْمَئِذٍ أَشَدُّ مِنْ فِتْنَةِ الْعِجْلِ وَ السَّامِرِيِّ.

I^{-saww} said: ‘O Lord^{-azwj}! Who are they^{-asws}?’ He^{-azwj} Said: ‘They^{-asws} are the Imams^{-asws}, and this is Al-Qaim^{-ajfj} who will permit My^{-azwj} Permissible(s) and prohibit My^{-azwj} Prohibitions, and by him^{-ajfj} I^{-azwj} shall Avenge from My^{-azwj} enemies, and he^{-ajfj} is a rest for My^{-azwj} friends, and he^{-ajfj} is the one who will heal the hearts of your^{-saww} Shias from the oppressors, and the rejectors, and the Kafirs. He^{-ajfj} will bring out Al-Laat and Al-Uzza (Abu Bakr and Umar), being fresh, and

⁷²⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 183

⁷³⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 184

he^{-ajfi} will burn them both. So it would be a Trial (Fitna) for the people on that day with them, more severe than the Fitna (Trial) of the calf and Al-Samiry^{-la}!”⁷³¹

186- في الغيبة للنعماني بالإسناد الذي سبق في باب النص على الإثني عشر عن أمير المؤمنين ع عن النبي ص قال: آخرهم اسمه على اسمي يخرج فيملا الأرض عدلاً كما ملئت جوراً وظلماً يأتيه الرجل والمال كدس فيقول يا مهدي أعطني فيقول خذ.

(The book) ‘Al-Ghayba’ of Al Numani – By the chain which has preceded in the chapter on the text upon the twelve (Imams^{-asws}, from Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘The last of them^{-asws}, his^{-ajfi} name is based upon my^{-saww} name. He^{-ajfi} will fill the earth with justice just as it would have been filled with tyranny and injustice. The man would come to him^{-ajfi}, and the wealth would be in heaps. He would say, ‘O Mahdi^{-ajfi}! Give me’. He^{-ajfi} would say: ‘Take!’”⁷³²

187- نص، كفاية الأثر بالإسناد السابق في الباب المذكور عن ابن عباس عن النبي ص قال التاسع منهم قائم أهل بيتي و مهدي أمتي أشبه الناس بي في شمائله و أقواله و أفعاله

(The book) ‘Kifayat Al Aser’ – By the preceding chain in the mentioned chapter, from Ibn Abbas,

‘From the Prophet^{-saww} having said: ‘The ninth from them^{-asws} is Qaim^{-ajfi} of People^{-asws} of my^{-saww} Household and Mahdi^{-ajfi} of my^{-saww} community. He^{-ajfi} would be the most resembling of the people with me^{-saww} in his^{-ajfi} appearance, and his^{-ajfi} words, and his^{-ajfi} deeds.

ليظهر بعد غيبة طويلة و حيرة مضلة فيعلي أمر الله و يظهر دين الله و يؤيد بنصر الله و ينصر بملأكة الله فيملا الأرض عدلاً و فسطاً كما ملئت جوراً وظلماً.

He^{-ajfi} will appear after a lengthy occultation and straying confusion. He^{-ajfi} will lift the Commands of Allah^{-azwj} and make the religion of Allah^{-azwj} to prevail, and he^{-ajfi} would be supported by the Help of Allah^{-azwj} and helped by the Angels of Allah^{-azwj}. He^{-ajfi} will fill the earth with justice and fairness just as if would have been filled with tyranny and injustice”⁷³³.

P.S. – No 188 is missing.

189- نص، كفاية الأثر بالأسانيد الكثيرة التي مضت في الباب المذكور عن علي - صلوات الله عليه قال: قال رسول الله ص بعد عدي الأئمة ع ثم يعيب عنهم إمامهم ما شاء الله و يكون له غيبتان إحداهما أطول من الأخرى

(The book) ‘Kifayat Al Aser’ – By many chains which have passed in the mentioned chapter,

‘From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘Rasool-Allah^{-saww} said after counting the Imams^{-asws}: ‘Then their Imam^{-ajfi} would disappear from them for as long as Allah^{-azwj} so Desires, and there will be two occultations for him, one of them being longer than the other!’

⁷³¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 185

⁷³² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 186

⁷³³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 189

ثُمَّ انْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ فَقَالَ رَافِعًا صَوْتَهُ الْخَذَرُ الْخَذَرُ إِذَا فَقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ مِنْ وَلَدِي

Then Rasool-Allah^{-saww} turned to us. He^{-saww} said raising his^{-saww} voice: 'The caution! The caution, when the fifth from the seventh son^{-asws} from my^{-saww} sons^{-asws} goes missing!'

قَالَ عَلِيٌّ فَقُلْتُ يَا رَسُولَ اللَّهِ فَمَا يَكُونُ حَالُهُ عِنْدَ غَيْبِهِ

Ali^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}! What would be his^{-ajfi} state during his^{-ajfi} occultation?'

قَالَ يَصْبِرُ حَتَّى يَأْذَنَ اللَّهُ لَهُ بِالْخُرُوجِ فَيَخْرُجُ مِنَ الْيَمَنِ مِنْ قَرْيَةٍ يُقَالُ لَهَا كَرْعَةُ عَلَى رَأْسِهِ عِمَامَتِي مُتَدَرِّجٌ بِدِرْعِي مُتَقَلِّدٌ بِسَيْفِي ذِي الْقَفَارِ وَ مُنَادٍ يُنَادِي هَذَا الْمَهْدِيُّ خَلِيفَةُ اللَّهِ فَاتَّبِعُوهُ يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا

He^{-saww} said: 'He^{-ajfi} would be patient until Allah^{-azwj} Permits for him^{-ajfi} regarding the emergence, so he^{-ajfi} would emerge from Al-Yemen from a town called Kar'a. Upon his^{-ajfi} head would be my^{-saww} turban, armoured with my^{-saww} armour, collared with my^{-saww} sword Zulfikar, and a caller would call out: 'This is Al-Mahdi^{-ajfi}, caliph of Allah^{-azwj}, so follow him^{-ajfi}. He^{-ajfi} will fill the earth with fairness and justice just as it has been filled with tyranny and injustice!'

وَ ذَلِكَ عِنْدَ مَا تَصِيرُ الدُّنْيَا هَرْجًا وَ مَرَجًا وَ يَغَارُ بَعْضُهُمْ عَلَى بَعْضٍ فَلَا الْكَبِيرُ يَرْحَمُ الصَّغِيرَ وَ لَا الْقَوِيُّ يَرْحَمُ الضَّعِيفَ فَحِينَئِذٍ يَأْذَنُ اللَّهُ لَهُ بِالْخُرُوجِ.

And that would be during what the world would have become in trouble and turmoil, and they would be raiding upon each other. Neither will the elder show mercy on the young nor with the strong show mercy on the weak. At that time, Allah^{-azwj} would Permit for him^{-ajfi} with the emergence".⁷³⁴

190- كَأ، الكافي بغض أصحابنا رفعه عن محمد بن سنان عن داود بن كثير الرقي قال: قلت لأبي عبد الله ع ما معنى السلام على رسول الله فقال إن الله تبارك و تعالى لما خلق نبيه و وصيه و ابنته و ابنه و جميع الأئمة و خلق شيعتهم أخذ عليهم الميثاق و أن يصبروا و يضابطوا و يربطوا و أن يتقوا الله

(The book) 'Al Kafi' – One of our companions, raising it from Muhammad bin Sinan, from Dawood Bin Kaseer Al Raqqy who said,

'I said to Abu Abdullah^{-asws}, 'What is the Meaning of the greetings upon Rasool-Allah^{-saww}?' He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Created His^{-azwj} Prophet^{-saww} and his^{-saww} successor^{-asws} and his^{-saww} daughter, and his^{-saww} two (grand) sons^{-asws}, and the entirety of the Imams^{-asws}, and Created their^{-asws} Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah^{-azwj}.

وَ وَعَدَهُمْ أَنْ يُسَلِّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَ الْحَرَمَ الْأَمَنَ وَ أَنْ يُنَزِّلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ وَ يُظْهِرَ لَهُمُ السَّقْفَ الْمَرْفُوعَ وَ يُرْجِعَهُمْ مِنْ عَذَابِهِمُ وَ الْأَرْضَ الَّتِي يُبَدِّلُهَا اللَّهُ مِنَ السَّلَامِ وَ يُسَلِّمَ مَا فِيهَا لَهُمْ لَا شَيْئَةَ فِيهَا

And He^{-azwj} Promised them that He^{-azwj} would Submit the Blessed earth to them, and the safe Sanctuary, and that He^{-azwj} would Bring down the Oft-Frequented House (Bayt Al-Mamour) to

⁷³⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 189

them, and He^{-azwj} would Manifest the Raised Ceiling to them, and Given them rest/respite from their enemies, and the earth Which Allah^{-azwj} would Change for them from the peace and safety for whatever it therein for them there being no blemish in it’.

قَالَ لَا حُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَأَنْ يَكُونُ هُمْ فِيهَا مَا يُحِبُّونَ وَأَخَذَ رَسُولُ اللَّهِ ص عَلَى جَمِيعِ الْأَئِمَّةِ وَشِبَعَتِهِمِ الْمِيثَاقَ بِذَلِكَ

He^{-asws} said: ‘There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah^{-saww} took the Covenant upon the entirety of the Imams^{-asws} and their^{-asws} Shias with that.

وَأَمَّا السَّلَامُ عَلَيْهِ تَذَكُّرُهُ نَفْسِ الْمِيثَاقِ وَتَحْدِيدُهُ لَهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلَّ وَعَزَّ وَ يُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ.

