

Al-Sahih Wal Mu'tabar Min Akhbar
al-Hujjat al-Muntathar
(40 Hadiths)

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May Allah (swt) have mercy on him and his parents

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Foreword

In the name of Allah, the Most Beneficent, the more Merciful,

Dear reader, we are very happy to present this translation of a short book that aims to present a compilation of reliable narrations pertaining to the Imam of our Time, Imam Al-Mahdi (May Allah hasten his reappearance). Originally a brother had approached me requesting for such a book to be translated into the English language. We ask Allah The Exalted to reward the brother for such a good proposal. This was especially needed when we are in an era of ongoing doubts being presented by the nawasib, and by the so called 'Shia reformists' who have cast doubts on the existence of the 12th Imam, or about the concept pertaining to the Imam of Our Time. After receiving such a request, I reached out to a dear brother who has translated previous works from Arabic to English. He has furthermore assisted me in translating videos in defense of the Shia Islamic faith. The brother was happy to participate in such a project and did the majority of the translation. He did however prefer to remain anonymous and only be known by the name of Abdul-Zahraa. May Allah reward him abundantly for his efforts. Abdul-Zahraa also approached the original author of this book and permission was granted for the translation to be carried out.

I have proofread the entire book and made modifications to some of the translations as well as small corrections to some of the English text. Inshallah we hope that no errors remain but if any do, we do ask for your forgiveness and encourage you to forward any suggestions or revisions which are possibly needed. The contact email will be given below.

It is also worth mentioning that such a project was done purely voluntarily. We hope that such a work can inspire other Shia Muslims who know various languages, to strive in translating works of the Ahlulbayt (as) so

that they may reach people all over the globe. The reader should also note that some of the ahadith may require scholarly commentary to understand their meaning; bear in mind that this book mainly focuses on presenting the

traditions rather than a commentary on them. One may carry out their own research to gain a deeper understanding of the traditions if needed.

For one interested in seeing the original Arabic traditions, they may search the following in Arabic *المنتظر الحجة اخبار من والمعتبر الصحيح* to find the original book.

Lastly, there is no copyright on the translation of this book, and it may be used by others on websites such as Shia hadith databases. We do however ask that if anyone wishes to modify some of the translation, that they please email us their suggestions.

We ask Allah The Exalted as well as the Imam of our time (may Allah hasten his reappearance), to accept such a small effort which inshallah, can be a contribution to the deep ocean of knowledge for the future generations to come.

Please also keep us in your du'as.

Your brother in faith,

Servant of the Ahlulbayt

8th Jumada Awwal, 1443 A.H. - 12.12.2021

Contact: Ahlulbayt@live.com

Gifted to...

To the Caliph of the Most Merciful, the Master of the Era and Time, the Saviour of Humanity from the Evilness of Tyranny, Oppression and Barbarism.

My Master, al-Hujjah the son of al-Hassan, may our souls be in your sacrifice, and May Allah hasten your reappearance, and ease your advent,

I gift to your greatness, this short and humble work. Accept it from me, O' generous and noble fellow.

I ask Allah to be among those who are martyred between your hands, so be charitable towards me with only a look from your graciousness, as Allah loves those whom are charitable.

Preface from His Eminence, al-Sheikh al-Allamah Abdullah Dashti

It is an obligation upon every Muslim, whether they are Sunni or Shi'i in doctrine, in consideration of the authentic narrations, that al-Mahdi is the 12th of the 12 individuals whom the Messenger of Allah (sawa) appointed to lead the matters of the Islamic Ummah. This belief is not only limited to us, the Imamiya. Rather, it is clearly mentioned in the narrations reported

by Abu Dawoud in his Sunan, under the chapter: 'The Chapter of al-Mahdi.' As the first narration mentioned under that chapter is from the Messenger of Allah (sawa), that he said: "This religion will remain firm until 12 Caliphs rule upon you." This same narration was reported by al-Albani in Silsilat al-Ahadith al-Saheeha, number 276. Then, Abu Dawoud follows up that report with another authentic report, narrated by Ali (as) from the Messenger of Allah (sawa) that he said: "If the world only had one day left, Allah (swt) will send a man from my progeny to fill it with justice just as it has been filled with oppression."

Abu Dawoud has compiled all of these narrations and left no room for doubt that al-Mahdi is the 12th of the 12 individuals that the Messenger of Allah (sawa) mentioned in the first report. Furthermore, it is not allowed for any Muslim to doubt that al-Mahdi (atfs) is from the progeny of Fatima (as) as it clearly mentions in the authentic hadith that comes right after the hadith we mentioned earlier which Abu Dawoud reported, as the Messenger of Allah (sawa) said: "Al-Mahdi is from my progeny and from the sons of Fatima."

Indeed, what makes the Imamiya uniquely different from the rest of the Muslims, is that the 12 individuals we follow have been divinely chosen, and their duty is to lead the Islamic Ummah and guide them. We believe that the first of those 12 is Amir al-Momineen (as), and the last one is al-Hujjah bin al-Hassan who is al-Mahdi of the End Times. We are also uniquely different regarding the 12th imam, as we believe he is the son of the 11th Imam, al-Hassan al-Askari (as) and that he is still alive and sustained; Allah lengthened his life exactly like the life of the Prophet of God, Noah, was lengthened. He entered a minor occultation that progressed to a major occultation, which began with the death of the 4th deputy, Ali bin Muhammad al-Sumari and is ongoing till our day. Thus, in regard to our doctrine concerning al-Mahdi (atfs), we do not need to refer back to the general Islamic literature as our own literature is more than sufficient to prove this. Those reports are sufficient for us which were narrated through an authentic chain from the Messenger of Allah (sawa), from his daughter the Mistress of All Women (as), from his brother Amir al-Momineen (as), and the 11 Imams from his purified progeny that provides

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evidences in our doctrine regarding the Awaited Mahdi (atfs). And truly, it does not matter whether or not these reports exist in other schools of thought.

Important concepts such as the Occultation and the Imam's longevity of age is not a matter of intellectual (aqli) proof where we should provide a rational argument to prove its validity. Rather, it comes from reports that we believe formulate our doctrine such as the mass-transmitted reports (Tawatur), Mustafid reports, and other indicators that allude to the confirmation of the ¹ authenticity of the report and its actual utterance to prove the point, that was used as evidence in the chain's authenticity that was known by our early predecessors. For instance, Sheikh

al-Sadouq has mentioned these examples that point to the occultation and the Imam's longevity of age in his book *Kamal al-Deen wa Tamam al-Ni'mah*, as he starts from page 216 in the chapter that discusses the reports narrated by the Messenger of Allah (sawa) about the occultation of al-Qaem (as), wherein he reports 8 narrations. Also, the next chapter discusses what Amir al-Momineen (as) has mentioned in terms of the occultation which is 19 narrations. And it continues to al-Zahraa, al-Hassan and al-Hussain (pbuh) and when he gets to al-Baqir (as), he reports 17 hadiths. And as for Imam al-Sadiq (as) there are 57 narrations on this matter. Cumulatively, it is a total of 150 narrations that talk about the occultation and concepts relating to it. Furthermore, this is what al-Hurr al-Ameili has reported in the third volume of his book *Ithbat al-Huda*, where he mentions those narrations from page 439 to page 579 which is approximately 180 narrations.

In addition to that, there are also intellectual indicators that confirm the authenticity of the narrations that discuss the occultation and longevity of the Imam's age, which encompasses in the necessity of finding compatibility between the narrations that clearly mention that the Imams are twelve, and not finding an issue with the longevity of the Imam's age in the last 1400 years. Furthermore, there is even a stronger indicator than that, which is the certainty that the narrations that talk about occultation and its impending occurrence, has far preceded the actual occurrence of the occultation, as these narrations talk about the impending occultation of the 12th Imam far before his birth took place. Therefore, these utterances of what is about to happen in terms of the occultation and being unseen from the people which occurred before his birth, is another indication that proves the authenticity of these reports.

With that being said, undoubtedly revising these Mustafid narrations that we discussed earlier and clarifying which one is actually authentic or not is an added benefit. Rather, it is necessary to provide an agreed upon compilation that includes what is authentic and what is considered Hasan (good) from its meanings which is in addition to what is authentic and what is taken. And

¹ Al-Mustafid (Arabic: تَفِيضٌ مَسْنُونٌ) (hadith is a type of al-wahid hadith with at least three narrators in each level of narration. 7

between your hands, dear reader, is this treatise from my beloved brother - the defender of the Ahlulbayt (as) who dedicated his life to defend the Holy progeny of al-Mustafa (sawa), al-Hajj Muhammad Zakariya, may Allah protect him and support him. This treatise strives to fulfill this and bridges the gap. He took the endeavor and diligence to pinpoint and mention the authentic and Hasan (good) narrations that discuss the occultation of the Imam, may Allah hasten his reappearance and lengthen his life - may Allah give him (author) good reward as his efforts are appreciated.

What remains from the known terminologies during our late era, are the terms of Sahih, Hasan,

and al-Muwathaq which are agreed upon by the late scholars. Staying limited to these, in my opinion, was better; as it avoids indulging in the jurisprudential study in regard to authenticating in accordance with the opinions that are a matter of contention. Or rather, entering the realm of authentication in accordance to the classical scholars of the Imamiyah. Although this matter is necessary in itself to differentiate what is reliable from the reports, it is not limited in accordance to the methodologies of our predecessor scholars - as it is a diligent journey. Thus, revising and pinpointing our predecessor scholars and deriving a verdict requires rigorous and intensive analysis that cannot be done except for those who've dedicated their life and have experience in our corpus from the Hadith, Rijal and encyclopedias. We have such early scholars who displayed a particular focus on authenticating the narrations and have rigorously filtered through the narrations to determine the authenticity of each one. Among these are the first al-Majlisi (d. 1070 AH) in his commentary of Man La Yahdarahu al-Faqih, alongside his contemporary al-Mirza al-Jaza'eri (d. 1098 AH), in his Hadith encyclopedia of Jawa'mi al-Kalam, where the library of Allamah al-Majlisi is currently undergoing a commentary on it, under the supervision of the young scholars who are a candle of diligence and Jihad, such as Sayed Hassan al-Bourijerdi, may Allah protect him; which is in the process of being published and printed.

This same methodology was used in the book Mikal al-Makarim by al-Mirza Mohammad Taqi al-Mousawi al-Isfahani (d. 1348 AH). Surely, we must make it clear that the grand Marja, Ayatollah Sayed al-Bourijerdi (d. 1381 AH) was among the greatest in the science of Hadith and Rijal, and he was followed by the grand scholar who authored the great encyclopedia by the Teacher of the Jurists, Ayatollah Sayed al-Khoei (d. 1412 AH) in his book Mu'jam Rijal al-Hadith.

I implore Allah (swt) to bless this dear author who embarked on this journey, to illustrate the ocean of lights of the Ahlulbayt (as) by mentioning its illuminating points and beautiful statements.

Abdullah Ibrahim Dashti
5th Rajab, 1434 AH.

Introduction

All gratitude is for Allah whom we thank, depend on, seek forgiveness from, seek guidance from, and we seek refuge in Him from all the evilness that comes from us and from the sins that we commit. Whomever God guides, no one will be able to lead him astray. And whomever God deviates, no one will be able to guide him.

I testify that there is no God but Allah, the One without any partner. And I testify that

Muhammad is His slave and Messenger, whom Allah has chosen for divine authority, bestowed upon him His message, and honoured him with Prophethood; the trustee of His revelation and His mercy upon the universe. May the salutations be upon Muhammad and his pure progeny.

Dear reader, may Allah bless you and make the Jannah of Firdous both our rewards. You must know that this book contains some of the narrations that I included in this treatise, which I named "al-Sahih Wal Mu'tabar Min Akhbar al-Hujjah al-Muntathar" (The Authentic and The Reliable From The Reports Concerning al-Hujjah al-Muntathar). I spoke about the chains and referenced them back to the source, which isn't more than 40 narrations. By this, there is wisdom for the believers as the popular Allamah and the experienced jurist Agha Burzug al-Tehrani says the following:

"The confirmed Prophetic tradition has been established, from various of authentic routes, reported by the Master of Messengers (sawa) that he said...:

"Whomever from my Ummah memorizes 40 ahadith which is of benefit to them, Allah (swt) will raise them on the Day of Judgment as a jurist and a scholar."

