

# **Muntakhab al-Athar**

**Fī l-Imām al-Thānī `Ashar**

*(Selected Narrations About the Twelfth Imam)*

*(Vol. III)*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ صَلَواتِكَ عَلَيْهِ وَ عَلَى آبائِهِ فِي هَذِهِ  
السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ قَائِدًا وَ ناصِرًا وَ دَلِيلًا وَ عَيْنًا  
حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوِيلًا

**In the name of Allah, the Beneficent, the Merciful**

"O, Allah! Be now and at all times for your representative Hazrat Hojjat-Ibnil-Hasan (may your blessings be upon him and his ancestors), a master, protector, guide, helper, proof, and guard, until he resides peacefully on the earth, and let him enjoy (your bounties) for a long time (to come)."



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## **CHAPTER SEVEN**

### **THE SIGNS OF HISREAPPEARANCE AND WHAT WILL TRANSPIRE BEFORE IT, AND THERE ARE ELEVEN SECTIONS<sup>1</sup>**

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<sup>1</sup> A number of scholars have written exclusive books on the signs of reappearance in which they have recorded numerous traditions



## Section One

### The quality of his reappearance (28 traditions)

900. **Kanz al-Ummaal**<sup>1</sup>: Imam Ali (a.s.) said, “*When the black flags – in which will be Shoaib Ibn Saaleh – will defeat the cavalry of al-Sufyani, the people will desire for the Mahdi (a.s.) and seek him. He (a.s.) will emerge from Makkah and with him will be the flag of the Messenger of Allah (s.a.w.a.). After the people will have despaired from his reappearance due to the excessive calamities inflicted upon them He (a.s.) will perform two units of prayers. When he (a.s.) will complete his prayers, he will turn towards the people and address them: ‘O people! Calamities have become excessive on the nation of Muhammad (s.a.w.a.) and his Ahle Bait (a.s.) in particular; we (Ahle Bait) have been subdued and rebelled against.’*” (Noaim)

901. **Sunan al-Daani**<sup>2</sup>: Huzaifah Ibn al-Yamaan, from the holy

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<sup>1</sup> Kanz al-Ummaal, vol. 14, p. 590, H. 39673

<sup>2</sup> Al-Burhaan Fee Alaaamat-e-Mahdi Aakhar al-Zamaan (a.s.), p. 77, Chap. 1, H. 16. He says: Abu Amr Uthmaan Ibn Saeed al-Maqree’ has recorded it in his Sunan.

Prophet (s.a.w.a.) regarding the incident of Mahdi's allegiance between the Rukn and Maqaam (Mecca) and his emergence moving towards Syria. He (s.a.w.a.) said, "*Jibrael will be over his head and Mikaaeel will be beside his thigh; all the inhabitants of the sky and the earth, the birds, the animals and the fisher in the oceans will rejoice on his account.*"

902. **Kefaayat al-Asar**<sup>1</sup>: Informed us Abu Abdillah Ahmad Ibn (Abi Abdillah Ahmad Ibn) Muhammad Ibn Obaidillah, from Abu Taalib Obaidullah Ibn Ahmad Ibn Ya'qoob Ibn Nasr al-Anbari, from Ahmad Ibn Muhammad Ibn Masrooq, from Abdullah Ibn Shabeeb, from Muhammad Ibn Ziyaad al-Haashemi, from Sufyaan Ibn Oyaynah (from Imraan Ibn Dawood) from Muhammad Ibn al-Hanafiyyah from: Ameer al-Momineen Ali (a.s.): "*I heard the Messenger of Allah (s.a.w.a.) that Allah – Blessed and High be He – said" I will certainly punish all the subjects who come close to the obedience of an Imam who is not from Me (i.e. not appointed by Me) even if these subjects are by themselves good-doers. And I will certainly have mercy on all the subjects who come close to a just Imam from Me even if the subjects are by themselves neither good-doers nor God-fearing.*"

*Then he (s.a.w.a.) told me: O Ali! You are the Imam and the Caliph after me. Your war is my war, and your peace is my peace. You are the father of my two grandsons, and the husband of my daughter. From your offspring will be the purified Imams. Then, I am the Chief of the Prophets [and you are the Chief of the successors; I and you are from one tree]. If we were not there, Allah would not have created the Paradise, the Hell, the Prophets and the angels.*" Ali (a.s.) says, 'I

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**I say:** In one of his manuscripts – which is as a trust with us from its owner, our friend the learned, the majestic al-Haaj Agha Muhammad al-Muqaddas al-Isfahaani, and which is available even now in the Great Public Library built in the holy city of Qom by our Sayyed, the teacher, the greatest leader al-Sayyed al-Burujardi (may his grave be sanctified) – it is mentioned, "**The Story of Mahdi (a.s.) and his allegiance**" instead of "**The Incident of Mahdi's (a.s.) allegiance.**"

<sup>1</sup> Kefaayat al-Asar, pp. 156-159, Chap. 23, H. 10; Behaar al-Anwaar, vol. 36, pp. 337-338, Chap. 41, H. 200 and vol. 51, pp. 108-109, Chap. 1, H. 42

*asked, 'O Messenger of Allah! So are we superior to the angels?' He (s.a.w.a.) retorted, 'O Ali! We are the best of Allah's creations in the entire expanse of the earth. We are better than the proximate angels. How can we not be better than them while we preceded them in Allah's recognition and His monotheism? Through us, they recognized Allah; through us, they worshipped Allah; through us, they were guided to the path towards Allah's recognition. O Ali! You are from me and I am from you. You are my brother and my vizier. When I die, malice towards you will appear in the hearts of some people. Consequently, soon after me, there will be a massive and uprooting mischief, in which every confidante and insider will fall down. This will occur during the absence of your fifth Shia from your seventh offspring. The inhabitants of the sky and the earth will grieve for his absence. Then how many of the believers – men and women – will be regretful, aggrieved and confused on account of his absence?*

*Thereafter, he (s.a.w.a.) put down his head for some time, then raised it and said: 'By my father and my mother! His name will be my name, and he will be similar to me and (Prophet) Moses Ibn Imran. On him will be the robe(s) of light lit up from the rays of divine holiness. As if I am despairing of those who were there. Then, a caller will call out which will be heard from far like it will be heard from near, (a call) that will be mercy for the believers and punishment for the hypocrites'. I asked, 'What will that voice be?' He (s.a.w.a.) responded, 'Three voices in the month of Rajab. The first will announce: "**Beware! The curse of Allah is upon the unjusts.**" The second will be, "**The near event draws nigh**<sup>1</sup>" and thirdly, you will see a full moon in display along with the rays of the sun, calling out, "Now, Allah has indeed sent so and so – narrating his genealogy till Ali (a.s.) – in which is the destruction of the oppressors." At this juncture will be the salvation, Allah will cure their hearts and dispel the anger of their hearts". I asked, 'O Messenger of Allah! How many Imams will be there after me?' He (s.a.w.a.) replied, 'There will be nine after Husain (a.s.) and*

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<sup>1</sup> Surah Najm (53): Verse 57

*the ninth will be their Qaem’.*”

903. **Tafseer Ali Ibn Ibraaheem:**<sup>1</sup> Ali Ibn Ibraaheem says concerning The holy verse: **وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ** **‘And could you see when they shall become terrified, but (then) there shall be no escape’**<sup>2</sup> Surely narrated to me my father from Ibn Abi Umair from Mansoor Ibn Yunus from Abu Khalid al-Kabuli from Imam Abu Ja’far (al-Baqer)(a.s.) who said, *“By Allah! As if I am seeing the Qaem (a.s.) and he is leaning with his back to the Black Stone (al-Hajar al-Aswad). Then invoking Allah for his right, he (a.t.f.s.) will say, ‘O people! Whoever disputes with me concerning Allah, I am closer to Allah (than him); whoever disputes with me concerning Adam, then I am closer to Adam (than him); whoever disputes with me concerning Noah, I am closer to Noah than him; whoever disputes with me concerning Abraham, I am closer to Abraham than him; whoever disputes with me concerning Moses, I am closer to Moses than him; whoever disputes with me concerning Jesus, I am closer to Jesus than him; whoever disputes with me concerning Muhammad (s.a.w.a.), I am closer to Muhammad (s.a.w.a.) than him; whoever disputes with me concerning the Book of Allah, I am closer to the Book of Allah than*

<sup>1</sup> Tafseer Ali Ibn Ibraaheem, vol. 2, pp. 204-205, exegesis of the verse 51 of Surah Sabaa and Tafseer Noor al-Saqalain, vol. 4, pp. 94-95, H. 5

**I say:** In Ghaibah al-No’maani, pp. 181-182, H. 30 Narrated (from Ahmad Ibn Muhammad Ibn Saeed from Muhammad Ibn Ali al-Taimali from Muhammad Ibn Ismaaeel Ibn Bazee’ and narrated to me more than one from Mansoor Ibn Yunus Bozorj from Ismaaeel Ibn Jaaber from Abi Ja’far Muhammad Ibn Ali (a.s.)) some of the contents similar to it, and for the inclusion of both what is not in the other, it is possible that both are actually one tradition, some have narrated some part of it while others have narrated another part other than the former. Their agreement in some of the content is very weak. This is considered as another tradition other than the tradition of al-Kabuli and its chain of narrators is stronger than that of al-Kabuli.

Al-Mahajjah, p. 177 concerning the word of Allah: **وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ** **‘And could you see when they shall become terrified, but (then) there shall be no escape’** (Surah Sabaa (34): Verse 51) and p. 81 concerning the exegesis of this verse: **فَاسْتَبِقُوا الْحَيْرَاتِ ۚ أَيُّنَّ مَا تَكُونُوا** **‘therefore hasten to (do) good works; wherever you are, Allah will bring you all together;...’** (Surah Baqarah (2), Verse 148; Isbaat al-Hudaat, vol. 7, pp. 104-105, Chap. 32, H. 577 briefly

<sup>2</sup> The Holy Quran 34: 51

*him. 'Finally, he (a.t.f.s.) will come to the Maqaam-e-Ibraheem to, perform two units of prayers, and invoke Allah for his right.'*

Imam Abu Ja'far (al-Baqer) (a.s.) says, "By Allah! He is the distressed one (mentioned in) the Book of Allah in His saying, "**Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth**<sup>1</sup>". The first one to pay allegiance to him will be Jibraeel followed by three hundred and thirteen (313) men. Whoever will be in journey will reach to him and whoever will not be in journey will be found missing from his bed, and this is the saying of Ameerul Momineen Ali (a.s.) [they will be missing from their beds] and this is Allah's saying, '**...therefore hasten to (do) good works; wherever you are, Allah will bring you all together;**<sup>2</sup>'he said, '(In this verse) good works implies mastership.'

*In another place he says, 'And if We hold back from them the punishment until a stated period of time...'*<sup>3</sup>*By Allah! They are the companions of the Qaem (a.s.). By Allah! They will gather around him in one hour. When they will come to the Baidaa, the army of al-Sufyaani will approach them. Allah will order the earth to seize their (al-Sufyani's army)feet, and this is the meaning of the verse, 'And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place And they shall say: We believe in it...'*<sup>4</sup>*i.e., in the Qaem of the progeny of Muhammad (s.a.w.a.). 'And how shall the attaining (of faith) be possible to them from a distant place?Till his saying 'And a barrier shall be placed between them and that which they desire...'*<sup>5</sup>*that is, they will not be punished 'as was done with the likes of them before...'*that is, those from the deniers who preceded them

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<sup>1</sup> The Holy Quran 27: 62

<sup>2</sup> The Holy Quran 2: 148

<sup>3</sup> The Holy Quran 11: 8

<sup>4</sup> The Holy Quran 34: 51- 2

<sup>5</sup> The Holy Quran 34: 54

were destroyed ‘...surely they are in a disquieting doubt.’<sup>1</sup>

904. **al-Ghaibah of al-No’maani:**<sup>2</sup> Informed us Ahmad Ibn Muhammad Ibn Saeed from all of these four persons (viz. Muhammad Ibn al-Mufazzal, Sa’dan Ibn Is’haaq Ibn Saeed, Ahmad Ibn al-Husain Ibn Abd al-Malik, Muhammad Ibn Ahmad Ibn al-Hasan) from al-Hasan Ibn Mahboob, and informed us Muhammad Ibn Ya’qoob al-Kulaini; Abu Ja’far, from Ali Ibn Ibrahim Ibn Haashem, from his father, from Muhammad Ibn Imraan, from Ahmad Ibn Muhammad Ibn Eesaa, from Ali Ibn Muhammad and others, from Sahl Ibn Ziyaad, from al-Hasan Ibn Mahboob from Abd al-Waahed Ibn Abdullah al-Mosuli, from Abu Ali Ahmad Ibn Muhammad Ibn Abi Naashir (Abi Yaasir) from Ahmad Ibn Helaal from al-Hasan Ibn Mahboob, from Amr Ibn Abi al-Miqdaam, from Jaaber Ibn Yazeed al-Jo’fi from Abu Ja’far Muhammad Ibn Ali al-Baqer (a.s.) who said, “*O Jaabir! Be bound to the earth and don’t move, a hand or leg till you see signs that I mention for you. If you find them* (then he mentioned numerous signs and the tradition is lengthy...till he (a.s.) said) *On that day, the Qaem will be in Mecca, leaning his back on the Ka’bah seeking protection in it. He (a.s.) will call out, "O people! Surely we seek help from Allah. Whoever from the people will respond to our call, then (know that) we are the Ahle Bait (family members) of your Prophet, Muhammad (s.a.w.a.); and amongst the people, we are closest to Allah and Muhammad (s.a.w.a.). So whoever disputes with me concerning Adam, then I am closest of people to Adam; and whoever disputes with me concerning Noah, then I am closest of people to Noah; and whoever disputes with me concerning Abraham, then I am closest of people to Abraham; and whoever disputes with me concerning Muhammad (s.a.w.a.), then I am closest of people to Muhammad (s.a.w.a.); and whoever disputes with me concerning the Prophets, then I am closest of people to the Prophets. Does Allah not say in the clear verses of His*

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<sup>1</sup> Ibid.

<sup>2</sup> Al-Ghaibah of al-No’maani, pp. 279-282, Chap. 14, H. 67; Tafseer al-Burhaan, vol. 1, pp. 277-278 briefly; al-Mahajjah, pp. 20-21, briefly

**Book, ‘Surely, Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations, Offspring one of the other? and Allah is Hearing, Knowing.<sup>1</sup>** *I am the remnant of Adam; the treasured one of Noah; the chosen from Abraham; and the selected one from Muhammad (blessings of Allah be on them all!). Beware! Whoever disputes me concerning the Book of Allah, I am the closest of people to the Book of Allah. Beware! Whoever disputes with me concerning the Sunnah of Allah’s Messenger (s.a.w.a.), I am the closest of people to the Sunnah of Allah’s Messenger (s.a.w.a.). I invoke Allah! Whoever hears my speech today, then (all of you who are present must inform those who are) absent. I ask you all for the sake of Allah, for the sake of His Messenger (s.a.w.a.) and for my sake! Surely, I have a right upon you, the right of the closest relatives of Allah’s Messenger (s.a.w.a.) that you help us, and keep away from us those who oppress us. Indeed, we have been frightened and oppressed. We have been driven away from our houses and our sons. We have been rebelled against. We have deprived of our rights. The people of falsehood have leveled false allegations against us. Fear Allah, fear Allah concerning us. Don’t forsake us and help us, Allah – the High – will help you.*

He (Imam al-Baqir) continues, “*Then Allah will gather his companions around him, three hundred and thirteen men. Allah will gather them without an appointed time; they are like tattered clouds of autumn. O Jaabir! This is the verse which Allah has mentioned in His Book, ‘...wherever you are, Allah will bring you all together; surely Allah has power over all things.<sup>2</sup>*” *They will pay allegiance to him (a.t.f.s.) between the Rukn and the Maqaam(-e-Ibraheem). With him (a.t.f.s.) will be a covenant from the Messenger of Allah (s.a.w.a.), inherited by sons from the fathers. O Jaabir! The Qaem will be from the progeny of Husain (a.s.). Allah will transform his affair in one night. O Jaabir! If this is not difficult (to believe) for the people, then*

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<sup>1</sup> The Holy Quran 3: 33- 34

<sup>2</sup> The Holy Quran 2: 148

*certainly his birth from the Messenger of Allah (s.a.w.a.) will not be difficult for them and his inheriting from the learned ones (i.e. Imams (a.s.)), learned after learned. If all this is difficult (to believe) for them, then the heavenly voice will not be difficult for them (to believe) when he (a.t.f.s.) is called out with his name and the names of his father and his mother.”*

905. **Maa Nazala Min al-Quran Fee Ahl al-Bait (a.s.)<sup>1</sup>**:Hameed Ibn Ziyaad narrates from al-Hasan Ibn Muhammad Ibn Sama’ah from Ibraheem Ibn Abd al-Hameed from (Imam) Abu Abdillah (a.s.), “*When the Qaem reappears, he will enter al-Masjid al-Haraam, face the Qiblah and places his back towards the Maqaam-e-Ibraheem. Then, he will perform two units of prayers and after it, stands up and says, ‘O people! I am the closest of people to Adam. O people! I am the closest of people to Abraham. O people! I am the closest of people to Ismaael. O people! I am the closest of people to Muhammad (s.a.w.a.).’* Thereafter, he will raise his hands towards the sky, pray and beseech till he falls on his face. And this is His (Mighty and Majestic be He) saying, **‘Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that**

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<sup>1</sup> Taaveel al-Aayaat al-Zaaherah Fee Fazaael al-Etrah al-Taaherah (a.s.), vol. 1, pp. 402-403 under the exegesis of Surah Naml, H. 5 from Muhammad Ibn al-Abbas, the author of the book, ‘Maa Nazala Min al-Quran Fee Fazaael-e-Ahl al-Bait (a.s.)’ and a scholar of the 3<sup>rd</sup> and 4<sup>th</sup> century Hijri. Al-Najaashi, in his book al-Rejaal, p. 379, no. 103, writes, ‘He (Muhammad Ibn al-Abbas) was a very reliable person from our companions; a well-known personality, righteous and a prolific narrator of traditions. He has numerous books to his credit like ‘al-Muqne Fee al-Fiqh’, ‘al-Dawaajen’, ‘Maa Nazala Min al-Quran Fee Fazaael-e-Ahl al-Bait (a.s.)’, etc. A group of our scholars say, ‘It is an unparalleled book on the subject.’ It is said that it comprised of a thousand pages. (End of quote from al-Najaashi). Other prominent Shiite scholars too have praised him profusely. You can refer to books of biographies and indices. Behaar al-Anwaar, vol. 51, p. 59, Chapter 5, H. 56 and in it is ‘Ahmad’ instead of ‘Hameed’ and ‘al-Ka’bah’ instead of ‘al-Qiblah’ narrating from Kanz-o-Jaame’ al-Fawaaed; al-Mahajjah Fee Maa Nazala Fee al-Qaem al-Hujjah, Surah Naml, Verse 62 with slight variation; Tafseer al-Burhaan, vol. 3, p. 208, H. 5 like Behaar; Isbaat al-Hudaat, vol. 3, pp. 563-564, Chapter 32, H. 643 like Behaar.

**you mind!<sup>1</sup>**

906. **Maa Nazala Min al-Quran Fee Ahl al-Bait (a.s.)<sup>2</sup>**: Vide his chain of narrators from Ibn Abd al-Hameed, from Muhammad Ibn Muslim, from (Imam) Abu Ja'far (a.s.) concerning the saying of Allah – Mighty and Majestic be He – ‘**Who answers the distressed one when he calls upon Him<sup>3</sup>**’, ‘*This verse was revealed concerning the Qaem (a.s.). When he reappears, he will wear his turban (amaamah), pray near the Maqaam-e-Ibraheem and beseech his Lord. Then, never will his standard return (defeated).*’

907. **Tafseer Ali Ibn Ibraheem al-Qummi<sup>4</sup>**: Concerning the exegesis of His (the High) saying, ‘**Who answers the distressed one when he calls upon Him**’; my father narrated to me from al-Hasan Ibn Ali Ibn Fazzaal, from Saaleh Ibn Aqabah, from (Imam) Abu Abdillah (a.s.), ‘*This verse was revealed concerning the Qaem from Aale Muhammad (a.s.). By Allah! He is the distressed one; when he will perform two units of prayers near Maqaam-e-Ibraheem and invokes Allah, He will respond to his prayer, remove his distress and make him the caliph in the earth.*’

The following traditions also prove the above concept:

327, 350, 537, 669, 675, 676, 736, 740, 741, 742, 744, 745, 918, 1094, 1095, 1097, 1099, 1101 and 1128

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<sup>1</sup> The Holy Quran 27: 62

<sup>2</sup> Behaar al-Anwaar, vol. 51, p. 59, Chapter 5, H. 56 from the aforementioned book

**I say**: Apparently, it is another than the aforementioned tradition. The non-mention of an independent number for it in the modern edition is an apparent error.

Taaveel al-Aayaat al-Zaaherah Fee Fazaal al-Etrah al-Taaherah (a.s.), vol. 1, pp. 403 under Surah Naml (27): Verse 6; Tafseer al-Burhaan, vol. 3, p. 208, H. 6; Isbaat al-Hudaat, vol. 7, p. 126, Chapter 32, H. 644; al-Mahajjah, pp. 164-165

<sup>3</sup> The Holy Quran 27: 62

<sup>4</sup> Tafseer-o-Ali Ibn Ibraheem al-Qummi, vol. 2, p. 129 under the exegesis of Surah Naml: Verse 62; Tafseer-o-Noor al-Saqalain, vol. 4, p. 94 under Surah Naml, H. 93; Behaar al-Anwaar, vol. 51, p. 48, Chapter 5, H.11; Al-Burhaan Fee Tafseer al-Quran, vol. 3, p. 208, H. 7; Tafseer al-Saafi, vol. 2, p. 243 under Surah Naml: Verse 62

## Section Two

**The mischief, innovations and oppressions that will transpire before his reappearance; excessive sins and the strength of the sinners; the scarcity of preparation by the people for Allah’s obedience; open defiance of Allah and public transgressions, disobedience of Allah, etc. (90 traditions)**

908. **Al-Fetan<sup>1</sup>**: Narrated unto us Ibn al-Yamaan from a teacher of Bani Fazaarah, from whoever has narrated to him from Ali (a.s.) who said, *“The Mahdi will not emerge till some of you spit on some other’s faces.”*

909. **Al-Fetan<sup>2</sup>**: Narrated unto us al-Mo’tamar Ibn Sulaiman from a man, from Ammar Ibn Muhammad, from Umar Ibn Ali that Ali (a.s.) prophesied, *“There will be discords. Thereafter, there will be a group upon the head of a man from my Ahle Bait who will not have any share in front of Allah. He will be killed, or he will die and then the Mahdi*

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<sup>1</sup> Al-Fetan, vol. 5, p. 179 Another Chapter on the Signs of the Mahdi in his reappearance, H. 11; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 139; Kanz al-Ummaal, vol. 14, pp. 587-588, H. 39664; Muntakhab Kanz al-Ummaal (Musnad-o-Ahmad), vol. 6, p. 33

<sup>2</sup> Al-Fetan, vol. 5, p. 180 Another Chapter on the Signs of the Mahdi in his reappearance, H.

*will rise.”*

910. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us al-Husain Ibn Ahmad Ibn Idris (r.a.) from his father, from Abu Saeed Sahl Ibn Ziyaad al-Aadmi al-Raazi, from Muhammad Ibn Aadam al-Shaibaani, from his father Aadam Ibn Eyaas, from al-Mubarak Ibn Fazaalah, from Wahab Ibn Munabbih, reporting directly from Ibn Abbas that the Messenger of Allah (s.a.w.a.) informed, “*When I was taken (during ascension) to my God – Majestic be His majesty –a voice called out to me, ‘O Muhammad!’ I responded, ‘Here I am, The God of Greatness, here I am!’ Allah – the High – revealed unto me, ‘O Muhammad! In what do the highest chiefs dispute?’ I said, ‘My God! I don’t have any knowledge.’ He asked, ‘O Muhammad! Have you taken from the humans a minister, a brother, and a successor after you?’ I replied, “O God! Whom should I take?’ You choose him for me, O God!” Allah revealed to me, “O Muhammad! Indeed, I have chosen for you, from the humans, Ali Ibn Abi Taalib.” I asked, “O God! My cousin?’ Allah revealed to me, ‘O Muhammad! Ali is your heir and the heir of knowledge after you; the owner of your flag, the flag of praise, on the Day of Judgment; the master of your pond and will give drink whoever goes to him from the believers of your nation.’ Thereafter, Allah – Mighty and Majestic be He – revealed unto me, ‘O Muhammad! Surely, I have taken an oath upon Myself – a true oath – that whoever bears malice against you, your family and your pure and immaculate progeny (a.s.) will not drink from this pond. I say with truth, O Muhammad! I will cause to enter your entire nation in Paradise except the one who refuses (to enter) from My creation.’ I asked, ‘O my God! Is there anyone who will refuse to enter Paradise?’ Allah – Mighty and Majestic be He – revealed unto me, ‘Yes.’ I enquired, ‘How he will*

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<sup>1</sup> Kamaal al-Deen, vol. 1, pp. 250-253, Chapter 23, H. 1; Behaar al-Anwaar, vol. 51, pp. 68-70, Chapters of Texts, Chapter 1, H. 11 narrating from Kamaal al-Deen and vol. 52, pp. 276-278, Chapter 25 (The Signs of his reappearance...), H. 172 narrating from Kitaab al-Muhtazar; al-Seraat al-Mustaqeem, vol. 2, p. 121 in the section in which he has mentioned whatever has come from the companions briefly from al-Kaidari in his Basaaer a part of the tradition briefly.

*refuse?’ Allah revealed to me, ‘O Muhammad! I have chosen you from creation and I have chosen for you a successor after you. I have granted him the position unto you that Haroon had with Moosa except that there is no Prophet after you. I have inspired his love in your heart and made him the father of your sons. So, his right after you upon your nation is like your right upon them during your lifetime. Whoever denies his right has indeed denied your right and whoever refuses to accept his mastership has indeed refused to accept your mastership and whoever refuses to accept your mastership, then indeed he has refused to enter Paradise.’ (On hearing this), I fell down in prostration, in gratitude, for whatever has been bestowed upon me. Then, a caller called out, "O Muhammad! Raise your head. Ask me and I will grant you." I invoked, "My God! Gather my nation after me on the mastership of Ali Ibn Abi Taalib that all of them may enter my pond on the Day of Judgment." Allah – the High –revealed to me, "O Muhammad! Surely, I have already decreed concerning My servants before I created them and My decree is executed amongst them that I will destroy through him whosoever I will and I will guide through him whosoever I will. Indeed, I have given him your knowledge, after you, and have appointed him as your minister and your caliph after you, upon your family and your nation. I have taken a firm decision that I will cause to enter Paradise whoever loves him, and I will not allow to enter Paradise who bears malice and enmity against and refuses to accept his mastership after you. So whoever bears malice against him has borne malice against you and whoever bears malice against you has borne malice against Me. Whoever bears enmity against him has borne enmity against you and whoever bears enmity against you bears enmity against Me. Whoever loves him has loved you and whoever loves you then indeed he has loved Me. Indeed, I have granted him this excellence and I will grant you that I will bring out forth from his loin eleven guided Imams; all of them will be from your progeny from Batool al-Zahra. Jesus Ibn Mary will pray behind the last of them, who will fill the earth with justice and equity, as it would be fraught with injustice and oppression. Through him I will save from destruction,*

*and through him I will guide from deviation. Through him I will give respite from blindness and through him I will cure the sick.:" I enquired, "O my God and my Master! When will this happen?" Allah – Mighty and Majestic be He –revealed, 'This will happen when knowledge will be removed, ignorance will prevail, reciters will abound, (good) deeds will reduce, murders will increase, guiding jurists will be few while jurists and scholars who deviate and breach the trust will be many, poets will be plentiful, your nation will take their graves as mosques, Quran will be embellished, mosques will be decorated, injustice and corruption will increase, indecencies will prevail and your nation will be enjoined for them and restrained from good deeds, men will suffice from men and women from women, rulers will turn disbelievers, their followers transgressors, their helpers unjust and the opinion-givers from amongst them insolent. At this juncture, three eclipses will occur: One eclipse in the East, another in the West and still a third one in the Arabian Peninsula. Basra will be ruined at the hands of a man from your progeny whom the Negros will follow. A man from the sons of Husain Ibn Ali will emerge, al-Dajjaal will appear in the East from Sajistan, and al-Sufyaani will also appear.' I asked, "O my God! When will the strifes transpire after me?' Allah revealed to me and informed me about the calamity of Bani Umayyah, the mischiefs of my cousins (Bani Abbas) and what all is going to transpire till the Day of Judgment. When I descended upon the earth (after ascension), I willed all of these to my cousin (Ali Ibn Abi Taalib) and conveyed the message. All Praise is for Allah upon this like the Prophets (a.s.) have praised Him and like all things before me have praised Him and whatever He is going to create till the Day of Judgment."*

911. **Eqd al-Durar**<sup>1</sup>:From Abu Abdillah al-Husain Ibn Ali (a.s.) who

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<sup>1</sup> Eqd al-Durar, pp. 63, 64, Chapter 4, Section 1; Al-Ghaibah of al-No'mani (r.a.), pp. 205-206, Chapter 12, H. 9 "vide his chain of narrators from Umairah the daughter of Nufail who says, 'I heard al-Husain Ibn Ali (a.s.) (and in some manuscripts al-Hasan Ibn Ali (a.s.)) say: *The affair for which you are waiting will not transpire till some of you will express disgust against others*

said, “*The affair for which you are waiting i.e. the reappearance of the Mahdi (a.t.f.s.), will not transpire till some of you will express disgust others, some of you will testify to the disbelief of others (i.e. call each other as infidels) and some of you will curse the others.*” I said, ‘There is no goodness in this era.’ He (a.s.) retorted, ‘*All the goodness will be in this era. The Mahdi will emerge and dispel all of these (evils).*’

**912.Eqd al-Durar<sup>1</sup>:** From Abu Ja’far Muhammad Ibn Ali (a.s.), who said, “*The Mahdi will not reappear except after the people will be in intense fear, tremor, discord, a calamity that will afflict the people, a famine before that, shearing sword amongst the Arabs, severe disagreements amongst the people, scattering in their religion and change in their condition till one will desire for death, morning and evening, on account of the magnitude of what he will see from the dogs amongst the people and some of them eating the others. Then, Imam Mahdi (a.s.) will reappear. His reappearance will be when people will despair and become hopeless from salvation. Congratulations to the one who finds him (a.t.f.s.) and is from his helpers! Woe to the one who opposes him (a.t.f.s.) and opposes his command.*”

**913. Qurb al-Asnaad<sup>2</sup>:**Haaroon Ibn Muslim from Mas’adah Ibn Sadaqah from Imam J’afar (a.s.) from his father that the Prophet (s.a.w.a.) said, “*What will be your state when your women will turn transgressors, your youth will stink (of sins), you will neither enjoin*

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*and some of you will spit in the face of others and witness...(till the end of the tradition).*’ Except that he (a.s.) said, ‘*Our Qaem will rise and dispel all these*’; Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 267, vide his chain of narrators from Umairah who said, ‘I heard al-Hasan Ibn Ali (a.s.)...’; Behaar al-Anwaar, vol. 52, pp. 114-115, Chapter 21, H. 32 from Umairah the daughter of Nufail who says, ‘I heard al-Hasan Ibn Ali (a.s.)...’ and in it is, ‘*some of you will spit in the face of other.*’

<sup>1</sup> Eqd al-Durar, p. 64, Chapter 4; Bashaarah al-Islam, p. 110, Chapter 6

<sup>2</sup> Qurb al-Asnaad, p. 26; al-Kaafi, vol. 5, p. 59, Kitab al-Jihaad, Baab al-Amr Bi al-Ma’roof...H. 14 from Ali Ibn Ibraaheem from Haaroon with minor variation in some of its words; Wasaael al-Shiah, Kitab al-Amr Bi al-Ma’roof...Chapter 1, H. 12; Tahzeeb al-Ahkaam, vol. 6, p. 177, Chapter 80, H. 8/359; Behaar al-Anwaar, vol. 100, p. 74, Chapter 1 from the Chapters of Amr Bi al-Ma’roof and al-Nahy an al-Munkar, H. 14 and vol. 52, p. 181, Chapter 25, H. 2

*good nor restrain others from evil?” He was asked, “Will it be so, O Messenger of Allah?” He replied, “Yes. It will be worse than that. What will be your state when you will enjoin evil and restrain others from good?” Hewas asked, “Will it be so, O Messenger of Allah?”He responded, “Yes. It will be even worse than that. What will be your state when you will consider good as evil and evil as good?”*

914. **Man Laa Yahzorohu al-Faqeeh<sup>1</sup>**:Al-Asbagh Ibn Nubaatah has narrated from Ameerul Momineen (a.s.), *“In the last era and near the Resurrection – which will be the worst of times – women will appear in a state of exposure, unclothed, going out of religion adorned, entering in a state of mischief, inclining towards carnal desires, hastening towards pleasures, becoming permissible for the prohibited things and they shall stay forever in the hell.”*

915.**Sawaab al-A’maal wa Eqaab al-A’maal<sup>2</sup>**: My father (r.a.)narrated from Ali Ibn Ibraaheem, from his father, from al-Nawfali, from al-Sukooni from (Imam) Abu Abdillah (a.s.) that the Messenger of Allah (s.a.w.a.) said, *“Soon, a time will come upon my nation when their inner selves will become wretched and their outer selves will be good, due to greed of the world. They will not intend what is with Allah – Mighty and Majestic be He. Their affair will be of ostentation and fear will not mix with them. Punishment will engulf them. They will supplicate the supplication of the drowning one but their prayers will not be accepted.”*

916.**Sawaab al-A’maal wa Eqaab al-A’maal<sup>3</sup>**:Through the same chain of narrators (i.e. the same chain as that in the previous tradition),

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<sup>1</sup> Man Laa Yahzorohu al-Faqeeh, vol. 3, p.390, Chapter 11, Chapter of the Reprehensible Ethics and Attributes of Women, H. 4374; Rauzah al-Muttaqeen, vol. 8, p. 107, and in it is, ‘those who come out of their homes displaying their adornments and go out of the domain of religion’

<sup>2</sup> Sawaab al-A’maal wa Eqaab al-A’maal, p. 301, Chapter 88, H. 3; Behaar al-Anwaar, vol. 52, p. 190, Chapter 25, H. 20; al-Rauzah Min al-Kaafi, pp. 306-307, H. 476

<sup>3</sup> Sawaab al-A’maal wa Eqaab al-A’maal, p. 301, Chapter 88, H. 4; Behaar al-Anwaar, vol. 52, pp. 190-191, Chapter 25, H. 21

the Messenger of Allah (s.a.w.a.) prophesied, "*Soon, a time will come upon my nation when nothing will remain from the Quran except its form, nothing from Islam except its name, they will be called as Muslims but they will be the farthest people from Islam, and their mosques will be inhabited while they will be devoid of guidance. The jurists of that time will be the worst jurists under the shadow of the sky. From them will emanate mischief and return unto them.*"

917. **Makaarem al-Akhlaaq<sup>1</sup>**: In the will of the Prophet (s.a.w.a.) to Ibn Mas'ood: "*O son of Mas'ood! Soon, after me, there will come groups who will eat good food of different colours, ride the beasts, will adorn themselves like a woman dresses herself up for her husband, they will embellish themselves like the embellishment of women, and their dressing will be like that of the tyrant kings. They are the hypocrites of this nation in the last era. They will drink coffees, play dices, surrender to their animal instincts, will forsake the congregational prayers, will sleep in the first-third of the nights and forsake the early mornings. Allah – the High – says, **But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition<sup>2</sup>** O son of Mas'ood! Their likeness is that of Oleander whose flower is beautiful, but its taste is bitter. Their words are wisdom but their deeds are an illness, that don't accept any medicine... (till the end of the tradition)"*

918. **Kamaal al-Deen<sup>3</sup>**: Narrated unto us Muhammad Ibn Ibraheem Ibn Is'haaq (r.a.) from Abd al-Aziz Ibn Yahya al-Juloodi at Basra, from al-Husain Ibn Ma'adh, from Qias Ibn Hafs, from Yunus Ibn Arqam, from Abu Sayyaar al-Shaibaani, from al-Zahhaak Ibn Muzaahem from al-Nazzaal ibn Sabrah who recounts, "The Chief of the Faithful Ali Ibn

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<sup>1</sup> Makaarem al-Akhlaaq, p. 419, Chapter 12, Section 4

<sup>2</sup> The Holy Quran 19: 59

<sup>3</sup> Kamaal al-Deen, pp. 525-528, Chapter 47, H. 1; al-Kharaaj, vol. 3, pp. 1133-1134, H. 53, Published by the Foundation of Imam al-Mahdi (a.s.); Behaar al-Anwaar, vol. 52, pp. 192-195, Chapter 25, H. 26 with variations and additions; Mustadrak al-Wasaael, vol. 12, pp. 326-327, Chapter 39, H. 1/14214; Mukhtasar al-Basaer, p. 30

Abi Taalib (a.s.) addressed us. He praised Allah – Mighty and Majestic be He –, glorified Him, sent salutations on Muhammad and his progeny and said, ‘*Ask me, O people, before you miss me.*’ (He repeated this three times). At that juncture, Sa’sah Ibn Soohaana stood up and said, ‘O Chief of the Faithful! When will the Dajjaal emerge?’ He (a.s.) said to him, ‘*Sit down! Indeed, Allah has heard your speech and knows what you intend. By Allah! The questioned one does not know more about it than the questioner. But there are signs and conditions some of which follow the others like two peas in a pod (i.e. in an exactly identical manner). If you desire, I will inform you about it.*’ He said, ‘Yes, O Chief of the Faithful!’ He commenced, ‘*Retain it! For surely, its signs are that the people will forgo prayers, squander trusts, consider lying as permissible, eat usury, take bribes, build lofty towers, sell the religion for this world, use the fools, consult women, break relations with family members, follow their carnal desires, consider spilling blood insignificant, forbearance will be considered as a sign of weakness, oppression as an honour, the rulers will be transgressors, the ministers will be oppressors, the knowledgeable will breach trust, the reciters of Quran will be sinners, false testimonies will be the order of the day, transgressions will be committed openly and so will be false accusations, sins and rebellion, copies of Quran will be adorned, mosques will be embellished, minarets will be tall, the evil will be honoured, rows of prayers will be crowded but the hearts will differ, promises will be broken, promises will be approximate, women will partner their husbands in business on account of greed of this world, the voices of the transgressors will be loud and they will be heard, the lowest person of a nation will be their chief, the sinner will be feared because of his evil, the liar will be testified, the one who breaches trust will be considered trustworthy, female singers and musical instruments will be adopted, the last of the nation will curse its first one, women will ride camels, women will emulate men and vice-versa, a witness will testify without actually being asked to do so, another will witness to fulfill an obligation without knowing its right, knowledge will be acquired for other than religion, acts of the world*

*will be preferred to the acts of the hereafter, skin of sheep will be worn on the hearts of wolves, their hearts will stink more than corpses and taste more sour than patience. In such a situation, soon, soon, then fast, fast. On that day, the best of abodes will be the Bait al-Maqdis (in Jerusalem). A time will come upon the people each one of them will desire that he is from its inhabitants.'*

Al-Asbagh Ibn Nubaatah stood up and enquired, 'O Chief of the Faithful! Who is the Dajjal (anti-christ)? He (a.s.) answered, '*Know that the Dajjal is Saaed Ibn al-Saed. Wretched is he who testifies him, and fortunate is he who denies him. He will emerge from a city called Isfahan, a village known for its Judaism. His left eye will be worn out and his right eye will be shining on his forehead like the morning star. In it will be a clot as if it is mixed with blood. Between his eyes, it will be written, "Unbeliever", which will be read by every writer as well as illiterate one. He will plunge into the oceans and the sun will travel with him. In front of him will be a mountain of smoke and behind him will be a white mountain, which the people will consider as food. He will emerge during intense famine. Beneath him will be a whitish donkey. Each step of his donkey will be of one mile. The earth will roll up for him at every watering spring. He will not pass by any water (pond) except that it will dry up till the Day of Judgment. He will call out in his loudest voice, which will be heard by whatever is between the East and the West from the Jinn, the humans and the devils. He will say, 'Come to me, my friends! I am the one who createsthen makes complete, and who makes (things) according to a measure, then guides (them to their goal).I am your highest Lord. The enemy of Allah will lie. He is one-eyed, eat food, walk in the markets, while your Lord is not one-eyed nor does He eat food nor does He walk in nor does He perish. Allah is Higher than that, a great loftiness. Beware! Surely most of his followers on that day will be the illegitimate ones and those who will wear a green garment over their heads and shoulders. Allah – Mighty and Majestic be He – will kill him in Syria on a mountain*

*known as the mountain of Afeeq,<sup>1</sup> in three hours on Friday, by the hand of the one behind whom (Prophet) Jesus Ibn Mary (a.s.) will pray (i.e. Imam Mahdi, the Savior). Beware! This will be followed by the great predominating calamity."*

We asked, 'And what is that, O Chief of the faithful?' He informed, 'The emergence of the Beast of the Earth from the mount of Safaa (in Mecca). With him will be the seal of Sulaiman Ibn Dawood and the staff of Moses. He will place the seal on the face of a believer and it will be printed on it, 'This is true believer'. When he places it on the face of an unbeliever, it will be imprinted, 'This is a real unbeliever'. The believer will call out, 'Woe unto you, O unbeliever!' and the unbeliever will say, 'Congratulations to you, O believer! How I wish I could be like you today so that I could attain a great success!' Thereafter, the Beast of the Earth will raise his head and everything that is there between the East and the West will see him with the permission of Allah – majestic be His Majesty. This will occur after the sun will rise from the West. At that juncture, the leave of repentance will be abolished; hence neither repentance will be accepted nor any deed elevated to the heavens. **Its faith shall not profit a soul, which did not believe before, or earn good through its faith...**<sup>2</sup>

Then he (a.s.) said, 'Don't ask me as to what will happen after that. For, it is a covenant my beloved, the Messenger of Allah (s.a.w.a.) has taken from me that I should not inform anyone about it except my progeny.'

Al-Nazzaal Ibn Sabrah says, "I said to Sa'sah Ibn Soohaani, 'O Sa'sah! What did the Chief of the faithful imply by this?' Sa'sah replied, 'O son of Sabrah! The one behind whom Prophet Jesus Ibn Mary will pray is the twelfth from the progeny (of the Messenger of Allah s.a.w.a.); the ninth from the offspring of Husain Ibn Ali (a.s.). He is the

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<sup>1</sup> Feerozaabaadi says that Afeeq is a village between Hauraan and al-Ghaur in Syria-Translator.

<sup>2</sup> The Holy Quran 6: 158

sun that will emerge from the West. He will reappear at the Rukn and the Maqaam-e-Ibraaheem (in the Holy Ka'bah). Thereafter, he will purify the earth, place the scale of justice, after which none will oppress another. So, Ameerul Momineen informed that his beloved, the Messenger of Allah (s.a.w.a.), took an oath from him that he (a.s.) should not told what will happen after this to anyone,except his progeny, i.e. the infallible Imams .

Then, al-Saduq (r.a.) has narrated vide his chain of narrators from Naafe', from Ibn Umar from the Messenger of Allah (s.a.w.a.)...(till the end of the tradition).

919. **Al-Rauzah Min al-Kaafi**<sup>1</sup>: Muhammad Ibn Yahya from Ahmad Ibn Muhammad from some of his companions; and Ali Ibn Ibraaheem from his father from Ibn Abi Umair (all of them from Muhammad Ibn Abi Hamzah) from Humraan from Imam Abu Abdillah (al-Sadeq a.s.) {He (a.s.) said in a lengthy tradition which has been mentioned in its entirety in al-Rauzah in which he (a.s.) has addressed some of his followers}: "*Do you not know that one who waits for our rule and is patient on what he witnesses from the tortures and fear, tomorrow he will be in our group. So, when you see that truth has died and its followers decimated, you see oppression engulfing the cities, you see the Quran becomes worn out and those things are incorporated in it which were not there, and it is being interpreted according to one's desires, you see religion recede like water recedes; you see the people of falsehood master the people of truth; you see evil dominant, its perpetrators are neither prohibited nor are they apologetic about it; you see transgression prevalent; men will suffice with men (implying homosexuality) and women will suffice with women (lesbianism); the believer will be silent as his opinion will not be accepted; the transgressor will lie and none will refute his lie and deception; you see the young look down upon the elders; you see the relations being*

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<sup>1</sup> Al-Rauzah Min al-Kaafi, pp. 36-42, H.7; Wasaael al-Shiah, vol. 11, Book of Enjoining Good and Prohibiting Evil, pp. 514-518, Chapter 41, H. 6; Behaar al-Anwaar, vol. 52, pp. 254-260, Chapter 25, H. 147

*severed; you see the one who is praised for transgressions laugh about it and none shall repudiate him; you see the slaves being given what the women are given; you see women marrying women; you see eulogies teeming; you see a man spending his wealth in other than the obedience of Allah while he is not prohibited; you see a looker seek refuge in Allah when he sees a believer in Him struggling (in His cause); you see a neighbor troubling his neighbor and none stops him; you see an unbeliever joyous on seeing the condition of a believer and arrogant due to the prevalent mischief in the earth; you see wines being drunk brazenly and those who don't fear Allah – Mighty and Majestic be He – gather on it (i.e. all meetings/gatherings will be served with alcohol); you see enjoining good disgraced; you see the sinner strong and praised in what Allah does not love; you see the people of the signs and whosoever loves them disgraced; you see the path of goodness severed and the path of evil treaded; you see the House of Allah forsaken and its abandonment being ordered; you see man preaching what he does not practice; you see men claim honor and privilege for men and women for women; you see a man's livelihood from his back and a woman's livelihood from her front (sex); you will see women organize gathering like men do it; you see femininity has indeed appeared amongst the Abbasides; they will color and comb their hair like a woman does for her husband and give men wealth for their private parts; they will vie and compete for a man (for sexual favors) and men will differ for him; a wealthy person will be more respected than a believer; usury will be apparent and will not be condemned; women will be praised on account of adultery; you will see a woman coaxing her husband into having homosexual relations; you see that most people and the best of houses help women in their transgressions; you see a believer grievous, despised and degraded; you see heresy and adultery prevalent; you see people ready to give false testimonies; you see that the prohibited is deemed as permissible and vice-versa; you see religion becoming a matter of whimsical interpretation; the Book of Allah and the Shariah will be abandoned; you see the night not being invisible from the audacity against Allah*

(in sinning); you see that a believer cannot deny except with his heart; you see the majority of wealth being spent in the anger of Allah – Mighty and Majestic be He – (i.e. in acts that causes His wrath); you see the rulers getting close to the people of disbelief and becoming far from the people of goodness; you see the rulers accepting bribes in judgments; you see mastership (power) as a surety for the one who increases (his wealth); you see women marry and suffice with women; you see a man killed on accusation and suspicion and differ on a male and spends his life and wealth for him; you see a man being censured for having relations with a woman; you see a man eating what his woman has earned through illicit means while he knows it and supports her; you see a woman subdue her husband while she will do what he does not wish and spend on him; you see a man renting out his wife and slave-girl and being satisfied with lowly foods and drink; you see belief in Allah – Mighty and Majestic be He – abundant in lie; you see gambling prevalent; you see alcohol being sold openly and nobody raising any objection for it; you see women giving themselves to the disbelievers; you see entertainment and amusement centers abound and people will frequent them while nobody will stop anyone from it and none will even have the courage to stop others from it; you see the honorable be degraded by the one whose authority is feared; you see the nearest people to the rulers will be those who are praised for hurling abuses at us Ahle Bait; you see the one who loves us (Ahle Bait) being subjugated and his testimony not being accepted; you see people competing for giving false evidence; you see the listening of the Quran being heavy for the people and listening to false and vain things being easy on them; you see a neighbor respecting his neighbor fearing his tongue; you see the Islamic punishment abandoned and these will be acted upon as per their carnal desires; you see the mosques being decorated; you see that the people of falsehood and liars will be considered as the most truthful of people by the society; you see evil prevalent and people striving for slander; you see rebellion dominant; you see back-biting being considered as beautiful and people will give glad-tidings to each other about it; you see people

*performing Hajj and Umrah for other than Allah; you see the king disgrace a believer for the sake of an unbeliever; you see ruins passed by as inhabitation; you see a person making his living through cheating in weights and measures; you see that shedding of blood is considered insignificant; you see a man seek position of power for the sake of this world and make himself famous through the wretchedness of the tongue so that he is feared and affairs are brought to him; you see prayers considered inconsequential; you see a wealthy person not paying his religious taxes from his wealth; you see a corpse being exhumed and tortured while his shroud is sold; you see chaos and confusion flourish; you see a man being drunk in the evening and intoxicated in the morning while he is not at all bothered about the condition of the people; you see people having sexual relations with animals (bestiality); you see animals killing each other; you see a man leave for his place of prayers and return and there is nothing on him from its dress; you see the hearts of men become hard, their eyes become dry and the remembrance (of Allah) becoming very difficult for them; you see that illicit earnings become dominant and people vie with each other for them; you see that a man prays only to show to the people; you see a scholar acquiring religion for other than religion and only for seeking the world and power; you see that people will be only with those who are in power; you see that the seeker of permissible wealth is censured and condemned while the one who acquires it through prohibited means is praised and revered; you see that acts not loved by Allah are performed in the two sacred mosques while nobody stops the perpetrators and none comes between them and their evil deeds; you see musical instruments prevalent in the two sacred mosques; you see a man speak the truth, enjoin good and prohibit evil but when somebody advises him about himself, he says, 'I reject this from you'; you see the people looking at each other and follow the evil ones; you see the path of goodness and its way empty as nobody is treading it; you see the dead ones being ridiculed and none is terrified of it; you see every year bring new set of evil and innovations more than the previous year; you see the people and*

*gatherings not paying allegiance to anyone except the rich; you see the needy being given (charity) after they are made fun of and they are pitied for other than the sake of Allah; you see that none fears the signs in the skies; you see the humans cohabit like the animals cohabit; none deny an evil due to fear of the people; you see a man spend immensely in other than the obedience of Allah and refuse to give even a little in Allah's obedience; you see that disobedience is prevalent, parents are taken lightly and subject to the worst condition by their son, who will take pride in slandering them; you see women dominate the kingdom and dominate every affair and they will not do anything except what is based in their desires; you see a man slander his father, curse his parents and rejoice at their death; you see that when a man passes a day in which he has not committed any great sin from the transgressions or cheating in scales and measures or deceiving through prohibited means or drinking wine, he becomes sorrowful and aggrieved that this day was a loss from his life; you see kings hoard food; you see the wealth of close relatives distributed unjustly, gambled with and wine consumed with it; you see wine being used as a medicine, prescribed for a patient and cure sought from it; you see people equal in leaving enjoining good, prohibiting evil and forsaking sincerity in it; you see the stink of hypocrites established and the fragrance of the people of truth not in motion; you see people charging for saying the Azaan and leading the prayers; you see mosques filled with those who don't fear Allah and they have gathered in it only for backbiting, eating the flesh of the people of truth and to describe unto each other about the drinking of wine; you see a drunkard leading the prayers while he is not in his senses nor is he rebuked for his intoxication; when he is intoxicated, he is honoured, feared, dreaded, forsaken, not punished and excused on account of being intoxicated; you see that whoever usurps the wealth of the orphans is praised for his righteousness; you see the judges judge against what Allah has ordered; you see the rulers appoint the violators as trustees for greed; you see the inheritance the rulers have placed for the transgressors and those who disobey Allah, take from them, release them and let*

*them do what they desire; you see the pulpits, those sitting upon them enjoining piety but the preacher will himself not practice what he preaches; you see that the prayers will be considered as insignificant vis-à-vis their timings; you see that charity with intercession is not given for Allah's sake and given only for seeking the people; you see that all the efforts of the people will be for their stomachs and their private parts and they will not bother as to what they are eating and with whom they are marrying; you see the world marching towards them; you see the signs of truth being destroyed; (when you see all these) be cautious and seek salvation from Allah – Mighty and Majestic be He. Know that people are in the wrath of Allah – Mighty and Majestic be He –and He has only given them respite for an affair that He intends for them; so be watchful and strive that Allah – Mighty and Majestic be He – should not see you in their condition. For, if chastisement befalls them and you are amongst them, you hasten to Allah's mercy and if you are held back, they will be afflicted while you have come out in what they were from the audacities against Allah – Mighty and Majestic be He – and know that surely Allah does not waste the reward of the good-doers and the mercy of Allah is near to the good-doers.”*

920. **Tafseer al-Qummi**<sup>1</sup>: Narrated unto me my father (Ibraheem) from Sulaiman Ibn Muslim al-Khashshaab from Abdullah Ibn Jareeh al-Makki from Ataa Ibn Abi Rebaah, from Abdullah Ibn Abbas, who chronicles, “We performed the last pilgrimage (حجة الوداع) with the Messenger of Allah (s.a.w.a.) when he held the latch of the door of the Ka’bah, faced us and said, ‘Should I inform you of the events of the End of Time?’ On that day, Salman (r.a.) was the closest of people to him and said, ‘Yes, O Messenger of Allah!’ He (s.a.w.a.) said, ‘Surely,

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<sup>1</sup> Tafseer al-Qummi (Ali Ibn Ibraheem): Exegesis of Surah Muhammad (s.a.w.a.), vol. 2, pp. 303-307; Tafseer al-Saafi, vol. 5, pp. 24-27 in the exegesis of Surah Muhammad (s.a.w.a.), verse 18; Tafseer Noor al-Saqalain, vol. 5, pp. 34-37, H. 40 under the exegesis of Surah Muhammad (s.a.w.a.); Tafseer al-Burhaan, vol. 4, pp. 183-184 under the exegesis of Surah Muhammad (s.a.w.a.), verse 18 and in it is “the markets will not be near”; Behaar al-Anwaar, vol. 6, Chapter of the Conditions of Resurrection, H. 6, p. 305

*from the conditions of the End of Time are squandering the prayers, following carnal desires, inclination towards cravings, revering the wealthy and selling religion for the world. At that juncture, on seeing the evils and being unable to change them, the heart of a believer will melt within him like salt dissolves in water.'* Salman enquired, 'And will this (really) occur, O Messenger of Allah?'

He replied, *"Yes, I swear by the One in whose control is my life, O Salman! Then, tyrant rulers, transgressing ministers, oppressive mystics and trustees who will breach the trust will dominate them."*

Salman (a.r.) asked, 'Will this (really) happen, O Messenger of Allah?'

He (s.a.w.a.) replied, *"Yes, I swear by the One in whose control is my life, O Salman! At that time, good will become evil, and vice-versa, the dishonest will become trustee, the trustworthy will be regarded as corrupt, the liar as truthful and the truthful as liar."*

Salman asked, 'And will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, 'Yes, I swear by the One in whose control is my life, O Salman! At that time, women will become rulers, slave-girls will be consulted, children will sit on the pulpits, lie will be excessive, charity will be considered a loss, grant will become spoils of war, man will disobey his parents while being kind to his friends and the tail-star will rise.' Salman (a.r.) asked, 'And will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, 'Yes, I swear by the One in whose control is my life, O Salman! At that time, the women will share their husbands in trades, rains will become scarce, the honourable will become very angry, the poor man will be looked down upon, the markets will become nearer when one will say, 'I have not sold anything' and another will say, 'I have not made any profits', and you will not see anybody except that he is blaming Allah.' Salman asked, 'And will this (really) transpire, O Messenger of Allah?'

He replied, *'Yes, I swear by the One in whose control is my life, O Salman! At that time, they will be ruled by people, if they talk, they will kill them, if they are quiet, their rights will be appropriated, they (the rulers) will have a monopoly over the booty, their (the people's) sanctity will be trampled upon, their blood will be shed, their hearts will certainly be filled with corruption and awe; then, you will not see them except fearful, scared, overawed and terrified.'*

Salman asked, 'Will this (really) transpire, O Messenger of Allah?'

He replied, *'Yes, I swear by the One in whose control is my life, O Salman! At that time, a thing will be brought from the East and a thing from the West that will color my nation; so God may save the weak of my nation from them, and woe unto them from Allah. They will neither have mercy on the young nor will they respect the elders. They will not pardon the sinners. Their bodies will be that of humans, but their hearts will be of the devils.'*

Salman asked, 'Will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, *'Yes, I swear by the One in whose control is my life, O Salman! Then, men will suffice with men and women with women. Slaves will be attacked (and raped) like a slave-girl is raped in the house of her master. Men will imitate women and women will emulate men. Women will ride vehicles and hence, upon them from my nation is Allah's curse.'*

Salman asked, "And will this (really) transpire, O Messenger of Allah?"

He (s.a.w.a.) replied, *'Yes, I swear by the One in whose control is my life, O Salman! Verily, at that time, mosques will be ornamented like markets and churches, Quran will be decorated, minarets will be tall, rows (of praying ones) will be abundant with malicious hearts and disagreeing tongues'*

Salman asked, "Will this (really) transpire, O Messenger of Allah?"

He (s.a.w.a.) replied, *'Yes, I swear by the One in whose control is my*

*life, O Salman! Then, the males of my nation will adorn themselves with gold, wear silk and silken brocades and take the skins of leopards (and tigers) for fashion."*

Salman asked, 'And will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, '*Yes, I swear by the One in whose control is my life, O Salman! In that time, usury will be rampant; dealings will be based on inducements and bribery; religion will be debased and the world will be elevated."*

Salman asked, "Will this (really) transpire, O Messenger of Allah?"

He (s.a.w.a.) replied, "*Yes, I swear by the One in whose control is my life, O Salman! Then, divorce will be widespread and no law will be enforced for Allah but they will not harm Allah a bit."*

Salman asked, 'And will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, "*Yes, I swear by the One in whose control is my life, O Salman! At that time, singing girls and musical instruments will be rife, and the evil of my nation will dominate them."*

Salman asked, 'And will this (really) transpire, O Messenger of Allah?'

He (s.a.w.a.) replied, "*Yes, I swear by the One in whose control is my life, O Salman! Then, the rich of my nation will perform the Hajj for pleasure (and entertainment), the middle-class will perform the Hajj for trading and the poor will perform Hajj for showing-off and reputation. In that time, people will learn the Holy Quran for other than Allah, adopt musical instruments, some people will acquire deep knowledge of religion for other than Allah, illegitimate children will abound, Quran will be read like music and they will collapse on account of the world."*

Salman asked, 'And will this (really) transpire, O Messenger of

Allah?"

He (s.a.w.a.) replied, *'Yes, I swear by the One in whose control is my life, O Salman! This will happen when the sacrosanct will be violated, sins will be committed, the evil will dominate the good, lies will be widespread, obstinacy will prevail, poverty will be extensive, people will take pride in their dresses, rains will fall out their season, drinking glasses and musical instruments will be appreciated, enjoining good and prohibiting evil will be disliked so much so that a believer in that time will be the most disgraced person of the nation; accusations and counter-accusations will be dominant amongst the reciters (of Quran) and worshippers (of Allah) and in the astral heavens they will be called as unclean and impure.'*

Salman asked, "Will this (really) transpire, O Messenger of Allah?"

He (s.a.w.a.) replied, *"Yes, I swear by the One in whose control is my life, O Salman! The rich will not care for the poor to the extent that a beggar will continuously beg between two Fridays but none will place a penny in his (extended) palm."*

Salman asked, 'Will this (really) transpire, O Messenger of Allah?"

He (s.a.w.a.) replied, *"Yes, I swear by the One in whose control is my life, O Salman! At that time, the Ruwaibedhah will talk!'* Salman enquired, "Who is the Ruwaibedhah, O Messenger of Allah, may my father and mother be held your ransom?"

He (s.a.w.a.) replied, *"He will speak in the matters of the masses, who cannot talk. They will not stay but less till the earthweakens tremendously; no nation will realize but that it will weaken in their region. Then, they will stay till Allah pleases. Thereafter, they will scratch up the ground in their dwellings and the earth will throw up its hidden treasures from gold and silver.'* He (s.a.w.a.) pointed out towards some high-ranking and eminent personalities and said, *"Like these!"* On that day, neither gold nor silver will be of any use. So, this is the meaning of God's saying, **'So, indeed, the signs have come'.**"

921. **Al-Fetan<sup>1</sup>**: Narrated to us Abdullah Ibn al-Mubarak from Muammar from Ali Ibn Zaid from Abi Nadhrah from Abi Saeed al-Khudri who recounts, “The Messenger of Allah (s.a.w.a.) led our prayers during the day. Then, he (s.a.w.a.) delivered a sermon till sunset. He did not leave a thing that will happen till the Day of Judgment, but that he informed us about it. Whoever memorized it, has memorized it and whoever forgot it, has forgot it.”

922. **Al-Fetan<sup>2</sup>**: Narrated to us al-Hakam Ibn Naafe’ from Saeed Ibn Senaan, and Ibn al-Zaaheriyah from Katheer Ibn Murrah Abu Shajarah from Ibn Umar, that, "The Messenger of Allah (s.a.w.a.) informed, ‘Allah raised for me the world; I looked at it and whatever is going to transpire in it till the Day of Judgment, as I look at these two palms of mine...’”(till the end of the tradition).

923. **Al-Fetan<sup>3</sup>**: Narrated to us Ibraheem Ibn Muhammad al-Fazaari from al-Awzaae from Yahya Ibn Abi Katheer, from Abdillah Ibn Mas’ood (r.a.) who said, “This mischiefs will indeed occur parts of the dark night; when the messengers passed away; in that period, a man will get up in the morning as a believer, but by the evening, becomes a disbeliever; similarly, he will be a believer in the evening but turns into an apostate by the morning. In that (period of mischief), people will sell their religion for a small price from this world.”

924. **Al-Fetan<sup>4</sup>**: Narrated to us Ibn Wahb, and Harmalah Ibn Imran from Saeed Ibn Saalem from Abi Saalem al-Jaishaani, who chronicles, “I heard Ali (a.s.) said in Kufa, ‘Three hundred will not emerge but that if I want I can name their driver (leader) and all who is with them till the Day of Judgment’.”

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<sup>1</sup> Al-Fetan, vol. 1, p. 1, H. 1

<sup>2</sup> Al-Fetan, vol. 1, p. 1, H. 2; al-Malaahem wa al-Fetan, p. 20, Chapter 1

<sup>3</sup> Al-Fetan, vol. 1, p. 3, H. 14; Sunan al-Tirmidhi, vol. 4, 488 vide a chain of narrators from Anas; Kitab al-Fetan, Chapter 30, H. 2197, etc.

<sup>4</sup> Al-Fetan, vol. 1, p. 5m H. 27

925. **Al-Fetan**<sup>1</sup>: Narrated to me al-Baqiyyah Ibn al-Waleed and Abd al-Qoddoos from Abu Bakr Ibn Abi Maryam from Raashed Ibn Sa'd, from Sa'd Ibn Abi Waqqaas, "The Messenger of Allah (s.a.w.a.) recited the following verse from the Holy Quran, '**Say: He (Allah) is Powerful to send down punishment from above you or from beneath your feet**'<sup>2</sup> and said, '*This is going to transpire and it has not yet been actualized*'."

926. **Al-Fetan**<sup>3</sup>: Narrated unto us Abu Haaron al-Kufi from Amr Ibn Qais al-Molaaefrom al-Minhaal Ibn Amr from Zirreen Ibn Hubaish who heard Ali (a.s.) said, "*Ask me! By Allah, You did not ask me about a group that will emerge and will fight a hundred, and guide a hundred, except that I will inform you of its motive, its leader and its followers; whatever is between you and the Day of Judgment.*"

927. **Al-Fetan**<sup>4</sup>: Narrated unto us Wakee' and Abu Moaviyah from al-A'mash, from Abi Waael, from Hudhaifah and Abu Moosa, who heard the Messenger of Allah (s.a.w.a.) said, "*Verily, before the Day of Judgment, there will be days in which ignorance will descend and there will be chaos in them.*" They asked, 'O Messenger of Allah! What is chaos?' He (s.a.w.a.) retorted, '*Killing.*' [Except that Abu Moaviyah has not mentioned Hudhaifah in the chain].

928. **Al-Fetan**<sup>5</sup>: Narrated unto us Ibn Wahab from Ibn Laheeah from al-Harth Ibn Yazeed, from Abdallah Ibn Zareer al-Ghaafeqi from Ali (a.s.), '*Mischiefs are four: Mischief of comfort, mischief of difficulties, and such and such mischief* ( then he mentioned gold mine); *thereafter,*

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<sup>1</sup> Al-Fetan, vol. 1, p. 8, H. 42 and vol. 9, p. 336

<sup>2</sup> The Holy Quran 6: 3

<sup>3</sup> Al-Fetan, vol. 1, p. 9, H. 44; al-Malaahem wa al-Fetan, p. 20, Chapter 2

<sup>4</sup> Al-Fetan, vol. 1, p. 9, H. 48

<sup>5</sup> Al-Fetan, vol. 1, pp. 18-19; al-Malaahem wa al-Fetan, p. 22, Chapter 8; ; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 138 He says: Noaim Ibn Hammaad has recorded in Ketaab al-Fetan vide an authentic chain of narrators as per the stipulation of Muslim (the author of Saheeh) that Ali (a.s.) said (till the end of the tradition); al-Burhaan, p. 111, Chapter 4, Section 2, H. 3

*a man will appear from the Prophet's progeny. Allah will reform their conditions at his hand'.*"

929. **Al-Fetan**<sup>1</sup>: Narrated unto us Jurair Ibn Abd al-Hameed from Laith Ibn Sulaim from Mujahid from the Messenger of Allah (s.a.w.a.) who prophesied, *'Before the Hour,(of Reappearance)there will be mischief, like parts of the dark night; in them, a man will be a believer in the evening and gets up as a disbeliever in the morning. Likewise, he will get up as believer in the morning, and become a disbeliever by the evening. Anyone of them will sell his religion for a little portion of this world!'*"

930. **Al-Fetan**<sup>2</sup>: Narrated unto us Abu Usamah from al-A'mash from Mundhir al-Thauri from Aasim Ibn Dhamrah from Ali [a.s.] who said, *"In the fifth, blind, deaf and absolute mischief, people will become like beasts."*

He has also recorded it vide another chain of narrators and says, "Narrated unto us Abu Thaur and Abd al-Razzaaq, from Muammar from Tariq from Mundhir al-Thauri from Aasim Ibn Dhamrah...till the end of the tradition.

931. **Al-Ghaibat of Shaikh al-Toosi (r.a.)**<sup>3</sup>: From him (viz. Qarqaarah) from Abi Haatim from Muhammad Ibn Yazid al-Aadmi – Baghdadi Aabid –, from Yahya Ibn Sulaim al-Taaefi from Matteel Ibn Abbaad from Aba al-Tufail who heard Ali Ibn Abi Taalib (a.s.) saying, *'A dark, blind and uncovering mischief will shadow you; none will be saved from it except the Numah?'* He was asked, 'O Aba al-Hasan!

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<sup>1</sup> Al-Fetan, vol. 1, p. 3

<sup>2</sup> Al-Fetan, vol. 1, p. 24; al-Malaahem wa al-Fetan, p. 23, Chapter 12

<sup>3</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 465, H. 481 I say: Qarqaarah refers to Yaqub Ibn (Amr) Noaim Ibn Qarqaarah al-Kaatib Abu Saif. The author of Jaame' al-Ruwaat writes, "He was highly respected amongst our companions, reliable in traditions, has narrated from Imam Reza (a.s.). He was praiseworthy." The chain of narrators of Shaikh al-Toosi (r.a.) in this tradition is as follows: "Narrated unto us a group from al-Mufadhdhal al-Shaibaani from Abu Noaim Nasr Ibn Esaam Ibn al-Moghairah al-Amri from Abu Yusuf Yaqoob Ibn Noaim Ibn Amr Qarqaarah al-Kaatib (the writer)". Refer al-Ghaibah, p. 461; al-Fetan, vol. 4, p. 134

And who are the Numah? He (a.s.) replied, ‘*the people don’t know what is in him*’ (i.e. they are unaware of the depths of his faith and knowledge).