And rather, the greetings upon him^{-saww} is a reminder to the self of the Covenant and the renewal of it upon Allah^{-azwj}, perhaps He^{-azwj} the Majestic and Mighty would Hasten the peace for you all with the entirety of whatever is in it’.⁷³⁵

191- أَقُولُ رَوَى مُؤَلَّفُ الْمَزَارِ الْكَبِيرِ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا مُحَمَّدٍ كَأَنِّي أَرَى نُزُولَ الْقَائِمِ فِي مَسْجِدِ السَّهْلَةِ بِأَهْلِهِ وَ عِيَالِهِ قُلْتُ يَكُونُ مَنَزَلُهُ جُعِلَتْ فِدَاكَ

I (Majlisi) am saying, ‘It is reported by the compiler of ‘Al Maza Al Kabeer’, by his chain from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘O Abu Muhammad! It is as if I^{-asws} am seeing the descend of Al-Qaim^{-ajfj} in Masjid Al-Sahla with his^{-ajfj} his^{-ajfj} dependants’. I said, ‘It would be his^{-ajfj} dwelling? May I be sacrificed for you^{-asws}!’

قَالَ نَعَمْ كَانَ فِيهِ مَنْزِلُ إِدْرِيسَ وَ كَانَ مَنْزِلُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ صَلَّى فِيهِ وَ فِيهِ مَسْكَنُ الْخَضِرِ وَ الْمُقِيمُ فِيهِ كَالْمُقِيمِ فِي فُسطَاطِ رَسُولِ اللَّهِ ص وَ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِلَّا وَ قَلْبُهُ يَحْنُ إِلَيْهِ

He^{-asws} said: ‘Yes! In it was the dwelling of Idrees^{-as}, and it was the dwelling of Ibrahim^{-as}, friend of the Beneficent, and Allah^{-azwj} did not Send any Prophet^{-as} except and he^{-as} had prayed Salat in it, and in it was the dwelling of Al-Khizr^{-as}. And the stayer in it is the like the one staying in the tent of Rasool-Allah^{-saww}, and there is neither any Momin nor a Momina except and his heart would yearn to it’.

قُلْتُ جُعِلَتْ فِدَاكَ وَ لَا يَزُولُ الْقَائِمُ فِيهِ أَبَدًا قَالَ نَعَمْ قُلْتُ فَمِنْ بَعْدِهِ قَالَ هَكَذَا مِنْ بَعْدِهِ إِلَى انْقِضَاءِ الْخَلْقِ

I said, ‘May I be sacrificed for you^{-asws}! And Al-Qaim^{-ajfj} will not cease to be in it?’ He^{-asws} said: ‘Yes’. I said, ‘So, from after him^{-ajfj}?’ He^{-asws} said: ‘Like that from after him^{-ajfj} up to the termination of the creatures’.

قُلْتُ فَمَا يَكُونُ مِنْ أَهْلِ الدِّمَةِ عِنْدَهُ قَالَ يُسَالِمُهُمْ كَمَا سَالَمَهُمْ رَسُولُ اللَّهِ ص وَ يُؤَدُّونَ الْحِزْبَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

I said, ‘So what would happen from the people under the responsibility (Jews and Christians) in his^{-ajfj} presence?’ He^{-asws} said: ‘He^{-ajfj} will reconcile with them just as Rasool-Allah^{-saww} had

⁷³⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 190

reconciled with them and they would be paying the taxes from a hand, and they would be belittled’.

قُلْتُ فَمَنْ نَصَبَ لَكُمْ عَدَاوَةً

I said, ‘So who would establish the enmity to you all?’

قَالَ لَا يَا أَبَا مُحَمَّدٍ مَا لِمَنْ خَالَفَنَا فِي دَوْلَتِنَا مِنْ نَصِيبٍ إِنَّ اللَّهَ قَدْ أَحَلَّ لَنَا دِمَاءَهُمْ عِنْدَ قِيَامِ قَائِمِنَا فَالْيَوْمَ مُحَرَّمٌ عَلَيْنَا وَ عَلَيْكُمْ ذَلِكَ فَلَا يَغُرُّكَ أَحَدٌ إِذَا قَامَ قَائِمُنَا انْتَقَمَ اللَّهُ وَ لِرَسُولِهِ وَ لَنَا أَجْمَعِينَ.

He^{-asws} said: ‘O Abu Muhammad! There will be no share in our^{-asws} government for the one who opposes us^{-asws}. Allah^{-azwj} has Legalised their blood for us^{-asws} at the rising of Al-Qaim^{-ajfi}. Today that is prohibited unto us^{-asws} and you all, so no one should deceive you. When our^{-asws} Qaim^{-ajfi} rises, he^{-ajfi} will take revenge for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} and for us^{-asws}, all!’⁷³⁶

192- يب، تهذيب الأحكام الصفار عن ابن أبي الخطاب عن جعفر بن بشير و محمد بن عبد الله بن هلال عن العلاء عن محمد قال سألت أبا جعفر ع عن القائم إذا قام بأي سيرة يسير في الناس فقال يسيرة ما سار به رسول الله ص حتى يظهر الإسلام

(The book) ‘Tahzeeb Al Ahkam’ – Al Saffar, from Ibn Abu Al Khattab, from Ja’far Bin Bashir and Muhammad Bin Abdullah Bin Hilal, from Al A’ala, from Muhammad who said,

‘I asked Abu Abdullah^{-asws} about Al-Qaim^{-ajfi}, ‘When he^{-ajfi} rises, by which conduct will he^{-ajfi} be conducting among the people?’ He^{-asws} said: ‘By the conduct of what Rasool-Allah^{-saww} had conducted with, until Al-Islam prevails’.

قُلْتُ وَ مَا كَانَتْ سِيرَةُ رَسُولِ اللَّهِ ص قَالَ أَبْطَلَ مَا كَانَتْ فِي الْجَاهِلِيَّةِ وَ اسْتَقْبَلَ النَّاسَ بِالْعَدْلِ وَ كَذَلِكَ الْقَائِمُ ع إِذَا قَامَ يُبْطِلُ مَا كَانَ فِي الْهُدْنَةِ مِمَّا كَانَ فِي أَيْدِي النَّاسِ وَ يَسْتَقْبِلُ بِهِمُ الْعَدْلَ.

I said, ‘And what was the conduct of Rasool-Allah^{-saww}?’ He^{-asws} said: ‘He^{-saww} nullified whatever had been happening during the pre-Islamic period and faced the people with the justice, and like that would be Al-Qaim^{-ajfi}. When he^{-ajfi} rises, he^{-ajfi} will nullify whatever had been happening during the truce from what would be in the hands of the people, and he^{-ajfi} would face them with the justice’.⁷³⁷

تذييل قال شيخنا الطبرسي في كتاب إعلام الوري فإن قيل إذا حصل الإجماع على أن لا نبي بعد رسول الله ص و أنتم قد زعمتم أن القائم ع إذا قام لم يقبل الجزية من أهل الكتاب و أنه يقتل من بلغ العشرين و لم يتفقه في الدين و أمر يهدم المساجد و المشاهد و أنه يحكم بحكم داود ع لا يسأل بينة و أشباه ذلك مما ورد في آثاركم و هذا تكون نسخا للشريعة و إبطالا لأحكامها فقد أثبت معنى النبوة و إن لم تتلفظوا باسمها فما جوابكم عنها.

Footnote: Our Sheykh Tabarsee said in the book ‘I’lam al Wara’, ‘If it is said when it has resulted in the consensus that there will be no Prophet^{-as} after Rasool-Allah^{-saww}, and you (Shias) are alleging that Al-Qaim^{-ajfi}, when he^{-ajfi} rises, will not accept the tax from the people of the Book (Jews and Christians), and he^{-ajfi} will kill the ones who reach (age of) twenty and

⁷³⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 191

⁷³⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 192

does not ponder in the religion, and would order with demolishing the Masjids and the shrines, and he^{-ajfi} will judge with the judgment of Dawood^{-as}, not asking for any proof, and matters resembling that from what has been referred in your Ahadeeth, and this would be an abrogation of the Law and invalidation of its rulings. Thus you are affirming the meaning of the Prophet-hood and even though you are not wording it with its name. So what is your answer about it?

الجواب إنا لم نعرف ما تضمنه السؤال من أنه ع لا يقبل الجزية من أهل الكتاب و أنه يقتل من بلغ العشرين و لم يتفق في الدين فإن كان ورد بذلك خبر فهو غير مقطوع به

The answer – ‘We do not know what the question included from him^{-ajfi} not accepting the taxes from people of the Book, and he^{-ajfi} will kill the one who reaches (age of) twenty and did not ponder in the religion. So if a report has arrived with that, it would not be cut out with it.

فأما هدم المساجد و المشاهد فقد يجوز أن يختص بهدم ما بني من ذلك على غير تقوى الله تعالى و على خلاف ما أمر الله سبحانه به و هذا مشروع قد فعله النبي ص.

As for demolishing the Masajids and the shrines, it is allowed that he^{-ajfi} would particularise the demolition of what had had been built from based upon without fearing Allah^{-azwj} Allah^{-azwj} the Exalted and based upon opposing what Allah^{-azwj} the Glorious had Commanded with, and this is an undertaking which the Prophet^{-saww} had done.

و أما ما روي من أنه ع يحكم بحكم آل داود لا يسأل عن بيعة فهذا أيضا غير مقطوع به و إن صح فتأويله أن يحكم بعلمه فيما يعلمه و إذا علم الإمام أو الحاكم أمرا من الأمور فعليه أن يحكم بعلمه و لا يسأل عنه و ليس في هذا نسخ الشريعة.

And as for what is reported that he^{-ajfi} would judge by the judgment of family of Dawood^{-as}, not asking for any proof, so this as well is not being cut out with, and even though it is correct. I interpret it that he^{-ajfi} would judge by the judgment with his^{-ajfi} knowledge regarding what he^{-ajfi} knows, and when the knowledge of the Imam^{-ajfi}, or the ruler, a matter from the matters, it is upon him that he judged by his knowledge and not ask about it, and there is no abrogation of the Law in this.

على أن هذا الذي ذكره من ترك قبول الجزية و استماع البيعة إن صح لم يكن نسخا للشريعة لأن النسخ هو ما تأخر دليله عن الحكم المنسوخ و لم يكن مصطحبا فأما إذا اصطحب الدليلان فلا يكون ذلك نسخا لصاحبه و إن كان مخالفة في المعنى

Based upon this which they are mentioning of the way of accepting the taxes and listening to the proof, even though it is correct, is not an abrogation of the Law, because the abrogation, it is what its evidence is delayed from the ruling the abrogated and it would not be recommended. As for when the two evidence(s) are recommended, that cannot be an abrogation for its owner, and even though it may be different in the meaning.