...Allamah al-Majlisi has dedicated a chapter in the first volume of Bihar regarding those who memorize 40 ahadith. He reports all the narrations that reached him from various books with differing chains and similar content. At the end of the chapter, Allamah al-Majlisi states: "This meaning of the narration is a very popular Mustafid narration, agreed upon by our scholars and the rest of the Muslims. Rather, it was said that this Hadith is Mutawatir. The mention of the word "memorize" in these narrations, taking into consideration its inclusiveness, can refer to just the mere act of memorizing, or memorizing with reflection to understand the content, or memorizing to implement and act upon the narration. However, the most apparent is writing down the narrations, this is why from the customs of our grand scholars is emulating this Prophetic tradition by authoring a book having 40 narrations.²

Thus, I have left out many narrations from this work to maintain my quest to keep this treatise small and simplified. If I have erred in some of the aspects, then this is due to my own

² Al-Daree'ah, volume 1, page 409.

shortcomings and from the accursed Shaytan. I seek forgiveness from God, as He is the Most Merciful and Most Beneficent. And if I have spoken the truth, then this is from the grace of Allah and his blessings, as Allah (swt) says in the Quran:

"Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds (18:30)."

Terminologies used to illustrate the rank of the chain are:

Sahih (authentic) - it is a hadith whose whole chain of narrators leading to the Infallible consists of veracious people from the Imamiyya.

Al-Mu'tabar (reliable) - it is a hadith whose chain of narrators consists of reliable people in accordance with Shiite sources

Al-Hasan (good) - it is a hadith where all of whose narrators leading to the Infallible are from Imamiyya and are praised, though their reliability, in the strict sense of the term, is not explicitly confirmed by the scholars

Al-Muwathaq (trusted) - the narrator is established to be trustworthy, despite his corrupted doctrine - as this doesn't count in weakening him entirely.

Hadith 1:

باب / غُيِّبَتْ هـ

الصدوق نور هلا مرقده: حدثنا محمد بن موسى بن المتوكل رضي هلا عنه قال :حدثنا علي بن إبراهيم؛ عن أبيه؛ عن عبد السالم بن صالح الهروي. عن أبي الحسن علي بن موسى الرضا عن أبيه؛ عن أبيه؛ عن علي عليهم السالم قال : قال النبي صلى هلا عليه وآله: والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس: ما هلا في آل محمد حاجة؛ ويشك آخرون في والدته؛ فمن أدرك زمانه فليتمسك بدينه؛ لتي ويخرجه من ديني؛ فقد أخرج أبويكم من الجنة من قبل وإنوال يجعل للشيطان إليه سبيل

بشكه فيزيله عن م

“هلا عز وجل جعل الشياطين أولياء للذين ال يؤمنون

إستاده صحيح ؛ محمد بن موسى نص على وثاقته جمع؛ قال السيد الخوئي أعلى هلا مقامه: «وقد وثقه العالمة وابن داود من القسم الول صريحا. وادعى ابن طاوس في فالج السائل ... الاتفاق على وثاقته. وقد مر ذلك في إبراهيم بن هاشم فالنتيجة أن الرجل ال ينبغي التوقف في وثاقته»". انتهى . قلت: وإبراهيم والد علي في السند هو إبراهيم بن هاشم

Al-Sadouq, may Allah illuminate his tomb: reports from Muhammad bin Musa bin al-Mutawakil (ra), from Ali ibn Ibrahim, from his father, from Abdul-Salam bin Saleh al-Harawi, from Abul Hassan Ali bin Musa al-Ridha (as), from his father, from his forefathers, from Ali (as), who says: The Messenger of Allah (sawa) has said:

"By the One who has sent me as a messenger of truth, al-Qaem who is among my children will enter such a prolonged occultation to the point that the people will say: 'Allah does not require anything from the progeny of Muhammad', while others will doubt his birth took place. Whoever lives during his era, (must) then hold firmly upon their religion. Do not allow Shaytan to give temptations over you and sway you with that doubt, as it will cause deviation from my Ummah and take one out of the fold of my religion. As indeed, your parents were taken out of paradise before. Verily, Allah (swt) has placed the Shayateen as the guardians for those whom ³ disbelieve."⁴

³ Plural of Shaytahn (devil)

⁴ Kamal al-Deen wa Tamam al-Ni'mah, volume 1, page 59.

This chain is Sahih.

- Muhammad bin Musa has been clearly mentioned to have consensus regarding his trustworthiness. Sayed al-Khoei, may Allah elevate his status, says: "The Allamah (Hilli) and Ibn Dawoud have deemed him trustworthy among the foremost. And Ibn Tawous, in his book Falah al-Sa'il, claimed that deeming him trustworthy is unanimously agreed upon. The same has been mentioned regarding Ibrahim bin Hashim - hence, one should not doubt his trustworthiness."⁵
- In the chain, the father of Ali bin Ibrahim is Ibrahim bin Hashim.

Hadith 2:

الصدوق أكرمه هلا: حدثنا أحمد بن محمد بن يحيى العطار رضي هلا عنه قال: حدثنا أبي. عن إبراهيم بن هاشم؛ عن محمد بن أبي عمير. عن صفوان بن مهران الجّ مال قال: قال الصادق جعفر بن محمد: أما وهلا ليغيي ن عنكم مهديكم حتى يقول الجاهل منكم: ما هلا في آل محمد حاجة؛ ثم يقبل كالشهاب الثاقب فيمالها عدال وقسطا كما ملنت جورا". وظلما

قلت: **إسناده معتبر**

Al-Sadouq, may Allah honour him: he reports from Ahmed bin Muhammad bin Yahya al-Attar (ra), from his father, from Ibrahim bin Hashim, from Muhammad bin Abi Umayr, from Safwan bin Mihran al-Jammal who said:

Al-Sadiq, Jafar bin Muhammad (as) has said:

"Indeed by Allah, your Mahdi will undergo such a lengthy occultation that the ignorant will claim: 'Allah does not have anything to do with the progeny of Muhammad', he will then appear as if he was a piercing flare and will fill the world with justice and fairness as it has been filled with oppression and tyranny."⁶

The chain is Mu'tabar.

⁵ Mu'jam Rijal al-Hadith, volume 18, page 300.

⁶ Kamal al-Deen, volume 2, page 321

Hadith 3:

الْكُلَيْنِي رحمه هلا: علي بن إبراهيم؛ عن أبيه؛ عن ابن أبي عمير عن أبي أيوب الخزاز. عن محمد بن مسلم قال: سمعت أبا عبد هلا عليه السالم يقول: إن بلغكم عن صاحب هذا الأمر غيبة فال "تنكروها".

"قلت: **إسناده صحيح**؛ قال النجاشي: إبراهيم بن عيسى أبو أيوب الخزاز وقيل إبراهيم بن عثمان

Al-Kulayni, may Allah have mercy on him: he reports from Ali bin Ibrahim, from his father, from ibn Abi Umayr, from Abi Ayoub al-Khazaz, from Muhammad bin Muslim who says: I heard Abu Abdullah al-Sadiq (as) say:

"If you are informed about the occultation of the master of the one tasked with Divine Authority, do not reject it."⁷

The chain is Sahih.

- Al-Najashi says: Ibrahim bin Isa, Abu Ayoub al-Khazaz. It was also said his name was Ibrahim bin Uthman.⁸

Hadith 4:

الشيخ الصدوق طيب هلا ثراه: حدثنا أبي رضي هلا عنه قال: حدثنا عبد هلا بن جعفر الحَميري. عن أيوب بن نوح؛ عن محمد بن أبي عمير عن جميل بن دراج؛ عن زرارة قال: قال أبو عبد هلا عليه السالم: يأتي على الناس زمان يغيب عنهم إمامهم فقلت له: ما يصنع الناس في ذلك الزمان؟ قال: يتمسكون بالأمر الذي هم عليه حتى يتبين لهم

قلّت: **إسناده صحيح**؛ زرارة هو ابن أعين من كبار ثقات أصحاب

الباقر والصادق عليهما السالم

Sheikh Al-Sadouq, may Allah bless his legacy, reports from his father, from Abdullah bin Jafar al-Himyari, from Ayoub bin Nuh, from Muhammad bin Abi Umayr, from Jamil bin Darraj, from Zurara who said:

⁷ Al-Kafi, volume 1, page 338.

⁸ Rijal al-Najashi, volume 1, page 98.

Imam Abu Abdullah al-Sadiq (as) said: "There will come a time upon the people where their Imam will be in occultation."

Zurara asked: "What shall the people do during that time?"

The Imam (as) said: "They must hold steadfast upon this matter (following the Ahlulbayt) that they are currently upon until it (the appearance of the imam) becomes apparent for them."⁹

The chain is Sahih.

- Zurara is the son of A'yun, who was among the most trustworthy companions of Imam al-Baqir (as) and Imam al-Sadiq (as)

Hadith 5:

الكليني رضوان هلا عليه: محمد بن يحيى عن محمد بن الحسين عن ابن محبوب عن إسحاق بن عمار قال: قال أبو عبد هلا عليه السالم للقائم غُيبتان إحداهما قصيرة والأخرى طويلة الغيبة الأولى ال يعلم بمكانه فيها إل خاصة شيعته والأخرى ال يعلم بمكانه فيها إل خاصة مواليه

"**إسناده صحيح** او موثق ؛ ألجل إسحاق بن عمار. قيل أنه من الفطحية

Al-Kulayni, may Allah be pleased with him: he reports from Muhammad bin Yahya, from Muhammad bin al-Hussain, from Ibn Abi Mahboob, from Ishaq bin Ammar, who said: Imam Abu Abdullah al-Sadiq (as) has said:

"The al-Qaem will have two occultations, one short and one prolonged. As for the first, no one will know his location except the chosen ones from his Shia. As for the other, no one will know his location except the chosen ones of his followers."¹⁰

The chain is Sahih, or Muwathaq.

- It is Muwathaq due to Ishaq bin Ammar, it was said he was an adherent of the Aftahis.¹¹

⁹ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 328.

¹⁰ Al-Kafi, volume 1, page 340.

¹¹ Allamah al-Mamaqani, may Allah bless his soul, said: al-Aftahiya are among the Shia who believe in the 12 Imams, however they place Abdullah al-Aftah bin Imam al-Sadiq (as) between the Imamates of his father and

Regarding Those Who Deny Him

Hadith 6:

باب / فيمن أنكره

الصدوق رضوان هلا عليه: حدثنا أحمد بن زياد بن جعفر الهمداني رضي هلا عنه قال حدثنا علي بن إبراهيم عن أبيه عن محمد بن أبي عمير عن غياث بن إبراهيم عن الصادق جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال: قال رسول هلا "صلى هلا عليه وآله من أنكر القائم من ولدي فقد أنكرني

قلت: **إسناده صحيح**؛ غياث بن إبراهيم هو التميمي

Al-Sadouq, may Allah be blessed with him: he reports from Ahmed bin Ziyad bin Jafar al-Hamadani (ra), from Ali bin Ibrahim, from his father, from Muhammad bin Abi Umayr, from Ghayath bin Ibrahim, from al-Sadiq Jafar bin Muhammad (as), from his forefathers, peace be upon them all, from the Messenger of Allah (sawa) who said:

"Whoever denies al-Qaem from my children, it is as if they've denied me."¹²

The chain is Sahih.