Noaim has recorded in al-Fetan thus: Narrated to us Ibn al-Mubaarak from Abu Bakr Ibn Ayyaash who says, “It was asked from Ali Ibn Abi Taalib (r.a.), ‘Who are the Numah?’ He (a.s.) retorted, ‘*A person who is silent during mischief, so nothing is disclosed from him.*’

Ibn al-Mubaarak says, “Narrated unto me Auf from a person from the people of Kufa – I think his name was Saafir – from Ali (a.s.), who said, ‘*Every believing silent (numah) will be saved in that era.*’”

932. **Al-Odad al-Qawiyyah<sup>1</sup>**: From Salman al-Faarsi who says, “I went to Ameer al-Momineen (a.s.) when he was free. I asked him, ‘O Ameer al-Momineen! When will the Qaem from your progeny come?’ He heaved a deep sigh and replied, ‘*The Qaem will not appear till children become rulers, the rights of the Beneficent (Allah) will be squandered and the Quran will be read like music; so when the kings of Bani al-Abbas – who are blind and deceptive, who fling from the bows from places like terraces and Basra is ruined, only then will the Qaem from the progeny of Husain (a.s.) rise.*’”

933. **Al-Malaahem wa al-Fetan<sup>2</sup> (from al-Fetan of Noaim)**: Narrated unto us Yahya Ibn al-Yamaan from Haaron Ibn Helaal from (Imam) Abu Ja’far (a.s.) who said, “*al-Mahdi will not rise till the*

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<sup>1</sup> Al-Odad al-Qawiyyah Le Daf’-e-Makhaawef al-Yaumiyyah by Ali Ibn Yusuf Ibn Mutahhar al-Hilli, the elder brother of Allamah al-Hilli (r.a.) (born in 635 A.H. – died in the beginning of the 8<sup>th</sup> century), pp. 75-76, H. 126; Behaar al-Anwaar, vol. 52, Chapter of the Signs of his (a.t.f.s.) reappearance, H. 168

<sup>2</sup> Al-Malaahem wa al-Fetan, p. 77, Chapter 171

**I say**: The wording of the tradition in what I found from the handwritten manuscript of Noaim’s book available with me, written in the year 706 A.H., is as follows: “*al-Sufyani will not emerge till the tyrants ascend (to power)*” except that it is more related to the chapter recorded by al-Malaahim from Noaim because he has captioned the chapter as: “Another Chapter from the Signs of Mahdi from his reappearance”. Thereafter, the context and sequence of the traditions preceding and following it also supports the manuscript from which I have recorded the tradition in al-Malaahem. And Allah knows the best.

*tyrants ascend (to power)*”.

934. **Al-Fetan<sup>1</sup>**: Narrated unto us Ibraaheem Ibn Muhammad al-Fazaari from Laith from Mujaahed that the Messenger of Allah (s.a.w.a.) said, “*Surely, Islam commenced as a stranger and soon it will return as a stranger. So, congratulations to the strangers at the time of Hour (of Reappearance).*”

935. **Al-Ja’fariyyaat Aw al-Ash’athiyyaat<sup>2</sup>**: Informed us Abdullah Ibn Muhammad from Muhammad Ibn Muhammad from Moosa Ibn Ismaaeel from his great-grandfather Ja’far Ibn Muhammad (a.s.) from his father, from his grand-father Ali Ibn al-Husain (a.s.) from his father from Ali Ibn Abi Taalib (a.s.) who recounts that the Messenger of Allah (s.a.w.a.) said, “*Surely, Islam commenced as a stranger and soon it will return as a stranger. So, congratulations to the strangers.*” He (s.a.w.a.) was asked, ‘Who are they, O Messenger of Allah?’ He

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<sup>1</sup> Al-Fetan, vol. 3, 94; al-Majaazaat al-Nabawiyyah till his (s.a.w.a.) saying, “*and soon it will return as strange*”, pp. 32-33, H. 13. Then, Sayed (Muhammad Ibn al-Husain) al-Sharif al-Razi (may his grave be sanctified) says, “This statement is from the most beautiful of metaphors and marvelous figures of speech. For, he (s.a.w.a.) has deemed Islam to be strange in its inception likening it to a stranger who has few helpers and is far away from his house because Islam was in such a position when it appeared first on the scene. Later, its bases became strong, its knots became firmer, its helpers increased and it was established. His (s.a.w.a.) saying, ‘*And soon it will return to its strangeness.*’ That is, it will return to its original state vis-à-vis the scarcity of those who will act on its laws and perform its obligations, and not because – we seek refuge in Allah – its symbols will be destroyed and its signs will be eliminated.

Professor Taha Muhammad of Al-Azhar University, Cairo, Egypt, writes, “This tradition has been recorded by al-Suyuti in al-Fath al-Kabeer and says, “Muslim has recorded it from Ibn Umar”. The author of Kashf al-Khefaa opines, “It is famous or consecutive.”

Celebrated contemporary scholar, Sayyed Hebatuddin Shahrastaani (r.a.) is of the view that the phrase, ‘*Islam appeared as a stranger*’ implies that its strangeness baffled the intellects. “*And soon it will return to its strangeness*” means soon it will return to its original majesty that will stun the intellects. This tradition indicates as to what will happen in the last era at the time of the reappearance of the Mahdi (a.s.) vis-à-vis Islam’s power and supremacy and that it will become the universal religion in a way that none on the face of the earth will believe in a religion other than it.

<sup>2</sup> Al-Ja’fariyyaat Aw al-Ash’athiyyaat, p. 192

replied, *‘Those who will be righteous when the people will be corrupt. Verily, a believer neither feels lonely nor a stranger. No believer dies in a strange land but that the angels cry for him as a mercy for him, since there are few mourners for him. Moreover, his grave is widened for him with a light that shimmers right from the time he is laid in it.’*

936. **Noor al-Absaar**<sup>1</sup>:From (Imam) Abu Ja’far (a.s.), *“When men will emulate women and women will imitate men, women will ride vehicles, people will stop praying, follow their desires, blood will be taken light, they will deal with usury, adultery will become rampant, tall buildings will be built, lie will become permissible, bribery will be taken, cravings will be followed, religion will be sold for the world, relations will be severed, people will become miserly in food, forbearance will become weak, injustice will be gloated upon, rulers will be tyrants, ministers liars, trustees will breach the trust, helpers will become oppressors, reciters of Quran transgressors, inequity will be prevalent, divorce will be rampant, sins will appear (everywhere), false witnesses will be accepted, alcohol will be consumed, homosexuality and lesbianism will be the order of the day, war-booty will be appropriated, charity will be considered as a loss and liability, the evil will be respected out of fear for their tongues, Sufyaani will emerge from Syria, Yamaani from Yemen, sink at al-Baidaa, between Makkah and Madinah, a youth from the progeny of Muhammad (s.a.w.a.) will be killed between the Rukn and Maqaam(in Mecca) and a caller will cry from the skies that the truth is with him (viz. the Mahdi) and with his followers.’* He (a.s.) continues, *“When he reappears, he will lean on the Ka’bah and three hundred and thirteen (313) men of his followers will gather around him. His first speech will be the verse of the Quran, **“Allah’s remnant is good for you if you are believers**”*<sup>2</sup>*“Then, he (a.s.) will say, ‘I am Allah’s remnant, His caliph and His Proof upon you.’ Everyone will greet him with the following greeting, ‘Peace be upon you, O Remnant of Allah in His earth’. When*

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<sup>1</sup> Noor al-Absaar, p. 189, Printed by Daar al-Fikr, Latest Edition

<sup>2</sup> The Holy Quran 11: 86

*ten thousand men will congregate around him, there will remain naught any Jew or Christian or anyone who worships other than Allah – the High – except that he will believe and testify in him. Religion will become one i.e. the religion of Islam. Any other deity on the earth except Allah – the High – will be burnt to ashes by a fire that will fall from the sky.”*

937. **Nahj al-Balaaghah<sup>1</sup>**:*“Nevertheless, now the wrong has set itself on its places and ignorance has ridden on its riding beasts. Unruliness has increased while the call for virtue is suppressed. Time has pounced upon like devouring carnivore, and wrong is shouting like a camel after remaining silent. People have become brothers over ill-doings, have forsaken religion and are united in speaking lie but bear mutual hatred in the matter of truth. When such is the case, the son would be a source of anger (instead of coolness of the eye to the parents) and rain the cause of heat, the wicked would abound and the virtuous would diminish. The people of this time would be wolves, its rulers beasts, the middle-class men gluttons and the poor (almost) dead. Truth would go down, falsehood would overflow, affection would be claimed with tongues but people would be quarrelsome at heart. Adultery would be the key to lineage while chastity would be rare and Islam would be worn overturned like the skin.”*

938. **Nahj al-Balaaghah<sup>2</sup>**:*“a time will come for people when high positions will be given only to those who defame others, when vicious people will be regarded as witty and the just will be regarded as weak. People will regard charity as a loss, consideration for kinship as an obligation, and worship grounds for claiming greatness among others.*

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<sup>1</sup> Nahj al-Balaaghah, vol, 1, Sermon 104 published at al-Esteqaamah Press, Egypt and p. 157, Sermon 108 of Sub’hee Saaleh and vol. 7, p. 191, Sermon 107 by Ibn Abi al-Hadeed, published at Daar Ehyaa al-Turaath al-Arabi, Beirut and p. 324, Sermon 107, Faiz al-Islam (English Translation, Mujtaba Musawi Lari Foundation, vol. 1, Sermon 108, p. 410)

<sup>2</sup> Nahj al-Balaaghah by Sub’hee Saaleh, pp. 485, 486, Saying 102; Sharh Nahj al-Balaaghah by Ibn Abi al-Hadeed, vol. 18, p. 290, H. 98; Chapter of his (a.s.) selected sayings, Saying 98, Faiz al-Islam (English Translation, Mujtaba Musawi Lari Foundation, vol. 2, Saying 102, p. 582)

*At this time, authority will be exercised through the counsel of women, the posting of young boys in high positions and the running of the administration by eunuchs.”*

939. **Al-Burhaan Fi Alaamaat-e-Mahdi Aakher al-Zamaan**<sup>1</sup>:al-Tabaraani has recorded from Auf Ibn Maalik that the Prophet (s.a.w.a.) said, “*A dark and dusty mischief will come in which mischiefs will pursue each other till a man from my Ahle Bait appears, who is called Mahdi. So, if you find him then follow him, and be from the guided ones.*”

940.**Sunan al-Daani**<sup>2</sup>:al-Hakam Ibn Otaibah says, “I asked (Imam) Muhammad Ibn Ali (a.s.), ‘I have heard that a man will emerge from you (Ahle Bait) who will deal justly in this nation.’ He (a.s.) retorted, ‘*We too hope what the people hope. We hope that if there remains not for the world to end except one day, Allah will certainly prolong that day till what you from this nation happens. But prior to this will be evil mischief; a man will be a believer in the evening but get up as an unbeliever and vice-versa. So, whoever amongst you finds this time must fear Allah and remain confined to his house.*’”

941. **Sunan al-Daani**<sup>3</sup>:From Salmah Ibn Zofar who recounts, “One day, it was said in front of Hudhaifah, ‘Mahdi has emerged.’ He said, ‘Indeed, had he emerged, you would have been successful while the companions of Muhammad (s.a.w.a.) are amongst you. Surely, he will not emerge till no unseen one will be more beloved to the people than

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<sup>1</sup> Al-Burhaan Fi Alaamaat-e-Mahdi Aakher al-Zamaan, p. 103, Chapter 4, Section 1, H. 2; al-Arf al-Wardi, (Al-Haavi li al-Fataavaa), vol. 2, pp. 137-138

<sup>2</sup> Al-Burhaan Fi Alaamaat-e-Mahdi-e-Aakher al-Zamaan (a.s.), p. 104, Chapter 4, Section 1, H. 7 from al-Hakam Ibn Oyaynah; Eqd al-Durar, p. 61, Chapter 4, Section 1, from al-Hakam Ibn Atbah; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 159 narrating from al-Daani from al-Hakam Ibn Otaibah.

**I say:** Apparently, al-Hakam Ibn Otaibah – not Oyaynah or Atbah – is correct as Suyuti has mentioned him. So refer to Tahdheeb al-Tahdheeb, vol. 2, p. 432 and other books of Rejaal.

<sup>3</sup> Al-Burhaan Fi Alaamaat-e-Mahdi-e-Aakher al-Zamaan (a.s.), pp. 104-105, Chapter 4, Section 1, H. 8; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 159; Eqd al-Durar, p. 62, Chapter 4, Section 1

him on account of the evils that they will face’.”

942. **Al-Malaahem**<sup>1</sup>:It has reached unto me from Ibraaheem Ibn Sulaiman Ibn Hayyaan Ibn Muslim Ibn Helaal al-Abbas al-Kufi, from Ali Ibn Asbaat al-Misri, from Ali Ibn al-Husain al-Abdi, from Sa’d al-Iskaaf, from al-Asbagh Ibn Nubaatah, who says, “Ali Ibn Abi Taalib (a.s.) delivered a sermon. He (a.s.) praised Allah and glorified Him. Then, he said, ‘*O people! The Quraish are the leaders of the Arab; their good ones (are leaders) for the good ones and their sinners (are leaders) for the sinners. Know that there must be a hand-mill that crushes deviation while rotating. When it acts with its heart (core), it crushes with sharpness and uniqueness. Know that its crushing has a horn and its horn is its sharpness and its bluntness is upon Allah. Know that verily me and the virtuous from my progeny and my Ahle Bait are the most knowledgeable of the people in their childhood and the most forbearing of the people in old age. With us is the flag of truth. Whoever goes ahead of it will be a traitor, whoever lags behind will perish and whoever joins it has reached. Surely, we are the people of mercy. Through us the doors of wisdom are opened. We judge with Allah’s judgment, with Allah’s knowledge we know, and from the truthful (Holy Prophet s.a.w.a.) we have heard. So, if you follow us, you will be saved and if you turn away, Allah will punish you at our hands. Through us Allah will loosen the noose of disgrace from your necks. Through us it is ended not through you. The one who lags behind will reach unto us and to us will the exaggerator return. Had you not hastened and delayed the destiny for an affair that has preceded amongst the humans, I would have indeed informed you of the youths from the masters, the sons of the Arabs and a fraction from the elders like salt in provision. Indeed, the least of provisions of is salt. In us is the relied one and for our Shiites the awaited one. Verily, we and our Shiites proceed towards Allah with a stomach, protection*

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<sup>1</sup> Al-Malaahem by Ibn al-Monaadi, pp. 126-128; Kanz al-Ummaal, vol. 14, pp. 592-595, H. 39679

*and sword. Indeed, our enemy will be destroyed with illness and ring<sup>1</sup>, and whatever Allah desires from the calamities and punishment (for them). By Allah, the Most Majestic, the Most Honorable! If I narrate unto you all that I know, a group will say: What a liar and what a yarn-teller! If I select from you hundred persons whose hearts are like gold, then from this hundred I choose (the best) ten and narrate unto them about us Ahle Bait a simple tradition in which I will not say anything except the reality and I will not rely in it but the truth, they will all go out saying, 'Ali is the biggest liar of the people'. If I select from other than you ten persons and relate to them many traditions concerning the virtues of our enemies and those who have rebelled against us, they will go out saying, 'Ali is the most truthful of all people'. The gatherer of wood is destroyed; the possessor of the cane has been besieged. Only the hearts that have changed have remained, from these is the quarrelsome, the unproductive, the fertile and the neglected. O my son! Your youngsters must do goodness to your elders and your elders must be kind to your youngsters. Don't be like the deviated and audacious ones, those who don't acquire deep knowledge in religion and they have not been granted pure certainty concerning Allah like the cracking of the egg in the places of laying eggs. Alas for the young one from the progeny of Muhammad (s.a.w.a.) from a tyrant, wretched and opulent Caliph, who will scorn at my successor and the successor of my successor. By Allah! Indeed, I knew the interpretation of the messages, the fulfillment of promises and all the divine words. One who succeeds me from my Ahle Bait (a.s.) will certainly be a man who will order with (the command of) Allah, a strong man who will judge with Allah's judgment. This will be after a period of gloom and degradation, in which calamities will be excessive, hopes will be severed and bribes will be accepted. At this juncture, Allah will send a man from the shores of the Tigris for the command of His party. He will carry malice on the shedding of blood. He would be concealed and hidden. He will kill a nation while he is angry against them; intensely*

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<sup>1</sup> Referring to a stomach ailment

spiteful towards Harraan in the tradition of Emperor Nebuchadnezzar (Bukht al-Nasr). He will subject them to disgrace and make them drink in a glass. His fate will be a portion of chastisement and the sword of annihilation. After him, there will be some calamities and confusing affairs except from the shore of the Euphrates till Najaf, a door till Qutqutaaniyyaat (a place near Kufah) in successive signs and calamities that will lead to skepticism after certainty. He will rise after some time, build cities, open the treasures and gather the nations. Eyes will be fixed on him, people will yearn for him and necks will bow before him and conditions will be exposed till one is seen coming and going. Oh how sorry I feel for what I know! Rajab is the month of remembrance; Ramadhan is all of the years; Shawwaal is the month in which the affairs of the nation are raised; Dhul Qa'dah is the month in which one sits down and Dhul Hijjah is the opening from the first ten days. Beware! Surely, the period after Jumaadi and Rajab will be extremely astonishing. The scattered will be gathered, the dead will be raised, incidents of extreme disgrace will occur between which many deaths will take place, its lowly will be raised, its lamentation will be a call and its saying will be announced at the Tigris or around it. Beware! Surely, the Qaem is from us, his genealogy is pure and his companions will be leaders. When he will uproot the enemies of Allah, he will call out his name and his father's name three times in the month of Ramadhan after chaos, fighting, narrowness and disorder. An uprising from the calamities he will elevate. Surely, I know to whom the earth will bring out its deposits and hand over its treasures. If I wanted, I could have struck with my feet and said, 'Come out from here, white egg and armor. How are you, O son of times! When your swords are unsheathed with your faith, then you shoot arrows and awake during the nights. Certainly, Allah will appoint a Caliph who will be firm on guidance and no bribe will be taken on his command. When he gives calls of a great distance, these will be irrefutable testimony against the hypocrites and salvation for the believers. Beware! Surely, all this will occur despite the reluctance of the reluctant ones. All Praise is for Allah, the Creator of the worlds, His

*blessings upon our master, Muhammad, the seal of the Prophets and his progeny and companions, all of them.”*

943. **Kanz al-Ummaal<sup>1</sup>**: Soon there will come upon the people a time when a religious man will not be safe except the one who flees from one height to another height like a fox with its cubs. This will happen in the End of time when livelihood cannot be gained except through Allah’s disobedience. When this will happen, celibacy will become permissible. In this era, a person will be destroyed at the hands of his parents if his parents are alive. If they are not, he will be destroyed at the hands of his wife and children. If he does not have a wife and children, then he will be destroyed at the hands of his relatives and neighbors. They will ridicule him for his straitened livelihood and impose responsibilities on him beyond his capacity till they cause him to enter places in which lies his destruction.

944. **Sunan al-Tirmidhi<sup>2</sup>**: Narrated unto me Ismaaeel Ibn Moosa al-Fazaari, the son of al-Saddi al-Kufi’s daughter, from Umar Ibn Shakir from Anas Ibn Maalik, who recounts, “The Messenger of Allah (s.a.w.a.) said, ‘*A time will come upon the people when the one who exercises patience amongst them will be like the one who carries burning coal*’.”

945. **Sunan Abi Dawood<sup>3</sup>**: Narrated unto us Abd al-Rahman Ibn Ibraheem al-Demeshqi from Bishr Ibn Bakr from Ibn Jaabir from Abu Abd al-Salaam from Thaubaan that the Messenger of Allah (s.a.w.a.) said, “*Soon, nations will flock against you like the diners flock on the*

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<sup>1</sup> Kanz al-Ummaal, vol. 11, p. 154, H. 31008; al-Tahseen (printed in the margins of Makaarem al-Akhlaaq), p. 227, 2<sup>nd</sup> Section, 3<sup>rd</sup> Chapter; Muntakhab-o-Kanz al-Ummaal (Musnad-o-Ahmad), vol. 5, p. 393, from Ibn Mas’ood similar to it.

<sup>2</sup> Sunan al-Tirmidhi, vol. 4, p. 526, Kitab al-Fetan, Chapter 73, H. 2260; al-Taj al-Jaame’ Le al-Usool, vol. 5, p. 338

<sup>3</sup> Sunan-o-Abi Dawood, vol. 4, p. 111, H. 4297; al-Taj al-Jaame’ Le al-Usool, vol. 5, p. 337 and he said in its explanation, ‘And this is occurring now’; al-Mulaahem by Ibn al-Munaadi, pp. 69-70 with different texts and numerous chains of narrators; Kanz al-Ummaal, vol. 11, p. 132, H. 30916; Musnad-o-Ahmad, vol. 5, p. 287

*large-bowl (on the dining cloth).*” A person asked, “That day, will we be few in numbers?” He (s.a.w.a.) replied, “*Nay! That day, you will be in large numbers but you will be scum like the scum of floods. Certainly, Allah will remove your awe from the hearts of your enemies and will instill weakness in your hearts.*” A questioner asked, ‘O Messenger of Allah! What is weakness?’ He replied, “*Love of the world and dislike for death.*”

946. **Musnad al-Tayaalesi<sup>1</sup>**: Narrated unto us Hesham from Qataadah from Anas who says, “A tradition I heard from the Messenger of Allah (s.a.w.a.) none after me who has heard (directly) from the Messenger of Allah (s.a.w.a.) will narrate for you. I heard him say, ‘*Verily, from the conditions of the Hour is that knowledge will disappear, ignorance will prevail, alcohol will be consumed, adultery will be rampant, men will be few, women will be many so much so that there will be only one man for every fifty women.*’

947. **Kanz al-Ummaal<sup>2</sup>**: From Ali (a.s.), “*Soon, a time will come upon the people when all their efforts will be directed towards their stomachs, their honor will be restricted to their provisions, their women will be their focus (of attention) and their religion will be their wealth. They are the worst of creatures; there is no portion for them.*”

948. **Kanz al-Ummaal<sup>3</sup>**: Soon a time will come upon the people when their faces will be like humans but their hearts will be like the devils. They will shed blood and not restrain from misdeeds. If you pay allegiance to them, they will dupe you and if you trust them, they will breach your trust. Their children are vicious, their youths are cunning and their elderly neither enjoin good nor prevent evil. The (religious)

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<sup>1</sup> Musnad of Abu Dawood al-Tayaalesi, vol. 8, p. 266, H. 1984; Sunan al-Tirmidhi, vol. 4, p. 491, Kitab al-Fetan, Chapter 34, H. 2205 vide his chain of narrators from Anas similar to it and in it is, “*and adultery will be rampant*”; al-Taj al-Jaame’ Le al-Usool, vol. 5, p. 335-336 and in it is also, “*and adultery will be rampant*”

<sup>2</sup> Kanz al-Ummaal, vol. 11, p. 192, H. 31186; Muntakhab-o-Kanz al-Ummaal (Musnad-o-Ahmad), vol. 5, p. 407

<sup>3</sup> Kanz al-Ummaal, vol. 11, p. 190-191, H. 31175

tradition is considered is innovation amongst them and vice-versa and the possessor of authority from them is regarded as misguided. At this juncture, Allah will make their evil dominate them and their good ones will supplicate but their supplications will not be accepted.

949. **Tareekh-o-Ibn-e-Asaaker**<sup>1</sup>: He has recorded vide his chain of narrators that the Messenger of Allah (s.a.w.a.) said, “*The Hour will not be established till the Book of Allah is disgraced and Islam becomes a stranger. And till knowledge shrinks, time ages, the lifespan of humanity is reduced, crops and fruits diminish, the accused are trusted, liars are verified, truthful ones are belied and chaos is widespread.*” He (s.a.w.a.) was asked, “What is chaos, O Messenger of Allah?” He replied, ‘*Killing, killing! Till rooms are built and converted into tall buildings, the one who has children will grieve and the one who is barren will rejoice. Rebellion, jealousy and prohibited things will be unchecked and widespread. Knowledge will go down tremendously while ignorance will spiral unchecked. The son will be angry (at his parents) and winter will crack. Indecencies will be perpetrated openly and the earth will be destroyed.*”

950. **Kanz al-Ummaal**<sup>2</sup>: Narrating from Ali (a.s.), “*The earth will be filled with oppression and tyranny till fear and grief enters every house. They will ask for two dirhams and two patches of arable land but they will not give him. Then, there will be fighting followed by fighting and affluence followed by affluence till Allah encompasses them in His city. Thereafter, the earth will be filled with justice and equity.*”

951. **Kanz al-Ummaal**<sup>3</sup>: Narrating from Ali (a.s.), “*A time will certainly come upon the people in which a transgressor (who commits sins openly) will be praised, a scheming person will be proximate and a just person will be weakened. In that time, a trust will be regarded as*

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<sup>1</sup> Tareekh-o-Ibn-e-Asaaker, vol. 6, p. 169

<sup>2</sup> Kanz al-Ummaal, vol. 14, p. 586, Chapter of Al-Mahdi (a.s.), H. 39659

<sup>3</sup> Kanz al-Ummaal, vol. 14, p. 575-76, Chapter of Al-Mahdi (a.s.), H. 39641

*booty, poor-rate as debt, prayer will be a cause of insolence and truthfulness will be as an obligation. In that time, slave-girls will be consulted, women will rule and fools will be the Emirs.”*

952. **Kanz al-Ummaal**<sup>1</sup>: [In the will of the Holy Prophet (s.a.w.a.) to Ibn Mas’ood] – *O Son of Mas’ood! for the Hour there are some signs and for the Hour there are some conditions. Certainly, from the sign of the Hour and its conditions is that the son will be tempestuous (against his parents), the rain will split and the will rule unrestrained. O Son of Mas’ood! From the signs of the Hour and its conditions is that the liar will be testified and the truthful one will be belied. O Son of Mas’ood! from the signs of the Hour and its conditions is that the one who breaches the trust will be trusted and the trustworthy will be regarded as a violator. O Son of Mas’ood! from the signs of the Hour and its conditions is that friendships will be made but relations (with relatives) will be broken. O Son of Mas’ood! from the signs of the Hour and its conditions is that each tribe will be ruled by its hypocrites and each market (will be dominated) by its transgressors. O Son of Mas’ood! from the signs of the Hour and its conditions is that a believer in the tribe will be more degraded than the lowliest of people. O Son of Mas’ood! from the signs of the Hour and its conditions is that the prayer-niches will be decorated but the hearts will be in ruins. O Son of Mas’ood! from the signs of the Hour and its conditions is that men will suffice with men and women with women. O Son of Mas’ood! from the signs of the Hour and its conditions is that the mosques will have enclosures and pulpits will be tall. O Son of Mas’ood! from the signs of the Hour and its conditions is that the ruins of the world will be inhabited and its inhabitations will be ruined. O Son of Mas’ood! from the signs of the Hour and its conditions is that music and consumption of alcohol will be widespread and unchecked. O Son of Mas’ood! from the signs of the Hour and its conditions is that alcohol will be consumed. O Son of Mas’ood! from the signs of the Hour and its conditions is that police, slanderers, fault-finders and*

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<sup>1</sup> Kanz al-Ummaal, vol. 14, p. 224, H. 38495

*defamers will abound. O Son of Mas'ood! from the signs of the Hour and its conditions is that the illegitimate children will be in large numbers.”*

953. **Kanz al-Ummaal**<sup>1</sup>: Narrating from Ali (a.s.), “*Soon, a time will come upon the people when nothing will remain from Islam except its name, nothing will remain from Quran except its image, on that day their mosques will be inhabited but will be devoid of guidance and their jurists are the worst of people beneath the sky. The mischief will begin with them and to them it will return.*”

954. **Kanz al-Ummaal**: Narrating from Ali (a.s.), “*Don't be hasty and (like) excessive speaking broadcasters. For surely, beyond you is a disgraceful calamity, at which people will frown at it due to its intensity and affairs from which will be enormous insidious mischief.*”

955. **Al-Fetan**<sup>2</sup>: Narrated unto us Haashem from Auf who says, “*It has reached to me that Ali (a.s.) said, 'There will come a time when the believer will be degraded more than a slave.'*”

The following traditions also prove the above concept: 321, 327, 339, 353, 360, 364-367, 370, 371, 375, 378, 382, 390, 391, 396, 400, 404, 406, 407, 428, 429, 431, 433, 453, 456, 457, 463, 479, 484, 485, 527, 537, 558, 586, 591, 603, 669, 1094, 1105 and 1187<sup>3</sup>.

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<sup>1</sup> Kanz al-Ummaal, vol. 11, p. 280, H. 31522

<sup>2</sup> Al-Fetan, vol. 2, p. 95

<sup>3</sup> Know that whatever we have recorded in this chapter and other chapters of this book from the traditions of mischief is nothing but very few and its deep investigation and examination is very difficult indeed. Numerous traditionalists have compiled exclusive books on the subject. It should be known to you that in most of these traditions – especially the group whose chain of narrators does not reach to the Prophet (s.a.w.a.) and his infallible progeny (a.s.) and those that they have narrated concerning the mischief of al-Dajjal and other details – there is shrewdness and strangeness along with the weakness of the chain of narrators and other shortcomings. Therefore, it is necessary that this group of traditions should be presented and cross-checked with the authentic and acknowledged traditions that are free from illnesses and narrated from the Holy Prophet (s.a.w.a.) and the Imams from his progeny (a.s.), to whom we have been ordered to fasten unto in the highly consecutive Hadith-e-Thaqalain and other traditions. The one who refers to these traditions will find that to distinguish the authentic

traditions from the weak ones cannot be accomplished by anyone except the one who is an expert in this field and skilful in the science of traditions. We have forgone a large group of such traditions on account of whatever is found in the traditions and quotes that testify for the fabrication of its texts or because its chain of narrators is weak and its inability to stand up to the intense scrutiny and examination established in the science of traditions for establishing the authenticity and reliability of a tradition. Nevertheless, it should not skip you that it is not permissible to deny the consecutiveness of these traditions, in brevity or in concept, on account of the consensus available pertaining to it. Therefore, these are consecutive and even beyond consecutiveness in brevity and concept.

Moreover, we have left another group of traditions in which there was no harm and they were reliable also, leaving it for the sake of prolonging (the discussion). We have sufficed with what we have recorded to prove our point and fearing that our respected readers may become tired.

Despite all these, we caution the reader that it is not permitted to reject these traditions merely on account of improbability and strangeness after what has come in the Holy Quran concerning the miracles of the Prophets (a.s.) and especially that of our Holy Prophet (s.a.w.a.) that were extraordinary and beyond human understanding. Hence, submission is necessary in front of the traditions of the Holy Prophet (s.a.w.a.) and his immaculate Caliphs (a.s.). Don't you see that the deniers of the Hereafter did not rely on their denial except on its improbability and said, **“And they say: What! When we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?”** and **“What! When we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation? (Surah Bani Israaeel (17): Verse 49 and 98)** and they said, **“Who will give life to the bones when they are rotten?” (Surah Yasin (36): Verse 78)**. Some so-called civilized individuals and intellectuals in contemporary times are tempted to justify and explain the miracles through material causes and processes as material facts cannot be denied by the believers. This is certainly turning away from the world of the unseen and the fundamentals of the call of the Prophets (a.s.). May Allah protect us from such things and make us from the believers in the Unseen.

Here, there is another caution and that is: Although many of these traditions have come about the conditions of the Hour and whatever is going to transpire before the establishment of the Hour and in the future era, and there is no clear explanation in it about the signs of the Mahdi's (a.s.) - may my parents be his ransom -reappearance, but the one who deliberates deeply in these traditions will find an unbreakable bond between these two chapters (viz. the conditions of the Hereafter and the signs of reappearance). For, it is apparent that the occurrence of this mischief - as has come in the traditions of Mahdi (a.s.) -is before his reappearance or shortly prior to it. So, the mischief that occurs before his reappearance will be enumerated amongst the signs of the Hour; just as his reappearance - like the Prophethood of the Messenger of Allah (s.a.w.a.) and the splitting of the moon - is from the signs of the Hour, its conditions and near its establishment. This is the popular reconciliation between these traditions, in addition to the testimony of the traditions themselves for it. And Allah is the Guide towards correctness.

## Section Three

### Some of the Signs of Reappearance Imam Mahdi (a.t.f.s.) (30 traditions)

956. **Al-Fetan**<sup>1</sup>: Narrated unto us Waleed Ibn Muslim from Ismaaeel Ibn Raafe' from whosoever narrated unto him, from Abi Saeed al-Khudri (r.a.) that the Messenger of Allah (s.a.w.a.) said, "*Soon, there will be troubles after me. From it will be the mischief of the saddles in which there will be battles and desertions. This will be followed by mischief that will be worse than it. Then, there will be strife that whenever it will be said that it has come to an end, it will prolong till there remains no house but that it will enter it and there will not*

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<sup>1</sup> Al-Fetan: Chapter of the Nomenclature of the Mischief that will occur and their number...p. 19; Eqd al-Durar, Chapter 4, Section 1, pp. 49-50 similar to it and he has mentioned 'reached by it' instead of 'struck by it'. And he said, "Al-Haafez Abu Muhammad al-Husain has recorded it in his book 'al-Masaabeeh' thus and al-Haafez Abu Abdillah Noaim Ibn Hammaad in his book al-Fetan with its concept and for it is a reliable witness in al-Bukhari; Bashaarah al-Islam, p. 29, Chapter 1, similar to it; al-Burhaan, p. 103, Chapter 4, H. 3, and instead of 'struck by it' he has mentioned 'his religion'; Kanz al-Ummaal, vol. 14, p. 269, H. 38685 and instead of 'struck by it' he has mentioned 'his ethics'; Kashf al-Astaar, p. 169, Section 2; Ibraaz al-Wahm al-Maknoon, p. 43

*remain a Muslim but that he will be struck by it until a man from my progeny will emerge.”*

957. **Al-Fetan<sup>1</sup>**: Narrated unto us Ibn al-Mubaarak, Ibn al-Thaur and Abd al-Razzaaq from Muammar from Ibn Taawoos from Ali Ibn Abdillah Ibn Abbas who said, “The Mahdi will not reappear till the sun rises as a sign.”

958. **Eqd al-Durar<sup>2</sup>**: From Abdullah Ibn Umar that the Messenger of

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<sup>1</sup> Al-Fetan: Another Chapter about the signs of the Mahdi (a.s.) concerning his reappearance, p. 179, H. 2; Eqd al-Durar Fee Akhbaar al-Muntazar, Chapter 4, p. 106, Chapter 4, p. 106 from Abdullah Ibn Abbas and said, “Al-Haafez Abu Bakr Ahmad Ibn al-Husain al-Baihaqi and al-Haafez Abu Abdillah Noaim Ibn Hammaad have recorded it” except that in it is, “with the sun as a sign”; al-Arf al-Wardi Fee Akhbaar al-Mahdi (Al-Haavi li al-Fataavaa), vol. 2, p. 136 from Noaim Ibn Hammaad and Abu al-Hasan al-Harbi in the beginning of the (discussion on the) wars from Ali Ibn Abdillah Ibn Abbas and in it is, “with the sun as a sign”; al-Burhaan Fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan, Chapter 4, Section 1, p. 107, H. 13 from Ali Ibn Abdillah Ibn Abbas and in it is, “till a sign appears along with the sun” and has mentioned from some of the manuscripts, “till a sign rises from the sun” and on p. 108, H. 15 from Abdullah Ibn Abbas “till the sun rises as a sign” and said, “al-Baihaqi and Noaim have recorded thus”; al-Qaul al-Mukhtasar, Chapter 3 (Second); al-Ghaibah of al-Shaikh al-Toosi (r.a.), Section of ‘A Brief Discussion from the Impending Signs before his (a.s.) Reappearance’, p. 280; Behaar al-Anwaar, vol. 52, Chapter 25, p. 217, H. 79; al-Kharaaj wa al-Jaraah, vol. 3, p. 1154, H. 60 and in it has come, “till a sign rises along with the sun”.

Know that such reports are called as “مقطوع” and some enumerate it amongst the “اثر”. Such reports are not proofs by themselves except with the claim that the one who has made such a statement has no other way but to report from the Holy Prophet (s.a.w.a.) and he will not say it save when it is established for him that it has been narrated from the Holy Prophet (s.a.w.a.). Otherwise, they would refer it back to him and sought to deny it. Such reports (مقطوع and اثر) concerning the Mahdi (a.t.f.s.) are aplenty amongst both the sects that cannot be questioned or thoroughly examined. By Allah! In this book, we don’t intend to rely upon them or narrate them except very few.

One must know that such reports can be relied upon when one finds a testimony for it in the traditions terminating at the Holy Prophet (s.a.w.a.) or his Ahle Bait (a.s.) who are the equals of the Holy Quran. Or, if it is known that the reporter will report such statements only from the Holy Prophet (s.a.w.) or some context will testify for it in some special occasions.

<sup>2</sup> Eqd al-Durar, Section 1, Chapter 4, p. 64; al-Irshad, p. 358 from Yahya Ibn Abi Taalib from Ali Ibn Aasim from Ataa Ibn Saaeb from his father from Abdullah Ibn Umar and in it is, “Mahdi will not emerge”; Bashaarah al-Islam, Chapter 1, pp. 11 and 27; Behaar al-Anwaar, vol. 52, Chapter 25, pp. 208-209, H. 46; al-Kharaaj wa al-Jaraah, vol. 3, p. 1149, H. 57;

Allah (s.a.w.a.) said, “*The End Day will not be established till the Mahdi from my offspring rises and the Mahdi will not emerge till sixty (60) liars and each one of them will say, ‘I am a Prophet’.*”

959. **Kamaal al-Deen<sup>1</sup>**: Narrated to me my father (r.a.) from Abdullah Ibn Ja’far al-Himyari from Ibraheem Ibn Mahziyaar from his brother Ali from al-Husain Ibn Saeed from Safwan Ibn Yahya from Muhammad Ibn Hakeem from Maimoon Albaan from Imam Abu Abdillah al-Sadeq (a.s.) who said, “*There will be five things before the rising of the Qaem: al-Yamaani, al-Sufyaani, a caller from sky, the sinking at al-Baidaa and the assassination of al-Nafs al-Zakiyyah.*”

960. **Kamaal al-Deen<sup>2</sup>**: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed (r.a.) from Muhammad Ibn al-Hasan al-Saffaar from al-Abbas Ibn Ma’roof from Ali Ibn Mahziyaar<sup>3</sup>, from Abdullah Ibn Muhammad al-Hajjaal, from Tha’labah Ibn Maimoon from Shoaib al-Hazaa (al-Haddaad) from Saaleh – the slave of Bani al-Azraa – who recounts, “I heard (Imam) Abu Abdillah al-Sadeq (a.s.) say, ‘*The period between the rising of the Qaaem and the killing of Nafs al-Zakiyyah will not be more than fifteen nights’.*”

961. **Kamaal al-Deen<sup>4</sup>**: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed, (r.a.) from al-Husain Ibn al-Hasan Ibn Abaan,

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Muntakhab al-Anwaar al-Muzeeah, p. 25; E’laam al-Waraa, p. 426; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 434, H. 424; Isbaat al-Hudaat, vol. 3, p. 725, H. 44

<sup>1</sup> Kamaal al-Deen, vol. 2, p. 649, Chapter 57, H. 1; Behaar al-Anwaar, vol. 52, p. 203, Chapter 25, H. 29 and p. 204, H. 34

<sup>2</sup> Kamaal al-Deen, vol. 2, Chapter 57, p. 649, H. 6; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 271; Behaar al-Anwaar, vol. 52, Chapter 25, p. 203, H. 30; al-Irshad of Shaikh al-Mufeed (r.a.), p. 360; E’laam al-Waraa, p. 427

<sup>3</sup> Kitaab al-Rejaal of al-Najaashi: p 253, No. 664 and from his books is enumerated “Kitaab al-Qaaem”; al-Shaikh al-Toosi (r.a.) writes in al-Fehrest, p. 231, No. 498, “Ali Ibn Mahziyaar al-Ahwazi, a person of grandeur, narrator of numerous traditions, reliable and has 33 books to his credit”. He was a person who went into prostration when the sun rose and did not raise his head till he prayed for one thousand of his brothers whatever he prayed for himself.

<sup>4</sup> Kamaal al-Deen, vol. 2, Chapter 57, p. 650, H. 4; Behaar al-Anwaar, vol. 52, p. 204, H. 31; al-Kharaaj wa al-Jaraah, vol. 3, p. 1160, H. 62; al-Anwaar al-Muzeeah, p. 34 and soon it will come under H. 1007

from al-Husain Ibn Saeed, from al-Nadhr Ibn Suwaid from Yahya al-Halabi from al-Haarith Ibn al-Mughairah al-Basri, from Maimoon Albaan who recounts, "I was with (Imam) Abu Ja'far (a.s.) in his tent. He raised one side of the tent and said, 'Surely, our affair is more apparent than this sun.' Then, he (a.s.) continued, 'A caller calls out from the sky, so son of so and so, he is the Imam with his name. Iblis – may Allah curse him – will call out from the earth like he had called out at the Messenger of Allah (s.a.w.a.) in the night of Aqabah'."

962. **Al-Ghaibah of al-No'mani (r.a.)<sup>1</sup>**: Narrated unto us Muhammad Ibn Hamaam from Abdullah Ibn Ja'far al-Himyari, from al-Hasan Ibn Mahboob, from Ali Ibn Reaab from Muhammad Ibn Muslim from (Imam) Abu Abdillah Ja'far Ibn Muhammad al-Sadeq (a.s.) who said, "for the uprising of the Qaaem there are some signs for its prelude; examination from Allah – the High – for his believing servants." I asked, "And what is it?" He (a.s.) replied, "It is the word of Allah – Mighty and Majestic be He – **And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient<sup>2</sup>**". He (a.s.) explained, '**And We will most certainly try you**' refers to the believers; '**with somewhat of fear**' from the kings of Bani so and so (referring to Bani Umayyah and Bani Abbas) in the end of their reign; '**and hunger**' due to extreme inflation; '**and loss of property**' implies disruption of businesses and paucity of grace in them; '**and lives**' means quick death; '**and fruits**' scarcity of yields from what is cultivated and shortage of blessings in fruits; '**and give good news to the patient**'

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 250, Chapter 14, H. 5; Kamaal al-Deen, vol. 2, pp. 649-650, Chapter 57, H. 3; Yanaabee' al-Mawaddah, Chapter 71, p. 421 briefly and in it is, "common death"; al-Kharaaj wa al-Jaraah, vol. 3, p. 1153, H. 60 he has recorded on the authority of Imam al-Husain Ibn Ali (a.s.); Dalaael al-Imaamah by al-Tabari (r.a.), p. 259; al-Irshad by Shaikh al-Mufeed (r.a.), p. 361, Chapter concerning the Signs of the Reappearance of Imam al-Qaaem (a.t.f.s.); Muntakhab al-Anwaar al-Muzeeah, p. 31 with minor variation in some words; al-Imaamah wa al-Tabserah Min al-Hairah by Shaikh Sadooq (r.a.), p. 129, Chapter 25, H. 132

<sup>2</sup> The Holy Quran 2: 155

during such times about the reappearance of the Qaaem (a.t.f.s.).’  
Thereafter, he (a.s.) informed me, ‘O Muhammad! This is its interpretation. Surely, Allah – Mighty and Majestic be He – says, ‘**And none knows its interpretation except those who are firmly entrenched in knowledge**’.<sup>1</sup>“

963. **Al-Ghaibah of al-No’mani (r.a.)<sup>2</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed Ibn Oqdah from Ahmad Ibn Yusuf Ibn Yaqub Abu al-Hasan al-Jo’fi from his book from Ismaaeel Ibn Mehraan, from al-Hasan Ibn Ali Ibn Abi Hamzah, from his father from Abu Baseer that, “Imam Abu Abdillah (al-Sadeq) (a.s.) said, ‘*It is necessary that the uprising of the Qaaem (a.t.f.s.) will have a prelude of a year, in which people will be hungry, intense fear of assassination will afflict them, and scarcity of wealth, lives and fruits. This is very clear in the Book of Allah and he recited the following verse, ‘and We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient*<sup>3</sup>.’”

964. **Kamaal al-Deen<sup>4</sup>**: Narrated to us Muhammad Ibn al-Hasan (r.a.) from Muhammad Ibn Yahya al-Attaar from Muhammad Ibn al-Husain Ibn Abi al-Khattaab from Safwaan Ibn Yahya from Mandal from Bakkaar Ibn Abi Bakr, form Abdillah Ibn Ajlaan who recounts, “We mentioned the reappearance of the Qaaem (a.t.f.s.) in front of (Imam) Abu Abdillah al-Sadeq (a.s.). I asked him, ‘How will we come to know that it is the reappearance?’ He (a.s.) retorted, ‘*One of you will get up in the morning, and beneath his head will be a book on which will be written, ‘Universally accepted obedience*’.”

965. **Kamaal al-Deen<sup>5</sup>**: Narrated unto us Muhammad Ibn al-Hasan

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<sup>1</sup> The Holy Quran 3: 7

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 250 – 251, Chapter 14, H. 6; and he has narrated similar to it vide his chain of narrators from Jaaber al-Jo’fi from Imam Abu Ja’far (a.s.) in this chapter p. 251, H. 7

<sup>3</sup> The Holy Quran 2: 155

<sup>4</sup> Kamaal al-Deen, p. 654, Chapter 59, H. 22

<sup>5</sup> Kamaal al-Deen, vol. 2, p. 655, Chapter 57, H. 25; Bashaarah al-Islam, p. 86, Chapter 6

(r.a.) from al-Husain Ibn al-Hasan Ibn Abaan from al-Husain Ibn Saeed from al-Nadhr Ibn Suwaid from Yahya al-Halabi from al-Hakam al-Hannaat, from Muhammad Ibn Hammaam from Wird, from Imam Abu Ja'far (a.s.) who informed, *“Two phenomena will occur before Reappearance: Lunar eclipses for five (days), and solar eclipses for 15 (days), a phenomenon that has not occurred since (Prophet) Adam descended upon the earth. At this juncture, all the calculations of the astrologists will go haywire.”*

966. **Al-Rauzah Min al-Kaafi<sup>1</sup>**: (Narrated unto us) some of our companions from Sahl Ibn Ziyaad from Ahmad Ibn Muhammad Ibn Abi Nasr from Tha'labah Ibn Maimoon from Badr Ibn al-Khaleel al-Azdi who recounts, *“I was sitting with Imam Abu Ja'far (a.s.) when he said, ‘Two signs will occur before the rising of the Qaaem (a.s.) that have not occurred since Adam (a.s.) has descended on the earth: Solar eclipse in half of the month of Ramadhan and lunar eclipse in the last half.’ A man enquired, ‘O son of Allah’s Messenger! Solar eclipse will take place in the second half and the lunar eclipse in the half after that?’ Imam Abu Ja'far (a.s.) retorted, ‘I know what you are saying. But there will be two signs that have not occurred since the descent of Adam’.”*

967. **Kamaal al-Deen<sup>2</sup>**: Vide the same chain of narrators (i.e. Muhammad Ibn al-Hasan from al-Husain Ibn al-Hasan Ibn Abaan) from al-Husain Ibn Saeed from Safwaan Ibn Yahya, from Abd al-Rahmaan Ibn al-Hajjaaj from Sulaimaan Ibn Khaaled who heard Imam Abu Abdillah al-Sadeq (a.s.) say, *“Two deaths will be a prelude to the*

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<sup>1</sup> Al-Rauzah Min al-Kaafi, p. 212, H. 258; al-Ghaibah of al-Shaikh al-Toosi (r.a.), pp. 444-445, H. 439 from al-Fazl Ibn Shazaan from Ahmad Ibn Muhammad Ibn Abi Nasr from Tha'labah from Badr Ibn Khaleel; al-Irshad, Chapter concerning the signs of the reappearance of the Qaaem (a.t.f.s.), p. 387; Bashaarah al-Islam, Chapter 6, p. 91

Indeed al-No'mani (r.a.) has narrated in his al-Ghaibah other than what has been mentioned of the traditions concerning the lunar eclipse and the solar eclipse. Refer to the Chapter of what has been narrated concerning the signs (Chapter 14), p. 271, H. 45; al-Kharaaj wa al-Jaraah, vol. 3, p. 1158, H. 62

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 655, Chapter 57, H. 27

*Qaaem (a.t.f.s.): Red death and white death, until five people will die from every 7 persons. Red death implies death by sword, and white death refers to plague’.*”

968. **Al-Irshad**<sup>1</sup>: (Narrating) from Muhammad Ibn Abi al-Bilaad from Ali Ibn Muhammad al-Azdi, from his father from his grandfather that Ameerul Momineen [Ali Ibn Ali Ibn Abi Taalib a.s.] said, “*Before the Qaaem (a.s.) there will red deaths and white deaths, locusts from his time and locusts from other than his time like blood-red. As for the white deaths, it refers to the plague.*”

969. **Al-Ghaibatal-No’mani**<sup>2</sup>: (Narrating from) Muhammad Ibn Hammaam from Ja’far Ibn Muhammad Ibn Maalik al-Fazaari from Ali Ibn Aasim from Ahmad Ibn Muhammad Ibn Abi Nasr, from Abu al-Hasan al-Reza (a.s.) who informed, “*Prior to this affair (i.e. reappearance), there will be al-Sufyaani, al-Yamaani, al-Marwaani, Shuaib Ibn Saaleh, and the palm will say, this and this.*”

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<sup>1</sup> Al-Irshad, p. 359; al-Ghaibah of al-Shaikh al-Toosi (r.a.) from al-Fazl from Ali Ibn Asbaat from Muhammad Ibn Abi al-Bilaad from Ali Ibn Muhammad al-Awadi from his father from his grandfather, p. 438, H. 430; al-Ghaibah of al-No’mani (r.a.), Chapter 14, pp. 277 – 278, H. 61 who says, “Informed us Ali Ibn al-Husain from Muhammad Ibn Yahya from Muhammad Ibn Hassaan al-Raazi from Muhammad Ibn Ali al-Koofi from Ibraaheem Ibn Abi al-Bilaad from Ali Ibn Muhammad Ibn al-A’lam al-Azdi from his father from his grandfather that Ameerul Momineen (a.s.) said...and mentions the tradition except that he says, ‘*and locusts in his time*’ and said, ‘*and locusts in other than his time will be red like blood*’. He also says, ‘*By the sword*’ and in some manuscripts, ‘*then by the plague*’; Isbaat al-Hudaat, vol. 3, p. P. 738, Chapter 34, Section 9, H. 114; Behaar al-Anwaar, vol. 52, p. 211, Chapter 25, H. 59; E’laam al-Waraa, p. 427, Chapter 4 Concerning the mention of the signs of the rising of the Qaaem (a.t.f.s.); al-Kharaaj wa al-Jaraah, vol. 3, p. 1152, H. 58; al-Fusul al-Muhimmah, p. 301

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), published in the year 1318 A.H., pp. 134-135 repeatedly and in the recently published copy in which we have narrated all that we have narrated from al-No’mani (r.a.), he mentions, ‘*so how he says such and such*’, p. 253, Chapter 14, H. 12 and it is compatible with the copy of Behaar al-Anwaar from which we have narrated in vol. 52, Chapter 25, p. 233, H. 99 and he (Majlisi) says, ‘Explanation: Yes, how he who will emerge will say, ‘I am the Qaaem, that is, Muhammad Ibn Ibraaheem or other than him’. And in the old published copy perhaps the implication of his saying, ‘he says’ surely the palm indicates to him or his place and it is possible that it refers to him apparently and that he says so it informs about him. And Allah knows the best.

970. **Al-Ghaibat al-No'mani<sup>1</sup>**: Informed us Muhammad Ibn Hammaam from Ja'far Ibn Muhammad Ibn Maalik al-Fazaari from Moosa Ibn Ja'far Ibn Wahb from al-Hasan Ibn Ali al-Washshaa from Abbas Ibn Abdillah (or Obaidullah) from Daawood Ibn Sarhaan from Imam Abu Abdillah (a.s.) who said, "*The year in which there will be a cry (from the sky), before it there will be a sign in the month of Rajab.*" I asked, "what is it?" He informed, "*A face will rise in the moon and a protruding hand.*"

971. **Al-Ghaibat al-Shaikh al-Toosi (r.a.)<sup>2</sup>**: (Narrating from) al-Fazl – i.e. his book – from Ibn Abi Najraan from Muhammad Ibn Senaan from Abi al-Jaarood from Muhammad Ibn Bishr from Muhammad Ibn al-Hanafiyyah. (Ibn Bishr) says, "I asked him (viz. Ibn al-Hanafiyyah), 'Indeed, this affair has been prolonged. When will it occur?' He shook his head and said, 'How can it occur when the time has not yet chewed? How can it occur when the brothers have not still become rude and insolent with each other? How can it occur when the king has not yet oppressed? How can it occur when the atheist has not yet arisen from Qazween its veils will be ruptured, its leaders will be declared as infidels, its boundaries will be changed and its happiness destroyed? Whoever will flee from him, he will find him. Whoever will fight against him, he will kill him. Whoever secluded from him will become a destitute. Whoever follows him will become an unbeliever till two crying ones will rise: One will cry for his religion and another will cry for his world.'"

972. **Al-Irshad<sup>3</sup>**: Al-Husain Ibn Saeed from Mundhir al-Jauzi who says I heard Imam Abu Abdillah (a.s.) say, "*People will be restrained before the rising of the Qaaem (a.t.f.s.) from their sins with a fire that will appear in the sky, a redness that will lit up the sky, a sinking at*

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<sup>1</sup> Al-Ghaibat of al-No'mani (r.a.), p. 252, Chapter 14, H. 10

<sup>2</sup> Al-Ghaibat of al-Shaikh al-Toosi (r.a.), p. 441, H. 433; Behaar al-Anwaar, vol. 52, Chapter 25, H. 61, p. 212 and in both of them, 'and they will not harsh'.

<sup>3</sup> Al-Irshad, p. 361, Baseerati edition; Behaar al-Anwaar, vol. 52, Chapter 25, H. 85, p. 221 and in it is, "al-Husain Ibn Zaid".

*Baghdad and another one in the city of Basra, a blood that will be shed, its houses will be ruined, an annihilation will occur amongst its inhabitants and the people of Iraq will be engulfed with a fear from which they will have no respite.”*

973. **Al-Ghaibat al-No'mani (r.a.)**<sup>1</sup>: Narrated unto us Muhammad Ibn Hamaam from Ahmad Ibn Maabundaadh [or Maabundaad or Maabundaar] and Abdullah Ibn Ja'far al-Himyari from Ahmad Ibn Helaal from al-Hasan Ibn Mahboob al-Zarraad who chronicles that Imam al-Reza (a.s.) informed me, “*O Hasan! Verily, there will be a massive and uprooting mischief, in which all confidantes and inner friends will be lost. [In a tradition, it is as follows:] In which, all confidantes and inner friends will fall down. This will occur at the deprivation of the third Shiah from my progeny. The inhabitants of the earth and the sky will grieve for missing him. How many a believing man and believing woman will be sorrowful, aggrieved, perplexed and*

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<sup>1</sup> Al-Ghaibat of al-No'mani (r.a.), Chapter 10, pp. 180 -181, H. 28; Kamaal al-Deen, vol. 2, Chapter 35, pp. 370 – 371, H. 3; Oyoon-o-Akhbaar al-Reza (a.s.), vol. 2, Chapter 30, Chapter 6, H. 14; Behaar al-Anwaar, vol. 51, Chapter 8, pp. 152 – 154, H. 2 & 3 and he said, “His (a.s.) word, ‘*Upon him will be pockets of fire*’ perhaps it implies that the pockets of the illuminated personas from amongst the perfect believers, the proximate angels and the souls of the messengers (peace be on them all) will be ablaze with grief on account of his (a.t.f.s.) occultation and the people’s confusion in it. This is only due to the light of their belief radiating from the suns of the worlds of holiness. Probably, pockets of fire refer to pockets attributed to the light and the divine lights of endowments and grace that radiate from it. The gist of the tradition is that he (a.t.f.s.) will have holy clothes, divine robes, from the pockets of which will radiate the lights of His grace and guidance. This concept is supported from what has passed in the tradition of Muhammad Ibn Hanafiyyah from the Holy Prophet (s.a.w.a.) regarding “*gowns of light*”. Possibly, the word “علي” is used to depict cause i.e. due to the blessings of his (a.s.) guidance and grace, divine lights of sciences and divine knowledge will emanate from the pockets of the accepting ones. It also not be concealed for you as to what has come in Behaar al-Anwaar concerning the mentioning of the third tradition from Kamaal al-Deen and it is this tradition of ours with the chain of narrators of the second tradition from it. Dalaael al-Imamah, p. 245; al-Kharaaj wa al-Jaraah, vol. 3, pp. 1168-1169, H. 65; al-Ghaibah of al-Shaikh al-Toosi (r.a.), pp. 439-440, H. 431 with minor variation; Isbaat al-Hudaat, vol. 7, pp. 406-407, Chapter 34, Section 6, H. 50; Muntakhab al-Anwaar al-Muzeeah, pp. 36-37 and in it has come, “*the fourth from my progeny*”; Isbaat al-Wasiyyah of al-Mas'oodi, p. 227 published by Manshooraat al-Reza

*mournful for missing him! Then, he (a.s.) put his head down and then raised his head again and said, “May my parents be held ransom for the namesake of my grandfather! He is similar to me and similar to (Prophet) Moses Ibn Imran (a.s.). On him will be the robes of light lit from the rays of the brightness of Holiness. As if I am despairing for him due to what they will be! Indeed, it will be cried out to them, a cry that will be heard by the one who is far as it will be heard by the one who is near, a mercy for the believers and a punishment for the unbelievers.” I asked, ‘May my parents be held your ransom! What will this cry be?’ He (a.s.) retorted, ‘Three voices from Rajab: the first will be, ‘Beware! Allah’s curse is upon the unjust!’; the second, ‘The near event draws nigh, O society of believers!’ and the third is that they will see a hand protruding from the disc of the sun and calling out, ‘Beware! Surely Allah has sent so and so for the destruction of the unbelievers!’ At this juncture, salvation will come for the believers; Allah will cure their chests and dispel the anger of their hearts.’”*

974. **Kamaal al-Deen<sup>1</sup>**: Narrated unto us Ahmad Ibn Muhammad Ibn Yahya al-Attaar (r.a.) from his father from Muhammad Ibn Ahmad from Muhammad Ibn Mehran from his maternal uncle Ahmad Ibn Zakariyyaa who recounts, “Imam al-Reza Ali Ibn Moosa (a.s.) asked me, ‘Where is your house in Baghdad?’ I replied, ‘Karkh’. He (a.s.) retorted, ‘Is it not the safest of places? But there will be an inevitable massive and uprooting mischief in which every confidante and close friend. This will be when the third Shiite from my progeny will be missing.’”

975. **Al-Fetan<sup>2</sup>**: Narrated unto us al-Waleed and Rushdain from Ibn

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<sup>1</sup> Kamaal al-Deen, vol. 2, Chapter 35, p. 371, H. 4; Behaar al-Anwaar, vol. 51, Chapter 8, p. 155, H. 6 and in it is “Hamdaan” instead of “Mehraan”

<sup>2</sup> Al-Fetan: Another Chapter from the Signs of the Mahdi in his Reappearance, p. 180; al-Malaahem of Ibn Munaadi, Chapter of the Context of his superiority from the traditions of the Mahdi, p. 86 and he mentioned, ‘from the nations of the people’; Eqd al-Durar, Chapter 4, Section 1, p. 52 and he mentioned, ‘they will drink his remembrance’, Ibn al-Munaadi and Noaim have recorded it thus; al-Arf al-Ward (Al-Haavi li al-Fataavaa), vol. 2, p. 140; al-Qaul al-Mukhtasar, Chapter 2, the Eighth Sign

Lahee'ah from Abu Qubail from Abi Roomaan from Ali (r.a.) (a.s.) who informed, *“When a caller will call out from the sky that the truth is in the family of Muhammad, at this juncture the Mahdi will appear on the mouths of the people. They will drink his love and there will be no other discussion except his.”*

976. **Taarikh-o-Qom<sup>1</sup>**: Narrated from Muhammad Ibn Qutaibah al-Hamdaani and al-Hasan Ibn Ali al-Kashmaarjaani [al-Kamshaarjaani in the manuscript] from Ali Ibn al-No'maan from Abu al-Akraad Ali Ibn Maimoon al-Saaegh from [Imam] Abu Abdillah [al-Sadeq](a.s.), *“Allah completed the argument over all other cities through Kufa and from the believers amongst its inhabitants, over the inhabitants of other cities;He hasalso completed the argument over all other cities through Qom over all other cities and through its inhabitants over the inhabitants of the entire universe from amongst the Jinns and the humans; Allah has not rendered Qom and its inhabitants weak; nay, He has made them successful and assisted them.”* Then, he (a.s.) continued, *“Surely, religion and its followers are lowly (i.e. low profile) at Qom. Had it not been so, people would have rushed to it. As a result, Qom would have been ruined and its inhabitants falsified and it would not have been a proof upon all the cities. Consequently, the sky and the earth would have perished and no respite would have been given even for a moment. Certainly, calamities have been kept away from Qom and its inhabitants. Soon a time will come when Qom and its inhabitants will become a proof upon the creatures and this will be during the time of the occultation of our Qaim (a.t.f.s.) till his reappearance. Had it not been so, the earth would have swallowed up all its inhabitants. Verily, the angels keep calamities away from Qom and its residents. No oppressive tyrant intends to attack it but the Crusher of the tyrants crushes him and keeps him away from them*

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<sup>1</sup> Behaar al-Anwaar, vol. 60, pp. 212-213, Chapter of the Praised Cities, Chapter 36;Tarikh-e-Qom, p. 20

**I say**: In the handwritten manuscript available with me concerning the excellence of Qom, it's writing is dated 1263 A.H., and it is mentioned “al-Hasan Ibn Ali al-Kambaarjaani”

*through a catastrophe or a calamity or an enemy. Allah makes the tyrants forget the mention of Qom in their governments like they forgot Allah's remembrance."*

977. **Tarikh-o-Qom<sup>1</sup>**: It is narrated via various chain of narrators from Imam al-Sadeq (a.s.) that he mentioned Kufa and said, *"Soon, Kufa will be devoid of believers and knowledge will coil away from it like a python coils away in its burrow. Thereafter, knowledge will reappear in a city called Qom, which will become a mine for knowledge and excellence till there will not remain in the earth any weak person in religion including the women in the canopies. This will be near the reappearance of our Qaem (a.t.f.s.). So, Allah will make Qom and its inhabitants as the representatives of the Hujjat (a.t.f.s.). Had it not been so, the earth would have perished along with its inhabitants and there would not remain a Divine Proof in the earth. Hence, knowledge will flow from it to all the cities in the East and the West and Allah's Proof upon the creatures will be completed to the*

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<sup>1</sup> Behaar al-Anwaar, vol. 60, p. 213, Chapter 36 Chapter of the Praised Cities, H. 23; Safinah al-Behaar, p. 445, the root of ق م م and its ilk; Tarikh-o-Qom, p. 44, H. 39

**I say:** In the manuscript available with me and indicated above, it is mentioned, *'after their denial of His Proof'*

<sup>2</sup> [Shaikh Mufid a.r.] says in al-Irshaad [after the mention of the signs of the Uprising of the Qaem (a.t.f.s.), the length of the days of his reappearance, the elaboration of his biography, the method of his rule and whatever will be manifested in his government]: "Indeed, traditions have come mentioning the signs for the time of Qaem's (a.t.f.s.) uprising, the incidents that will occur prior to his (a.s.) advent and signs & proofs. From these are: the emergence of Sufyani, the assassination of al-Hasani, the discord of Bani Abbas, sinking of the earth at al-Baidaa, solar and lunar eclipses in the East and the West, the Sun becoming static in the middle of the timings of afternoon and its rising from the West, the killing of al-Nafs al-Zakiyyah (the Pure Self) behind Kufah (i.e. Najaf) amidst seventy righteous people, the slaughter of a Hashemi man between the Rukn and Maqaam in the Ka'bah, destruction of the wall of the Kufah Mosque, coming of the black flags from Khorasan, emergence of al-Yamaani, appearance of al-Maghrebi from Egypt and his rule of Syria, descent of the Turks in Algeria and the Romans at al-Ramallah, rising of a star in the East and will brighten the universe like the moon brightens it and then it will bend as if both of its sides will meet, a redness that will appear in the sky and spread in its horizons, a fire that will be visible in the East vertically and remain in the air for three days or seven days, the Arabs will let loose their

reins, they will rule over cities and come out from the sovereignty of the non-Arabs, the Egyptians will kill their ruler, Syria will be ruined and three flags will fight in it, the entry of the flags of Qais and the Arabs to the Egyptians, the flags of Kindah to Khorasan, the entry of fast horses from the West till they take positions on the threshold of al-Heerah (a city to the South of Kufah - Translator), the coming of flags from the East towards it, there will be floods in the Euphrates till the water will come to the lanes of Kufah, sixty liars will appear and all of them will claim Prophethood, twelve people from the progeny of Abu Taalib (a.s.) will come all of whom will claim Imamate for themselves, a highly venerable person from the followers of Bani Abbas will be burnt between Jaloolaa and Khaaneqeen, construction of a bridge from Karkh to the city of Baghdad (city of Salaam in Behaar al-Anwaar - Translator) which will be destroyed by a black wind in the early hours of the day, an earthquake that will cause most to sink, a fear that will engulf the people of Iraq and Baghdad (in particular), in it will be sweeping deaths, paucity and shortages in wealth, lives and fruits, locusts will appear in their season as well as off-season till they destroy all the crops and harvests, scarcity of yields in cultivations by the people, disagreements amongst two types of non-Arabs, profuse shedding of blood due to their discord, the slaves will come out from the obedience of their masters and they will be killed by the latter, the transformation (مسخ) of the people of innovation till they become monkeys and pigs, the victory of the slaves over the cities of the masters, a cry from the sky which the inhabitants of the earth – all of them – will hear, each one will hear in his own language, a face and a heart will appear from the sky for the people in the disc of the Sun, the dead will be raised from their graves till they return to the world and they will become familiar with each other and visit each other. This will be sealed by twenty-four incessant downpours of rain by which the Earth will get a new life after its death and its blessings will become known. After this, every disease and malady will be dispelled from the believers of truth from amongst the followers of the Mahdi (a.s.). At this juncture, they will recognize his (a.t.f.s.) reappearance at Makkah and depart for it to help him (a.t.f.s.) as has come in the traditions. Some of these prophecies are certain while others are not.- End of the quote from al-Irshad”

Indeed, Shaikh Abu Ja’far Muhammad Ibn Ali Ibn Baabwayh al-Sadooq (r.a.), the author of Kamaal al-Deen, has compiled a book concerning the signs of the Qaem (a.t.f.s.) and his life-history and whatever will occur during his (a.t.f.s.) lifetime and named it, “Al-Sirr al-Maktoom Ilaa al-Waqt al-Ma’loom”. These signs, as has been indicated by Shaikh Mufeed (a.r.) and others, have been categorized as certain and conditional. The meaning of some of them being a sign is that his (a.t.f.s.) reappearance will not occur till that event transpires. So, there is no doubt in its occurrence and the occurrence of his (a.t.f.s.) reappearance after the passage of a long time. The same applies for the conditions of the Hereafter. And the meaning of some of them like the excessiveness of the sins and mischief is that his (a.t.f.s.) reappearance will inevitably take place in such a time and not that the excessiveness of sins in its absoluteness is a sign for his (a.t.f.s.) reappearance. Nay, by Allah, it only implies the severity of such affairs that will occur before the reappearance of the Qaem (a.t.f.s.). Some of these signs have already appeared and others will transpire in the future and yet others will take place just before his

*extent that there will not remain a single person on the face of the earth to whom religion and knowledge has not reached. Thereafter, the Qaem (a.s.) will reappear and become the means for Allah's chastisement and His wrath upon the people. For, Allah does not take revenge from the people except after their denial of the Divine Proof."*

978. **Sunan al-Daarqutni**<sup>1</sup>: Narrated unto us Abu Saeed al-Istakhri from Muhammad Ibn Abdillah Ibn Naufil, narrated to me Obaid Ibn Yaeesh, and narrated to me Yunus Ibn Bukair from Amr Ibn Shamraakh from Jaaber from (Imam) Muhammad Ibn Ali (al-Baaqer)(p.b.u.t.) who said, *"for our Mahdi there are two signs which*

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reappearance like the emergence of Sufyani and some will occur along with his reappearance. Some signs will be from amongst the certain ones like Sufyani, the sinking of earth at Baidaa, a palm rising from the sky, a cry from the sky, the killing of al-Nafs al-Zakiyyah, etc.