و لهذا اتفقنا على أن الله سبحانه لو قال الزموا السبب إلى وقت كذا ثم لا تلزموه لا يكون نسخا لأن الدليل الراجع مصاحب الدليل الموجب و إذا صحت هذه الجملة و كان النبي ص قد أعلمنا بأن القائم من ولده يجب اتباعه و قبول أحكامه

And for this, we concur upon that Allah^{-azwj} the Glorious, if He^{-azwj} were to Say: “Stick to the Saturday up to such and such time!”, then does not Impose it, that does not happen to be an abrogation, because the uplifting evidence accompanies the obliging evidence. And when this word is proven correct, and the Prophet^{-saww} has taught us that Al-Qaim^{-ajfi} would be from his^{-saww} sons^{-asws}, it obligates following him^{-ajfi} and accepting his^{-ajfi} rulings.

فنحن إذا صرنا إلى ما يحكم به فينا و إن خالف بعض الأحكام المتقدمة غير عاملين بالنسخ لأن النسخ لا يدخل فيما يصطحب الدليل انتهى.

So we when we come to what he^{-ajfi} decides with regarding us, and even if it contradicts with some of the previous rulings, we would not be working with the abrogation because the abrogation does not enter into what is accompanied by the evidence’ – end.

193- أَقُولُ رَوَى الْحُسَيْنُ بْنُ مَسْعُودٍ فِي شَرْحِ السُّنَّةِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يُنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حُكْمًا عَدْلًا يَكْسِرُ الصَّلِيبَ وَ يَقْتُلُ الْخَنَازِيرَ وَ يَضَعُ الْجِزْيَةَ فَيَفِيضُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ.

I (Majlisi) am saying, ‘It is reported by Al-Husayn Bin Masoud in ‘Sharah Al Sunnah’, by his chain,

‘From the Prophet^{-saww} having said: ‘By the One^{-azwj} in Whose Hand is my^{-saww} soul! Very soon the son^{-as} of Maryam^{-as} shall descend among you all, judging with justice, breaking the crucifix, and killing the pigs, and dropping the taxation. He^{-as} will flow the wealth until no one will accept it’⁷³⁸.

ثم قال قوله يكسر الصليب يريد إبطال النصرانية و الحكم بـالإسلام و معنى قتل الخنزير تحريم اقتنائه و أكله و إباحة قتله و فيه بيان أن أعيانها نجسة لأن عيسى إنما يقتلها على حكم شرع الإسلام و الشيء الطاهر المتفجع به لا يباح إتلافه.

Note: Then he said, ‘His^{-saww} words: ‘He^{-as} will break the crucifix’ – intending the invalidation of the Christianity and judging by the Law of Al-Islam, and the meaning of killing the pigs is prohibition of possessing it, and in it is explanation that it means it is filthy, because Isa^{-as} would rather kill them based upon the judgment of the Law of Al-Islam, and the thing which is clean, benefitted with, its destruction is not legalised.

و قوله و يضع الجزية معناه أنه يضعها من أهل الكتاب و يحملهم على الإسلام فقد روى أبو هريرة عن النبي ص في نزول عيسى ع و يهلك في زمانه الملل كلها إلا الإسلام و يهلك الدجال فيمكت في الأرض أربعين سنة ثم يتوفى فيصلي عليه المسلمون.

And his^{-saww} words: ‘And he^{-as} will drop the taxation’ – its meaning is that he^{-as} drop it from people of the Book and carry them upon Al-Islam. It has been reported by Abu Hureyra, from the Prophet^{-saww} regarding the descent of Isa^{-as}, and destruction in his^{-ajfi} era of all the religion except Al-Islam, and destruction of Al Dajjal^{-la}, so he^{-as} would remain in the earth for forty years, then he^{-as} would die, so the Muslims would pray Salat upon him^{-as}.

و قبل معنى وضع الجزية أن المال يكثر حتى لا يوجد محتاج ممن يوضع فيهم الجزية يدل عليه قوله ع فيفيض المال حتى لا يقبله أحد

And it is said, ‘The meaning of dropping the taxation is that the wealth would be a lot to the extent that a needy one would not be found from the ones the taxation had been dropped

⁷³⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 193 a

from. His^{-asws} words evidence upon it: 'There would be a surplus of the wealth to the extent that no one would accept it'.

رواه أبو داود في سننه ج 2 ص 342 و لفظه: أن النبي صلى الله عليه و آله قال: « ليس بيني و بينه نبي- يعنى عيسى عليه السلام- و انه نازل، فإذا رأيتموه فاعرفوه؛ رجل مربوع الى الحمرة و البياض بين مصرتين، كأن رأسه يقطر، و ان لم يصبه بلل،

It is reported by Abu Dawood in his Sunan V 2 P 342, and its wording is: 'The Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, said: 'There isn't any Prophet^{-as} between me^{-saww} and him^{-ajfi}' – meaning Isa^{-as} – 'And he^{-as} would descend. So when they see him^{-as} they would recognise him^{-as}, a man^{-as} leaning to the redness, and the whiteness between the two eyes, as if his^{-as} head is trickling and even though no dampness had hit him.

فيقاتل الناس على الإسلام فيدق الصليب و يقتل الخنزير، و يضع الجزية، و يهلك الله في زمانه الملل كلها الا الإسلام و يهلك المسيح الدجال، فيمكث في الأرض أربعين سنة، ثم يتوفى فيصلى عليه المسلمون.

He^{-as} will fight the people based upon Al-Islam. He^{-as} would break the crucifix and kill the pigs and drop the taxation, and Allah^{-azwj} will Destroy in his^{-as} era, all of the religions except Al-Islam, and the Messiah^{-as} would destroy the Dajjal^{-la}. He^{-as} would live in the earth for forty years, then he^{-as} would expire, and the Muslims would pray Salat upon him^{-as}'.

و رَوَى الْبُخَارِيُّ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ وَ إِمَامُكُمْ مِنْكُمْ.

And it is reported by Al Bukhari by his chain from Abu Hureyra who said,

'Rasool-Allah^{-saww} said: 'How will you be when the son^{-as} of Maryam^{-as} descend and your Imam^{-ajfi} is from you (Muslims)?''⁷³⁹

و هذا حديث متفق على صحته. أقول و قد أورد هو و غيره أخباراً آخر في ذلك فظهر أن هذه الأمور المنقولة من سير القائم ع لا يختص بنا بل أوردتها المخالفون أيضاً و نسبوه إلى عيسى ع لكن قد رووا أن إمامكم منكم فما كان جوابهم فهو جوابنا و الشبهة مشتركة بينهم و بيننا.

Note: And this Hadeeth, there is consensus upon its correctness. I (Majlisi) am saying, 'And he and others have reported other reports regarding that. So it is apparent that these matters from the conduct of Al-Qaim^{-ajfi} are transmitted, are not specialised with us, but the adversaries have reported these as well, and they have attributed it to Isa^{-as}. But they are reporting: 'Your Imam would be from you'. So whatever was their answer, it is our answer, and the resemblance is common between them and us'.

194- أَقُولُ ذَكَرَ السَّيِّدُ ابْنُ طَاوُسٍ قَدَّسَ اللَّهُ رُوحَهُ فِي كِتَابِ سَعْدِ السُّعُودِ أَيَّ وَجَدْتُ فِي صُحُفِ إِدْرِيسَ النَّبِيِّ ع عِنْدَ ذِكْرِ سُؤَالِ إِبْلِيسَ وَ جَوَابِ اللَّهِ لَهُ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ لَا وَ لَكِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

I (Majlisi) am saying, 'The Seyyid Ibn Tawoos, may Allah^{-azwj} Santify his soul, mentioned in the book 'Sa'ad Al Suwoud' –

'I found in the books of the Prophet Idrees^{-as} at the mention of the question of Iblees^{-la} and the Answer of Allah^{-azwj} to him^{-la}: **He said, 'Lord! Then Respite me up to the Day they would**

⁷³⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 193 b

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أُولَئِكَ أَوْلِيَايَ اخْتَرْتُ لَهُمْ نَبِيًّا مُصْطَفًى وَ أَمِينًا مُرْتَضًى فَجَعَلْتُهُ لَهُمْ نَبِيًّا وَ رَسُولًا وَ جَعَلْتُهُمْ لَهُ أَوْلِيَاءَ وَ أَنْصَارًا تِلْكَ أُمَّةٌ اخْتَرْتُهَا لِنَبِيِّي الْمُصْطَفَى وَ أَمِينِي الْمُرْتَضَى

They are My^{-azwj} friends. I^{-azwj} have Chosen a Prophet^{-saww} for them, Mustafa^{-saww}, and a trustee, Murtaza^{-asws}. I^{-azwj} shall Make him^{-saww} a Prophet^{-saww} for them and a Rasool^{-saww} and Make them to be friends to him^{-saww} and helpers of that community. I^{-azwj} have Chosen it for My^{-azwj} Prophet^{-saww} Al-Mustafa^{-saww} and My^{-azwj} trustee Al-Murtaza^{-asws}.

ذَلِكَ وَقْتُ حُجَّتِهِ فِي عِلْمِ غَيْبِي وَ لَا بُدَّ أَنَّهُ وَقَعَ أُيُودُكَ يَوْمَئِذٍ وَ حَيْلُكَ وَ رَجُلُكَ وَ جُنُودُكَ أَجْمَعِينَ فَادْهَبْ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

That is a time of his^{-saww} Divine Authority in the knowledge of My^{-azwj} unseen, and there is no escape that it would occur. I^{-azwj} shall Destroy you^{-la} on that day, and your^{-la} cavalry, and your^{-la} infantry, and your^{-la} armies, altogether, **from the Respite ones [15:37] Up to the Day of the known time" [15:38]!**⁷⁴⁰

وَ رَوَى السَّيِّدُ عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ فِي كِتَابِ الْعَيْبَةِ بِإِسْنَادِهِ عَنِ الْبَاقِرِ ع قَالَ: إِذَا ظَهَرَ قَائِمُنَا أَهْلُ الْبَيْتِ ع قَالَ فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُمْكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا - خِفْتُمْكُمْ عَلَى نَفْسِي وَ جِئْتُكُمْ لَمَّا أَدْنَى لِي رَبِّي وَ أَصْلَحَ لِي أَمْرِي.