- Ghayath bin Ibrahim is al-Tamimi

¹² Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 379

The East & The West Will Open Through His Hands

Hadith 7:

فتح على يديه مشارق الأرض ومغاربها باب/ ت

الصدوق رحمه هلا: حدثنا أحمد بن محمد بن يحيى العطار قال: حدثنا أبي عن محمد بن عبد الجبار عن أبي أحمد محمد بن زياد الأزدي عن أبان بن عثمان عن ثابت بن دينار عن سيد العابدين علي بن الحسين عن سيد الشهداء الحسين بن علي عن سيد الوصياء أمير المؤمنين علي بن أبي طالب عليه السالم قال: قال لي رسول هلا صلى هلا عليه وآله الأئمة من بعدي + "اثنا عشر أولهم أنت يا علي وآخرهم القائم الذي يفتح هلا تبارك وتعالى ذكره على يديه مشارق الأرض ومغاربها

قلت: **إسناده معتبر**

Al-Sadouq, may Allah bless his soul: he reports from Ahmed bin Muhammad bin Yahya al-Attar, from his father, from Muhammad bin Abdul-Jabbar, from Abi Ahmed, Muhammad bin Ziyad al-Azdi, from Aban bin Uthman, from Thabit bin Dinar, from the Master of the Prostrators Ali bin al-Hussain (as), from the Master of Martyrs al-Hussain bin Ali (as), from the Master of the Successors Amir al-Momineen Ali bin Abi Taleb (as) who reports that the Messenger of Allah (sawa) has told him:

"The Imams after me are 12. The first among them is you O' Ali, and the last one is al-Qaem whom the entire world from the east and the west, will remember Allah (swt) through his hands."

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The chain is Mu'tabar.

¹³ Ayun Akhbar al-Ridha, volume 1, pages 66-67

Hadith 8:

باب/ تاسعهم مهديهم وقائهم

الصدوق رحمه هلا: حدثنا أحمد بن زياد بن جعفر الهمداني قال: حدثنا علي بن إبراهيم بن هاشم عن أبيه عن محمد بن أبي عمير عن غياث بن إبراهيم عن الصادق جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن علي عليه السلام قال: سئل أمير المؤمنين عليه السلام عن معنى قول رسول هلا

صلى هلا عليه وآله إنني مخلص فيكم الثقلين كتاب هلا وعترتي من العترة؟ فقال: أنا والحسن والحسين والأئمة التسعة من ولد الحسين تاسعهم مهديهم وقائهم ال يفارقون كتاب هلا وال يفارقهم حتى يردوا على "رسول هلا صلى هلا عليه وآله حوضه

قلت إسناده صحيح

Al-Sadouq, may Allah bless his soul: he reports from Ahmed bin Ziyad bin Jafar al-Hamadani, from Ali bin Ibrahim bin Hashim, from his father, from Muhammad bin Abi Umayr, from Ghayath bin Ibrahim, from al-Sadiq Jafar bin Muhammad (as), from his father Muhammad bin Ali (as), from his father Ali bin al-Hussain (as), from his father al-Hussain bin Ali (as) who said: "Amir al-Momineen was asked about the meaning behind the words of the Prophet when he said: 'I am leaving behind two weighty things, The book of Allah and the progeny.' Who is the progeny?"

The Imam (as) answered: "They are I, al-Hassan, al-Hussain, and the 9 Imams from the children of al-Hussain. The 9th (of the children of al-Hussain) is the Mahdi and al-Qaem; they shall never separate from the book of Allah, nor the book of Allah will separate from them until they return to the Messenger of Allah (sawa) to his heavenly pond."¹⁴

The chain is Sahih.

¹⁴ Ayun Akhbar al-Rihda, volume 1, page 60.

They are Like the Stars in the Night Sky

Hadith 9:

باب / أنهم كتجوم السماء

الكليني شرف هلا مرقد: علي بن إبراهيم عن أبيه عن حنان بن سدير عن معروف بن خربوذ عن أبي جعفر عليه السلام قال إنما نحن كنجوم السماء كلما غاب نجم طلع نجم حتى إذا أشرتم بأصابعكم وملتم بأعناقكم غيب هلا عنكم". "نجمكم فاستوت بنو عبد المطلب فلم يعرف أي من أي فإذا طلع نجمكم فاحمدوا ربيكم

.قلت **إسناده** موثق» حنان بن سدير من الواقفية

Al-Kulayni, may Allah honour his grave: he narrates from Ali bin Ibrahim bin Hashim, from his father, from Hanan bin Sadeer, from Ma'roof bin Kharrabooth, from Abu Jafar al-Baqir (as) that he said:

"We are like the stars of the sky. Whenever a star sets, another shines until you point with your fingers at a shining star and turn your eyebrows towards it; Allah then takes your star away from you. Then the progeny of Abdul-Muttalib become the same that no one is distinguished from the other. If your star reappears, then praise your God!"¹⁵

The chain is Muwathaq.

- Hanan bin Sadeer is from the Waqifa.¹⁶

¹⁵ Al-Kafi, volume 1, page 338.

¹⁶ al-Allamah al-Mamaqani says: "The Waqifa are among those who have stopped believing in further Imams after Imam al-Kadhim (as) as it is known." (Miqbas al-Hidaya, volume 2, page 67-68).

He Will Resemble a Youth Despite His Elderly Age During His Reappearance

Hadith 10:

باب/ إذا خرج كان في سن الشيوخ ومنظر الشبان

الصدوق رحمه هلا: حدثنا أحمد بن زياد بن جعفر الهمداني رضي هلا عنه قال حدثنا علي بن إبراهيم عن أبيه عن الريان بن الصلت قال: قلت للرضا عليه السالم أنت صاحب هذا الأمر؟ فقال أنا صاحب هذا الأمر ولكني لست بالذي أمالها عدال كما ملئت جورا وكيف أكون ذلك على ما ترى من ضعف بدني وإن القائم هو الذي إذا خرج كان في سن الشيوخ ومنظر الشبان قويا في بدنه حتى لو مد يده إلى أعظم شجرة على وجه الأرض لقلعها ولو صاح بين الجبال لتدكدكت به هلا في ستره ماشاء ثم يظهره يصخورها يكون معه عصا موسى وخاتم سليمان عليهما

السالم ذلك الرابع من ولدي: يغ

. "فيمال به الأرض قسطا وعدال كما ملئت جورا وظلما

قلت: **استاده**: صحيح

Al-Sadouq, may Allah have mercy on him: he reports from Ahmed bin Ziyad bin Jafar al-Hamadani, from Ali bin Ibrahim, from his father, from al-Rayan bin al-Selt, who says: "I asked Imam al-Ridha (as): are you the master of this matter?"

"He (as) said: I am the master of this matter but I am not the one who will fill it with justice as it has been filled with tyranny. How can I (do that), with my ailing body? As for al-Qaem, he will reappear with the age of elders but will appear as a young man. He will be so powerful that if he were to extend his hand to the strongest tree on the face of the earth, he would cut it easily. And if he were to exclaim in the mountains, the rocks would tremble. He will possess the cane of Musa, and the ring of Suleiman. He is the 4th of my children. Allah (swt) will conceal him in occultation for as long as He wills until his reappearance, filling the world with justice and fairness as it has been filled with justice and tyranny."¹⁷

The chain is Sahih.

Hadith 11:

Al-Kulayni, May Allah bless his legacy. He reports from a number of his companions, from Ahmad bin Muhammad al-Barqi, from Abi Hashim Dawud ibn al-Qasim al-Jafari, from Abu

Jafar al-Thani (as) who has said:

"One day, Amir al-Momineen Ali (as) came with al-Hassan (as) and al-Hussain (as) as he was holding the hand of Salman for support. He entered Masjid al-Haram in Mecca when a handsome

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and well-dressed man came to him. He sent his Salam to Amir al-al-Momineen (as) who answered his greetings likewise and sat down. He then said:

"I will ask you three questions. If you would answer them, I will acknowledge that the people who have acted against you in the matters of leadership after the Holy Prophet (sawa), have acted against their own selves. Their actions have taken away peace from them in this world as well in the next life. If it would be otherwise, (you can answer) then you and those people will be the same."

Amir al-Momineen (as) said: "Ask whatever you would like."

He said: "Tell me about the man who sleeps. Where does his spirit go? Tell me about the man, how he remembers and forgets? Tell me about the man; how do his children become similar to the aunts and uncles?"

Amir al-Momineen (as) turned to al-Hassan (as) and said: "O' Abu Muhammad, answer him."

al-Hassan (as) answered his questions. The man then said: "I testify that there is no lord besides Allah and I continue to testify to this fact. I testify that Muhammad is the Messenger of Allah and I continue to testify to this fact, I testify that you are the executor of the will of the Messenger of Allah and that you are the in charge of this task (Leadership with Divine Authority) with His authorization."

He pointed to Amir al-Momineen (as) with his hand and said: "I continue to testify to this fact. I testify that you are the executor of the Messenger of Allah's will and in charge of this task (Leadership with Divine Authority)."

He pointed out with his hand to al-Hassan (as) and said: "I continue to testify to this fact, I testify that al-Hussain bin Ali (as) will be the executor of the will of his brother and the one in charge of this task (Leadership with Divine Authority) with His authorization after him. I testify in support of Ali bin al-Hussain (as) that he will be in charge of the task of al-Hussain after him. I testify that Muhammad bin Ali (as) will be the in charge of the task of Ali bin al-Hussain (as) after him. I testify that Jafar bin Muhammad (as) will be the in charge of the task of Muhammad bin Ali (as). I testify that Musa (as) will be the in charge of the task of Jafar bin Muhammad (as)

after him. I testify that Ali bin Musa (as) will be in charge of the task of Musa bin Ja'far (as). I testify that Muhammad bin Ali (as) will be the in charge of the task of Ali bin Musa (as) after him. I testify that Ali bin Muhammad (as) will be the in charge of the task of Muhammad bin Ali (as) after him. I testify that al-Hassan bin Ali (as) will be the in charge of the task of Ali bin Muhammad (as) after him. I testify in support of a man from the children of al-Hassan who will not be mentioned by his teknonym or his name until he will rise with Divine authority to fill the

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earth with justice after being filled with injustice. I offer you my salam O' Amir al-Momineen and pray to Allah to grant you blessings and holiness."

He then stood up and left. Amir al-Momineen (as) said: "O' Abu Muhammad, follow him and see where he went."

Al-Hassan ibn Ali (as) went out to find out (and came back) and said: "As soon as he stepped out of the Mosque I could not figure out in which direction of the earth of Allah he disappeared. I returned to Amir al-Momineen (as) and informed him of that."

He said: "O' Abu Muhammad, do you know him?"

I said: "Allah, the Messenger of Allah and Amir al-Momineen (as) know best." He said: "He was al-Khidir (as)."¹⁸

The chain is Sahih.

- Abu Jafar al-Thani refers to Imam Muhammad al-Jawad (as).