Al-No'mani (r.a.) says in his book, al-Ghaibah, p. 282, after mentioning numerous traditions concerning the signs of his reappearance: "These signs that have been mentioned by the Imams (a.s.) with these abundance, joining of the traditions with them, their consecutiveness and consensus leads to the belief that the Qaem (a.t.f.s.) will not reappear except after their occurrence since they have informed that these are bound to occur and they (a.s.) are the truthful ones. So much so that when they were asked, 'We hope that we see the reappearance of the Qaem (a.t.f.s.) during our lifetime, even before the emergence of Sufyani. They (a.s.) replied, 'Nay, by Allah, it (the emergence of Sufyani) is from the certainties which are inevitable.' Thereafter, they emphasized the occurrence of five signs which amongst the greatest proofs and evidences upon the appearance of the truth after them (viz. al-Yamaani, al-Sufyani, the heavenly cry, the sinking of the earth at Baidaa and the murder of al-Nafs al-Zakiyyah) just as they have falsified the affair of specifying the time of reappearance (توقيت). They (a.s.) have stated, "Whoever narrates to you from us about the specification of the time, then don't fear in refuting him, whoever he may be, because we have never specified any time.' This is from the most just testimonies on the falsity of anyone who claims or is attributed the position of Qaem (a.t.f.s.) or his status. Such a coming before these signs, especially when his (a.t.f.s.) conditions all of them are a witness to the falsity of such bogus claimants or attributed ones. And we beseech Allah that He does not make us from those who seek the world through the embellishments in religion and camouflaging upon the weak ones of the apostates and that He should not snatch away from us whatever He has endowed upon us from the light of guidance and its brightness, the beauty of truth and its splendor, on account of His obligation and grant.- End of quote from Al-Ghaibah."

<sup>1</sup> Sunan al-Daarqutni, vol. 2, p. 65, Chapter of the solar and lunar eclipses, H. 10; al-Burhaan fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan, p. 107, H. 14, Section 1, Chapter 4; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), p. 136

*have not occurred since the creation of the heavens and the earth: lunar eclipse in the first night of Ramadhan and solar eclipse in its half. Both of these have not transpired since Allah created the heavens and the earth.”*

979. **Al-Burhaan Fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan<sup>1</sup>:** From [Imam] Abu Abdillah al-Husain Ibn Ali [a.s.] who informed, “*When you see a sign from the sky, a great fire from the East that appears in the night, then at that juncture is the salvation of the people, and it is the arrival of the Mahdi.*”

980. **Al-Seraat al-Mustaqeem<sup>2</sup>:** Imam Sadeq (a.s.) narrates from his forefathers (a.s.) that Ali (a.s.) said, “*When the fire will occur in your Hejaaz (Mecca) and water will overflow in your Najaf, then expect the reappearance of your Qaem (a.t.f.s.).*”

981. **Al-Seraat al-Mustaqeem<sup>3</sup>:** From Imam Zain al-Abideen (a.s.), “*When your Najaf is inundated with floods and water, and the fire appears in the stones and mud, and Baghdad is ruled by the Tatars, then expect the reappearance of the Qaem, the Awaited (a.t.f.s.).*”

The following traditions also indicate the aforementioned facts: 669, 835, 837 and 1246.

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<sup>1</sup> Al-Burhaan fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan, p. 109, H. 20, Section 2, Chapter 4 and in some of the manuscripts it has come, “*And at this juncture is the salvation of the progeny of Muhammad (s.a.w.a.) or the salvation of the people*”; Eqd al-Durar, p. 106, Chapter 4, Section 3

<sup>2</sup> Al-Seraat al-Mustaqeem, vol. 2, p. 285, Section 11; Isbaat al-Hudaat, vol. 3, p. 578, H. 764, Chapter 32, Section 55

<sup>3</sup> Al-Seraat al-Mustaqeem, vol. 2, p. 259, Section 11; Isbaat al-Hudaat, vol. 3, p. 578, H. 747, Chapter 32, Section 55 and in it is, “*When your Najaf is elevated*”

## Section Four

### The voice from the sky about Mahdi(a.s.) and that upon him is an angel who calls out his name and the name of his father (52 traditions)

982. **Al-Fetan**<sup>1</sup>: Narrated unto us al-Waleed Ibn Muslim from Anbasah al-Qurashi from Salmah Ibn Abi Salmah from Shahr Ibn Haushab that the Messenger of Allah (s.a.w.a.) said, “*In Muharram, a caller will call out from the sky, ‘Beware! Allah’s chosen one from His creatures is so and so, then listen to him and obey; in the year of voice and tumult’.*”

983. **Al-Fetan**<sup>2</sup>: Narrated unto us Rushdain from Ibn Lahee’ah from

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<sup>1</sup> Al-Fetan, p. 182, vol. 5, Chapter of other signs at the time of the Mahdi’s (a.t.f.s.) reappearance; Eqd al-Durar, p. 102, Chapter 4, Section 3

<sup>2</sup> Al-Fetan, , p. 182, vol. 5, Chapter of other signs at the time of the Mahdi’s (a.t.f.s.) reappearance; al-Malaahem wa al-Fetan, p. 61, Chapter 120; al-Burhaan, p. 75, Chapter 1, H. 10; Eqd al-Durar, p. 66, Chapter 4, Section 1

**Isay:** In the book al-Fetan, there are traditions other than those that we have mentioned from the companions – males as well as females – and those who saw the companions, and in some of them, it has come, “*a palm will emerge from the sky and a caller will call out, ‘Beware! Verily, your chief is...’*”

Abu Zar'ah from Abdullah Ibn Zareer (or Zareen) from Ammaar Ibn Yaasir (r.a.) who said, "When al-Nafs al-Zakiyyah is killed, and his brother is killed in a Meccan village, a caller will call out, 'your chief is so and so, and he is the Mahdi who will fill the earth with truth and justice'."

984. **Al-Fetan**<sup>1</sup>: Narrated unto us al-Waleed and Rushdain from Ibn Lahee'ah from Abi Qubail from Abi Roomaan from Ali (r.a.) [a.s.] who said, "After the sinking, in the beginning of the day a caller will call out from the sky, 'Verily the truth is with the progeny of Muhammad'. Then, in the latter part of the day, a caller will call out, 'Verily the truth is with the progeny of Eesaa'. And this will be insinuation of the devil."

985. **Talkhees al-Mutashaabeh (of Khateeb)**<sup>2</sup>: From Ibn Umar who chronicles that the Messenger of Allah (s.a.w.a.) said, "The Mahdi will emerge and upon his head will be an angel who will call out, 'This is the Mahdi, so follow him.'"

986. **Al-Mo'jam al-Waseet**<sup>3</sup>: From Talhah Ibn Abdillah from the Holy Prophet (s.a.w.a.) who informed, "Soon, there will be a mischief which will not calm down from one side but that it will start simmering from another end till a caller will call out from the sky, 'Surely, your chief is so and so'."

987. **Al-Bayaan**<sup>4</sup>: Informed us al-Haafez Abu Abdillah Muhammad

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<sup>1</sup> Al-Fetan, , p. 183, vol. 5, Chapter of other signs at the time of the Mahdi's (a.t.f.s.) reappearance

<sup>2</sup> Al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, pp. 128-129 from Abu Noaim and al-Khateeb; al-Burhaan, p. 72, Chapter 1, H. 2; Yanaabee' al-Mawaddah, p. 476, Chapter 88 from Fasl al-Khetaab from Ibn Umar...it's like in Faraaed al-Simtain, vol. 2, p. 316, Chapter 61; al-Qaul al-Mukhtasar, Chapter 1, The 24<sup>th</sup> Sign; Kashf al-Ghummah, vol. 2, p. 471, H. 17 from Forty Traditions of Abu Noaim.

<sup>3</sup> Al-Burhaan, p. 71, Chapter 1, H. 1 narrating from al-Tabaraani in al-Mo'jam al-Waseet; -Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 128; al-Qaul al-Mukhtasar, Chapter 1, the 22<sup>nd</sup> Sign

<sup>4</sup> Al-Bayaan, p. 132, Chapter 15 Concerning the discussion of the cloud...; -Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 128; Faraaed al-Simtain vide his chain of narrators from Ibn

Ibn Abd al-Waahed Ibn Ahmad al-Muqaddasi at Qaaseyoon Mount, from Abu al-Faraj Yahya Ibn Mahmood Ibn Sa'd Ibn al-Thaqafi at Damascus and al-Saidalaani at Isfahan, from Abu Ali al-Hasan from Abu Noaim al-Haafez from Abu Ahmad al-Ghitreefi from Muhammad Ibn Muhammad Sulaiman al-Baaghandi from Abd al-Wahhaab Ibn al-Dhahhaak from Ismaaeel Ibn Ayyaash from Safwaan Ibn Amr from Abd al-Rahmaan Ibn Jubair from Katheer Ibn Murrah from Abdullah Ibn Amr that the Messenger of Allah (s.a.w.a.) said, "*Mahdi will reappear while on his head will be a cloud and in it will be a caller who will call out, 'This is Mahdi, Allah's Caliph, so follow him'.*"

988. **Al-Musannaf<sup>1</sup>**: Al-Hasan Ibn Moosa says that narrated unto us Hamaad Ibn Salmah from Abi Muhammad from Aasem Ibn Amr al-Bajalee that Abu Umaamah reported, "The name of a man will be called out from the sky; no proof can deny him and no mighty person can prevent him."

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Umar, vol. 2, p. 316, Chapter 61, The Second Thread and in it is, "*The Mahdi will emerge while on his head will be a cloud and on it will be a caller who will call out, 'This is the Mahdi so follow him'.*"; Yanaabee' al-Mawaddah, p. 447, Chapter concerning that on his (a.t.f.s.) head will be a caller who will call out, 'This is the Mahdi, Allah's Caliph, so follow him'; al-Qaul al-Mukhtasar, Chapter 1, the 23<sup>rd</sup> Sign; Noor al-Absaar, p. 1 narrating from Ibn Umar except that he mentioned, '*Upon his head will be a cloud and in it will be an angel who will call out*' and he says, "Abu Noaim, al-Tabaraani and others have recorded it"; Eqd al-Durar, p. 135, H. 1 from Ibn Amr except that in it is 'head-gear (amaamah)' instead of 'cloud (ghamaamah) and apparently, this is an error considering the context when it says, in it is an angel. He says, 'Al-Haafez Abu Noaim al-Isbahaani has recorded it in Manaaqeb al-Mahdi; Kashf al-Ghummah, vol. 2, p. 470, H. 16 from Forty Traditions of Abu Noaim vide his chain of narrators from Ibn Umar; Is'aaf al-Raaghebeen, p. 137, he says, "It has come in traditions that at the time of his (a.t.f.s.) reappearance, an angel will call out from above his head, '*This is the Mahdi, Allah's Caliph, so follow him'.*"

<sup>1</sup> Al-Musannaf, vol. 15, p. 245, Kitab al-Fetan, H. 19601; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 129 from Ibn Abi Shaibah and he said, 'No proof can deny him and no degraded person can prevent him'; al-Burhaan, p. 72, Chapter 1, H. 3 from Aasim Ibn Amr al-Bajalee...similar to what is there in al-Arf al-Wardi; al-Durr al-Manthoor, vol. 6, p. 59 similar to al-Arf al-Wardi except that he is advanced 'degraded' and postponed 'proof'; Kanz al-Ummaal (from Ibn Abi Shaibah vide his chain of narrators from Aasem Ibn Amr al-Bajalee that Abaa Umaamah said, 'The name of a man will be called out from the sky; no proof can deny him and no degraded person can prevent him', vol. 14, p. 584, H. 39654

989. **Al-Fetan**<sup>1</sup>: Narrated unto us Sa'd Abu Uthman from Jaaber from [Imam] Abu Ja'far [a.s.], "A caller will call out from the sky, 'Beware! The truth is in the progeny of Muhammad'; and a caller will call out from the earth, 'Beware! the truth is with the progeny of Eesaa' {or he said, 'Abbas (instead of Eesaa) but I am doubtful about it}. And the lower voice (from the earth) is from the Satan which will certainly deceive the people." [the doubt is of Abu Abdillah Noaim].

990. **Eqd al-Durar**<sup>2</sup>: From Saif Ibn Umair who chronicles, "I was with Abu Ja'far al-Mansoor who initiated by saying to me, 'O Saif Ibn Umair! Inevitably, a caller will call out from the sky with the name of a man from the progeny of Abu Taalib'. I asked, 'May I be held your ransom, O Chief of the faithful! Are you narrating this?' He retorted, 'Yes, I swear by the One in His hand is my life! Both my ears have heard it.' I said, 'O Chief of the faithful! I had not heard this tradition until now.' He shot back, 'O Saif! It is the truth. When it will be so, we will be more eligible to respond to it. As for the cry, it will be for a man from the progeny of our uncle.' I asked, 'A man from the progeny of Fatemah?' He replied, 'Yes, O Saif! If I had not heard it from [Imam] Abu Ja'far Muhammad Ibn Ali [al-Baqer a.s.] and instead if all the people of the earth would have narrated it to me, I would not have accepted it. But it was [Imam] Muhammad Ibn Ali a.s. [who said it]'."

991. **Maa Nazal Min al-Quran Fee Ahl al-Bait (a.s.)**<sup>3</sup>: Narrated unto

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<sup>1</sup> Al-Fetan, Chapter concerning another sign at the time of his (a.t.f.s.) reappearance, p. 181; al-Burhaan, p. 74, H. 1

<sup>2</sup> Eqd al-Durar, pp. 110-111, Chapter 4, Section 3; Raudhah al-Kaafi, vol. 8, pp. 209-210, H. 255; Al-Ghaibah of Shaikh al-Toosi (r.a.), pp. 433 – 434, H. 423 vide his chain of narrators from Saif Ibn Umairah; al-Irshaad, p. 358; Behaar al-Anwaar, vol. 52, p. 288, Chapter 26, H. 25 and p. 300, H. 65; Isbaat al-Hudaat, vol. 7, p. 404, Chapter 34, Section 6, H. 43; al-Kharaaj wa al-Jaraah, vol. 3, p. 1157, H. 62

<sup>3</sup> Taveel al-Aayaat al-Zaaherah, p. 386 under Surah Shuaraa (26), H. 1; Behaar al-Anwaar, vol. 52, p. 284, Chapter 26, H. 13; al-Burhaan Fee Tafseer al-Quran, vol. 3, p. 180, H. 19; Isbaat al-Hudaat, vol. 7, p. 126, H. 642, Section 39, Chapter 32; al-Mahajjah, p. 159

It should be known to you that the traditions and quotes in the interpretation of the verse about the call and the cry are abundant. Refer to the exegeses of the Sunnis like Rooh al-Ma'ani, al-

us Ahmad Ibn al-Hasan Ibn Ali from his father from his father from Muhammad Ibn Ismaeel from Hannaan Ibn Sudair from [Imam] Abu Ja'far [a.s.] who says, "I asked him (a.s.) about the word of Allah – Mighty and Majestic be He –, '**If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.**'<sup>1</sup> He (a.s.) informed, '*It is revealed concerning the Qaem of Muhammad's progeny; a caller will call out his name from the sky.*'"

992. **Yanaabee' al-Mawaddah**<sup>2</sup>: From Abu Baseer and Abu al-Wird from Imam al-Baqer (r.a.) [a.s.], who said, '*This verse, '**If We please, We send down upon them a sign from the heaven so that their necks will stoop to it**' was revealed concerning the Qaem and a caller will call out his name and the name of his father from the sky.*'

993. **Al-Ghaibah of al-No'mani (r.a.)**<sup>3</sup>: Informed us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan from his father from Ahmad Ibn Umar al-Halabi from al-Husain Ibn Moosa from Fuzail Ibn Muhammad, the slave of Muhammad Ibn Raashid al-Bajalee, from [Imam] Abu Abdillah (al-Sadeq)(a.s.), who said, '*As for the call from the sky with the name of the Qaem is quite explicit in the Book of Allah*'. I enquired, 'May Allah protect you, where is it (in Allah's Book)?' He (a.s.) informed, '*In the verses, **Ta Sin Mim. These are the verses of the Book that makes (things) clear...If We please, We send down upon them a sign from the heaven so that their necks will stoop to it.***<sup>4</sup>*When they hear the voice, they will get up and as if a bird is sitting upon their heads.*'"

994. **Al-Mahajjah Fi Maa Nazala Fi al-Qaaem al-Hujjah**<sup>5</sup>: In the

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Kashshaaf as well as those of Shias like al-Eqd al-Farid and al-Malaahem of Ibn al-Munaadi; al-Mahajjah, p. 159

<sup>1</sup> The Holy Quran 26: 4

<sup>2</sup> Yanaabee' al-Mawaddah, Chapter 71, p. 426

<sup>3</sup> Al-Ghaibah of al-No'mani (r.a.), p. 263, Chapter 14, H. 23; al-Mahajjah, pp. 156 - 157

<sup>4</sup> The Holy Quran 26: 1, 2, 4

<sup>5</sup> Al-Mahajjah Fi Maa Nazala Fi al-Qaem al-Hujjah, 99<sup>th</sup> Verse; Ilzaam al-Naaseb, p. 94, H. 1; Yanaabee' al-Mawaddah, p. 429, Chapter 71; Tafseer al-Qummi, vol. 2, p. 327; Tafseer al-

exegesis of the verses, “**And listen on the day when the crier shall cry from a near place; the day when they shall hear the cry in truth; that is the day of coming forth**”<sup>1</sup>, it is narrated from Imam al-Sadeq (a.s.), “A caller will call out with the name of the *Qaem* and the name of his father. His saying, “**they shall hear the cry in truth; that is the day of coming forth**” He (a.s.) said, “*The cry of the Qaem from the sky.*”

995. **Kitab al-Fazl Ibn Shaazaan (r.a.)<sup>2</sup>**: From Muhammad Ibn Ali al-Koofi, from Wahb Ibn Hafs, from Abu Baseer, from Imam Abu Abdillah (al-Sadeq) (a.s.) who said, “*Surely, the Qaem (s.a.) will be called out with his name in the night of the twenty-third and he will rise on the day of Aashooraa, the day on which al-Husain Ibn Ali (a.s.) was martyred.*”

996. **Kitab al-Fazl Ibn Shaazaan (r.a.)<sup>3</sup>**: From Ibn Mahboob, from Abu Ayyub, from Muhammad Ibn Muslim who says, “A caller will call out from the sky with the name of al-Qaem (a.s.) and whoever is between the east and the west will listen to this call. So, there will not be any sleeping but that he will stand up, no standing person but that he will sit down and no sitting person but that he will stand up on his feet due to this voice and it is the voice of Jibraeel, the Trustworthy

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Saafi, vol. 2, p. 603 and in it he has added, “*from a nearby place in a way that his voice reaches to everyone equally*”.

**Isay:** It is worth mentioning that the apparent of the verse indicates a cry and not a call, and this is also established by some of the traditions. This calls for reconciliation between these two opinions. As it can be understood from the traditions that there will be a number of calls and hence, it is permissible that every call will have a specific announcement. It is also possible that a cry implies a call or numerous calls.

<sup>1</sup> The Holy Quran 50: 41-2

<sup>2</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 452, H. 458; Behaar al-Anwaar, vol. 52, p. 290, Chapter 26, H. 29

<sup>3</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 454, H. 462; Behaar al-Anwaar, vol. 52, p. 290, Chapter 26, H. 32 It is worth mentioning that we have narrated this tradition from the book of al-Fazl (r.a.) through the al-Ghaibah of Shaikh al-Toosi (r.a.). Hence, the book of Shaikh al-Toosi (r.a.) is the medium for the book of al-Fazl (r.a.). From the aspect of authenticity, the chain is very lofty.

Spirit (a.s.).

997. **Kitab al-Fazl Ibn Shaazaan (r.a.)<sup>1</sup>**: From Ibn Mahbub from Ali Ibn Abi Hamza al-Somali from Imam Abu Abdillah (al-Sadeq) (a.s.), “*The reappearance of the Qaem (a.s.) is from the certainties.*” I asked, “*How will the call be?*” He (a.s.) informed, “*A caller will call out from the sky in the early part of the day, ‘Beware! Surely, the truth is with Ali and his followers.’ Thereafter, Iblis (may Allah curse him) will call out in the latter part of the day, ‘Surely, the truth is with Usman and his followers’. At this juncture, the people of falsehood will fall in doubt.*”

998. **Eqd al-Durar<sup>2</sup>**: From Muhammad Ibn Ali (a.s.) who said, “*The voice will be in the month of Ramazan on the eve of Friday; so listen and obey. And in the latter part of the day, the voice of Iblis – the accursed – will call out, ‘Know that so and so has been killed unjustly’; he will put the people in doubt and test them. So how many of the people on that day will be in doubt and confused! When you listen to the voice in the month of Ramazan – that is, the first – don’t doubt that it is the voice of Jibraeel (a.s.) and its sign is that he will call out with the name of Mahdi and the name of his father.*”

999. **Eqd al-Durar<sup>3</sup>**: From Ameerul Momineen Ali (a.s.) who said, “*When a caller will call out from the sky, ‘the truth is with the progeny of Muhammad’, at that time Mahdi will reappear.*”

1000. **Eqd al-Durar<sup>4</sup>**: And from Imam Abu Ja’far Muhammad Ibn Ali

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<sup>1</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 454, H. 461; Behaar al-Anwaar, vol. 52, p. 290, Chapter 26, H. 31; Kamaal al-Deen, vol. 2, p. 652, Chapter 57, H. 14; al-Kaafi, vol. 8, p. 310, H. 484 vide his chain of narrators from al-Halabi from Imam Abu Abdillah al-Sadeq (a.s.)

<sup>2</sup> Eqd al-Durar, p. 105, Chapter 4, Section 3

<sup>3</sup> Eqd al-Durar, p. 106, Chapter 4, Section 3; Muntakhab Kanz al-Ummaal (notes on the Musnad of Ahmad Ibn Hanbal), vol. 6, p. 33; Kanz al-Ummaal, vol. 14, p. 588, H. 39665 with the addition “on the mouths of the people, so they will drink his love and hence, they will not remember anything else except him”; al-Bayaan Fi Akhbaar Saaheb al-Zamaan, pp. 133-134 from Abu Rooman from Ali (a.s.)

<sup>4</sup> Eqd al-Durar, pp. 106 - 107, Chapter 4, Section 3

(a.s.) who said, “*When you see a fire from the East for three days or seven days, expect the salvation of the progeny of Muhammad if Allah – the High – wills.*” He (a.s.) continued, “*A caller from the sky will call out with the name of the Mahdi which will be heard from the East and the West to the extent that there will not remain a sleeping person but that he will wake up or a standing person who will sit down or a sitting person who will stand up on his feet, because of fear from this voice. May Allah have mercy on the servant who hears this voice and responds to it! Surely, the first voice is the voice of Jibraeel, the Trustworthy Spirit (a.s.).*”

1001. **Sunan al-Daani<sup>1</sup>**: In a lengthy tradition from Hudhaifah in which he has mentioned some bloody battles, like the emergence of al-Sufyaani, the sinking of al-Baidaa, the assassination of al-Sufyaani, etc. He (Hudhaifah) said, “At this juncture (i.e. the assassination of al-Sufyaani and whoever followed him), an announcer will call out from the sky, ‘O people! Surely Allah – Mighty and Majestic be He – has severed from you the period of the oppressors, hypocrites and their followers and He has made the best of Muhammad’s (s.a.w.a.) nation rule over you. So join him in Mecca, for he is the Mahdi...’till the end of the lengthy tradition.”

1002. **Al-Ghaibah of al-No’mani (r.a.)<sup>2</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed Ibn Oqdah narrating from Ahmad Ibn Yusuf Ibn Yaqoob Abu al-Hasan al-Jo’fi from his book from Ismaaeel Ibn Mehraan from al-Hasan Ibn Ali Ibn Abi Hamzah from his father and Wuhaib Ibn Hafs from Abu Baseer from (Imam) Abu Ja’far Muhammad Ibn Ali (a.s.) who said, “*When you see a fire from the East similar to a great fireball emanating for three or seven days, expect the salvation of the progeny of Muhammad (s.a.w.a.) if Allah – Mighty and Majestic – wills. Surely, Allah is Mighty, Wise.*”

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<sup>1</sup> Sunan al-Daani, tablets 104-106; Eqd al-Durar, pp. 81-84, Chapter 4, Section 2

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 253 – 254, Chapter 14, H. 13; Behaar al-Anwaar, vol. 52, pp. 230 – 231, Chapter 25, H. 96; E’laam al-Waraa, p. 428 briefly

Then, he said, “*The voice will not be except in the month of Ramadhan (because the month of Ramadhan is) the month of Allah and (the voice in it) is the voice of Jibrael (a.s.) to this creation.*”

Thereafter, he said, “*A caller will call out from the sky with the name of the Qaem (a.s.). Everybody in the East and the West will hear it. There will be no sleeping one but he will get up, no standing person but that he will sit down and no sitting person but that he will stand up on his feet, due to fear of this voice. May Allah have mercy on the one who takes lesson from this voice and responds! The first voice will be that of Jibrael, the Trustworthy Soul.*”

Then, he continues, “*The voice will be in the month of Ramadhan in the eve of 23<sup>rd</sup>. So, don't doubt in it and listen and obey it. Later in the day, there will be a voice of the accursed Iblis, who will call out, 'Know that so and so has been killed unjustly', in order to put the people in doubt and test them. On that day, there will be quite a few sceptics and confused persons who will be destroyed in the fire. So, if you hear the voice in the month of Ramadhan, don't doubt about it. It is the voice of Jibrael and its sign is that he will take the name of the Qaem and the name of his father so much so that a virgin will hear it in her boudoir<sup>1</sup> and egg on her father to go out.*”

He (a.s.) also said, “*These two cries are essential before the reappearance of the Qaem (a.s.): A voice from the sky and it is the voice of Jibrael [with the name of the master of this affair, and the name of his father] and the second voice from the earth, which will be the voice of the cursed Iblis, who will call out that so and so has been killed unjustly, intending mischief through it. So follow the first voice, and keep away from the second voice lest you be tested with it...till the end of the tradition.*”

1003. **Al-Ghaibat of al-No'mani<sup>2</sup>:** Informed me Ahmad Ibn Muhammad Ibn Saeed from Ahmad Ibn Yusuf Ibn Yaqoob from

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<sup>1</sup> Private room

<sup>2</sup> Al-Ghaibah of al-No'mani (r.a.), p. 257, Chapter 14, H. 14

Ismaaeel Ibn Mehraan from al-Hasan Ibn Ali Ibn Abi Hamzah from his father from Shorahbeel, that when he asked Imam Abu Ja'far Muhammad al-Baqer (a.s.) about the Qaem, he said, *he (a.t.f.s.) will not come till a caller will call out from the sky, which will be heard by the people of the East and the West, so much so that even a virgin hears it in her boudoir.*"

1004. **Al-Ghaibat of al-No'mani<sup>1</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed who narrates from Ali Ibn al-Hasan (or al-Husain) al-Taimuli, from Amr Ibn Uthman from al-Hasan Ibn Mahboob from Abdillah Ibn Sinaan who recounts, "I was with (Imam) Abu Abdillah (a.s.) and heard a person from Hamadaan reported to him as follows, 'The majority (i.e. the Sunnis) mock at us and say, 'You think that a caller will call out from the sky with the name Mahdi'. On hearing this, Imam (a.s.) who was reclining on his pillow, became angry, sat up and said, '*Don't narrate it from me, and narrate it from my father; there is no blame on you in this. I testify that I heard my father (a.s.) said, 'By Allah! Surely, this is in Allah's – Mighty and Majestic be He – Book when He says, **If We please, We will send down upon them a sign from the heaven, so that their necks should stoop to it**<sup>2</sup>.On that day, none will remain on the earth except that he will bow down and his neck will be lowered for him (a.t.f.s.). The inhabitants of the earth will be safe when they hear the voice from the sky: Know that the truth is in Ali Ibn Abi Taalib (a.s.) and his followers. The next day, Iblis will ascend to the air till he disappears from the inhabitants of the earth and call out: Know that the truth is with othman Ibn Affaan and his followers because surely he was killed*

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.): pp. 260 -261, Chapter 14, H. 19 and he has also recorded it vide another chain of narrators as follows, "from Abd al-Samad Ibn Basheer from (Imam) Abu Abdillah Ja'far Ibn Muhammad (a.s.) when Umaarah al-Hamdaani asked him...till the end of the tradition", p. 261, Chapter 14, H. 20; al-Mahajjah, p. 215 in His saying, "**And if they see a miracle they turn aside and say: Transient magic**" (Surah Qamar (54): Verse 2), p. 157 and in His saying, "**If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.**"

<sup>2</sup> The Holy Quran 26: 4

*unjustly, so seek his blood (i.e. avenge his murder).’ He (a.s.) continued, ‘So, Allah will make firm those who believed with a firm saying upon the truth and it is the first voice. On that day, those in their hearts have diseases will doubt; and disease – by Allah – is our enmity. At that juncture, they will distance themselves from us while eating from us and say, ‘Verily, the first caller was magics from the magic of the Ahle Bait.’ Finally, Imam Abu Abdillah (a.s.) recited the word of Allah – Mighty and Majestic be He - **And if they see a miracle they turn aside and say: Transient magic’.**”*

I say Informed us Ahmad Ibn Muhammad Ibn Saeed from Muhammad Ibn al-Mufazzal Ibn Ibraheem, Sa’dan Ibn Is’haaq Ibn Saeed, Ahmad Ibn al-Husain Ibn Abd al-Malik and Muhammad Ibn Ahmad Ibn al-Hasan al-Qatawaani, all of them, from al-Hasan Ibn Mahboob, from Abdullah Ibn Sinaan...in exactly the same wordings.

1005. **Al-Ghaibat al-No’mani<sup>1</sup>**: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed from Ahmad Ibn Yusuf Ibn Yaqoob from Ismaaeel Ibn Mehraan from al-Hasan Ibn Ali from his father and Wuhaib Ibn Hafs, from Naajeyah al-Qattaan who heard Imam Abu Ja’far (al-Baaqer (a.s.)) saying, “*A caller will call out that the Mahdi is (from the progeny of Muhammad) so and so – with his name and that of his father. Thereafter, the Satan will call out that so and so and his followers are upon the truth, referring to a person from the Bani Umayyah.*”

1006. **Al-Ghaibat al-No’mani<sup>2</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan from al-Abbas Ibn Aamer Ibn Rebaah al-Thaqafi from Abdullah Ibn Bukair from Zoraarah Ibn A’yan who reports, “*I heard Imam Abu Abdillah [al-Sadeq a.s.] said, “A caller will call out from the sky that so and so is the Chief, and a caller will call out that surely Ali (a.s.) and his followers are the successful ones.’* I asked, ‘Then who will fight the Mahdi (a.t.f.s.) after that? He (a.s.)

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<sup>1</sup> Al-Ghaibah of al-No’mani (r.a.), p. 264, Chapter 14, H. 27

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), p. 264, Chapter 14, H. 28

replied, ‘*Verily, the Satan will call out that so and so (naming a person from Umayyids) and his followers are the successful ones.*” I questioned, ‘Who will recognise the truthful from the liar?’ He retorted, ‘*Those who will narrate our traditions will recognise him, and they say, ‘Surely, he will come and they know that they are on the right and truthful’.*”

1007. **Kamaal al-Deen<sup>1</sup>**: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed (r.a.) from al-Husain Ibn al-Hasan Ibn Abaan, from al-Husain Ibn Saeed, from al-Nadhr Ibn Suwaid, from Yahya al-Halabi from al-Haarith Ibn al-Mughairah al-Basri, from Maimoo" Albaan who recounts, “I was with Imam Abu Ja’far (a.s.) in his tent when he (a.s.) raised a side of the tent and said, ‘*Indeed, our affair –Reappearance of Imam Mahdi- will be clearer than this sun.*’ He continued, ‘*A caller will call out from the sky, ‘So and so - and name him – he is the Imam. And Iblis – may Allah curse him –will call out from the earth,as he called out at the Messenger of Allah (s.a.w.a.) in the night of Aqabah’.*”

1008. **Al-Ghaybat al-No’mani<sup>2</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed who narrated from Ali Ibn al-Hasan from Muhammad Ibn Abdillah from Muhammad Ibn Abi Umair from Hishaam Ibn Saalem who reports, “I said to Imam Abu Abdillah [al-Sadeq a.s.] that (Maslamah) al-Jareeri – the brother of Is’haaq – says to us, ‘You say

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 650, Chapter 57, H. 4; al-Ghaibah of al-No’mani (r.a.), pp. 264-265, Chapter 14, H. 29; Behaar al-Anwaar, vol. 52, p. 204, Chapter 25, H. 31; and it has already come under tradition no. 961 so you can refer to it.

**I say**: The call of the Satan in the night of Aqabah (a defile near Mina, Mecca) is mentioned explicitly in Holy Prophet’s (s.a.w.a.) biographies. Ka’b Ibn Maalik reports that when we paid allegiance to the Messenger of Allah (s.a.w.a.), the Satan cried from the top of the Aqabah with the most piercing voice I have ever heard, ‘O people of stations (referring to the sacrificial grounds of Mina)! Do you want a blameworthy person (a mock reference to the Holy Prophet s.a.w.a.) and the apostates (who have changed their religion) with him who have gathered together to wage a war against you?’ The Messenger of Allah (s.a.w.a.) shot back, ‘*This is the devil of the Aqabah, the son of the devil Azyab (as reported by Ibn Hishaam). Do you hear O enemy of Allah? By Allah! I shall deal with you.*’ (Tarikh-e-Tabari, vol. 6, p. 135)

<sup>2</sup> Al-Ghaybat of al-No’mani (r.a.), p. 265, Chapter 14, H. 30

that there will be two voices; so how can you distinguish the true one from the false?’ Imam Abu Abdillah [a.s.] retorted, ‘*Tell him: Surely the one who informed us – while you deny that this will ever occur – he is the truthful one*’.”

1009. **Al-Ghaybat al-No’mani<sup>1</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed vide the above chain of narrators from Hishaam Ibn Saalem, “I heard Imam Abu Abdillah [al-Sadeq a.s.] say, ‘*There will be two voices: One voice in the beginning of the night and another voice in the end of the second night*’. I enquired, ‘How is that?’ He (a.s.) informed, ‘*One will be from the sky and another will be from Iblis.*’ I asked, ‘How will one be distinguished from the other?’ He (a.s.) retorted, ‘*He will recognise it who has heard about it before it occurs*’.”

1010. **Al-Ghaybat al-No’mani<sup>2</sup>**: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan al-Taimuli from his father from Muhammad Ibn Khalid from Tha’labah Ibn Maimoon from Abd al-Rahman Ibn Maslamah al-Jareeri who says, “I said to [Imam] Abu Abdillah [a.s.], ‘The people reproach us and question, ‘How will the truthful (voice) will be distinguished from the false one when they both transpire?’ He (a.s.) asked, ‘*What do you reply to them?*’ I said, ‘We don’t give any reply to them’. He (a.s.) ordered, ‘*Say unto them: When it occurs, only he can testify (or distinguish) who will be a believer, believing in it before it actually happens. Surely, Allah – Mighty and Majestic be He – says, **Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?***’<sup>3</sup>“

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<sup>1</sup> Al-Ghaybat of al-No’mani (r.a.), pp. 265 – 266, Chapter 14, H. 31; and ‘this chain of narrators’ i.e. the preceding chain of narrators in the previous tradition

<sup>2</sup> Al-Ghaybat of al-No’mani (r.a.), p. 266, Chapter 14, H. 32

<sup>3</sup> The Holy Quran 10: 35

1011. **Al-Ghaybat al-No'mani<sup>1</sup>**: Narrated unto us Ahmad from Ali Ibn al-Hasan al-Taimuli from his book in the month of Rajab circa 277 A.H. from Muhammad Ibn Umar Ibn Yazeed, a seller of dates, and Muhammad Ibn al-Waleed Ibn Khalid al-Khazzaaz, all of them, from Hammaad Ibn Uthman from Abdullah Ibn Sinaan who reports, "I heard Imam Abu Abdillah (a.s.) say, 'A caller will call out with the name of the Master of this affair from the sky: Surely, the affair is for so and so. So the fighting will be about what?'"

1012. **Al-Ghayba al-No'mani<sup>2</sup>**: Narrated unto us Abu Sulaiman Ahmad Ibn Hauthah al-Baaheli from Ibraaheem Ibn Is'haaq from Abdillah Ibn Hammaad al-Ansari from Abu Baseer from [Imam] Abu Abdillah [a.s.], "He will call out with the name of the *Qaem*: O so and so! Rise'"

1013. **Kamaal al-Deen<sup>3</sup>**: Narrated unto me my father (r.a.) from Sa'd Ibn Abdillah from Muhammad Ibn al-Husain Ibn Abi al-Khattab from Ja'far Ibn Basheer from Heshaaam Ibn Saalem from Zuraarah from Imam Abu Abdillah (a.s.), "An announcer will announce with the name of the *Qaem* (a.s.)". I asked, "Special or general?" He (a.s.) replied, "General; each nation will hear it in their language." I enquired, "Then who will oppose the *Qaem* (a.s.) while his name is being announced?" He (a.s.) responded, "Iblis will not leave them till he announces in the latter part (of the night) and creates doubts (in the hearts of) the people."

1014. **Al-Ghaiba Shaikh al-Toosi<sup>4</sup>**: Informed us al-Husain Ibn

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<sup>1</sup> Al-Ghaybah of al-No'mani (r.a.), p. 266, Chapter 14, H. 33; and the like of it has been narrated vide his chain of narrators from Abdullah Ibn Hammaad al-Ansari in the month of Ramadhan circa 229 A.H. from Ibn Sinaan and vide his chain of narrators from al-Hasan Ibn Mahboob from Ibn Sinaan, pp. 266 - 267, Chapter 14, H. 34 and 35

<sup>2</sup> Al-Ghaybah of al-No'mani (r.a.), p. 279, Chapter 14, H. 64

**I say:** al-No'mani (r.a.) has narrated more than what we have recorded from him in this chapter. So refer if you wish.

<sup>3</sup> Kamaal al-Deen, vol. 2, pp. 650 – 651, Chapter 57, H. 8

<sup>4</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 177, H. 134; Behaar al-Anwaar, vol. 52, p. 205, Chapter 25, H. 35

Abdillah from Abu Ja'far Ibn Muhammad Ibn Sufyan al-Bazoofari from Ahmad Ibn Idris from Ali Ibn Muhammad Ibn Qutaibah al-Naishaaboori from al-FadhI Ibn Shaazaan al-Naishaaboori from al-Hasan Ibn Ali Ibn Fadhhaal from al-Muthannaa al-Hannaat from al-Hasan Ibn Ziyaad al-Saiqal who recounts, "I heard (Imam) Abu Abdillah Ja'far Ibn Muhammad (a.s.) say, '*Verily, the Qaem will not rise till a caller will call out from the sky which will be heard by a young girl in her boudoir and it will be heard by the people of the East and the West. Concerning this, the following verse was revealed, **If We please, We will send down upon them a sign from the heaven, so that their necks should stoop to it**'.*<sup>1</sup>"

The following traditions also prove the above: 254, 408, 411, 450, 546 (*In it is: On his head, there will be a cloud shadowing him from the sun, turning wherever he turns and calling out in a very explicit voice: This is Mahdi*); 554, 645, 902, 904, 942, 961, 973, 1022, 1028, 1044, 1045, 1108, 1113 and 1139

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<sup>1</sup> Surah Shuara (26): Verse 4

## Section Five

### **Inflation, excessive illnesses, famine, great wars, extreme mischief and death of a large portion of the people (22 traditions)**

1015. **Al-Ghaibat of Shaikh al-Toosi (r.a.)<sup>1</sup>**: Muhammad Ibn Ja'far al-Asadi reported from Abu Saeed al-Aadmi from Muhammad Ibn al-Husain, from Muhammad Ibn Abi Umair from Abu Ayyub, from Muhammad Ibn Muslim and Abu Baseer, Who heard (Imam) Abu Abdillah (al-Sadeq a.s.) said, *“This event will not occur till two-third of the human populace is decimated.”* We asked, “If one-third of mankind is destroyed, who will remain?” He (a.s.) retorted, *“Don't you desire to be amongst the surviving one-third?”*

1016. **Al-Ghaibat of Shaikh al-Toosi (r.a.)<sup>2</sup>**: Al-Fadhli Ibn Shaazaan from Nasr Ibn Muzaahem, from Ibn Lahee'ah, from Abu Zar'ah, from

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<sup>1</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. P. 339, H. 286; Kamaal al-Deen, vide his chain of narrators from Abu Baseer and Muhammad Ibn Muslim, vol. 2, pp. 655 – 656, Chapter 57, H. 29 and in it is *“till a third of the population is decimated”* and apparently, it is an imagination from the manuscript writers; Behaar al-Anwaar, vol. 52, p. 207, Chapter 25, H. 44

<sup>2</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 441, H. 432; Behaar al-Anwaar, vol. 52, p. 212, Chapter 25, H. 60

Abdullah Ibn Zurair, from Ammaar Ibn Yaasir (r.a.):“The call of your Prophet’s Ahle Bait will be in the last era. So fasten unto the earth and exercise restraint till you see their leaders (a.s.). When the Turks will oppose the Romans, and wars will be excessive in the world, a caller will call out from the boundary of Damascus: A necessary woe from an evil that has drawn nigh; and the wall of its mosque will be ruined.”

1017. **Al-Fetan<sup>1</sup>**: Narrated unto us Yahya Ibn al-Yamaan from Kaisaan al-Rawaashi al-Qassaar (He is a reliable narrator) from his master who said, “I heard Ali (r.a.) said, “*The Mahdi will not reappear till one-third will be killed, one-third will die, and one-third will survive.*”

1018. **Al-Fetan<sup>2</sup>**: Narrated unto us Ibn al-Yamaan from a Shaikh of Bani Fazaarah, from Some one who narrated to him from Imam Ali (a.s.), “*The Mahdi will not reappear till some of you will spit in the face of the others.*”

1019. **Al-Fetan<sup>3</sup>**: Narrated unto us Yahya Ibn al-Yamaan from Haaron Ibn Helaal from (Imam) Abu Ja’far (a.s.), “*The Mahdi will not reappear till darkness increases.*”

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<sup>1</sup> Al-Fetan, vol. 5, p. 179, The Last Chapter from the Signs of the Mahdi (a.t.f.s.) concerning his reappearance; Al-Arf al-Wardi (Comprising Edicts), vol. 2, p. 139; Eqd al-Durar, p. 63, Chapter 4, Section 1; Kanz al-Ummaal, vol. 14, p. 587, H. 39663; Muntakhab Kanz al-Ummaal, vol. 6, p. 33; Bashaarah al-Islam, p. 76, Chapter 2; al-Malaahem wa al-Fetan, p. 58, Chapter 110 and in it is, “from Kaisaan al-Raqaashi al-Qashshaar...” al-Burhaan, pp. 111-112, Chapter 3, Section 2, H. 4; Kashf al-Astaar, p. 134, Section 2; al-Sunan al-Waaredah Fi al-Fetan by Abu Amr al-Daani, vol. 5, Chapter of What has come concerning the Mahdi (a.s.), H.6

<sup>2</sup> Al-Fetan, vol. 5, p. 179, The Last Chapter from the Signs of the Mahdi (a.t.f.s.) concerning his reappearance; Al-Arf al-Wardi (Comprising Edicts), vol. 2, p. 139; Eqd al-Durar, p. 63, Chapter 4, Section 1; Kanz al-Ummaal, vol. 14, p. 587, H. 39663; Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 33;

<sup>3</sup> Al-Fetan, vol. 5, p. 180, The Last Chapter from the Signs of the Mahdi (a.t.f.s.) concerning his reappearance; Al-Arf al-Wardi (Comprising Edicts), vol. 2, p. 147 except that he said, “*till you see darkness*” and it has already come under tradition no. 933

1020. **Al-Fetan**<sup>1</sup>: Narrated unto us al-Mo'tamar Ibn Sulaiman from a man from Ammaar Ibn Muhammad, from Umar Ibn Ali that Ali (a.s.) said, *"There will be mischief. Then, there will be a group on the head of a man from my Ahle Bait (a.s.), there is no portion for him before Allah. So, he will either be killed or die and then the Mahdi will rise."*

1021. **Kanz al-Ummaal**<sup>2</sup>: Imam Ali (a.s.) said, *"Islam will diminish till 'Allah, Allah' will not be uttered. At that time, the Chief of the religion will beat with his henchman. When he does so, he will send a group who will gather like the clouds of autumn gather. By Allah! Surely, I know the name of their Chief and the halting places of their rides."*

1022. **Al-Ghaibat of al-No'mani (r.a.)**<sup>3</sup>: Informed us Ali Ibn al-Husain from Muhammad Ibn Yahya al-Attaar from Muhammad Ibn Hassaan al-Raazi from Muhammad Ibn Ali al-Kufi from Abdullah Ibn Jibillah from Ali Ibn Abi Hamzah, from Abu Baseer who asked (Imam) Abu Abdillah (al-Sadeq a.s.), *"May I be held your ransom! When will the Qaem (a.s.) reappear?"* He (a.s.) replied, *"O Aba Muhammad<sup>4</sup>! we Ahle Bait don't fix a time, and indeed (the Holy Prophet) Muhammad (s.a.w.a.) declared, 'Those who fix a time (for the reappearance) are liars'. O Aba Muhammad! There are five signs as a prelude to this event: First of them will be the call in the month of Ramazan, the rise of al-Sufyaani, the rise of al-Khorasani, the assassination of al-Nafs al-Zakiyyah and the sinking at al-Baidaa."*

He (a.s.) continued: *O Aba Muhammad! Inevitably, there will be two plagues as a prelude to this: the White Plague and the Red Plague.*

I enquired, *"May I be held your ransom! What are these two things?"*

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<sup>1</sup> Al-Fetan, vol. 5, p. 180, The Last Chapter from the Signs of the Mahdi (a.t.f.s.) concerning his reappearance

<sup>2</sup> Kanz al-Ummaal, vol. 14, p. 557, H. 39091, and it's like is tradition no. 39092 with addition that has been added to it and apparently, the word of the tradition is "فزع" and not "فرع", Ibn al-Atheer says in the Chapter of "فزع", "and from it is the tradition of Ali a.s."

<sup>3</sup> Al-Ghaibah of al-No'mani (r.a.), pp. 289-290, Chapter 16, H. 6

<sup>4</sup> The agnomen of Abu Baseer (Translator)

He (a.s.) replied, *“The white plague implies violent deaths and red plague connotes the sword. The Qaim will not reappear till his name is announced from the sky in the 23<sup>rd</sup> night of the month of Ramazan, which will be the eve of Friday.”*

I questioned, “What will be the call (from the sky)?”

He (a.s.) retorted, *“It will be with his name and his father: ‘Know that so and so is the Qaem of Aale Muhammad, so listen to him and obey him’. So, Allah hasn’t created anything which has soul but that it will hear the voice. Consequently, the sleeping one will be awakened and he will come out in the courtyard of his house and the virgin will come out of her boudoir. The Qaim will come out from what will be heard and it is the voice of Jibraeel (a.s.).”*

1023. **Al-Ghaibat of al-No’mani (r.a.)<sup>1</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed Ibn Uqdah that narrated unto him Ahmad Ibn Yusuf Ibn Yaqub Abu al-Hasan al-Jo’fi from his book, from Ismaeel Ibn Mehraan from al-Hasan Ibn Ali Ibn Abi Hamzah, from his father, from Abu Baseer that (Imam) Abu Abdillah (al-Sadeq a.s.) said, *“Necessarily, as a prelude to the Qaem there will be a year in which the people will be hungry, intense fear from killing will afflict them, and shortage of wealth, lives and fruits. Surely, this is very explicit in Allah’s Book. Thereafter, he (a.s.) recited the following verse, “**And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.**”<sup>2</sup>“*

1024. **Qurb al-Isnaad<sup>3</sup>**: Ahmad Ibn Muhammad Ibn Eesaa from Ahmad Ibn Muhammad Ibn Abi Nasr from Imam al-Reza (a.s.) who

<sup>1</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 250 – 251, Chapter 14, H. 6; Isbaat al-Hudaat, vol. 3, p. 734, Chapter 34, Section 9, H. 93; al-Mahajjah, pp. 47-48

<sup>2</sup> The Holy Quran 2: 155

<sup>3</sup> Qurb al-Isnaad, p. 170; Behaar al-Anwaar, vol. 52, p. 182, Chapter 25, H. 6; al-Mahajjah, p. 48 concerning the word of Allah the High, **“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.”**

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informed, “*The prelude to this event will be ‘buyooh’ murder.*” I asked, “What is ‘buyooh’? He (a.s.) retorted, “*Continuous that will not cease*”.

The following traditions also indicate the above: 364, 367, 368, 380, 385, 391, 427, 428, 451, 453, 456, 460 and numerous other traditions in this chapter and all other chapters.

## Section Six

### **The Emergence of al-Sufyaani, the Sinking, the Assassinations of al-Nafs al-Zakiyyah and al-Yamaani, the Cry, and the Call, (63 traditions)**

1025. **Tarikh al-Madinah al-Munawwarah<sup>1</sup>**: Narrated unto us Affaan from Imran al-Qattaan from Qataadah from Abu al-Khaleel from Abdullah Ibn al-Haarith from Umm Salmah from the Holy Prophet (s.a.w.a.) who said, “*A number equal to the warriors of Badr will pay allegiance to a man between the Rukn and Maqaam. Thereafter, a group from the people of Iraq and a delegation from the people of Syria will come to him. A Syrian army battalion will attack them. When they are at al-Baidaa, they will sink. Later, a man from the Quraish, whose maternal uncles are Kalb, will attack them. They will meet and Allah will destroy them. Hence, a loser is he who misses out the spoils of war of the Kalb.*”

1026. **Tarikh al-Madinah al-Munawwarah<sup>2</sup>**: Narrated unto us Moosa Ibn Ismaeel from Hamaad Ibn Salmah, from Ali Ibn Zayd from al-Hasan from Umm Salmah (r.a.) who said, “The Holy Prophet (s.a.w.a.) was sleeping in his house, when he (s.a.w.a.) sat up with a start and began lamenting. I asked, “May my father and mother be

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<sup>1</sup> Tarikh al-Madinah al-Munawwarah by Ibn Shabbah, vol.1, p. 309; al-Musannaf, vol. 15, pp. 45-46, H. 19070 vide this chain of narrators and said, “a man will pay allegiance”; Tafseer al-Durr al-Manthoor, vol. 5, p. 241 like in al-Musannaf and in it is, “at al-Baidaa”; Wafaa al-Wafaa, vol. 4, p. 1158 and in it is, “at al-Baidaa”; al-Burhaan, p. 117, Section 2, H. 18

<sup>2</sup> Tarikh al-Madinah al-Munawwarah by Ibn Shabbah, vol.1, pp. 309-310 and he has recorded vide his chain of narrators Aaeshah the like of it; Musnad-o-Ahmad, vol. 6, pp. 316-317 vide two chains of narrators from Umm Salmah; Wafaa al-Wafaa, vol. 4, p. 1158

sacrificed for you, why are you lamenting?” He (s.a.w.a.) informed, ‘An army from my nation will pass through Syria, they will lead the house of a man Allah has prohibited from them. When they reach to the two heights of al-Baidaa at Zu al-Hulaifah, they will sink while their starting points will be scattered.’ I asked, ‘May my father and mother be sacrificed for you, O Messenger of Allah! How can they sink together while their sources are scattered?’ He replied, ‘Surely, from them is the one who will be forced (one who will be forced and brought as compelled).’

1027. **Tarikh al-Madinah al-Munawwarah<sup>1</sup>**: Narrated unto us Ahmad Ibn Eesaa from Abdullah Ibn Wahb from Ibn Lahee’ah from Basr Ibn Lakhm al-Ma’afiri who said: I heard Aba Feraas saying: I heard Abdullah Ibn Umar who said, "When the army is made to sink at al-Baidaa, then it is the sign of Mahdi’s reappearance."

1028. **al-Fetan<sup>2</sup>**: Narrated unto us Rushdain from Ibn Lahee’ah from Abu Zur’ah from Abdullah Ibn Zurair from Ammaar Ibn Yaasir (r.a.) who said, “When al-Nafs al-Zakiyyah is killed and his brother is killed in a Meccan village, a caller will call out, ‘Surely, your leader is so and so, and he is the Mahdi who will fill the earth with truth and justice’.”

1029. **Al-Fetan<sup>3</sup>**: Narrated unto us al-Waleed and Rushdain from Ibn

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<sup>1</sup> Tarikh al-Madinah al-Munawwarah by Ibn Shabbah, vol.1, p. 310 and he has recorded concerning the sinking at al-Baidaa vide his chain of narrators from Abu Hurairah also, vol. 1, pp. 279 & 309; Wafaa al-Wafaa, vol. 4, p. 1158; al-Fetan: He has recorded from Ibn Wahb from Abi Lahee’ah from so and so al-Ma’afiri who heard Abu Feraas from Abdullah Ibn Amr Ibn Aas who says, ‘When an army will sink...’ and in his other words, ‘When the army will be made to sink at al-Baidaa...’, p. 179, H. 5, The Last Chapter from the Signs of the Mahdi (a.t.f.s.) concerning his reappearance and it’s like on pp. 175-176, Chapter of the Sinking of al-Sufyaani’s Army; al-Tazkerah, p. 238, Chapter about what has come concerning the arriving Caliph named Mahdi in the last era from Ibn Umar the like of it; al-Malaahem wa al-Fetan, p. 77, Chap. 167

<sup>2</sup> Al-Fetan, vol. 5, p. 183, Another sign at the time of Reappearance of Mahdi; al-Burhaan, p. 112, Section 2, H. 7; al-Malaahem wa al-Fetan, p. 61, Chap. 120

<sup>3</sup> Al-Fetan, vol. 4, p. 168, Chapter of Black Flags of Mahdi; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 141; al-Malaahem wa al-Fetan, p. 55, Chap. 103 narrating from Ibn Razeen

Lahee'ah from Abu Zur'ah from Ibn Zurair from Ammaar Ibn Yaasir (r.a.) who said, 'When al-Sufyaani will reach Kufah and the helpers of Muhammad's progeny will be killed, the Mahdi will emerge, and Shoaib Ibn Saaleh will be his flag-bearer.'

1030. **Al-Fetan**<sup>1</sup>: Narrated unto us Abu Yusuf al-Muqaddesi from Abd

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<sup>1</sup> Al-Fetan, vol. 3, p. 117, Chapter of whatever is mentioned of the signs from the skies

**I say:** Know that it is possible that the cry (الصيحة) is different from the call (النداء) just as often this is the apparent of the following verses: '**And listen on the day when the caller shall call out from a near place. The day when they shall hear the cry in truth; that is the day of coming forth.**' (Surah Qamar (50): Verses 41-42). And it is also possible that it implies numerous sounds of cries that have come in the traditions or some of these calls. That the cry is different from the call is supported by what has come in some traditions as to what will be said at the time of the cry. And Allah knows the best.

As for al-Sufyaani, he is a man from the progeny of Abu Sufyaan. His name is Usmaan and his father is Anbasah. He will emerge at Syria as has come in some of the traditions and rule for eight months or more. He will come embark from the Roman cities as a Christian as has been recorded in al-Ghaibah of al-Shaikh al-Toosi (r.a.). In his neck will be a Cross. Indeed, numerous traditions exceeding the limits of consecutiveness have come concerning his evil actions, heinous misdeeds and wretched nature. Perhaps, Noaim Ibn Hammaad has recorded more than hundred traditions in this regard and you can refer to his book al-Fetan, Ibn al-Munaadi's al-Malaahem and the books of Fetan from the Sehaahs and compilations of the Ahle Tasannun. One can also refer to the books of the Shiite scholars and their traditionalists. From this is what al-Fazl Ibn Shaazaan has narrated in a lengthy tradition from Imam Abu Abdillah al-Sadeq (a.s.) (H. No. 28 from al-Arbaeen also called as Kashf al-Haq) in which the traits of al-Sufyaani are mentioned. He will display abstinence, pretend a simple way of life, be contented with bread of barley and grounded salt. He will put on the garb of generosity thereby attracting the hearts of the ignoramuses.

Often, some contents of these traditions are astonishing; nay, some things which are found in them are contrary to Islamic religious and sectarian principles or intellect does not accept them. Of course, this by no means affects the consecutiveness and unanimity of the traditions or the contents of what has come in the authentic narrations. So, deliberate and do not refute the established affair that has been informed by the Messenger of Allah (s.a.w.a.) merely on account of the weak chain of narrators of some traditions or the weakness of their contents. Hence, take from what the scholars have taken in the chapter of the authenticity of the traditions from the principles of intellect and convention.

As for al-Yamaani, he is a man who will call towards the Mahdi - may my father and my mother be sacrificed for him - and he will come from Yemen.

al-Malik Ibn Abi Sulaiman from Amr Ibn Shoaib, from his father, from his grandfather, from the Holy Prophet (s.a.w.a.) who said, *'There will be a voice in the month of Ramadhan, a turmoil in Shawwaal, in Zilqadah the tribes will join forces and support the seizure of the pilgrims. There will be a great war at Mina (in Makkah) in which many will be killed, and blood will flow while they are at the Aqabah al-Jamarah.'*

1031. **Al-Fetan<sup>1</sup>**: Narrated unto us al-Waleed from Shaikh, from Jaaber from (Imam) Abu Ja'far (a.s.), *'So he will reach the people of Madinah. The army will come out to them. Whoever is from the progeny of Muhammad (s.a.w.a.) will flee to Mecca. The strong will carry the weak and the big will carry the small. They will catch up with a person from the progeny of Muhammad (s.a.w.a.) and will kill him near a place called Ahjaar al-Zait.'*

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The assassination of al-Nafs al-Zakiyyah (the pure self) implies the murder of a youth from the progeny of Muhammad (s.a.w.a.) whose name will be Muhammad Ibn al-Hasan and he will be assassinated between the Rukn and the Maqaam.

Shaikh al-Tusi (r.a.) has recorded in al-Ghaibah (pp. 464-465, H. 480) from Sufyaan Ibn Ibrahim al-Hariri (a companion of our Master Imam Sadeq (a.s.)) who heard his father say, 'al-Nafs al-Zakiyyah is a youth from the progeny of Muhammad (s.a.w.a.). His name is Muhammad Ibn al-Hasan and he will be killed without any crime or sin. When they will kill him, they will have no apologizer in the sky and no helper in the earth. At this juncture, Allah will send the Qaem of Aal-e-Muhammad (a.s.) in a group that will be final in the eyes of the people than kohal. When they will come out, the people will cry for them. They will not see anything but that they will seize it. Allah will make them conquer the East and West of the earth. Know that they are the true believers! Know that the best Holy War will be in the last era!

As al-Malaahem wa al-Fetan has mentioned from Shahr Ibn Hawshab (in the 68<sup>th</sup> Chapter, p. 45) and he has brought it as a completion of the tradition, 'In the month of Muharram, a caller will call from the skies, 'Know that the chosen one of Allah from His creation...' till the end of the tradition.'

<sup>1</sup> Al-Fetan, vol. 5, p. 175, Chapter the beginning of al-Sufyaani's mutiny and the emergence of al-Haashemi; Eqd al-Durar, p. 66, Chap. 4, Section 1 except that he said, 'And the big and the small.'

1032. **Al-Fetan<sup>1</sup>**: Narrated unto us Ibn Wahab from Yazeed Ibn Ayaaz, from Aasim Ibn Umar Ibn Qataadah from Abd al-Rahmaan Ibn Moosa, from Abdullah Ibn Safwaan from the holy Prophet's wife, Hafsa, who said, 'An army will come from the West intending this House (of God) but when they reach al-Baidaa, they will be made to sink. Their leader will return to see what his people are doing; but he, too, will meet the same fate. Those who were lagging behind will join them to see what they have done; but they will face the same result. So, whoever from them will meet the same fate as others. Then, Allah - the High - will rise each person according to his intention.'

1033. **Al-Fetan<sup>2</sup>**: Narrated unto us Rushdain from Ibn Lahee'ah from Abu Zir'ah from (Imam) Muhammad Ibn Ali (a.s.), "*Soon there will be*

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<sup>1</sup> Al-Fetan, vol. 5, p. 176, Chapter the beginning of al-Sufyaani's mutiny and the emergence of al-Haashemi; Sunan Ibn Maajah, vol. 2, pp. 1350-1351, Chap. 30, Chapter army of al-Baidaa from the book of al-Fetan.

<sup>2</sup> Al-Fetan, vol. 5, p. 177, Chapter the beginning of al-Sufyaani's mutiny and the emergence of al-Haashemi; al-Musnad of al-Humaidi, vol. 1, p. 137, H. 286; Saheeh Muslim, concerning the chapter of the army's sinking which will lead the House from the book of al-Fetan and the Conditions of the Hour, vol. 8, p. 167 vide his chain of narrators from Hafsa...

He has reported its like vide his chain of narrators from Aaeshah and Umm Salmah and beneath the tradition of Umm Salmah, he has mentioned that Abu Ja'far (a.s.) said, '*It is the Baidaa of Madinah.*'

In another tradition vide another chain of narrators from Abd al-Aziz Ibn Rafee' through his chain of narrators from Umm Salmah, he says, 'And in his tradition, 'So I met Abu Ja'far (a.s.) and I asked him that she said, 'It is al-Baidaa from the earth.' He (a.s.) retorted, '*Nay, by Allah! It is the al-Baidaa at Madinah.*'

**I say:** An-Nawawi says, 'The scholars are of the view that al-Baidaa implies every smooth piece of earth in which there is nothing. Al-Baidaa of al-Madinah refers to a height which is before Zil Hulaifah i.e. towards Makkah.' Ibn al-Atheer writes in al-Nehaayah, vol. 1, p. 171 under the root of ب ي د 'al-Baidaa is a smooth piece of land in which there is nothing and has been repeatedly mentioned in the traditions. Here it implies the name of a particular place between Makkah and Madinah and mostly this place is the implication of the tradition. And from it is the tradition, 'A nation will attack the House...' till the end of the tradition.

Eqd al-Durar, pp. 67-68, Chap. 4, Section 2 - It should be known that this section i.e. the second section of the fourth chapter from Eqd al-Durar is concerning the sinking at al-Baidaa and the tradition of al-Sufyaani. Indeed, he has recorded numerous traditions in this regard from a group of writers of the Sehaah and the Sunan from p. 67 till p. 99.

*a protector at Makkah; (al-Sufyani) will send seventy thousand (soldiers) led by a man from (Bani) Qais against them. When they will reach al-Thaniyyah, their last one will enter and their first one will not come out. Jibraeel will call out, '(O) Baidaa! O Baidaa! O Baidaa! – the entire world will hear that voice – seize them because there is no goodness in them. Their destruction will not be manifest for anyone except a shepherd in the mountain who will see them while they are sinking. He will give their news. When the protector will hear about them (i.e. their destruction), he will Reappear."*

1034. **Al-Fetan<sup>1</sup>**: Narrated unto us Abd al-Razzaaq from Muammar from Qataadah that the Messenger of Allah (s.a.w.a.) said, *"An army from Syria will be dispatched to Mecca. When they reach al-Baidaa, they will sink."*

1035. **Al-Fetan<sup>2</sup>**: Narrated unto us Rushdain from Ibn Lahee'ah from Abd al-Aziz Ibn Saaleh from Ali Ibn Rabaah from Ibn Mas'ood who reported, *"An army will be dispatched to Madinah; they will sink between the two hot springs and al-Nafs al-Zakiyyah will be assassinated."*

1036. **Al-Fetan<sup>3</sup>**: Narrated unto us al-Waleed from a Shaikh, from Jaaber from (Imam) Abu Ja'far (a.s.) who informed, *"They will be made to sink and none will survive from them except two men from (Bani) Kalb, whose names will be Wabr and Wubair, and their faces will be turned backwards."*

1037. **Al-Fetan<sup>4</sup>**: Narrated unto us al-Waleed and Rushdain from Ibn Lahee'ah, from Abu Qubail from Abu Roomaan from Ali (a.s.) who foretold, *"When an army will descend in pursuit of those who will emerge to Makkah, the army will sink at a place called al-Baidaa, and they will be called out – and this is the word of Allah Mighty and*

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<sup>1</sup> Al-Fetan, vol. 5, p. 177; al-Malaahem wa al-Fetan, p. 75, Chapter 164

<sup>2</sup> Al-Fetan, vol. 5, p. 177; al-Malaahem wa al-Fetan, p. 76, Chapter 166

<sup>3</sup> Al-Fetan, vol. 5, p. 177 and he has also recorded on p. 178

<sup>4</sup> Al-Fetan, vol. 5, p. 177; al-Malaahem wa al-Fetan, p. 75, Chapter 165

*Majestic be He – And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place<sup>1</sup> – from beneath their feet. A man from the army will go out in search of his camel. When he returns to his people, he will not find any of them nor will he have any inkling about them. He is the one who will convey to the people their news.”*

1038. **Al-Fetan<sup>2</sup>**: Narrated unto us Saeed Abu Uthman from Jaaber from (Imam) Abu Ja’far (a.s.), “*When al-Sufyaani arrive, he will kill al-Nafs al-Zakiyyah, and he is the one upon whom it is written. So, the common Muslims will flee from the shrine of Allah’s Messenger (s.a.w.a.) to the Holy Ka’bah at Makkah. When he is given this news, he will send a group to Madinah, led by a man from (Bani) Kalb, till they reach al-Baidaa, they will be sunk and their chief will escape.”*

1039. **Al-Fetan<sup>3</sup>**: Narrated unto us Abdullah Ibn Marwaan from al-Haitham Ibn Abd al-Rahmaan who reported, who had heard from Ali (a.s.), ‘*When al-Sufyaani will send an army to the Mahdi, they will sink at al-Baidaa. This news will reach to the people of Syria, who will say to their Caliph, ‘Indeed, the Mahdi has reappeared, so pay allegiance to him and enter into his obedienc;, otherwise we will kill you. He (Sufyaani) will send him (Mahdi) the message of allegiance. Mahdi will travel till he descends at Bait al-Maqdis.The treasures will be transferred to him, and the Arabs, non-Arabs, the warriors, the Romans, etc. will enter into his obedience without fighting...(till the end of the tradition).”*

1040. **Al-Raudhah Min al-Kaafi<sup>4</sup>**: Muhammad Ibn Yahya from

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<sup>1</sup> The Holy Quran 34: 51

<sup>2</sup> Al-Fetan, vol. 5, p. 178, Chapter of the First....

<sup>3</sup> Al-Fetan, vol. 5, p. 187; Kanz al-Ummaal, vol. 14, p. 589, H. 39669; al-Burhaan, p. 124, Section 2, H. 33

<sup>4</sup> Al-Raudhah Min al-Kaafi, vol. 8, p. 310, H. 483; Kamaal al-Deen, vide his chain of narrators from Umar Ibn Hanzalah, vol. 2, p. 650, Chapter 57, H. 7 its like and mentioned, ‘...before the rising of the *Qaem*, there will be five certain signs...’; al-Ghaibah of al-Shaikh al-Toosi (r.a.), pp. 436 -437, H. 427 vide his chain of narrators from Ibn Hanzalah; Yanaabee’ al-Mawaddah,

Ahmad Ibn Muhammad Ibn Eesaa, from Ali Ibn al-Hakam from Abu Ayyub al-Khazzaaz, from Umar Ibn Hanzalah who heard Abu Abdillah (a.s.) said, *‘There will be five signs before the rising of the Qaem: the cry, al-Sufyaani, the sinking, the assassination of al-Nafs al-Zakiyyah and al-Yamaani.’* I asked, ‘May I be held your ransom! If anyone from your Ahle Bait (a.s.) rises before these signs, should we also rise with him?’ He (a.s.) replied, ‘No.’ The next day, I recited this verse, **‘If We please, We will send down upon them a sign from the heaven so that their necks should stoop to it<sup>1</sup>’** and enquired, ‘Is it about the cry?’ He (a.s.) replied, *‘Yes, if it happens, the necks of enemies of Allah – Mighty and Majestic be He – will stoop.’*

1041. **Al-Ghaibat of al-No’mani (r.a.)<sup>2</sup>**: Informed us Ali Ibn Ahmad from Obaidullah Ibn Moosa al-Alawi, from Abdullah Ibn Muhammad from Muhammad Ibn Khalid from al-Hasan Ibn al-Mubaarek from Abu Is’haaq al-Hamdaani from al-Haarith al-Hamdaani, from Ameerul Momineen (a.s.) who said, *“The Mahdi will come; his hair will be curly and on his cheek there will be a mole. His beginning will be from the East. When this occurs, al-Sufyaani will emerge and rule equal to the pregnancy of a woman i.e. nine months. He will emerge from Syria and the people of Syria will submit to him, except some groups who will stand on truth. Allah will protect them from rising along with him. He will approach Medina with a huge army. When they reach to the Baidaa of Medina, Allah will cause them to be sunk. This is the word of Allah –Mighty and Majestic be He – in His Book, ‘And you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place<sup>3</sup>’.”*

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p. 426, Chapter 71; al-Mahajjah, p. 156, verse 60; al-Ghaibah of al-No’mani (r.a.), p. 252, Chapter 14, H. 9; Behaar al-Anwaar, vol. 52, p. 204, Chapter 25, H. 34 and p. 209, H. 49; al-Burhaan, p. 114, Chapter 4, Section 2, H. 10; Isbaat al-Hudaat, vol. 7, p. 397, Chapter 34, Section 4, H. 24 with change in the arrangement of the orders of the wordings of the tradition.