And it is reported by the Seyyid Ali Bin Abdul Hameed in 'Kitab al Ghayba', by his chain,

'From Al-Baqir^{-asws} having said: 'When our^{-asws} Qaim^{-ajfi}, of People^{-asws} of the Household appears, he^{-ajfi} would say: **So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21].** I^{-ajfi} feared upon myself^{-ajfi} and I^{-ajfi} have come to you when my^{-ajfi} Lord^{-azwj} Permitted for me^{-ajfi} and Corrected my^{-ajfi} matter for me^{-ajfi}'.⁷⁴¹

196- وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْإِيَادِي يَرْفَعُهُ إِلَى أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ خَرَجَ الْقَائِمُ ع بَعْدَ أَنْ أَنْكَرَهُ كَثِيرٌ مِنَ النَّاسِ يَزْجَعُ إِلَيْهِمْ شَبَابًا فَلَا يَثْبُتُ عَلَيْهِ إِلَّا كُلُّ مُؤْمِنٍ أَخَذَ اللَّهُ مِيثَاقَهُ فِي الدَّرِّ الْأَوَّلِ.

And by his chain, from Ahmad Bin Muhammad Al Iyadi, raising it to Abu Baseer,

'From Abu Abdullah^{-asws} said: 'If Al-Qaim^{-ajfi} emerges, most of the people would deny him^{-ajfi} as he^{-ajfi} would have come out to them as a youth. No one would be steadfast upon him^{-ajfi} except every Momin whose Covenant Allah^{-azwj} had Taken in the first realm of the particles'.⁷⁴²

وَ بِإِسْنَادِهِ إِلَى سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَأَنِّي بِالْقَائِمِ ع عَلَى ذِي طَوًى قَائِمًا عَلَى رِجْلَيْهِ خَافِيًا يَرْتَقِبُ بِسُنَّةِ مُوسَى ع حَتَّى يَأْتِيَ الْمَقَامَ فَيَدْعُو فِيهِ.

And by his chain to Sama'at,

⁷⁴⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 194 a

⁷⁴¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 195

⁷⁴² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 196 a

'From Abu Abdullah^{-asws} having said: 'It is as if I^{-asws} am with Al-Qaim^{-ajfj} upon Zi Tuwa, standing upon his^{-ajfj} feet, bare-footed, observing the Sunnah of Musa^{-as} until he^{-ajfj} comes to Al-Maqam (of Ibrahim^{-as}) and supplicates in it".⁷⁴³

197- وَ بِإِسْنَادِهِ عَنِ الْحُضْرِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: جِبْرِئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ.

And by his chain, from Al Hazramy,

'From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} would be on his^{-ajfj} right and Mikaeel^{-as} on his^{-ajfj} left".⁷⁴⁴

وَ عَنْهُ ع قَالَ: إِذَا قَامَ الْقَائِمُ وَ دَخَلَ الْكُوفَةَ لَمْ يَبْقَ مُؤْمِنٌ إِلَّا وَ هُوَ بِهَا.

And from him^{-asws} having said: 'When Al-Qaim^{-ajfj} rises and enters Al-Kufa, there will not remain any Momin except he would be in it".⁷⁴⁵

198- وَ مِنْ كِتَابِ الْفَضْلِ بْنِ شاذَانَ رَفَعَهُ عَنْ سَعْدٍ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ لَمْ يَضِعِ الرَّجُلُ فِي الْكُوفَةِ أَحَبُّ إِلَيَّ مِنْ دَارٍ فِي الْمَدِينَةِ.

And from the book of Al Fazl Bin Shazan, raising it from Sa'ad,

'From Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'A place of the man in Al-Kufa is more beloved to me^{-asws} than a house in Al-Medina".⁷⁴⁶

وَ عَنْهُ عَنْ سَعْدِ بْنِ الْأَصْبَغِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَتْ لَهُ دَارٌ بِالْكُوفَةِ فَلْيَتَمَسَّكْ بِهَا.

And from him, from Sa'ad Bin Al Asbagh who said,

'I heard Abu Abdullah^{-asws} saying: 'One who has a house at Al-Kufa, so let him hold on to it".⁷⁴⁷

199- وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَهْزُمُ الْمَهْدِيُّ ع السُّفْيَانِيَّ تَحْتَ شَجَرَةٍ أَغْصَانُهَا مُدْلَاةٌ فِي الْحَيْرَةِ طَوِيلَةٌ.

And by his chain,

'From Abu Ja'far^{-asws} having said: 'Al-Mahdi^{-ajfj} will defeat Al-Sufyani beneath a tree, its long branches in Al-Hira".⁷⁴⁸

200- وَ بِإِسْنَادِهِ إِلَى بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَلْ تَدْرِي أَوَّلَ مَا يَبْدَأُ بِهِ الْقَائِمُ ع قُلْتُ لَا

And by his chain to Bashir Al Nabbal,

⁷⁴³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 196 b

⁷⁴⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 197 a

⁷⁴⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 197 b

⁷⁴⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 198 a

⁷⁴⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 198 b

⁷⁴⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 199

'From Abu Abdullah^{-asws} having said: 'Do you know the first of what Al-Qaim^{-ajfi} would begin with?' I said, 'No'.

قَالَ يُخْرِجُ هَذَيْنِ رَطْبَيْنِ غَضَّيْنِ فَيُخْرِقُهُمَا وَ يُذَرِبُهُمَا فِي الرِّيحِ وَ يَكْسِرُ الْمَسْجِدَ

He^{-asws} said: 'He^{-ajfi} will extract these two green dates (Abu Bakr and Umar) and burn them both and scatter them in the wind, and he^{-ajfi} break the Masjid'.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ عَرِيشُ كَعْرِيشِ مُوسَى ع وَ ذَكَرَ أَنَّ مَقْدَمَ مَسْجِدِ رَسُولِ اللَّهِ ص كَانَ طِينًا وَ جَانِبُهُ جَرِيدَ النَّخْلِ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Latticework like the lattice of Musa^{-as}'. And he^{-asws} mentioned that the front part of the Masjid of Rasool-Allah^{-saww} was of clay and its sides were of branches of palm trees".⁷⁴⁹

201- وَ بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَدِمَ الْقَائِمُ ع وَتَبَّ أَنْ يَكْسِرَ الْحَائِطَ الَّذِي عَلَى الْقَبْرِ فَيَبْعَثُ اللَّهُ تَعَالَى رِيحاً شَدِيدَةً وَ صَوَاعِقَ وَ رُعوداً حَتَّى يَقُولَ النَّاسُ إِنَّمَا ذَا لَذَا فَيَتَفَرَّقُ أَصْحَابُهُ عَنْهُ حَتَّى لَا يَبْقَى مَعَهُ أَحَدٌ

And by his chain from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfi} arrives, he^{-ajfi} will leap upon breaking the wall which is upon the grave (of Rasool-Allah^{-saww}). Allah^{-azwj} the Exalted would Send a severe wind, and lightning and thunder, until the people say, 'But rather, that is for that (reason)'. So his^{-ajfi} companions would separate away from him^{-ajfi} to the extent that there will not remain anyone with him^{-ajfi}.

فَيَأْخُذُ الْمَعُولَ بِيَدِهِ فَيَكُونُ أَوَّلَ مَنْ يَضْرِبُ بِالْمَعُولِ ثُمَّ يَرْجِعُ إِلَيْهِ أَصْحَابُهُ إِذَا رَأَوْهُ يَضْرِبُ الْمَعُولَ بِيَدِهِ فَيَكُونُ ذَلِكَ الْيَوْمَ فَضْلٌ بَعْضُهُمْ عَلَى بَعْضٍ بِقَدْرِ سَبَقِهِمْ إِلَيْهِ

He^{-ajfi} will take the pickaxe by his^{-ajfi} hand, and he^{-ajfi} would be the first one to strike with the pickaxe. Then his^{-ajfi} companions would return to him^{-ajfi} when they see him^{-ajfi} striking the pickaxe with his^{-ajfi} own hand. On that day, they would be merited over each other in accordance with their preceding to him^{-ajfi}.

فَيَهْدِمُونَ الْحَائِطَ ثُمَّ يُخْرِجُهُمَا غَضَّيْنِ رَطْبَيْنِ فَيُلْعَنُهُمَا وَ يَتَبَرَّأُ مِنْهُمَا وَ يَصْلِبُهُمَا ثُمَّ يُنْزِلُهُمَا وَ يُخْرِقُهُمَا ثُمَّ يُذَرِبُهُمَا فِي الرِّيحِ.

They would demolish the wall, then extract both green dates (Abu Bakr and Umar). He^{-ajfi} will curse them and crucify them, then he^{-ajfi} would bring them down and burn them. Then he^{-ajfi} would scatter them in the wind".⁷⁵⁰

202- وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَمْلِكُ الْقَائِمُ سَبْعَ سِنِينَ تَكُونُ سَبْعِينَ سَنَةً مِنْ سِنِينَكَ هَذِهِ.