His Resemblance to Yousef (as)

Hadith 12:

باب / شبهه بيوسف عليه السلام

عَظَّمْهُ هَلَّا قَدْرَهُ: عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيرَفِيِّ الْكَلِينِيِّ
م
قَالَ سَمِعْتُ أَبَا عَبْدِ هَلَلًا عَلَيْهِ السَّلَامُ يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبْهًا مِنْ يُوسُفَ عَلَيْهِ السَّلَامُ قَالَ قُلْتُ لَهُ كَأَنكَ تَذْكُرُهُ
حَيَاتِهِ أَوْ غَيْبَتِهِ قَالَ فَقَالَ: لِي وَمَا يَنْكَرُ مِنْ ذَلِكَ هَذِهِ الْأَلَمَةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ عَلَيْهِ السَّلَامُ كَانُوا أَسْبَاطًا أَوْلَادَ
الْأَنْبِيَاءِ تَاجَرُوا بِيُوسُفَ وَبَايَعُوهُ وَخَاطَبُوهُ وَهُمْ إِخْوَتُهُ وَهُوَ أَخُوهُمْ لَمْ يَعْرِفُوهُ حَتَّى قَالَ نَا«أَيُّوسُفُ وَهَرَا أَخِي» سُورَةَ أُ
يُوسُفَ / 90؛ فَمَا تَنْكَرُ هَذِهِ الْأَلَمَةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ هَلَّا عَزَّ وَجَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْوَقَاتِ كَمَا فَعَلَ بِيُوسُفَ إِنَّ يُوسُفَ
عَلَيْهِ السَّلَامُ كَانَ إِلَيْهِ مَلِكُ مِصْرَ وَكَانَ بَيْنَهُ وَبَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْمًا فَلَوْ أَرَادَ أَنْ يَعْلَمَهُ لَقَدَّرَ عَلَى ذَلِكَ لَقَدْ سَارَ

يعقوب عليه السلام وولده عند البشارة تسعة أيام من بدوهم إلى مصر فما تنكر هذه الأمة أن يفعل هلا جلا و عز بحجته
كما

الْيُوسُفُ فَتَّالًا

أَنْتَ أَ

قَنَا

نَ كَ

فعل بيوسف أن يمشي في أسواقهم ويطأ بسطهم حتى يأذن هلا في ذلك له كما أذن ليوسف الوا

إِق

"يُوسُفُ"

قلت: **إسناده حسن** ؛ ألجل سدير هو ابن حكيم الصيرفي

Al-Kulayni, may Allah elevate his greatness: he reports from Ali bin Ibrahim, from Muhammad bin al-Hussain, from Ibn Abi Najran, from Fadalāh bin Ayyub, from Sadeer al-Sayrafi who said that he that heard Imam Abu Abdullah al-Sadiq (as) say:

"Indeed, in the case of the one who is tasked with the Divine Authority (Imam Mahdi), there is a similarity to Yousef (as)."

Sadeer asked: "Are you speaking of his lifetime or his occultation?"

The Imam (as) said: "What is it that certain pig-like people of this nation refuse to acknowledge?

The brothers of Yousef were grandchildren of the prophets. They did business and engaged in trades to sell Yousef despite them being his brothers and despite him being their brother.

However, they could not recognize him until he said: "I am Yousef and this is my brother

(12:90)." Why then should certain people of this condemned nation refuse to accept if Allah

(swt) in a certain time would do to the possessor of His authority the same as what He did to

Yousef? Indeed, Yousef was the king of Egypt and there was a distance of twenty-eight days of journey between him and his father. If he wanted to inform his father, he could have done so.

Yaqoub and his sons travelled after they heard the good news for nine days from their Bedouin home to Egypt. Why then should this nation refuse to accept if Allah (swt) would do to the

person who possesses His authority what He did to Yousef? That he would walk in their market place and step on their furnishings until Allah will grant him permission to reappear in public as He did to Yousuf as they said:

The chain is Hasan.

- Sadeer is the son of Hakim al-Sayrafi

¹⁹ Al-Kafi, volume 1, page 336-337

His Birth and Upbringing Have Been Hidden, Like His Lineage

Hadith 13:

باب/ خفّ ي المولد والمنشأ وغير خفّ ي في نسبه

الصدوق أعلى هلا درجته: حدثنا محمد بن الحسن بن أحمد بن الوليد رضي هلا عنه قال: حدثنا محمد بن الحسن الصفار «عن يعقوب بن يزيد؛ عن ايوب بن نوح قال: قلت للرضا عليه السالم: إنا لنرجو أن تكون صاحب هذا الأمر وأن يّ رده هلا عز وجل إليك من غير سيف؛ فقد بويع لك وضربت الدراهم باسمك؛ فقال: مامنا أحد اختلفت اليه الكتب؛ وسئل عن المسائل وأشارت إليه الأصابع؛ وحملت إليه الأموال إل اغتيل أو مات على فراشه حتى يبعث هلا عز وجل لهذا الأمر رجال خفّ ي المولد والمنشأ غير خفّ ي في نسبه».

قلّت: **إسناده: صحيح**

Al-Sadouq, may Allah elevate his status: he reports from Muhammad bin Ahmed bin al-Hassan bin al-Walid, from Muhammad bin al-Hassan al-Saffar, from Yaqoub bin Yazid, from Ayoub bin Nuh who asked Imam al-Ridha (as):

“We implore you that you are the master of this affair (divine authority) and that may Allah, the Exalted restore power to you without taking up arms. You have been pledged allegiance to and coins have been minted in your name.” The Imam (as) said, “There is no one of us that letters come and go to him, is asked questions, pointed with fingers, and religious dues taken to, but he will be assassinated or he will die on his bed, until Allah, the Exalted, sends for this matter a man with divine authority whose birth and upbringing will be hidden while he will not be hidden in his lineage.”²⁰

This chain is Sahih.

A Question Posed to Imam al-Askari (as)

Hadith 14:

باب سؤال إلى الإمام الحسن العسكري عليه السلام

الكليني رفع ههنا درجته: محمد بن يحيى عن أحمد بن إسحاق عن أبي هاشم الجعفري قال. قلت لأبي محمد عليه السلام جاللتك تمنعني من مسألتك فتأذن لي أن أسألك فقال سل قلت يا سيدي هل لك ولد ؟ فقال نعم فقلت فإن حدث بك حدث فأين . "أسأل عنه؟ قال بالمدينة

قلْتُ: **إسناده: صحيح**

Al-Kulayni, may Allah elevate his status: he reports from Muhammad bin Yahya, from Ahmad bin Ishaq, from Abu Hashim al-Jafari who has said the following:

"I said to Abu Muhammad al-Askari (as):

"Your majesty has caused me shyness from asking you questions, do you grant me permission to ask you a question?"

He said: "Yes, you may ask."

I said: "My master, do you have a son?"

He said: "Yes, I do have a son."

I said: "If anything were to happen to you, where would I ask him (about my religion)?"

He replied: "In Medina."²¹

This chain is Sahih.

Whoever Dies & Does Not Know His Imam

Hadith 15

باب/ من مات وليس عليه إمام

الكليني أعلى هلا مقامه: علي بن إبراهيم عن أبيه عن ابن أبي عمير عن منصور عن فضل العور عن أبي عبيدة الحذاء قال كنا زمان أبي جعفر عليه السلام حين قبض نتردد كالغنم ال راعي لها فلقينا سالم بن أبي حفصة فقال لي يا أبا عبيدة من إمامك فقلت أئمتي آل محمد فقال هلكت و أهلكت أما سمعت أنا و أنت أبا جعفر عليه السلام يقول من مات وليس عليه إمام مات ميتة جاهلية فقلت بلى لعمرى ولقد كان قبل ذلك بثالث أو تحوها دخلت على أبي عبد هلا عليه السلام فرزق هلا المعرفة فقلت ألبى عبد هلا عليه السلام إن سالما قال لي كذا وكذا قال فقال يا أبا عبيدة إنه ال يموت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير بسيرته ويدعو إلى ما دعا إليه يا أبا عبيدة إنه لم يمنع ما أعطي داود أن أعطي سليمان ثم " قال يا أبا عبيدة إذا قام قائم آل محمد صلى هلا عليه وآله حكم بحكم داود وسليمان ال يسأل بينة

ز. **استاده** صحيح / موثق ؛ أئجل منصور وهو ابن يونس. رجب - بضم الباء وقد فتح

ت - . قيل أنه من الواقفية. وفضل هو ابن عثمان المرادي و أبو عبيدة هو زياد بن عيسى

Al-Kulayni, may Allah elevate his status: he has reported from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Mansour, from Fadhel al-A'war, from Abu Ubayda al-Hadha' who said:

"We lived during the times of Abu Jafar al-Baqir (as). When he passed away, we were left as if sheep were without their shepherd. We met Salim bin Abi Hafs who said to me: "O Abu

Ubayda, who is your Imam?"

I said: "My Imams are the progeny of Muhammad (as)."

He said: "If that's the case, then we have both perished! Did I and you not hear Abu Jafar (as) say:

"Whoever dies without recognizing his Imam, indeed has died the death of the age of ignorance (Jahiliya)."

I said: "Indeed, I swear by my life that is true!"

It was only about three days before my meeting with Abu Abdullah al-Sadiq (as) in which Allah (swt) granted me the blessing of recognizing him as my Imam. I said to Abu Abdullah al-Sadiq (as) that Salim said to me so and so."

The Imam (as) said: "O Abu Ubayda, no one of us passes away before appointing a successor that would act and behave just as the preceding Imam and call people to what the Imam before him did. O' Abu Ubayda, what was given to Dawoud did not avoid Suleiman from receiving Allah's blessings. O' Abu Ubayda, when al-Qaem will rise, he will judge among people the way

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Dawoud and Suleiman had been judging among people. He will call any witness to testify in a case."²²

The chain is Sahih or Muwathaq.

- This is due to Mansour, as he is the son of Younes Bazraj, whom it was said that he was among the Waqifa. As for Fadhel, he is the son of Uthman al-Muradi. Furthermore, Abu Ubayda is Ziyad bin Isa.

²² Al-Kafi, volume 1, page 397.

Fitnah

Hadith 16:

الكليني رضوان هلا عليه: عدة من أصحابنا عن أحمد بن محمد عن معمر بن خالد قال سمعت أبا الحسن عليه السالم يقول فُتِنَ وَنَ «العنكبوت/2». ثم قال لي ما الفتنة؟ قلت جعلت فداك الذي عندنا مَنَّا وَهُمُ الْيُ نَ يَقُونُوا نَ يُتَرُ كَوَاحِيسَ بَ النَّاسِ «الم أ ص الذهب» ص وَنَ كَمَا يُ خَلُ الْفِتْنَةُ فِي الدِّينِ فَقَالَ: يُفْتَنُ وَنَ كَمَا يُيَفَّتُ نَ الذَّهَبُ ثَمَّ قَالَ: يُ خَلُ . قلَّت: **إسناده صحيح** ؛ أبو الحسن هو الإمام الرضا صلوات هلا عليه

Al-Kulayni, may Allah be pleased with him: he has reported from a number of his companions, from Ahmed bin Muhammad, from Mu'ammam bin al-Khallad who said:

"I heard Abu al-Hassan (as) say:

"Do people think they will not be tested because they say, "We have faith?"(29:2). Do you know what the trial (Al-Fitnah) is?"

I said: "May I be sacrificed for you, our opinion is that the trial and test, is in matters relating to religion."

The Imam (as) said: "They will be tested and refined as gold is tested. They will be purified as gold is purified and refined."²³

The chain is Sahih.

- Abu al-Hassan in this hadith is Imam al-Ridha (as)

²³ Al-Kafi, volume 1, page 370

Hadith 17:

باب/ إمام ظاهر أو باطن

أبو الحسن بن بابويه رضوان هلا عليه: الحميري عن السندي بن محمد عن العلاء بن رزين عن محمد بن مسلم عن أبي جعفر عليه السلام قال ال تبقى الأرض بغير إمام ظاهر أو باطن.

قلت: **إسناده** صحيح. الحـميري هو عبد هلا بن جعفر.

Abu al-Hassan bin Babuwiyah, may Allah be pleased with him: he has reported from al-Himyari, from al-Sindhi bin Muhammad, from Alaa bin Razeen, from Muhammad bin Muslim, who reported that Imam Abu Jafar al-Baqir (as) said:

"The Earth shall not remain without an apparent, or hidden, Imam."²⁴

The chain is Sahih.

- Al-Himyari is Abdullah bin Jafar

Hadith 18:

الصدوق أعلى هلا مقامه: حدثنا أبي ومحمد بن الحسن رضي هلا عنهما قال: حدثنا سعد بن عبد هلا وعبد هلا بن جعفر الحميري جميعا عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن محمد بن النعمان قال: قال لي أبو عبد هلا عليه السلام: أقرب ما يكون العبد إلى هلا عز وجل وأرضى ما يكون عنه إذا افتقدوا حجة هلا فلم يظهر لهم؛ وحجب عنهم فلم يعلموا بمكانه؛ وهم في ذلك يعلمون أنه ال تبطل حجج هلا وال بيناته عندها فليتوقعوا الفرج صباحا ومساء وإن أشد ما يكون هلا غضبا على أعدائه إذا أفقدهم حجته فلم يظهر لهم؛ وقد علم أن أولياءه ال يرتابون؛ ولو علم أنهم يرتابون ما أفقدهم حجته طرفة عين.