<sup>1</sup> The Holy Quran 26: 4

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 304 – 305, Chapter 18, H. 14; Al-Mahajjah, p. 177, verse 99; Yanaabee’ al-Mawaddah, p. 427, Chapter 71 briefly

<sup>3</sup> The Holy Quran 34: 51

1042. **Kamaal al-Deen**<sup>1</sup>: Vide this chain of narrators (i.e. Muhammad Ibn al-Hasan from al-Husain Ibn al-Hasan Ibn Abaan) from al-Husain Ibn Saeed from Hammaad Ibn Eesaa from Ibraheem Ibn Umar from Abu Ayyub from al-Haarith Ibn al-Mughairah, from Imam Abu Abdillah (a.s.), *“The cry, which will be in the month of Ramadhan, will be in the eve of Friday, the 23<sup>rd</sup> of the month of Ramadhan.”*

1043. **Yanaabee’ al-Mawaddah**<sup>2</sup>: When Zaid Ibn Ali consulted his brother Imam Muhammad al-Baqer (r.a.) whether he may rise or not, he restrained him from doing so, saying, *‘I fear that you will be killed and crucified in the rear of Kufa. Do not you know that none from the progeny of Fatemah (s.a.) will revolt before the emergence of al-Sufyaani except that he will be killed, and therefore, our Qaem, the Mahdi, will reappear after Sufyani.’*

1044. **Al-Ghaibat of al-No’mani (r.a.)**<sup>3</sup>: Informed us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan, from Yaqub Ibn Yazeed, from Ziyaad al-Qandi from more than one of his companions from (Imam) Abu Abdillah (a.s.) who was asked, *“Is the rise of Sufyaani certain?”* He replied, *“Yes; and the assassination of al-Nafs al-Zakiyyah is certain; the Qaem is certain; the sinking at al-Baidaa is certain, a palm of hand appearing in the sky is certain, and the call from the sky is certain.”* I enquired, *“What is this thing called the call?”* He answered, *“A caller will call out the name of the Qaem and the name of his father (p.b.u.t.).”*

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 652, Chapter 57, H. 16; Isbaat al-Hudaat, vol. 7, p. 396, Chapter 34, Section 4, H. 23

<sup>2</sup> Yanaabee’ al-Mawaddah, p. 440, Chapter 75; Noor al-Absaar, p. 127 Section of the Excellences of our Master Ali Ibn al-Husain Zain al-Aabedeen (a.s.); Is’aaaf al-Raaghebeen on the margins of Noor al-Absaar, p. 209 and the entire tradition of this consultation can be seen in al-Kharaaej, vol. 3, p. 281, H. 13 in the miracles of Imam Muhammad al-Baqer (a.s.) and from Kashf al-Ghummah, vol. 2, p. 144; Isbaat al-Hudaat, vol. 5, pp. 294 – 295, Chapter 19, H. 43 briefly; Behaar al-Anwaar, vol. 46, p. 185, Chapter 11, H. 51; al-Fusool al-Muhimmah, pp. 218 - 219

<sup>3</sup> Al-Ghaibah of al-No’mani (r.a.), p. 257, Chapter 14, H. 15

1045. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed via his chain of narrators from Haaron Ibn Muslim from Abu Khalid al-Qammaat, from Humraan Ibn A'yan from (Imam) Abu Abdillah (a.s.) who said, *“From amongst the certainties that will necessarily occur before the rising of the Qaem (a.s.) are the follows: the emergence of al-Sufyaani, the sinking at al-Baidaa, the assassination of al-Nafs al-Zakiyyah and the call from the sky.”*

1046. **Al-Mustadrak Alaa al-Saheehain<sup>2</sup>**: From Abu Hurairah that the Messenger of Allah (s.a.w.a.) said, *“A man will emerge from the depths of Damascus. He will be called al-Sufyaani. Most of those who follow him will be from the tribe of Kalb (dog). He will kill by ripping the stomachs of women and even kill the children. The tribe of Qays will gather for them so he will kill them, so that an outstretched tail will not prevent him from doing so. A man from my family will appear in the Haram, the news of his advent will reach al-Sufyaani. Mahdi will send to him one of his armies. The army of Mahdi will defeat them. They will then travel with whoever remains until they come to a desert and they will be swallowed. None will be saved except one who will inform the others about them.”*

1047. **Al-Kashshaaf<sup>3</sup>**: From Ibn Abbas (r.a.) who said, *“This verse ‘**And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place<sup>4</sup>**’ was revealed concerning the sinking at al-Baidaa and this is*

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 264, Chapter 14, H. 26

<sup>2</sup> Al-Mustadrak Alaa al-Saheehain, vol. 4, p. 520; al-Durr al-Manthoor, vol. 5, p. 241; al-Burhaan, pp. 113 – 114, Section 2, H. 9

<sup>3</sup> Al-Kashshaaf, vol. 3, pp. 592 – 593 in the exegesis of Surah Sabaa (34): Verse 51

<sup>4</sup> The Holy Quran 34: 51

Know that the traditions and quotes from the companions – both males as well as females –, the Taabe'een, the Tab' Taabe'een concerning the sinking at al-Baidaa and al-Sufyaani are really aplenty. We have refrained from quoting a large number of these traditions to avoid prolongation of the discussion. Whoever wants can refer to the exegeses of both the sects – the Shiites as well as the Sunnis – like Majma' al-Bayaan, Noor al-Thaqalain, al-Tibyaan, al-Burhaan, al-Saafi, Abu al-Futooh, al-Durr al-Manthoor, al-Tabari, al-Qurtubbi, Rooh al-

because eighty thousand people will attack the Ka'bah to destroy it, but when they enter the Baidaa, they will sink in it.”

1048. **Al-Irshad**<sup>1</sup>: Saif Ibn Umairah from Bakr Ibn Muhammad from (Imam) Abu Abdillah (a.s.) who said, “*The emergence of three people: al-Sufyaani, al-Khorasani and al-Yamaani will take place in the same year, the same month and the same day. On that day, there will be no flag more guided than the flag of al-Yamaani, because he calls towards the truth.*”

1049. **Al-Irshad**<sup>2</sup>: Tha'labah Ibn Maimoon from Shoaib al-Haddaad from Saaleh Ibn Maitham who reported, “I heard (Imam) Abu Ja'far (a.s.) said, ‘*Between the rising of the Qaem and the assassination of al-Nafs al-Zakiyyah, there will not be of more than five hours of the night.*’”

1050. **Al-Fetan**<sup>3</sup>: Narrated unto us al-Waleed from Laith Ibn Saeed, from Abbas Ibn Abbas from a narrator, from Ali Ibn Abi Taalib (a.s.), “*People will flee from al-Madinah towards Makkah when the army of al-Sufyaani will reach them. From them, three people from Quraish are wanted by Sufyani.*”

1051. **Kamaal al-Deen**<sup>4</sup>: Vide this chain of narrators (i.e. Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed from al-Husain Ibn al-Hasan Ibn Abaan) from al-Husain Ibn Saeed from Safwaan Ibn Yahya from Eesaa Ibn A'yan from al-Muallaa Ibn Khunais from (Imam) Abu Abdillah (a.s.), “*Surely, the affair of al-Sufyaani is from the certain*

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Ma'ani, Rooh al-Bayaan, etc. In these, there are glad-tidings concerning the reappearance of the Mahdi (a.t.f.s.) and the details of the affair of al-Sufyaani and the sinking.

<sup>1</sup> Al-Irshad, p. 387, Chapter Concerning the Signs of the Rising of the Qaem (a.s.); Isbaat al-Hudaat, vol. 3, p. 728, Chapter 34, Section 6, H. 57 and in it has come, ‘*he will guide to the truth*’ instead of ‘*he will call to the truth*’.

<sup>2</sup> Al-Irshad, p. 387, Chapter Concerning the Signs of the Rising of the Qaem (a.s.); Kamaal al-Deen, vol. 2, p. 649, Chapter 57, H. 2

<sup>3</sup> Al-Fetan, vol. 5, p. 173, Chapter Concerning the Dispatch of Armies towards al-Madinah...; Eqd al-Durar, p. 66, Chapter 14; Bashaarah al-Islam, p. 76, Chapter 2

<sup>4</sup> Kamaal al-Deen, vol. 2, p. 650, Chapter 57, H. 5

*affairs and his emergence will occur (in the month of) Rajab.”*

1052. **Kamaal al-Deen<sup>1</sup>**: Narrated unto us Muhammad Ibn Ali Maajeelwayh (r.a.) from his uncle Muhammad Ibn Abi al-Qasem, from Muhammad Ibn Ali al-Kufi, from Muhammad Ibn Abi Umair from Umar Ibn Uzainah who reported from Imam Abu Abdillah (a.s.), “*My father (a.s.) said to me that Ameerul Momineen (a.s.) informed, ‘The son of the woman-eater of livers (referring to Hind, the wife of Abu Sufyaan) will emerge from the valley of al-Yaabis, and he is a man of medium height, monster-faced, large head and his face will bear marks of chicken pox. When you see him, you will think him to be one-eyed. His name is Uthman, and his father’s name is Anbasah. He is from the progeny of Abu Sufyaan. He will go to a flat place and he will sit atop its pulpit.’*”

1053. **Kamaal al-Deen<sup>2</sup>**: Narrated unto us my father and Muhammad Ibn al-Hasan (r.a.) from Muhammad Ibn Abi al-Qasem al-Maajeelwayh, from Muhammad Ibn Ali al-Kufi, from al-Husain Ibn Sufyaan, from Qutaibah Ibn Muhammad from Abdullah Ibn Abi Mansoor al-Bajali who asked (Imam) Abu Abdillah (a.s.) about the name of al-Sufyaani?” He questioned, “*What will you do with his name? When he will rule five small towns of Syria, i.e. Damascus, Homs, Palestine, Jordon and Qinnasrin, then expect the salvation at that time.*” I asked, “*Will he rule for nine months?*” He (a.s.) rectified, “*No. But he will rule for eight months only, not a day more.*”

1054. **Kamaal al-Deen<sup>3</sup>**: Narrated unto us Ahmad Ibn Ziyad Ibn Ja’far

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 651, Chapter 57, H. 9; Isbaat al-Hudaat, vol. 3, p. 721, Chapter 34, Section 4, H. 26 and in it has come, ‘*rough-faced*’ instead of ‘*monster-faced*’

**U say:** The author of Mo’jam al-Buldaan writes in vol. 8, p. 490, “Al-Yaabis literally means dry and is the opposite of wet. The valley of al-Yaabis is the genealogy of a man; it is also said that al-Sufyaani will emerge from the valley of al-Yaabis in the last era

<sup>2</sup> Kamaal al-Deen, vol. 2, pp. 651 – 652, Chapter 57, H. 11; Isbaat al-Hudaat, vol. 3, pp. 721 – 722, Chapter 34, H. 28

<sup>3</sup> Kamaal al-Deen, vol. 2, p. 651, Chapter 57, H. 10; Isbaat al-Hudaat, vol. 3, p. 721, Chapter 34, H. 27 briefly

al-Hamdaani (r.a.) from Ali Ibn Ibraheem Ibn Haashem from his father Ibraheem Ibn Haashem, from Muhammad Ibn Abi Umair from Hammaad Ibn Usmaan from Umar Ibn Yazeed who reports, “Imam Abu Abdillah al-Sadeq (a.s.) informed me, *“If you see al-Sufyaani, you have seen the most wretched people, a fair-skinned, and red; he will say, ‘O Lord! My revolt, my revolt and then the fire!’ It has reached about his wretchedness that he will bury the mother of his son while she is alive, fearing that she will indicate towards him.”*

1055. **Kamaal al-Deen<sup>1</sup>**: Narrated unto us Muhammad Ibn Moosa Ibn al-Mutawakkil (r.a.) from Abdullah Ibn Ja’far al-Himyari from Ahmad Ibn Muhammad Ibn Eesaa from al-Hasan Ibn Mahboob from Abi Hamzah al-Somaali who asked Abi Abdillah (a.s.), that (Imam) Abu Ja’far (a.s.) used to say, *‘Surely, the emergence of al-Sufyaani is from certainties.’* He (a.s.) informed me, *‘Yes. The discord of the Abbasides is from the certainties, the assassination of al-Nafs al-Zakiyyah is from the certainties and the reappearance of the Qaem (a.t.f.s.) is from the certainties.’* I asked him, ‘How will this call be?’ He informed, *‘A caller will call from the sky, in the beginning of the day, ‘Know that surely the truth is with Ali and his followers.’ Thereafter, Iblees – may Allah curse him – will call out in the latter part of the day, ‘Know that the truth is with al-Sufyaani and his followers.’ At this juncture, the people of falsehood will become sceptical.’*

1056. **Al-Fetan<sup>2</sup>**: Narrated unto us Saeed Ibn Usmaan from Jaaber from Abu Ja’far (a.s.) who said, *“Al-Sufyaani will rule the duration of a woman’s pregnancy (i.e. nine months).”*

1057. **Al-Fetan<sup>3</sup>**: Narrated unto us Saeed Ibn Usmaan from Jaaber

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 652, Chapter 57, H. 14; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 435, H. 425 like it and he has added: *‘...and the call is from the certainties, the rising of Sun from the West is from the certainties and the things which they used to say are from the certainties’*; al-Irshaad, p. 386 like it; Isbaat al-Hudaat, vol. 3, p. 722, Chapter 34, Section 4, H. 31

<sup>2</sup> Al-Fetan, vol. 4, p. 146, Chapter Characteristics of al-Sufyaani, his name and his genealogy

<sup>3</sup> Al-Fetan, vol. 4, p. 146, Chapter Characteristics of al-Sufyaani, his name and his genealogy

from Abu Ja'far (a.s.) who said, *"He will be squint-eyed."*

1058. **Al-Fetan<sup>1</sup>**: Narrated unto us Abd al-Quddoos and others from Ibn Abbas, from whosoever he has narrated, from Muhammad Ibn Ja'far, from Ali (a.s.) who said, *'Al-Sufyaani is from the progeny of Khaaled Ibn Yazeed Ibn Abi Sufyaan. He will be a man of large head and his face will bear marks of chicken pox. In his eye there will be a white spot. He will emerge from a Syrian city in a valley called as 'al-Yaabis valley'. He will come out with seven people. A man from them will have a tied flag. They will be recognised with his flag. Victory will be easy in front of them for thirty miles. Anybody who intends against this standard will be defeated.'*

1059. **Al-Rauzah min al-Kaafi<sup>2</sup>**: Muhammad Ibn Yahya from Ahmad Ibn Muhammad from Ibn Fazzaal from Abu Jameelah from Muhammad Ibn Ali al-Halabi who reports, 'I heard (Imam) Abu Abdillah (a.s.) say, *'The discord amongst the Abbasides is from the certainties, the call from the sky is from the certainties and the rising of the Qaem (a.s.) is from the certainties.'* I enquired, 'How will the call be?' He (a.s.) replied, *'A caller will call out from the sky in the beginning of the day, 'Know that Ali and his followers, they are the successful ones' and another caller will call out in the latter part of the day, 'Know that, Usmaan and his followers, they are the successful ones.'*

1060. **Isbaat al-Wasiyyah<sup>3</sup>**: From (Imam) Abu Ja'far (a.s.) who prophesied, *'Whatever you are hoping will not occur till al-Sufyaani will address from its pulpit. When this will happen, the Qaem of the*

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<sup>1</sup> Al-Fetan, vol. 4, p. 147, Chapter Characteristics of al-Sufyaani, his name and his genealogy; Eqd al-Durar, pp. 72-73, Chapter 4, Section 2 narrating from Ameer al-Momineen Ali (a.s.). He has also narrated the like of it in al-Fetan, p. 149, Chapter the beginning of al-Sufyaani's emergence from Ali (a.s.), except that he said: 'From the progeny of Khaaled Ibn Yazeed Ibne Moawiyah Ibn Abi Sufyaan.'

<sup>2</sup> Al-Rauzah min al-Kaafi, vol. 8, p. 310, H. 484

<sup>3</sup> Isbaat al-Wasiyyah, p. 252, Chapter about the Rising of the Master of the Time and he is the Pure Successor.

*progeny of Muhammad (s.a.w.a.) will descend upon you from the side of Hejaz.'*

1061. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed from al-Qasem Ibn Muhammad Ibn al-Hasan Ibn Haazem from Obais Ibn Hesham from Abdullah Ibn Jibillah from Muhammad Ibn Sulaimaan from al-Alaa from Muhammad Ibn Muslim from (Imam) Abu Ja'far Muhammad Ibn Ali (a.s.) who said, '*Al-Sufyaani and al-Qaem (a.s.) will come in the same year.'*

1062. **Ma'ani al-Akhbaar<sup>2</sup>**: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed (r.a.) from Muhammad Ibn Yahya al-Attaar and Ahmad Ibn Idrees, both of them, from Muhammad Ibn Ahmad Ibn Yahya Ibn Imran al-Ash'ari from al-Sayyaari from al-Hakam Ibn Saalem from whoever narrated from him, from (Imam) Abu Abdillah (a.s.) who said, "*Surely, we and the progeny of Abu Sufyaan, the two Ahleibait are hostiles. We bear hostility against them for the sake of Allah. When we said, 'Allah has said the truth', they said, 'Allah has lied.' Abu Sufyaan fought the Messenger of Allah (s.a.w.a.); Moawiyah fought Ali Ibn Abi Taalib (a.s.). Yazeed Ibn Moawiyah fought al-Husain Ibn Ali (a.s.) and al-Sufyaani will fight against the Qaem (a.s.)."*

1063. **Al-Burhaan Fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan<sup>3</sup>**:

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<sup>1</sup> Al-Ghaibat of al-No'mani (r.a.), p. 267, Chapter 14, H. 36

<sup>2</sup> Ma'ani al-Akhbaar, p. 346; Behaar al-Anwaar, vol. 52, p. 190, Chapter 25, Signs of his reappearance... H. 18

<sup>3</sup> Al-Burhaan Fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan, Chapter 4, Section 2, H. 15. We have recorded this tradition from a written manuscript dated 979 A.H. which is preserved in the public library of our master and teacher al-Burujardi - may Allah encompass him with His Mercy and Satisfaction – and we have not recorded it from the printed edition because its researcher has brought this tradition and another one from what is apparent to him from books like al-Mustadrak alaa al-Saheehain and others. For, according to him, these two traditions have got mixed up and hence he has relied upon his independent thinking while this approach is not appropriate in traditions. Nay, it is necessary to rely upon the manuscripts that are available with us in the narration or copying of the traditions. If something comes to our notice, we must mention it in the margins of the book. It is absolutely not permissible to insert

From Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) who prophesied, *“Al-Sufyaani is from the progeny of Khaled Ibn Yazeed Ibn Abi Sufyaan. He is a man with a large head and on his face are marks of chicken pox. His eye bears a white spot. He will emerge from a Syrian city and most of his followers will be from the Bani Kalb. He will kill to the extent that he will split the wombs of the women and murder the children. The tribe of Qays will gather for him and he will kill them so much so that an outstretched tail will not prevent him from doing so. A man from my Ahlebait will emerge in the Haram. When this news will reach to al-Sufyaani, he will despatch an army from his armies and he will defeat them. Immediately, al-Sufyaani will march towards him with whosoever is with him till they cross the Baidah from the earth wherein they will sink. None of them will survive, except the one who will report about this incident.”*

Abu Abdillah al-Haakem al-Nishapuri has recorded it in his al-Mustadrak Alaa al- Saheehain and comments, ‘The chain of narrators of this tradition is authentic and reliable as per the stipulations of al-Bukhari and Moslem, although neither of them has recorded it.

1064. **Al-Fetan**<sup>1</sup>: Narrated unto us Ibn Umar from Ibn Lahee’ah from Abd al-Wahab Ibn Husain from Muhammad Ibn Thaabit al-Banaani from his father from al-Haarith al-Hamdaani from Ibn Mas’ood (r.a.) from the Holy Prophet (s.a.w.a.) who said, *‘There will be a cry in the month of Ramadhan, a turmoil in Shawwaal, the tribes will be distinguished in Zilqadah, blood will be shed in Zilhajjah and Muharram, what is Muharram? He said this thrice. But oh! But oh! People will be killed in it due to chaos and commotion.’* We asked, ‘And what is the cry, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.)

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it in the text of the tradition and distort the original. And Allah is beyond the intention. Kanz al-Ummaal, Vol. 14, p. 272, H. 38698 the like of it with minor variation and in it is ‘outstretched tail.’

<sup>1</sup> Al-Fetan, vol. 3, p. 118, Chapter about what is mentioned of the Signs from the Sky...; Eqd al-Durar, p. 103, Chapter 4, Section 3; Kanz al-Ummaal, vol. 14, pp. 569-570, H. 39627 with a little addition.

replied, *'A crash in the middle of Ramadhan in the eve of Friday. This crash will wake up the sleeping person, make the standing person sit down, bring out the slave girls from their boudoir in the eve of Friday in a year which will have numerous earthquakes. When you have prayed the morning prayers, on the day of Friday, enter your houses, lock your doors, shut your ventilators, cover yourselves and shut your ears. When you feel the cry, fall down in prostration for Allah and say, 'Glory be to the Holy One, Glory be to the Holy One, our Lord is the only One! 'Whoever does so, will be saved and whoever does not do so, will be destroyed.'*

The following traditions also indicate the above concept:

327, 603, 645, 900, 903, 910, 936, 959, 960, 969, 970, 983, 1001, 1002, 1004, 1009, 1022, 1104, 1105, 1111, 1116, 1136 and 1139.

## Section Seven

### The Appearance of Dajjaal<sup>1</sup> (the Anti-Christ) (26 traditions)

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<sup>1</sup> Al-Mudaabeghi writes in the margins of al-Fath al-Mubeen, p. 75, “His (the Dajjaal’s) name is Saaf while his agnomen is Abu Yusuf and he is a Jew. Sharh al-A’laam of Shaikh al-Islam, ‘He is popularly known as al-Maseeh (the Messiah). Nay! The correct version is as has come in al-Majmoo’ that his epithet is al-Maseeh because he will touch the earth all of it i.e. he will tread the entire earth except Makkah and al-Madinah. According to some, his name is also pronounced as ‘al-Maseekh’ because his eye will be transformed.’ Shuwairi writes, ‘al-Haafez al-Muqree Abu Amr al-Daani asked Abu al-Hasan al-Qaabesi, ‘How do you pronounce al-Maseeh the Dajjaal?’ He replied, ‘I pronounce it like I do the name of the real Maseeh, Prophet Eesaa Ibn Maryam (a.s.) because Eesaa (a.s.) was touched with blessings while his (Dajjaal) eye has been touched’. Al-Qurtubbi writes in al-Tazkerah, ‘ Dajjaal is derived from Da-ja-la which means to cover in entirety because he will cover the entire earth with his crowds and the truth with his vanities. His mischief will be greater than the mischief of the world. Hence, the Holy Prophet (s.a.w.a.) has sought refuge in Allah from him’.” – The end of what we intend to quote al-Mudaabeghi. Here, he has mentioned his characteristics and people’s test through him. He writes, “It has come that whoever memorises ten verses from Surah Kahf (18) will be protected from the Dajjaal and in a tradition it has come that the last ten verses of Surah Kahf.”

The author of al-Nehaayah writes, “Dajjaal has been repeatedly mentioned in the traditions and that he is the one who will appear in the last era and claim divinity. His name is on the scale of **فَعَالٌ**, used for exaggeration, because his lies and deceptions will be excessive.”

The author of al-Burhaan Alaa Wujood-e-Saahab al-Zamaan writes, “Islamic scholars are unanimous – barring rare exceptions - about the emergence of an unbeliever called Dajjaal in the last era. Numerous traditions and reports have come about him and he is also from the conditions of the Hereafter.” Al-Qazi Ayaaz quoting al-Nawawi in Sharh-o-Saheeh-e-Muslim writes, “Surely, the concept of the Dajjaal is a necessary belief of the Ahl al-Sunnah and all the traditionalists, jurists and scholars.” Thereafter, al-Qazi suggests that only the Khawaarej, the Jahmiyyah and some Mo’tazelites refute this belief. He also proceeds to quote al-Jubbaai from the Mo’tazelites and his supporters from the Jahmiyyah and others that the Dajjaal truly exists but the extraordinary features and imaginations mentioned about him are baseless. Muslim in his Saheeh has quoted many traditions about his attributes, actions, and the way of his appearance.” - End of the quote of the author of al-Burhaan.

1065. **Al-Fetan**<sup>1</sup>: Ayyub said, “Narrated unto us Hameed Ibn Helaal from some of his teachers, from Heshaaam Ibn Aamer who heard from the Holy Prophet (s.a.w.a.), *‘Between the creation of Adam (a.s.) till the establishment of the Last Hour there is no affair greater than that of Dajjaal (antichrist).’*”

1066. **Saheeh Moslem**<sup>2</sup>: Narrated unto us Abu Khaisamah Zuhair Ibn Harb, Is’haaq Ibn Ibraheem and Ibn Abi Umar al-Makki (the wordings are from Zuhair) from Sufyaan Ibn Oyaynah, from Furaat al-Qazzaaz from Abu al-Tufail from Hozaiifah Ibn Osaid al-Ghaffaari who said that the Holy Prophet (s.a.w.a.) appeared in front of us while we were discussing. He (s.a.w.a.) asked, *‘What are you discussing?’* We replied, *‘We are discussing about the Hour.’* He (s.a.w.a.) informed, *‘It will not occur before ten signs: the smoke, the Dajjaal, the beast, rising of the sun from the west, descend of Jesus Ibn Maryam (a.s.), Yajooj (Gog) and Maaajooj (Magog), and three eclipses: Eclipse in the east, eclipse in the west, and eclipse in the Arabian Peninsula and the last of these will be a fire emanating from Yemen which will drive the people to their congregational ground.’*

1067. **Saheeh Moslem**<sup>3</sup>: Narrated unto us Muhammad Ibn al-

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<sup>1</sup> Al-Fetan, vol. 7, p. 284, Chapter concerning what is submitted to the people about the emergence of the Dajjaal; Saheeh Muslim, vol. 8, p. 207; Masaabeeh al-Sunnah, vol. 2, p. 195; Nehaayah al-Bedaayaah wa al-Nehaayah, vol. 1, pp. 129-130 and in some chain of narrators the wordings are as follows, ‘...till the Hour is established there will be a great mischief; Mukhtasar-o-Saheeh Muslim, p. 548, H. 2058 and in it is ‘a creature greater than...’; al-Musnad, vol. 4, p. 19, H. 3; al-Bayaan Fee Akhbaar Saaheb al-Zamaan, p. 154; Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 43

<sup>2</sup> Saheeh Muslim, Chapter concerning the signs which will occur before the Hour, first tradition and its like the second, third and fourth traditions from Abu Surayhah Huzaiifah, vol. 8, pp. 179-180; al-Musnad, vol. 4, pp. 6-7, H. 4 narrating from Sufyaan from Furaat and from Sh’obah from Furaat and also from Sufyaan from Furaat with changes in some of the wordings.

<sup>3</sup> Saheeh Muslim, Chapter about the mention of the Dajjaal, his attributes and whatever is with him, H. 3 and its like is H. 4 from Anas and its wordings, ‘It will be written between the eyes of the Dajjaal كـفـر i.e. unbeliever. H. 5 is also from Anas and its wordings are, ‘The Dajjaal has a disfigured eye; it is written between his eyes ‘unbeliever’ then he goes on to spell it كـفـر

Muthanna and Muhammad Ibn Bashshaar from Muhammad Ibn Ja'far, from Sh'obah, from Qataadah who heard Anas Ibn Maalik quoted on the authority of the Messenger of Allah (s.a.w.a.) who said, *'There is no prophet but that he has warned his nation about a one-eyed liar. Know that he is one-eyed, and surely your Lord is not one-eyed! It is written between his eyes كـفـر which means 'unbeliever'.*"

1068. **Kanz al-Ummaal<sup>1</sup>**: Dajjaal will not emerge till there will be nothing dearer to a believer than his death.

1069. **Majma' al-Zawaaed<sup>2</sup>**: From the Holy Prophet (s.a.w.a.), *"The Dajjaal will not emerge till the people will become negligent of his remembrance, to the extent that the Imams (of mosques) will forsake his mention on the pulpits."*

1070. **Al-Fetan<sup>3</sup>**: Ibn Wahb from Yazeed Ibn Ayaaz from Saeed Ibn Obaid Ibn al-Sabaaq who heard Abu Hurairah said on the authority of the Messenger of Allah (s.a.w.a.), *'Before the Reemergence of Jesus, there will be years of deception of Dajjal, in which the truthful one will be refuted, the liar will be verified, the violator of trust will be given trusts, while the trustworthy will breach the trust, and the lowly one from the people who had hereto not spoken will speak.'*

1071. **Al-Fetan<sup>4</sup>**: Narrated unto us Zamrah from Abdullah Ibn Shaudhab from Abu al-Tiyaah from Khaaled Ibn Sabee' from Hudhaifah Ibn al-Yamaan (r.a.) who reports, "I heard the Messenger of

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every Muslim will read it, vol. 8, p. 195; Kanz al-Ummaal, vol. 14, pp. 303-304, H. 38770 and he has recorded H. 5 on p. 299, H. 38747; al-Fetan, Chapter concerning what is submitted to the people about the emergence of the Dajjaal, p. 285

<sup>1</sup> Kanz al-Ummaal, vol. 14, p. 323, H. 38816 from Ibn Mas'ood; Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 49

<sup>2</sup> Majma' al-Zawaaed, vol. 7, p. 335 He says, 'Abdullah Ibn Ahmad has reported it from the report of Baqiyyah Ibn Safwaan Ibn Amr and it is a correct report as Ibn Mo'een has said, and the narrators of Baqiyyah are reliable; Kanz al-Ummaal, vol. 14, p. 323, H. 38817

<sup>3</sup> Al-Fetan, vol. 7, Chapter concerning the Signs before the emergence of the Dajjaal, p. 287

<sup>4</sup> Al-Fetan, vol. 7, Chapter concerning the emergence of the Dajjaal, his biography and the mischief that will flow at his hands, p. 292

Allah (s.a.w.a.) saying, "*The Dajjaal will emerge and after him Jesus Ibn Maryam (a.s.)*".

1072. **Al-Fetan**<sup>1</sup>: Abd al-Razzaq from Muammar, from Abu Haroon al-Abdi, from Abu Saeed al-Khudri (r.a.) from the Messenger of Allah (s.a.w.a.) who said, "*Seventy thousand people from my nation will follow the Dajjaal; on their heads will be crowns.*"

1073. **Meezan al-E'tedaal**<sup>2</sup>: Zaid Ibn Wahb from Hudhaifah, "If the Dajjaal emerges, those who used to love Othomaan will follow him."

1074. **Al-Musnad**<sup>3</sup>: Narrated unto us Abdullah from his father from Wahb Ibn Jurair, from his father who heard from al-A'mash, from Abi Waael, from Hudhaifah who said, 'When the Dajjaal was mentioned in front of the Messenger of Allah (s.a.w.a.), he remarked, *I do not fear, for you, any mischief amongst you greater than the mischief of the Dajjaal. Nobody will be saved from whatever was before it except that he will be saved from it. There is no mischief, large or small, since the beginning of the world greater than the mischief of Dajjaal.*'

1075. **Majma' al-Zawaaed**<sup>4</sup>: From Sahl Ibn Hunaif who reports that there was a dispute between Salmaan al-Farsi and another person. Salmaan invoked, "O Allah! If he is a liar, then do not cause him to die

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<sup>1</sup> Al-Fetan, vol. 7, Chapter concerning the emergence of the Dajjaal, his biography and the mischief that will flow at his hands, p. 303; Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 40 in a lengthy tradition

<sup>2</sup> Meezanal-E'tedaal, vol. 1, p. 265 under the Arabic alphabet الزاي in the biography of Zaid Ibn Wahb 2979 and he has refuted the argument of al-Faswi about the weakness of Zaid's tradition by narrating this tradition and says, 'Al-Faswi seeks to refute from this tradition what has preceded it. If we open this insinuation for ourselves, we will end up rejecting many of the established traditions merely on the ground of corrupt imagination.' He also says in it, 'Zaid was from amongst the most majestic and reliable Taabe'een, there is unanimity about arguing on his front. He was a honourable Sayyed.'

<sup>3</sup> Al-Musnad, vol. 5, p. 389; Majma' al-Zawaaed, vol. 7, p. 335 He says, 'Ahmad and al-Bazaar have reported it and his narrators are authentic.'

<sup>4</sup> Majma' al-Zawaaed, vol. 7, p. 336 He says, 'al-Tabaraani has reported it and in it is Katheer Ibn Zaid al-Aslami who has been considered as reliable by Ibn Mo'een and a group while al-Nesaaee and a group have deemed him to be weak.'

till he finds one of the three." When his anger subsided, I asked, 'O Salmaan! What did you invoke against him?' He retorted, 'I will inform you: The mischief of the Dajjaal, the mischief of a ruler like Dajjaal, and the stinginess of a greedy person afflicted upon the people. When a man gets wealth, he does not care from where he has obtained it."

1076. **Al-Musnad<sup>1</sup>**: Narrated unto us Abdullah from his father who says, 'I recited in front of Abd al-Rahmaan from Malek from Abu al-Zubair al-Makki, from Taawoos al-Yamaani, from Abdullah Ibn Abbas that the Messenger of Allah (s.a.w.a.) used to teach this supplication as he used to teach the chapters of Quran. He said, '*Say: O Allah! I seek refuge in You from the chastisement of the Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the mischief of Jesu & Dajjaal, and I seek refuge in You from the mischief of the life and the death.*'"

1077. **Al-Musnad<sup>2</sup>**: Narrated unto us Abdullah from his father, from Yahya Ibn Is'haaq from Ibn Lahee'ah, from Abdullah Ibn Hubairah,

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<sup>1</sup> Al-Musnad, vol. 1, p. 242 and vide another chain of narrators, p. 298. He says, 'He used to teach them this supplication.' And on p. 311, in it is, 'the test of death.'; Saheeh Muslim, Chapter of those things from which refuge is sought in prayers, p. 94, the Book of Prayers: Vide his chain of narrators from Taawoos from Ibn Abbas... like it except that he said, 'he taught them this supplication' and said, 'O Allah! We seek refuge in You'. And in it is, 'Muslim Ibn al-Hajjaaj says, 'It has reached unto me that Taawoos asked his son, 'Do you recite the supplication in your prayers?' He replied in the negative. To which he retorted, 'Repeat your prayers' because Taawoos has reported it from three or four or whatever they have said.' Apparently, Taawoos considered it as obligatory to recite these four supplications in the prayers. Jazm Ibn Hazm al-Zaaheri considered the recitation of this seeking refuge in Allah (تعوذ) after completing the tashahhud as has come in his book al-Muhallah, vol. 3, p. 27. The like of such traditions abound in al-Musnad, Muslim, etc.

<sup>2</sup> Al-Musnad, vol. 5, p. 145 and vide another chain of narrators he has mentioned after this tradition, "Abu Tameem said, 'I heard Abuzar say: One day, I accompanied the Holy Prophet (s.a.w.a.) to his house when I heard him (s.a.w.a.) say, '*Other than the Dajjaal, I fear some people for my nation more than the Dajjaal.*' When I feared that he (s.a.w.a.) will enter the house, I asked, 'O Messenger of Allah! What do you fear more for your nation than the Dajjaal?' He (s.a.w.a.) retorted, '*The leaders who deviate.*'"

from Abu Tameem al-Jaishaani who reports that Abuzar informed him, “I was walking with the Messenger of Allah (s.a.w.a.) who remarked, ‘*I fear for my nation for other than the Dajjaal*’. He repeated it thrice. I enquired, ‘O Messenger of Allah! Who is this whom you fear for your nation other than Dajjaal?’ He answered, ‘*Leaders who deviate*!’”

1078. **Sunan al-Tirmidhi<sup>1</sup>**: Narrated unto us Abdullah Ibn Moaviyah al-Jumahi from Hammaad Ibn Salmah from Khaaled al-Hadhdhaa from Abdullah Ibn Shafeeq from Abdullah Ibn Suraaqah from Abu Obaidah Ibn al-Jarraah who reports, “I heard the Messenger of Allah (s.a.w.a.) said, ‘*Verily, there has not come any Prophet after Noah but that he has warned his nation about the Dajjaal. I too warn you about him.*’ Thereafter, the Messenger of Allah (s.a.w.a.) described him unto us and said, ‘*Perhaps, soon some of those who have seen me or heard my word will find him.*’ They asked, ‘O Messenger of Allah! What will be the condition of our hearts on the day?’ He (s.a.w.a.) answered, ‘*Like they are today or even better*’.”

1079. **Sunan al-Tirmidhi<sup>2</sup>**: Narrated unto us Abd Ibn Hameed from Abd al-Razzaaq from Muammar from al-Zohri from Saalem from Ibn Umar who recounts, “The Messenger of Allah (s.a.w.a.) stood up among the people, praised Allah as He deserves, and then talked about Dajjaal, “*Surely, I warn all of you about him. There is no Prophet but that he has warned his nation about him. Indeed, Noah (a.s.) warned his nation about him. But I will say to you about him what no other Prophet has said to his nation: Know that he is one-eyed, and Allah is not one-eyed!*”

Al-Zohri says: informed me Umar Ibn Thaabit al-Ansari that some of the companions of the Prophet (s.a.w.a.) informed him that one day, the Holy Prophet (s.a.w.a.) said to the people while he was warning

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<sup>1</sup> Sunan al-Tirmidhi, vol. 4, p. 507, Chapter 55, Chapter concerning what has come about the Dajjaal, H. 2234

<sup>2</sup> Sunan al-Tirmidhi, vol. 4, p. 508, Chapter 56, Chapter concerning what has come about the Signs of the Dajjaal, H. 2235

them about the Dajjaal's mischief, 'Do you know that none from you will see his Lord before he dies, and that between his eyes it is written, *ف - ر* only he can read it who dislikes his actions.'

Abu Eesaa says;"This tradition is reliable and correct."

1080. **Al-Musnad<sup>1</sup>**: Narrated unto us Abdullah from his father from Ibn al-Waleed from Obaidillah Ibn Eyaad Ibn Laqeet from Eyaad from Abd al-Rahmaan Ibn Na'm or Noaim al-A'raji – Abu al-Waleed was not sure – that a man asked Ibn Umar about temporary marriage (متعة) with women (متعة النساء) while I was with him. He replied, "By Allah! During the time of the Messenger of Allah (s.a.w.a.), we were neither adulterers nor spillers (of blood)." He continued, 'By Allah! I heard the Messenger of Allah (s.a.w.a.) said, 'Before the Day of Judgment, there will certainly be the Jesus, the Dajjaal, and thirty liars, or even more'."

1081. **Tafseer Ali Ibn Ibraheem<sup>2</sup>**: In the narration of Abi al-Jaarood from (Imam) Abu Ja'far (a.s.) concerning his word, '...Allah is able to send down a sign...<sup>3</sup>' Soon you will see in the last Hour some signs; among them are: the beast in the earth, the Dajjaal, descent of Prophet Jesus Ibn Maryam (a.s.) and rising of the sun from its West."

1082. **Al-Mahaasen<sup>4</sup>**: Ahmad Ibn Abi Abdillah al-Barqi from Muhammad Ibn Ali from al-Mufadhhal Ibn Saaleh al-Asadi, from Muhammad Ibn Marwaan, from (Imam) Abu Abdillah (a.s.) who quoted from the Messenger of Allah (s.a.w.a.), "Whoever bears malice against us Ahle Bait, Allah will raise him as a Jew." He was asked, 'O

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<sup>1</sup> Al-Musnad, vol. 2, p. 95 and on p. 104 the like of it and from this tradition it is apparent that Ibn Umar was refuting his father in the latter declaring temporary marriage as prohibited

<sup>2</sup> Tafseer Ali Ibn Ibraheem, vol. 1, p. 198; Tafseer al-Saafi, vol. 2, p. 118 under the exegesis of Surah An'aam (6): Verse 37; Tafseer Noor al-Thaqalain, under the exegesis of Surah An'aam (6): Verse 37, vol. 1, p. 714, H. 64; Behaar al-Anwaar, vol. 52, p. 181, Chapter Concerning the Signs of the Reappearance, Chapter 25, H. 4

<sup>3</sup> The Holy Quran 6: 37

<sup>4</sup> Al-Mahaasen, vol. 1, p. 90, Chapter 16, H. 39; Behaar al-Anwaar, vol. 52, p. 192, Chapter 25 Chapter Concerning the Signs of Reappearance, H. 25

Messenger of Allah! Even if he recites the two testimonies?’ Heretorted, “*Yes. Through these two words (i.e. testimonies), he is protected from his blood being shed or to pay the tax while he in a state of subjugation.*’ He (s.a.w.a.) continued, “*Whoever bears malice against us Ahle Bait, Allah will raise him as a Jew.*” He was asked, ‘How, O Messenger of Allah?’ He (s.a.w.a.) informed, “*If he finds Dajjaal, he will believe in him.*”

1083. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)<sup>1</sup>**: He said (vide this chain of narrators) from Ibn Fazzaal, from Hammaad, from al-Husain Ibn al-Mukhtar, from Abi Nasr from Aamer Ibn Waathelah, from Ameerul Momineen (a.s.) who reports on the authority of the Messenger of Allah (s.a.w.a.), “*Ten things will necessarily transpire before the Hour. From these are: al-Sufyaani, the Dajjaal, the Smoke, the Beast, the Reappearance of the Qaem (a.s.), rising of the Sun from the West, descent of Prophet Jesus, eclipse in the East and eclipse in the Arabian Peninsula and a fire that will emanate from the pit of Aden which will drag the people to the congregational ground.*”

1084. **Al-Amaali al-Khumaisiyah<sup>2</sup>**: (Vide the above chain of narrators in the beginning of the Book) Informed us Abu al-Qasem Saeed Ibn Wahb Ibn Ahmad Ibn Sulaiman al-Dehqaan through my reciting unto him at al-Kufa, he said: Informed us Abu al-Hasan Ali Ibn Abd al-Rahmaan Ibn Abi al-Saree al-Bakkaae from Abdullah Ibn Ghannaam from Muhammad Ibn al-Alaa from Moaviyah Ibn Shaibaan from Jaaber from Abu al-Tufail who reports, “People feared before the emergence of Dajjaal. So we went to the house of Hudhaifah, while it was full of people. He said, “O People! Surely, the emergence of the

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<sup>1</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), Signs of Reappearance, p. 436, H. 426; Behaar al-Anwaar, vol. 52, p. 209, Chapter 25 Chapter Concerning the Signs of Reappearance, H. 48 and by the term, ‘vide this chain of narrators’ he implies Ahmad Ibn Idrees from Ali Ibn Muhammad Ibn Qutaibah from al-Fadhil

<sup>2</sup> Al-Amaali al-Khumaisiyah Fee Zikr-e-Aakher al-Zamaan..., vol. 2, pp. 260-261 This tradition is dependent on Hudhaifah and since a (reliable) person like Hudhaifah cannot relate such things from his own side, then necessarily it is the Messenger of Allah (s.a.w.a.) who has taught him.

Dajjaal is clearer than the rising of the Sun. I also fear for you something else other than the Dajjaal. Verily, before the emergence of the Dajjaal there will be a mischief in which will sieve the people like wheat is sieved. Whoever flies from it will be destroyed, whoever falls from it will be destroyed and whoever is steadfast in it will be saved.”

1085. **Saheeh Muslim**<sup>1</sup>: Narrated unto us Abu Kuraib Muhammad Ibn al-Alaa (and his wordings were) narrated unto us Ibn Fudhail from his father from Abi Haazim from Abu Hurairah that the Messenger of Allah (s.a.w.a.) informed, “*When three things will emerge, the faith of a soul will not benefit who had not believed earlier, or earned any goodness in its faith: Rising of the Sun from its West, the Dajjaal, and the Beast of the Earth.*”

The following traditions also indicate towards the above concept: 910, 1162, 1167, 1168 and 1169

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<sup>1</sup> Saheeh Muslim, vol. 1, p. 138, Kitaab al-Imaan, Chapter 82, Chapter Concerning the Era in which Faith will not be accepted, H. 249

## Section Eight

### Non-Permissibility of Fixing a Time (توقييت) and determining the Moment of Reappearance of Imam Mahdi (12 traditions)

1086. **Al-Kaafi**<sup>1</sup>: Muhammad Ibn Yahya from Salmah Ibn al-Khattaab, from Ali Ibn Hassaan, from Abd al-Rahmaan Ibn Katheer who reports, “I was with (Imam) Abu Abdillah (a.s.) when Mehzam came and said, “May I be held your ransom! Please inform me about this went that we are waiting, as to when it will occur?” He (a.s.) replied, “*O Mehzam! Those who fix the time are liars, those who hasten will be destroyed, and those who submit will be saved.*”

1087. **Al-Kaafi**<sup>2</sup>: A group from our companions report from Ahmad Ibn Muhammad Ibn Khaaled, from his father from al-Qasem Ibn

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<sup>1</sup> Al-Kaafi, vol. 1, p. 368, The Book of Divine Proof, Chapter of Determining the Time being Abominable; H.2; al-Imamah wa al-Tabserah, p. 95, Baab al-Nawaader, H. 7 “vide his chain of narrators from Muhammad Ibn Muslim from Imam Abu Abdillah (a.s.)...the like of it” except that he said, “I was with him” and he said, “we are waiting for him” and in its end, he says, “and to Him is the return”; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 426, H. 413 vide his chain of narrators vide his chain of narrators from al-Fadhl Ibn Abd al-Rahmaan like it and in its end, “and to us they will return”; al-Arbaeen, the one called Kefaayah al-Mohtadi, p. 42 under the second tradition; al-Ghaibah of al-No’mani (r.a.), p. 294, Chapter 16, H. 11; Behaar al-Anwaar, vol. 52, p. 104, under H. 7, Chapter 21 (Chapter of Examination and Prohibition of Fixing a Time)

<sup>2</sup> Al-Kaafi, vol. 1, p. 368, The Book of Divine Proof, Chapter of Determining the Time being Abominable; H.3 and 4; al-Ghaibah of al-No’mani (r.a.), p. 294, H. 12, Chapter 16 and in its end, “He said, ‘Then he (a.s.) said, ‘*Allah has decided to oppose the time of those who fix the time.*’

Muhammad, from Ali Ibn Abi Hamzah from Abu Baseer from who asked (Imam) Abu Abdillah (a.s.) about the Qaem (a.s.).He replied, “*Those who fix the time are liars. We Ahle Bait don’t fix the time (of Reappearance).*”

And he said: Ahmad via his chain of narrators said, “Allah will oppose the time of those who fix a date”.

**1088. Isbaat al-Raj’ah or al-Ghaibat<sup>1</sup>:** Ahmad Ibn Muhammad and Eesaa Ibn Heshaaam from Karraam from al-Fudhail who asked (Imam) Abu Ja’far (a.s.), ‘Is there a time (determined) for this affair (of reappearance)?’ He replied, “*Those who fix the time are liars, those who fix the time are liars, those who fix the time are liars!*”

**1089. Isbaat al-Raj’ah or al-Ghaibat<sup>2</sup>:** Al-Husain Ibn Yazeed al-Sahhaaf from Mundhir al-Jawwaaz from (Imam) Abu Abdillah (a.s.) who said, “*Those who fix a time are liars; we have neither determined the time in the past nor shall we fix the time in the future.*”

**1090. Al-Ghaibat of al-No’mani (r.a.)<sup>3</sup>:** Informed us Ali Ibn Ahmad from Obaidullah Ibn Moosa al-Abbasi from Yaqoob Ibn Yazeed from Muhammad Ibn Abi Umair from Abdullah Ibn Bukair from Muhammad Ibn Muslim who reports, “(Imam) Abu Abdillah (a.s.) said, ‘*O Muhammad! Whoever informed you from us a fixed time (for the reappearance), don’t feel scared to refute him because we have not*

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<sup>1</sup> Al-Arbaeen, the one called Kefaayah al-Mohtadi (manuscript), p. 42 under the second tradition; al-Ghaibah of al-Shaikh al-Toosi (r.a), pp. 425 – 426, H. 411 vide his chain of narrators from al-Fadhil Ibn Shaazaan from Ahmad Ibn Muhammad and Eesaa Ibn Heshaaam; Behaar al-Anwaar, vol. 52, p. 103, Chapter 21, (Chapter of Examination and Prohibition of Fixing a Time), a part from the fifth tradition with variation in the chain of narrators and in it has come, “for this affair”; al-Ghaibah of al-No’mani (r.a.), p. 294, H. 13, exactly as has come in al-Kaafi.

<sup>2</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a), p. 426, H. 412; al-Arbaeen, the one called Kefaayah al-Mohtadi Fee Marefah al-Mahdi (a.s.) (manuscript), p. 42 under the second tradition, p. 43 and he has mentioned that Ibn Shaazaan has reported this tradition through numerous chains of narrators; Behaar al-Anwaar, vol. 52, p. 103, Chapter 21, H. 6

<sup>3</sup> Al-Ghaibah of al-No’mani (r.a.), p. 289, Chapter 16, H. 3; Behaar al-Anwaar, vol. 52, p. 104, Chapter 21, H. 8

*fixed a date for anyone’.*”

1091. **Al-Ghaibat of al-No’mani (r.a.)<sup>1</sup>**: Informed us Abu Sulaiman Ahmad Ibn Hawdhah narrating from Ibraheem Ibn Is’haaq (al-Nahaawandi at Nahaawand circa 273 A.H.) narrating from Abdullah Ibn Hammaad al-Ansari (in the month of Ramadhan circa 229 A.H.) from Abdullah Ibn Senaan from (Imam) Abu Abdillah Ja’far Ibn Muhammad (a.s.) who said, “*Allah has refused except that He opposes the time of those who fix a date.*”

1092. **Al-Ghaibat of al-No’mani (r.a.)<sup>2</sup>**: Narrated unto us Ali Ibn Ahmad from Obaidullah Ibn Moosa al-Alawi from Muhammad Ibn Ahmad al-Qalaanesi from Muhammad Ibn Ali from Abu Jameelah from Abu Bakr al-Hadhrami who heard that (Imam) Abu Abdillah (a.s.) said, ‘*Surely, we don’t fix the time for this affair.*”

1093. **Al-Hedaayat<sup>3</sup>**: Narrated unto me Muhammad Ibn Ismaaeel and Ali Ibn Abdillah al-Hasaniyyaan from Abu Shoaib Muhammad Ibn Naseer, from Umar Ibn al-Furaat from Muhammad Ibn al-Mufazzal from al-Mufadhhdhal Ibn Umar who reports, “I asked my master Abu Abdillah Ja’far Ibn Muhammad al-Sadeq (a.s.), “Does the anticipated one, the awaited one, the Mahdi (a.s.) have a fixed time about which the people know?” Imam al-Sadeq (a.s.) replied, “*Allah has forbidden to fix a time for him...till he (a.s.) said, whoever fixes a time for our Mahdi, then indeed he has (claimed to) become a partner in Allah’s Knowledge...till the end of the tradition, and it’s quite lengthy.*”

The following traditions also indicate towards the above concept: 83, 275, 556 and 559

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<sup>1</sup> Al-Ghaibah of al-No’mani (r.a.), p. 289, Chapter 16, H. 4

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), p. 289, Chapter 16, H. 5

<sup>3</sup> Al-Hedaayah, Chapter of the Twelfth Imam; al-Nawaader, pp. 172 – 173, Chapter of Examination and Prohibition of Fixing a Time; al-Seraat al-Mustaqeem, vol. 2, pp. 257 – 258, Chapter 11, Section 11; Isbaat al-Hudaat, vol. 7, p. 156, Chapter 32, Section 55, H. 740; Hilyah al-Abraar, vol. 2, p. 652, Chapter 47, from a lengthy tradition

## Section Nine

### The Year, Month and Day of his Reappearance(10 traditions)

1094. **Isbaat al-Raj'ah**<sup>1</sup>: Narrated unto us Ahmad Ibn Muhammad Ibn Abi Nasr from Aasem Ibn Hameed from Muhammad Ibn Muslim who reports, "A man asked Imam Abu Abdillah (a.s.), 'When will your Qaem reappear?' He (a.s.) replied, '*When deviations increase, guidance reduces, oppression and mischief abound, reformation and correctness diminish, men will suffice with men and women with women, the religious jurists will incline towards the world, and most of the people towards poems and poets, a group from the innovators will be transformed into monkeys and pigs, the Sufyaani will be killed followed by the coming of the Dajjaal (the anti-Christ) who will be extreme in deviation and leading astray. At that juncture, the name of the Qaem (a.s.) will be called out from the sky, in the eve of the 23<sup>rd</sup> night of the month of Ramadhan, and he will rise on the Day of Aashuraa. As if I see him standing between the Rukn and the Maqaam (in the Ka'bah) while Jibraeel (a.s.) is calling out in front of him: Allegiance is (only) for Allah! His Shias will come from various sides of the earth which will be rolled up for them, till they pay allegiance. Thereafter, he will travel to Kufa and descend upon in Najaf. Then, he will scatter his armies to different cities to repel the staffs of Dajjaal.*'"

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<sup>1</sup> Al-Arbaeen, the one called Kefaayah al-Mohtadi (manuscript), p. 217 under H. 39; al-Arbaeen of al-Khaatoonaabaadi, pp. 169 – 170, H. 32 except he said, "and reformation becomes less" and "then he will descend upon its Najaf"; Kashf al-Astaar in its conclusion, pp. 222- 223 from Kitab al-Ghaibah of Fadhl Ibn Shaazaan; Isbaat al-Hudaat, p. 570, Chapter 32, Section 44, H. 687 briefly

*Finally, he (a.s.) will fill the earth with justice and equity, as it would be fraught with injustice and oppression.* I asked him (a.s.), ‘O son of Allah’s Messenger! May my mother and my father be held your ransom! Does anyone from the inhabitants of Mecca know from where your Qaem (a.s.) will go there? He (a.s.) replied in the negative and continued, ‘*He (a.s.) will not appear but suddenly between the Rukn and the Maqaam*’.”

1095. **Eqd al-Durar<sup>1</sup>**: From (Imam) Abu Ja’far (a.s.) who prophesied, “*The Mahdi will appear on the Day of Aashuraa and it is the day on which al-Husain Ibn Ali (a.s.) was martyred. As if I am seeing him on a Saturday, the tenth day of Muharram, standing between the Rukn and the Maqaam, while Jibraeel is on his right and Mikaaeel on his left. His followers will come to him from various nooks and corners of the earth; the earth will fold up for them till they pay allegiance to them. Then, he will fill the earth with justice and equity as it would be filled with injustice and tyranny.*”

1096. **Kamaal al-Deen<sup>2</sup>**: Narrated unto us al-Husain Ibn Ahmad Ibn Idrees (r.a.) from his father from Ahmad Ibn Muhammad Ibn Eesaa from al-Husain Ibn Saeed from Ali Ibn Abi Hamzah from Abu Baseer who reports that Imam Abu Ja’far (a.s.) said, “*The Qaem will reappear on Saturday, the Day of Aashuraa, the day on which al-Husain (a.s.) was martyred.*”

1097. **Al-Irshad<sup>3</sup>**: Fadhl Ibn Shaazaan from Muhammad Ibn Ali al-

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<sup>1</sup> Eqd al-Durar, p. 65, Chapter 4, Section 1; al-Burhaan Fi Alaamaat-e-Mahdi-e-Aakher al-Zamaan, p. 145, Chapter 6, H. 14

<sup>2</sup> Kamaal al-Deen, vol. 2, pp. 653 – 654, Chapter 57, H. 19; al-Tahzeeb, vol. 4, p. 333, H. 1044 (112) like it with addition in its end; al-Waafi an al-Tahzeeb, vol. 4, p. 463, H. 979 (11); Behaar al-Anwaar, vol. 52, p. 285, Chapter 26, H. 17; Hilyah al-Abraar, vol. 2, p. 615, Chapter 32

<sup>3</sup> Al-Irshad, p.389; al-Nawaadir, p. 181, The Book of News Concerning the Qaem (a.t.f.s.), Chapter 66; Kashf al-Ghummah, vol. 2, pp. 462 and 534; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 274 narrating from al-Fadhl like it in the beginning of the tradition but the phrase “*the day of Saturday*” is not found in it and beneath a tradition, he has mentioned independently

Koofi from Wuhaib Ibn Hafis from Abu Baseer who reports that Imam Abu Abdillah (al-Sadeq) (a.s.) said, “*The name of the Qaem (a.s.) will be called out from the sky on the eve of the 23<sup>rd</sup> night; he will rise on Saturday, the Day of Aashooraa and it is the day on which al-Husain Ibn Ali (a.s.) was martyred; as if I am seeing him on Saturday, the tenth of Muharram, standing between the Rukn and the Maqaam, Jibraeel (a.s.) is on his right side calling, ‘Allegiance is for Allah’, as a result of which his followers from the nooks and corners of the earth will reach him (a.t.f.s.); the earth will fold up for them, a folding, till they pay allegiance. Then, Allah will fill the earth through him with justice and equity as it would be fraught with injustice and tyranny.*”

1098. **Al-Irshad<sup>1</sup>**: Al-Husain Ibn Mahboob reported from Ali Ibn Abi Hamzah from Abu Baseer from (Imam) Abu Abdillah (a.s.) who informed, “*The Qaem (a.s.) will not rise except in the odd years: one, three, five, seven or nine.*”

1099. **Akhbaar al-Duwal<sup>2</sup>**: From Abu Baseer from (Imam) Abu Abdillah (al-Sadeq) (a.s.), “*The Qaem will not reappear except in odd year: one, three, five, seven or nine. He will rise on the day of Aashooraa. He will reappear on Saturday, the tenth of Muharram, standing between the Rukn and the Maqaam. A person standing at his hand will call out: Allegiance! Allegiance! As a result, his helpers will travel to him from the nooks and the corners of the earth paying allegiance to him. So, Allah – the High – will fill the earth through him with justice as it would be fraught with injustice and tyranny. Thereafter, he will travel to Mecca till he goes to Kufa and descends at Najaf. He will dispatch his armies to all the cities.*”

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like you see under H. 8; Behaar al-Anwaar, vol. 52, p. 290, Chapter 26, H. 30 narrating from al-Ghaibah of al-Shaikh al-Toosi (r.a.)

<sup>1</sup> Al-Irshad, p. 389; al-Nawaadir, p. 181, Chapter 66; Behaar al-Anwaar, vol. 52, p. 291, Chapter 36, H. 36; Kashf al-Ghummah, vol. 2, pp. 462 and 534

<sup>2</sup> Akhbaar al-Duwal, p. 643, Section 11, Concerning the Mention of the Righteous Successor al-Imam Abu al-Qasem Muhammad Ibn al-Hasan al-Askari (r.a.); Kashf al-Astaar: In its conclusion, pp. 223 -224

1100. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Narrated unto us Abu Sulaiman Ahmad Ibn Hawdhah al-Baaheli from Ibraheem Ibn Is'haaq al-Nahaawandi from Abdullah Ibn Hamaad al-Ansari from Abu Baseer from (Imam) Abu Abdillah (a.s.) who said, "*The Qaem will rise on the Day of Aashooraa.*"

1101. **Al-Ghaibah of al-Shaikh al-Toosi (r.a.)<sup>2</sup>**: Al-Fadhl from Muhammad Ibn Ali from Muhammad Ibn Senaan from Hayy Ibn Marwan from Ali Ibn Mahziyaar who reports that (Imam) Abu Ja'far (a.s.) said, "*As if I am with the Qaem on the Day of Aashooraa, the day of Saturday, standing between the Rukn and the Maqaam; in front of him is Jibraeel calling, 'Allegiance is for Allah'. Thereafter, he will fill it (the earth) with justice as it would be fraught with injustice and oppression.*"

1102. **Man Laa Yahzarohu al-Faqeeh<sup>3</sup>**: And it is narrated that the sun does not rise on day superior to of Friday. The day on which the Messenger of Allah (s.a.w.a.) appointed Ameerul Momineen (a.s.) at the Ghadeer Khumm was Friday; the rising of the Qaem (a.s.) will occur on the day of Friday; Hereafter will be established on the day of Friday in which Allah will gather the people of the beginning and the end. Allah –Mighty and Majestic– says, "**...it is a day on which the people shall be gathered together and it is a day that will be**

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 282, Chapter 14, H. 68; Behaar al-Anwaar, vol. 52, p. 297, Chapter 26, H. 56; al-Malaahem wa al-Fetan, p. 194; Hilyah al-Abraar, vol. 2, pp. 614-615

<sup>2</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 453, H. 459; Behaar al-Anwaar, vol. 52, p. 290, Chapter 26, H. 30

<sup>3</sup> Man Laa Yahzoroho al-Faqeeh, vol. 1, p. 272, Chapter 57, H. 1239/23; al-Khesaal, vol. 2, p. 394, Seventh Chapter, H. 104; Wasaael al-Shiah, vol. 7, p. 380, Kitab al-Salaah, Chapter of Necessity of Revering the Day of Friday...H. 18

**I say:** In Jamaal al-Usboo', he has mentioned in the third section on pp. 37 and 38, the Ziyaarah of our master, Saaheb al-Amr (a.s.), in which the following sentence can be found, "*This is the day of Friday and it is the day in which your reappearance is anticipated and the salvation in it for the believers at your hands (is expected)...*"

**witnessed.**<sup>1</sup>

In a tradition, Shaikh Sadooq has also narrated that in al-Khesaal from Sa'd Ibn Abdillah from Yaqub Ibn Yazid from Muhammad Ibn Abi Umair, from others, from (Imam) Abu Abdillah (a.s.) who said, “ *the Qaem of us, Ahle Bait, will reappear on the day of Friday.*”

1103. **Al-Fetan**<sup>2</sup>: Narrated unto us al-Waleed from Anbasah al-Qurashi from Salmah Ibn Abi Salmah, from Shahr Ibn Haushab who reports that the Messenger of Allah (s.a.w.a.) said, ‘*In the month of Ramadhan, there will be a voice, turmoil in Shawwaal, tribes will allied in Zilqa'dah and Zilhajjah, the pilgrims (Hajis) will be devoured and in Muharram, a caller from the sky will call, 'Know that Allah's chosen one from amongst his creation is so and so; then listen to him and obey him.*’

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<sup>1</sup> The Holy Quran 11: 103

<sup>2</sup> Al-Fetan, vol. 3, p. 117, Chapter in which Signs from the Sky are mentioned...; al-Malaahem wa al-Fetan, p. 45, Chapter 67; Eqd al-Durar, p. 156, Chapter 7 similar to it

## Section Ten

### **The place from which Mahdi (a.t.f.s.) will reappear, the place of his pulpit, and his prayer-niche (18 traditions)**

1104. **Al-Ghaibat of al-Fadhl<sup>1</sup>**: Narrated unto us al-Hasan Ibn Mahboob from Ali Ibn Reaab from (Imam) Abu Abdillah (a.s.) in a lengthy tradition from Ameerul Momineen (a.s.) who said in its end, *“Thereafter, there will be intense oppositions between the chiefs of the Arabs and non-Arabs. They will continue to disagree till the affair reaches to a man from the progeny of Abu Sufyaan...till he said, ‘then, the Chief of all chiefs, the killer of infidels, the anticipated Emperor, in whose occultation the intellects are confounded and he is the ninth from your progeny, O Husain! He will appear between the two Rukn, he will manifest for the Jinn and the humans, and there will be no two ears on the face of the earth who will not hear. Congratulations to the believers, who find his time, reach to his era, witness his days and meet his nations!’”*

1105. **Al-Ghaibat of al-Fadhl Ibn Shaazaan<sup>2</sup>**: Narrated unto us Safwaan Ibn Yahya (r.a.) from Muhammad Ibn Humraan who said that (Imam) al-Sadeq Ja’far Ibn Muhammad (a.s.) informed, *“the Qaem*

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<sup>1</sup> Kashf al-Astaar: In its conclusion, p. 180, First Edition, and pp. 221 -222 from its second edition published by Modern Library of Nainava except that he has erred in the chain of narrators of this tradition as follows: Narrated unto us al-Hasan Ibn Reaab...’; al-Ghaibah of al-No’mani (r.a.), in a lengthy tradition similar to it, pp. 274 – 276, Chapter 14, H. 55

<sup>2</sup> Al-Arbaoun called as Kefaayah al-Mohtadi, p. 212 under H. 39; Kashf al-Astaar, p. 180 briefly; al-Arbaoun of al-Khaatonaabaadi called as Kashf al-Haqq, H. 30, pp. 164 – 165 and the verse is in Surah Hud: Verse 86

*from us is helped with awe, assisted with (divine) help, the earth will rolled up for him, all the treasures will be manifested for him, Allah – the High – will dominate His religion, through him, over all other religions, even if the polytheists dislike it. His sovereignty will extend to the East and the West. Thus, there will not remain a ruin in the earth except that he will inhabit it and the Spirit of Allah, Eesaa Ibn Maryam (a.s.), will descend and pray behind him.”*

Ibn Humraan reports that he (a.s.) was asked, “O son of Allah’s Messenger! When will your Qaem emerge?” He replied, “*When the men will resemble the women and the women will resemble the men; men will suffice with men and women with women(homosexuality); women will mount rides; false testimonies will be accepted and just testimonies will be rejected; people will take blood-shed, fornication, usury and bribery lightly; the evil will dominate the righteous; the Sufyaani will come out from Syria and al-Yamaani from Yemen; the army (of Sufyaani) will sink at Baidaa; a youth from the progeny of Muhammad (s.a.w.a.) – whose name will be Muhammad Ibn Muhammad and his epithet will be al-Nafs al-Zakiyyah – will be killed between the Rukn and the Maqaam; a cry will come from the sky that the truth is with Ali and his followers. At this juncture, our Qaem will reappear. When he reappears, he will lean towards the Ka’bah and three hundred thirteen men will gather around him. The first thing that he will utter will be the following verse of the Holy Quran: “**The remnant of Allah is better for you if you are believers...**”<sup>1</sup>“Then, he will declare, ‘I am the remnant of Allah, His Proof and His Caliph upon you. So, none shall greet him except in the following manner: Salutations be upon you, O Remnant of Allah in His earth! When he will gather the required number, that is, ten thousand men, he will leave from Makkah. No deity except Allah – Mighty and Majestic be He – shall remain in the earth from the idols, gods, etc. but that there will be a fire in it which will burn it. This will transpire after a prolonged occultation.”*

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<sup>1</sup> The Holy Quran 11: 86

1106. **Al-Tahzeeb<sup>1</sup>**: From him (viz. Muhammad Ibn Ahmad Ibn Dawood) who said that narrated unto us Muhammad Ibn Hammaam from Muhammad Ibn Muhammad Ibn Rabaah from his uncle Abu al-Qasem Ali Ibn Muhammad from Obaidullah Ibn Ahmad Ibn Khaled al-Tameemi from al-Hasan Ibn Ali al-Khazzaaz from his maternal uncle Yaqub Ibn Ilyaas rom Mubarak al-Khabbaaz who reports that (Imam) Abu Abdillah (a.s.) ordered him, “*Tack the mule and the donkey in the time of his arrival, while he is in Karbala.*” Hesaid, “Then, he (a.s.) mounted and I mounted till he entered the slope. Thereafter, he descended and prayed two units of prayers; went a little further and prayed another two units of prayers. Then went a little more ahead and prayed two more units of prayers. Finally, he (a.s.) mounted and returned. I asked, “May I be held your ransom! What were these two units of prayers in three different prayers?” He (a.s.) replied, “*The first two units of prayers was at the grave of Ameerul Momineen (a.s.), the second two-unit prayers was at the place of the head of Imam Husain (a.s.) and the third two unit prayers was the pulpit of the Qaem (a.s.)*.”