⁷⁴⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 200

⁷⁵⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 201

And by his chain from Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfi} will rule for seven years which would be seventy years from these years of yours!''⁷⁵¹

وَعَنْهُ ع قَالَ: كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ ع وَ أَصْحَابِهِ فِي حُفِّ الْكُوفَةِ كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرَ قَدْ فَنِيَتْ أَرْوَادُهُمْ وَ خَلَقَتْ نِيَابَتُهُمْ قَدْ أَثَّرَ السُّجُودُ بِجَبَاهِهِمْ لُيُوثٌ بِالنَّهَارِ رُهْبَانٌ بِاللَّيْلِ كَأَنَّ قُلُوبَهُمْ زُبُرُ الْحَدِيدِ يُعْطَى الرَّجُلُ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا لَا يَقْتُلُ أَحَدًا مِنْهُمْ إِلَّا كَافِرًا أَوْ مُنَافِقًا وَ قَدْ وَصَفَهُمُ اللَّهُ تَعَالَى بِالتَّوَسُّمِ فِي كِتَابِهِ الْعَزِيزِ بِقَوْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

And from him^{-asws} having said: 'It is as if I^{-asws} am looking at Al-Qaim^{-ajfi} and his^{-ajfi} companions in Najaf, Al-Kufa. It is as if there are birds upon their heads. Their provisions are depleted, and their clothes are worn out. The impacts of the Sajdahs are in their foreheads. They are lions by the day and monks at night. It is as if their hears are sheets of iron. Then man from them would be Given the strength of forty men. No one from them will kill except a Kafir or a hypocrite, and Allah^{-azwj} the Exalted has Described them with the marking in His^{-azwj} Mighty Book with His^{-azwj} Words: ***Surely, in that are Signs for the distinguishers [15:75]***'.⁷⁵²

203- وَ بِإِسْنَادِهِ إِلَى كِتَابِ الْفَضْلِ بْنِ شَاذَانَ رَفَعَهُ إِلَى عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقْتُلُ الْقَائِمُ ع حَتَّى يَبْلُغَ السُّوقَ

And by his chain to the book of Al Fazl Bin Shazan, raising it to Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Al-Qaim^{-ajfi} will kill until he^{-asws} reached the market'.

قَالَ فَيَقُولُ لَهُ رَجُلٌ مِنْ وَلَدِ أَبِيهِ إِنَّكَ لَتُخْفِلُ النَّاسَ إِجْفَالَ النِّعَمِ فَيَعْبُدُ مِنْ رَسُولِ اللَّهِ ص أَوْ بِمَا ذَا

He^{-asws} said: 'A man from the sons of his^{-ajfi} father^{-asws} would say to him^{-ajfi}, 'You^{-ajfi} are startling the people the startling of the sheep! It is by a pact from Rasool-Allah^{-saww}, or what is that with?'

قَالَ وَ لَيْسَ فِي النَّاسِ رَجُلٌ أَشَدَّ مِنْهُ بَأْسًا فَيَقُومُ إِلَيْهِ رَجُلٌ مِنَ الْمَوَالِي فَيَقُولُ لَهُ لَتَسْكُنَنَّ أَوْ لِأَضْرِبَنَّ غُنْفَكَ فَعِنْدَ ذَلِكَ يُخْرِجُ الْقَائِمُ ع عَهْدًا مِنْ رَسُولِ اللَّهِ ص.

He^{-asws} said: 'And there wouldn't be among the people any man severer than him in prowess. A man from the friends would stand to him and say to him, 'Either you be silent, or I will strike off your neck!' During that, Al-Qaim^{-ajfi} will bring out the pact from Rasool-Allah^{-saww}'.⁷⁵³

204- وَ بِإِسْنَادِهِ عَنِ الْكَاتِبِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ يَقْتُلُ الْقَائِمُ ع مِنْ أَهْلِ الْمَدِينَةِ حَتَّى يَنْتَهِيَ إِلَى الْأَجْفَرِ - وَ يُصِيبُهُمْ جَاعَةٌ شَدِيدَةٌ

And by his chain from Al Kabuly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Al-Qaim^{-ajfi} will kill from the people of Al Medina until he^{-ajfi} ends to Al-Ajfar, and severe famine would have afflicted them'.

⁷⁵¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 202 a

⁷⁵² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 202 b

⁷⁵³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 203

قَالَ فَيُضْجُونَ وَ قَدْ نَبَتْ لَهُمْ ثَمَرَةٌ يَأْكُلُونَ مِنْهَا وَ يَتَزَوَّدُونَ مِنْهَا وَ هُوَ قَوْلُهُ تَعَالَى شَأْنُهُ وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَ أَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ-
ثُمَّ يَسِيرُ حَتَّى يَنْتَهِيَ إِلَى الْقَادِسيَّةِ وَ قَدْ اجْتَمَعَ النَّاسُ بِالْكُوفَةِ وَ بَايَعُوا السُّفْيَانِيَّ.

He^{asws} said: 'They would clamour, and he^{ajfi} would grown fruits they would be eating from and providing from, and it is His^{azwj} Word, Glorious is His^{azwj} Glory: **And a Sign for them is the dead ground. We Revive it and Extract seeds from it, so they are eating from it [36:33].** Then he^{ajfi} will travel until he^{ajfi} ends up to Al-Qadisiyya, and the people would have gathered at Al-Kufa and will be pledging allegiance to Al-Sufyani'.⁷⁵⁴

205- وَ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: يَفْدُمُ الْقَائِمُ ع حَتَّى يَأْتِيَ النَّجَفَ فَيَخْرُجُ إِلَيْهِ مِنَ الْكُوفَةِ حَيْشُ السُّفْيَانِيَّ وَ أَصْحَابُهُ وَ النَّاسُ مَعَهُ وَ ذَلِكَ يَوْمُ الْأَرْبَعَاءِ فَيَدْعُوهُمْ وَ يُنَادِيهِمْ حَقَّهُ وَ يُخْرِجُهُمْ أَنَّهُ مَظْلُومٌ مَقْهُورٌ وَ يَقُولُ مَنْ حَاجَنِي فِي اللَّهِ فَأَنَا أَوْلَى النَّاسِ بِاللَّهِ إِلَى آخِرِ مَا تَقَدَّمَ مِنْ هَذِهِ

And by his chain raising it to,

'Abu Abdullah^{asws} having said: 'Al-Qaim^{ajfi} would proceed until he^{ajfi} comes to Al-Najaf. The army of Al-Sufyani and his companions from the people of Al-Kufa, will come out against him^{ajfi}, and the people would be with him^{ajfi}. That would be on the day of Wednesday. He^{ajfi} will call them and adjure them of his^{ajfi} rights, and he^{ajfi} will inform them and he^{ajfi} is oppressed, forced, and say: 'One who argues me^{ajfi} regarding Allah^{azwj}, so I^{ajfi} am foremost with Allah^{azwj}!' – up to what has preceded from this.

فَيَقُولُونَ ائْجِعْ مِنْ حَيْثُ شِئْتَ لَا حَاجَةَ لَنَا فَيْكَ قَدْ حَبَرْنَاكَمْ وَ احْتَبَرْنَاكُمْ فَيَقَرُّونَ مِنْ غَيْرِ قِتَالٍ

They would say, 'Return to wherever you^{ajfi} have come from! There is no need for us regarding you^{ajfi}! We have tested you all and are informed of you all!' They would disperse from without fighting.

فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ يُعَاوَدُ فَيَجِيءُ سَهْمٌ فَيُصِيبُ رَجُلًا مِنَ الْمُسْلِمِينَ فَيَقْتُلُهُ فَيُقَالُ إِنَّ فُلَانًا قَدْ قُتِلَ فَعِنْدَ ذَلِكَ يَنْشُرُ رَايَةَ رَسُولِ اللَّهِ ص فَإِذَا نَشَرَهَا انْخَطَطَ عَلَيْهِ مَلَائِكَةٌ يَدْرِي

When it would be the day of Friday, they would return. An arrow will come and hit a man from the Muslims and kill him. It would be said, 'So and so has been killed!' During that he^{ajfi} will display the flag of Rasool-Allah^{saww}. When he^{ajfi} will display it, the Angels of Badr would descend unto him^{ajfi}.

فَإِذَا زَالَتْ الشَّمْسُ هَبَّتِ الرِّيحُ لَهُ فَيَحْمِلُ عَلَيْهِمْ هُوَ وَ أَصْحَابُهُ فَيَمْنَحُهُمُ اللَّهُ أَكْتَفَاهُمْ وَ يُؤَلُّونَ فَيَقْتُلُهُمْ حَتَّى يَدْخُلَهُمْ أُنْبِيَاءُ الْكُوفَةِ وَ يُنَادِي مُنَادِيهِ أَلَا لَا تَتَّبِعُوا مُؤَلِّيًّا وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ يَسِيرُ بِهِمْ كَمَا سَارَ عَلِيٌّ ع يَوْمَ الْبَصْرَةِ.

When the sun sets, a wind would descend for him^{ajfi}, so he^{ajfi} and his^{ajfi} companions would attack upon them. Allah^{azwj} would Give them their shoulder and they would turn around. He^{ajfi} will kill them until he^{ajfi} causes them to enter the houses of Al-Kufa, and a caller will call

⁷⁵⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{ajfi}, Ch 27 H 204

out, 'Indeed! Do not pursue one who turns around, nor attack upon an injured one!' And he^{-ajfj} will deal with them just as Ali^{-asws} had dealt on the day of (battle of) Al-Basra".⁷⁵⁵

206- وَ بِإِسْنَادِهِ رَفَعَهُ إِلَى جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا بَلَغَ السُّفْيَانِيُّ أَنَّ الْقَائِمَ قَدْ تَوَجَّهَ إِلَيْهِ مِنْ نَاحِيَةِ الْكُوفَةِ يَتَجَرَّدُ بِحَيْلِهِ حَتَّى يَلْقَى الْقَائِمَ فَيُخْرِجُ فَيَقُولُ أَخْرِجُوا إِلَيَّ ابْنَ عَتِيٍّ فَيُخْرِجُ عَلَيْهِ السُّفْيَانِيُّ فَيَكْلِمُهُ الْقَائِمُ ع فَيَجِيءُ السُّفْيَانِيُّ فَيُبَايِعُهُ

And by his chain, raising it to Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} having said: 'When it reaches Al-Sufyani that Al-Qaim^{-ajfj} is heading towards him from an area of Al-Kufa, he would come with his cavalry until he meets Al-Qaim^{-ajfj}. He^{-ajfj} will come out and say: 'Come out to me^{-ajfj}, O son of my^{-ajfj} uncle!' Al-Sufyani would come out to him^{-ajfj}. Al-Qaim^{-ajfj} would speak to him. Al-Sufyani will come and pledge allegiance to him^{-ajfj}.