قلت: **إسناده** صحيح؛ محمد بن النعمان هو المعروف بمؤمن الطاق رحمه هلا

Al-Sadouq, may Allah elevate his status: has narrated from his father and Muhammad bin al-Hassan, from Sa'ad bin Abdullah and Abdullah bin Jafar al-Himyari, from Ahmed bin Muhammad bin Isa, from al-Hassan bin Mahboob, from Muhammad bin al-Nu'man, who said that Imam al-Sadiq (as) said to him:

"The closest a believer can get to Allah (swt) and attain His absolute pleasure is when they lose the Hujjah of Allah (who) does not appear to them, and who has been concealed to them, so they

²⁴ Al-Imamah Wal Tabsirah, page 162.

do not know where his location is. Despite that, they are aware that the Hujjah of Allah will remain present and their proofs (of Allah) stay apparent. Thus, they should expect Faraj (relief) day and night. And the pinnacle of Allah's anger upon His enemies is losing their Hujjah by not appearing to them (in which, they become doubtful). Indeed, Allah (swt) knows His believers will not be in doubt. If He was aware, they'd be in doubt, then He wouldn't conceal His Hujjah, not even for a blink of an eye."²⁵

This chain is Sahih.

- Muhammad bin al-Nu'man is known as Mu'min al-Taq, may Allah have mercy on him.

²⁵ Kamal al-Deen wa Tamam al-Ni'mah, volume 1, page 319.

His Statement: I am Baqiyatullah

Hadith 19:

باب/ قوله أنا بقية هلالا في أرضه

الصدق أكرمه هلالا : حدثنا علي بن عبد هلالا الوراق قال: حدثنا سعد بن عبد هلالا. عن أحمد بن إسحاق بن سعد

الشعري قال: دخلت على أبي محمد الحسن بن علي عليهما السلام وأنا أريد أن أسأله عن الخلف من بعده؛ فقال لي مبتدئاً: يا أحمد بن إسماعيل إن هلالاً تبارك وتعالى لم يخل الأرض منذ خلق آدم عليه السلام وال يخليها إلى أن تقوم الساعة من حجة هلال على خلقه؛ به يدفع البلاء عن أهل الأرض؛ وبه ينزل الغيث؛ وبه يخرج بركات الأرض قال: فقلت له: يا ابن رسول هلال فمن الإمام والخليفة بعدك؟ فنهض عليه السلام مسرعاً فدخل البيت؛ ثم خرج وعلى عاتقه غالم كأن وجهه القمر ليلة البدر من أبناء الثالث سنين؛ فقال: يا أحمد بن إسماعيل لو أن كرامتك على هلال عز وجل وعلى حججه ما عرضت عليك ابني هذا إنه سمي رسول هلال صلى هلال عليه وآله وكُنَّيه؛ الذي يمال الأرض قسطاً وعدال كما ملئت جوراً وظلماً.

يا أحمد بن إسماعيل مثله في هذه الأمة مثل الخضر عليه السلام ومثله مثل ذي القرنين، وهلال ليغيب غيبة ال ينجو فيها من الهلكة إل من ثبته هلال عز وجل على القول بإمامته ووفقه فيها للدعاء بتعجيل فرجه. فقال أحمد بن إسماعيل: فقلت له: يا موالى فهل من عالمة يطمئن إليها قلبي؟ فنطق الغالم عليه السلام بلسان عربي فصيح فقال: أنا بقية هلال في أرضه؛ والمنتقم من أعدائه؛ فال تطلب أثراً بعد عين يا أحمد بن إسماعيل. فقال أحمد بن إسماعيل: فخرجت مسروراً فرحاً فلما كان من الغد عدت إليه فقلت له: يا ابن رسول هلال لقد عظم سروري بما مننت به علي فما السنة الجارية فيه من الخضر وذي القرنين؟ فقال: طول الغيبة يا أحمد؛ قلت: يا ابن رسول هلال وإن غيبته لتطول؟ قال: إي وربي حتى يرجع. عن هذا الأمر أكثر القائلين به وال يبقى إل من أخذ هلال عز وجل عهده لواليتنا وكتب في قلبه الإيمان وأيده بروح منه.

و غ من غيب هلال فخذ ما آتيتك واكتمه وكن من الشاكرين يا أحمد بن إسماعيل: هذا أمر من أمر هلال؛ وسر من سر هلال؛
يب
“تكن معنا غداً في عيين

قلْتُ: **إسناده معتبر**

Al-Sadouq, may Allah dignify him: it was reported to him from Ali bin Abdullah al-Warraaq, from Sa'ad bin Abdullah, from Ahmed bin Ishaq bin Saeed al-Ashari, who said:

"I entered upon Abu Muhammad, al-Hassan bin Ali (al-Askari) and I intended to ask him about his successor. Before I asked, he began by saying:

"O' Ahmed bin Ishaq; indeed, Allah (swt) will not leave the world since the creation of Adam until the final hour concludes except that one of His Hujjahs (representatives) upon the creatures is present. Through him, calamities are shifted away from the people of Earth. Through him, divine aid will descend down. Through him, the blessings of the world will be revealed." I asked: "O' son of Allah's Messenger, then who is the Caliph and the Imam after you?"

The Imam got up quickly and entered a room. He then came out holding a boy on his shoulders who was more beautiful than the illuminating moon on a dark night, and he was about 3 years old.

The Imam (as) said: "O' Ahmed bin Ishaq! Indeed, if it wasn't for your high status that you have in the eyes of Allah (swt) and His Hujjah, then I wouldn't have shown you this son of mine. His name is the same name of the Messenger of Allah and his teknonym will be the same as well. He

will fill the world with justice and fairness as it has been filled with tyranny and oppression. O' Ahmed bin Ishaq, he will resemble al-Khidr (as) and Thul Qarnayn (as) upon this nation. By Allah! He will undergo such an occultation that no one will survive perishment except those whom Allah (swt) kept steadfast in believing in his Imamate and granted the blessing to supplicate to hasten his reappearance."

Ahmed bin Ishaq said: "O' master, is there a sign you can give me so that my heart can be at peace?"

The boy (as) began to speak in a very eloquent Arabic tongue and said: "I am the Baqiyatullah²⁶ on His Earth, and the avenger of His enemies. O' Ahmed bin Ishaq, do not ask for more after what your eyes have witnessed."

Ahmed bin Ishaq said: "I left feeling the utmost happiness and joy. When the next day came, I went to him and said:

"O' son of Allah's Messenger, I became very happy with what you have shared with me. What is the resemblance he had with al-Khidir and Thul Qarnayn?"

The Imam (as) said: "His lengthy occultation O' Ahmed."

Ahmed asked: "O' son of Allah's Messenger, and his occultation will be so lengthy?" The Imam (as) said: "Yes by God! Until many of those who believed in his imamate will start to decrease and no one will remain except those whom Allah (swt) has taken from them a covenant with our Waliyah, written faith in his heart and supported him through His mercy. O' Ahmed bin Ishaq, this matter is a matter of Allah; a secret of the secrets of Allah, a hidden thing from the hidden things of Allah. Take what I have given you and keep it concealed; be among those who are thankful, and you'll be among us in the highest abode."²⁷

The chain is Mu'tabar.

²⁶ Baqiyatullah has a quranic basis - [11:86]. It literally means that which is left by Allah. What is meant by this is he is the last personage left for the conveyance of divine guidance.

²⁷ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 357.

If Only One Day in The World Was Left

Hadith 20:

باب لو لم يبق من الدنيا إل يوم واحد

الصدوق طاب ثراه: حدثنا أحمد بن زياد بن جعفر الهمداني رضي هلا عنه قال: حدثنا علي بن إبراهيم بن هاشم؛ عن أبيه؛ عن عبد السالم بن صالح الهروي قال: سمعت دعبل بن علي الخزاعي يقول: أنشدت موالى الرضا علي بن موسى عليهما ومنزلٌ وحيٌ مقفر العرصات فلما انتهيت إلى قولي: خروج إمام ال تالوة خل من

السالم قصيدتي التي أولها: م دارس آيات محالة خارج يقوم على اسم هلا والبركات يميز فينا كل ح ق وباطل ويجزي على النعماء والنقمات

بكى الرضا عليه السالم بكاء شديدا ثم رفع راسه إل ي فقال الي: ياخزاعي نطق روح القدس على لسانك بهنين البيتين فهل تدري من هذا الإمام ومتى يقوم؟ فقلت: ال يا موالى إل أنى سمعت بخروج إمام منكم يطهر الأرض من الفساد ويمالها عدال كما ملئت جورا. فقال: يا دعبل الإمام بعدي محمد ابني؛ وبعد محمد ابنه علي وبعد علي ابنه الحسن؛ وبعد الحسن ابنه

الحجة القائم المنتظر في غيبته؛ المطاع في ظهوره لو لم يبق من الدنيا إل يوم واحد ل طول هلا عزوجل ذلك اليوم حتى الأرض عدال كما ملئت جورا وأما متى فأخبار عن الوقت: فقد حدثني أبي؛ عن أبيه عن آبائه عليهم السالم أنيخرج فيمال

آل النبي صلى هلا عليه وآله قيل له: يا رسول هلا متى يخرج القائم من ذريتك؟ فقال عليه السالم: مثله مثل الساعة" التي تي بكم إل بغيته" رضى آل ت آل ت في ال س مآو ات واق إل هو ت هاى ها لوقى جل

إسناده حسن أجل دعبل الخزاعي

Al-Sadouq, may Allah bless his legacy. He reports from Ahmed bin Ziyad bin Jafar al-Hamadani, from Ali bin Ibrahim bin Hashim, from his father, from Abdul-Salam bin Saleh al-Harawi, says:

"I heard Di'bil al-Khuazi say:

"I recited my poem (known as al-Ta'iyya) to my master al-Ridha, Ali bin Musa (as). When I got to this couplet:

The rise of an Imam, before unparalleled,

He will rise in the name of Allah and His blessings.

He will separate and reveal every truth and falsehood,

While giving rewards to the blessed and punishment to the evil

My master al-Ridha (as) wept intensely then looked up at me (Di'bil) and said: "O' Khuazi!

Indeed, your tongue has spoken the Holy Spirit in these couplets of poetry. Do you know who this Imam is and when he will rise?"

I (Di'bil) said: "No, O' Master. However, I have heard that an Imam from amongst you will rise

and purify the world from corruption and spread justice within it as it has been filled with oppression."

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The Imam (as) said: "O' Di'bil, the Imam after me is my son Muhammad (al-Jawad). And after Muhammad, it will be his son Ali (al-Hadi). And after Ali, it will be his son al-Hassan (al-Askari). And after al-Hassan, it will be his son al-Hujjah, al-Qaem; the Awaited one during his occultation, who will be obeyed during his reappearance. Indeed, if there wasn't in the world except only one day left, Allah (swt) would lengthen that day to an extent until he reappears and fills the world with justice as it has been filled with oppression. As for his time, my father has narrated to me, from his father from his forefathers that someone asked the Prophet: 'When will al-Qaem from your progeny rise?'

The Prophet responded: 'His example is the example of the hour that "He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise (7:187)."'²⁸

The chain is Hasan.

- Due to Di'bil bin Ali al-Khuzai

He Knows the Righteous & Wicked Individuals

Hadith 21:

باب / معرفته بالصالح والظالم

الصدوق تَوْر هَلَّا ضريحه: محمد بن الحسن بن أحمد بن الوليد رضي هَلَّا عنه عن محمد بن الحسن بن الصغار عن يعقوب بن يزيد عن محمد بن أبي عمير عن أبيان بن عثمان عن أبيان بن تغلب قال: قال أبو عبد هَلَّا عليه السالم: إذا قام القائم عليه السالم لم يقم بين يديه أحد من خلق الرحمن إلّا عرفه صالح هو ام طالح ألن فيه آية للمتوسمين“ وهي بسبيل “مقيم

إسناده صحيح

Al-Sadouq, may Allah illuminate his tomb: He reports from Muhammad bin al-Hassan bin

Ahmed bin al-Walid, from Muhammad bin al-Hassan bin al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, from Imam al-Sadiq (as) who said:

"When al-Qaem rises, there will not be a man between his hands from the Creations of the Most Merciful except that he knows if they are righteous, or if they are wicked. This is a sign for those who ponder, and an established path."²⁹

The chain is Sahih.