1107. **Man La Yahzorohu al-Faqeeh<sup>2</sup>**: In a tradition it is narrated from al-Asbagh from Ameerul Momineen (a.s.) about the excellence of Masjid al-Kufa that, he (a.s.) said, “*There will come a time upon it when it will be the prayer-niche of the Mahdi from my progeny.*”

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<sup>1</sup> Al-Tahzeeb, vol. 6, pp. 34 – 35, Chapter 10, H. 71 / 15; Farhah al-Ghari, pp. 46 -47 vide his chain of narrators from Mubarak al-Khabbaaz and has narrated similar to it on pp. 45 -46 vide his chain of narrators from Abu al-Faraj al-Sindi and vide his chain of narrators from Abaan Ibn Taghlib, p. 46

Apparently, it is not a single incident and a single narration; for, Imam al-Sadeq (a.s.) visited the grave of Ameerul Momineen (a.s.) a number of times when he (a.s.) was at Karbala; this has come in the narration of Abdullah Ibn Senaan in Farhah al-Ghari, p. 51; al-Dalaael al-Burhaaniyyah Fee Tasheeh –Hadhrat al-Gharawiyyah, Chapter 6 from al-Sindi, al-Mubarak and Abaan; Behaar al-Anwaar, vol. 100, p. 247, Chapter 2, H. 35 and in it has come, “*Tack (singular) the mule*” instead of “*Tack (plural) the mule*”

<sup>2</sup> Man La Yahzoroho al-Faqeeh, vol. 1, p. 231, Chapter of Excellence of Mosques, H. 696; Behaar al-Anwaar, vol. 100, pp. 389 – 390, Chapter 6, H. 14; al-Amaali of Shaikh Sadooq (r.a.), p. 189, 40<sup>th</sup> Majlis, H. 8

1108. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan al-Taimuli, from Muhammad and Ahmad, the two sons of al-Hasan, from Ali Ibn Yaqoob al-Haashemi from Haroon Ibn Muslim from Obaid Ibn Zoraarah, from (Imam) Abu Abdillah (a.s.) who said, "*The name of the Qaem will be called out, he will be brought while he will be behind the Maqam (in Masjid al-Haram in Mecca). It will be said to him, 'Your name is being called out, so what are you waiting for?' Thereafter, he will be allegiance paid.*"

1109. **Al-Bayaan Fee Akhbaar-e-Saaheb al-Zamaan (a.s.)<sup>2</sup>**: Informed us the teacher of teachers Abdullah Ibn Umar Ibn Hamawiyah and others in Damascus, and informed us al-Haafez Yusuf Ibn Khaleel amongst others in Halab (in Syria), and all of them said: Informed us Abu al-Faraj Yahya Ibn Mahmood Ibn Sa'd al-Thaqafi and al-Haafez Yusuf from al-Qaazi Abu al-Makaarem, from Abu Ali al-Hasan Ibn Ahmad, from Abu Noaim Ahmad Ibn Abdillah al-Haafez, from Abu Muhammad Ibn Hayyaan from al-Husain Ibn Ahmad al-Maaleki, from Abd al-Wahhaab Ibn al-Zahhaak from Ismaaeel Ibn Ayyaash from Safwaan Ibn Amr from Abd al-Rahman Ibn Jubair from Katheer Ibn Murrhah, from Abdullah Ibn Umar who reports that the Messenger of Allah (s.a.w.a.) said, "*Mahdi will emerge from a village called Kar'ah<sup>3</sup>.*" (The author of al-Bayaan, al-Kanji says) I said, "This is a reliable tradition, we consider it as very lofty; Abu al-Shaikh al-Isbahaani has recorded it in his "Awaali" as we have quoted it, and Abu Noaim has reported it in Manaaqeb al-Mahdi (a.s.).

1110. **Kaamel al-Ziyaaraat<sup>4</sup>**: Narrated unto me my father and

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 263, Chapter 14, H. 25; Kashf al-Astaar, Conclusion, p. 182

<sup>2</sup> Al-Bayaan Fee Akhbaar-e-Saaheb al-Zamaan (a.s.), p. 131, Chapter 14; Kashf al-Ghummah, vol. 2, p. 469, H. 7 from the traditions which al-Haafez Abu Noaim has narrated

<sup>3</sup> A village in Yemen (Translator)

<sup>4</sup> Kaamel al-Ziyaaraat, p. 34, The Ninth Chapter Indicating towards the grave of Ameerul Momineen (a.s.); Farhah al-Ghari, p. 46, and in it is from al-Washshaa Abu al-Faraj; Behaar

Muhammad Ibn al-Hasan – both of them – from al-Hasan Ibn Matteel, from Sahl Ibn Ziyaaad from Ibraheem Ibn Aqabah from al-Hasan al-Khazzaaz al-Washshaa from Abu al-Faraj from Abaan Ibn Taghleeb who says, “I was with (Imam) Abu Abdillah when he (a.s.) passed from the rear of Kufa (i.e. Najaf). He (a.s.) descended and performed two units of prayers. Then, he (a.s.) proceeded a little and prayed two units of prayers. Again, he (a.s.) travelled a little and prayed two units of prayers and said, ‘*This is the place of Ameerul Momineen’s (a.s.) grave.*’ I enquired, ‘May I be held your ransom! What were the other two places in which you prayed?’ He (a.s.) replied, ‘*The place of the head of al-Husain (a.s.) and the place of the Qaem’s (a.s.) pulpit.*’”

The following traditions also indicate towards the above concept: 254, 283, 900, 936, 1060, 1111, 1112, 1113, 1114, 1116 and 1118

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al-Anwaar, vol. 100, pp. 241, Chapter 2, H. 20 and in it has come, ‘the grave will be manifested’ instead of ‘the rear of Kufah’

## Section Eleven

### **Method of Allegiance for him (a.t.f.s.), those who will pay allegiance to him (a.t.f.s.) and the place of allegiance (19 traditions)**

1111. **Al-Musannaf**<sup>1</sup>: Narrated unto us Affaan from Imran al-Qattaan from Qataadah from Abu al-Khaleel from Abdullah Ibn al-Haarith from Umm Salmah who said, “The Messenger of Allah (s.a.w.a.) informed, ‘*The number like the fighters of Badr will pay allegiance to a man between Rukn and Maqaam (Mecca). Groups of inhabitants of Iraq and fighters of Syria will come to him. An army from the people of Syria will fight against them till they come to al-Baidaa, where they will be sunk (in the earth). Then, a man from Quraish whose maternal uncles are from the Bani Kalb title will fight against them. They will meet them and Allah will defeat them.*’ He (s.a.w.a.) used to say, ‘*A loser is he who is deprived of the spoils of war of the Bani Kalb.*’

1112. **Al-Fetan**<sup>2</sup>: Narrated unto us Abu Thaur, Abd al-Razzaaq and Ibn Ma’adh from Muammar from Qataadah that the Messenger of Allah (s.a.w.a.) said, “*Groups of Iraq and fighters of Syria will come to*

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<sup>1</sup> Al-Musannaf by Ibn Abi Shaibah, vol. 15, Kitab al-Fetan, pp. 45 – 46, H. 19070; Tarikh al-Madinah al-Munawwarah, vol. 1, p. 309, Chapter of the Discussion of al-Baidaa of al-Madinah through the chain of narrators of al-Musannaf itself and in it is, “*Will pay allegiance to the man*”; al-Musnad, vol. 6, p. 316 similar to it with a little increase in its text and in it is, “*will follow the man*”; al-Mustadrak alaa al-Saheehain, vol. 4, p. 431, Kitab al-Fetan wa al-Malaahem, and likewise in al-Talkhees; Wafaa al-Wafaa, vol. 4, p. 1158; Eqd al-Durar, p. 70, Chapter 4, Section 2; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 129 from al-Tabaraani in al-Awsat, and al-Haakem; al-Durr al-Manthoor, vol. 5, p. 241

<sup>2</sup> Al-Fetan, p. 183, Chapter of Congregation of the People at Makkah...

him. They will pay allegiance to him between Rukn and Maqaam (Mecca). Then, he will make Islam customary in its totality.”

1113. **Al-Ikhtesaas<sup>1</sup>**: Narrated unto us Abu al-Hasan Muhammad Ibn Ma'qel from Muhammad Ibn Aasim from Ali Ibn al-Husain from Muhammad Ibn Marzooq from Aamer al-Sarraaj from Sufyaan al-Thauri from Qais Ibn Muslim from Tariq Ibn Shehaab who reports that he heard Hudhaifah say, “I heard the Messenger of Allah (s.a.w.a.), ‘At the time of the reappearance of the *Qaem*, a caller will call out from the sky, ‘O People! The duration of the tyrants has been taken from you and the master of authority is the best from the nation of Muhammad (s.a.w.a.), sojoin him in Mecca!’ Thus, the nobles from Egypt, the fighters from Syria and the groups of Iraq will come out. They are worshippers during the night (and) lions during the day. As if their hearts are like a piece of steel. They will pay allegiance to him between Rukn and Maqaam.’

Imran Ibn al-Husain requested, ‘O Messenger of Allah! Describe this man unto us!’ He replied, ‘He is from the progeny of al-Husain. As if he is from the hated men. On him will be two cotton cloaks. His name will be my name. With his reappearance, the birds will rejoice in their nests, the fishes in the oceans, the rivers will extend their run, the fountains will flow copiously and the earth will grow its multiple foods. Jibraeel will travel ahead of him and Israafeel will follow him. He will fill the earth with justice and equity as it would have been fraught with injustice and oppression’.”

1114. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)<sup>2</sup>**: From him (i.e. al-

<sup>1</sup> Al-Ikhtesaas, pp. 208 – 209, Chapter of Proving the Imaamat of the Twelve Imams (a.s.); Behaar al-Anwaar, vol. 52, p. 304, Chapter 26, H. 73 except that in it is, ‘from the men of *Shansuwah*’ and ‘*Israafeel* will drag him’

<sup>2</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), pp. 476 – 477, H. 502; Behaar al-Anwaar, vol. 52, p. 334, Chapter 27, H. 64

**U say:** The loftiness of the chain of narrators of this tradition vis-à-vis *Wejaadah* should not remain hidden for you; for, we narrate it from the book of al-Fadhil through a single medium only and that is the book of al-Shaikh al-Toosi (r.a.) while he is narrating it from the book of

Fadhil Ibn Shaazaan) from Ahmad Ibn Umar Ibn Muslim from al-Hasan Ibn Uqbah al-Nahmi from Abu Is'haaq al-Bannaa from Jaaber al-Jo'fi who reports that (Imam) Abu Ja'far (a.s.) said, *“Three hundred and some persons – equal to the number of the fighters of the war Badr – will pay allegiance to the Qaem between Rukn and Maqaam. From amongst them will be the chosen ones of the inhabitants of Egypt, the fighters of residents of Syria, and the righteous from the people of Iraq. So, Allah will cause him to rise whenever He pleases.”*

1115. **Isbaat al-Raj'ah aw al-Ghaibat<sup>1</sup>**: Narrated unto us Muhammad Ibn Abi Umair from Jameel Ibn Darraaj from Muyassir Ibn Abd al-Aziz al-Nakhaee who reports that (Imam) Abu Abdillah (a.s.) says, *“When Allah - the High – permits the Qaem to reappear, he will ascend the pulpit, invite the people towards himself, give them promise of Allah and call them towards his truth. He will live amongst them the life of Messenger of Allah (s.a.w.a.) and act in the like his (s.a.w.a.) actions. Then, Allah – Mighty and Majestic – will send Jibraeel till he comes to him at the Hateem (i.e. between the Rukn and the Maqaam) and ask, ‘Towards what are you calling?’ The Qaem (a.s.) will inform him. Jibraeel (a.s.) will say, ‘I am the first to pay allegiance to you. Extend your hand.’ He will rub his hand against his hand. Three hundred and thirteen men will meet him and pay allegiance to him. He will stay in Mecca till his companions exceed to ten thousands.*

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al-Fadhil vide his chain of narrators and through *Wejaadah* (It is a method of narration of traditions in which the person is acquainted with the traditions through the handwriting of the narrator or his book from which he is reporting, regardless of him being his contemporary or otherwise. Then, he should say, ‘I found or read in the handwriting of so and so or in his book.’)

<sup>1</sup> Al-Arbaoon called as Kefaayah al-Mohtadi, p. 224 under H. 39; al-Irshad, p. 391 under his (a.t.f.s.) biography the like of it from al-Mufadhdhal Ibn Umar al-Jo'fi except that he said, ‘and he (a.t.f.s.) he will live amongst them with the Sunnah of the Messenger of Allah (s.a.w.a.)’ and in its end, he says, ‘then, he will travel from it to Madinah’; al-Arbaoon of al-Khaatoonabaadi, pp. 189 – 190, H. 36, similar to it; Kashf al-Astaar, in its conclusion, p. 181. Muyassir Ibn Abd al-Aziz he is al-Nakhaee as is there in Kashf al-Astaar, first edition, and al-Hanafi, as mentioned in the second edition published by the Modern Library of Nainava, is wrong.

*Thereafter, he will travel towards Madinah.”*

1116. **Eqd al-Durar<sup>1</sup>**: From Jaaber al-Jo’fi, from (Imam) Abu Ja’far (a.s.) (in a lengthy tradition in which he (a.s.) has mentioned a group of incidents like the Sufyaani, the sinking of the army at al-Baidaa, etc. till he said, *“Then, Allah –the High – will gather for the Mahdi three hundred and thirteen men from his companions. Allah – the High – will gather them without a fix time, like the clouds of autumn. They will pay allegiance to him between Rukn and Maqaam.”* He (a.s.) informed, *“O Jaaber! Mahdi will be a man from the progeny of al-Husain (a.s.). Allah will settle his affair in one night.”*

1117. **Eqd al-Durar<sup>2</sup>**: From Ameer al-Momineen (a.s.) in a lengthy tradition also, his speech continues till it reaches to... *“He (the Mahdi (a.s.)) will say to them, ‘Surely, I will not decide upon the affair till you pay allegiance to me on thirty characteristics with which you will be bound and you will not change anything from them while upon me will be eight characteristics.’ They will say, ‘We will indeed do that so you mention whatever you want, O son of the Messenger (s.a.w.a.)!’ They all will come out with him to the mount of Safaa. He will say, ‘I am with you provided you do not turn your backs, you do not steal, you do not commit adultery, you do not kill illegally, you do not commit indecency, you do not beat anyone except when it is necessary, you do not store gold, silver, wheat and barley; you do not eat the wealth of the orphans, you do not testify except when you know, you do not ruin the mosques, you do not rebuke a Muslim, you do not curse a laborer except when he deserves it, do not drink any intoxicant, you do not wear gold, silk or brocade nor sell it for usury, do not shed blood*

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<sup>1</sup> Eqd al-Durar, pp. 95-97, Chapter 4, Section 2

<sup>2</sup> Eqd al-Durar, pp. 90-99, Chapter 4, Section 2; al-Malaahem wa al-Fetan, pp. 145-150, Section 79 from what Abu Saaleh al-Saleeli has mentioned in his book concerning the mischief vide his chain of narrators from al-Asbagh from Ameer al-Momineen (a.s.) similar to what is in the tradition of Eqd al-Durar. Apparently, it is other than the tradition of Eqd al-Durar because it includes many issues that are not available in Eqd al-Durar; Kashf al-Astaar, pp. 137-142, Section 2, similar to it.

*illegally, do not betray the one who has trust in you, you do not stay with an infidel or a hypocrite, wear coarse clothes, take mud as your pillow, struggle in the way of Allah, do not use abusive language, you dislike uncleanness, enjoin good and forbid evil. If you comply with these conditions, then it is upon me that to not go into hiding. I will not wear except what you wear, I will not mount except what you mount, I will be satisfied with less (performance from your side), I will fill the earth with justice as it would be fraught with injustice, I will worship Allah – Mighty and Majestic – as is the right of His worship, I will be loyal to you and you be loyal to me.’ They will say, ‘We are satisfied and we will follow you upon this.’ Thereafter, he will shake hands with each of them individually...”* the tradition is very lengthy.

1118. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)<sup>1</sup>**: Al-Fadhil Ibn Shaaazan from Ismaaeel Ibn Ayyaash from al-A’mash, from Abu Wael from Hudhaifah al-Yamaan who heard the Messenger of Allah (s.a.w.a.) said (while mentioning the Mahdi) “*Verily, he will be paid allegiance between the Rukn and the Maqaam. His names are as follows: Ahmad, Abdullah and Mahdi. These are his names, three of them.*”

The following traditions also indicate towards the above concept: 95, 397, 529, 904, 1025, 1094, 1097, 1098, 1101, 1120 and 1128

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<sup>1</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 454, H. 463; Behaar al-Anwaar, vol. 52, pp. 290-291, Chapter 26, H. 33; Isbaat al-Hudaat, p. 514, Chapter 32, H. 356

**I say:** From this tradition it can be understood that he (a.s.) has more names than this three. So, there is no contradiction between this and those traditions which indicate that his name is the same as that of the Messenger of Allah (s.a.w.a.). As if by his (s.a.w.a.) saying, “*Then these are his names, three of them*” is to refute such imaginary contradiction.

As for Ismaaeel Ibn Ayyaash, apparently he is Ayyaash Ibn Silm al-Ansee, Abu Utbah al-Homsi. His biography can be found in Tahzeeb al-Tahzeeb. And it is reported that Usmaan Ibn Saahil al-Sahmi said, ‘The people of Homs (in Syria) used to deride Ali Ibn Abi Taalib (a.s.) till Ismaaeel Ibn Ayyaash grew amongst them. He informed them about his excellences as a result of which they restrained from their abominable action. As for Ismaaeel Ibn Abbas, as has come in some copies, than it is a mistake on part of the writers because there is no name or trace of such a person in the books of Rejaal.



## **CHAPTER EIGHT**

**WHAT WILL TRANSPIRE AFTER HIS  
REAPPEARANCE, AND IN IT ARE  
THIRTEEN SECTIONS**



## Section One

### **Allah – the High – will conquer at his hands the cities, the forts and the entire universe (23 traditions)**

1119. **Eqd al-Durar**<sup>1</sup>: From Abu Umaamah al-Baaheli (r.a.) who reports that the Messenger of Allah (s.a.w.a.) said concerning the story of Mahdi (a.s.), *“As if he is from the men of Children of Israaeel. He will bring forth the treasures, and conquer the cities of the polytheists.”*

1120. **Eqd al-Durar**<sup>2</sup>: From the tradition of Abul Hasan al-Rabae al-Maaleki from Hudhaifah al-Yamaan (r.a.) who reports that the Messenger of Allah (s.a.w.a.) said concerning the story of the Mahdi (a.s.), *“The people will pay allegiance to him between Rukn and Maqaam. Allah will return the religion through him and grant him victories. Thus, none will remain on the face of the earth except that will say, ‘There is no god except Allah’.”*

1121. **Ta’veel al-Aayaat al-Zaaherah**<sup>3</sup>: Muhammad Ibn al-Abbas

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<sup>1</sup> Eqd al-Durar, p. 222, Chapter 9, Section 3: Al-Haafiz Abu Noaim al-Isbahaani has recorded it in his book Sifah al-Mahdi.

<sup>2</sup> Eqd al-Durar, p. 222, Chapter 9, Section 3: Kashf al-Astaar. p. 125

<sup>3</sup> Ta’veel al-Aayaat al-Zaaherah, p. 339 under Surah al-Hajj (22): Verse 41; Tafseer Ali Ibn Ibraheem, vol. 2, p. 87; al-Mahajjah, p. 143, 53<sup>rd</sup> Verse; Yanaabee’ al-Mawaddah, p. 425; Behaar al-Anwaar, vol. 51, p. 47, Chapter 5, H. 9; Tafseer Noor al-Saqalain, vol. 2, p. 506, H. 161; Tafseer al-Saafi, vol. 2, p. 126; Tafseer al-Burhaan, vol. 3, p. 96, H. 4

Know that Muhammad Ibn al-Abbas on whose authority the author of Ta’veel al-Aayaat al-Zaaherah has narrated this and other traditions is: Muhammad Ibn al-Abbas Ibn Ali Ibn Marwaan Ibn al-Maahiyaar, a top scholar of the third and the fourth centuries of Hijri. His

says, “Narrated unto us Muhammad Ibn al-Husain Ibn Hameed from Ja’far Ibn Abdillah from Katheer Ibn Ayyaash from Abu al-Jaarood from (Imam) Abu Ja’far (a.s.) concerning the word of Allah – Mighty and Majestic - **Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.**<sup>1</sup>He (a.s.) said, *‘This is for the progeny of Muhammad (s.a.w.a.). Allah – the High – will make the Mahdi and his companions rule the entire universe, dominate the religion, Allah – Mighty and Majestic be He – will cause the death of innovations and falsehood through him and his companions just as the fools had caused the truth to die till no trace of oppression remains. They will enjoin good and prohibit the evil. And for Allah is the end of the affairs.’*”

#### 1122. **Ta’veel al-Aayaat al-Zaaherah**<sup>2</sup>: Muhammad Ibn al-Abbas

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agnomen was Abu Abdillah. Al-Najjaashi describes him as, ‘Very, very reliable’ and from amongst his books, he has mentioned ‘Maa Nazalah Min al-Quran Fee Ahl al-Bait (a.s.)’. He writes, ‘A group of our companions say, ‘Such a book with these concepts has never been written before’. It comprises of one thousand pages and perhaps, the author of Ta’veel has reported from this book through the method of *Wejaadah* (It is a method of narration of traditions in which the person is acquainted with the traditions through the handwriting of the narrator or his book from which he is reporting, regardless of him being his contemporary or otherwise. Then, he should say, ‘I found or read in the handwriting of so and so or in his book.’)

<sup>1</sup> The Holy Quran 22: 41

<sup>2</sup> Ta’veel al-Aayaat al-Zaaherah, p. 438 under Surah al-Sajdah (32): Verse 29; al-Mahajjah, p. 174, 67<sup>th</sup> Verse from Muhammad Ibn Yaqoob who says, ‘Narrated unto us al-Husain Ibn Aamer... till the end of the tradition; Yanaabee’ al-Mawaddah, p. 426; Tafseer al-Burhaan, vol. 3, p. 289; Ilzaam al-Naasib, vol. 1, p. 83, Verse 75

**Isay:** It can be said that the faith will not benefit on that day if the unbeliever was obstinate in rejecting the truth or negligent in acquiring it. But if he was falling short – as is the state of most of the unbelievers – then his faith will benefit him. For, the one who falls short, when an affair becomes clear for him, he recognizes the truth and believes in it, as a result of which his faith will be accepted inevitably because its non-acceptance will be against the wisdom of Allah – the High – and His tradition in the guidance of His servants. Nay, in this prudent and clear context, it can be derived that the tradition is against those who are obstinate and negligent.

(Muhammad Ibn Yaqoob) (r.a.) from al-Husain Ibn Aamer from Muhammad Ibn al-Husain Ibn Abi al-Khattaab from Muhammad Ibn Senaan from Ibn Darraaj who reports, “I heard (Imam) Abu Abdillah (a.s.) say concerning the word of Allah – Mighty and Majestic - **Say: On the Day of Victory, the faith of those who (now) disbelieve will not profit them, nor will they be given respite<sup>1</sup>**.He (a.s.) says, *‘The Day of Victory is the day when the world will be conquered at the hands of the Qaem. The one who did not believe earlier and was not sure of this victory, his nearness to faith will not benefit him. So, he (a.s.) is the one whose faith will benefit him, his value and position in front of Allah is great, his gardens will be decorated for him on the Day of Raising and the hellfire will be veiled for him. This is the reward of the lovers of Ameer al-Momineen (a.s.) and his pure progeny – blessings of Allah be upon them all’.*”

The following traditions also indicate to the above concept: 153, 155, 161, 245, 264, 327, 346, 432, 527, 529, 548, 553, 668 (and in it is, *‘his kingdom will extend to the Day of Judgment’*), 669, 807, 1105, 1177, 1195 and 1242

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As for the narration of the tradition from al-Kulaini, although we did not find it either in al-Kaafi or al-Raudhah except that it is permissible that he has recorded it from some other book of al-Kulaini which is not in our hands. In all likelihood, the narrator of this tradition is Muhammad Ibn al-Abbas, the author of the book *‘Maa Nazalah Min al-Quran Fee Ahl al-Bait (a.s.)’*.

<sup>1</sup> The Holy Quran 32: 29

## Section Two

### **The gathering of all religions on Islam and that after his reappearance none shall be worshipped except Allah, and that he will surely feat the false governments (22 traditions)**

1123. **Tafseer al-Ayyaashi**<sup>1</sup>: From Refa'ah Ibn Moosa who heard from (Imam) Abu Abdillah (a.s.), '**...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, ...**' *When the Qaem (a.s.) rises, there will not remain a part of the earth except that the testimony of 'there is no god but Allah, and Muhammad is the Messenger of Allah' will be called out.*"

1124. **Tafseer al-Ayyaashi**<sup>2</sup>: From Ibn Bukair who heard from (Imam) Abu al-Hasan (a.s.) concerning the verse '**...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, ...**' *It was revealed concerning the Qaem (a.s.) when he will reappear in the midst of the Jews, the Christians, the Sabeans, the atheists, the apostates and the unbelievers in the East of the earth and its West. Thereafter, he will present Islam unto them. Whoever submits*

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<sup>1</sup> Tafseer al-Ayyaashi, vol. 1, p. 183 under Surah Aal-e-Imraan, verse 83; Behaar al-Anwaar, vol. 52, p. 340, Chapter 27, H. 89; Isbaat al-Hudaat, vol. 3, p. 549, Chapter 32, H. 551; Tafseer al-Burhaan, vol. 1, p. 296; Tafseer al-Saafi, vol. 1, p. 276; Tafseer Noor al-Thaqalain, vol. 1, p. 301, H. 229; al-Mahajjah, p. 50, Verse 4

<sup>2</sup> Tafseer al-Ayyaashi, vol. 1, pp. 183-184; Tafseer al-Burhaan, vol. 1, p. 296; Isbaat al-Hudaat, vol. 3, p. 549, Chapter 32, H. 552; Tafseer Noor al-Thaqalain, vol. 1, p. 301, H. 230; Behaar al-Anwaar, vol. 52, p. 340, Chapter 27, H. 90; al-Mahajjah, p. 50 Verse 4

*willingly, he will order him for prayers, poor-rate and whatever has been ordered to a Muslim and Allah has made obligatory upon him. But whoever does not submit, he will strike his neck till none remains in the Easts and the Wests except that he will declare the oneness of Allah.*

I asked him (a.s.), “May I be held your ransom! The creatures are more than this.” He retorted, ‘*When Allah intends an affair, he makes more the less, and increases the less.*’

1125. **Taaweel al-Aayaat al-Zaaherah**<sup>1</sup>: Muhammad Ibn al-Abbas (r.a.) narrates from Muhammad Ibn al-Hasan Ibn Ali, from his father al-Hasan, from his father Ali Ibn Asbaat who said, “Our companions have reported concerning the word of Allah – Mighty and Majestic – **‘The kingdom on that day shall rightly belong to the Beneficent God, ...’**<sup>2</sup> Surely, the kingdom will be for the Beneficent God on that day, before that day and after that day but when the Qaem (a.s.) rises, none shall be worshipped except Allah – Mighty and Majestic.

1126. **Al-Rawdhah**<sup>3</sup>: Ali Ibn Muhammad from Ali Ibn al-Abbas from al-Hasan Ibn Abd al-Rahmaan from Aasem Ibn Hameed from Abu Hamzah from (Imam) Abu Ja’far (a.s.) concerning the word of Allah – Mighty and Majestic – **‘And say: The truth has come and the falsehood has vanished;...’**<sup>4</sup> *‘When the Qaem (a.s.) will rise, the government of falsehood will vanish.’*

The following traditions also indicate to the above concept: 327, 329, 330, 332, 334-338, 397, 410, 553, 669, 671, 672, 1138, 1178, 1195 and numerous other traditions

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<sup>1</sup> Taaweel al-Aayaat al-Zaaherah, p. 369; al-Mahajjah, p. 115, Verse 59; Tafseer al-Burhan, vol. 3, p. 162 and in it is ‘From his father, from Ali Ibn Asbaat.’

<sup>2</sup> The Holy Quran 25: 26

<sup>3</sup> Al-Rawdhah, p. 287, H. 432; al-Mahajjah, p. 130, Verse 4; Behaar al-Anwaar, vol. 51, p. 62, Chapter 5, H. 62; Tafseer Noor al-Thaqalain, vol. 3, p. 212; Tafseer al-Burhaan, vol. 2, p. 441; Tafseer al-Saafi, vol. 1, p. 986

<sup>4</sup> The Holy Quran 17: 81

## Section Three

### Imam Mahdi Bringing out the treasures and the mines of the earth for Imam Mahdi (19 traditions)

1127. **Al-Fetan**<sup>1</sup>: Narrated unto us Abd al-Razzaq from Muammar from Qataadah who reports that the Messenger of Allah (s.a.w.a.) said, *“Surely, he will soon bring out the treasures, distribute the wealth, and introduce Islam.”*

1128. **Sunan al-Daani**<sup>2</sup>: From Hudhaifah (r.a.) from the Holy Prophet (s.a.w.a.) who said concerning Mahdi (a.s.) and the manifestation of his affair, *“Thereafter, the fighters from Syria and the like will emerge, the chosen ones of Egypt will also come to him as will the groups of the people of the East and their like till they reach Mecca. They will pay allegiance to him between Zamzam and Maqaam-e-Ibraheem. He will rise intending towards Syria while Jibraeel will be in front of him and Mikaaeel will follow him. The inhabitants of the sky, the residents of the earth, the birds, the beasts, and the fishes in the ocean will obey him. Waters will increase in his government, rivers will extend, the crops of earth will multiply, and the treasures will be brought out.”*

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<sup>1</sup> Al-Fetan, p. 192, Chapter the Biography of the Mahdi...; al-Malaahem wa al-Fetan, p. 69, Chapter 146 narrating from al-Fetan except that he said, ‘He will bring forth the treasures.’

<sup>2</sup> Eqd al-Durar, p. 149, Chapter 7 He says, ‘al-Imam Abu Amr Uthman Ibn Saeed al-Muqri has recorded it in his Sunan and its researcher has reported it from Sunan al-Daani, Tablet 105; Kashf al-Astaar, p. 145

1129. **Al-Mustadrak**<sup>1</sup>: In a tradition from Ismaaeel Ibn Ibraheem al-Muhaajir from his father from Mujaahid in a tradition from Ibn Abbas who said, “As for the Mahdi, who will fill the earth with justice, as it would be fraught with oppression, the cattle will co-exist with the predators and the earth will throw up its hidden treasures from its womb.” I asked, ‘What are the hidden treasures?’ He replied, “Like plates of gold and silver.”

1130. **Al-Mustadrak**<sup>2</sup>: Informed me al-Husain Ibn Ali Ibn Muhammad Ibn Yahya al-Tameemi from Abu Muhammad al-Hasan Ibn Ibraheem Ibn Haider al-Himyari at Kufah, who narrated from al-Qasem Ibn Khalifah, from Abu Yahya Abd al-Hameed Ibn Abd al-Rahmaan al-Himmaani, from Umar Ibn Abdillah al-Adawi from Moaviyah Ibn Qurrah, from Abu al-Siddeeq al-Naaji from Abu Saeed al-Khudri (r.a.) that the Holy Prophet (s.a.w.a.) prophesied, “*In the last era, an intense calamity will descend on my nation from their government, a calamity more severe than it would not have been heard before it to the extent that the spacious earth will straiten for them, and the earth will become full of injustice and oppression. The believer will not find any refuge in which he can take shelter from the oppression. At this juncture, Allah will send a man from my progeny who will fill the earth with justice and equity as it would be fraught with injustice and oppression. The inhabitants of the sky and the residents of the earth will be satisfied with him. The earth will not have any hidden treasure but that it will bring it out, and the sky will not have any drop of water but that it will cause it to pour heavily. He will live amongst them for seven or eight or nine years. The dead will desire to live on account of what Allah – Mighty and Majestic – will do to the inhabitants of the*

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<sup>1</sup> Al-Mustadrak Alaa al-Saheehain, vol. 4, p. 514 Kitab al-Malaahem wa al-Fetan He says, ‘This tradition is authentic vis-à-vis its chain of narrators although the two (viz. Bukhari and Muslim) have not recorded; Eqd al-Durar, p. 150, Chapter 7; Kashf al-Astaar, p. 145

<sup>2</sup> Al-Mustadrak Alaa al-Saheehain, vol. 4, p. 465 Kitab al-Fetan He writes, “This tradition is authentic vis-à-vis its chain of narrators although the two (viz. Bukhari and Muslim) have not recorded; Kashf al-Astaar, p. 127; Eqd al-Durar, pp. 43-44, Chapter 2, Section 11; Hilyah al-Abraar, vol. 2, p. 718, Chapter 54, H. 120

148.....*Imam Mahdi bringing out the treasures*

*earth from the goodness.”*

The following traditions also indicate to the above concept: 327, 410, 451, 454, 574, 669, 670, 682, 719, 726, 733, 1105, 1119, 1177 and 1195

## Section Four

### **The manifestation of heavenly, earthly, and other blessings (14 traditions)**

1131. **Al-Fetan**<sup>1</sup>: Narrated unto us Muhammad Ibn Marwaan from Umaarah from Abu Hafsah from Zaid al-Amami from Abu al-Siddeeq from Abu Saeed al-Khudri (r.a.) from the Holy Prophet (s.a.w.a.) who said, *“My nation will enjoy bounties in the era of Mahdi, that never have been enjoyed before. The sky will send heavy rains upon them, the earth will not grow anything from the crops but that it will bring it out, and wealth will be accumulated. A man will stand up and say, ‘O Mahdi! Give me.’ He will reply, ‘Take.’”*

He says, “Narrated unto us Abu Moaviah from Moosa from Zaid from Abu al-Siddeeq from Abu Saeed from the Holy Prophet (s.a.w.a.) the like, except that he has not mentioned ‘the wealth’.

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<sup>1</sup> Al-Fetan, p. 193, Chapter the Biography of the Mahdi...; Sunan Ibn Maajah, vol. 2, p. 518, Chapter Reappearance of the Mahdi similar to it and in it is from Umaarah Ibn Abi Hafsah; al-Mustadrak alaa al-Saheehain, vol. 4, p. 558 vide his chain of narrators from Muhammad Ibn Marwan similar to it; al-Bayaan, p. 145, Chapter 3 He says, ‘This tradition is reliable in content’, al-Haafez Abu al-Qasem al-Tabaraani has recorded in his Mo’jam al-Kabeer as we have recorded it word by word; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, pp. 131-132 similar to it but he has not mentioned ‘wealth’; Eqd al-Durar, pp. 144-145, Chapter 7 from Abu No’aim in Sifah al-Mahdi and al-Tabaraani in his Mo’jam, Chapter 8, p. 169 but he has not mentioned ‘wealth’ and on p. 170, Chapter 8 similar to it and he has mentioned ‘wealth’ and in on he says, ‘He will not leave the earth’; Kashf al-Ghummah, vol. 2, p. 473, H. 1 and 29 from al-Arbaeen of Abu No’aim similar to it; Noor al-Absaar, p. 155 similar to it; Yanaabee’ al-Mawaddah, p. 434 with some minor variations; Hilyah al-Abraar, vol. 2, p. 705, Chapter 54

1132. **Majma' al-Zawaaed**<sup>1</sup>: From Abu Hurairah from the Holy Prophet (s.a.w.a.) who said, *“The Mahdi will be in my nation. He will live for at least seven years, otherwise for eight or nine. My nation will enjoy such bounties during his time that they would have never enjoyed before. The sky will pour upon them, the earth will not store anything from the vegetation, the wealth will be accumulated, a man will stand up and say, ‘O Mahdi! Give me’ and he will say, ‘Take.’”*

1133. **Al-Mustadrak**<sup>2</sup>: Informed me Abu al-Abbas Muhammad Ibn Ahmad al-Mahboobi at Marv narrating from Saeed Ibn Mas'ood from al-Nadhr Ibn Shumail from Sulaiman Ibn Ubaid from Abu al-Siddeeq al-Naaji from Abu Saeed al-Khudri (r.a.) that the Messenger of Allah (s.a.w.a.) prophesied, *“Mahdi will come in my lastHour of my nation. Allah will quench him with the rain, the earth will bring out its vegetation, he will give the wealth correctly, the cattle will increase and the nation will become powerful. He will live for seven or eight years. “*

1134. **Eqd al-Durar**<sup>3</sup>: From Abu Saeed al-Khudri (r.a.) that the Messenger of Allah (s.a.w.a.) said, *“The Mahdi will Appear in my nation. Allah will send him as a refuge for the people. The nation will enjoy bounties on account of him. The cattle willenjoy life. The earth will throw up its vegetations, and he willgrant (distribute) wealth correctly (i.e. justly).”*

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<sup>1</sup> Majma' al-Zawaaed, vol. 7, p. 317 He says, 'al-Tabaraani has reported it in al-Awsat and his narrators are reliable; Yanaabee' al-Mawaddah, p. 434 and in it has come, 'a bounty the like of which was not heard'; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 131 from al-Daarqutni in al-Ifraad and al-Tabaraani in al-Awsat; Hilyah al-Abraar, vol. 2, p. 705, Chapter 54, H. 64

<sup>2</sup> Al-Mustadrak alaa al-Saheehain, vol. 4, pp. 557-558, Kitab al-Fetan and he said, 'This tradition is reliable vide its chain of narrators but both of them (viz. Bukhari and Muslim) have not recorded it; and he writes in al-Talkhees, '(This tradition) is authentic'; Eqd al-Durar, p. 144, Chapter 7

<sup>3</sup> Eqd al-Durar, p. 155, Chapter 7 and p. 167, Chapter 8 and in it is, "so they will enjoy the bounties" He said: Al-Haafez Abu Noaim has recorded in Sifah al-Mahdi; Kashf al-Ghummah, vol. 2, p. 470 from al-Arbaeen of al-Haafez Abu Noaim, H. 15; al-Arf al-Wardi (Al-Haavi li al-Fataavaa), vol. 2, p. 132 (narrating) from Abu Noaim and al-Haakem

1135. **Al-Fetan**<sup>1</sup>: Muammar says, “Informed us Abu Haroon from Moaviyah from Abu al-Siddeeq al-Naaji from Abu Saeed al-Khudri (r.a.) from the Holy Prophet (s.a.w.a.) who said, ‘*The residents of the sky and the inhabitants of the earth will be satisfied with him. The sky will not leave a drop of rain but that it will cause it to pour, and the earth will not leave any vegetation but that it will bring it out to the extent that the dead will request for living*’.”

1136. **Al-Musannaf**<sup>2</sup>: Abdullah Ibn Numair from Moosa al-Johani from Umar Ibn Qais al-Maasir from Mujaahed from so and so (companion of the Holy Prophet)"*Mahdi will not reappear till al-Nafs al-Zakiyyah is assassinated. When he is assassinated, divine wrath will be on the killers. The people will approach the Mahdi and carry him like a bride is carried away to her husband in the night of her marriage. He will fill the earth with justice and equity, the earth will bring forth its vegetation, the sky will rain copiously; my nation will enjoy in his mastership an enjoyment which they have never enjoyed before.*”

1137. **Al-Khesaal**<sup>3</sup>: Narrated unto us my father (r.a.) from Sa'd Ibn Abdillah, from Muhammad Ibn Eesaa Ibn Obaid al-Yaqteeni, from al-Qasem Ibn Yahya, from his grandfather al-Hasan Ibn Raashed, from Abu Baseer and Muhammad Ibn Muslim from (Imam) Abu Abdillah (a.s.) who said, “*Narrated unto me my father, from my grandfather from his ancestors that the Chief of the faithful (a.s.) taught his companions in one sitting four hundred chapters of what will be useful for a Muslim in his religion and his world. (And the tradition is*

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<sup>1</sup> Al-Fetan, p. 192, Chapter The Biography of Mahdi; Hilyah al-Abraar, vol. 2, p. p. 703, Chapter 54, H. 50

**I say:** The like of this has been recorded by from Abu Saeed with varying wordings but we will suffice from him with whatever has been mentioned. You can refer to Masaabeeh al-Sunnah, vol. 2, p. 194 and al-Arf al-Wardi, p. 135 and Eqd al-Durar, p. 17, Chapter 1 from Sunan al-Daani and al-Musannaf, vol. 15, pp. 195 -196, H. 19484

<sup>2</sup> Al-Musannaf, vol. 15, p. 199, H. 19499, Kitab al-Fetan; al-Durr al-Manthoor, vol. 6, p. 58

<sup>3</sup> Al-Khesaal, vol.2, p. 626; Tohaf al-Oqool, p. 115 with variation; Behaar al-Anwaar, vol. 52, p. 316, Chapter 27, H. 11 and in it is, “*and on his head will be its manure*”

lengthy comprising of numerous etiquette, good behavior and great benefits. Whoever desires them must seek it from the book al-Khesaal).

He (a.s.) said in it: *Through us Allah will open, through us He will seal, through us He will erase whatever He wishes, through us He writes, through us Allah will repel the do and through us the rain descends....so don't let the arch deceiver deceive you in respect of Allah<sup>1</sup>. The sky has not rained a drop since Allah – Mighty and Majestic – has confined him. Indeed, when our Qaim rises, the sky will cause its drops to pour, and the earth will bring forth its vegetation. Feud and rancor will disappear from the hearts of the people. The beasts and the cattle will co-exist peacefully so much so that a woman while walking from Iraq to Syria will not place her feet but on vegetation. On her head will be her adornment. No beast will irritate her nor will she fear from it. Had you known what is for you in your position between your enemy and your patience upon what you hear from the torture, indeed your eyes will become soothed...till the end of the tradition*

1138. **Eqd al-Durar<sup>2</sup>**: From Ameer al-Momineen Ali Ibn Abi Taalib

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<sup>1</sup> The Holy Quran 31: 33

<sup>2</sup> Eqd al-Durar, p. 159, Chapter 7; Kashf al-Astaar, pp. 145-146

**L say**: You should know that the phrases that have come in this tradition and in that of al-Khesaal like “*the beasts and the cattle will co-exist peacefully*”, “*children will play with pythons and scorpions*” and “*sheep and wolf will be grazed at the same place*” are possibly used as metaphors to indicate the absolute justice and security during his (a.t.f.s.) reign and that every nook and corner of the earth will be encompassed with it. None will fear anybody from the humans or the animals. It is also possible that if these phrases are used in their apparent meanings, then it's a beautiful and subtle feature of his governance. And Allah and His friends know the best about the realities of these affairs and indications.

Such traditions are neither less nor strange in the books of bloody battles. From these is what has come in al-Durr al-Manthoor, vol. 6, p. 56, “Ibn Abi Shaibah has recorded it, and Ahmad and al-Haakem have vouched for its authenticity from Abu Saeed al-Khudri (r.a.) that the Messenger of Allah (s.a.w.a.) said, “*I swear by the One in Whose hand is my life! The Hour shall not be established till the beasts converse with humans, the grip of his whip and his shoe-*

(a.s.) concerning the story of the Mahdi (a.s.) and his certain victory over Medina, “Mahdi (a.s.) will dispatch his chiefs to all cities to develop justice among people. The sheep and the wolf will graze in one place. The children will play with pythons and scorpions, and none will harm them. Goodness will remain and man will reap seven hundred times of what he will sow as Allah – the High – has said, **“The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.”**<sup>1</sup>Usury, adultery, consumption of alcohol and ostentation will be destroyed. People will be accepted upon worship, religiousness, piety and congregational prayers. Ages will be prolonged, trusts will be repaid (without violation), trees will bear fruits, blessings will be abundant, the evil will be destroyed, the good will survive and none bearing malice against the Ahle Bait (a.s.) will remain.’

The following traditions also indicate the above concept: 367, 403, 405, 456, 719 and 720.

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*lace talks with him.”* He (s.a.w.a.) has prophesied these things, so take them from the eligible narrators after him (s.a.w.a.).

By the one Who facilitates speeches! These traditions with the claim of their consecutiveness, although they guide towards the occurrence of affairs and the unnatural extraordinary phenomena except that their details are not the cause of their consecutiveness. Hence, they will neither be the cause of certainty nor action; even if whatever is narrated is from an authentic chain of narrators, although it is not permissible to reject it, it is not necessary to be bound by it or believe in it. For, even if we assume that it has emanated from an absolutely reliable chain of narrators without the certainty of its argumentation, in addition to the chain of narrators in their apparent is authentic, yet the reliability of its occurrence is not necessary due to the probability of error in reporting the chain of narrators like its probability in the text. The authenticity of such a tradition, if proved in the fundamentals, necessitates action upon it but not in those that are a part of belief and faith. Finally, such an affair can never be proved in those traditions that are not certain in their chain of narrators or contents and hence, it is not necessary to accept them. So think!

<sup>1</sup> The Holy Quran 2: 261

## Section Five

**Allah – the High – will bring Mahdi's companions to him and they are three hundred and thirteen, equal to the fighters of Badr, and some of their excellences (28 traditions)**

1139. **Eqd al-Durar**<sup>1</sup>: In a lengthy tradition from Ameer al-Momineen (a.s.) he has mentioned of the bloody battles, the emergence of the Sufyaani, the perpetration of injustices and evils, etc. The narration continues till he said, *“The angels in the sky will become restless (i.e. due to the despicable actions of the Sufyaani). So, Allah – the Mighty and Majestic – will order Jibraeel (a.s.) who will cry out on the border of the Mosque of Damascus: ‘Beware! Indeed, the refuge has come to you! O nation of Muhammad! Indeed, the refuge has come to you! O nation of Muhammad! Indeed, salvation has come to you and he is Mahdi (a.s.) who is rising from Mecca. So, respond to him...”* till he (a.s.) said, *“At that juncture, Allah – Mighty and Majestic – will gather his companions equal to the number of the people of Badr, and to the number of the companions of Taalut, i.e. three hundred and thirteen men. They are like lions, who have emerged from the jungle. Their hearts are like steel. If they intend to remove the mountains, they can remove them from their places. Their manner of dressing is one, and their dress is one as if their parents are one... till the end of the lengthy tradition.*

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<sup>1</sup> Eqd al-Durar, pp. 94-95, Chapter 4, Section 2 concerning the sinking at Baidaa and tradition of the Sufyaani

And in that tradition we read that Mahdi is from the progeny of Fatemah (a.s.), from the descendants of al-Husain (a.s.).

1140. **Eqd al-Durar**<sup>1</sup>: In a lengthy tradition from Jaaber al-Jo'fi, from Imam Abu Ja'far al-Baqer (a.s.) who said, *"Then Allah – the High – will gather for the Mahdi his companions, three hundred and thirteen men. Allah – the High – will gather them without a pre-determined time. They are like the clouds of autumn. They will pay allegiance to him between the Rukn and the Maqaam."* He (a.s.) said, *"O Jaaber! Mahdi is a man from the descendants of al-Husain. Allah will transform his affair in one night."*

1141. **Al-Rawdhah**<sup>2</sup>: Ali Ibn Ibraheem from his father, from Ibn Umair, from Mansoor Ibn Yunus from Ismaeel Ibn Jaaber, from Abu Khaalid from (Imam) Abu Ja'far (a.s.) concerning the word of Allah – Mighty and Majestic – **'...therefore hasten to (do) good works; wherever you are, Allah will bring you all together;...'**<sup>3</sup> he (a.s.) said, *'Good works implies the mastership (of the Ahle Bait (a.s.)). His word, '...wherever you are, Allah will bring you all together;...' means the companions of the Qaem (a.s.), who are three hundred and odd men.'* He continued, *"By Allah! They are a limited community. By Allah! They will gather in one place, like the clouds of autumn."*

1142. **Al-Ghaibat of al-No'mani (r.a.)**<sup>4</sup>: Narrated unto us Ahmed Ibn Muhammad Ibn Saeed from Hameed Ibn Ziyaad from Ali Ibn al-Sabaah, from Abu Ali al-Hasan Ibn Muhammad al-Hadhrami, from Ja'far Ibn Muhammad, from Ibraheem Ibn Abd al-Hameed from Is'haaq Ibn Abd al-Azeez from (Imam) Abu Abdillah (a.s.) concerning

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<sup>1</sup> Eqd al-Durar, p. 89, Chapter 4, Section 2, concerning the sinking at Baidaa and tradition of the Sufyaani; al-Burhaan Fee Tafseer al-Quran, vol. 1, p. 162, H. 4

<sup>2</sup> Al-Rawdhah (min al-Kaafi), p. 313, H. 487; al-Mahajjah, p. 19 and pp. 102-103; Yanaabee' al-Mawaddah, p. 421, Chapter 71; Hilyah al-Abraar, vol. 2, p. 623; Isbaat al-Hudaat, vol. 3, p. 451, Chapter 32, H. 62

<sup>3</sup> The Holy Quran 2: 148

<sup>4</sup> Al-Ghaibah of al-No'mani (r.a.), p. 241, Chapter 13, H. 36; al-Mahajjah, p. 102

the word of Allah – the High – ‘**And if We hold back from them the punishment until a numbered nation...**’<sup>1</sup>He (a.s.) said, “*The punishment refers to the rising of the Qaem (a.s.) and the numbered nation is the number of the people of Badr, and his (the Mahdi’s) companions.*”

1143. **Al-Ghaibat of al-No’mani (r.a.)**<sup>2</sup>: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed from Ahmad Ibn Yusuf, from Ismaaeel Ibn Mehraan, from al-Hasan Ibn Ali from his father and Wohaib, from Abu Baseer from (Imam) Abu Abdillah (a.s.) concerning the word of Allah – the High - ‘**...wherever you are, Allah will bring you all together;...**’<sup>3</sup>He said, “*It was revealed about the Qaem and his companions. They will gather without a pre-determined time.*”

1144. **Al-Ghaibat of al-No’mani (r.a.)**<sup>4</sup>: Informed us Abd al-Waahed Ibn Abdillah Ibn Yunus narrating from Muhammad Ibn Ja’far al-Qarashi from Muhammad Ibn al-Husain Ibn Abi al-Khattaab from Muhammad Ibn Sinaan from Dhurais from Abu Khaaled al-Kabuli from (Imam) Ali Ibn al-Husain (a.s.) or from (Imam) Muhammad Ibn Ali (a.s.) who said, “*The missing ones are a nation, that will go amiss from their beds and land up in Mecca. This is the word of Allah – Mighty and Majestic - ‘...wherever you are, Allah will bring you all together;...*’<sup>5</sup>*and they are the companions of the Qaem (a.s.).*”

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<sup>1</sup> The Holy Quran 11: 8

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), p. 241, Chapter 13, H. 37; al-Mahajjah, p. 20; Hilyah al-Abraar, vol. 2, p. 622, Chapter 35; al-Burhaan Fee Tafseer al-Quran, vol. 1, p. 162, H. 3; Isbaat al-Hudaat, vol. 3, pp. 541-542, Chapter 32, H. 514

<sup>3</sup> The Holy Quran 2: 148

<sup>4</sup> Al-Ghaibah of al-No’mani (r.a.), p. 313, Chapter 20, H. 4; al-Mahajjah, pp. 19-20; Hilyah al-Abraar, vol. 2, p. 621, Chapter 35; al-Burhaan Fee Tafseer al-Quran, vol. 1, p. 162, H. 1; Isbaat al-Hudaat, vol. 3, p. 546, Chapter 32, H. 536; Behaar al-Anwaar, vol. 52, pp. 368-369, Chapter 27, H. 154

<sup>5</sup> The Holy Quran 2: 148

1145. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Narrated unto us Ali Ibn al-Husain from Muhammad Ibn Yahya, from Muhammad Ibn Hassaan al-Raazi, from Muhammad Ibn Ali al-Kufi, from Ali Ibn al-Hakam from Ali Ibn Abi Hamzah from Abu Baseer from (Imam) Abu Ja'far (a.s.), *“Surely the Qaem will descend from the mountain Zee-Towaa, with the number of the people of Badr, i.e. three hundred and thirteen men, till he will recline his back to the Black Stone (al-Hajar al-Aswad) and wave the conquering flag.”*

Ali Ibn Abi Hamzah says, ‘When I mentioned the above tradition to Imam Abu al-Hasan Moosa Ibn Ja'far (a.s.), he (a.s.) exclaimed, ‘*An outstretched book!*’

1146. **Al-Ghaibat of al-No'mani (r.a.)<sup>2</sup>**: Informed us Ahmad Ibn Muhammad Ibn Saeed Ibn Uqdah narrating from Ali Ibn al-Husain Fadhdhaal from Muhammad Ibn Hamzah and Muhammad Ibn Saeed, from Hammaad Ibn Uthmaan from Sulaiman Ibn Haroon al-Ajali who reports, “I heard from Imam Abu Abdillah (a.s.), ‘*Surely, the master of this affair, his companions are protected for him. If all the people would destroy, Allah will bring his companions and they are those about whom Allah – Mighty and Majestic – says, ‘...therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers.*’<sup>3</sup>*They are those about whom Allah has said, ‘...then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, ...*’<sup>4</sup>

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 315, Chapter 20, H. 9; Isbaat al-Hudaat, vol. 3, p. 547, Chapter 32, H. 541 and he has not mentioned the helplessness of the tradition; Behaar al-Anwaar, vol. 52, p. 370, Chapter 27, H. 158

<sup>2</sup> Al-Ghaibah of al-No'mani (r.a.), p. 316, Chapter 21, H. 12; al-Mahajjah, p. 64; Yanaabee' al-Mawaddah, p. 424, Chapter 71; al-Burhaan Fee Tafseer al-Quran, vol. 1, p. 479, H. 1; Behaar al-Anwaar, vol. 52, p. 370, Chapter 27, H. 160

<sup>3</sup> The Holy Quran 6: 89

<sup>4</sup> The Holy Quran 5: 54

1147. **Ta'veel al-Ayaat al-Zaaherah**<sup>1</sup>: From Muhammad Ibn Jamhoor from Hammmaad Ibn Eesaa from Hareez who recounts, "Some of our companions reported from (Imam) Abu Abdillah (a.s.) concerning the word of Allah – the High – **'if We hold back from them the punishment until a numbered nation...'**<sup>2</sup> He (a.s.) said, *'The punishment implies the Qaem (a.s.) as he is a punishment for his enemies; and a numbered nation are those who will rise with him, equal to the number of the people (fighters) of Badr.'*"

1148. **Kamaal al-Deen**<sup>3</sup>: Narrated unto us Ahmad Ibn Muhammad Ibn Yahya al-Attaar from his father, from Muhammad Ibn al-Husain Ibn Abi al-Khattaab, from Muhammad Ibn Senaan from Abu Khaalid al-Qammaat, from Dhurais from Abu Khaalid al-Kabuli from (Imam) Sayyed al-Aabedeem Ali Ibn al-Husain (p.b.u.t.) who informed, *"The missing ones from their beds will be three hundred and thirteen men, equal to the number of the people of Badr. They will land up in Mecca, and this is the word of Allah – Mighty and Majestic – **'...wherever you are, Allah will bring you all together...'**"<sup>4</sup>and they are the companions of the Qaem (a.s.)."*

1149. **Tafseer al-Ayyaashi**<sup>5</sup>: From Abd al-A'laa al-Halabi that (Imam) Abu Ja'far (a.s.) said, *"The companions will be three hundred and thirteen men. By Allah! They are the numbered nation about whom Allah – the High – says in His Book, **'And if We hold back from***

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<sup>1</sup> Ta'veel al-Ayaat al-Zaaherah, p. 230; al-Mahajjah, p. 105; Isbaat al-Hudaat, vol. 6, pp. 445 – 446, Chapter 32, H. 235

<sup>2</sup> The Holy Quran 11: 8

<sup>3</sup> Kamaal al-Deen, vol. 2, p. 654, Chapter 57, H. 21; al-Mahajjah, p. 21; Hilyah al-Abraar, vol. 2, p. 622 – 623; Behaar al-Anwaar, vol. 52, pp. 223 -224, Chapter 27, H. 34; Muntakhab al-Anwaar al-Muzeeah, p. 32; al-Kharaaj wa al-Jaraah, vol. 3, p. 1156 under Surah Baqarah (2): 148

<sup>4</sup> The Holy Quran 2: 148

<sup>5</sup> Tafseer al-Ayyaashi, vol. 2, pp. 141 – 141, H. 8; al-Burhaan Fee Tafseer al-Quran, vol. 2, p. 209; Tafseer al-Saafi, vol. 1, p. 779; Isbaat al-Hudaat, vol. 7, p. 100; al-Mahajjah, p. 104; Yanaabee' al-Mawaddah, p. 424, Chapter 71; Behaar al-Anwaar, vol. 52, p. 324, Chapter 27, a part of H. 91

**them the punishment until a numbered nation...**<sup>1</sup>*They will gather for him in one moment like the clouds of autumn.*"

1150. **Tafseer al-Ayyaashi**<sup>2</sup>: From Saaleh Ibn Sa'd from (Imam) Abu Abdillah (a.s.) concerning the word of Allah, **"He said: That I had power to suppress you; rather I shall have recourse to a strong support."**<sup>3</sup> who said, *'The strength of the Qaem and the strong support refers to his three hundred and thirteen companions.'*"

1151. **Al-Ghaibat or Isbaat al-Raj'ah**<sup>4</sup>: Narrated unto us Abd al-Rahman Ibn Abi Najraan (r.a.) from Abdullah Ibn Sanaan, from (Imam) Abu Abdillah (a.s.) who said, *"The missing ones from their beds are three hundred and thirteen men, equal to the people of Badr. They will land up in Mecca and this is the word of Allah – Mighty and Majestic – '...wherever you are, Allah will bring you all together...'*<sup>5</sup>*They are the companions of the Qaem (a.s.)."*

1152. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)**<sup>6</sup>: From al-Fadhl Ibn Shaazaan from Muhammad Ibn Ali from Wuhaib Ibn Hafs from Abu Baseer from (Imam) Abu Abdillah (a.s.) who informed, *"Ameerul Momineen (Ali Ibn Abi Taalib) (a.s.) said, 'The people will keep decreasing till (the word) 'Allah' will not be uttered. When this happens, the chief of religion will sting with his tail. So, Allah will send a people from its sides they will come like the clouds of autumn.*

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<sup>1</sup> The Holy Quran 11: 8

<sup>2</sup> Tafseer al-Ayyaashi, vol. 2, pp. 156 – 157, H. 55; al-Burhaan Fee Tafseer al-Quran, vol. 2, p. 230; al-Mahajjah, p. 106; Yanaabee' al-Mawaddah, p. 424, Chapter 71 similar to it under Surah Hud (11): Verse 80

<sup>3</sup> The Holy Quran 11: 80

<sup>4</sup> Al-Arbaeen named Kefaayah al-Mohtadi, p. 215 under H. 39; al-Arbaeen of al-Khaatoonaabaadi, p. 167, H. 31; Kashf al-Astaar, p. 180

<sup>5</sup> The Holy Quran 2: 148

<sup>6</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), pp. 477 – 478, H. 503 Section Concerning some of his attributes, his positions and his biography; Behaar al-Anwaar, vol. 52, p. 334, Chapter 27, H. 5; Isbaat al-Hudaat, vol. 7, p. 177, Chapter 32, H. 806

**L say:** Traditions in this chapter are more than this. You can refer to books of traditions and exegetes.

160.....Allah will bring Mahdi's companions

*By Allah! I recognize him and know their names, their tribes' names and the name of their chief. They are a people that Allah will carry as He pleases from the tribe, one man or two, till they reach nine. They will be complete when they reach three hundred and thirteen in number, equal to the people of Badr'. And this is the word of Allah, '...wherever you are, Allah will bring you all together. Surely, Allah has power over all things.'<sup>1</sup> to the extent that a man sitting with his legs drawn up, wrapped in his garment, will not even be able to untie his crossed legs till Allah makes him reach there (Makkah)."*

The following traditions also indicate to the above concept: 283, 285, 327, 350 (and in it is: *three hundred and some men, amongst them will be fifty women*), 433, 653, 669, 737, 904, 1114 – 1116, 1194 and 1213

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<sup>1</sup> The Holy Quran 2: 148

## Section Six

### **Gathering of the people of the East and the West near Imam Mahdi (a.t.f.s.) (2traditions)**

1153. **Taarikh Ibn Asaakir**<sup>1</sup>: When the Qaem of the progeny of Muhammad (s.a.w.a.) rises, Allah will gather for him the people of the East and the West. They will gather like the clouds of autumn gather. As for the friends, they will be from Kufa, while the fighters will be from Syria.

He has recorded it from Abu al-Tufail from Ali (a.s.).

1154. **Tafseer al-Ayyaashi**<sup>2</sup>: From Abu Saminah from the slave of (Imam) Abu al-Hasan (a.s.) who asked (Imam) Abu al-Hasan about His word, ‘...wherever you are, Allah will bring you all together.’<sup>3</sup>He replied, ‘By Allah! This will happen when indeed our Qaem rises, Allah will gather our Shiites near him from all the cities’.”

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<sup>1</sup> Taarikh-o-Ibn Asaakir, vol. 1, p. 62; al-Sawaaeq al-Muhriqah, In the twelfth verse from the verses that have revealed concerning them (a.s.), p. 163 from Ibn Asaakir who said, “The Qaem of Aale Muhammad”; Jawaaher al-Oqdain, Second Part of the Eighth Remembrance from it; Yanaabee’ al-Mawaddah, p. 433, Chapter 73 from al-Jawaaher

<sup>2</sup> Tafseer al-Ayyaashi, vol. 1, p. 66; Behaar al-Anwaar, vol. 52, p. 291, Chapter 26, H. 37; al-Burhaan Fee Tafseer al-Quran, vol. 1, p. 164, H. 11; Tafseer al-Saafi, vol. 1, p. 150; Isbaat al-Hudaat, vol. 7, p. 94; al-Mahajjah, p. 25; Majma’ al-Bayaan, vol. 1, p. 231

<sup>3</sup> The Holy Quran 2: 148

## Section Seven

**The filling of the earth with justice by Mahdi (a.s.) which is his most famous characteristic and his greatest reformist actions (154 traditions)**

1155. **Al-Fetan**<sup>1</sup>: Al-Waleed from Abu Raafe' Ismaeel Ibn Raafe', from whom he has narrated, from Abu Saeed al-Khudri from the Holy Prophet (s.a.w.a.), *“His nation will welcome him like the honey-bees welcome their leader. He will fill the earth with justice, as it would be fraught with oppression, till people return to their first condition. Neither the sleeping will be awakened nor will blood be shed.”*

1156. **Ta'veel al-Aayaat al-Zaaherah**<sup>2</sup>: Muhammad Ibn Abbas from Humaid Ibn Ziyaad from al-Hasan Ibn Muhammad Ibn Sama'ah from al-Hasan Ibn Mahboob from Abu Ja'far al-Ahwal, from Salaam Ibn al-Mustaneer from (Imam) Abu Ja'far (a.s.) concerning the word of Allah – Mighty and Majestic: **“Know that Allah gives life to the earth after its death...”**<sup>3</sup>*by its death He means the disbelief of its inhabitants, and an unbeliever is a dead body. So, Allah will give life to it (the earth) through the Qaem (a.s.). He will deal with justice in it and enliven the earth and give life to its inhabitants after their death.”*

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<sup>1</sup> Al-Fetan, p. 193; Chapter biography of Mahdi (a.s.), his justice and abundance of his era; al-Malaahem wa al-Fetan, p. 70, Chapter 148; al-Burhaan Fee Alaamaat-e-Mahdi Aakher al-Zamaan, Chapter 1, except that on p. 78, H. 19. He says: *'The Mahdi (a.s.) will come to my nation like the honey-bee comes to its hive'* and he said, *'...till people are not...'*; Isbaat al-Hudaat, vol. 6, pp. 446-447, Chapter 32, H. 238

<sup>2</sup> Ta'veel al-Aayaat al-Zaaherah, p. 638; al-Mahajjah, p. 221; Yanaabee' al-Mawaddah, p. 429; Al-Burhaan Fee Tafseer al-Quran, vol. 4, p. 291, H. 3; Isbaat al-Hudaat, vol. 3, p. 565, Chapter 32, H. 656

<sup>3</sup> The Holy Quran 57: 17

1157. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: In a tradition reported by him via his chain of narrators from (Imam) Abu Abdillah (a.s.) who said, “*Don't you hear the word of Allah – the High – in the verse following ‘...And (that) they should not be like those who were given the Book before, ...’<sup>2</sup>, ‘Know that Allah gives life to the earth after its death;...’<sup>3</sup> that is, Allah will give life to it through the justice of the Qaem (a.s.) at the time of his reappearance, after its death through the oppression of the leaders of deviation.*”

1158. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)<sup>4</sup>**: Via his chain of narrators (viz. Ibraheem Ibn Salmah from Ahmad Ibn Maalek al-Fazaari from Haider Ibn Muhammad al-Fazaari from Abbaad Ibn Ya'qoob from Nasr Ibn Muzaahem from Muhammad Ibn Marwaan from al-Kalbi from Abu Saaleh) from Ibn Abbas concerning the verse: “**‘Know that Allah gives life to the earth after its death;...’<sup>5</sup>** that is, He will reform the earth through the Qaem of progeny of Muhammad (s.a.w.a.); ‘**after its death**’ implies after the oppression of its subjects; ‘**indeed We have explained for you the signs**’ through the Qaem of progeny of Muhammad (s.a.w.a.); ‘**perhaps you may understand.**’

1159. **Kaamel al-Ziyaaraat<sup>6</sup>**: In a lengthy tradition reported by him via his chain of narrators, from Hamaad Ibn Usmaan from (Imam) Abu Abdillah (a.s.) in which he has mentioned what was told to the holy Prophet (s.a.w.a.) when he (s.a.w.a.) was taken to the sky during ascension (Me'raaj) and whatever Allah – the High – has informed him (s.a.w.a.) regarding his test in three things. After stating the tragedy of al-Husain's martyrdom by the nation of his grandfather, the

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), Preface, p. 25; Ta'veel al-Aayaat al-Zaaherah, p. 638 and in it has come: *...through the oppression of the leaders of tyranny and deviation.*

<sup>2</sup> The Holy Quran 57: 16

<sup>3</sup> The Holy Quran 57: 17

<sup>4</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 175, H. 131; al-Mahajjah, pp. 221-222 and in it is ‘from Muhammad Ibn Marwaan al-Kalbi’; Isbaat al-Hudaat, vol. 7, pp. 6-7, Chapter 32, Section 12, H. 287 and p. 162, Chapter 32, H. 762

<sup>5</sup> The Holy Quran 57: 17

<sup>6</sup> Kaamel al-Ziyaaraat, p. 333, Chapter 108

killing of his children and those family members who will be with him and the violation of his sanctity, he (a.s.) said, *“Finally, a man from his loins will come forth who will avenge for him. Surely, his shadow is with me beneath the Divine Throne. He will fill the earth with justice, apply equality in it, awe will travel with him. He will kill (the tyrants) so that he will be doubted... till the end of the tradition.*

1160. **Al-Ghaibat of al-No'mani (r.a.)**<sup>1</sup>: Informed us Abu al-Abbas Ahmad Ibn Muhammad Ibn Saeed Ibn Uqdah narrating from Muhammad Ibn al-Mufadhhal Ibn Ibraheem, from Muhammad Ibn Abdullah Ibn Zuraarah, from Muhammad Ibn Marwaan from al-Fuzail Ibn Yasaar who reports, *“I heard (Imam) Abu Abdillah (a.s.), ‘Surely, when our Qaem rises, he will face from the ignorance of the people more intense than what the Messenger of Allah (s.a.w.a.) encountered from the ignoramuses of paganism.’ I asked, ‘how is it so?’ He retorted, ‘the Messenger of Allah (s.a.w.a.) came to the people while they were worshipping the chiseled stones, rocks, woods and timber. But when our Qaem rises, he will come to the people while all of them will be interpreting Allah’s Book against him and using it as an argument to oppose him!’ Then he (a.s.) said, ‘I swear by Allah! His justice will enter them in the midst of their houses, like heat and cold enter them.’*

148 traditions from Chapter 3, Section 26 (vol. 2, p. 222 onwards) also indicate towards the above.