ثُمَّ يَنْصَرِفُ إِلَى أَصْحَابِهِ فَيَقُولُونَ لَهُ مَا صَنَعْتَ فَيَقُولُ أَسْلَمْتُ وَ بَايَعْتُ فَيَقُولُونَ لَهُ قَبِّحَ اللَّهُ رَأْيَكَ بَيْنَ مَا أَنْتَ خَلِيفَةُ مَنْبُوعٍ فَصِرْتَ تَابِعاً فَيَسْتَقْبِلُهُ فَيَقَاتِلُهُ ثُمَّ يَمْسُونَ تِلْكَ اللَّيْلَةَ

Then he would leave to go to his companions. They would say to him, 'What have you done?' He would say, 'I have submitted and pledged allegiance'. They would say to him 'May Allah^{-azwj} Uglify your view! While you were a followed caliph, we became followers'. They would face him and fight him. Then they would come to the evening of that night.

ثُمَّ يُصْبِحُونَ لِلْقَائِمِ ع بِالْحَرْبِ فَيَقْتَتِلُونَ يَوْمَهُمْ ذَلِكَ ثُمَّ إِنَّ اللَّهَ تَعَالَى يَمْنَحُ الْقَائِمَ وَ أَصْحَابَهُ أَكْثَافَهُمْ فَيَقْتُلُوهُمْ حَتَّى يُفْنَوْهُمْ حَتَّى إِنَّ الرَّجُلَ يَخْتَفِي فِي الشَّجَرَةِ وَ الْحَجَرَةِ فَيَقُولُ الشَّجَرَةُ وَ الْحَجَرَةُ يَا مُؤْمِنُ هَذَا رَجُلٌ كَافِرٌ فَأَقْتُلْهُ فَيَقْتُلُهُ

Then they would come to battle Al-Qaim^{-ajfj} in the morning and they would fight that day of theirs. Then Allah^{-azwj} the Exalted would Give Al-Qaim^{-ajfj} and his^{-ajfj} companions, their shoulder. He^{-ajfj} would kill them until he^{-ajfj} annihilates them to the extent that the man would hide in the tree and the rock, so the tree and the rock would speak, 'O Momin! This here is a Kafir man, so kill him!' He would kill him'.

قَالَ فَتَشْبَعُ السَّبَاعُ وَ الطُّيُورُ مِنْ حُومِهِمْ فَيَقْتِمُ بِهَا الْقَائِمُ ع مَا شَاءَ قَالَ ثُمَّ يَعْقِدُ بِهَا الْقَائِمُ ع ثَلَاثَ رَايَاتٍ لِرِوَاءٍ إِلَى الْقُسْطَنْطِينِيَّةِ يَفْتَحُ اللَّهُ لَهُ وَ لِرِوَاءٍ إِلَى الصَّبِينَ فَيَفْتَحُ لَهُ وَ لِرِوَاءٍ إِلَى جِبَالِ الدَّيْلَمِ فَيَفْتَحُ لَهُ.

He^{-asws} said: 'The wild animals and the bird would satiate from their flesh. Al-Qaim^{-ajfj} would stay at it for as long as he^{-ajfj} so desires. Then Al-Qaim^{-ajfj} would tie three flags – a flag to Constantinople, Allah^{-azwj} would Grant victory to him^{-ajfj}, and a flag to Chinar, Allah^{-azwj} would Conquer it, and a flag to the mountains of Al-Daylan, and He^{-azwj} would Conquer it for him^{-ajfj}'.⁷⁵⁶

⁷⁵⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 205

⁷⁵⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 206 a

وَبِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي خَبَرٍ طَوِيلٍ إِلَى أَنْ قَالَ: وَ يَنْهَزِمُ قَوْمٌ كَثِيرٌ مِنْ بَنِي أُمَيَّةٍ حَتَّى يَلْحَقُوا بِأَرْضِ الرُّومِ فَيَطْلُبُوا إِلَى مَلِكِهَا أَنْ يَدْخُلُوا إِلَيْهِ فَيَقُولُ لَهُمُ الْمَلِكُ لَا نَدْخُلُكُمْ حَتَّى تَدْخُلُوا فِي دِينِنَا وَ تَنْكِحُوا وَ تَأْكُلُوا لَحْمَ الْخَنَازِيرِ وَ تَشْرَبُوا الْخَمْرَ وَ تَعْلَقُوا الصُّلْبَانَ فِي أَعْنَاقِكُمْ وَ الزَّانِيَةَ فِي أَوْسَاطِكُمْ

And by his chain raising it to Abu Baseer,

‘From Abu Ja’far^{-asws} in a lengthy Hadeeth, up to he^{-asws} said: ‘And a lot of people from the clan of Umayya would be defeated until they join up with the land of Rome. They would seek to its king to let them enter into it. The king would say to them, ‘You will not enter until you enter into our religion and marry us, and we marry you, and you eat the meat of pigs and drink the wine, and hang the crucifix in your necks, and the belts in your waists’.

فَيَقْبَلُونَ ذَلِكَ فَيَدْخُلُوهُمْ فَيَبْعَثُ إِلَيْهِمُ الْقَائِمُ ع أَنَّ أَخْرَجُوا هَؤُلَاءِ الَّذِينَ أَذْخَلْتُمُوهُمْ فَيَقُولُونَ قَوْمٌ رَغِبُوا فِي دِينِنَا وَ زَهَدُوا فِي دِينِكُمْ

They would accept that, so they would let them enter. Al-Qaim^{-ajfj} would send (a message) to them: ‘Bring them out, the ones whom you have let enter!’ They would say, ‘They are a people desirous regarding our religion and are abstaining from your^{-ajfj} religion’.

فَيَقُولُ ع إِنَّكُمْ إِنْ لَمْ تُخْرِجُوهُمْ وَضَعْنَا السَّيْفَ فِيكُمْ فَيَقُولُونَ لَهُ هَذَا كِتَابُ اللَّهِ بَيْنَنَا وَ بَيْنَكُمْ فَيَقُولُ قَدْ رَضِيتُ بِهِ

He^{-ajfj} would say: ‘If you do not expel them, we shall place the sword among you all!’ They would say to him^{-ajfj}, ‘This is the Book of Allah^{-azwj} between us and you all!’ He^{-ajfj} would say: ‘I^{-ajfj} agree with it!’

فَيَخْرُجُونَ إِلَيْهِ فَيَقْرَأُ عَلَيْهِمْ وَ إِذَا فِي شَرْطِهِ الَّذِي شَرَطَ عَلَيْهِمْ أَنْ يَدْخُلُوا إِلَيْهِ مَنْ دَخَلَ إِلَيْهِمْ مُرْتَدًّا عَنِ الْإِسْلَامِ وَ لَا يَزِدُّ إِلَيْهِمْ مَنْ خَرَجَ مِنْ عِنْدِهِمْ رَاغِبًا إِلَى الْإِسْلَامِ

They would come out to him^{-ajfj}. He^{-ajfj} would recite to them, and there would be among his^{-ajfj} conditions which he^{-ajfj} would stipulate upon them that they would hand over to him^{-ajfj} the one who had entered to them reneging from Al-Islam, and he^{-ajfj} will not return to them the one who had gone out from them, desirous to Al-Islam.

فَإِذَا قَرَأَ عَلَيْهِمُ الْكِتَابَ وَ رَأَوْا هَذَا الشَّرْطَ لَا زِمًا لَهُمْ أَخْرَجُوهُمْ إِلَيْهِ فَيَقْتُلُ الرِّجَالَ وَ يَبْقُرُ بُطُونَ الْحَبَالِ وَ يَرْفَعُ الصُّلْبَانَ فِي الرِّمَاحِ

So when the letter is read out to them and they see this stipulated condition necessitated for them, they would expel them to him^{-ajfj}. He^{-ajfj} will kill the men and slit the bellies of the pregnant women and raise the crucifixes in the spears’.

قَالَ وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْهِ وَ إِلَى أَصْحَابِهِ يَقْتَسِمُونَ الدِّنَارَ عَلَى الْجُحْفَةِ ثُمَّ تُسَلِّمُ الرُّومُ عَلَى يَدَيْهِ فَيَبْنِي فِيهِمْ مَسْجِدًا وَ يَسْتَخْلِفُ عَلَيْهِمْ رَجُلًا مِنْ أَصْحَابِهِ ثُمَّ يَنْصَرِفُ.

He^{-asws} said: ‘By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} and to his^{-ajfj} companions apportioning the Dinars at Al-Juhfa. Then Rome will become Muslim upon his^{-ajfj} hand. He^{-ajfj}

will build a Masjid among them and appoint a man from his^{-ajfi} companions upon them, then he^{-ajfi} will leave”.⁷⁵⁷

207- وَ بِإِسْنَادِهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَقْضِي الْقَائِمُ بِقَضَايَا يُنْكِرُهَا بَعْضُ أَصْحَابِهِ مِمَّنْ قَدْ ضَرَبَ قُدَّامَهُ بِالسَّيْفِ وَ هُوَ قَضَاءُ آدَمَ ع فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And by his chain from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘Al-Qaim^{-ajfi} would decree judgment which some of his^{-ajfi} companions would deny it, from the ones who had struck with the sword in front of him^{-ajfi} and would be the judgment of Adam^{-as}. He^{-ajfi} will forward them and strike off their necks.

ثُمَّ يَقْضِي الثَّانِيَةَ فَيُنْكِرُهَا قَوْمٌ آخَرُونَ مِمَّنْ قَدْ ضَرَبَ قُدَّامَهُ بِالسَّيْفِ وَ هُوَ قَضَاءُ دَاوُدَ ع فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

Then he^{-ajfi} will decree secondly. So another group would deny it, from the ones who had struck with the sword in front of him^{-ajfi}, and it would be a judgment of Dawood^{-as}. He^{-ajfi} would forward them and strike off their necks.

ثُمَّ يَقْضِي الثَّالِثَةَ فَيُنْكِرُهَا قَوْمٌ آخَرُونَ مِمَّنْ قَدْ ضَرَبَ قُدَّامَهُ بِالسَّيْفِ وَ هُوَ قَضَاءُ إِبْرَاهِيمَ ع فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

Then he^{-ajfi} would decree thirdly. Another group would deny it, from the ones who had struck with the sword in front of him^{-ajfi}, and it would be a judgment of Ibrahim^{-as}. He^{-ajfi} would forward them and strike off their neck.