²⁹ Kamal al-Deen wa Tamam al-N'imah, volume 2, page 609.

His Attendance to Hajj Every Year

Hadith 22:

باب / حضوره للحج كل سنة

الصدوق رحمه هـلا: حدثنا محمد بن موسى بن المتوكـل رضي هـلا عنه قال حدثنا عبد هـلا بن جعفر الحميري عن محمد بن عثمان الأعمري رضي هـلا عنه: قال سمعته يقول: وهـلا إن صاحب هذا الأمر يحضر الموسم كل سنة؛ فيرى الناس "ويعرفهم ويرونه وال يعرفونه

قلت إسناده صحيح؛ محمد بن موسى قد مّر بيان حاله في التعليق على حديث رقم 1

Al-Sadouq, may Allah have mercy on him: He reports from Muhammad bin Musa bin al-Mutawakil, from Abdullah bin Jafar al-Himyari, from Muhammad bin Uthman al-Umari (ra) who said:

"By Allah! The one who is tasked with the Divine Authority attends the Hajj every year, he sees the people and knows who they are; the people see him, but don't recognize him."³⁰

The chain is Sahih.

- we have already spoken about Muhammad bin Musa in the first Hadith.

³⁰ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 404.

His Supplication at The Kaaba

باب/ دعاءه عند بيت هلا الحرام

(23)

الصدوق أعلى هلا مقامه: حدثنا محمد بن موسى بن المتوكل رضي هلا عنه قال حدثنا عبد هلا بن جعفر الحميري قال سألت محمد بن عثمان العمري رضي هلا عنه فقلت له: رأيت صاحب هذا الأمر؟

فقال: نعم وآخر عهدي به عند بيت هلا الحرام وهو يقول: «اللهم انجز لي ما وعدتني

Hadith 23:

Al-Sadouq, may Allah elevate his status: he reports from Muhammad bin Musa bin al-Mutawakil, from Abdullah bin Jafar al-Himyari, he asked Muhammad bin Uthman al-Umari: "Have you seen the one who is tasked with Divine Authority?" He said: "Yes, the last time I saw him was beside the Sacred House of God whilst he was saying: 'O' Allah, grant me what you have promised me."³¹

The chain is Sahih.

Hadith 24:

الصدوق رضي هلا عنه: حدثنا محمد بن موسى بن المتوكل رضي هلا عنه قال حدثنا عبد هلا بن جعفر الحميري قال: سمعت محمد بن عثمان العمري رضي هلا عنه يقول: رأيت صلوات هلا عليه متعلقا بأستار الكعبة في المستجار، وهو يقول: «اللهم انتقم لي من أعدائي».

قلُت: إسناده صحيح.

Al-Sadouq, may Allah have mercy on him: He reports from Muhammad bin Musa bin al-Mutawakil, from Abdullah bin Jafar al-Himyari who said that he heard Muhammad bin Uthman al-Umari (ra) say:

"I saw him (Imam Mahdi, peace be upon him) hanging on the curtains of the Kaaba while saying: "O' Allah, take revenge from my enemies."³²

The chain is Sahih.

³¹ Kamal-Deen wa Tamam al-Ni'mah, volume 2, page 404

³² Kamal-Deen wa Tamam al-Ni'mah, volume 2, page 404

He Will Dress in the Garments of Amir al-Momineen (as) & Emulate His Footsteps

Hadith 25:

باب / يلبس ثياب أمير المؤمنين عليه السلام ويسير بسيرته

الكليني رفع هلا درجته: عدة من أصحابنا عن أحمد بن محمد البرقي عن أبيه عن محمد بن يحيى الخزاز عن حماد بن. 7 عثمان قال حضرت أبا عبد هلا عليه السالم و قال له رجل أصلحك هلا ذكرت أن علي بن أبي طالب عليه السالم كان يلبس الخشن يلبس القميص بأربعة دراهم وما أشبه ذلك ونرى عليك اللباس الجديد فقال له إن علي بن أبي طالب عليه السالم كان يلبس ذلك في زمان ال ينكر عليه ولو لبس مثل ذلك اليوم شهر به فخير لباس كل زمان لباس أهله غير أن قانمنا أهل البيت عليه السالم إذا قام لبس ثياب علي عليه السالم وسار بسيرة علي عليه السالم

قلُت: **إسناده:** صحيح

Al-Kulayni, may Allah elevate his status: he has reported from a number of his companions, from Ahmed bin Muhammad al-Barqi, from his father, from Muhammad bin Yahya al-Khazaz, from Hamad bin Uthman, he said:

"I was in the presence of Imam al-Sadiq (as) when a man said to him:

"May Allah grant you wellbeing, you have mentioned that Ali bin Abu Taleb (as) would wear harsh garments. He would buy a shirt worth four Dirhams only and so on. However, we see that you have new garments."

The Imam (as) said: "Ali bin Abu Taleb (as) would do so at a time when people would dislike it. Wearing such garments today would have defamed him. The best garment for a given time is the garment that people of that time would wear. However, when our al-Qaem (as) will rise with Divine Authority, he will wear the kind of garment that Ali (as) did and he will live just as Ali (as) lived."³³

The chain is Sahih.

³³ Al-Kafi, volume 1, page 411.

The First to Pledge Allegiance to Him

Hadith 26:

باب/ أول من يبايعه

الصدوق نور هلا مرقده: حدثنا محمد بن الحسن بن الوليد رضي هلا عنه قال حدثنا محمد بن الحسن الصفار عن يعقوب بن يزيد؛ عن محمد بن أبي عمير. عن أبان بن عثمان. عن أبان بن تغلب قال: قال أبو عبد هلا عليه السالم: إن أول من يبايع القائم عليه السالم جبرئيل عليه السالم ينزل في صورة طير أبيض فيبايعه ثم يضع رجال على

بيت هلا الحرام أ هلا وه» أ رجال على بيت المقدس ثم ينادي بصوت طلق تسمعه الخائف: « أتى م ر
ت النحل: 1 » ست م جل

قلت: **إسناده: صحيح**

Al-Sadouq, may Allah illuminate his tomb: he reports from Muhammad bin al-Hassan bin Ahmed bin al-Walid, from Muhammad bin al-Hassan al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, from Imam al-Sadiq (as) who said:

"Indeed, the first person to pledge allegiance to al-Qaem (as) will be archangel Jibreel (as). He will descend appearing as a white bird, pledge allegiance to him, then he will place his leg on the Kaaba, and another leg in Jerusalem. He will then exclaim in a loud voice that will be heard by all the creatures:

"The command of Allah is at hand, so do not hasten it (16:1)."34

The chain is Sahih.

³⁴ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 607

Every Community Will Hear the Call in Their Language

Hadith 27:

باب/ سماع كل قوم بلسانهم

الصدوق قدس هلا سره: حدثنا أبي رضي هلا عنه قال حدثنا سعد بن عبد هلا قال حدثنا محمد بن الحسين بن أبي

الخطاب عن جعفر بن بشير. عن هشام بن سالم؛ عن زرارة؛ عن أبي عبد هلالا عليه السلام قال : ينادي مناد باسم القائم عليه السلام قلت: خاص أو عام ؟ قال: عام يسمع كل قوم بلسانهم؛ قلت: فمن يخالف القائم عليه السلام وقد نودي باسمه ؟ قال: ال يدعهم إبليس حتى ينادي في آخر الليل فيشكك الناس

قلت: إسناده صحيح؛ زرارة هو ابن أعين

Al-Sadouq, may Allah bless his legacy: he has reported from his father, from Saad bin Abdullah, from Muhammad bin al-Hussain bin Abi al-Khattab, from Jafar bin Bashir, from Hisham bin Salem, from Zurara, from Imam al-Sadiq (as) who said:

"There will be a caller to call out in the name of al-Qaem (as)."

I (the narrator/Zurara) asked: "Is it only for the disciples (Shia) or will it be public?" The Imam (as) said: "It will be public, every community will hear it in their own language." I asked: "Then, who will oppose al-Qaem (as) when his name has been called?" The Imam (as) said: "Iblis will not leave them until he makes a call out during the end of night time, and the people will be in doubt."³⁵

The chain is Sahih.

³⁵ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 590.

The Inevitable Matters

Hadith 28:

باب/ الأمور المحتومة

الصدوق رحمه هلالا: حدثنا محمد بن موسى بن المتوكل رضي هلالا عنه. عن عبد هلالا بن جعفر الحَميري عن أحمد بن

محمد بن عيسى. عن الحسن بن محبوب عن أبي حمزة الثمالي قال: قلت لأبي عبد هلا عليه السالم: إن أبا جعفر عليه السالم كان يقول: إن خروج السفيناني من الأمر المحتوم قال لي: نعم؛ واختالف ولد العباس من المحتوم وقتل النفس الزكية من المحتوم وخروج القائم عليه السالم من المحتوم. فقلت له: فكيف يكون ذلك النداء؟ قال: ينادي مناد من السماء أول النهار أأل إن الحَق في علي وشيعته؛ ثم ينادي إبليس لعنه هلا في آخر النهار أأل إن الحَق في السفيناني. وشيعته فيرتاب عند ذلك المبطلون.

قلت إسناداه صحيح؛ أبو حمزة هو ثابت بن دينار.

Al-Sadouq, may Allah have mercy on him: He reports from Muhammad bin Musa bin al-Mutawakil, from Abdullah bin Jafar al-Himyari, from Ahmed bin Muhammad bin Isa, from al-Hassan bin Mahboob, from Abi Hamza al-Thumali, who said:

"I said to Imam Abu Abdullah al-Sadiq (as) that Imam Abu Ja'far al-Baqir (as) used to say: "Indeed, the rise of al-Sufyani is inevitable."

The Imam (as) said: "Yes."

I said: "And the tension between Banu Abbas is inevitable. The murder of Nafs al-Zakiyyah is inevitable. And the rise of al-Qaem is inevitable."

I then asked the Imam: "how will the call (to his rise) be?"

The Imam (as) said: "A call will be called out from the beginning of the day saying: 'Indeed, truth is with Ali and his Shia', then Iblis (la) will call out at the end of the night: 'Indeed, truth is al-Sufyani and his Shia'. With this, people will be confused with doubt."³⁶

The chain is Sahih.

- Abu Hamza is Thabit bin Dinar.

³⁶ Kamal al-Deen Wa Tamam al-Ni'mah, volume 2, page 591-592

The One Tasked with Divine Authority Has Four Traditions From Four Prophets

Hadith 29:

باب / في صاحب هذا المر أربع سنن من أربعة أنبياء

الصدوق أعلى هلا درجته: حدثنا أبي. ومحمد بن الحسن رضي هلا عنهما قال: حدثنا عبد هلا بن جعفر الحميري. عن محمد بن عيسى. عن سليمان بن داود عن أبي بصير قال: سمعت أبا جعفر عليه السالم يقول: في صاحب هذا المر أربع سنن من أربعة أنبياء: سنة من موسى وسنة من عيسى وسنة من يوسف وسنة من محمد صلوات هلا عليهم أجمعين فأما من موسى فخائف يترقب وأما من يوسف فالسجن وأما من عيسى فيقال له: إنه مات ولم يمت؛ وأما من محمد صلى هلا عليه وآله
“فالسيف

تحف بالمامية حيث قال
قلْتُ: **إسناده** موثق ؛ ألجل سليمان بن داود وهو المنقري. فقد نص النجاشي رحمه هلا على عدم
قه ليس بالمتحقق
“* بنا

Al-Sadouq, may Allah elevate his status: he reports from his father, from Muhammad bin al-Hassan, from Abdullah bin Jafar al-Himyari, from Muhammad bin Isa, from Suleiman bin Dawoud, from Abi Baseer, who said that he heard Imam Abu Jafar al-Baqir (as) say: "The one tasked with the Divine Authority has four traditions from four Prophets; a tradition from Musa, a tradition from Isa, a tradition from Yousef and a tradition from Muhammad, peace be upon them all. As for Musa, it is fear. As for Yousef, it is incapacitation. As for Isa, it will be said that he had died when in reality, he is alive. As for Muhammad, it is the sword."³⁷

The chain is Muwathaq.