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), pp. 296-297, Chapter 17, H. 1; Behaar al-Anwaar, vol. 52, p. 362, Chapter 27, H. 131; Isbaat al-Hudaat, vol. 7, p. 86, Chapter 32, H. 529

## Section Eight

### **The descent of (Prophet) Jesus Ibn Maryam (p.b.u.h.) and his praying behind the Mahdi (a.s.) (39 traditions)**

1161. **Saheeh Muslim**<sup>1</sup>: Narrated unto us al-Waleed Ibn Shujaa', Haroon Ibn Abdullah and Hajjaaj Ibn al-Shaaer from Hajjaaj Ibn Muhammad from Ibn Juraij from Abu al-Zubair from Jaaber Ibn Abdullah who heard the holy Prophet (s.a.w.a.), '*A group from my nation will always fight against the truth, dominant till the Day of Judgment.*' He (s.a.w.a.) continued, '*Then, Jesus Ibn Maryam (a.s.) will descend. Their chief will say, 'Come, lead our prayers.'* He will reply, '*No, surely some of you are chiefs over others, Allah's honour upon this nation*'."

1162. **Tafseer Furaat**<sup>2</sup>: Narrated unto me Ja'far Ibn Muhammad al-Fazaari vide his chain of narrators from (Imam) Abu Ja'far (a.s.) in a tradition (till he (a.s.) said), "*a time will come upon the people when they will not recognize Allah as to what is monotheism till the emergence of the Antichrist (al-Dajjaal), Jesus Ibn Maryam descends from the sky and Allah will kill the Dajjaal through him. A man from*

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<sup>1</sup> Saheeh Muslim, The Book of Faith, Chapter of the Descent of Eesaa, vol. 1, p. 137, Chapter 71, H. 247; Musnad-o-Ahmad, vol. 3, pp. 345 and 384; Sunan al-Daani, vol. 2, p. 83 similarly (as per the report of Arf al-Wardi); Abu Ya'laa as per the report of al-Tasreeh, p. 474 from Eqamah al-Burhaan, p. 40; Mishkaat al-Masaabeeh, p. 127; Sharh al-Tirmidhi, vol. 9, p. 78; al-Bayaan Fee Akhbaar-e-Saaheb al-Zamaan, p. 113, Chapter 7; Eqd al-Durar, p. 229, Chapter 10; Kashf al-Ghummah, vol. 2, p. 474 he has recorded the saying of the Messenger of Allah (s.a.w.a.), '*...he will descend...*' from al-Arbaeen of al-Haafez Abu Noaim from Jaaber, H. 39; al-Ea'laam Be Hukm-e-Eesaa (a.s.) (al-Haavi li al-Fataavaa), vol. 2, pp. 298-299

<sup>2</sup> Tafseer-o-Furaat, p. 44; Behaar al-Anwaar, vol. 14, pp. 348-349, Book of Prophethood, Chapter 24, H. 10 and in it is, '*...they will neither recognize Allah who He is nor monotheism...*'

*my Ahleibait will lead the prayers. Don't you see that Jesus prays behind us while he is a Prophet? Know that we are superior to him."*

1163. **Tafseer al-Qommi**<sup>1</sup>: Narrated unto me my father from al-Qaasem Ibn Muhammad from Sulaiman Ibn Dawood al-Minqari from Abu Hamzah from Shahr Ibn Hawshab who said, 'al-Hajjaaj said to me that a verse in Allah's Book has indeed tired me.' I asked, 'O chief! Which verse is it?' He replied, 'His saying, **'And there is not one of the followers of the Book but most certainly believes in this before his death...'**<sup>2</sup> By Allah! Surely, I will order the Jew and the Christian that his neck be chopped off. Then, I will stare at him with my eyes till I see that his lips are not moving until it subsides (with death).' I said, 'O Chief, may Allah improve your condition! It does not mean as you have interpreted.' He questioned, 'Then how is it?' I replied, 'Jesus will descend to this world before the Day of Judgment. Then, none of the believers of religion will remain, neither Jews nor Christians, but that they will believe in him before his death. He will pray behind the Mahdi.' He thundered, 'Woe unto you! How is that possible and from where you have got this?' I replied, 'Narrated unto me (Imam) Ali Ibn al-Husain Ibn Ali Ibn Abi Taalib (a.s.)' He shot back, 'By Allah! You have brought it from a pure fountain.'

1164. **Al-Fetaan of Saleeli**<sup>3</sup>: Narrated unto us al-Hasan Ibn Ali from

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<sup>1</sup> Tafseer al-Qommi, vol. 1, p. 158; Behaar al-Anwaar, vol. 14, pp. 349-350, Chapter 24 Book of Prophethood, H. 13; Tafseer Majma' al-Bayaan, vol. 2, p. 137; Tafseer al-Saafi, vol. 2, p. 411; Tafseer Noor al-Thaqalain, vol. 1, p. 473; Tafseer al-Burhaan, vol. 1, p. 426; al-Mahajjah, p. 62; Ilzaam al-Naaseb, vol. 1, p. 55, Verse 11 from Imam al-Baqer (a.s.) from his saying, 'Surely, Eesaa... till his saying, *'he will pray behind the Mahdi'*; Yanaabee' al-Mawaddah, like what is in it on p. 422, Chapter 71 except that he said, 'From Muhammad Ibn Muslim from Muhammad al-Baqer (r.a.)' I did not find from the chain of Muhammad Ibn Muslim, neither in al-Mahajjah nor in any other book; al-Arbaeen of al-Majlisi, p. 411, H. 28 from his word, 'Surely Eesaa...' till his saying *'behind the Mahdi'* except that he has reported it from (Imam) Ali Ibn al-Husain (a.s.) and the verse is in Surah Nisaa (4): Verse 159

<sup>2</sup> Surah Nisaa (4): Verse 159

<sup>3</sup> al-Malaahem wa al-Fetan, p. 153, Chapter 83 what he has recorded from the book al-Fetan by al-Saleeli Abu Saaleh Ibn Ahmad Ibn Eesaa the date of the original manuscript in the handwriting of the author himself circa 307 A.H.

Sufyaan Ibn Saeed al-Thauri from Mansoor Ibn al-Mo'tamir from Rab'ee Ibn Kharraash who heard from Hudhaifah Ibn al-Yamaan that the Messenger of Allah (s.a.w.a.) said"... *Indeed that nation is successful whose first I am and Eesaa is its last. He (Eesaa) will pray behind a man from my progeny. When he has prayed the morning prayers, Jesus will stand till he will sit in that place...*" thereafter, he (s.a.w.a.) mentions his following him, and that his staying in the world will be forty years.

1165. **Al-Arbaeen (by Haafez Abu Noaim)**<sup>1</sup>: Vide his chain of narrators from Abu Saeed al-Khudri who reports that the Messenger of Allah (s.a.w.a.) said, "*From us is the one behind whom Eesaa Ibn Maryam will pray.*"

1166. **Bahjat al-Nazar Fee Isbaat al-Wasiyyah wa al-Imaamah le al-Aimmah Ithna Ashar**: Umar Ibn Ibraheem al-Awsi reports in his book from the Messenger of Allah (s.a.w.a.), "*Jesus Ibn Maryam will descend at dawn between the two yellow clothes dyed with saffron, fair skin, reddish head<sup>2</sup>, hair parted, as if oil is dripping from his hair. In his hand will be a bayonet by which he will break the cross, kill the swine, decimate Dajjaal, hold firmly the wealth of the Qaem and the People of the Cave will walk behind him. He will be the Minister of Security for the Qaem, his consultant and his representative. The religion will spread throughout the universe due to the honour of al-Hujjat Ibn al-Hasan (a.t.f.s.).*

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<sup>1</sup> Hilyah al-Abraar, vol. 2, p. 620, Chapter 34 and the tradition is lengthy

<sup>2</sup> Reddish head implies blonde hair. (Majma' al-Bahrain under the root of **صهب**)

**I say:** The traditions that indicate that Eesaa (a.s.) will descend and pray behind the Qaem – may Allah hasten his reappearance – as Allamah Majlisi (r.a.) has recorded and the reader can find in many books of traditions has been recorded by both the Shias and the Sunnis through various chains of narrators. The Sunni authors of the Sehaah, Sunan and Masaaneed like Bukhari, Muslim, Nesaee, Ibn Maajah, Ahmad, Abu Dawood, Tayaalesi have reported numerous such traditions. It is suffice to refer to Musnad-o-Ahmad and Miftaah-o-Kunooz al-Sunnah. Indeed numerous such books have been written and none can doubt about the consecutiveness of these traditions and reports except a compulsive skeptic and an obsessive doubter.

*168.....the descent of Jesus*

The following traditions also indicate to the above concept: 118, 153, 219, 284, 327, 361, 399, 429, 440 (except that 'Jesus will follow him' is not there), 539, 553, 582, 668, 669, 756-761, 764, 765, 766, 768-811, 918, 1066, 1071, 1081, 1083 and 1105

## Section Nine

### **Imam Mahdi (a.s.) will kill the Dajjal (6 traditions)**

1167. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Muhammad Ibn Ibraheem Ibn Is'haaq (r.a.) from Abd al-Azeez Ibn Yahya al-Jaloodi in Basra from al-Husain Ibn Ma'az from Qais Ibn Hafs from Yunus Ibn Arqam, from Abu Sayyar al-Shaibaani from Zahhaaq Ibn Muzaahem from al-Nazzaal Ibn Sabrah who reports, "Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) addressed us (in a lengthy tradition) when Sa'sa'h Ibn Soohaana stood up in front of him and asked: 'O Ameer al-Momineen (a.s.)! When will the Dajjal emerge?' (Imam) Ali (a.s.) replied, '*Sit down! Indeed, Allah heard your speech...till he (a.s.) said: Allah – Mighty and Majestic – will slay him in Syria at a mountain, known as the mountain of Afeeq, three hours after the day of Friday has passed by the hands of the one behind whom the Messiah Jesus Ibn Maryam (a.s.) will pray'...*'"and the tradition is lengthy.

1168. **Kamaal al-Deen**<sup>2</sup>: Narrated unto us al-Husain Ibn Ahmad Ibn Idrees (r.a.) from his father from Muhammad Ibn al-Husain Ibn Yazeed al-Zayyaat from al-Hasan Ibn Moosa al-Khasshaab from Ibn Samaa'ah from Ali Ibn al-Hasan Ibn Rebaat from his father from al-Mufazzal Ibn Umar from (Imam) al-Sadeq Ja'far Ibn Muhammad (a.s.) who said, "*Surely, Allah – Blessed and High – created fourteen lights fourteen thousand years before creating the material world and they were our souls.*" He (a.s.) was asked, "O son of Allah's Messenger!

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<sup>1</sup> Kamaal al-Deen, vol. 2, pp. 525-527, Chapter 47, H. 1; Behaar al-Anwaar, vol. 52, p. 194, Chapter 25, H. 26 from a lengthy tradition; Muntakhab al-Anwaar al-Muzeeah, p. 88 from a lengthy tradition; al-Kharaaj wa al-Jaraah, vol. 3, pp. 1135-1137, H. 53 from a lengthy tradition; Isbaat al-Hudaat, vol. 3, pp. 522-523, Chapter 32, H. 407

<sup>2</sup> Kamaal al-Deen, vol. 2, pp. 335-336, Chapter 33, H. 7

Who are these fourteen?” He (a.s.) replied, “*Muhammad, Ali, Fatemah, al-Hasan, al-Husain and the Imams from the progeny of al-Husain. The last of them is the Qaem who will rise after his occultation. Thereafter, he will kill the Dajjaal and purify the earth from every oppression and injustice.*”

1169. **Behaar al-Anwaar**<sup>1</sup>: I saw in some reliable books: Reported Fazlullah Ibn Ali Ibn Obaidillah Ibn Muhammad Ibn Abdillah Ibn Muhammad Ibn Muhammad Ibn Obaidillah Ibn al-Husain Ibn Ali Ibn Muhammad Ibn Abdillah Ibn Ja’far Ibn al-Hasan Ibn Ali Ibn Abi Taalib – may Allah patronize him in both the worlds with goodness – from Abu Abdillah Ja’far Ibn Muhammad Ibn Ahmad Ibn al-Abbas al-Dooryasti from Abi Muhammad Ja’far Ibn Ahmad Ibn al-Moonesi al-Qommi from Ali Ibn Bilal from Ahmad Ibn Muhammad Ibn Yusuf from Habeeb al-Khair from Muhammad Ibn al-Husain al-Saaegh from his father from Mualla Ibn Khunais who went to (Imam) al-Sadeq Ja’far Ibn Muhammad (a.s.) on the Day of Nawroz. He (a.s.) said...in a lengthy tradition till he (a.s.) said, ‘*And it is the day in which our Qaem will reappear, and the possessors of authority and it is the day in which our Qaem will defeat the Dajjaal and crucify him on the garbage of Kufa. There is no day of Nawroz except that we anticipate the reappearance in it.*’

The following traditions also indicate to the above concept: 114, 668 and 918

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<sup>1</sup> Behaar al-Anwaar, vol. 59, pp. 91-92, Chapter 22, Day of Navroz (the tradition is lengthy); Isbaat al-Hudaat, vol. 7, p. 142, Chapter 32, Section 46, H. 693 from the book ‘al-Muhazzab’ by Ahmad Ibn Fahad.

## Section Ten

### **The fact that Mahdi (a.t.f.s.) will kill al-Sufyaani (8 traditions)**

1170. **Al-Mustadrak**<sup>1</sup>: Narrated unto us Abu Muhammad Ahmad Ibn Abdullah al-Muzani from Zakariyyaa Ibn Yahya al-Saaji from Muhammad Ibn Ismaeel Ibn Abu Sameenah from al-Waleed Ibn Muslim from al-Awzaee from Yahya Ibn Abi Katheer from Abu Salmah, from Abu Hurairah from The Messenger of Allah (s.a.w.a.) who said, *"A man called al-Sufyaani will revolt from the interiors of Damascus; generally, his followers will be a dogged group. He will be on a killing spree so much so that he will split the wombs of the women and slaughter the children. The tribe of Qais will gather against him but he will kill them, many of them. And a man from my Ahle Bait will emerge in al-Harrah, whose news will reach to al-Sufyaani who will send his army to him. But he (the man from Ahle Bait) will destroy them. Consequently, al-Sufyaani will go to him with whosoever is left with him till they reach al-Baidaa, where they will sink in the earth. Thus, none will survive from them except one person who will give the news (about their decimation)."*

1171. **Al-Fetan**<sup>2</sup>: Narrated unto us Yahya Ibn Saeed al-Attaar from Hajjaaj – a man from us – from al-Waleed Ibn Ayyaash from Abdullah Ibn Masood (r.a.) who said, *"The Messenger of Allah (s.a.w.a.) told us, "I caution you from seven mischief that will transpire after me: a mischief will come from Madinah, a mischief in Mecca, a mischief*

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<sup>1</sup> Al-Mustadrak wa Talkhees al-Mustadrak, vol. 4 Kitaab al-Fetan wa al-Malaahem, p. 520; al-Durr al-Manthoor, vol. 5, p. 241; Eqd al-Durar, p. 73, Chapter 4, Section 2

<sup>2</sup> Al-Fetan, vol. 1, p. 17, Naming of the Mischief; al-Mustadrak, vide his chains from al-Waleed from Ibraheem from Alqamah who said, ..., vol. 4, p. 468 and its summary; al-Durr al-Manthoor, vol. 5, p. 241; Eqd al-Durar, p. 71, Section 2, Chapter 4

*from Yemen, a mischief will come from Syria, a mischief will come from the East, a mischief will come from the West, and a mischief from the interiors of Syria and it is the mischief of al-Sufyaani.”*

1172. **Tareekh al-Madinah al-Munawwarah**<sup>1</sup>: Narrated unto us Moosa Ibn Ismaeel from Hammaad Ibn Salmah from Ali Ibn Zayd from al-Hasan (a.s.) from Umm Salmah (r.a.) who said, “While the Prophet (s.a.w.a.) was sleeping in his house, when he sat up with a start and began lamenting. I said, ‘May my father and my mother be held your ransom, O Messenger of Allah! Why are you lamenting?’ He (s.a.w.a.) replied, ‘*An army from my nation will come from the side of Syria. They will go to the home of a man that Allah has protected him. When they will go to a place called al-Baidaa of Zil Halifah, they will be made to sink in it, all of them, while their points of origin will be many.*’ I enquired, ‘May my father and mother be held your ransom, O Messenger of Allah! How will they be sunk together while their points of origin are many?’ He (s.a.w.a.) replied, “*they will be forced (i.e. so they will be compelled to go).*”

1173. **Al-Ghaibat of al-No’mani (r.a.)**<sup>2</sup>: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed from Ali Ibn al-Hasan from al-Abbas Ibn Aamer from Abdullah Ibn Bukair from Zuraarah Ibn A’yan from Abd al-Malek Ibn A’yan who reports, “I was with (Imam) Abu Ja’far (a.s.) when the discussion about the Qaem (a.t.f.s.) cropped up. I said, ‘I hope that it occurs soon but without the coming of al-Sufyaani’. He (a.s.) retorted, ‘*No, by Allah! (The coming of al-Sufyaani) is from the certain signs that will necessarily occur.*’”

1174. **Al-Ghaibat of al-No’mani (r.a.)**<sup>3</sup>: Narrated unto us Muhammad

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<sup>1</sup> Tareekh al-Madinah al-Munawwarah, vol. 1, pp. 309-310 Chapter concerning al-Baydaa from Umm Salmah and other chain from Aayeshah; al-Musnad, vol. 6, p. 316 from Umm Salmah with its meaning; Wafaa al-Wafaa, vol. 4, p. 1158

<sup>2</sup> Al-Ghaibah of al-No’mani (r.a.), p. 301, Chapter 18, H. 4; Behaar al-Anwaar, vol. 52, p. 249, Chapter 25, H. 132

<sup>3</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 2-3, Chapter 18, H. 7; Behaar al-Anwaar, vol. 52, p. 249, Chapter 25, H. 135

Ibn Hammaam from Ja'far Ibn Muhammad Ibn Maalek, from Abbaad Ibn Ya'qoob, from Khallaad al-Saaegh from (Imam) Abu Abdillah (a.s.) who said, "*The advent of al-Sufyaani is certain and he will revolt in (the month of) Rajab.*" A man asked, "O Abaa Abdillah! When he comes, what will be our condition?" He (a.s.) replied, "*When this happens, then to us (should you refuge).*"

1175. **Taaweel al-Aayaat al-Zaaherah<sup>1</sup>**: Muhammad Ibn Abbas (r.a.) said, "Narrated unto us Muhammad Ibn al-Hasan Ibn Ali al-Sabbaah al-Madaaeni from al-Hasan Ibn Muhammad Ibn Shoaib from Moosa Ibn Umar Ibn Zaid from Ibn Abi Umair from Mansoor Ibn Yunus from Ismaaeel Ibn Jaaber from Abu Khaaled al-Kabuli from (Imam) Abu Ja'far (a.s.) who said, "*The Qaem will emerge and travel till he passes from Murr. He will get the news that one of his workers has been martyred. So, he (a.t.f.s.) will return, kill the one who fought and will not increase upon this a thing. Thereafter, he will move and call the people till he reaches to al-Baidaa, where the two armies of al-Sufyaani will emerge. Allah – Mighty and Majestic – will order the earth to seize their feet and this is the meaning of His word, ‘**And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place. And they shall say: We believe in it...<sup>2</sup> that is, the rising of the Qaem. ‘And they disbelieved in it before...<sup>3</sup> that is, in the rising of the Qaem from the progeny of Muhammad (s.a.w.a.) ‘and they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a***

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<sup>1</sup> Taaweel al-Aayaat al-Zaaherah, p. 467; Tafseer al-Burhaan, vol. 3, pp. 355-356, H. 6 and in it is 'till he passes from Mu' and he made 'Murr' as a change in the manuscript, and in it is also 'so the army of al-Sufyaani will emerge'; al-Mahajjah, p. 180; Behaar al-Anwaar, vol. 52, pp. 187-188, Chapter 25, H. 13

<sup>2</sup> The Holy Quran 34: 51 & 52

<sup>3</sup> The Holy Quran 34: 53

**disquieting doubt.**<sup>1</sup>

1176. **Tareekh al-Madinat al-Munawwarah**<sup>2</sup>: Narrated unto us Ahmad Ibn Eesaa from Abdullah Ibn Wahb from Ibn Lahee'ah from Yasr Ibn Lakhm al-Ma'aferi who reports, "I heard Aba Feraas say, 'I heard Abdullah Ibn Umar say that when the army will sink at al-Baidaa, then it is the sign of the Mahdi's reappearance'."

The following traditions also indicate to the above concept: 903

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<sup>1</sup> The Holy Quran 34: 53 & 54

<sup>2</sup> Tareekh al-Madinah al-Munawwarah, vol. 1, p. 310 Chapter concerning al-Baidaa; Wafaa al-Wafaa, vol. 4, p. 1158

**I say:** Surely, the traditions concerning al-Sufyaani and the sinking of his army at al-Baidaa are truly numerous as we have indicated earlier in the exegesis of Surah Sabaa (34): Verse 51, narrated by both the Shiites as well the Sunnis from Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Umm Salmah, Ayesah, Hafsah, Ibn Abbas, Abu Hurairah, Hudhaifah, Imam Muhammad al-Baqer (a.s.), his son Imam Ja'far al-Sadeq (a.s.) and others.

## Section Eleven

### The prosperity of the earth in The Mahdi's reign (2 traditions)

1177. **Es'aaf al-Raaghebeen**<sup>1</sup>: (In a lengthy tradition) *“His rule will reach the East and the West; the treasures will be opened for him; there will not a ruin in the earth except that he (a.t.f.s.) will inhabit it.”*

1178. **Al-Fusool al-Muhimmah**<sup>2</sup>: From (Imam) Abu Ja'far (a.s.) who said: *“The Mahdi is from us. He will be helped through awe and assisted with victory. The earth will roll up for him, the treasures will be manifested for him and his rule will reach to the East and the West. Allah will make his religion overpower all religions even if the polytheists dislike it. Thus, there will not remain a ruin in the earth except that he will inhabit it. There will not be left any vegetation of the earth except that it will bring it out. During his time, people will enjoy a bounty that they have never enjoyed before...the tradition is lengthy and we have only taken the relevant parts.*

Other numerous and consecutive traditions indicate towards conformity and binding from all the chapters.

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<sup>1</sup> Es'aaf al-Raaghebeen (in the margins of Noor al-Absaar), p. 153; Noor al-Absaar, p. 189; al-Majaalis al-Saniyyah, vol. 2, p. 711

<sup>2</sup> Al-Fusool al-Muhimmah, pp. 302-303; Isbaat al-Hudaat, vol. 7, pp. 57-58, Chapter 22, H. 441

## Section Twelve

**The facilitation of the affairs, perfection of the intellects, spread of the knowledge in his time, and that the world will be a place of comfort and the earth will fold for him (a.s.) and in it are 10 traditions**

1179. **Al-Kaafi**<sup>1</sup>: Al-Husain Ibn Muhammad from Moalla Ibn

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<sup>1</sup> Al-Kaafi, vol. 1, p. 25, The Book of Intellect and Ignorance, H. 21; al-Waafi, vol. 1, p. 114, The Chapter of Intellect and Ignorance, H. 25; *Allah will place his hand, send down His Mercy and complete His bounties*’.

The Master Rafee’ al-Deen al-Naaeni (r.a.) says, “Placing the hand is a metaphor used for indicating the sending of mercy and reinforcement through the complete of bounties. And his saying, ‘*through it, he will gather their intellects*’ can have two implications: One, he will gather their intellects on acknowledging the truth, as a result of which there will not remain and disagreements between them and they will concur on confirming (the truth); Two, he (a.t.f.s.) will collect the intellects, each one of them and its collection implies the obedience of the spiritual potentialities for the intellect. Hence, it will not scatter on the soul’s scattering. “*Their intellects will be completed*” is based on the first and emphasizes the second.

Allamah Majlisi (r.a.) postulates in Mir’aat al-Oqool, “The pronoun ‘*his hand*’ can either refer to Allah or to the Qaem (a.s.). Either way, it implies mercy and benevolence or power and domination. Finally, it can also imply reality. His (a.s.) saying ‘*through it he will gather their intellects*’ can have two connotations – and mentions the view of al-Naaeni and says, ‘The first opinion is more apparent’ and the pronoun ‘*it*’ (ﻫﻰ) in ‘*through it*’ refers to hand and ‘*through it*’ (ﻫﻰ) refers placing or to the Qaem (a.s.). And الاحلام is the plural of حلم which means intellect.”

**I say**: After demonstrating that ‘*the hand of Allah*’ indicates His benevolence and His mercy, as in His saying, “**Allah’s Hand is above their hands**” (Surah Fath (48): Verse 10) where ‘hand’ implies His Power, perhaps ‘hand’ denotes the medium of His Generosity and His Grace. So, considering it to be the Qaem (a.s.) or the intellect or an angel from the angels is contrary to the apparent because it implies this endowment without any medium. The probability expressed by Allamah Majlisi (r.a.) that the pronoun ﻫﻰ in ﻫﻰ refers to the Qaem (a.s.) is supported by the tradition recorded in Mukhtasar Basaaer al-Darajaat, p. 117 vide his chain of narrators from al-Muthanna al-Hannaat from Abu Khaaled al-Kabuli from (Imam) Abu J’afar (a.s.) who said, “*When our Qaem rises, he will place his hand on the hands of the*

Muhammad from al-Washshaa from al-Muthanna al-Hannaat from Qotaibah al-A'shaa from Ibn Abi Ya'foor from the slave of Bani Shaibaan from (Imam) Abu Ja'far (a.s.) who said, "*When our Qaem rises, Allah will place his hand on the hands of the people due to which their intellects will gather and their wisdom will be perfected.*"

1180. **Al-Raudhah**<sup>1</sup>: Abu Ali al-Ash'ari from al-Hasan Ibn Ali al-Kufi from al-Abbas Ibn Aamer from al-Rabee' Ibn Muhammad al-Musli from Abi al-Rabee' al-Shaami who said, "I heard (Imam) Abu Abdillah (a.s.) say, "*when our Qaem rises, Allah – Mighty and Majestic – will extend the earth for our Shias in their ears and their sights so much so that there will be no mail between them and the Qaem. He will converse with them and they will hear and see him while he is in their place.*"

1181. **Kamaal al-Deen**<sup>2</sup>: Vide his chain of narrators (viz. narrated unto us Muhammad Ibn Ali Maajeelwayh (r.a.) from Muhammad Ibn Yahya from Muhammad Ibn al-Husain from Muhammad Ibn Ismaeel from Abu Ismaeel al-Sarraaj from Bishr Ibn Ja'far) from al-Mufazzal Ibn Umar from Abu Baseer who said, "(Imam) Abu Abdillah (a.s.) said, '*When the affairs reach to the Master of this affair, Allah –*

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*people. Through it, their intellects will be gathered and their wisdoms will be completed.*" A similar tradition is reported in Kamaal al-Deen, vol. 2, p. 657, Chapter 58, H. 30 vide his chain of narrators from Ibn Abi Ya'foor from the slave of Bani Shaibaan except that he said, "*so he will gather through it*" and the same is also recorded in Behaar al-Anwaar, vol. 52, p. 328, Chapter 27, H. 47 and p. 336, H. 71

Isbaat al-Hudaat, vol. 6, p. 367, Chapter 32, H. 48; al-Kharaaj wa al-Jaraah, vol. 2, p. 840, H. 57 (except that he said) '*and through it he will complete their ethics*'; Muntakhab al-Anwaar al-Muzeeah, p. 200 and in it is, '*he will complete through it their intellects*'; Helyah al-Abraar, vol. 2, pp. 625-626, Chapter 36

<sup>1</sup> Raudhah al-Kaafi, pp. 240-241, H. 329; Mukhtasar al-Basaaer, p. 117 and in it: '*...till he will become*'; al-Kharaaj wa al-Jaraah, vol. 3, pp. 840-841, H. 58; Behaar al-Anwaar, vol. 52, p. 336, Chapter 27, H. 72; Isbaat al-Hudaat, vol. 6, p. 371, Chapter 32, H. 59; Muntakhab al-Anwaar al-Muzeeah, p. 200; Helyah al-Abraar, vol. 2, p. 642, Chapter 44

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 674, Chapter 58, H. 29; Muntakhab al-Anwaar al-Muzeeah, p. 199; Behaar al-Anwaar, vol. 52, p. 328, Chapter 27, H. 46; Isbaat al-Hudaat, vol. 6, p. 451, Chapter 32, H. 252; al-Nawaader, p. 183, Book of News of the Qaem (a.s.), Chapter 66

*Blessed and High – will raise all the low levels of the earth and bring down all the higher ones till the world becomes the palm of his (a.s.) hand. So, if there is a strand of hair in the palm of any one of you, can he not see it?”*

1182. **Mukhtasar Basaaer al-Darajaat**<sup>1</sup>: From Moosa Ibn Umar Ibn Yazeed al-Saiqal from al-Hasan Ibn Mehboob from Saaleh Ibn Hamzah from Abaan from (Imam) Abu Abdillah (al-Sadeq) (a.s.) who said, “*Knowledge is twenty-seven (27) alphabets. Whatever the Messengers (a.s.) have brought till now are merely two alphabets and hence, till date, the people don’t know but (from) these two alphabets. When the Qaem (a.s.) rises, he (a.s.) will bring forth the remaining twenty-five alphabets and spread it amongst the people. He will combine the previous two alphabets with these twenty-five alphabets as a result of which he (a.s.) will spread the (knowledge of) twenty-seven alphabets.*”

1183. **Behaar al-Anwaar**<sup>2</sup>: Vide his chain of narrators reaching to Ibn Muskaan who reports, “I heard (Imam) Abu Abdillah (a.s.) say, ‘*Verily, a believer – who is in the East – in the time of the Qaem (a.s.) can see his brother in the West and vice-versa*’.”

The following traditions also indicate to the above concept: 554, 574, 653, 669 and 1177

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<sup>1</sup> Mukhtasar Basaaer al-Darajaat, p. 117; Muntakhab al-Anwaar al-Muzeeah, p. 201; al-Kharaaj wa al-Jaraah, vol. 2, p. 841, Chapter 16, H. 59 instead of ‘two words’, ‘two parts’ and instead of ‘word’, ‘part’ has been mentioned; Behaar al-Anwaar, vol. 52, p. 336, Chapter 27, H. 73

<sup>2</sup> Behaar al-Anwaar, vol. 52, p. 391, Chapter 27, H. 213 and apparently, his saying ‘vide his chain of narrators’ refers to the chains of al-Sayyid Ali Ibn Abd al-Hameed in his book ‘al-Ghaibah’; Haqq al-Yaqeen, vol. 2, p. 229; Isbaat al-Hudaat, vol. 3, p. 584, Chapter 32, H. 789

## Section Thirteen

**Brotherhood-in-faith and the commitment of the people to benevolence, mercy, affection and love with each other after his reappearance(3 traditions)**

1184. **Man laa Yahzorohu al-Faqeeh**<sup>1</sup>: Abu al-Husain Muhammad Ibn Ja'far al-Asadi (r.a.) narrates from Moosa Ibn Imraan al-Nakha'ee, from his uncle al-Husain Ibn Yazeed al-Nawfeli, from Ali Ibn Saalim from his father who said, "I asked (Imam) Abu Abdillah (al-Sadeq) (a.s.) about a tradition that he (a.s.) narrated, '*I distance myself from the one who relies upon a mortgage more than his believing brother*', he (a.s.) clarified, '*This will be (applicable) when the truth will be dominant and the Qaem of us Ahl al-Bait (a.s.) rises.*' I enquired, 'What about the tradition, '*the profit charged by a believer from a believer is usury*'. He (a.s.) illuminated, '*This (too) will be when the truth will be dominant and the Qaem of us Ahl al-Bait (a.s.) rises. But today (i.e. before the Reappearance), there is no problem if he sells to his brother and charges him profit.*'"

1185. **Musaadaqah al-Ikhwaan**<sup>2</sup>: Is'haaq Ibn Ammar reports, "I was with (Imam) Abu Abdillah (al-Sadeq) (a.s.) when he mentioned about the beneficence of a man with his brothers and what (all) is obligatory upon him (or them). I found his talks too difficult to observe, and my discomfort was obvious from my visage. He (a.s.) consoled, '*This will only be (applicable) when the Qaem (a.s.) rises. It will be obligatory*'"

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<sup>1</sup> Man Laa Yahzoroh al-Faqeeh, vol. 3, p. 313 Book of living Chapter of Mortgage, H. 4119; al-Tahzeeb, vol. 7, p. 178, Chapter Mortgages, H. 785/42; al-Istebsaar, vol. 3, Section 1, p. 70, H. 233/2 under the tradition.

<sup>2</sup> Musaadaqah al-Ikhwaan, Chapter concerning the equality of the brothers with each other, Chapter 6/3, p. 8

*upon them that they equip their brothers and strengthen them’.*”

1186. **Al-Ikhtesaas**<sup>1</sup>: From him (the pronoun refers to the narrator of the previous tradition) from Reb’ee from Buraid al-Ijli who says, “It was told to (Imam) Abu Ja’far al-Baqer (a.s.), "our companions in Kufa are a large group. If you order them, they will obey you and follow you.’ Imam asked, ‘*Does any of them come to his brother and take out from his pocket as much as he needs?*’ He replied in the negative. Imam (a.s.) shot back, ‘*Then they will be even more stingy vis-à-vis their blood*’. Thereafter, he (a.s.) continued, ‘*Surely, people will be at peace; they will marry, inherit, divine laws will be applied upon them and their trusts will be repaid. So much so that when the Qaem (a.s.) rises, there will come absolute devotion. A man will put his hand in the pocket of his believing brother, take out as much as he needs and the latter will not stop him*’.

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<sup>1</sup> Al-Ikhtesaas, p. 24; Behaar al-Anwaar, vol. 52, p. 372, Chapter 27, H. 164 except that in it is, ‘*we will get them married*’ in the first person plural and likewise, ‘*we will make them heirs*’, ‘*we will establish divine laws for them*’ and ‘*we will repay their trusts*’. Also, in it is ‘*companionship*’ and the one who has written the notes in its margins claims it to be an error and the correct word is ‘*devotion*’.

## **CHAPTER NINTH**

**CONCERNING THE CONDITIONS OF  
HIS COMPANIONS AND HIS HELPERS  
AND THERE ARE TWO SECTIONS**



## Section One

### The excellences of the Companions (21 traditions)

1187. **Al-Amaali of Shaikh al-Toosi (r.a.)**<sup>1</sup>: Ali Ibn Ahmad (famous as Ibn al-Hammaami) from Muhammad Ibn Ja'far al-Qaari, from Muhammad Ibn Ismaeel Ibn Yusuf al-Sulami from Saeed Ibn Abi Maryam from Muhammad Ibn Ja'far Ibn Kaseer from Moosa Ibn Uqbah from Abu Is'haaq from Aasem Ibn Zamarah from (Imam) Ali (a.s.) who said, *“Indeed, the earth will be filled with injustice and oppression so much so that none will say ‘Allah’ except secretly. Thereafter, Allah will bring a righteous community who will fill it (i.e. the earth) with justice and equity as it would be fraught with injustice and oppression.”*

1188. **Kanz al-Ummaal**<sup>2</sup>: From (Imam) Ali (a.s.) who said, *“Good for the Taleqaan region! There are, for Allah treasures that are neither gold nor silver. Rather, there are men who have recognized Allah as is His right of recognition. They are the helpers of Mahdi (a.s.) in the last era.”*

1189. **Al-Ghaibat of Shaikh al-Toosi (r.a.)**<sup>3</sup>: From him (viz. al-Fazl

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<sup>1</sup> Al-Amaali Shaikh al-Toosi (r.a.), vol. 1, p. 391; Behaar al-Anwaar, vol. 51, p. 117, Chapter 2, H. 17

<sup>2</sup> Kanz al-Ummaal, vol. 14, p. 591, H. 39677 from Abu Ghanam al-Kufi, Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 34; al-Bayaan, Chapter 5, p. 106 from Ibn A'tham al-Kufi who said, ‘...believing men..’; Eqd al-Durar, p. 122, Chapter 5; al-Majaalis al-Saniyyah, p. 697 from Ibn A'tham; Helyah al-Abraar, vol. 2, p. 709, Chapter 54, H. 88

<sup>3</sup> Al-Ghaibat of Shaikh al-Toosi (r.a.), p. 471, H. 501 Chapter concerning some of his houses; al-Malaahem wa al-Fetan, pp. 144-145, Chapter 77 from what he has recorded from the book

Ibn Shaazaan) from Abd al-Rahmaan Ibn Abi Haashim from Amr Ibn Abi al-Miqdaam from Imraan Ibn Zibyaan from Hakeem Ibn Sa'd from Ameer al-Momineen [Ali Ibn Abi Taalib] (a.s.) who said, *“The companions of the Mahdi are youth; there are few old persons amongst them; like collyrium for the eyes, or salt in the house provision; and the least of the house provisions is salt!”*

1190. **Dalaael al-Imaamah**<sup>1</sup>: Narrated to me Abu al-Husain Muhammad Ibn Haaron from Abu Haaron Ibn Moosa Ibn Ahmad from Abu Ali al-Husain Ibn Muhammad al-Nahaawandi, from Abu Ja'far Muhammad Ibn Ibraheem Ibn Abdullah al-Qommi al-Qattaan known as Ibn Khazzaaz, from Muhammad Ibn Ziyad from Abu Abdillah al-Khurasani (from Abu al-Husain Abdullah Ibn al-Hasan al-Zohri (from Abu Hassaan Saeed Ibn Janaah from Mas'adah Ibn Sadaqah from Abu Baseer from (Imam) Abu Abdillah (a.s.) who said, ...the tradition is lengthy in which the number of Mahdi's (a.s.) companions from the cities is mentioned. The tradition continues till it says, “Abu Baseer said, ‘May I be held your ransom! There will be no other believer on the earth then except them?’ He replied, ‘Yes. But this number which Allah will bring out the *Qaem* (a.s.) amongst them, they are the chosen ones, the judges, the adjudicators and the knowledgeable in religion. Allah will touch their stomachs and their backs as a result of which no decision will be ambiguous for them.”

1191. **Taareekh-o-Qom**<sup>2</sup>: Vide his chain of narrators from Affaan al-

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al-Fetan of al-Saleeli vide his chain of narrators from Ibn Zibyaan from al-Hakeem Ibn Saeed who said, ‘I heard Ali (a.s.) say, *“The companions of the Mahdi are young; there is no old person amongst them”*’; Al-Ghaibah of al-No'maani (r.a.), pp. 315-316; Isbaat al-Hudaat, vol. 7, p. 37, Chapter 32, H. 377; Behaar al-Anwaar, vol. 52, pp. 333-334, Chapter 27, H. 63

<sup>1</sup> Dalaael al-Imaamah, pp. 307-310, and it is narrated in a tradition vide the aforementioned chain of narrators their numbers, their names and the names of their cities. The aforementioned tradition is narrated with all its length in al-Malaahem wa al-Fetan, pp. 201-205 from the book of Ya'qoob Ibn Noaim Qarqaarah, the stenographer of Abu Yusuf from Ahmad Ibn Muhammad al-Asadi from Saeed Ibn Janaah from Mas'adah that Abu Baseer said to (Imam) Ja'far Ibn Muhammad (a.s.)...till the end of the tradition.

<sup>2</sup> Behaar al-Anwaar, vol. 60, p. 216, Chapter 36, H. 38

Basri from (Imam) Abu Abdillah (a.s.) who said to me, “*Do you know why Qom is named so?*” I replied, “Allah, His Messenger and you know the best”. He (a.s.) informed, “*It is named Qom because its inhabitants will gather along with the Qaem of the progeny of Muhammad (a.s.); they will rise with him, be steadfast with him, and help him.*”

1192. **Al-Durr al-Manthoor**<sup>1</sup>: Ibn Murdawayh has narrated from Ibn Abbas who said, “The Messenger of Allah (s.a.w.a.) said, ‘*The people of the cave are the helpers of al-Mahdi (a.s.)*’.”

The following traditions also indicate to the above concept: 505 and 1139-1152

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<sup>1</sup> Al-Durr al-Manthoor, vol. 4, p. 315; al-Seerah al-Halabiyah, vol. 1, p. 22: “Indeed, he has mentioned some of them. Surely, the people of the Kahf, all of them were Persians and did not speak except Arabic. They will be the ministers of the Mahdi (a.s.)”

## Section Two

### The strength, intensity, and their dominance over their enemies (6 traditions)

1193. **Al-Fetan**<sup>1</sup>: Narrated unto us Ibn Wahb from Ibn Lahee'ah from al-Harth Ibn Yazeed from Ibn Zurair al-Ghaafeqi who heard (Imam) Ali (a.s.) said, "*He (the Mahdi a.s.) will emerge with twelve thousand to fifteen thousand army; fear and intimidation will be with him. No enemy will encounter Mahdi but that he (a.s.) will defeat them with Allah's permission. Their slogan will be 'Kill, Kill'. They will not care for the accusation of any accuser in the way of Allah. Thereafter, seven standards will come to them from Syria and he (a.s.) will destroy them.*"

1194. **Dalaael al-Imaamah**<sup>2</sup>: Informed me Abu al-Husain Muhammad Ibn Haaron from his father, from Muhammad Ibn Hammaam from Ahmad Ibn al-Husain famous as Ibn Abi al-Qaasim from his father from Yunus Ibn Zibyaan who reports, "I was with (Imam) Abu Abdillah (al-Sadeq) (a.s.) when the companions of the Qaem (a.s.) were mentioned. He (a.s.) informed, '*They will be three hundred and*

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<sup>1</sup> Al-Fetan, Chapter concerning the reappearance of the Mahdi (a.s.) from Makkah, p. 186 and nearer to it is another tradition after this tradition from Ali (a.s.) from the Messenger of Allah (s.a.w.a.) and in it is, "*At this juncture, a person from my Ahle Bait (a.s.) will emerge in three standards; a maximum of fifteen thousand and a minimum of twelve thousand and their slogan will be 'Kill, Kill'*"; al-Malaahem wa al-Fetan, pp. 64-65, Chapter 130

**I sav:** We have mentioned the tradition here because his (a.s.) companions they are his supporters and his helpers in his domination upon his (a.s.) enemies and their decimation at his hands; perhaps this is like their saying, 'the Chief built Medina'.

<sup>2</sup> Dalaael al-Imaamah, p. 330; al-Mahajjah, p. 46

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*thirteen in number, and each one of them will be equal to three hundred persons (in strength)'. ”*

The following traditions also indicate to the above concept: 505, 1139, 1146 and 1150



## **CHAPTER TEN**

**THE DURATION OF HIS KINGDOM  
AFTER HIS REAPPEARANCE,  
CONDITION OF HIS LIVING AMONG  
THE PEOPLE, AND WHAT HE WILL DO  
AND TOWARDS WHAT HE WILL CALL  
(THREE SECTIONS)**



## Section One

### **The duration of Mahdi's kingdom after his Reappearance (29 traditions)**

1195. **Al-Ehtejaaj**<sup>1</sup>: From Zaid Ibn Wahb al-Johni from Imam al-Hasan al-Sibt (a.s.) (the grandson of the Holy Prophet s.a.w.a.) ... in a tradition in which he (a.s.) has mentioned whatever Ameerul Momineen [Ali Ibn Abi Taalib] (a.s.) has informed him about the reign of Moaviyah, his oppressive misdeeds, murdering the truth and the Sunnah of the Messenger (s.a.w.a.)...till he stated, *“In his dominion, truth will be decimated, falsehood will dominate, he will kill anyone who supports the truth and reward whoever accepts his authority on falsehood. This will continue till Allah will raise a man in the last era, a time seized with frenzy and greed and ignorance of the people. Allah will assist him with His angels, protect his helpers, help him with His signs and make him dominate over the people of the earth till they believe, wittingly or unwittingly. He will fill the earth with justice, equity, light and proof. The lengths and breadths of the cities will believe in him. There will not remain an infidel but that he will believe in him. There will not be a wicked person but that he will reform. Even the beasts in his kingdom will turn peaceful. The earth will bring forth its vegetation; the sky will send down its blessings and manifest for him the treasures. He will rule the entire universe for forty years. So, congratulations to the one who finds his time and listens to his speech.”*

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<sup>1</sup> Al-Ehtejaaj, vol. 2, pp. 290-291; Behaar al-Anwaar, vol. 52, p. 280, Chapter 26, H. 6; Menan al-Rahmaan, vol. 2, p. 42; Isbaat al-Hudaat, vol. 7, p. 49, Chapter 32, H. 414

1196. **Al-Fetan**<sup>1</sup>: Narrated unto us Abu Moaviyah from Moosa al-Juhani from Zaid al-Amami from Abu al-Siddiq from Abu Saeed al-Khudri (r.a.) from the holy Messenger (s.a.w.a.) who said, “*The Mahdi will live in this (i.e. after whatever he conquers) for seven, eight, or nine years.*”

1197. **Al-Fetan**<sup>2</sup>: Narrated unto us Abdullah Ibn Marwaan from al-Haitham Ibn Abd al-Rahmaan from whosever he has narrated who inturn narrates from (Imam) Ali (a.s.) who said, “*Mahdi will rule the people for thirty or forty years.*”

1198. **Jawaaher al-Uqdain**<sup>3</sup>: From Hudhaifah Ibn al-Yamaan (r.a.) from the Messenger of Allah (s.a.w.a.) who informed, “*The Mahdi is a man from my progeny. His visage is like a brilliant star. His complexion is Arabian while his body is Israeli. He will fill the earth with justice and equity as it would be replete with injustice. The inhabitants of the sky, the people of the earth and the birds in the air will be satisfied with his Caliphate. He will rule for twenty years.*”

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<sup>1</sup> Al-Fetan, Chapter concerning the duration of al-Mahdi's rule, p. 201, Noaim has narrated other traditions with this content in a chapter from Abu Saeed, pp. 201-202; Eqd al-Durar, p. 238, Chapter 11

<sup>2</sup> Al-Fetan, Chapter the duration of al-Mahdi's rule, p. 202; al-Fataawaa al-Hadisiyyah, p. 42 and he said, “The previous tradition does not contradict it that he will rule for seven or nine years on account of the probability that this duration will be in addition to the dominance of his kingdom and his strength”; al-Bayaan, p. 111, Chapter 6 vide his chain of narrators from Noaim...from Ali (a.s.) who prophesied, “*The Mahdi will rule the people for forty years*” and he has not mentioned “*thirty*”; Kanz al-Ummaal, vol. 14, p. 591, H. 39776; Muntakhab Kanz al-Ummaal in the margins of Musnad-o-Ahmad, vol. 6, p. 34; al-Burhaan Fee Alaamaat-e-Mahdi-e-Aakher al-Zamaan, p. 163, Chapter 10, H. 9; al-Arf al-Wardi (al-Haawi le al-Fataawaa), vol. 2, p. 155; Eqd al-Durar, p. 240, Chapter 11

<sup>3</sup> Jawaaher al-Uqdain, Section 2, Part 8, he says, “al-Rooyaani as well as al-Tabaraani have recorded it”; Eqd al-Durar, p. 239, Chapter 11 briefly; al-Majaalis al-Saniyyah, vol. 2, p. 702; al-Sawaaeq al-Muhreqah, p. 163 from al-Rooyaani, al-Tabraani, etc.; Kashf al-Ghummah, vol. 2, p. 481; Isbaat al-Hudaat, vol. 7, p. 199, Chapter 32, H. 68

1199. **Eqd al-Durar**<sup>1</sup>: From Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) concerning the event of al-Mahdi, who informed, “*He will not leave an innovation but that he will do away with it and a tradition but that he will establish it. He will conquer Constantinople, China and the mountains of Dylam. He will remain in this state for seven years. Each year of his rule will be equal to ten years of your time. Thereafter, Allah – the High –will do whatever He pleases.*”

1200. **Eqd al-Durar**<sup>2</sup>: From Hudhaifah Ibn al-Yamaan (r.a.) from the Messenger of Allah (s.a.w.a.), “*The Mahdi will turn his attention while Eesaa Ibn Maryam will descend...then he has mentioned the tradition; and in its end, it has come: then he (viz. the Mahdi) will remain for forty years.*”

1201. **A’ayaan al-Shia**<sup>3</sup>: The book on the merits of Kufa by Muhammad Ibn Ali al-Alawi from Abu Saeed al-Khudri from the Prophet (s.a.w.a.), “*The Mahdi will rule the affairs of the people for seven or ten years. The people of Kufah will help him.*”

1202. **Al-Ghaibah of al-No’mani (r.a.)**<sup>4</sup>: Informed us Ahmad Ibn Muhammad Ibn Saeed Ibn Uqdah al-Kufi from Ali Ibn al-Hasan al-Taimuli from al-Hasan Ibn Ali Ibn Yusuf from his father from Muhammad Ibn Ali from his father from Ahmad Ibn Umar al-Halabi from Hamzah Ibn Humraan from Abdillah Ibn Abi Ya’foor from (Imam) Abu Abdillah (a.s.) who said, “*The Qaem will rule for 19 years and (some) months.*”

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<sup>1</sup> Eqd al-Durar, pp. 224 & 239, Chapter 9 & 11; al-Irshaad, p. 365 and in it: From Abu Baseer from Abu Ja’far (a.s.) ... the tradition is lengthy; Behaar al-Anwaar, vol. 52, p. 339, Chapter 27, H. 84 and in it is: From Abu Baseer from Abu Ja’far (a.s.) ... the tradition is lengthy.

<sup>2</sup> Eqd al-Durar, p. 240, Chapter 11 He said: al-Haafez Abu Noaim al-Isfahaani has recorded it in his book “The Excellences of al-Mahdi”, and so has Abu al-Qasim al-Tabaraani in his Mo’jam

<sup>3</sup> A’ayaan al-Shiah, vol. 2, p. 698; Yanaabee’ al-Mawaddah, p. 492, Chapter 94; Ghaayah al-Maraam, p. 704

<sup>4</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 331-332, Chapter 24, H. 1, 2 & 4; Behaar al-Anwaar, vol. 52, pp. 298-299, Chapter 26, H. 59, 60 & 62; Hilyah al-Abraar, vol. 2, p. 640, Chapter 43 narrating vide three chains of narrators; Isbaat al-Hudaat, vol. 7, p. 92, Chapter 32, H. 542

And in al-Ghaibat of al-No'mani (r.a.) it has also come: Informed us Abu Sulaiman Ahmad Ibn Haudhah al-Baaheli from Ibraheem Ibn Is'haaq al-Nahaavandi circa 273 A.H. from Abu Muhammad Abdullah Ibn Hamaad al-Ansari circa 229 A.H. from Abdillah Ibn Abi Ya'foor who reports from (Imam) Abu Abdillah [al-Sadeq] (a.s.) who said, "*The rule of the Qaem of us will be for nineteen years and a few months.*"

1203. **Al-Irshaad**<sup>1</sup>: Abd al-Kareem al-Khath'ami chronicles, "I asked [Imam] Abu Abdillah [al-Sadeq] (a.s.), "How long will the Qaem rule?" He replied, "*Seven years! The days will become longer for him, so that each year from his years will be equal to ten years from your years. Hence, the years of his rule will be equal to seventy years of these years of yours...till the end of the tradition.*"

1204. **Al-Ghaibat of al-Fadhl (Ibn Shaazaan)**<sup>2</sup>: Narrated unto us Ali Ibn Abdillah from Abd al-Rahmaan Ibn Abi Abdillah from Abu al-Jaarood from [Imam] Abu Ja'far [al-Baqer] (a.s.), "*The Qaem will rule for three hundred and nine years, like the Companions of the Cave stayed in their cave. He will fill the earth with justice and equity as it would be fraught with injustice and oppression. Allah will conquer for him the East of the earth and its West (implying the entire world). He will fight the people till nothing remains except the religion of Muhammad (s.a.w.a.). He will adopt the approach of [Prophet] Solomon Ibn David (a.s.).*"

The following traditions also indicate to the above concept: 161, 358,

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<sup>1</sup> Al-Irshaad, p. 390, Section Concerning the Duration of the Rule of the Qaem (a.s.), H. 1; Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 283 from al-Fadhl from Abdullah al-Hadhrami from Abd al-Kareem Ibn Amr al-Khas'ami briefly; Behaar al-Anwaar, vol. 52, p. 291, Chapter 26, H. 35 from Al-Ghaibah of Shaikh al-Toosi (r.a.); al-Nawaader, Chapter 70, p. 190; al-Fusool al-Muhimmah, p. 302; E'laam al-Waraa, p. 432; Kashf al-Ghummah, p. 463; Isbaat al-Hudaat, vol. 7, p. 36, Chapter 32, H. 373

<sup>2</sup> Al-Arbaeen named as Kefaayah al-Mohtadi, p. 230 under H. 40; Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 474, H. 496 from al-Fadhl ...; Behaar al-Anwaar, vol. 52, p. 390, Chapter 27, H. 212; Isbaat al-Hudaat, vol. 3, pp. 516-517, Chapter 32, H. 372

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360, 365, 366, 367, 368, 370, 405, 419, 431, 435, 502, 505, 668, 731,  
1130, 1132 and 1133

## Section Two

### The way of his living, eating and dressing (7 traditions)

1205. **Al-Ghaibat of al-No'mani (r.a.)**<sup>1</sup>: Informed us Ali Ibn al-Husain from Muhammad Ibn Yahya al-Attaar in Qom from Muhammad Ibn Hassaan al-Raazi from Muhammad Ibn Ali al-Kufi from Moammad Ibn Khallaad who reports, "The Qaem (a.s.) was mentioned in front of [Imam] Abu al-Hasan al-Reza (a.s.). He (a.s.) retorted, '*Today, you are in a more comfortable condition than you will be then.*' They asked, 'How?' He (a.s.) informed, '*When our Qaem (a.s.)reappears, there will not be but blood and sweat. Sleep will only be on the saddles. The dress of the Qaem (a.s.) is coarse, and his food is naught but raw.*'"

1206. **Al-Ghaibat of al-No'mani (r.a.)**<sup>2</sup>: Narrated unto us Abd al-Waahed Ibn Abdillah Ibn Yunus from Abu Sulaiman Ahmad Ibn Haudhah al-Baaheli from Ibrahim Ibn Is'haaq al-Nahaawandi from Abdullah Ibn Hammaad al-Ansari from al-Mufazzal Ibn Umar who reports, "I was with [Imam] Abu Abdillah [al-Sadeq] (a.s.) during the pilgrim (of the Ka'bah) when he (a.s.) looked at me and remarked, '*O Mufazzal! Why do I see you aggrieved and your color changed?*' I replied, 'May I be held your ransom! (I am pained) when I see the

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<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 285, Chapter 15, H. 5; Behaar al-Anwaar, vol. 52, pp. 358-359, Chapter 27, H. 126 and in it: "*and the people on the saddles*"; Isbaat al-Hudaat, vol. 3, p. 543, Chapter 32, H. 527

<sup>2</sup> Al-Ghaibah of al-No'mani (r.a.), pp. 286-287, Chapter 15, H. 7; Behaar al-Anwaar, vol. 52, p. 359, Chapter 27, H. 127 and in it: "*traveling*"

Abbasides and whatever is in their hands from the kingdom, the sovereignty and authority. Had you enjoyed such power and authority, we would have been your partners in it.’ He (a.s.) retorted, ‘*O Mufazzal! Had this been the case (i.e. had it been our rule), it would require working in the nights and days, eating raw food, and wearing coarse clothes, like Ameerul Momineen [Ali] (a.s.)] otherwise, fire! Hence, this (rule) is diverted from us. Now, we eat and drink (normally). Have you ever seen an injustice which Allah has converted to a bounty like this one?*’”

1207. **Al-Ghaibat of al-No’mani (r.a.)<sup>1</sup>**: Informed us Abu Sulaiman from Ibrahim Ibn Is’haaq from Abdullah Ibn Hammaad from Amr Ibn Shimr who chronicles, “I was with [Imam] Abu Abdillah (a.s.) in his house, and the house was brimming with its inhabitants. The people started questioning him. He (a.s.) was not asked about anything except that he (a.s.) answered it. I started crying in one corner of the house. He enquired, ‘*What makes you cry, O Amr?*’ I replied, ‘May I be held your ransom! Why I shouldn’t cry when I see that this nation has a person like you and yet the door is locked for you, and the curtain is dropped upon you?’ Imam (a.s.) consoled, ‘*Don’t cry, O Amr! Now We eat delicious food and wear soft clothes. Had that transpired what you are saying, it would be naught but eating raw food and wearing coarse clothes like Ameerul Momineen Ali Ibn Abi Taalib (a.s.). And if I would not do this, The treatment would had been chains in fire.*’”

1208. **Al-Kaafi<sup>2</sup>**: Ali Ibn Ibrahim from his father from Ibn Abi Umair from Hammaad Ibn Usmaan from al-Mo’alla Ibn Khunais who said, “One day I told [Imam] Abu Abdillah (a.s.), ‘May I be held your ransom! I remembered so and so dynasty (indicating to the Abbasides)

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<sup>1</sup> Al-Ghaibah of al-No’mani (r.a.), pp. 287-288, Chapter 15, H. 8; Behaar al-Anwaar, vol. 52, p. 360, Chapter 27, H. 128

<sup>2</sup> Al-Kaafi, vol. 1, p. 410, Chapter about the biography of Imam..., H. 2; al-Waafi, vol. 3, Chapter 99, H. 1256/2; Mir’aat al-Oqool, vol. 4, pp. 362-363, Chapter about the biography of Imam..., H. 2; al-Da’waat of Qutbuddin al-Raawandi (r.a.), p. 296, H. 60 from al-Mo’alla (Ibn Khunais) briefly.

and the bounties they enjoy and said to myself that had you (Ahle Bait) enjoyed these powers, we would have shared (and enjoyed the same) with you!’ He (a.s.) retorted, ‘*How preposterous, O Mo’alla! By Allah, had this been the case, it would have meant managing (the affairs) in the nights, traveling by the day, wearing coarse clothes and eating raw food. But this is diverted from us now. Have you ever seen difficult which Allah – the High – has converted to a bounty except this?’*”

1209. **Al-Ghaibat of al-No’mani (r.a.)<sup>1</sup>**: Informed us Ali Ibn al-Husain vide his chain of narrators from Muhammad Ibn Ali al-Kufi from al-Hasan Ibn Mehboob, from Ali Ibn Abi Hamzah, from Abu Baseer from [Imam] Abu Abdillah (a.s.) who said, “*Why do you seek the hastening of the emergence of the Qaem? By Allah! His dress will be coarse and his food will be raw; he is not but sword and death is beneath the shadow of the sword.*”

1210. **Al-Da’waat of Qutbuddin al-Raawandi (r.a.)<sup>2</sup>**: He (a.s.) (viz. [Imam] Abu Abdillah (a.s.) said to Mufazzal Ibn Umar, “*Had this affair (i.e. rule) been entrusted to us, it would not be except the same as the life of Allah’s Messenger (s.a.w.a.) and the approach of Ameerul Momineen (a.s.)*”

1211. **Eqd al-Durar<sup>3</sup>**: From (Imam) Abi Abdillah al-Husain Ibn Ali

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<sup>1</sup> Al-Ghaibah of al-No’mani (r.a.), p. 233, Chapter 13, H. 20, he has narrated vide another chain with minor changes in the words, Chapter 13, H. 21; Behaar al-Anwaar, vol. 52, pp. 354-355, Chapter 27, H. 115 & 116; al-Nawaader, p. 186, Chapter concerning his (a.s.) biography; Isbaat al-Hudaat, vol. 7, p. 33, Chapter 32, H. 360; Hilyah al-Abraar, p. 629, Chapter 37

<sup>2</sup> Al-Da’waat of Qutbuddin al-Raawandi (r.a.), p. 296, H. 61; Behaar al-Anwaar, vol. 52, p. 340, Chapter 27, H. 88

<sup>3</sup> Eqd al-Durar, p. 228, Section 3, Chapter 9; Kashf al-Astaar, p. 126 First Edition. Apparently, the tradition is narrated from our master, Imam Abu Abdillah Ja’far Ibn Muhammad al-Sadeq (a.s.), and originally it was Abu Abdillah only. Consequently, the author of Eqd al-Durar and some of the writers of its manuscripts have wrongly thought it to be from the Chief of the martyrs Imam al-Husain Ibn Ali (a.s.) whose agnomen also happens to be Abu Abdillah. Refer to al-Ghaibah of al-No’mani (r.a.), p. 234, Chapter 13, H. 21. You will find the same contents with little variation from Abu Abdillah Ja’far Ibn Muhammad (a.s.) in the narration of Abu Baseer from him (a.s.). Its wordings are as follows: *When the Qaem emerges, there will not be between him and the Arabs and the Qurraish except sword. He will not take from them except*

(a.s.) who said, “*When the Mahdi (a.s.) rises, there will not be anything between he and the Arabs and the Quraish except sword; and they don’t seek the hastening of the emergence of the Mahdi. By Allah! His dress is not but coarse, his food is not but barley, and he is not but sword and death is beneath the shadow of the sword.*”

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*sword. And they don’t seek the hastening of the reappearance of the Qaem. By Allah! His clothes will not be except coarse, his food will not be but raw barley...till the end of the tradition”* Similar to it can be found in *Isbaat al-Hudaat*, vol. 3, p. 540, Chapter 32, H. 504

## Section Three

### To what he will invite and act (8 traditions)

1212. **Raudhah al-Kaafi**<sup>1</sup>: Al-Husain Ibn Muhammad al-Ash'ari from Mo'alla Ibn Muhammad from al-Washshaa from Abu Baseer from Ahmad Ibn Umar who reports that a person went to [Imam] Abu Ja'far (a.s.) and said, "Surely, you are the Ahle Bait of mercy; Allah – Blessed and High –made you specific to it (i.e. mercy)." Imam replied, *"It is certainly so and all praise is for Allah. We don't cause anyone to enter into deviation, and don't bring anyone out of guidance. Surely, the world will not perish till Allah – Mighty and Majestic – will send a man from us Ahle Bait (a.s.). He will act on Allah's Book. He will not see among you any evil deed but that he will refute it."*

1213. **Al-Fetan**<sup>2</sup>: Narrated unto us Saeed Ibn Usmaan, from Jaaber from [Imam] Abu Ja'far (a.s.) who prophesied, *"Then the Mahdi (a.s.) will appear in Mecca at night, and with him will be the standard of God's Messenger (s.a.w.a.), his shirt, his sword, signs, light and explanations. He (a.s.) will pray the evening prayer with a loud voice, 'I remind you of Allah! O people! Your position is in front of your God. Indeed, He has provided the proof, sent the Prophets, sent down the books, ordered you to associate aught with Him, preserve His obedience and the obedience of His Messenger, enliven whatever the Quran has enlivened, cause to leave what it has caused to leave, be*

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<sup>1</sup> Raudhah al-Kaafi, p. 396 End of the book H. 597; al-Waafi, vol. 2, p. 459, H. 977/9

<sup>2</sup> Al-Fetan, p. 184, Chapter concerning the Congregation of the people at Makkah and their allegiance for the Mahdi (a.s.)...; al-'Arf al-Wardi (al-Haawi lil Fataawaa), vol. 2, pp. 144-145; Eqd al-Durar, pp. 145-146, Chapter 7; al-Malaahem wa al-Fetan, p. 64, Chapter 129

*helpers upon guidance and ministers upon piety. Surely, the annihilation and perishing of the world has drawn nigh, and it has been permitted to bid farewell. So, I invite you to Allah and His Messenger, to act on His book, causing death to falsehood and to enliven his sunnah'. At this juncture, three hundred and thirteen men will appear, equal to the number of the fighters at Badr, without prior appointment. They will be like the clouds of autumn, worshippers in the night and lions during the day. Allah will give victory to Mahdi (a.s.) over the land of Hejaaz. He will release all the prisoners of Bani Haashim. Black Kufan flags will descend. They will send for paying allegiance to Mahdi (a.s.). The Mahdi (a.s.) will send his armies to various horizons (borders), decimating oppression and its practitioners, cities will be submitted for him, and Allah will conquer Constantinople (Istanbul) at his hands."*

1214. **Al-Fotoohaat al-Makkiyyah**<sup>1</sup>: A narration has come concerning the attribute of Mahdi (a.s.) from the holy Prophet who said, *"He will follow in my footsteps, not committing any mistake."*

The following traditions also indicate to the above concept: 499, 677, 904, 1115 and 1217

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<sup>1</sup> Al-Fotoohaat al-Makkiyyah, vol. 3, p. 332, Chapter 366 and he said on p. 327, Chapter 366: "Concerning the recognition of the status of the ministers of al-Mahdi (a.s.) who will appear in the last era, about whom the Messenger of Allah (s.a.w.a.) has given glad-tidings and he (a.s.) is from the Ahle Bait (a.s.)...he (a.s.) will follow in the footsteps of the Messenger of Allah (s.a.w.a.), not committing any mistake. For him is an angel who guides him where he cannot see. He carries everybody on the truth, strengthens the weak on the truth and helps on the difficulties of truth. He will do what he says, says what he knows and knows what he witnesses."