ثُمَّ يَقْضِي الرَّابِعَةَ وَ هُوَ قَضَاءُ مُحَمَّدٍ ص فَلَا يُنْكِرُهَا أَحَدٌ عَلَيْهِ.

Then he^{-ajfi} would decree fourthly, and it would be a decree of Muhammad^{-saww}. No one would deny it upon him^{-ajfi}”.⁷⁵⁸

208- وَ بِإِسْنَادِهِ إِلَى ابْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَرَجَ الْقَائِمُ ع لَمْ يَبْقَ بَيْنَ يَدَيْهِ أَحَدٌ إِلَّا عَرَفَهُ صَالِحٌ أَوْ طَالِحٌ.

And by his chain to Ibn Taghlib who said,

‘Abu Abdullah^{-asws} said: ‘When Al-Qaim^{-ajfi} emerges, there will not remain anyone in front of him^{-ajfi} except he^{-ajfi} would know whether he is righteous or wicked”.⁷⁵⁹

209- وَ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ صَاحِبِ هَذَا الْأَمْرِ

And by his chain raising it to Abu Al Jaroud who said,

‘I said to Abu Ja’far^{-asws}, ‘May I be sacrificed for you^{-asws}! Inform me about Master^{-ajfi} of this command’.

⁷⁵⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 206 b

⁷⁵⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 207

⁷⁵⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfi}, Ch 27 H 208

قَالَ يُنْسِي مِنَ أَخَوَفِ النَّاسِ وَ يُصْبِحُ مِنْ أَمَنِ النَّاسِ يُوحَى إِلَيْهِ هَذَا الْأَمْرُ لَيْلَهُ وَ نَهَارُهُ

He^{-asws} said: 'In the evening he^{-ajfj} would be from the most fearful of the people, and in the morning he^{-ajfj} would be from the most secure of the people. Allah^{-azwj} would Reveal this matter in his^{-ajfj} and in his^{-ajfj} day'.

قَالَ قُلْتُ يُوحَى إِلَيْهِ يَا بَا جَعْفَرٍ

He (the narrator) said, 'I said to him^{-asws}, 'Reveal to him^{-ajfj}, O Abu Ja'far^{-asws}?'

قَالَ يَا بَا جَارُودُ إِنَّهُ لَيْسَ وَحْيِي نُبُوءَةٌ وَ لَكِنَّهُ يُوحَى إِلَيْهِ كَوَحْيِهِ إِلَى مَرْيَمَ بِنْتِ عِمْرَانَ وَ إِلَى أُمِّ مُوسَى وَ إِلَى النَّحْلِ

He^{-asws} said: 'O Abu Al-Jaroud! It isn't the Revelation of the Prophet-hood, but it would be Revealed to him^{-ajfj} like the Revelation to Maryam Bint Imran^{-as}, and to mother^{-as} of Musa^{-as}, and to the bee!

يَا بَا الْجَارُودُ إِنَّ قَائِمَ آلِ مُحَمَّدٍ لَأَكْرَمُ عِنْدَ اللَّهِ مِنْ مَرْيَمَ بِنْتِ عِمْرَانَ وَ أُمِّ مُوسَى وَ النَّحْلِ.

O Abu Al-Jaroud! The Qaim^{-ajfj} of Progeny^{-asws} Muhammad^{-saww} is more honourable in the Presence of Allah^{-azwj} than Maryam Bint Imran^{-as}, and mother^{-as} of Musa^{-as}, and the bee!"⁷⁶⁰

210- وَ بِإِسْنَادِهِ رَفَعَهُ إِلَى عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا خَرَجَ الْقَائِمُ ع لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ الْعَرَبِ وَ الْقُرْسِ إِلَّا السَّيْفُ لَا يَأْخُذُهَا إِلَّا بِالسَّيْفِ وَ لَا يُعْطِيهَا إِلَّا بِهِ.

And by his chain, raising it to Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'When Al-Qaim^{-ajfj} emerges, there will not be between him^{-ajfj} and the Arabs and the Persians except the sword. He^{-ajfj} will not seize them except with the sword, nor give them except by it".⁷⁶¹

وَ عَنْهُ ع لَا تَذْهَبُ الدُّنْيَا حَتَّى تَنْدَرِسَ أَسْمَاءُ الْقَبَائِلِ وَ يُنْسَبُ الْقَبِيلَةُ إِلَى رَجُلٍ مِنْكُمْ فَيَقَالُ هَذَا أُلُفُلَانٍ وَ حَتَّى يَقُومَ الرَّجُلُ مِنْكُمْ إِلَى حَسْبِهِ وَ نَسَبِهِ وَ قَبِيلَتِهِ فَيَدْعُوهُمْ فَإِنْ أَجَابُوهُ وَ إِلَّا ضَرَبَ أَعْنَاقَهُمْ.

And from him^{-asws}: 'The world will not go away until the names of the tribes are studied, and the tribe is attributed to a man from you called family of so and so, and until the man from you stand to his affiliation and his lineage and his tribe. They would call him, so he will either answer or else his neck would be struck off!"⁷⁶²

211- وَ بِإِسْنَادِهِ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَجَدْنَا فِي كِتَابِ عَلِيِّ ع إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And by his chain from Abu Khalid Al Kabuly who said,

⁷⁶⁰ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 209

⁷⁶¹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 210 a

⁷⁶² Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 210 b

'Abu Ja'far^{-asws} said: 'We found in the Book of Ali^{-asws}: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].***

فَمَنْ أَخَذَ أَرْضاً مِنَ الْمُسْلِمِينَ فَعَمَرَهَا فَلْيُؤَدِّ خَرَجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا حَتَّى يَظْهَرَ الْقَائِمُ ع مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ

The one who takes a land from the Muslims and revives it, let him pay its tax to the Imam^{-ajfj} from People^{-asws} of my^{-asws} Household, and for him would be whatever he eats from it, until Al-Qaim^{-ajfj} from People^{-asws} of my^{-asws} Household appears with the sword.

فَيُخَوِّبُهَا وَ يُخْرِجُهُمْ عَنْهَا كَمَا خَوَّاهَا رَسُولُ اللَّهِ ص إِلَّا مَا كَانَ فِي أَيْدِي شِيعَتِنَا فَإِنَّهُ يُقَاطِعُهُمْ عَلَى مَا فِي أَيْدِيهِمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ.

He^{-ajfj} contain it and expel them from it just as Rasool-Allah^{-saww} had contained it, except what would be in the hands of our^{-asws} Shias, for it would be their cut piece upon whatever is in their hands, and he^{-ajfj} will leave the land to be in their hands".⁷⁶³

212- وَ بِإِسْنَادِهِ رَفَعَهُ إِلَى جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوَّلُ مَا يَبْدَأُ الْقَائِمُ ع بِإِطْكَائِهِ فَيَسْتَخْرِجُ مِنْهَا التَّوْرَةَ مِنْ غَارٍ فِيهِ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ

And by his chain raising it to Jabir,

'From Abu Ja'far^{-asws} having said: 'The first of what Al-Qaim^{-ajfj} would begin with is Antioch. He^{-ajfj} will extract the Torah from a cave. In it would be the staff of Musa^{-as} and ring of Suleyman'.

قَالَ وَ أَسْعَدُ النَّاسِ بِهِ أَهْلُ الْكُوفَةِ

He^{-asws} said: 'And the happiest of the people with him^{-ajfj} would be the people of Al-Kufa'.

وَ قَالَ إِنَّمَا سُمِّيَ الْمُهْدِي لِأَنَّهُ يُهْدَى إِلَى أَمْرِ خَفِيٍّ حَتَّى إِنَّهُ يُبْعَثُ إِلَى رَجُلٍ لَا يَعْلَمُ النَّاسُ لَهُ ذَنْباً فَيَقْتُلُهُ حَتَّى إِنْ أَحَدَهُمْ يَتَكَلَّمُ فِي بَيْتِهِ فَيَخَافُ أَنْ يَشْهَدَ عَلَيْهِ الْجِدَارُ.

And he^{-asws} said: 'But rather Al-Mahdi^{-ajfj} has been named as such because he^{-ajfj} would be guiding to a hidden matter, to the extent that he^{-ajfj} would send to a man, the people do not know of any sin being for him, so he^{-ajfj} would kill him, until one of them in his house would speak. He would fear that the wall might testify against him".⁷⁶⁴

وَ عَنْهُ ع قَالَ يَمْلِكُ الْقَائِمُ ثَلَاثَ مِائَةِ سَنَةٍ وَ يَزِيدُ نِسْعاً كَمَا لَبِثَ أَهْلُ الْكَهْفِ فِي كَهْفِهِمْ بَمَلَأَ الْأَرْضَ عَذَلاً وَ قَسَطاً كَمَا مِلَقَتْ ظُلماً وَ جَوْراً

And from him^{-asws} having said: 'Al-Qaim^{-ajfj} will rule for three hundred years and additionally nine, just as the people of the cave had remained in their caves. He^{-ajfj} will fill the earth with justice and fairness just as it would have been filled with injustice and tyranny.

⁷⁶³ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 211

⁷⁶⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 212 a

فَيَفْتَحُ اللَّهُ لَهُ شَرْقَ الْأَرْضِ وَغَرْبَهَا وَيَقْتُلُ النَّاسَ حَتَّى لَا يَبْقَى إِلَّا دِينَ مُحَمَّدٍ وَبَسِيرُ بَسِيرَةِ سُلَيْمَانَ بْنِ دَاوُدَ وَ يَدْعُو الشَّمْسَ وَالْقَمَرَ فَيَجِيَانِهِ وَ تُطَوَّى لَهُ الْأَرْضُ وَ يُوحَى إِلَيْهِ فَيَعْمَلُ بِالْوَحْيِ بِأَمْرِ اللَّهِ.