- This is due to Suleiman bin Dawoud who is al-Munqari. Al-Najashi (ra) has mentioned that he hadn't become from among the Imamiya. As he said: "He hasn't been proven that he's one of us."³⁸

³⁷ Kamal al-Deen wa Tamam al-Ni'mah, volume 1, page 152-153

³⁸ Rijal al-Najashi, volume 1, page 416.

The Sooner His Reappearance Becomes...

Hadith 30:

باب/ كلما اقترب وقت خروجه

الكليني برد هلا مضجعه: محمد بن يحيى عن أحمد بن محمد عن ابن فضال عن ابن بكير عن محمد بن مسلم عن أبي عبد
هلا مر كان شر للتقية: ما تقار رب هذا
اعليه السالم قال كل

إسناده موثق؛ أئجل ابن بكير وهو عبد هلا من الفطحية

ابن فضال هو الحسن بن علي بن فاضل

Al-Kulayni, may Allah grant peace to his burial place: he reports from Muhammad bin Yahya, from Ahmed bin Muhammad, from Ibn Fadhal, from Ibn Bukayr, from Muhammad bin Muslim, from Imam al-Sadiq (as) who said:

"The sooner this matter (reappearance) gets closer, the more intensely Taqqiyyah is needed."³⁹

The chain is Muwathaq.

- This is due to Ibn Bukayr who is Abdullah, an adherent of al-Aftahiya. As for Ibn Fadhal, he is al-Hassan bin Ali bin Fadhal

³⁹ Al-Kafi, volume 1, page 220.

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There Isn't Upon Him Any Covenant, Agreement nor Allegiance

Hadith 31:

باب/ ليس أُلحد في عنقه عهد وال عقد وال بيعة

الكليني عليه الرحمة: محمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن ابن أبي عمير عن هشام بن سالم عن
* د وال بّي مةي س ال حد في عُنْقِه عْهُدَ وال عَقْ ائْمَ و لَوْم ال ق يق ابي غَيْر
هَلَا عَلَيْهِ السَّالْم قَ

قُلْتُ: **إسناده**: صحيح

Al-Kulayni, may Allah have mercy upon him: he reports from Muhammad bin Yahya, from Ahmed bin Muhammad, from al-Hussain bin Saeed, from Abu Baseer, from Hisham bin Salem, from Imam al-Sadiq (as) who said:

"The al-Qaem (as) will rise and he will not have upon him any covenant, agreement, nor allegiance to anyone."⁴⁰

The chain is Sahih.

⁴⁰ Al-Kafi, volume 1, page 242.

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Some of What Was Narrated Regarding the Signs of Reappearance

Hadith 32:

باب / بعض ما روي في علامات ظهور القائم عليه السلام

الصدوق نُور هُلا مرقده: حدثنا أحمد بن زياد بن جعفر الهمداني رضي هُلا عنه قال: حدثنا علي بن إبراهيم بن هاشم؛ عن أبيه إبراهيم بن هاشم؛ عن محمد بن أبي عمير عن حماد بن عثمان عن عمر بن يزيد قال: قال لي أبو عبد هُلا الصادق عليه السلام: إنك لو رأيت السفينتين لرأيت أحبب الناس؛ أشقر أحمر أزرق؛ يقول: يارب ثاري ثم النار وقد بلغ من خبثه أنه يدفنم ولد له وهي دية مخافة أن تدل عليه

إسناده صحيح

Al-Sadouq, may Allah illuminate his tomb: he reports from Ahmed bin Ziyad bin Jafar al-Hamadani, from Ali bin Ibrahim bin Hashim, from his father Ibrahim bin Hashim, from Muhammad bin Abi Umayr, from Hamad bin Uthman, from Umar bin Yazid, who said that

Imam al-Sadiq (as) said to him:

"Indeed, if you were to see al-Sufyani, then surely you'd see the most wicked of people; blonde red and blue. He will say: 'O' Lord, my revenge then take me to Hell!' He will be so wicked that he will bury one of his concubines alive out of fear that she may reveal his location!"⁴¹

The chain is Sahih.

⁴¹ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 590.

Hadith 33.

عَظَّ هَلْلا مَكَانَهُ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُفَضَّلِ. وَسَعْدَانُ بْنُ إِسْحَاقَ بْنِ سَعِيدٍ وَأَحْمَدُ النُّعْمَانِيُّ م

بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ. وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ جَمِيعًا عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ؛ عَنْ يَعْقُوبَ السَّرَاجِ؛ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «يَا جَابِرُ أَلْ يَظْهَرُ الْقَانِمُ حَتَّى يَشْمَلَ النَّاسَ بِالشَّامِ فِتْنَةٌ يَطْلُبُونَ الْمَخْرَجَ مِنْهَا فَالْ يَجِدُونَهُ. «وَيَكُونُ قَتْلُ بَيْنِ الْكُوفَةِ وَالْحِيرَةِ؛ قَتَالَهُمْ عَلَى سِوَاءٍ: وَيَنَادِي مُنَادٌ مِنَ السَّمَاءِ

إِسْنَادُهُ موثق أحمد بن محمد بن سعيد المعروف بابن عقدة من الزيدية؛ جابر هو ابن يزيد الجعفي

Al-Nu'mani, may Allah elevate his status: he reports from Ahmed bin Muhammad bin Saeed, from Muhammad bin al-Mufadhal, from Sa'dan bin Ishaq bin Sa'eed, from Ahmed bin Hussain bin Abdul-Malik, from Muhammad bin Ahmed bin al-Hassan, from al-Hassan bin Mahboob, from Yaqoub al-Siraj, from Jabir, from Imam Abu Jafar al-Baqir (as) who said: "O' Jabir, al-Qaem (as) will not reappear until the people of the Levant will undergo a fitnah (internal strife) so great, that they will look for an exit but will not find any. There will be combat between

Kufa and al-Hirah, they will be killed equally, then a call will come from the sky."⁴²

The chain is Muwathaq.

- This is due to Ahmed bin Muhammad bin Saeed, who is known as Ibn Uqdah, is from the Zaydiyyah . And as for Jabir, it is Jabir bin Yazid al-Jufi .

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⁴² Al-Ghaybah, page 288.

⁴³ Allamah al-Mamaqani says: "The Zaydiyyah are a group who claim Imamate for Zayd bin Ali bin al-Hussain (as). It is a group where most of them believe that Imamate belongs to a Fatimi who is a righteous scholar that rises with a sword.

⁴⁴ Miqbas al-Hidaya, volume 2, page 86.

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The Rule of Dawoud (as) and Suleiman (as)

Hadith 34:

باب / قضاء داود وسليمان عليهما السلام

الصدوق نُور هُلا ضريحه: محمد بن الحسن بن أحمد بن الوليد رضي هُلا عنه عن محمد بن الحسن بن الصُفار عن يعقوب بن يزيد عن محمد بن أبي عمير عن أبان بن عثمان عن أبان بن تغلب قال: قال أبو عبد هُلا عليه السلام سيأتي في مسجِدكم ثلثمائة وثلاثة عشر رجال - يعني مسجد مكة يعلم أهل مكة أنه لم يلد هُلا أبائهم وال أجدادهم؛ عليهم السُيوف مكتوب على كل سيف كلمة تفتح ألف كلمة؛ فيبيعث هُلا تبارك وتعالى رِحا فتنادي بكل واد هذا المهدي يقضي بقضاء *داود وسليمان عليهما السلام؛ وال يريد عليه بَيِّنَة

قلْتُ: **إسناده:** صحيح

Al-Sadouq, may Allah illuminate his shrine: he reports from Muhammad bin al-Hassan bin

Ahmed bin al-Walid (ra), from Muhammad bin al-Hassan al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, who says that Imam Abu Abdullah al-Sadiq (as) said:

"Indeed, three hundred and thirteen men will come to your Mosque (Masjid al-Haram in Mecca); the people of Mecca will know that these people weren't born from their fathers or grandfathers (not from the same city). They will carry their swords; each sword has a letter - each letter opens a thousand letters. Then, Allah (swt) will send a wind that will exclaim in every valley: 'This is al-Mahdi, he will rule in the same way Dawoud and Suleiman had ruled; and he does not need a sign.'"⁴⁵

The chain is Sahih.

Hadith 35:

عَظَّ هَلَّا قَدْرَهُ: مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ هَلَّا عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ
الْصَّدُوقِ م
يَزِيدُ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: قَالَ أَبُو عَبْدِ هَلَّا عَلَيْهِ السَّلَامُ: دَمَانُ فِي الْإِسْلَامِ
حَالٌّ مِنْ هَلَّا عَزَّ وَجَلَّ أَلْ يَقْضِي فِيهِمَا أَحَدٌ بِحُكْمِ هَلَّا حَتَّى يَبْعَثَ هَلَّا عَزَّ وَجَلَّ الْقَائِمَ مِنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فَيُحْكَمُ
*فِيهِمَا بِحُكْمِ هَلَّا عَزَّ وَجَلَّ أَلْ يَرِيدُ عَلَى ذَلِكَ بَيِّنَةٌ: الزَّانِي الْمَحْصَنُ يَرْجَمُهُ؛ وَمَنْعُ الزَّكَاةِ يَضْرِبُ رَقَبَتَهُ
قُلْتُ: **إِسْنَادُهُ: صَحِيحٌ**

⁴⁵ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 608-609.

Al-Sadouq, may Allah elevate his status: he reports from Muhammad bin al-Hassan bin Ahmed al-Walid (ra), from Muhammad bin al-Hassan bin al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, who says that Imam Abu Abdullah al-Sadiq (as) said:

"Two types of blood are permissible in Islam; it is permissible from Allah (swt) whom no one will rule by until Allah (swt) sends al-Qaem (as) from the Ahlulbayt (as); he will rule upon them in accordance to the rule of Allah (swt) and at that time, the testimony won't be needed. The married fornicator will receive the stipulated islamic punishment for adultery, and the one who ⁴⁶ denies the Zakat will have their neck smited."⁴⁷

The chain is Sahih.

⁴⁶ One may research further into the stipulated Islamic punishments which can be carried out by an infallible or under their rule

⁴⁷ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 609.