# **CHAPTER ELEVEN**

## **SIX SECTIONS**



## Section One

### Those who deny the Qaem (a.s.) and refute him (9 traditions)

1215. **Fawaaed al-Akhbaar more famous as Ma'ani al-Akhbaar**<sup>1</sup>: Narrated unto us Muhammad Ibn al-Hasan, Abu Abdillah al-Husain Ibn Muhammad, Ismaaeel Ibn Abi Owais (Awkas), Maalek Ibn Anas, and Muhammad Ibn al-Munkadir from Jaaber Ibn Abdullah (r.a.) who reports that the Messenger of Allah (s.a.w.a.) said, *“One who denies the rise of the Mahdi, indeed he has disbelieved on what has been revealed on Muhammad (s.a.w.a.). One who denies the descent of Jesus Ibn Maryam (a.s.), indeed he has disbelieved. One who denies*

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<sup>1</sup> Faraaed al-Simtain, vol. 2, p. 334, H. 585; al-Tasreeh Bemaat Tawaatara Fee Nuzool al-Maseeh, p. 242, H. 60; briefly narrated in al-Arf al-Wardi (Comprising of Edicts), vol. 2, p. 161 from Fawaaed al-Akhbaar from Jaaber in these words: *“One who denies the Dajjal has indeed disbelieved, and one who deniesthe Mahdi has indeed disbelieved”*; similarly in Eqd al-Durar, p. 157, Chapter 7 from Fawaaed al-Akhbaar and he says: *“Abul Qasim al-Suhaili (r.a.) narrates it in the Prophet’s biography penned by him”*; In al-Raudh al-Anf, vol. 2, p. 431 too as narrated in al-Arf al-Wardi and Eqd al-Durar; also in al-Eshaa’ah, p. 112 all of them have narrated without mentioning any fault or defect in it and hence, one cannot rely on Lesaan al-Meezaan whose author has judged this tradition as fabricated claiming the dominance of his thought that this is what Muhammad Ibn al-Hasan and his teacher have understood. Do you think that such an assumption should be the basis of his conviction about it being fabricated? In Irshaad al-Mustahdi, in the narration of some traditions and reports that have come in the glorification of the Mahdi, he has mentioned what al-Bazranji has mentioned including the narration of the tradition as indisputable *mursal* traditions and the same has been postulated by Yahya Ibn Muhammad al-Hanbali in his famous edict wherein he says, *“As for the one who denies the Promised Mahdi, then indeed he (s.a.w.a.) has informed about his disbelief”* as has come in al-Burhaan, p. 182; al-Fataawaa al-Hadithiyyah, p. 37; al-Atr al-Wardi, p. 144 who has recorded it from Fawaaed al-Akhbaar of Abu Bakr al-Iskaafi; and from Sharh al-Seerah by Suhaili

*the emergence of the Dajjaal, indeed he has disbelieved. Whoever does not believe that destiny, both good or evil, is from God – Mighty and Majestic – has indeed disbelieved. For surely, Jibrael has informed me that Allah – the High – says, ‘Whoever does not believe that destiny, both good or evil, is from God, he should take a lord other than me!’”*

1216. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Ali Ibn Ahmad Ibn Muhammad (r.a.) from Muhammad Ibn Abdullah al-Koofi from Sahl Ibn Ziyaad al-Aadmi from al-Hasan Ibn Mehboob from Abd al-Azeez al-Abdi from Ibn Abi Ya’foor who said that [Imam] Abu Abdillah [al-Sadeq] (a.s.) said, *“Whoever accepts the Imams (a.s.) from my ancestors and my progeny but denies the Mahdi from my offspring is like the one who has accepted all the Prophets but denied Muhammad (s.a.w.a.)!.”* I enquired, *“O my master! Who is the Mahdi from your offspring?”* He (a.s.) responded, *“The fifth from the seventh offspring. He will be hidden from them, and naming him will not be permissible for them.”*

It is narrated in Kamaal al-Deen from another chain<sup>2</sup>: Narrated unto us al-Husain Ibn Ahmad Ibn Idrees (r.a.) from his father, from Ayyub Ibn Nooh from Muhammad Ibn Sinaan from Safwaan (Ibn Mehraan) from [Imam] al-Sadeq Ja’far Ibn Muhammad (a.s.) who said, *“Whoever accepts all the Imams (p.b.u.t.) but denies the Mahdi is like the one who has accepted all the Prophets but denied Muhammad (s.a.w.a.) in his Prophethood.”* He (a.s.) was asked, *“O son of Allah’s Messenger! Who is Mahdi from your progeny?”* He (a.s.) replied, *“The fifth from the seventh offspring. He will be hidden from you and it will not be permissible for you to utter his name.”*

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<sup>1</sup> Kamaal al-Deen, vol. 2, pp. 410-411, Chapter 39, H. 4; Behaar al-Anwaar, vol. 51, p. 145, Chapter 6, H. 10

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 411, Chapter 39, H. 5; Behaar al-Anwaar, vol. 51, p. 143, Chapter 6, H. 4

1217. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Abd al-Waahed Ibn Muhammad Ibn Abdoos al-Neshaapuri al-Attaar (r.a.), from Ali Ibn Muhammad Ibn Qutaibah al-Neshaapuri from Hamdaan Ibn Sulaiman who said, “Narrated to me Ahmad Ibn Abdillah Ibn Ja’far al-Hamdaani from Abdillah Ibn al-Fazl al-Haashemi, from Heshaam Ibn Saalim from [Imam] al-Sadeq Ja’far Ibn Muhammad, from his father, from his grandfather who reported that the Messenger of Allah (s.a.w.a.) said, *“The Qaem is from my progeny; his name is my name, his agnomen is my agnomen, his nature is my nature and his tradition my tradition. He will invite the people to my religion and my shariah. He will call them to the Book of my God – Mighty and Majestic. Whoever obeys him has indeed obeyed me, and whoever defies him has indeed defied me. Whoever denies him during his occultation has indeed denied me, and whoever refutes him has indeed refuted me. Whoever testifies for him has indeed testified for me. I will complain to Allah about those who deny me concerning his affair, those who refute me concerning his status and those who deviated from my nation from his path. “...and those who act unjustly shall know to what final place of turning they shall turn back.”*<sup>2</sup>“

1218. **Kamaal al-Deen**<sup>3</sup>: Narrated unto us Ahmad Ibn Ziyaad Ibn Ja’far al-Hamdaani (r.a.) from Ali Ibn Ibraheem Ibn Haashem from his father from Muhammad Ibn Abi Umair from Gheyaath Ibn Ibraheem from [Imam] al-Sadeq Ja’far Ibn Muhammad, from his father from his forefathers who said, *“The Messenger of Allah (s.a.w.a.) said, ‘One who denies the Qaem from my progeny has indeed denied me’.*”

1219. **Kamaal al-Deen**<sup>4</sup>: Narrated unto us Ali Ibn Abdillah al-

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 411, Chapter 39, H. 6; Behaar al-Anwaar, vol. 51, p. 73, Chapter 1, H. 19

<sup>2</sup> Surah Shu’araa (26): Verse 227

<sup>3</sup> Kamaal al-Deen, vol. 2, p. 412, Chapter 39, H. 8; Behaar al-Anwaar, vol. 51, p. 73, Chapter 1, H. 20

<sup>4</sup> Kamaal al-Deen, vol. 2, pp. 412-413, Chapter 39, H. 12; Behaar al-Anwaar, vol. 51, p. 73, Chapter 1, H. 21

Warraaq from Abu al-Husain Muhammad Ibn Ja'far al-Asadi (r.a.) from Moosa Ibn Imraan al-Nakha'ee, from his uncle al-Husain Ibn Ziyaad al-Nawfeli, from Gheyaath Ibn Ibraheem from al-Sadeq Ja'far Ibn Muhammad from his father, from his forefathers (p.b.u.t.) who said, "*the Holy Prophet (s.a.w.a.) said, 'One who denies the Qaem from my progeny during the period of his occultation, (then) he die (he will indeed die) the death of ignorance'.*"

Consecutive reports narrated in the sources of the Ahle Tasannun point to the condemnation of denying and refuting him (a.t.f.s.), also condemning the one who denies even one of the Imams or does not recognize the Imam of his time (a.t.f.s.).

The following traditions also indicate to the above concept: 499, 544, 550 and 561

## Section Two

### The merit of awaiting the salvation through his reappearance (a.s.)(28 traditions)

1220. **Al-Saheefa al-Sajjaadiyyah**<sup>1</sup>: Our master al-Imam Zain al-

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<sup>1</sup> Al-Saheefah al-Sajjaadiyyah: His (a.s.) supplication on the day of Arafah. The majestic master, Sayyed Ali Khan – the exponent of al-Saheefah al-Sajjaadiyyah – says in the explanation of this noble word, “*O Allah! And inspire Thy friend...*” “Some suggest that this refers to the Mahdi a.s.”

**I say:** This is supported by the supplication reported in Misbaah al-Mutahajjid”, “al-Balad al-Ameen”, “Junnah al-Amaan”, “al-Ikhteyyaar” and “Falaah al-Sael”, which we shall mention in the coming chapter. In Mikyaal al-Makaarem, he (the author – referring to Sayyed al-Musawi) writes concerning what can be understood from this supplication, (Quote) “Seventhly, the absolute guardian and master in their language and supplications refers to our master Saaheb al-Zamaan (a.s.). Indeed, such an indication has passed in the fifth chapter and even more of such indications will come.” (Unquote)

The majestic master, Sayyed Ali Khan – the exponent of al-Saheefah al-Sajjaadiyyah – continues explaining his (a.s.) saying, “*Those who await their days*” thus: *Their days* implies their government, their rule, the manifestation of their caliphate, their power in the earth and these are termed as days because these phenomena occur during these days as Allah the High says, “**And remind them of Allah’s days**” i.e. His incidents in the past nations. This indicates to the days of the Master of all affairs, the Awaited Mahdi (a.t.f.s.). The use of plural pronoun referring to all the Imams (a.s.) is because his government is actually their government, his word is their word and attributing a thing to some of them is like attributing to all of them as Allah the High says, “**But indeed We have given to Ibraheem’s children the Book and the wisdom, and We have given them a grand kingdom.**” (Surah Nisaa (4): Verse 54). Ibn Abbas says, “The kingdom in the progeny of Ibraheem were the kingdoms of Yusuf, Dawood and Sulaiman (peace be on them all) while it is attributed to all in general because the honour for some implies honour for all.”

He writes, “Also, his (a.s.) description of his friends by these two attributes – I mean, *awaiting their days and the directors of their eyes toward them* – refers to their excellences

Aabedeem Ali Ibn al-Husain (a.s.) says in his supplication for the day of Arafah: *“My Lord, bless the best of his Household, those whom Thou hast chosen for Thy command, appointed the treasurers of Thy knowledge, the guardians of Thy religion, Thy vicegerents in Thy earth, and Thy arguments against Thy servants, purified from uncleanness and defilement through a purification by Thy desire, and made the mediation to Thee and the road to Thy Garden! My Lord, bless Muhammad and his Household with a blessing which makes plentiful Thy gifts and generosity, perfects for them Thy bestowals and awards, and fills out their share of Thy kindly acts and benefits! My Lord, bless him and his Household with a blessing whose beginning has no term, whose term has no limit, and whose last has no utmost end! My Lord, bless them to the weight of Thy Throne and all below it, the amount that fills the heavens and all above them, the number of Thy earths and all below and between them, a blessing that will bring them near to Thee in proximity, please Thee and them, and be joined to its likes forever! O Allah, Thou hast confirmed Thy religion in all times with an Imam who Thou hast set up as a guidepost to Thy servants and a lighthouse in Thy lands, after his cord has been joined to Thy cord! Thou hast appointed him the means to Thy good pleasure, made obeying him obligatory, cautioned against disobeying him, and commanded following his commands, abandoning his prohibitions, and that no forward-goer go ahead of him or back-keeper keep back from him! So he is the preservation of the shelter-seekers, the cave of the faithful, the handhold of the adherents, and the radiance of the worlds! O Allah, so inspire Thy guardian to give thanks for that in which Thou hast favored him, inspire us with the like concerning him, grant him an authority from Thee to help him, open for him an easy opening, aid him with Thy mightiest pillar, brace up his back, strengthen his arm, guard him with Thy eye, defend him with Thy safeguarding, help him with Thy angels, and assist him with Thy most*

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and merits by which they are praised, are rewarded for the same and the same applies for him (a.t.f.s.)...till the end”

*victorious troops! Through him establish Thy Book, Thy bounds, Thy laws, and the norms of Thy Messenger's Sunnah (Thy blessings, O Allah, be upon him and his Household), bring to life the guideposts of Thy religion, deadened by the wrongdoers, burnish the rust of injustice from Thy way, sift the adversity from Thy road, eliminate those who deviate from Thy path, and erase those who seek crookedness in Thy straightness! Make his side mild toward Thy friends, stretch forth his hand over Thy enemies, give us his clemency, his mercy, his tenderness, his sympathy, and make us his hearers and those who obey him, strivers toward his good pleasure, assistants in helping him and defending him, and brought near through that to Thee and Thy Messenger (Thy blessings, O Allah, be upon him and his Household). O Allah, bless the friends [of the Imams], the confessors of their station, the keepers to their course, the pursuers of their tracks, the clingers to their handhold, the adherents to their guardianship, the followers of their imamate, the submitters to their command, the strivers to obey them, the awaiters of their days, the directors of their eyes toward them, with blessings blessed, pure, growing, fresh, and fragrant! Give them and their spirits peace, bring together their affair in reverential fear, set right their situations, turn toward them, Surely Thou art Ever-turning, All-compassionate and the Best of forgivers, and place us with them in the Abode of Peace, through Thy mercy, O Most Merciful!"*

1221. **Kamaal al-Deen**<sup>1</sup>: And vide this chain (i.e. his father and Muhammad Ibn al-Hasan from both S'ad Ibn Abdillah and Abdullah Ibn Ja'far al-Himyari from Ibraheem Ibn Haashem from Muhammad Ibn Khalid from Muhammad Ibn Sinaan, all of whom were mentioned in the chain of narrators of the previous tradition) says, "al-Mufazzal Ibn Umar says, 'I heard [Imam] al-Sadeq Ja'far Ibn Muhammad (a.s.) say, 'One who dies awaiting this affair, he is like the one who is with the Qaem in his tent; nay! Rather, he is like the one who has fought in

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 338, Chapter 33, H. 11; Behaar al-Anwaar, vol. 52, p. 146, Chapter 22, H. 69

*front of the Messenger of Allah (s.a.w.a.) with the sword’.*”

1222. **Al-Mahaasen**<sup>1</sup>: He (i.e. from Ahmad Ibn Abi Abdillah al-Barqi) from Ibn Fazzaal from Ali Ibn Uqbah from Moosa al-Nimyari from Alaa Ibn Sayaabah who reports on the authority of [Imam] Abu Abdillah (a.s.) who said, *“One who dies from you on this affair (i.e. Imamate) waiting for him, is like the one who is in the tent of the Qaem (a.s.).”*

1223. **Al-Mahaasen**<sup>2</sup>: With his chain from Abd al-Hameed al-Waaseti (in a tradition from [Imam] Abu Ja’far (a.s.)), *“May Allah have mercy on the person who dedicate his life for us! May Allah have mercy on the person who enlivens our affairs!”* I enquired, *“If I die before I find the Qaem?”* He (a.s.) pacified, *“Anyone from you who says, ‘If I found the Qaem from the progeny of Muhammad (s.a.w.a.), I will help him’ is like the one who will fight along with him with his sword and a martyr along with him. For him will be two martyrdoms.”*

1224. **Kamaal al-Deen**<sup>3</sup>: Vide this chain (i.e. al-Muzaffar Ibn Ja’far Ibn al-Muzaffar al-Alavi al-Samarqandi from Ja’far Ibn Muhammad Ibn Mas’ood) from Muhammad Ibn Mas’ood from Ja’far Ibn Ma’roof, from Muhammad Ibn al-Husain from Ja’far Ibn Basheer, from Moosa Ibn Bakr al-Waaseti from Abu al-Hasan (a.s.) from his forefathers (a.s.) that the Messenger of Allah (s.a.w.a.) said, *‘The best action of my nation is awaiting the salvation from Allah – Mighty and Majestic’.*”

1225. **Kamaal al-Deen**<sup>4</sup>: And vide these chains of narrators (i.e. the

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<sup>1</sup> Al-Mahaasen, Kitaab al-Safwah wa al-Noor, p. 173, H. 147, Chapter 38; Kamaal al-Deen, vol. 2, p. 644, Chapter 55, H. 1; Behaar al-Anwaar, vol. 52, p. 125, Chapter 22, H. 15

<sup>2</sup> Al-Mahaasen, Kitaab al-Safwah wa al-Noor, p. 173, H. 147, Chapter 38; Kamaal al-Deen, vol. 2, p. 644, Chapter 55, H. 2 and in it is, ‘???’; Behaar al-Anwaar, vol. 52, p. 126, Chapter 22, H. 16

<sup>3</sup> Kamaal al-Deen, vol. 2, p. 644, Chapter 55, H. 3; Behaar al-Anwaar, vol. 52, p. 128, Chapter 22, H. 21; Oyoon al-Akhbaar al-Reza, vol. 2, p. 36, Chapter 31, H. 87 with his chain from him (a.s.), *‘The best action of my nation is awaiting the reappearance from Allah.’*

<sup>4</sup> Kamaal al-Deen, vol. 2, p. 645, Chapter 55, H. 5; Tafseer al-Ayyaashi, vol. 2, p. 20, H. 52 briefly; Tafseer Noor al-Thaqalain, vol. 2, p. 393, H. 2; Tafseer al-Saafi, vol. 2, p. 470 under

aforementioned chains in the tradition that I have recorded before this tradition) from Muhammad Ibn Mas'ood from Abu Saaleh Khalaf Ibn Hammaad al-Kashshi from Sahl Ibn Ziyaad from Muhammad Ibn al-Husain from Ahmad Ibn Muhammad Ibn Abi Nasr who said, “[Imam] al-Reza (a.s.) said, *‘How good is patience and awaiting the reappearance! Have you not heard the saying of Allah – Mighty and Majestic: ‘...and watch, surely I too am watching with you.’<sup>1</sup>, ‘...then wait, I too with you will be of those who wait’<sup>2</sup> so, patience is obligatory upon you because salvation will come after despair. Indeed, those before you were more patient than you.*”

1226. **Kamaal al-Deen**<sup>3</sup>: Vide this chain (i.e. al-Muzaffar from Ja'far) from Muhammad Ibn Abd al-Hameed from Muhammad Ibn al-Fuzail, who reports, “I asked [Imam] Abul Hasan al-Reza (a.s.) about the victory and salvation.” He (a.s.) replied, *‘Surely Allah – Mighty and Majestic – says, ‘...then wait, I too, with you, will be of those who wait.’*

1227. **Kamaal al-Deen**<sup>4</sup>: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed (r.a.) from Muhammad Ibn al-Hasan al-Saffaar, from Ahmad Ibn Muhammad Ibn Eesaa, from al-Qaasim Ibn Yahya from his grandfather al-Hasan Ibn Raashid from Abu Baseer and Muhammad Ibn Muslim, from [Imam] Abu Abdillah (a.s.) from his forefathers (a.s.) from Ameer al-Mumineen (a.s.) who said, *“Awaiting one for our affairs is like the one who is braided in his blood in the way of Allah.”*

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verse 93 of Surah Hud briefly; Behaar al-Anwaar, vol. 52, p. 129, Chapter 22, H. 23; Tafseer al-Burhaan, vol. 2, p. 232, H. 5 under verse 85 of Surah Hud, and p. 23 under verse 71 of Surah al-A'raaf, H. 1

<sup>1</sup> The Holy Quran 11; 93

<sup>2</sup> The Holy Quran 7; 171; 10; 20

<sup>3</sup> Kamaal al-Deen, vol. 2, p. 645, Chapter 55, H. 4; Tafseer al-Burhaan, vol. 2, p. 205, H. 1 exegesis of the verse 102 and p. 181, H. 3 exegesis of verse 20 of Surah Yunus; Behaar al-Anwaar, vol. 52, p. 128, Chapter 22, H. 22; Tafseer al-Ayyaashi, vol. 2, p. 138, H. 50; Tafseer al-Saafi, vol. 2, p. 428 exegesis of verse 102 of Surah Yunus.

<sup>4</sup> Kamaal al-Deen, vol. 2, p. 465, Chapter 55, H. 6

1228. **Al-Kaafi**<sup>1</sup>: al-Husain Ibn Muhammad al-Ash'ari from Mu'alla Ibn Muhammad, from Ali Ibn Mirdaas, from Safwaan Ibn Yahya and Hasan Ibn Mehboob from Heshaaam Ibn Saalim from Ammaar al-Saabaati who recounts, "I asked [Imam] Abu Abdillah (a.s.), 'What enjoys more merit: Worship in secrecy with the hidden Imam from you in the government of falsehood, OR worship in the dominance of truth and its government along with the apparent Imam from you?' He (a.s.) answered, '*O Ammaar! Charity in secrecy, by Allah, has more merit than doing charity openly. Similarly, by Allah, your worship in secrecy with your hidden Imam, in the government of falsehood and your fear from your enemies in the government of falsehood, and state of tranquility enjoys more merit than the one who worships Allah – Mighty and Majestic be His Remembrance– in the domination of truth along with the apparent Imam of truth in the government of truth. And know that anyone from you who prays one day an obligatory prayer on its time in a congregation concealed through it from his enemy and then completes it, Allah will write for him fifty obligatory prayers in a congregation. And whoever from you prays on time an obligatory prayer alone concealed through it from his enemy and then completes it, Allah – Mighty and Majestic be He – will write for him the reward of twenty-five solo obligatory prayers. And whoever from you prays a recommended prayer on its time and then completes it, Allah will write for him the reward of ten recommended prayers. Whoever from you does a good deed, Allah – Mighty and Majestic – will write for him in exchange for it twenty good deeds. Allah – Mighty and Majestic – will multiply the good deeds of a believer from amongst you many times when he excels in his actions, acts upon his religion, his Imam and his self with dissimulation (taqiyyah) and controls his tongue.*'

I enquired, 'May I be held your ransom! Indeed, by Allah, you have encouraged me to perform good deeds and urged me for it but I love to

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<sup>1</sup> Al-Kaafi, vol. 1, pp. 333-335, The Book of Divine Proof, Extraordinary Chapter concerning the condition of the occultation, H. 2; Kamaal al-Deen, vol. 2, pp. 645-647; Behaar al-Anwaar, vol. 52, p. 127, Chapter 22, H. 20

know how we become today more superior in deeds from the companions of the apparent Imam from amongst you in the government of truth while both of us are on the same religion?’

He (a.s.) explained, ‘*You have preceded them in entering the religion of Allah – Mighty and Majestic – and in prayers, fasting, Hajj, to all good deeds, deep knowledge, to the worship of Allah – Mighty be His Remembrance – secretly from your enemy along with your hidden Imam, obeying him, being patient along with him, awaiting the government of truth, fearing for your Imam and for yourselves from the oppressive kings. You look at the right of your Imam and your rights in the hands of the tyrants, who have prevented you from this, thereby forcing you to work for the world and seek livelihood along with patience upon your religion, your worship, obedience of your Imam and fear of your enemy. Thus, Allah – Mighty and Majestic be He – has multiplied your deeds. So, congratulations to you.*’

I asked, ‘May I be held your ransom! What is your view when we will be from the companions of the Qaem and the truth will dominate, while today, in your Imamate and obedience are more superior in deeds than the companions of the government of truth and justice?’

He (a.s.) retorted, ‘*Glory be to Allah! Don’t you love that Allah – Blessed and High –manifests the truth and justice in His cities, Allah gathers all the words, Allah unites the differing hearts, Allah – Mighty and Majestic be He – is not disobeyed in His earth, His laws are established amongst His creatures, Allah returns the truth to its owners and it dominates to the extent that nothing from the truth is hidden due to fear of anybody? By Allah, O Ammar! None from you will die a death upon the condition in which you are except that it is superior in front of Allah from most of the martyrs of (the battles of)Badr and Ohod. So receive glad tidings!’*”

1229. **Al-Ghaibat of al-No'mani (r.a.)<sup>1</sup>**: Narrated unto us Ahmad Ibn Muhammad Ibn Saeed Ibn Uqdah, from Ahmad Ibn Yusuf Ibn Ya'qoob al-Jo'fi Abu al-Hasan from Ismaeel Ibn Mehraan from al-Hasan Ibn Ali Ibn Abi Hamzah from his father and Wohaib Ibn Hafis from Abu Baseer from [Imam] Abu Abdillah (a.s.) that he (a.s.) enquired one day, *“Should I inform you about the action that Allah – Mighty and Majestic – will not accept any action from His servants except through it?”* I replied in the affirmative. He informed, *‘The testimony that there is no deity except God and that Muhammad (s.a.w.a.) is His servant (and His Messenger), acknowledging whatever Allah has commanded, acceptance of our mastership, distancing from our enemies (our = the Imams in particular), submitting to them (i.e. the Imams), precautionary piety (الورع), hard work, calmness and waiting for the Qaem (a.s.)’* Thereafter, he continued, *“Surely, for us is a government that Allah will bring whenever He pleases.”* Finally, he (a.s.) exhorted, *“Whoever desires to be from the companions of the Qaem, then he must wait (for his Reappearance), act with precautionary piety and good deeds while he is awaiting. If he dies (in this condition) and the Qaem rises after him, his reward will be like the one who has found him. So be serious and wait! Congratulations to you, O the group on whom is Allah’s mercy!”*

1230. **Al-Khesaal<sup>2</sup>**: Narrated unto us Ahmad Ibn al-Hasan al-Qattaan from Ahmad Ibn Yahyaa Ibn Zakariyyaa al-Qattaan (from Bakr Ibn Abdillah Ibn Habeeb) from Tameem Ibn Bohlool from Abdullah Ibn Abu al-Hudhail, “I asked him about Imamate, for whom it is obligatory? And what is the sign of the one for whom Imamate is obligatory?” He replied, ‘Surely, the evidence for that, the proof upon the believers, the one through whom the affairs of the Muslims subsist,

<sup>1</sup> Al-Ghaibah of al-No'mani (r.a.), p. 200, Chapter 11, H. 16; Behaar al-Anwaar, vol. 52, p. 140, Chapter 22, H. 50; Isbaat al-Hudaat, vol. 7, p. 73, Chapter 32, H. 488 and in it is ‘from his father and Wahab’ instead of ‘and Wohaib’.

<sup>2</sup> Al-Khesaal, vol. 2, pp. 478-479, H. 46; Behaar al-Anwaar, vol. 36, pp. 396-397, Chapter 46, H. 2; Kamaal al-Deen, vol. 2, pp. 336-337, Chapter 33, H. 9; Oyoon Akhbaar al-Reza (a.s.), pp. 44-45, H. 20

the one who speaks the Quran, the knowledgeable about the divine laws, the brother of the Prophet (s.a.w.a.), his Caliph upon his nation and his successor upon them, his (appointed) Guardian who relation him (s.a.w.a.) was as relation of Aaron to Moses, the one whose obedience is compulsory as per the word of Allah – Mighty and Majestic – ‘**O you who believe! Obey Allah, and obey the Messenger and those possessing authority amongst you**<sup>1</sup>’, the one described by God’s saying, ‘**Only Allah is your master, and His Messenger and those who believed, those who establish prayers and pay the poor-rate while they are in a state of bowing**<sup>2</sup>’, the one called for with mastership, the one for whom Imamate was established on the Day of Ghadeer-e-Khumm with the word of the Messenger (s.a.w.a.) from Allah – Mighty and Majestic – ‘*Don’t I have more authority upon you than you yourselves?*’ They all replied, ‘Yes’. He (s.a.w.a.) continued, ‘*So, whosoever I am his master, then Ali is his master (too). O Allah! You take him as your slave who takes him (Ali) as his master, be enemy of the one who takes him as his enemy, help the one who helps him, forsake the one who forsakes him and assist the one who assists him.*’ Ali Ibn Abi Taalib (a.s.) is the Chief of the faithful, the Imam of the God-fearing, the leader of the handsome ones, the most superior of the successors, the best of the creatures – all of them – after the Messenger of Allah (s.a.w.a.); after Ali (a.s.) is al-Hasan Ibn Ali and al-Husain Ibn Ali, the two grandsons of the Messenger of Allah (s.a.w.a.) and the sons of the best of all women. They are followed by Ali Ibn al-Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and finally, the son of al-Hasan (peace be on them all till this day of ours), one after the other. They are the progeny of the Messenger (s.a.w.a.), recognized for successorship and Imamate. The earth will not be devoid of a proof from among them in every time, and in every age and epoch. They are

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<sup>1</sup> The Holy Quran 4: 59

<sup>2</sup> The Holy Quran 5: 55

the strong rope, the Imams of guidance and the proofs upon the people of the world till Allah inherits the earth and whosoever is upon it. Whoever opposes them is deviated and deviates others as well; he has left the truth and guidance. They interpret the Quran and quote from the Messenger (s.a.w.a.). Whoever dies without recognizing them dies the death of paganism. Their religion is precautious piety, chastity, truthfulness, goodness, striving, repaying the trust to the good as well as the transgressor, prolongation of prostration, performing the night-vigil prayers, refraining from the prohibited deeds, awaiting the salvation with patience, being good friends and good neighbors.”

Tameem Ibn Bohlool said: Narrated unto me Abu Moaviyah from al-A'mash, from [Imam] Ja'far Ibn Muhammad (a.s.) concerning Imamate exactly the same.

1231. **Al-Khesaal**<sup>1</sup>: In the four hundred traditions which Ameerul Momineen (a.s.) taught to his companions in one sitting are four hundred chapters which is for the betterment of the Muslim in his religion as well his world. Ameerul Momineen (a.s.) advised, “*Await the salvation and don't despair of Allah's mercy because the most beloved of Allah's actions in front of Allah – Mighty and Majestic be He – is awaiting the salvation till the believing servant is upon it...till* he (a.s.) said – after a lengthy quote from this noble tradition – *The remembrance of us Ahle Bait is a cure from the illnesses, diseases and whisperings of doubt (and whispering of the hearts). Turning towards us is the satisfaction of the God – Might and Majestic. The one who holds unto our command will be with us tomorrow in Paradise. The one who awaits our command is like the one who is soaked in his blood in the way of Allah.*”

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<sup>1</sup> Al-Khesaal, vol. 2, pp. 616 & 625; Hadees-e-Arba' Me'ah (Four Hundred Traditions), H. 10; Tohaf al-Oqool, pp. 106-125; Wasaayaa Ameer al-Momineen (His (a.s.) etiquette for his companions and it comprises of four hundred chapters pertaining to the religion and the world); Behaar al-Anwaar, vol. 52, p. 123, Chapter 22, H. 7 briefly.

1232. **Al-Mahaasen**<sup>1</sup>: From al-Sindi from his grandfather who reports, “I asked [Imam] Abu Abdillah [al-Sadeq] (a.s.), ‘What do you say about the one who dies upon this affair waiting for it (i.e. Reappearance of Imam Mahdi)?’ He (a.s.) responded, ‘*He is like the one who is with the Qaem (a.s.) in his tent.*’ After keeping quiet for a moment, he (a.s.) continued, ‘*He is like the one who is with the Messenger of Allah (s.a.w.a.)*.’”

1233. **Al-Mahaasen**<sup>2</sup>: From him from Ali Ibn al-No’maan who reports, “Narrated unto me Is’haaq Ibn Ammaar and others from al-Faiz Ibn al-Mukhtar who states, ‘I heard [Imam] Abu Abdillah [al-Sadeq] (a.s.) said, ‘*One who dies from amongst you while waiting for this affair is like the one who is with the Qaem in his tent.*’ After being quiet for a moment, he (a.s.) continued, ‘*Nay! He is like the one who has fought alongside him with his sword*’. Again, he (a.s.) persisted, ‘*Nay, by Allah, but that he is like the one who has sought martyrdom with the Messenger of Allah (s.a.w.a.)*.’”

1234. **Al-Kaafi**<sup>3</sup>: Al-Husain Ibn Ali al-Alavi from Sahl Ibn Jamhoo, from Abd al-Azeem Ibn Abdullah al-Hasani from al-Hasan Ibn al-Husain al-Orani from Ali Ibn Haashem from his father, from [Imam] Abu Ja’far (a.s.) who says, “*Whoever dies awaiting for our affair (i.e. Reappearance of Imam Mahdi p.b.u.h.), it will not harm him, it is like that he has died in the tents of Mahdi and his army.*”

1235. **Al-Kaafi**<sup>4</sup>: From him from Abu al-Jaarood who reports, “I enquired from [Imam] Abu Ja’far (a.s.), ‘O son of Allah’s Messenger!

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<sup>1</sup> Al-Mahaasen, Book of Selection, Light and Mercy, p. 173, Chapter 38, H. 146; Behaar al-Anwaar, vol. 52, p. 125, Chapter 22, H. 14

<sup>2</sup> Al-Mahaasen, Book of Selection, Light and Mercy, p. 174, Chapter 38, H. 151; Behaar al-Anwaar, vol. 52, p. 126, Chapter 22, H. 18

<sup>3</sup> Al-Kaafi, vol. 2, p. 372 Chapter one who recognizes his Imam..., H. 6; al-Waafi, vol. 2, p. 436, Chapter 49, H. 953-5; Mir’aat al-Oqool, vol. 4, p. 190, H. 6 Chapter one who recognizes his Imam will not be harmed regardless of this affair being advanced or delayed

<sup>4</sup> Al-Kaafi, vol. 2, pp. 21-22, Chapter 13, H. 10; al-Waafi, vol. 4, pp. 93-94, Chapter 6, H. 1702-10

Are you aware of my love for you (Ahle Bait), my devotion to you exclusively and my loyalty for you alone?’ He (a.s.) replied in the affirmative. I asked again, ‘So, I will ask you a question, kindly answer me because I have already lost my sight, barely able to walk and cannot visit you every time.’ Imam (a.s.) said, ‘*Come forth with your question!*’ I requested, ‘Inform me about your religion through which you and your Ahle Bait believe in Allah – Mighty and Majestic – so that I too may believe in Allah – Mighty and Majestic – through it.’ He retorted, ‘*though your address was brief, your question is indeed great. By Allah! I will give you my religion and the religion of my forefathers through which we believe in Allah – Mighty and Majestic: The testimony that there is no god but Allah, and that Muhammad (s.a.w.a.) is the Messenger of Allah, acknowledgement of whatever he has brought from Allah, mastership of the master from us, hatred towards our enemies, submitting to our affairs, awaiting our Qaem, struggle and precautions piety.*’”

1236. **Faraaed al-Simtain**<sup>1</sup>: With this chain (i.e. the chain mentioned in the previous tradition) from Ameer al-Mumineen (a.s.) said, “*The Messenger of Allah (s.a.w.a.) said, ‘The best worship is to await the salvation (i.e. Reappearance of Imam Mahdi).*’”

1237. **Tafseer Majma’ al-Bayaan**<sup>2</sup>: From al-Harth Ibn al-Mugheerah who reports, “We were with [Imam] Abu Ja’far (a.s.) who said, ‘*The*

<sup>1</sup> Faraaed al-Simtain, vol. 2, p. 335; Yanaabee’ al-Mawaddah, p. 494, Chapter 94 and he has added at its end, ‘*that is, awaiting the salvation through the reappearance of the Mahdi (peace be on him)*’; al-Jaame’ al-Sagheer, vol. 1, p. 40; Sunan al-Tirmidhi, vol. 5, p. 565, Chapter 116, H. 3571; al-Shahaab and its commentary Tark al-Itnaab..., H. 835; Kamaal al-Deen, vol. 1, p. 287, Chapter 25, H. 6 vide his chain of narrators from Saaleh Ibn Aqbah from his father from (Imam) Abu Ja’far Muhammad Ibn Ali al-Baqer (a.s.) from his father from his grandfather from Ameer al-Momineen (a.s.) from the Messenger of Allah (s.a.w.a.); Behaar al-Anwaar, vol. 52, p. 125, Chapter 22, H. 11

<sup>2</sup> Tafseer Majma’ al-Bayaan, vol. 9, p. 238 apparently he has narrated from al-Ayyaashi; Ta’aweel al-Aayaat al-Zaaherah, p. 640; Tafseer al-Burhaan, vol. 4, pp. 292-293, H. 8 exegesis of the verse 19 of Surah Hadeed; Tafseer Noor al-Thaqalain, vol. 5, p. 244, H. 75 exegesis of verse 19 of Surah Hadeed; Tafseer al-Saafi, vol. 5, p. 136 exegesis of verse 19 of Surah Hadeed

one who is cognizant of this affair, waits for it and is satisfied with goodness in it is, by Allah, like the one who has waged the holy war along with the *Qaem* of the progeny of Muhammad (s.a.w.a.) with his sword'. Thereafter, he (a.s.) continued, 'Nay, by Allah, he is like the one who has waged a holy war along with the Messenger of Allah (s.a.w.a.) with his sword'. He (a.s.) said for the third time, 'Nay, by Allah, he is like the one who has sought martyrdom along with the Messenger of Allah (s.a.w.a.) in his tent. And amongst you is the verse from Allah's Book.' I enquired, 'May I be held your ransom! Which verse?' He (a.s.) informed, 'The word of Allah – Mighty and Majestic be He – **'And those who believed in Allah and His Messengers, they are the truthful ones and the witnesses near their God<sup>1</sup>**'. Finally, he (a.s.) said, 'By Allah! You have become the truthful ones and the witnesses near your God'.'

1238. **Taaveel al-Aayaat al-Zaaherah<sup>2</sup>**: From the author of 'Al-Beshaaraat' reporting directly from al-Husain Ibn Abu Hamzah, from his father who chronicles, "I said to (Imam) Abu Abdillah (a.s.), 'May I be held your ransom! Indeed, I have become old, my bones have become brittle and the time of my death has become near. I fear that I may die before I find this affair.' He questioned, '*O Aba Hamzah! Do you think that a martyr is only the one who is killed in the battlefield?*' I replied, 'Yes, may I be held your ransom!' He retorted, '*O Aba Hamzah! Whoever believes in us, testifies our traditions and awaits our affair is like the one who is killed beneath the standard of the Qaem; By Allah, beneath the standard of the Messenger of Allah (s.a.w.a.)!*'"

1239. **Tafseer al-Ayyaashi<sup>3</sup>**: From Muhammad Ibn al-Fuzail who

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<sup>1</sup> The Holy Quran 57: 19

<sup>2</sup> Taaveel al-Aayaat al-Zaaherah, p. 640; Tafseer al-Burhaan, vol. 4, p. 293, H. 9

<sup>3</sup> Tafseer al-Ayyaashi, vol. 2, p. 138, H. 50; He has also narrated on p. 159, H. 2: "I asked him about awaiting for the salvation... then, he (a.s.) said: *Surely, Allah – Mighty and Majestic be He – said, 'and watch, surely I too am watching with you'*; al-Burhaan Fi Tafseer al-Quran, vol. 2, p. 205 and in it p. 232 Allah – the High – says, '**and watch, surely I too am watching**

reports that he asked [Imam] Abu al-Hasan al-Reza (a.s.) a thing about the salvation. He (a.s.) replied, “*Do you not know that awaiting the salvation is from salvation?*” Verily, Allah says, ‘**You wait. Surely, I am with you who wait.**’

And in **al-Ghaibat of al-Shaikh al-Toosi (r.a.)**: From him (viz. al-Fadhl) from Ibn Asbaat from al-Hasan Ibn al-Jahm who recounts, “I asked [Imam] Abu al-Hasan (a.s.) a thing about salvation.” He (a.s.) replied, “*Did you not know that waiting for the salvation is from salvation?*” I asked, “I don’t know but that you teach me.” He (a.s.) reiterated, “*Yes. Waiting for the salvation is salvation itself.*”<sup>1</sup>

1240. **Kamaal al-Deen**<sup>2</sup>: Narrated unto us al-Muzaffar Ibn Ja’far Ibn

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**with you**’; Tafseer al-Saafi, vol. 1, pp. 775 & 805; Behaar al-Anwaar, vol. 52, p. 128, Chapter 22, H. 22

<sup>1</sup> Al-Ghaibah of al-Shaikh Tusi (r.a.), p. 459, H. 471; Behaar al-Anwaar, vol. 52, pp. 130-131, Chapter 22, H. 6

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 357, Chapter 33, H. 54; Behaar al-Anwaar, vol. 52, pp. 149-150, Chapter 22, H. 76; al-Mahajjah, pp. 69-70

Know that traditions concerning the excellence of waiting for the reappearance and those encouraging it are truly consecutive. It (i.e. waiting) is a spiritual state that leads to preparation by the one who waits for what he is waiting. Or, it implies seeking to reach what is going to come from the affair as if he is seeing when it is going to occur. Or, expecting the acquiring the affair of the awaited and its realization and from its effects is to prepare for what he is waiting. The degrees of waiting vary in proportion to the love of the one who waits for what he awaits. The stronger the love, the preparation for what he waits will be more perfect. As the time approaches nearer, his heart becomes more attached and his thoughts become even more emphatic. So, the one who waits for the reappearance of our master the Mahdi (a.s.) prepares for it with precautious piety, striving, purification of ethics, acquiring virtues, knowledge and perfections till he gains success with the reward of those who wait sincerely. Nay, it appears from some of the traditions that none will be considered from his companions except the one who acts with precautious piety and good ethics while he is waiting. Hence, for a believer who is waiting, it is necessary that he is bound by divine obedience and keeping away from sins and this is from the greatest benefits of waiting for the reappearance. Of course, other benefits of waiting too have been mentioned, some of which are as follows: It reduces the burden of calamities on man because he knows that he is bound to face them due to which his heart becomes strong and this motivates him to take steps and move towards perfection, and that he has to fight the calamities and difficulties of life. And that he looks at his fellow men and future with love and satisfaction. Hence, he fulfills the needs of the people, improves their

al-Muzaffar al-Alawi al-Samarqandi (r.a.) from Muhammad Ibn Ja'far Ibn Mas'ood and Haider Ibn Muhammad Ibn No'aim al-Samarqandi, both from Muhammad Ibn Mas'ood, from Ali Ibn Muhammad Ibn Shujaa' from Muhammad Ibn Eesaa from Yunus Ibn Abd al-Rahmaan, from Ali Ibn Abi Hamzah from Abu Baseer who reports, "[Imam] al-Sadeq Ja'far Ibn Muhammad (a.s.) said concerning the word of Allah – Mighty and Majestic: **'...On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith...'** *'That is, the reappearance of the Qaem the awaited from us.'* Thereafter, he (a.s.) continued, *'O Aba Baseer! Congratulations to the Shiites of our Qaem, those who wait for his reappearance in his occultation, and are obedient to him in his reappearance. They are the friends of Allah, who have neither fear nor do they grieve.'*" The following traditions also indicate to the above concept: 113, 557, 570 and 610

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conditions, helps the weak, pities the poor, visits the sick, refrains from being negative about life and his own future, and despairing from Allah's mercy. How vast is the difference between the one who sees the world moving towards betterment, perfection and domination of difficulties and the one who sees it all as a melting pot of oppression and mischief. It is worth mentioning that awaiting the Mahdi (a.s.) conveys human maturity to the level of perfection of intellectual prowess besides generosity, love for justice, implementation of divine laws, occurrence of affairs based on true foundations and accurate balances, and the sincerity and truthfulness of his claim to love the Prophet (s.a.w.a.) and his Ahle Bait (a.s.).

One should also know that the meaning of awaiting – as is apparent from what has been mentioned – does not mean to vacate the path of the unbelievers and evil persons, to submit to their affairs, to flatter them, to forsake enjoining good, prohibiting evil and reformative steps. For surely, how is it permissible to hand over the affairs to the evil despite having the power to keep them away from the same, to flatter them, to forsake enjoining good, prohibiting evil and other acts of disobedience that are proved by the intellect, the scriptures and the consensus of the Muslims, and none from the scholars call for the relaxation of responsibilities before his reappearance and no trace of such injunctions can be seen in the traditions?!

Rather, numerous verses from the Holy Quran and abundant traditions indicate to the contrary. In fact, they lay immense emphasis on obligations, responsibilities and encourage for even more preparation in practice in all religious duties during the occultation. Therefore, such an imagination cannot be held by anyone except the one who does not possess insight and knowledge of traditions and narrations.

## Section Three

### Some of the responsibilities of his Shias and followers toward him (a.t.f.s.) (60 traditions)

1241. **Al-Kaafi**<sup>1</sup>: Ali Ibn Ibraheem from al-Hasan Ibn Moosa al-Khashshaab from Abdillah Ibn Moosa from Abdillah Ibn Bukair from Zuraarah who said, “I heard [Imam] Abu Abdillah (a.s.) said, ‘*Surely for the boy is an occultation before he rises.*’ I asked, ‘Why?’ He (a.s.) replied, ‘*He fears*’-pointing towards his stomach. Then, he (a.s.) continued, ‘*O Zuraarah! And he is the awaited one and he is the one whose birth will be doubted. From them, one will say: His father died without a successor. And the other one will say: Pregnancy? And from them will say: Surely, he was born before the death of his father by two years and he is the awaited one except that Allah – Mighty and Majestic – loves that He tests the Shias. At this juncture, the people of falsehood will become skeptical. O Zuraarah! [I said: May I be held your ransom! If I find that time, what should I do? He (a.s.) informed, ‘O Zuraarah!] When you find that time, recite this supplication, ‘O*

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<sup>1</sup> Al-Kaafi, vol. 1, p. 337, Chapter 138, H. 5 He has narrated with another chain of narrators and the text is shorter, vol. 1, p. 342, Chapter 138, H. 29; Kamaal al-Deen, vol. 2, pp. 242-243, Chapter 33, H. 24 vide three chains of narrators; Mir’aat al-Uqool, vol. 4, pp. 39-41, H. 5 and refer to it if you desire to know the explanation of the tradition, and for us is a letter in the explanation of the aforementioned supplication that has been published a number of times and its other tradition, pp. 59-60, H. 29 with its exposition and the explanation of it being miraculous from various aspects; so refer unto it.

Al-Waafi, vol. 2, pp. 406-407, Chapter 46, H. 909-3 & 910-4 with an exposition for the tradition and the supplication; Al-Ghaibah of al-No’mani (r.a.), pp. 166-167, Chapter 10, H. 6 vide three chains of narrators, one of which is from Muhammad Ibn Hamaam and the other two from them are from al-Kulaini; Jamaal al-Usoob’, pp. 520-521

*Allah! Introduce unto me Yourself because if You don't introduce Yourself to me, I cannot recognize Your Prophet. O Allah! Introduce unto me Your Messenger because if You don't introduce to me Your Messenger, I cannot recognize Your Proof. O Allah! Introduce unto me Your Proof because if You don't introduce Your Proof to me, I will deviate from my religion.'* Then, he (a.s.) maintained, '*O Zuraarah! The assassination of a boy in Medina is inevitable.*' I enquired, 'May I be held your ransom! Will not the army of al-Sufyaani assassinate him?' He (a.s.) replied, '*No! But the progeny of so and so will assassinate him. He will come till he enters Medina, seize the boy and kill him. When he will kill the boy on account of his rebellion, enmity and oppression, they will not be given respite. At this stage, anticipate the salvation, if Allah wills*'.<sup>1</sup>

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<sup>1</sup> It is mentioned in the book Mikyaal al-Makaarim in the eighth chapter that the duties pertaining to him (a.s.) are eighty and each of these has been dealt so extensively that there is no scope to elaborate them. We will indicate towards some of them briefly and concisely. If somebody is interested in the details, he can refer to the aforementioned book. These are as follows:

- a) Acquiring the cognition of his (a.s.) attributes, etiquette, specific characteristics and the certain signs of his reappearance.
- b) Observing utmost reverence while mentioning him (a.s.) in a way that one must not mention his name except with noble titles like al-Hujjah, al-Qaem, al-Mahdi, Saaheb al-Zamaan, Saaheb al-Amr, etc. and not to utter his holy name, which is the name of Allah's Messenger (s.a.w.a.). The author has mentioned the disagreements of the companions regarding taking his name and has also mentioned numerous apparent traditions concerning the prohibition of taking his name. Some of the traditions have been used in their metaphorical sense but this is not the place to discuss about it as we will leave this discussion to a treatise that we intend to write on this subject, if Allah wills. We say: One who treads the path of precaution will never deviate from the right path and hence, to avoid taking his noble name in public places and gatherings is truly recommended precaution.
- c) To love him intensely and to instill his love in the hearts of the people. Waiting for his salvation and his reappearance. Expression of desire for his meeting. Mentioning his virtues and excellences. Grieving for his separation. Being present in the gatherings in which his excellences and virtues, and anything related to him, are mentioned. Organizing such gatherings. Propagating his virtues and spending of wealth in this regard because it is the propagation of Allah's religion and honoring his signs. Composition of poems and reciting them in his praise. Crying, making others cry and striving to cry on his separation. Submission

1242. **Kamaal ul-Deen**<sup>1</sup>: Narrated unto us Abu Muhammad al-Husain

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and refraining from hastening. Paying charity on his behalf. Intending his safety. Performing Hajj on his behalf and deputing a representative to perform Hajj on his behalf. Performing the circumambulation of the Ka'bah on his behalf and deputing a representative to circumambulate on his behalf. Performing the ziyarah of the holy shrines of Allah's Messenger (s.a.w.a.) and the infallible guides (a.s.) on his behalf and to depute a representative to perform these holy visitations on his behalf. Striving in his service. Renewing the allegiance to him after performing every obligatory prayer or at least every Friday. It is recommended to renew this allegiance after every obligatory prayer as narrated on the authority of Imam al-Sadeq (a.s.) in Behaar al-Anwaar and in the supplications narrated by the Imams (a.s.) in this regard as has come in the various supplications vide different chains of narrators connecting to our master Imam al-Sadeq (a.s.) who said, "One who recites this supplication for forty mornings will be enlisted from amongst the helpers of the Qaem (a.s.). It starts with '*In the Name of Allah the Beneficent the Merciful. O Allah! O Lord of the Great Light....*' till the end. (This supplication is called as Dua-e-Ahd)."

d) Helping his righteous Shiites and companions with wealth and making the believers happy because certainly, this makes him (a.s.) happy as well.

e) Reciting his (a.s.) ziyarat by being attentive towards him (a.s.), sending salutations and blessings upon him, seeking his mediation and intercession towards Allah – Mighty and Majestic be He –, seeking refuge in him and presenting our needs to him (a.s.).

f) Inviting the people towards him (a.s.) and guiding them to him (a.s.). Being careful of his rights and watchful to fulfill them. Purification of the soul from wretched attributes. Adorning the soul with praiseworthy ethics. Respecting those who are close to and attributed to him (a.s.), physically as well as spiritually, like the Sayyeds, the religious scholars and the believers. Revering the places that he (a.s.) has halted or visited like Masjid al-Sahlah, Masjid al-Kufah, etc.

g) Not to fix the time of his reappearance and to refute those who do so. Refuting those who claim special representation and deputyship in the major occultation. Seeking the grace of his meeting and to pray for it. Following him in deeds and ethics. Visiting the grave of the Chief of the martyrs, Imam Husain (a.s.) because it is tantamount to patching relations with our Master (a.s.). The same applies for the visitation of the graves of the Holy Prophet (s.a.w.a.) and all the infallible Imams (a.s.).

h) Fulfillment of the rights of the (believing) brothers. And numerous other duties that have been recorded in the aforementioned book. To be inclined towards these duties, nay, even the obligation of some of these, has been emphatically established in numerous traditions cited in the aforementioned book. May Allah's mercy be on its author and on all practical religious scholars!

<sup>1</sup> Kamaal ul-Deen, vol. 2, pp. 512-515, Chapter 54, H. 43; Misbaah al-Mutahajjid, p. 369 He said: Informed us a group from Abu Muhammad Haroon Ibn Moosa al-Tala'okbari that Abu Ali Muhammad Ibn Hammaam informed him about this supplication (tradition and

Ibn Ahmad al-Mukattib from Abu Ali Ibn Hamaam who narrated unto us this supplication and mentioned that al-Shaikh al-Amri – may Allah sanctify his soul – dictated it to him and ordered him to recite it. It is a supplication about the occultation of the Qaem (a.s.): *O Allah! Introduce Yourself unto me, if You do not introduce Yourself unto me, I cannot recognize Your Prophet<sup>1</sup>. O Allah! Introduce unto me Your Prophet, if You don't introduce unto me Your Prophet, I cannot recognize Your Proof. O Allah! Introduce unto me Your Proof, if You don't introduce unto me Your Proof, I will deviate from my religion. O Allah! Don't cause me to die the death of paganism and don't deviate my heart after You have guided me. O God! As You guided me to the obedience of the one whose obedience You have made obligatory upon me from the masters of Your religion after Your Messenger (s.a.w.a.) till I accepted the mastership of the masters of Your affair, Ameerul Momineen Ali, al-Hasan, al-Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, al-Hasan, and al-Hujjah, al-Qaem al-Mahdi (peace be on them all). O'God! So make me steadfast on Your religion, use me for Your obedience, soften my heart for the master of religion affair, make me safe with what You have tested Your creatures, make me steadfast upon the obedience of the master of Your affair whom You have concealed from Your creatures. So, with Your permission, he is concealed from Your creatures, and he waits for Your command while You are the Knower without a teacher about the time that is better for the affair of Your friend in the giving permission to him for manifesting his command and removing his veil. Grant me patience so that I don't ask the advancement of what You have postponed, and postponement of what You have advanced. And that I don't uncover what You have veiled and don't search for what You have concealed.*

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supplication); Jamaal al-Usboo', pp. 521-529 vide his chain of narrators says, 'When you have an excuse for not performing from whatever we have mentioned of the post-afternoon prayers acts (taqeebaat) of Friday, then at least don't leave this supplication for him (a.t.f.s.). For, we consider it as the grace of Allah – Majestic is His Majesty – Who has specified us through it; so rely upon it.'

<sup>1</sup> In some manuscripts, it is "Your Messenger" and soon it will come

*And that I don't dispute of Your planning and say: why, how, and why the master of the affairs<sup>1</sup> is not appearing while the earth is full of tyranny? I delegate my affairs, all of them, to You. O Allah! Surely, I ask You that You show me the Master of Your affairs, apparent, implementing Your commands with my knowledge that with You is the authority, the power, the demonstrative argument, the proof, the will, the intention, the power and the strength. So, make it for me and for all the believers till we see Your friend (a.s.) speaking apparently, providing clear proofs, guiding from deviation and curing from ignorance. Manifest, O God, his seeing, make firm his bases, make us from those whose eyes soothe on seeing him, make us serve him, cause us to die on his religion and enumerate us in his group of companions. O God! Protect him from the evil of all that You have created, made, produced, initiated and formed. Preserve him from the front, behind, right, left, above and beneath with Your preservation for one whom You preserve can never be squandered. And preserve with it Your Messenger and the successor of Your Messenger. O God! Prolong his life, hasten his time, help him upon those whom You have authority and You observe and increase Your reverence for him. For, he is the guide and the guided, the Qaem, the Mahdi, the Pure, the Chaste, the Unadulterated, the Pure, the Satisfied, the one with whom You are satisfied, the Patient, the Striver and the Thankful. O God! Don't take away the certainty on account of the prolongation of the time of his occultation and the severance of his news from us. Don't make us forget his remembrance, his awaiting, belief and strong certainty in his reappearance, supplicating for him, and sending salutations upon him till his prolonged occultation does not make us despair from his reappearance and his uprising. Let our certainty about this be like our certainty in the uprising of Your Messenger (s.a.w.a.) and whatever he (s.a.w.a.) has brought from Your revelation and Your descent. Strengthen our hearts upon belief in him till You make us tread on his hands the path of guidance, the great proof and*

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<sup>1</sup> In some of the manuscripts, it is: Master of the affairs of God

*the moderate path. Strengthen us upon his obedience and make us firm in following him<sup>1</sup>. Include us amongst his party, his assistants and his helpers and those who are satisfied with his action<sup>2</sup>. Don't snatch this from us, neither in our lives nor at the time of our death till You cause us to die while we are not from the skeptics or the covenant-breakers or the doubting ones or the deniers. O God! Hasten his salvation, assist him with the help, help his helpers, forsake those who forsake him, destroy the one who substitutes him with someone else and denies him<sup>3</sup>, manifest the truth through him, cause the death of falsehood through him<sup>4</sup>, liberate your believing servants from disgrace through him, raise the cities through him, through him kill the oppressors of disbelief, through him destroy the heads of deviation, through him disgrace the despots and the infidels, through him decimate<sup>5</sup> the hypocrites, the covenant-breakers, all the opponents and the infidels in the entire universe, its lands and its seas, its plains and its mountains till You don't leave any monastic from amongst them and no trace remains from them. Purify Your cities from them and cure the hearts of Your servants from them. Renew through him what has been erased from Your religion, reform through him what has been what has been changed from Your judgment and altered from Your Sunnah till Your religion returns through him and at his hands fresh, new and correct in which there is neither crookedness nor innovation till You extinguish through his justice the fire of the unbelievers. For, he is Your servant whom You have purified for Yourself and are satisfied with him for helping Your Prophet. You have chosen him with Your knowledge and protected him from the sins, kept him away from the defects, informed him of the unseen, bestowed upon him bounties, purified him from all uncleanness and cleansed him from all filth. O*

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<sup>1</sup> In some manuscripts, it is "upon his obedience" and in others, it is "upon walking behind him"

<sup>2</sup> In some manuscripts, it is "those who are inclined towards his action"

<sup>3</sup> In some manuscripts, it is "send your destruction upon the one"

<sup>4</sup> In some manuscripts, it is "of oppression"

<sup>5</sup> In some manuscripts, it is "annihilate"

*God! Send Your blessings upon him and his infallible forefathers Imams and upon their chosen Shiites. Convey unto them their hopes as they expect. Purify us in this regard from every doubt, skepticism, ostentation and pretension till we don't intend anyone except You through him and don't seek through him anything but Your face. O God! Surely, we complain to you the absence of our Prophet, the occultation of our Master, the intensity of the times against us, the breaking of atrocities upon us, the attack of the enemies on us, the abundance of our enemies, the scarcity of our friends. O Allah! Make it a salvation with a victory from Your side that You hasten, a help from You that You grant might<sup>1</sup>, a just Imam whom You manifest, O God of truth, O God of the worlds! O Allah! Surely, we ask You that You permit Your friend in the manifestation of Your justice amongst Your servants and the killing of Your enemies in Your cities till You don't leave for the oppression, O God, any pillar but that You have broken it, any structure but that You have decimated it, any strength but that You have weakened it, any pillar but that You have smashed it, any sword but that You have rendered it blunt, no weapon but that You have made it effective, no standard but that You have brought it down, no brave person but that You have killed him and no army but that You have disgraced it. O Lord! You hurl at them Your triumphant stone, beat them with Your cutting sword and Your detriment which You don't cause to return from the sinful nation. Punish Your enemies, the enemies of Your religion and the enemies of Your Messenger at the hands of Your friend and the hands of your believing servants. O Allah! Protect Your friend and Your Proof in Your earth from the terror of his enemy, conspire against the one who conspires against him, plot against the one who plots against him, surround him with evil who intends evil for him, sever their essence from him, instill his awe in their hearts, cause their feet to quiver for him, seize them openly and suddenly and intensify Your punishment upon them, disgrace them amongst Your servants, curse them in Your cities, cause them to stay*

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<sup>1</sup> In some manuscripts, it is: "and with a patience from You that You facilitate"

*in the deepest pit of Your hell-fire and throw them in the heat of Your hell-fire. For, they forsook the prayers, followed their carnal desires and disgraced Your servants. O Allah! And enliven through Your friend the Quran, show us his light eternally in which there is no darkness. Enliven the dead hearts through him. Cure through him the burning chests. Collect the discordant desires upon the truth through him. Establish through him the abandoned laws and the neglected legislations till there remains no truth but that it becomes manifest and no justice but that it flowers. O Lord! Make us from his helpers, the strengtheners of his kingdom<sup>1</sup>, those who obey his command, those who are satisfied with his action, those who submit to his laws, and from those who are not in need of dissimulation (taqiyyah) from Your creatures due to him. You, O Lord, are the One Who removes the evil, responds to the helpless when he calls You and you save from the great sorrow. So, O Lord, remove the harm from Your friend and make him a Caliph in Your earth as You have guaranteed him. O Allah! And don't make me amongst those who fight the progeny of Muhammad (s.a.w.a.) and don't make from the enemies of the progeny of Muhammad (s.a.w.a.). Don't make me from those who are resentful and angry at the progeny of Muhammad (s.a.w.a.). Surely, I seek refuge in You from this, so protect me. I seek sanctuary in You so grant me sanctuary. O Allah! Bless Muhammad and the progeny of Muhammad and through them, make me successful near You in this world as well as the Hereafter and from the proximate ones'."*

1243. **Al-Zari'ah**<sup>2</sup>: It is related in it from Moajjaj al-Ahzaan written by the slave of Abd al-Reza Ibn Muhammad al-Awaali that he mentioned in it that when De'bal al-Khuzaaee reached to his poem ending with the alphabet تاء

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<sup>1</sup> In some manuscripts, it is: And from those who are strengthened with his kingdom

<sup>2</sup> Al-Zaree'ah Elaa Tasaaneef al-Shi'ah, vol. 23, p. 247, No. 8836

**Isay:** Our master, the author of al-Zari'ah narrates in vol. 21, p. 54 has recorded the tradition of the standing of Imam al-Reza (a.s.) on hearing the word al-Qaem (a.s.) from the book Mishkaat al-Anwaar vide al-Dam'ah al-Saabekah; it is also narrated in the book Takaaleef al-Anaam Fi Ghaibah al-Imam (a.s.), p. 240, Duty No. 49

Till the Resurrection when Allah sends the Qaem

All the sorrows and difficulties will be removed from us

Those who were present in the gathering of Imam al-Reza (a.s.) said, “When De’bal reached this couplet, the face of al-Reza (a.s.) became cheerful and he lowered his head towards the earth. Thereafter, he opened up his fists and looked towards the sky and invoked, ‘*O Allah! Hasten his salvation, ease his emergence, help us through him, destroy his enemies...*’ till he (a.s.) said: *O De’bal! He is our Qaem.*’

After this, De’bal proceeded to complete the remaining poem till he said,

The emergence of an Imam who will inevitably emerge

He will rise by God’s Name and Blessings

Abu Sult said: “When Imam (a.s.) heard this (couplet), he stood up on his feet, lowered his head towards the ground after placing his right hand on the middle of his head and supplicated, ‘*O Allah! Hasten his salvation, ease his emergence, help us through him, a mighty help.*’”

1244. **Ilzaam al-Naaseb**<sup>1</sup>: (from Tanzeeh al-Khaatir) [Imam] al-Sadeq

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<sup>1</sup> Ilzaam al-Naaseb, vol. 1, p. 271, Section 2

I say: al-Muhaddith al-Noori (r.a.) has mentioned in his book al-Najm al-Saqib, the translation of which is as follows: This standing and reverence especially while mentioning a specific title is the practice of all Shiites in all cities including Arab, Iran, Turkey, India, Daylam, etc. This reveals the presence of the original and the source of this action, although we were not aware of it afterwards. But it is heard from a number of scholars and the learned that they have seen a tradition in this regard. Then, he mentions what is recorded from the highly learned scholar Abdullah, the grandson of the traditionalist al-Jazaaeri in some of his writings that he has seen this narration attributed to Imam al-Sadeq (a.s.) (the fourth tradition of this chapter).” Thereafter, he proceeds, “It is customary amongst the Sunnis to stand up when the name of the Messenger of Allah (s.a.w.a.) is mentioned. Al-Sayyed Ahmad al-Mufti al-Shaafei writes in his biography on the Holy Prophet (s.a.w.a.), ‘It is a habit amongst the people that they stand up in reverence at the mention of some of his (s.a.w.a.) attributes and this is a praiseworthy affair because in it is reverence for the Holy Prophet (s.a.w.a.). Indeed, a number of scholars of the Ummah who are worth emulating have acted upon it. Then, he narrates from al-Halabi that a number of scholars of his era gathered around al-Subki, and when one of the poets recited a

(a.s.) was asked about the cause of the standing on hearing the word al-Qaem from amongst the titles of Imam al-Hujjat (a.s.). He (a.s.) informed, “(The reason for his standing is) *because of his prolonged occultation and his intense kindness towards his lovers, he sees towards everyone who remembers him with this title, indicative of his government and lamenting at his loneliness, and on account of his reverence that a humble servant stands up for his master when he looks at his master, who is majestic in his eyes. Thus, one should stand and seek from Allah – majestic is His remembrance – his early salvation.*”

1245. **Al-Kalem al-Tayyeb**<sup>1</sup>: (He said) this is the evocation towards Saaheb al-Zamaan (a.s.) from wherever you are, perform two units of prayers with Surah al-Hamd and any another Surah. Stand up and turn towards Qiblah under the sky and say: *Allah’s perfect salutation, comprehensive, encompassing everything (be upon you). (May) Allah’s continuous salutation and His innumerable bounties descend upon Allah’s proof and His authority on His earth and in His cities and His emissary upon His creation and on His servants (Salutations upon) the pure son of Prophethood, the immaculate progeny, and the last one from among Allah’s chosen creatures. Salutations upon the Master of the age, the manifestor of faith (Eeman), the teacher and reminder of Quranic knowledge and culture the purifier of the earth from injustice and oppression, and the establisher of peace and justice across the length and breadth of the world And Allah’s upright guide, Imam Mahdi the one who has earned Allah’s satisfaction, the awaited one. And salutations be upon the pure son of the Imams (a.s.) the successor and vicegerent - son of the chosen vicegerents, the one who guides, and is secure from all impurities – son of the pure, impeccable guides. Salutations be upon you, who shall honor the believers, the weak, the oppressed ones. Salutations be upon you, who shall disgrace the*

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poem in glorification of the Holy Prophet (s.a.w.a.), all these scholars stood up in reverence.”  
End of the quote.

<sup>1</sup> Al-Kalem al-Tayyeb, pp. 85-89

unbelievers, the arrogant one and the tyrants. Salutations be upon you, O my master, master of the age Salutations be upon you, son of Allah's prophet (s.a.w.a.) Salutations be upon you, son of Ameerul Momineen (a.s.) Salutations be upon, son of the mistress of all women of the earth, Fatemah Zahra (s.a.), Salutations be upon you, son of the Imams, God's proofs, the infallibles, and upon the Imams of the creatures Salutations be upon you, O my Master, (the salutation of the one) who is most sincere in your mastership I bear witness that you alone are the rightly guided Imam, in letter as well as in spirit. and indeed you are the one who shall fill the earth with peace and justice such a manner as it would have been overwhelmed with injustice and oppression Then may Allah hasten your reappearance, facilitate your return, make proximate your government and regime increase the strength of your soldiers and companions And fulfill whatever He has promised regarding you, for surely He is the most truthful among all speakers **And We desire to bestow a favor upon those who were deemed weak in the land and to make them the Imams and to make them the inheritors**<sup>1</sup>. O my Master, O Master of the age, O son of the Prophet (s.a.w.a.)! My need is...(here, mention your needs and desires, and Insha Allah, they will be fulfilled) Please intercede on my behalf for the acceptance of my supplications I have approached you with my needs and aspirations with the hope and certainty that your intercession near Allah (regarding my supplications) shall never be refused. For surely you occupy an elevated station (Maqaam-e-Mahmood) near Allah. Then I swear by the one who has chosen you for Imamate and Wilayat, and has preferred you (over others) for His secrets I beseech you with that esteem and might that Allah has granted you I implore you to beseech Allah on my behalf. For the acceptance of our supplications and entreaties and remain with my restlessness. Then pray what you desire than surely it will be fulfilled, if Allah wishes.

**I say**: My respected father, the learned scholar, has recorded in the

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<sup>1</sup> The Holy Quran 28: 5

margins of al-Kalem al-Tayyeb from some of the manuscripts after his saying, “Perform two units of prayers with Surah al-Hamd and any other Surah”, (Recite Surah) “Inna Fatahna<sup>1</sup> in the first unit and Izaa Jaa Nasrullah<sup>2</sup> in the second”. He has also mentioned, “His permanent blessings upon the Proof of Allah” and has not mentioned “complete”. He has mentioned, “Announcer of faith” instead of “manifestation of faith”. He has mentioned, “Purifier of earth” without the conjunction *و او*. Likewise for “The Proof, the Qaem” but he has mentioned “the Awaited Imam” with the conjunction. Instead of “the chosen one” he has mentioned “the one with whom Allah is satisfied” and instead of “son of the pure Imams” “the pure, son of the pure Imams). Also, instead of “son of the infallible guides”, he has mentioned “son of the infallible Imams, the guides”. Thereafter, he has mentioned the following sentence, “Salutations be on you, O Imam of the Muslims and the believers. Salutations be on you, O Inheritor of the knowledge of the Prophets and the depository of the wisdom of the successors. Salutations be on you, O Protection of religion [O helper of religion – till the end]”. And he has mentioned, “Salutations be on you, O son of Ameerul Momineen, O son of Fatemah al-Zahraa, the Chief of the women of the worlds”. Instead of “O son of the Imams, the infallible divine proofs”, he has mentioned, “O son of the divine proofs upon all the creatures”. Instead of “Wilaayah” he has used the word “Welaa” and instead of “and you are the one” “and surely you are the one who”. Again, in place of “so may Allah hasten”, he has used “may Allah hasten” and in place of “He fulfills unto you whatever He has promised you” “He fulfills unto you His promise”. And at the end, after the phrase, “and the removal of my difficulties”, he writes, “And perform the prostration of gratitude and invoke Allah for a long time”.

1246. **Falaah al-Saael**<sup>3</sup>: From the important acts after the afternoon

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<sup>1</sup> 48: 1

<sup>2</sup> 110: 1

<sup>3</sup> Falaah al-Saael, pp. 199-200 under the recommended prayers of al-Asr and its supplications; Mikyaal al-Makaarem, vol. 2, pp. 12-13, Chapter 6

(Asr) prayers is to follow our master, Imam Moosa Ibn Ja'far al-Kazem (a.s.), in supplicating for our master al-Mahdi (Allah's benedictions, salutations and blessings be on Muhammad and, his children) and this has reached to him as Muhammad Ibn Basheer al-Azdi has reported that narrated unto us Ahmad Ibn Umar Ibn Moosa al-Kaatib from al-Hasan Ibn Muhammad Ibn Jamhooor al-Qummi from his father Muhammad Ibn Jamhooor from Yahya Ibn al-Fadhil al-Naufali who chronicles, "I went to [Imam] Abu al-Hasan Moosa Ibn Ja'far (a.s.) in Baghdad when he had finished his afternoon (*asr*) prayers. He (a.s.) raised both hands towards the sky and I heard him (a.s.) invoke, "*You are Allah! There is no god but You! (You are) the First, the Last, the Apparent and the Concealed. And You are Allah! There is no god but You! The increase and decrease of things is to You (i.e. in Your power)! And You are Allah! There is no god but You! You have created the things without help from anybody other than Yourself and You don't have any need for them. And You are Allah! There is no god but You! Will (mahseeyah) is from You and the power to change this Will (badaa) lies with You. And You are Allah! There is no god but You! You are before 'before' and You are the Creator of 'before'. And You are Allah! There is no god but You! You are after 'after' and You are the Creator of 'after'. And You are Allah! There is no god but You! You erase whatever You please and write (whatever You please) and the basis of the Book is with You. And You are Allah! There is no god but You! (You are) the Pinnacle of everything and its Inheritor. And You are Allah! There is no god but You! Nothing is hidden from You, neither subtle nor coarse. And You are Allah! There is no god but*

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**Isav:** The book Mikyaal al-Makaarem is a great book with immense benefits; I have not seen a book like it on this subject. The author (r.a.) has written exclusively concerning the benefits of supplication for our Master al-Qaem (a.s.) and what has come from the supplications for him (a.s.) and his salvation and acts through which one can gain proximity to him (a.s.). Indeed, he (r.a.) has collected numerous majestic supplications from reliable and authentic books. He has also mentioned in it the etiquette, the benefits and the necessary causes for praying for him (a.s.) along with their effects, their timings, their conditions and their places that have been emphasized for supplicating for him and numerous other discussions that are beyond the scope of this book.