Allah^{-azwj} would Conquer for him^{-ajfj} east of the earth and its west, and he^{-ajfj} will kill the people until there does not remain except the religion of Muhammad^{-saww}, and he^{-ajfj} conduct with the conduct of Suleyman Bin Dawood^{-as}, and call the sun and the moon, so they would come to him^{-ajfj}, and the ground would be folded for him^{-ajfj}, and it would be Revealed to him^{-ajfj}, so he^{-ajfj} would act with the Revelation by the Command of Allah^{-azwj}!''⁷⁶⁵

وَعَنْهُ ع إِذَا ظَهَرَ الْقَائِمُ وَ دَخَلَ الْكُوفَةَ بَعَثَ اللَّهُ تَعَالَى مِنْ ظَهْرِ الْكُوفَةِ سَبْعِينَ أَلْفَ صِدِّيقٍ فَيَكُونُونَ فِي أَصْحَابِهِ وَ أَنْصَارِهِ وَ يَزُودُ السَّوَادَ إِلَى أَهْلِهِ هُمْ أَهْلُهُ وَ يُعْطِي النَّاسَ عَطَايَا مَرَّتَيْنِ فِي السَّنَةِ وَ يَرْزُقُهُمْ فِي الشَّهْرِ رِزْقَيْنِ وَ يُسَوِّي بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُتَحَاجًّا إِلَى الزَّكَاةِ وَ يَجِيءُ أَصْحَابُ الزَّكَاةِ بِزَكَاتِهِمْ إِلَى الْمَحَاجِّجِ مِنْ شِيعَتِهِ فَلَا يَقْبَلُونَهَا فَيَصْرُوهَا وَ يَدُورُونَ فِي دُورِهِمْ فَيَخْرُجُونَ إِلَيْهِمْ فَيَقُولُونَ لَا حَاجَةَ لَنَا فِي دِرَاهِمِكُمْ

And from him^{-asws}: 'When Al-Qaim^{-ajfj} appears and enters Al-Kufa, Allah^{-azwj} the Exalted would Send seventy thousand truthful ones from the back of Al-Kufa, so they would be among his^{-ajfj} companions and his^{-ajfj} helpers, and he^{-ajfj} would return the multitude to its people. They would be its rightful ones, and he^{-ajfj} would give the awards to the people twice in the year, and he^{-ajfj} would sustain them during the month with two sustenance's and equalise between the people until no one would be seen being needy to the Zakat, and the owner of the Zakat would come with their Zakat to the needy ones from his^{-ajfj} Shias, but they will not accept it and turn it away. So they would circle around in their houses. They would come out to them and say, 'There is no need for us regarding your Dirhams'.

وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ وَ يَجْتَمِعُ إِلَيْهِ أَمْوَالُ أَهْلِ الدُّنْيَا كُلُّهَا مِنْ بَطْنِ الْأَرْضِ وَ ظَهَرِهَا فَيَقْتُلُ لِلنَّاسِ تَعَالَوْا إِلَى مَا قَطَعْتُمْ فِيهِ الْأَرْحَامَ وَ سَفَكْتُمْ فِيهِ الدَّمَ الْحَرَامَ وَ رَكِبْتُمْ فِيهِ الْمَحَارِمَ فَيُعْطِي عَطَاءً لَمْ يُعْطِهِ أَحَدٌ قَبْلَهُ.

And he^{-asws} continued the Hadeeth up to he^{-asws} said: 'And the wealth of the people of the world, all of it will be gathered to him^{-ajfj}, from the interior of the earth and its surface. He^{-ajfj} would say to the people: 'Come to what you had been cutting off the kinship due to it, and shed the forbidden blood due to it, and you indulged in the Prohibitions due to it!' He^{-ajfj} would give the awards, no one before him^{-ajfj} would have given it''.⁷⁶⁶

213- وَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى ابْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُؤْمِنَ فِي زَمَانِ الْقَائِمِ وَ هُوَ بِالْمَشْرِقِ لَيَرَى أَخَاهُ الَّذِي فِي الْمَغْرِبِ وَ كَذَا الَّذِي فِي الْمَغْرِبِ يَرَى أَخَاهُ الَّذِي فِي الْمَشْرِقِ.

And by his chain raising it to Ibn Muskan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momin during the era of Al-Qaim^{-ajfj}, and he would be in the east, he would see his brother who is in the west, and like would be the one in the west, he would see his brother who is in the east''.⁷⁶⁷

⁷⁶⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 212 b

⁷⁶⁶ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 212 c

⁷⁶⁷ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 213

214- د، العدد القوية قَالَ أَبُو عَبْدِ اللَّهِ ع كَأَنِّي بِالْقَائِمِ ع عَلَى ظَهْرِ النَّجَفِ لَا يَسِرُّ دِرْعَ رَسُولِ اللَّهِ ص فَيَتَقَلَّصُ عَلَيْهِ ثُمَّ يَنْتَفِضُ بِهَا فَيَسْتَدِيرُ عَلَيْهِ ثُمَّ يُعْشِي الدَّرْعَ بِثَوْبٍ إِسْتَبْرَقِ ثُمَّ يَرْكَبُ فَرَسًا لَهُ أَبْلَقُ بَيْنَ عَيْنَيْهِ شِمْرَاخٌ يَنْتَفِضُ بِهِ

(The book) 'Al Adad Al Qawiya' –

'Abu Abdullah^{-asws} said: 'It is as if I^{-asws} am with Al-Qaim^{-ajfj} at the back of Al-Najaf, wearing the armour of Rasool-Allah^{-azwj}, and it is shrinks to fit upon him^{-ajfj}. Then he^{-ajfj} rises with it and turns it around. Then he^{-ajfj} covers the armour with a brocade cloth. Then he^{-ajfj} rides a horse of his^{-ajfj}, spotted, having a mane between its eyes, getting up with it.

لَا يَبْقَى أَهْلٌ بَلَدٍ إِلَّا أَتَاهُمْ نُورٌ ذَلِكَ الشِّمْرَاخُ حَتَّى يَكُونَ آيَةً لَهُ ثُمَّ يَنْشُرُ رَايَةَ رَسُولِ اللَّهِ إِذَا نَشَرَهَا أَضَاءَ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

There will not remain any people of the city except the Noor (light) of that man would come to them, until it becomes a sign for him^{-ajfj}. Then he^{-asws} would display the flag of Rasool-Allah^{-saww}. When he^{-ajfj} displays it, there would be an illumination for it what is between the east and the west".⁷⁶⁸

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَأَنِّي بِهِ قَدْ عَبَرَ مِنْ وَادِي السَّلَامِ إِلَى مَسِيلِ السَّهْلَةِ عَلَى فَرَسٍ مُحَجَّلٍ لَهُ شِمْرَاخٌ يَزْهَرُ يَدْعُو وَ يَقُولُ فِي دُعَائِهِ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِمَانًا وَ صِدْقًا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا

And Amir Al-Momineen^{-asws} said: 'It is as if I^{-asws} am with him^{-ajfj} having crossed from the valley of peace (Wady Al Salaam) to Maseyl Al-Sahla upon a white-legged horse having a mane for it blossoming. He^{-ajfj} supplicates and says in his^{-ajfj} supplication: 'There is no god except Allah^{-azwj} truly, truly! There is no god except Allah^{-azwj}, believing and ratifying! There is no god except Allah^{-azwj} worshipping and serving!

اللَّهُمَّ مُعِزُّ كُلِّ مُؤْمِنٍ وَحَيِّدٌ كُلِّ جَبَّارٍ عَنَيْدٍ أَنْتَ كُنْفِي حِينَ تُعِينِي الْمَدَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ

O Allah^{-azwj}! Endear every unitarian Momin and Disgrace every obstinate tyrant! You^{-azwj} are my^{-ajfj} Patron when the doctrines fatigue me^{-ajfj} and the earth is constricted upon me^{-ajfj} with what I^{-asws} extend.

اللَّهُمَّ خَلَقْتَنِي وَ كُنْتَ غَنِيًّا عَنْ خَلْقِي وَ لَوْ لَا نَصْرُكَ إِيَّاي لَكُنْتُ مِنَ الْمَعْلُوبِينَ

O Allah^{-azwj}! You^{-azwj} Created me^{-ajfj} and You^{-azwj} were needless from having to Create me^{-ajfj}, and had it not been for Your^{-azwj} Helping me^{-ajfj}, I^{-ajfj} would have been from the ones overcome!

يَا مُنْشِرَ الرَّحْمَةِ مِنْ مَوَاضِعِهَا وَ مُخْرِجَ الْبَرَكَاتِ مِنْ مَعَادِنِهَا وَ يَا مَنْ خَصَّ نَفْسَهُ بِشُمُوحِ الرَّفْعَةِ فَأَوْلِيَاؤُهُ بِعِزِّهِ يَتَعَزَّزُونَ

O Spreader of the Mercy from its places, and Extractor of the Blessings from its mines! And O One^{-azwj} Who has Specialised Himself^{-azwj} with the peaks of loftiness, so His^{-azwj} friends and being honoured with honours!

⁷⁶⁸ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 214 a

يَا مَنْ وَضَعْتَ لَهُ الْمُلُوكَ نِيرَ الْمَذَلَّةِ عَلَى أَعْنَاقِهِمْ فَهُمْ مِنْ سَطْوَتِهِ خَائِفُونَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَطَرْتَ بِهِ خَلْقَكَ فَكُلُّكَ لَكَ مُدْعُونُونَ

O One^{-azwj} for whom the kings have placed the yokes of disgrace upon their necks, so they are fearing from His^{-azwj} Punishment! I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} had Originated Your^{-azwj} creation, so all of that is submissive to You^{-azwj}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُنَجِّزَ لِي أَمْرِي وَتُعَجِّلَ لِي فِي الْفَرَجِ وَتَكْفِينِي وَتَقْضِيَ حَوَائِجِي السَّاعَةَ السَّاعَةَ اللَّيْلَةَ اللَّيْلَةَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

I^{-ajfj} ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and You^{-azwj} Fulfil my^{-ajfj} affairs for me^{-ajfj}, and Hasten for me^{-ajfj} regarding the relief, and Suffice me^{-ajfj} and Fulfill my^{-ajfj} needs (requests), now, now, tonight, tonight! You^{-azwj} are Able upon all things!''⁷⁶⁹

⁷⁶⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 214 b