He Will Spread the Banner of The Messenger of Allah (sawa) & The Angels Will Await Him

Hadith 36:

باب/ نشره راية رسول هلا صلى هلا عليه وآله والملائكة معه ينتظرونه

الصدوق شرف هلا رسمه: محمد بن الحسن بن أحمد بن الوليد رضي هلا عنه عن محمد بن الحسن بن الصغار عن يعقوب بن يزيد عن محمد بن أبي عمير عن أبان بن عثمان عن أبان بن تغلب قال: قال أبو عبد هلا عليه السالم: كأي أنظر إلى القائم عليه السالم على ظهر النجف؛ فإذا استوى على ظهر النجف ركب فرسا أدهم أبلق بين عينيه شمراخ ثم ينتفض به فرسه فال يبقى أهل بلدة إل وهم يظنون أنه معهم في بالدهم. فإذا نشر راية رسول هلا صلى هلا عليه وآله انحط إليه ثلاثة عشر ألف ملك و ثلاثة عشر ملكا كلهم ينتظر القائم عليه السالم وهم الذين كانوا مع نوح عليه السالم في

السفينة والذين كانوا مع إبراهيم الخليل عليه السالم حيث ألقى في النار وكانوا مع عيسى عليه السالم حيث رفع وأربعة
 ألف مسومين
 ومردفين. وثلاثمائة وثلاثة عشر ملكاً يوم بدر» وأربعة آلاف ملك الذين هبطوا يريدون القتال مع الحسين بن علي عليهما
 السلام فلم يؤذن لهم فصعدوا في الستندان وهبطوا وقد تل
 ق الحسين عليه السالم فهم شعث غبر يبكون عند قبر الحسين
 عليه السالم إلى يوم القيامة؛ وما بين قبر الحسين عليه السالم إلى السماء مختلف المائكة

قلْتُ: **إسناده: صحيح**

Al-Sadouq, may Allah bless him: he reports from Muhammad bin al-Hassan bin Ahmed al-Walid (ra), from Muhammad bin al-Hassan bin al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, who says that Imam Abu Abdullah al-Sadiq (as) said:

“As if I can see the Qaim astride a black speckled horse which has a white mark between its eyes. When his horse moves no one will remain in any town who does not think that he is in that town. When he waves the flag of the Messenger of Allah (S) 13000 angels will come down to him

"It is as if I see al-Qaem (as) located in the outskirts of Najaf. When he gets to the outskirts of Najaf, he will embark on a black, ferocious and pierce-eyed horse. His horse will take him around until there will not be a single resident of a city except that they think he is with them and from them. When he spreads the banner of the Messenger of Allah (sawa), thirteen thousand three hundred and thirteen angels will descend upon him as they were awaiting him; they were the same group of angels who accompanied Nuh (as) during the journey of the ark, and the same group of angels that were with Ibrahim (as) when he was thrown to the fire. They accompanied Isa (as) when he ascended to the heavens; four thousand among them have distinct marks followed by one another. Three hundred and thirteen among them were present during the Battle

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of Badr. And four thousand among them descended wanting to fight alongside al-Hussain bin Ali (as). When they weren't given permission, they ascended back to the Heavens to gain permission. When they descended, it was then that al-Hussain (as) was already killed. Thus, they are covered with dust and dirt, mourning in close proximity to the tomb of al-Hussain (as) until the Day of Resurrection. Indeed, between the tomb of al-Hussain (as) and the Heavens are numerous kinds of angels."⁴⁸

The chain is Sahih.

Hadith 37:

الصدوق أسكنه هلا جنته: حدثنا محمد بن الحسن بن أحمد بن الوليد رضي هلا عنه عن محمد بن الحسن بن الصفار عن يعقوب بن يزيد عن محمد بن أبي عمير عن أبان بن عثمان عن أبان بن تغلب قال: حدثني أبو حمزة الثمالي قال: قال أبو جعفر عليه السالم: كأني أنظر إلى القائم عليه السالم قد ظهر على نجف الكوفة فإذا ظهر على النجف نشر راية رسول هلا صلى هلا عليه وآله؛ وعمودها من عمد عرش هلا تعالى: وسائرهما من نصر هلا عز وجل. وال (يهوي) بها إلى *أحد إل أهلكه هلا تعالى؛ قال: قلت: أوتكون معه أو يؤتى بها؟ قال: بلى يؤتى بهاء يأتيه بها جبرئيل عليه السالم

قلُت: **إسناده صحيح**. أبو حمزة الثمالي هو ثابت بن دينار

Al-Sadouq, may Allah make him among the residents of Heaven: he reports from Muhammad bin al-Hassan bin Ahmed al-Walid (ra), from Muhammad bin al-Hassan bin al-Saffar, from Yaqoub bin Yazid, from Muhammad bin Abi Umayr, from Aban bin Uthman, from Aban bin Taghlib, from Abu Hamza al-Thumali, who says that Imam Abu Jafar al-Baqir (as) said: "It is as if I see al-Qaem (as) appearing in Kufa and Najaf. When he appears in Najaf, he will spread the banner of the Messenger of Allah (sawa) - and the pillar of that banner is from the pillars of the Divine Throne of Allah (swt), and the rest of the material includes the victory of Allah (swt). Indeed, it will not be used except that those on the opposite end of it will perish." Abu Hamza asked: "Does he already have it, or will it be given to him?" The Imam (as) responded: "Surely, he will be given it by archangel Jibreel (as)."⁴⁹

The chain is Sahih.

- Abu Hamza is Thabit bin Dinar.

⁴⁸ Kamal al-Deen wa Tamam al-Ni'mah, volume 1, page 609.

⁴⁹ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 609-610.

Killing the Descendants of the Killers of al-Hussain (as)

Hadith 38:

باب / قتل ذراري قتلة الإمام الحسين عليه السالم

الصدوق رفع هلا شأنه: حدثنا أحمد بن زياد بن جعفر الهمداني رضي هلا عنه قال: حدثنا علي بن إبراهيم بن هاشم

عن أبيه عن عبد السلام بن صالح الهروي قال: قلت ألبى الحسن الرضا عليه السلام: يا بن رسول هلا ما تقول في حديث روي عن الصادق عليه السلام: أنه قال: إذا خرج القائم عليه السلام قتل ذراري قتلة الحسين عليه السلام بفعال آبائهم؟ فقال خرى سورة الأنعام/164، ما معناه؟ قال: صدقوا رَأَا زَرَةً عليه السلام: هو كذلك فقلت: وقول هلا عز وجل: وإلّا تَزُرُوْا

هلا في جميع أقواله ولكن ذراري قتلة الحسين عليه السلام يرضون بأفعال آبائهم ويفتخرون بها ومن رضي شيئا كان

كمن ق بالمشرق

فرضي بقتله رجل

في المغرب لكان

الراضي عند هلا

عز وجل شريك

القاتل وإنما يقتلهم
أتاه ولو أن رجال تل

القائم عليه السلام إذا خرج لرضاهم بفعل آبائهم قال: فقلت له: بأي شيء يبدأ القائم عليه السلام منكم إذا قام؟ قال: يبدأ ببني شيبه فيقطع أيديهم أنهم سراق بيت هلا عز وجل.

قُلْتُ **إسناده:** صحيح:

Al-Sadouq, may Allah elevate his status: he reports from Ahmed bin Ziyad bin Jafar al-Hamadani (ra), from Ali bin Ibrahim bin Hashim, from his father, from Abdul-Salam bin Saleh al-Harawi, who asked Imam Abu al-Hassan al-Ridha (as):

"O' Son of Allah's Messenger, what do you say about the hadith narrated about Imam al-Sadiq (as) where he says:

"When al-Qaem (as) reappears, he will kill the descendants of the killers of al-Hussain (as) due to the actions of their forefathers."

The Imam (as) said: "Yes, it is as such."

Al-Harawi asked: "What about the meaning of the Quranic verse: "and no bearer of burdens will bear the burden of another (6:164)."

The Imam (as) said: "Indeed, Allah (swt) is truthful in everything He says. However, when it comes to the descendants of the killers of al-Hussain (as), they will be in acceptance of what their forefathers have done and be joyous as well; for truly, whoever accepts an action is as if they have acted upon it. Verily, if a man in the east was killed and a man in the west was in agreement of his murder - then to Allah (swt), the one who is in agreement is a partner to the

doer of that action. Therefore, when al-Qaem (as) reappears, he will kill them for being in agreement and acceptance for what their forefathers have done."

Al-Harawi asked: "When al-Qaem (as) reappears, what will he begin with?" The Imam (as) said: "He will begin with Banu Shaybah and cut their hands as they are the thieves of the House of Allah."⁵⁰

The chain is Sahih.

⁵⁰ Ayun Akhbar al-Ridha, volume 1, page 247.

Divine Test

Hadith 39:

الصدوق عليه الرحمة والرضوان: حدثنا أبي ومحمد بن الحسن بن أحمد بن الوليد رضي هلا عنهما قال: حدثنا محمد بن الحسن الصفار. عن العباس بن معروف عن علي بن مهزيار عن الحسن بن محبوب عن حماد بن عيسى عن إسحاق بن جرير. عن عبد هلا بن سنان قال: دخلت أنا وأبي على أبي عبد هلا عليه السالم فقال: كيف أنتم إذا صرتم في حال ال ترون فيها إمام هدى, وال علما يرى؛ وال ينجو منها إل من دعا دعاء الغريق؛ فقال له أبي: إذا وقع هذا ليال فكيف تصنع؟ فقال: أما أنت فال (تدركه)؛ فإذا كان كذلك فتم سكوا بما في أيديكم حتى يتضح لكم الأمر.

قلت: إسناده صحيح

Al-Sadouq, may Allah have mercy on him and be pleased with him: he reports from his father and Muhammad bin al-Hassan bin Ahmed bin al-Walid, from Muhammad bin al-Hassan al-Saffar, from Abbas bin Marouf, from Ali bin Mihizyar, from al-Hassan bin Mahboob, from Hamad bin Isa, from Ishaq bin Jareer, from Abdullah bin Sinan, who said: "My father and I entered upon Imam Abu Abdullah al-Sadiq (as) where he said to us: "What will you do when you are put into a situation where you cannot see the Imam of guidance, nor see visible knowledge. Indeed, no one will be saved from this except the one who reads the Dua of the Drowning Person (Dua Ghareeq)."

My father said: "If this happens, what shall we do?"

The Imam (as) said: "As for you, you will not witness it. If it happens, then hold steadfast on what you are upon until the matter becomes clear."⁵¹

The chain is Sahih.

⁵¹ Kamal al-Deen wa Tamam al-Ni'mah, volume 2, page 227.

النعمانى طيب هلا ثراه: حدثنا محمد بن يعقوب قال حدثنا علي بن إبراهيم عن أبيه عن ابن محبوب عن يعقوب السراج و
علي بن رناب عن أبي عبد هلا عليه السالم أنه قال لما بويع أمير المؤمنين عليه السالم بعد مقتل عثمان صعد المنبر و
لهخطب بخطبة ذكرها يقول فيها أَلْ إِن بَلَّيْتُكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ هَلَا نَبِيَّهْ صَلَّى هَلَا عَلَيْهِ وَآلِهِ وَ الَّذِي بَعَثَهُ
بِالْحَقِّ لِيُقَاصَّ رُؤَا وَا وَنَ كَانُوا قَدْ سَبَقَ بَالِي^س نَ غَرْبِلَةَ حَتَّى يَعُودَ أَسْفَلَكُمْ أَعَالَكُمْ وَاعَالَكُمْ أَسْفَلَكُمْ وَ لَتُغْرِبَ لَ وَل
بَلَبَ

قَ صَرَّ نَ تُبْلِلَ

نَ

وَالْ كَذِبَتْ كَذِبَةً وَ لَقَدْ نَبَّيْتُ بِهَذَا الْمَقَامِ وَ هَذَا الْيَوْمِ. *وَنَ كَانُوا سَبَقُوا وَهَلَا مَا كَتَمْتَ وَ سَ مَ سَفَافُ

إسناده: صحيح

Al-Numani, may Allah bless him: he reports from Muhammad bin Yaqoub, from Ali bin Ibrahim, from his father, from Ibn Mahboob, from Yaqoub al-Siraj and Ali bin Reab, from Imam Abu Abdullah al-Sadiq (as) who said:

"When Amir al-Momineen (as) was given the pledge of allegiance after the killing of Uthman, he went up the pulpit and delivered a sermon; among what he said was the following: "You should know that the same troubles have returned to you which existed when the Prophet was first sent. By Allah who sent the Prophet with faith and truth, you will be severely subverted, and bitterly shaken; those who were behind would attain forward positions and those who were forward would become backward. By Allah, I have not concealed a single word or spoken any lie and I had been informed of this event and of this time.⁵²

The chain is Sahih.

⁵² Al-Ghaybah, page 209.

And All Praise to the Lord that concludes all righteous acts

It was said:

I die, but what my hand authors remains,
O' how I wish for everyone to read these words, make dua for me

Muhammad Zakariya
Defender of Ahlulbayt (as)
May Allah have mercy on him and his family
04/24/2013