*You! Languages are not concealed from You, voices don't confuse You, each day You are in different states, one state does not make You busy from (being involved with) another state, Knower of the unseen and the most concealed, Maker of religion, Manager of affairs, the Raiser of those in graves and the One Who gives life to bones while they are powder. I ask You with Your Concealed, Treasured, Name, the Living, the Controller, Who does not disappoint those who ask Him through this Name, that You send blessings on Muhammad and His progeny and that You hasten the salvation of the one who will take revenge from Your enemies and You fulfill for him whatever You have promised him, O Possessor of Majesty and Reverence!"*

The narrator reports: I enquired, "Whom are you praying for?" He (a.s.) retorted, *"That is the Mahdi from the progeny of Muhammad (s.a.w.a.). May my father be sacrificed for the one with the protruding stomach, aligned eyebrows, fine shins, broad shoulders, wheatish in colour and his wheatish colour being tinged with yellow due to night-vigil prayers! May my father be sacrificed for the one whose night observes the stars in prostration and bowing! May my father be sacrificed for the one who does not care for the blame of any accuser in the way of Allah! [He is] the lamp of darkness. May my father be sacrificed for the one who will rise with Allah's command!"*

I asked, "When will be his reappearance?" He (a.s.) prophesied, *"When you see the armies in Anbar, on the shores of the river Euphrates, al-Saraat and Tigris; when the arched bridge of Kufah will be destroyed; when some of the buildings of Kufa will be burnt. When you see all these, then surely Allah will do whatever He pleases; none can overpower Allah's command and there is nothing that can postpone His order."*

1247. **Man laa Yahzorohual-Faqeeh**<sup>1</sup>: And he said (i.e. al-Imam Abu

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<sup>1</sup> Man laa Yahzorohu al-Faqeeh, vol. 1, p. 215, Chapter concerning acts to be performed after prayers, No. 46, H. 959; Rawdhah al-Muttaqeen, vol. 2, pp. 375-376 and in it: *"and show them from them of whatever they fear"*

Ja'far Muhammad Ibn Ali al-Reza (a.s.) apparently from the tradition that he has recorded before this): *When you turn from the obligatory prayers, say: I am satisfied with Allah as a God, with Islam as a religion, with Quran as a Book, with Ka'bah as a Qiblah, with Muhammad as a Prophet, with Ali as a Master, with al-Hasan, al-Husain, Ali Ibn al-Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and al-Hujjat Ibn al-Hasan Ibn Ali as Imams. O Allah! You friend is the Hujjat, so protect him from in front, from behind, from right, from left, from up and from down. Prolong his like, and make him as the one who will rise with Your command, and who will gain victory for Your religion. Show him what he loves, and by which his eyes soothe concerning himself, his progeny, his family, his wealth, his followers and his enemies. Show from them and show concerning them whatever he loves and by what his eyes soothe. Cure our hearts through him and the hearts of the believing people!"*

1248. **Mohajal-Da'awaat**<sup>1</sup>: He said we narrate vide our chains of narrators till Muhammad Ibn Ahmad Ibn Ibraheem al-Jo'fi famous as al-Saabooni from a sentence of a tradition vide his chain of narrators in which he has mentioned the occultation of al-Mahdi (a.t.f.s.), "I asked, 'What must your Shiites do (during this occultation)?' He (a.s.) responded, 'It is obligatory upon you that you supplicate and wait for the salvation. Surely, soon a sign will be manifested for you. When it is manifested for you, praise Allah and fasten unto what has been manifested for you'. I enquired, 'What should we supplicate?' He (a.s.) taught, 'Say: O Allah! You introduced Yourself to me, introduced Your Messenger to me, introduced Your angels to me, introduced Your Prophet to me and introduced Your possessors of authority to me. O Allah! I don't take except whatever You have given and I don't guard against except whatever You have (asked to be) guarded against. O God! Don't conceal me from the houses of Your friends, and don't deviate my heart after You have guided me. O God! Guide me to the

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<sup>1</sup> Mohaj al-Da'waat, p. 332

*mastership of the one whose obedience You have made obligatory’.*”

1249. **Mohaj al-Da’awaat**<sup>1</sup>: Narrated unto us Muhammad Ibn Ali Ibn Daqqaq al-Qummi Abu Ja’far from Abu al-Hasan Muhammad Ibn Ali al-Hasan Ibn Shaazaan al-Qummi from Abu Ja’far Muhammad Ibn Ali Ibn Baabwayh al-Qummi from his father from Abdullah Ibn Ja’far from al-Abbas Ibn Ma’roof from Abd al-Salaam Ibn Saalem from Muhammad Ibn Sinaan from Yunus Ibn Zibyaan from Jaaber Ibn Yazeed al-Jo’fi who reports, ‘[Imam] Abu Ja’far (a.s.) said, “...the tradition is lengthy comprising of a supplication named Dua al-Ahd, which begins with, ‘*O Allah! O God of gods, O One, O Unique...*’ and it consists of documentary and textual evidence of the twelve Imams (a.s.) with their names and Imam al-Baqir’s (a.s.) informing as to who will succeed him from amongst them before their births.”

1250. **Kamaal al-Deen**<sup>2</sup>: Vide this chain of narrators (i.e. al-Muzaffar Ibn Ja’far Ibn al-Muzaffar al-Alavi from Ja’far Ibn Muhammad Ibn Mas’ood), from his father Muhammad Ibn Mas’ood who said, “I saw in the handwriting of Jibraeel Ibn Ahmad: Narrated to me al-Obaidi Muhammad Ibn Eesaa from Yunus Ibn Abd al-Rahmaan from Abdillah Ibn Sinaan who said, ‘[Imam] Abu Abdillah (a.s.) prophesied, ‘*Soon, you will be afflicted with a doubt. Then, you will*

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<sup>1</sup> Mohaj al-Da’waat, pp. 334-336

**I say:** Indeed, several supplications have come in the traditions other than what we have mentioned like the supplication narrated on the authority of Yunus Ibn Abd al-Rahmaan from (Imam) al-Reza (a.s.) and the supplication that is recommended to be recited on the eve of the 15<sup>th</sup> Shabaan: “*O Allah! For the sake of this night of ours and the one who was born in it...*”, Dua al-Nudbah, Dua al-Ahd, the Salawaat narrated on the authority of our master Imam Abu Muhammad al-Hasan al-Askari (a.s.) and numerous other invocations that can be sought from the books of supplications like Misbaah al-Mutahajjid, Misbaah al-Kaf’ami, Falaah al-Sael, etc.

<sup>2</sup> Kamaal al-Deen, vol. 2, pp. 351-352, Chapter 33, H. 49; Mohaj al-Da’waat, pp. 332-333 He (Sayed Ibn Taawoos) said, ‘**I say:** Perhaps, the narrator has added ‘sights’ because the hearts and sights will turn topsy-turvy on the Day of Judgment due to the intensity of its fear; but in the occultation, the thing that is feared is the turning of the hearts, not the sights’; Behaar al-Anwaar, vol. 52, pp. 148-149, Chapter 22, H. 73

**I say:** His word, ‘*Then, you will remain...*’ means: in occultation

remain without a standard that can be seen and without an Imam of guidance. None will be saved from it except the one who supplicates in it with the 'Supplication of the Drowning One'. I enquired, 'How is the Supplication of the Drowning One (to be recited)?' He (a.s.) taught, 'O God! O Beneficent! O Merciful! O Changer of hearts! Keep my heart steadfast on Your religion.' I repeated, 'O Allah! O Beneficent! O Merciful! O Changer of hearts and sights! Keep my heart steadfast on Your religion.' He (a.s.) admonished, 'Undoubtedly, Allah – Mighty and Majestic be He – is the changer of hearts and sights but you say how I have said to you: O Changer of hearts! Keep my heart steadfast on Your religion'."

1251. **Misbaah al-Mutahajjid**<sup>1</sup>: A supplication for the Master of affairs (Mahdi a.s.) narrated from [Imam] al-Reza (a.s.): Narrated Yunus Ibn Abd al-Rahmaan from [Imam] al-Reza (a.s.) that he used to command to recite this supplication for the Master of the affairs: *O God! Defend Your friend, Your caliph, Your proof upon Your creation, Your tongue who interprets You, the speaker of Your wisdom, Your eye, who sees with Your permission, Your witness on Your servants, the noble master, the struggler, who seeks shelter in You and the worshipper from Your side. Grant refuge to him from the evil of all that You have created, made, initiated and formed. Protect him from in front, from behind him, from his right, from his left, from his top and from beneath him with Your protection, whoever is protected with it is not squandered. Protect in it Your messenger and his forefathers, Your (appointed) Imams and the pillars of Your religion. Keep him in Your trust that is not breached, Your neighborhood that is not violated and in Your loftiness and might that is not subdued. Secure him with Your reliable security, whoever is made secure with it is never left forsaken. Keep him in Your shelter, whoever is in it is not aimed at. Help him with Your mighty help and assist him with Your overpowering army. Strengthen him with Your strength, make Your angels follow him, befriend him whoever befriends him and be an enemy of the one who*

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<sup>1</sup> Misbaah al-Mutahajjid, p. 366, and p. 409 published by Organization of Shia Fiqh, Beirut

*bears enmity against him. Cloth him with Your protective armour and surround him with Your angels. O Allah! Through him, gather the scattered, through him sew the torn, through him make oppression die, through him dominate justice, adorn the earth through his prolonged survival, assist him with help, help him through awe, reinforce his helpers, forsake those who forsake him, destroy the one who replaces (someone else) with him, annihilate the one (tries to) deceive him, through him kill the tyrants of disbelief, its pillars and its mainstays. Through him, decimate the chiefs of deviation, legislators of innovation, destroyers of the sunnah and those who reinforce falsehood. Through him, degrade the despots, through him mortify the disbelievers and all the atheists in the East of the earth and its West, its land and its sea, its plains and its mountains till You don't leave any dweller from amongst them and there remains no trace of them. O Allah! Purify Your earth from them, cure Your servants from them, through him grant respect to the believers, through him enliven the traditions of the messengers and the obliterated wisdoms of the Prophets.*

*Renew through him whatever has been erased from Your religion, and changed from Your judgments till Your religion returns through him and at his hands new, fresh, pure and correct, in which there is neither crookedness nor innovation with it and till You illuminate with his justice the darkness of oppression and through him, You extinguish the fire of disbelief, through him You explain the knots of truth and the unknown (facets of) justice. Surely, he is Your servant whom You have sought to choose for Yourself, selected for Your unseen, protected him from sins, kept him away from deficiencies, purified him from uncleanness and secured him from filth.*

*O'God! We will testify for him on the Day of Resurrection, and on the day of the predominating calamity that indeed, he did not commit a single sin, nor did he do an unlawful thing, nor did he do perpetrate an act of disobedience, nor did he miss any act of obedience (to You), nor did he violate any of Your sanctified thing, nor did he change any duty,*

*nor did he alter any law. Surely, he is the guide, the guided, the pure, the pious, the immaculate, the approved and the righteous. O Allah! Give him from his own self, his family, his sons, his offspring, his nation and all of his subjects whatever soothes his eyes and whatever pleases him. You gather for him the kingdom of all kingdoms, near and far, mighty and weak, till You make his command flow over all commands and overpower with his truth every falsehood.*

*O God! Make us tread, at his hands, the course of guidance, the greatest path and the moderate way of life to which will return the exaggerator and the one who has lagged behind will catch up. Strengthen us upon his obedience, make us steadfast on following him, oblige us through his emulation, make us from his party, those who carry out his orders, are patient with him and seek Your satisfaction through his advices till You gather us on the Day of Judgment amongst his helpers, supporters and those who reinforce his sovereignty.*

*O God! Make this for us free from every doubt, skepticism, ostentation and show-off till we don't rely in it on anyone except You and we don't seek in it anyone except Your face; and till You place us next to him and keep us in the Paradise along with him. Protect us from weariness, laziness and cessation (in his service). Appoint us from those whom You help for Your religion, You grant respect for the help of Your friend and don't replace us with other than us. For, Your replacing us with other than us is easy for You but difficult for us (to bear).*

*O God! Send Your blessings on the masters of his covenant and the Imams after him. Make them reach their hopes and hasten in their times. Make mighty their help and complete for them whatever support You have given to them from Your command for them. Make their pillars strong and appoint us for them assistants and upon Your religion as helpers because surely, they are the mines of Your words, the treasure-chests of Your knowledge, the pillars of Your Oneness, the props of Your religion, the masters of Your affair, the chosen ones of Your servants, the selected ones from Your creatures, Your friends, the progeny of Your friends and the special ones from the progeny of Your*

*Muntakhab ul-Asar (vol. 3).....243*

*Prophet. Peace be on him and upon them and Allah's Mercy and His Blessings."*

The following traditions also indicate to the above concept: 270, 291 (and in it is prevention from taking the name), 550 (and in it is non-permissibility of taking the name), 551, 552 (and in it too is the prohibition of taking his name), 557, 560 (and in it is also prohibition), 574 (and in it is also prohibition), 617, 621 (and in it also prohibition), 624, 653 (and in it is the prohibition of naming), 806 (and in it is again refraining from using his name and agnomen), 810 (and in it is again is the prohibition of using his name and agnomen), 1220 to 1240, 1252 to 1256, 1258, 1260, 1261, 1264, 1272 to 1276

## Section Four

### **The excellences of the one who will meet him, obey him, believe in him during his occultation, follow him, emulate him, and is steadfast on his mastership (31 traditions)**

1252. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Muhammad Ibn al-Hasan (r.a.), from Muhammad Ibn al-Hasan al-Saffaar, from Ahmad Ibn al-Husain Ibn Saeed, from Muhammad Ibn Jamhoor, from Fazaalah Ibn Ayyub, from Moaviyah Ibn Wahb from Abu Hamzah from [Imam] Abu Ja'far [al-Baqer] (a.s.) who informed, *“The Messenger of Allah (s.a.w.a.) said, ‘Blessed is the one who will meet the Qaem of my Ahle Bait (p.b.u.h.) while he is following him during his occultation prior to his rising, befriends his friends and bears enmity against his enemies. He is from my friends, possessor of my love, and the most honoured of my nation, in front of me, on the Day of Judgment’.”*

1253. **Kamaal al-Deen**<sup>2</sup>: Narrated unto us Abd al-Waahid Ibn Muhammad (r.a.) from Abu Amr al-Balkhi (or al-Lujji) from Muhammad Ibn Mas'ood who said, “Narrated to me Khalaf Ibn Hamaad (or Khalaf Ibn Haamid or Khalaf Ibn Jaaber), from Sahl Ibn Ziyaad, from Ismaaeel Ibn Mehraan from Muhammad Ibn Aslam al-Jabali, from al-Khattaab Ibn Mus'ab from Sudair from [Imam] Abu Abdillah [al-Sadeq] (a.s.) who says, *‘The Messenger of Allah (s.a.w.a.)*

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<sup>1</sup> Kamaal al-Deen, vol. 1, p. 286, Chapter 25, H. 2; Yanaabee' al-Mawaddah, p. 493, Chapter 94 similar to it; Mikyaal al-Makaarem, vol. 2, p. 221, H. 1395

<sup>2</sup> Kamaal al-Deen, vol. 1, pp. 286-287, Chapter 25, H. 3; Yanaabee' al-Mawaddah, p. 493, Chapter 94 the like of it

*informed, 'Blessed is the one who finds the Qaem of my Ahle Bait (p.b.u.t.) while following him, before his rising, emulates him, and the Imams of guidance (a.s.) before him, and expresses disavowal to God – Mighty and Majestic – from their enemies. They are my friends and the most honoured of my nation in front of me.'*"

1254. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us al-Muzaffar Ibn Ja'far Ibn al-Muzaffar al-Alavi al-Samarqandi (r.a.) from Ja'far Ibn Muhammad Ibn Mas'ood from his father Muhammad Ibn Mas'ood al-Ayyaashi from Ja'far Ibn Ahmad from al-Amraki Ibn Ali al-Boofaki from al-Hasan Ibn Ali Ibn Fazzaal from Marwaan Ibn Muslim from Abu Baseer who reports, "[Imam] al-Sadeq Ja'far Ibn Muhammad (a.s.) said, *'Blessed is the one who fastens to our affair during the occultation of our Qaem; then his heart is not deviated after guidance.'* I asked, 'May I be held your ransom! what is Blessed? He (a.s.) elaborated, *'(It's) a tree in paradise, its root is in the house of Ali Ibn Abi Taalib (a.s.). There is no believer but that in his house is a branch from its branches. And this is the word of Allah – Mighty and Majestic – Toobaa is for them and agood return*<sup>2</sup>."

1255. **Al-Amaali of Shaikh al-Toosi (r.a.)**<sup>3</sup>: Vide his chains of narrations (i.e. the son of al-Shaikh al-Toosi (r.a.) from his father Abu Ja'far Muhammad Ibn al-Hasan) who reports, "Informed me Abu Abdillah Muhammad Ibn Muhammad from Abu al-Qasim Ja'far Ibn Muhammad from Muhammad Ibn Ya'qoob from Ali Ibn Ibraheem Ibn Haashem from his father [Ibraheem Ibn Haashem], from Muhammad Ibn Eesaa from Yunus Ibn Abd al-Rahmaan from Amr Ibn Shimr, from Jaaber who chronicles, "We went to [Imam] Abu Ja'far Muhammad Ibn Ali [al-Baqer] (a.s.) while we were a group of people,

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 358, Chapter 33, H. 55; Ma'ani al-Akhbaar, p. 112, Chapter 44, H. 1; Behaar al-Anwaar, vol. 52, p. 123, Chapter 22, H. 6

<sup>2</sup> The Holy Quran 13: 29

<sup>3</sup> Al-Amaali of Shaikh al-Toosi (r.a.), vol. 1, pp. 236-237, H. 2; Behaar al-Anwaar, vol. 52, pp. 122-123, Chapter 22, H. 5; Bashaarat al-Mustafa, p. 113; Isbaat al-Hudaat, vol. 3, p. 529, Chapter 32, H. 448 briefly

after we finished our sacrifices. We bid him farewell and said to him, ‘Admonish us, O son of Allah’s Messenger! He obliged, *‘Let the strong amongst you help the weak amongst you, your rich should be benevolent towards your poor, every man should advise his brother like he would advise himself, conceal our secrets, don’t impose the men on our necks, Look at our affair (our traditions) and whatever comes to you from us. If you find it in conformity with the Quran, take it, and if you don’t find it in harmony (with the Quran) reject it. If the affair is ambiguous for you in it, then stop at it and return it to us till we explain to you from that whatever has been explained to us. If you behave like how we have advised you and don’t cross its limits, then whoever amongst you dies before our Qaem reappears, will die a martyr. And whoever from you finds our Qaem and is killed along with him, will have the reward of two martyrs. And whoever kills in front of him our enemy will have the reward of ten martyrs.’*”

1256. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Ahmad Ibn Ziyaad Ibn Ja’far al-Hamdaani (r.a.) from Ali Ibn Ibraheem Ibn Haashem from his father [Ibraheem Ibn Haashem] from Bistaam Ibn Murrah from Amr Ibn Saabet who said, “[Imam] Ali Ibn al-Husain Sayyed al-Aabideen (a.s.) said, *‘One who is steadfast upon our mastership in the occultation of our Qaem, Allah – Mighty and Majestic – will grant him the reward of a thousand martyrs from the martyrs of Badr and Ohod’.*”

1257. **Man laa Yahzorohul Faqeeh**<sup>2</sup>: In the tradition of the will of the Messenger of Allah (s.a.w.a.) to Ameer al-Momineen (a.s.), *“O Ali!*

<sup>1</sup> Kamaal al-Deen, vol. 1, p. 323, Chapter 31, H. 4; Behaar al-Anwaar, vol. 52, p. 125, Chapter 22, H. 13 and vol. 82, p. 173, Chapter 20 (al-Nawaadir), H. 6; Kashf al-Ghummah, vol. 2, p. 522; al-Waafi, vol. 2, p. 442, Chapter 50; al-Da’waat of Qutbuddin al-Raawandi (r.a.), p. 274, H. 787 and in it: *One who dies upon...*; Ilzaam al-Naaseb, vol. 1, p. 470

<sup>2</sup> Man laa Yahzorohul Faqeeh, vol. 4, p. 366, H. 5762; Kamaal al-Deen, vol. 1, p. 288, Chapter 25, H. 8 similar to it except that he (s.a.w.a.) said: *O Ali! Know that..* and he (s.a.w.a.) said: *And their proof is concealed;* Yanaabee’ al-Mawaddah, p. 494, Chapter 94; Behaar al-Anwaar, vol. 52, p. 125, Chapter 22, H. 12; Ilzaam al-Naaseb, vol. 1, p. 470; Mikyaal al-Makaarem, vol. 2, p. 221, H. 1394; al-Nawaader, p. 171 Chapter of Awaiting the Reappearance.

*The most amazing of the people in belief and the greatest of them in certainty is a nation that will be in the last era; they will not meet the Prophet (s.a.w.a.) and their Proof (Imam) will be concealed from them (yet) they will believe through black on white (i.e. merely through books and writings)."*

1258. **Kamaal al-Deen**<sup>1</sup>: Narrated unto us Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Waleed (r.a.) from Muhammad Ibn al-Hasan al-Saffaar from Ahmad Ibn Abi Abdillah al-Barqi from his father from al-Mugheerah from al-Mufazzal Ibn Saaleh from Jaaber from [Imam] Abu Ja'far al-Baqer (a.s.) that he said, "A time will come upon the people when their Imam will be hidden from them. So, Blessed are those who are steadfast upon our affair in that time. The minimum reward for them is that the Creator – Majestic is His Majesty – will call out to them and say, 'O My servants and My slave-girls! You believed in My secret and you testified to My hidden (proof). So receive glad-tidings with the best of rewards from Me. You are truly My servants and My slave-girls. I will accept (only) from you, I will pardon you (only), I will forgive you (only), through you I will provide rainwater to My servants and repel calamities from them. But for you, I would have sent My chastisement upon them.'" Jaaber reports, "I asked, 'O son of Allah's Messenger (s.a.w.a.)! What is the most important duty a believer can perform in that time?' He (a.s.)retorted, 'Preserving the tongue (i.e. silence) and confinement to the house'."

1259. **Kamaal al-Deen**<sup>2</sup>: Narrated unto us Ali Ibn Ahmad Ibn

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<sup>1</sup> Kamaal al-Deen, vol. 1, p. 330, Chapter 32, H. 15; Behaar al-Anwaar, vol. 52, p. 145, Chapter 22, H. 66; Mikyaal al-Makaarem, vol. 2, p. 222, H. 1398

<sup>2</sup> Kamaal al-Deen, vol. 2, pp. 340-341, Chapter 33, H. 20 Apparently, his saying, 'The proof for this' is the opinion of Shaikh Saduq (a.r.) and not the word of Imam (a.s.) as has been elucidated by Allamah Majlisi (r.a.) in Behaar al-Anwaar, vol. 52, p. 124, Chapter 22. The testimony for this exposition is the non-conformity of the interpretation of the verse's subject for Imam al-Hujjah (a.s.). Moreover, it is necessary that the testimony should be more manifest than its famous application. It should neither be equal to the latter nor weaker than it. Taveel al-Ayaat al-Zaaherah, p. 34 till he says, "...the unseen refers to the concealed proof'. He has left the word of Shaikh Saduq (r.a.) as if he too does not consider it as a part of the

Muhammad al-Daqqaq (r.a.) from Ahmad Ibn Abdillah al-Koofi from Moosa Ibn Imran al-Nakha'ee from his uncle al-Husain Ibn Yazeed from Ali Ibn Abi Hamzah from Yahya Ibn Abi al-Qasem who said, "I asked [Imam] al-Sadeq (a.s.) concerning the word of Allah – Mighty and Majestic be He: **'Alif Laam Meem. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen...'**<sup>1</sup>He (a.s.) informed, **"Those who guard**

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tradition. Therefore, he has also not mentioned it in Surah Yunus, the surah in which this verse is present, as a testimony (for the Unseen Imam a.s.).

Al-Mahajjah, p. 16 (first verse) but he has mentioned the testimony as he has done in the twenty-sixth verse (p. 97) and it is the 20<sup>th</sup> verse of Surah Yunus.

Behaar al-Anwaar, vol. 51, p. 52, Chapter 5, H. 29 and vol. 52, p. 124, Chapter 22, H. 10 and he (Allamah Majlisi) has added in his narration at the end, "Then He - Mighty and Majestic be He – has informed that **the sign** refers to the unseen and the unseen implies the divine proof. The testimony for this is the word of Allah – Mighty and Majestic be He – **'And We made the son of Mary and his mother as a sign'**; here, sign implies divine proof – End of the quote". As if in this explanation which I could not find in my copies of Kamaal al-Deen – apparently, it was present in the copy available with our master Allamah Majlisi r.a. – some have demonstrated that this statement is from those of our teacher Saduq (r.a.) and the statement which we demonstrated is his is actually the word of Imam (a.s.). But the weakness of such a demonstration should be clear for you for the following three reasons:

A) Allamah Majlisi (r.a.) has mentioned it in the chapter of the interpretation of the verses without this footnote. So it is quite likely that this statement is from some of the scholars who copied the Behaar al-Anwaar. Otherwise, it is quite improbable that he records this tradition once with this statement and omits it in another place without indicating at the variations in the two copies.

B) Probably, the last statement belongs to some of the writers of Kamaal al-Deen, who have mentioned as a justification for the previous statement thinking that it is from the word of Imam (a.s.).

C) If we accept that the last statement is from the word of Saduq (r.a.) and the preceding one is not his word, why is it not permissible that the first statement, nay, even the second, is from other than Saduq (r.a.) from the narrators of the tradition, as an explanation of the tradition? Whatever we are concerned with is the non-conformity of the verse's interpretation as the unseen in His word, **"those who believe in the unseen"** that both these statements are not from the word of Imam (a.s.). At the least, it does not establish that both these sentences are from the word of Imam (a.s.) because it is obviously not from this context, whether preferably both of them are from Saduq (r.a.) or from other than him. And Allah is the All-Knowing.

<sup>1</sup> The Holy Quran 2: 1-3

**against evil are the followers of Ali (a.s.) and the unseen means the Occult Proof.**’ The proof for this is the word of Allah – Mighty and Majestic – **‘And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore, wait, I too, with you, am of those who wait.’**<sup>1</sup>

1260. **Kamaal al-Deen**<sup>2</sup>: Narrated unto us al-Muzaffar Ibn Ja’far Ibn al-Muzaffar al-Alavi al-Samarqandi (r.a.) from Ja’far Ibn Muhammad Ibn Mas’ood and Haider Ibn Muhammad Ibn Noaim al-Samarqandi, both of them from Muhammad Ibn Mas’ood al-Ayyaashi from Ali Ibn Muhammad Ibn Shujaa’ from Muhammad Ibn Eesaa from Yunus Ibn Abd al-Rahmaan from Ali Ibn Abi Hamzah from Abu Baseer who reports, “[Imam] al-Sadeq Ja’far Ibn Muhammad (a.s.) said concerning the word of Allah – Mighty and Majestic be He: **‘...On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith...’**<sup>3</sup> means the reappearance of the Awaited Qaem from us.’ Then he (a.s.) continued, *‘O Aba Baseer! Blessed are the followers of our Qaem; those who await his reappearance in his occultation, and those who are obedient to him in his reappearance. They are the friends of Allah, those who have no fear, nor shall they grieve.’*”

1261. **Al-Ghaibat of al-No’mani (r.a.)**<sup>4</sup>: Narrated unto us Ali Ibn

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<sup>1</sup> Surah Yunus (10): Verse 20

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 357, Chapter 33, H. 54 and in it is forgetfulness in the chain of narrators; al-Mahajjah, pp. 69-70, Verse 15; Behaar al-Anwaar, vol. 52, pp. 149-150, Chapter 22, H. 76

<sup>3</sup> The Holy Quran 6: 158

<sup>4</sup> Al-Ghaibah of al-No’mani (r.a.), p. 199, Chapter 11, H. 13; Ta’veel al-Aayaat al-Zaaherah, p. 133 narrating from al-Ghaibah of al-Shaikh al-Mufeed (r.a.) from his narrators vide his chain of narrators from Buraid Ibn Moaviyah al-Ejli from [Imam] Abu Ja’far (a.s.) concerning the word of Allah the High, **“O you who believe! Be patient and excel in patience and fasten...”** He (a.s.) explained, *“Be patient on performing the duties, excel in patience against your enemy and fasten unto your Imam, the Awaited”*

al-Mahajjah, p. 52, fifth verse; Yanaabee’ al-Mawaddah, p. 421, Chapter 71 and in it is an error either by the author or the narrator; thus, he has mentioned ‘(Surah) Aal-e-Imraan’ instead of ‘(Surah) al-Anfaal’ while he says: Your Imam, al-Mahdi the Awaited.

Ahmad from Obaidullah Ibn Moosa, from Haaron Ibn Muslim from al-Qasem Ibn Urwah, from Buraid Ibn Moawiyah al-Ejli from [Imam] Abu Ja'far Muhammad Ibn Ali al-Baqer (a.s.) concerning the word of Allah – Mighty and Majestic: ‘...**be patient and excel in patience and fasten...**’<sup>1</sup> He (a.s.) said, “*Be patient upon performing the duties, excel in patience in front of your enemy and fasten to your Imam (the Awaited).*”

1262. **Nahj al-Balaghah**<sup>2</sup>: “*Stick to the earth, keep patient in trials, do not move your hands and swords after the desires of your tongues, and do not make haste in matters in which God has not asked for haste because any one of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet and members of the Prophet's house, will die as martyr. His reward is incumbent on Allah. He is also eligible to the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for everything there is a time and a limit.*”

1263. **Kitaab al-Fazl**<sup>3</sup>: From al-Hasan Ibn Mahboob from Abdullah Ibn Sinaan from [Imam] Abu Abdillah [al-Sadeq] (a.s.) who informed, “*The Messenger of Allah (s.a.w.a.) said, ‘A nation will come after you, one man from amongst them will have a reward of fifty from you.’ They enquired, ‘O Messenger of God! We were with you in (the battles of) Badr, Ohod and Hunain. The Quran has been revealed concerning us.’ He (s.a.w.a.) explained, ‘If you had to bear what they bore, you would not be able to exercise their patience.’*”

1264. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)**<sup>4</sup>: From al-Fazl Ibn

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<sup>1</sup> Surah Aal-e-Imran (3): Verse 200

<sup>2</sup> Nahj al-Balaghah, Sub'hi Saaleh, sermon 190; Behaar al-Anwaar, vol. 52, p. 144, Chapter 22, H. 63

<sup>3</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), pp. 456-457; Behaar al-Anwaar, vol. 52, p. 130, Chapter 22, H. 26; al-Kharaaj wa al-Jaraah, vol. 3, p. 1149, Chapter concerning the signs that will transpire before the appearance of al-Mahdi...till the end

<sup>4</sup> Al-Ghaibah of Shaikh al-Toosi (r.a.), p. 456, H. 466; Isbaat al-Hudaat, vol. 1, pp. 550-551, Chapter 9, H. 378; Behaar al-Anwaar, vol. 52, pp. 129-130, Chapter 22, H. 25

Shaazaan from Ismaaeel Ibn Mehraan, from Ayman Ibn Mohriz, from Refa'ah Ibn Moosa and Moaviah Ibn Wahb from [Imam] Abu Abdillah [al-Sadeq] (a.s.) that, *"The Messenger of Allah (s.a.w.a.) prophesied, 'Blessed is the one who will find the Qaem of my Ahle Bait (a.s.) and follow him before his rising; accepts his mastership, expresses disavowal against his enemies and accepts the mastership of the guiding Imams (a.s.) before him; these are my friends, possessors of my love and adoration and the most honorable of my nation in front of me.'* Refa'ah said: *The most honorable of Allah's creation is in front of me.*

1265. **Al-Mahaasen**<sup>1</sup>: From him (viz. Ahmad Ibn Abi Abdillah al-Barqi) from his father from Hamzah Ibn Abdillah from Hassaan Ibn Darraaj from Maalek Ibn A'yan who reports, "[Imam] Abu Abdillah (a.s.) said, *'One who dies from among you upon our affair is like the one who has died as a martyr along with the Holy Prophet (s.a.w.a.)'*."

1266. **Al-Mahaasen**<sup>2</sup>: From him from his father from al-A'laa Ibn Seyaabah who said, "[Imam] Abu Abdillah [al-Sadeq] (a.s.) said, *'One who dies from amongst you upon this affair of ours then he is like the one who has fixed his tent near the portico of the Qaem (a.s.); nay, he is like the one who is fought along with him (a.s.); nay, he is like the one who has attained martyrdom along with him (a.s.); nay, he is like the one who has attained martyrdom along with the Messenger of Allah (s.a.w.a.)'*."

1267. **Al-Mahaasen**<sup>3</sup>: From him from Ibn Fazzaal from Ali Ibn Shajarah from his father from [Imam] Abu Abdillah [al-Sadeq] (a.s.) or from a man from [Imam] Abu Abdillah [al-Sadeq] (a.s.) who said, *"One who dies upon this affair is like the one who was present with the*

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<sup>1</sup> Al-Mahaasen, vol. 1, p. 172 The Book of Selection and Light, Chapter 38, H. 144

<sup>2</sup> Al-Mahaasen, vol. 1, p. 173 The Book of Selection and Light, Chapter 38, H. 145; Isbaat al-Hudaat, vol. 3, p. 519, H. 385

<sup>3</sup> Al-Mahaasen, vol. 1, p. 173 The Book of Selection and Light, Chapter 38, H. 149; Isbaat al-Hudaat, vol. 3, p. 519, Chapter 32, H. 389

*Qaem, and was martyred along with the Qaem (a.s.).”*

1268. **Al-Mahaasen**<sup>1</sup>: From him from Ibn Mahboob from Amr Ibn Abi al-Miqdaam from Maalek Ibn A’yan al-Johani who reports, “[Imam] Abu Abdillah [al-Sadeq] (a.s.) told me, ‘*The one who dies amongst you upon this affair (i.e. awaiting for Reappearance of Mahdi) is like the one who is fought with his sword in the way of Allah’.*”

1269. **Al-Mahaasen**<sup>2</sup>: From him from Muhammad Ibn al-Hasan Ibn Shammoon al-Basri from Abdullah Ibn Amr Ibn al-Ash’as from Abdullah Ibn Hammaad al-Ansaari from al-Sabbaah Ibn Yahya al-Muzani, from al-Haarith Ibn Haseerah, from al-Hakam Ibn Oyaynah who reports, “When Ameer al-Momineen [Ali Ibn Abi Taalib] (a.s.) killed the Khawaarej on the day of Nahrwaan, a man stood up and said, ‘O Ameer al-Momineen (a.s.)! How fortunate we are that we have witnessed with you this scene and we killed these Khawaarej along with you’. Ameer al-Momineen (a.s.) informed, ‘*I swear by the One*

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<sup>1</sup> Al-Mahaasen, vol. 1, p. 174 The Book of Selection and Light, Chapter 38, H. 150; Behaar al-Anwaar, vol. 51, p. 126, Chapter 22, H. 17

<sup>2</sup> Al-Mahaasen, vol. 1, pp. 261-262, The Book of Lamps of Darkness, Chapter 33, H. 322; Behaar al-Anwaar, vol. 52, p. 131, Chapter 22, H. 32

A similar tradition in the original content is available in Nahj al-Balaaghah, Sermon 12 that when Allah – the High – gave victory to our master Ameerul Momineen Ali (a.s.) over the ‘Companions of the Camel’, one of his companions expressed unto him (a.s.), “How I wish that so and so brother of mine was present with us to see how Allah has granted you victory upon your enemies?” He (a.s.) replied, “*Did your brother desire to bewith us?*” He replied in the affirmative. He (a.s.) continued, “*In that case, he has indeed witnessed us and those people are also present with us in our camp who are still in the loins of men and the wombs of women. Soon, time will cause them nose-bleed and their faiths will become stronger.*”

**Isay:** Just as these witnesses witnessed the Imams of the past (a.s.) till our master the Mahdi – may my parents be sacrificed for him – they are also witnesses for the Mahdi (a.s.) too even if they die prior to his reappearance, regardless of them dying during the occultation or before it in the eras of the Imamate of his pure ancestors (a.s.). Ameerul Momineen Ali (a.s.) said, “*What gathers people together is their satisfaction and anger; whoever is satisfied with an issue is a part of it and whoever is unhappy with an affair comes out of it.*” (Al-Mahaasen, vol. 1, p. 262, Chapter 33, H. 323) and in Nahj al-Balaaghah, Sermon 201, “*O people, certainly, what gathers people together is (their) agreement (to good or bad) and (their) disagreement ...till the end of the sermon*)

*Who split the grain and created the breeze! Indeed, people whose fathers and ancestors are not created by Allah have also witnessed us in this scene!*' The man asked perplexed, 'How can a nation who has not yet been created witness us?' He (a.s.) elucidated, 'Yes! A nation will be there in the last era. They will participate with us in whatever we have done while they will submit totally to us. They will be our partners in whatever we do, truly and really.'

1270. **Taarikh-e-Qum**<sup>1</sup>: From Ali Ibn Eesaa from Ali Ibn Muhammad al-Rabee' from Safwaan Ibn Yahya, the seller of medicinal equipments, who reports, "One day I was with [Imam] Abul Hasan (a.s.) when the discussion of Qum and its people cropped up and their inclination towards the Mahdi (a.s.). He (a.s.) invoked Allah's mercy upon them and remarked, 'May Allah be satisfied with them!' Thereafter, he (a.s.) continued, "there are eight doors of paradise, one of which is (exclusively) for the inhabitants of Qum. They are the chosen ones amongst our Shias from all the cities. Allah – the High – has kneaded our mastership in their soil (at the time of creation)'. "

1271. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)**<sup>2</sup>: From al-Fazl from Ibn Fazzaal from al-Musannaa al-Hannaat from Abdullah Ibn Ajlaan from [Imam] Abu Abdillah [al-Sadeq] (a.s.) who said, "One who recognizes this affair then dies before the Qaem rises, for him is the reward like the reward of the one who is killed with him (a.s.)."

The following traditions also indicate to the above concept: 113, 499, 511, 513, 536, 538, 551, 563, 580, 1104 and 1122

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<sup>1</sup> Behaar al-Anwaar, vol. 60, p. 216, Chapter 36, Cities that are praised and those that are condemned, H. 39

<sup>2</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 460, H. 474; Behaar al-Anwaar, vol. 52, p. 131, H.

## Section Five

### The manner of saluting Imam Mahdi (a.t.f.s.) and invoking blessings on him (9 traditions)

1272. **KitabFazl Ibn Shaazaan**<sup>1</sup>: From Ibn Mahboob from Amr Ibn Shimr, from Jaaber from [Imam] Abu Ja'far [al-Baqer] (a.s.) who said, “*Anyone from you who meets our Qaem, he should tell him, ‘Peace be upon you, O household of Prophethood, treasure-chest of knowledge and place of Messengership’.*”

[Shaikh Saduq (a.r.)] has recorded in Kamaal al-Deen vide his chain of narrators from Muhammad Ibn Sinaan from Amr Ibn Shimr from Jaaber from [Imam] Abu Ja'far [al-Baqer] (a.s.) who said, “*the knowledge of the Book of Allah – Mighty and Majestic – and the tradition of His Prophet (s.a.w.a.) will certainly grow in the heart of our Mahdi, like crops grow in the most fertile places. So, whoever amongst you survives to see him should say on seeing him, ‘Peace be upon you, O household of Mercy and Prophethood, treasure-chest of knowledge and place of Messengership!’*”

1273. **Kamaal al-Deen**<sup>2</sup>: He has narrated that the salutation upon the Qaem (a.s.) should be in the following manner, “*Salutations be on you,*

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<sup>1</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 282, Chapter 8, H. 8; Kamaal al-Deen, vol. 2, p. 653, Chapter 57, H. 18; Behaar al-Anwaar, vol. 52, p. 331, Chapter 27, H. 55; Hilyah al-Abraar, vol. 2, p. 639 Concerning the mention of al-Hujjah, Chapter 42 Concerning the Mode of Saluting him (a.s.); vol. 2, p. 557, Chapter 15 Concerning his knowledge (a.s.); Isbaat al-Hudaat, vol. 7, p. 34, Chapter 32, H. 366

<sup>2</sup> Kamaal al-Deen, vol. 2, p. 653, Chapter 57, under H. 18

*O Remnant of Allah on His earth!”*

1274. **Misbaah al-Mutahajjid**<sup>1</sup>: Informed us a group from our companions from Abu al-Mufazzal al-Shaybaani who said, “Narrated unto us Abu Muhammad Abdullah Ibn Muhammad al-Aabed at the water-wheel the following words, ‘I asked our master [Imam] Abu Muhammad al-Hasan Ibn Ali [al-Askari] (a.s.) in his house at Saamerraa circa 255, to dictate me a blessing upon the Prophet (s.a.w.a.) and his successors (a.s.) and I had with me a long sheet of paper. So, he (a.s.) dictated to me words without (seeing from) any book. {He (a.s.) said: *Write} Blessings upon the Prophet (s.a.w.a.)... Thereafter, he (a.s.) mentioned the blessings upon him (s.a.w.a.) and the Imams (a.s.), one after the other, till our master, Saaheb al-Zamaan (a.s.). He said the following words (sic), “*Blessings upon the Master of the Affair, the Awaited, the Owner of the Era, Muhammad Ibn al-Hasan Ibn Ali (peace be on them all). O Allah! Send blessings upon Your friend and the son of Your friends, whose obedience You have made obligatory, made their right compulsory, kept away from them all uncleanness and made them pure as is the right of purification. O Allah! Help him and grant him victory for Your religion and help him through Your friends, his friends, his followers and his helpers and make us from them. O Allah! Protect him from the evil of every rebel and insurgent person and from the evil of all Your creatures. Protect him from the front and behind, and from the right and left. Guard him and prevent any evil reaching him. Protect Your Messenger and the progeny of Your Messenger through him. Manifest justice through him, assist him through help, help his helpers, forsake those who forsake him, destroy through him the unbelieving despots, kill through him the disbelievers, the hypocrites, and all the apostates however they may be and wherever they may be in the East of the earth and its West, its land and its ocean. Fill the earth through him with justice and dominate through him the religion of Your Prophet**

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<sup>1</sup> Misbaah al-Mutahajjid, pp. 357-362; Jamaal al-USboo’, pp. 483-494, Chapter 47; Hilyah al-Abraar, vol. 2, p. 639, Chapter 42, and p. 557, Chapter 15 Concerning his (a.s.) Knowledge.

(s.a.w.a.) and make me, O God, from his helpers, his aides, his followers and his adherents. Show me concerning the Progeny of Muhammad (s.a.w.a.) whatever they hope and (show me) concerning their enemies of whatever they are wary. O God of Truth, Amen!”

1275. **Al-Ehtejaaj**<sup>1</sup>: From Muhammad Ibn Abdullah Ibn Ja’far al-Himyari who reports, “A signed letter (*tawqee’*) came from the holy side – may Allah guard him (i.e. from Imam Mahdi)– after a few queries: “*In the Name of Allah the Beneficent the Merciful. You don’t think about His affairs. Consummate wisdom — but warnings do not avail*<sup>2</sup> the nation that does not believe. Peace be upon us and upon the righteous servants of Allah. When you intend to turn to Allah through us and to us, then say as Allah – the High – has said, ‘**Peace be upon the progeny of Yaaseen**’ Peace be on you, O the caller of Allah and the nurturer of His signs...till the end of the Ziyaarah (Aale Yaaseen) and the supplication subsequent to it. Refer to the book al-Ehtejaaj and books of supplications and ziyaaraat. Recite his ziyaarat through it and other ziyaaraat that have come through the Imams (a.s.) and other than them. Never leave attention to him especially in places and times in which emphasis has been laid to remember him. Also, don’t forget me in your righteous supplications, if Allah – the High – wishes.

1276. **Al-Kaafi**<sup>3</sup>: Muhammad Ibn Yahya from Ja’far Ibn Muhammad from Is’haaq Ibn Ibraheem al-Daynoori from Umar Ibn Zaaher from [Imam] Abu Abdillah [al-Sadeq] (a.s.) (in a tradition in which it is prohibited from saluting the Qaem (a.s.) with the title ‘Ameerul Momineen’ as this epithet is specific and exclusive to our master Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and after the condemnation of anyone who was addressed with this title, the narrator asked, ‘May I be held your ransom! How should he (a.t.f.s.) be

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<sup>1</sup> Al-Ehtejaaj, vol. 2, pp. 492-493

<sup>2</sup> The Holy Quran 54: 5

<sup>3</sup> Al-Kaafi, vol. 1, pp. 411-412, Chapter 165, H. 2; Miraat al-Uqool, vol. 4, pp. 369-370, H. 2; Behaar al-Anwaar, vol. 52, p. 373, Chapter 27, H. 165

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saluted?’ He replied, ‘*They say: Peace be on you, O Remnant of Allah!*’ Thereafter, he (a.s.) recited the verse, ‘**What remains with Allah is better for you if you are believers.**’<sup>1</sup>

The following traditions also indicate to the above concept: 327, 669, 723 and 1105

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<sup>1</sup> Surah Hud (11): Verse 86

## Section Six

### Supplications and some of the narrated invocations of Imam Mahdi (a.t.f.s.): (13 traditions)

1277. **Dalaael al-Imaamah**<sup>1</sup>: Via these chains of narrators (viz. Abu al-Hasan Muhammad Ibn Haaron Ibn Moosa from his father from Abu Ali Muhammad Ibn Hammaam) from Abu Abdillah Ja'far Ibn Muhammad al-Himyari, from Ahmad Ibn Ja'far from Ali Ibn Muhammad narrating *marfooan* (i.e. without mentioning the names of the narrators) from [Imam] Ali Ameer al-Mumineen (a.s.) concerning the characteristics of the Qaem (a.s.) who says, “*As if I am with him while he has crossed (the graveyard of) Waadi al-Salaam to the al-Sahlah mosque on a white-footed horse; for him will be a blossoming date-palm cluster. He will supplicate and say in his invocations: There is no god but Allah, really truly; there is no god but Allah, in faith and truth; there is no god but truth devotedly and gently. O Allah! (You are) the Helper of every lone believer and the disgracer of every arrogant despot. You are my refuge when all the paths are rendered powerless and the earth straitened for me from its earlier vastness. O Allah! You created me while You were Needless of my creation. But for Your help to me, I would have been overpowered. O He Who spreads mercy from its places, O Bringer of blessings from its mines, O the One Who has specified Himself with lofty elevation due to which His*

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<sup>1</sup> Dalaael al-Imaamah, pp. 243-244, Chapter concerning the Necessity of the Recognition of the Qaem (a.s.), H. 25; Behaar al-Anwaar, vol. 94, p. 365, Chapter 50, H. 2 with minor variations

*friends gain respect with His respect. O the One for Whom kings become lowly, the yoke of disgrace, upon their necks and they are fearful of His dominance; I ask You with Your Name from which Your creatures fall short, thus all are submissive to You. I ask You that You send Your blessings upon Muhammad and the progeny of Muhammad and that You fulfill for me my affair, hasten for me the salvation (through reappearance), suffice for me, grant me safety and fulfill my needs. Now! Now! Now! This night! This night! Surely, You have power over all things.”*

1278. **Kunooz al-Najaah**<sup>1</sup>: He said: A supplication taught by the Saaheb al-Zamaan – may the salutations of Allah, the King, the Obliger, be on him – to Abu al-Hasan Muhammd Ibn Ahmad Ibn Abi al-Lais (r.a.) in the city of Baghdad in Maqaaber-e-Quraish. Abu al-Hasan had fled to Maqaaber-e-Quraish and sought refuge in it from being killed. He was saved from being killed due to the blessings of this supplication.

The aforementioned Abu al-Hasan chronicles: He (a.t.f.s.) taught me that I should say, *“O Allah! Calamities have developed, the matter has become known, all hopes are severed, the curtain has been raised, the earth has straitened, the sky has become prohibited; and to You, O God, is the complaint, and upon You is the reliance in difficulties and comfort. O God! Send blessings upon Muhammad and the progeny of Muhammad, the possessors of authority whose obedience You have made compulsory upon us and introduced unto us their position. So grant salvation unto us, for their sake, a quick salvation like the batting of an eyelid or even faster. O Muhammad, O Ali! Both of you suffice for me because surely you two suffice for me. Both of you help me because surely you two are my helpers. O my master! O Saaheb al-*

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<sup>1</sup> Kunooz al-Najaah, manuscript; Jannah al-Maawaa, available with Behaar al-Anwaar, vol. 53, p. 275 (Fortieth Incident); Mikyaal al-Makaarem, vol. 2, p. 103, No. 1154

I say: This supplication is mentioned in Jamaal al-Usboo’, Section 29, pp. 280-281 with minor changes and additions under the subject: ‘Prayer of al-Hujjah al-Qaaem (a.s.)’. You can also search from it if you wish.

*Zamaan! Refuge, refuge, refuge! Help me, help me, help me!”*

The narrator says: When he (a.t.f.s.) uttered “O Saaheb al-Zamaan”, he was indicating towards his (a.t.f.s.) holy chest.

1279. **Al-Balad al-Ameen**<sup>1</sup>: From our master al-Mahdi (a.s.): “*One who writes this supplication in new utensil with the soil of al-Husain (a.s.), then washes it and drinks it, will be cured from his illness: In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah is a medicine; All Praise is for Allah is cure; There is no god but Allah is adequate; He is the Curer is a cure; He is the Sufficer is sufficient; misery is dispelled by the Lord of the people, a cure which illness never betrays; and Allah’s blessings be on Muhammad and his chosen progeny.*”

I saw in the manuscript of al-Sayyed Zain al-Deen Ali Ibn al-Husain al-Husaini (r.a.) that a man who lived in Karbala, learnt this supplication from Imam al-Mahdi (a.t.f.s.) in his dream. He was very ill and had complained to the Qaem (a.t.f.s.), who ordered him to write on a utensil, wash it and drink it. He followed the instructions and was cured from his ailment.

1280. **Al-Kalem al-Tayyeb**<sup>2</sup>: I saw in the handwriting of some of our companions from amongst the majestic, righteous and reliable Sādāt (i.e. descendents from the holy Prophet and Imams) the form of which was as follows:

In Rajab (circa 1093 A.H.) I heard a brother in Allah’s way, who was a truthful master, a practicing scholar, a collection of all human qualities and holy attributes, the chief Ismaeel Ibn Husain Baik Ibn Ali Ibn Sulaiman al-Jaaberi al-Ansari – may Allah illuminate his argument – say, “I heard the righteous, pious, Shaikh al-Haaj Ali al-Makki say, ‘I was afflicted with a problem and severity inflicted on me by an opponent so much so that I feared being killed and annihilated when I

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<sup>1</sup> Jannah al-Maawaa in Behaar al-Anwaar, vol. 53, pp. 226-227 (Sixth Incident); but I could not find it in al-Balad al-Ameen.

<sup>2</sup> Al-Kalem al-Tayyeb, pp. 9-13

found in my pocket a supplication without anyone giving it to me. I was amazed and perplexed at it. I dreamt that a speaker in the costume of the righteous and the pious say, ‘Surely, we have granted you this supplication; you invoke through it and you will be saved from your difficulty and problem. It was not clear for me who was the speaker, which increased my perplexity. Another time, I saw [Imam] al-Hujjah al-Muntazar (a.t.f.s.) who said to me, ‘Invoke with the supplication that I have given to you. You may teach to whosoever you intend.’”

Indeed, I have experienced it a number of times, and found it to provide instant salvation. After this, I lost the supplication for quite some time, was quite upset about it and seeking divine forgiveness for my misdeeds. At this juncture, a person approached me and said, ‘This supplication fell from you at so and so place.’ I could not think in my wildest of thoughts that I could misplace the supplication at that place. Immediately, (I went there), found the supplication and performed the prostration of thanksgiving. This supplication was as follows: *In the Name of Allah the Beneficent the Merciful. O Lord! I ask Your spiritual help through which I gain strength, in whole and in part till I subdue with the premises of my soul every subduing self. So, I receive the indications of its minutes, a receiving, by which its strengths fall down, till no possessor of soul remains in the universe except the fire of my anger burns his appearance. O Powerful! O Powerful! O Possessor of Severe Strength! O Subduer! O Tremendous Subduer! I ask You of Your subduing Names that You have vested with (angel) Izraaeel due to which all the souls are subdued in front of him that You vest with me this secret right now. So that through it I make every difficult thing soft, downgrade every lofty one, for the sake of Your Strength, O Possessor of Powerful Strength!”*

If possible, it should be read three times before the morning prayers, three times at the time of morning prayers and three times in the evening. When the affair becomes tough upon the one who recites it, he should say thirty times after reciting it: *O Beneficent! O Merciful! O the Most Merciful of all merciful ones! I ask You the grace through*

which destinies flow.”

1281. **Al-Kalem al-Tayyeb**<sup>1</sup>: This is a great supplication from Saaheb al-Amr (a.t.f.s.) for one who has lost something or is in some need. It has a strange incident quite similar to the occurrence of the previous supplication. Hence, the invoker must recite it excessively for seeking his needs. It is as follows: *In the Name of Allah the Beneficent the Merciful. You are Allah Who there is no god but You, the Initiator of Creation and the One Who causes their return; and You are Allah Who there is no god but You, Regulator of Affairs and the Raiser of those in graves; and You are Allah Who there is no god but You, the One Who straitens and amplifies; and You are Allah Who there is no god but You, the Inheritor of the earth and whoever is on it; and I ask You by Your Name Which when I pray through it, You answer and when I ask through it, You grant; and I ask You for the sake of Muhammad and his Ahle Bait (a.s.) and their right which You have made obligatory upon Yourself that You send blessings on Muhammad and the progeny of Muhammad (s.a.w.a.) and that You fulfill My needs, right now, right now; O my Sayyed, O my Master, O my Refuge; I ask You for the sake of every Name that You have Named Yourself and You have concealed it in Your knowledge of the Unseen with You that You send blessings upon Muhammad and the progeny of Muhammad (s.a.w.a.) and that You hasten our liberation from this severity, O Changer of hearts and sights, O Hearer of supplications, surely You are having power over all things, for the sake of Your Mercy, O Most Merciful of all merciful ones!*

1282. **Al-Junnah al-Waaqeyah**<sup>2</sup>: His (i.e. Saaheb al-Amr (a.s.)) supplication: *(O Allah) O Light of all lights, O Regulator of all affairs, O Raiser of those in graves, send blessings upon Muhammad and the progeny of Muhammad, and grant to me and my Shiites salvation and*

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<sup>1</sup> Al-Kalem al-Tayyeb, pp. 13-15

<sup>2</sup> Al-Junnah al-Waaqeyah wa al-Jannah al-Baaqeyah (summary of Misbaah al-Mutahajjid), p. 96, Section 26; Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.), p. 305, Section 30 and “He said: It is narrated that... till the end” is not in it.

*deliverance from the sorrows. Make vast for us the path, let loose what grants us salvation and do unto us of what You are eligible, O Generous One!*

1283. **Mohajal-Da'waat**<sup>1</sup>: An amulet from our master, the Qaem (a.s.): *In the Name of God the Beneficent the Merciful, O Master of slaves, O Destroyer of armies, O Opener of doors, O Cause of causes, cause unto us a cause which we cannot seek for the sake of 'there is no god but Allah, Muhammad is the Messenger of Allah, Allah's blessings be on him and all his progeny.*

1284. **Mohajal-Da'waat**<sup>2</sup>: (In a lengthy tradition in which he (r.a.) has recorded the *qunoot*<sup>3</sup> of the infallible Imams (a.s.), he (r.a.) says): *The qunoot of our master, al-Hujjah Muhammad Ibn al-Hasan (a.s.): O Allah! Send blessings upon Muhammad and the progeny of Muhammad. Honor Your friends by fulfilling Your promise, convey them to reach whatever they expect from Your Mercy, restrain from them the evil of the one who has raised a conflict against You, revolted against Your loftiness upon the mount of Your opposition, sought help with Your support to weaken You and intended against Your plan with Your hand. But You displayed expansive forbearance so that You may punish him openly and uproot him unexpectedly. For surely, O Allah, You have said and Your word is truth, "...until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect."*<sup>4</sup> *And You said,*

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<sup>1</sup> Mohaj al-Da'waat, p. 45; Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.), pp. 305-306; Behaar al-Anwaar, vol. 94, p. 365, Chapter 50, H. 1 similar to it

<sup>2</sup> Mohaj al-Da'waat, pp. 67-68 In Mohaj, after this qunoot, he has mentioned a majestic supplication which he (a.s.) used to pray in his qunoot and which begins with, "*O Allah! O Owner of slaves...till its end*"; Mikyaal al-Makaarem, vol. 2, pp. 20-21

<sup>3</sup> An act of worship usually used for supplication in the second unit of prayers while raising one's hands in front of one's face – Translator

<sup>4</sup> The Holy Quran 10: 24

**“Then when they displeased Us, We inflicted retribution on them...”<sup>1</sup>** *Surely, according to us, the end has reached, we are angry for Your anger, enthusiastic for helping the Truth, desirous of the advent of Your affair, anticipating the fulfillment of Your promise and expecting Your threat to fall on Your enemies. O Allah! Grant permission for that, open his ways, facilitate his reappearance, smoothen his paths, expand his roads, support his armies and supporters, hasten Your evil to the unjust nation, open the sword of Your punishment upon Your arrogant enemies and seize (them) with fire. Surely, You are the Generous, the Planner.*

1285. **Kunooz al-Najaah**<sup>2</sup>: Narrated Ahmad Ibn al-Darbi from Khazaanah from Abu Abdillah al-Husain Ibn Muhammad al-Bazoofari who reports, “It has come from the holy presence (of Imam-e-Zamaan a.t.f.s.), ‘Whoever desires a need from Allah, he must have a ceremonial bath on the eve of Friday after midnight, come to his prayer-niche, perform two units of prayers, recite Surah al-Hamd in the first unit, when he reaches to **“We worship only You and we seek help only from You”**, he must repeat it a hundred times, proceed to complete it, follow it with Surah al-Tauheed once, bow, prostrate and say, ‘Sub’haanallah’ seven times in them. Thereafter, he must recite the second unit in exactly the same manner as the first unit and invoke with this supplication, for surely, Allah – the High – will fulfill his need whatever it may be except for breaking relations with his relatives. The supplication is as follows: O Allah! If I obey You, then praise is for You and if I disobey You, then the argument stands in Your favor. From You is hope and salvation is from You. Purified is

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<sup>1</sup> The Holy Quran 43: 55

<sup>2</sup> Kunooz al-Najaah, handwritten; Makaarem al-Akhlaq, p. 184 Section 4 Rare prayers; Mohaj al-Da’waat, pp. 294-295; Behaar al-Anwaar, vol. 89, p. 323, H. 30; Mikyaal al-Makaarem, vol. 2, pp. 409-410, Chapter 8, H. 1719 and he said, “I was constantly suffering from difficulties; so I performed this prayer in this prescribed manner. Allah – the High – sufficed it for me on account of His obligation and generosity and due to the blessings of our master (a.t.f.s.); Mustadrak al-Wasaael, vol. 1, p. 420, H. 1 from Kunooz al-Najaah and vol. 2, p. 75 published by Ahle Bait Foundation.

*the One Who has bestowed bounties and multiplied rewards. Purified is the One Who destined and forgave. O God! If I have disobeyed You, then surely I have also obeyed You in the most beloved things unto You and that is, to believe in You. I have neither taken a son unto You nor did I invoke a partner with You, (of course) an obligation from Your side upon me and not an obligation from me upon You. And I did not disobey You, O my God, on account of treating You with disdain nor did I consider myself out of Your servitude nor on account of denial of Your Lordship. But I only obeyed my carnal desires and the Satan caused me to slip. So, the Proof and Explanation is in Your favor against me. If You punish me, it will be on account of my sin and You will not be an oppressor. If You forgive me and have mercy on me, then surely You are Generous, Noble. O Noble! O Noble!...(Keep repeating it till your breath breaks). Then say: O Security from all things and all things are fearful and afraid of You, I ask You for the sake of Your security from all things and the fear of all things from You that You send blessings upon Muhammad and the progeny of Muhammad and that You grant me security for myself, my family, my children and all those things that You have bestowed on me till I don't fear anyone and am not scared of anything ever. Surely, You have power over all things. And Allah suffices for us and He is the best upon whom one relies. O the One Who sufficed Ibraheem against Namrood, O the One Who sufficed Moses against Pharao, O the One Who sufficed Muhammad (s.a.w.a.) against the allies, I ask You that You send blessings upon Muhammad and the progeny of Muhammad and suffice me from the evil of so and so." Soon, you will be sufficed from the evil of the one whose evil you fear because surely, He will suffice you from his evil, if Allah – the High – wills. Then, he should prostrate and ask (Allah) for his needs and beseech to Allah – the High – because no believer, man and woman, has performed this prayer and invoked with this supplication with sincerity but that the doors of the sky have been opened for him for response and his prayers have been accepted in his time and his night, whatever it may be, and that is on account of Allah's grace upon us and upon the people'."*

1286. **Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.)<sup>1</sup>**: He said (after mentioning some of what we have narrated from the supplications): Know that there are for the Mahdi (a.s.) two other supplications which are light on the tongue, but heavy on the scale (i.e. of immense value). It is worth mentioning them over here: First: I have narrated it from the book Mohaj al-Da'waat and, Second: From the book al-Adeeyah al-Mustajaabaat (accepted supplications). Thereafter, he mentions the supplications: *O Owner of slaves...till its end*. Then, he mentions the second supplication from the book al-Adeeyah al-Mustajaabaat, which is as follows: *O my God! For the sake of these who You have saved, and for the sake of these who call You in the ocean and the land, bless Muhammad and his progeny, and confer grace upon the destitute of the believers – men and women – through wealth and affluence, and upon the sick of the believers – men and women – through cure, health and comfort, and upon the living believers – men and women – through kindness and generosity, and upon the dead believers – men and women –through forgiveness and mercy, and upon the travelers of the believers – men and women –by returning them to their native places, safe and sound, for the sake of Muhammad and his progeny (p.b.u.t.)*.

1287. **Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.)<sup>2</sup>**: He said in the twenty-ninth part, dedicated to supplications narrated from the infallible Imams (a.s.), that don't have names by which they can be recognized. From these supplications is the one that is the narrated from the Mahdi (a.t.f.s.): *O Allah! Grant us the grace of obedience, of being far from disobedience, of truthfulness in intention, of recognizing the prohibitions, honor us with guidance and steadfastness, guide our tongues to speak the right things and wisdom, fill our hearts with knowledge and cognition, purify our stomachs from the prohibited*

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<sup>1</sup> Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.), pp. 305-306, Section 30; Mohaj al-Da'waat, p. 368; Behaar al-Anwaar, vol. 92, p. 450, Chapter 130, H. 2

<sup>2</sup> Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.), pp. 280-281, Section 29 The first supplication

*and doubtful things, restrain our hands from injustice and stealing, lower our eyes from sins and breach of trust, seal our ears from vain things and back-biting, confer grace upon our scholars with piety and admonishment, upon our students with hard-work and inclination (towards studies), upon our audiences with following and advices, upon the sick Muslims with cure and comfort, upon their dead with kindness and mercy, upon our teachers with dignity and tranquility, upon the youth with humility and repentance, and upon the women with shame and modesty, and upon the rich with humility and affluence, and upon the needy with patience and contentment, and upon the soldiers with (divine) help and victory, and upon the prisoners with freedom and ease, and upon the rulers with justice and compassion, and upon the subjects with fairness and good behavior, and bless the Hajj pilgrims and visitors to the graves of the infallible guides with provision and expenses, and fulfill whatever You have made obligatory upon them from the Hajj pilgrimage and Umrah, for the sake of Your Grace and Your Mercy, O Most Merciful of all merciful ones.*

**I say:** The liability for mentioning the supplications narrated from him (a.t.f.s.) rests on the books of supplications. So, whoever seeks more details must refer to them and whatever has been narrated from him in al-Ghaibah of al-Shaikh al-Toosi, pp. 273 -280, Misbaah al-Mutahajjid, p. 284, Misbaah al-Mutahajjid of Shaikh al-Kaf'ami (r.a.), p. 406, Jamaal al-Usboo', p. 500, etc. Blessings upon the Prophet (s.a.w.a.) and the infallible Imams (a.s.) and these are famous & mentioned in books of supplication prevalent amongst its followers. Sayyed Ibn Taawoos (r.a.) writes in Jamaal al-Usboo': "If you leave the post-prayers supplications on Friday for any excuse whatsoever, don't leave this supplication at all for an affair which Allah – Majestic be his Majesty – has made known to us."

The following traditions also indicate to the above concept: 829 and 842

## **THE VARIATIONS IN THE TRADITIONS ABOUT THE DURATION OF MAHDI'S GOVERNMENT, AND HIS SURVIVAL AFTER HIS REAPPEARANCE**

Know that we have not recorded objectionable traditions in this book except to rely on their lexical senses in which all those traditions are unanimous. For, often there are contexts that lead to certainty in the source of some of them, or the merger of some of them with other traditions completes the conceptual consecutiveness (التواتر المعنوي) or general consecutiveness (التواتر الاجمالي).

As for the contradiction of some with others, we don't argue with the doubters in which the aim is belief, not action. Since one cannot rely on a singular tradition (الخبر الواحد) in such matters due to their non-causality for acquiring creed, even if no other tradition contradicts it. So, the proofs that are used to prove the validity of the traditions and the view of the reliable ones, in the laws of jurisprudence will not apply for it. For, relying on it in the laws of jurisprudence implies the necessity of acting upon it and to implement it in obligatory acts of worship. The emanation of this affair is permissible from the Legislator (Allah), as a basis or as an implementation, just as the necessity of acting with proof in its known instances has been agreed upon. But for matters of other than jurisprudence in which certainty and belief is essential – since a singular tradition cannot be the cause of belief – the cause of belief in its contents will not be correct because it is a matter that is not acquired except through its cause. In the terminology of traditions it is called as '*the tradition whose source has*

*acquired certainty through consecutiveness* or ‘*contexts that have led to certainty*’ or ‘*proofs that have made it certain*’. [Thus, ‘the cause’ in the above cases is consecutiveness or contexts or proofs – Translator]. Nevertheless, there is no need for the legislation of the Legislator to rely on it and the necessity of belief in it because belief in it will then lead to confirmation by itself.

But if the tradition is not so, and it is presumptive in emanation ( ظني الصدور ) or presumptive in argumentation ( ظني الدلالة ), then certainty will not arise from it for its contents. Also, it is not permissible for the Legislator to impose responsibility to believe in it because that would mean: Whatever was essentially the cause of assumption is made the cause of certainty, and the cause of certainty of an affair with whatever was essentially presumptive is impossible and does not befit the position of the Legislator.

To sum it up, in practical responsibilities (of acts of worship), the utility of proof for a singular tradition can be the cause of the necessity of action upon it and act according to it. This is possible as an act of devotion from the Legislator. But as for making it as a ground for creed, then it is certainly not permissible. In this regard, there is no difference – as we have indicated towards it– between the singular tradition free from objection, when its source or its proof is not certain, and the tradition that is confronted with objection, regardless of its objection being treated (reconciled) with the help of another tradition from any aspect whatsoever like the conventional method of reconciliation or giving preference to it through any of the preferences, or not (being treated).

It is worth mentioning that the variations or differences in traditions in the details of the matters does not affect or harm its correctness proved through consecutive traditions or reliable singular traditions, even if the reason of variation is not known to us and there is no cause for its treatment.

Moreover, mere objection does not necessarily prove in all

absoluteness that the doubter is knowledgeable about the reality, even in non-special instances in which the objection has been raised between the two and even if its validity is done away with. This is because the contradiction in the traditions is possible for any of the following reasons:

**First:** The lack of precision by some narrators, and the variation of their conditions in understanding the tradition and the conditions of the one who dictates the tradition are amongst the factors that often lead to the weakness or creating flaws in some of the formal and known stipulations for the understanding of the tradition.

**Second:** Conceptual narration, which is seldom free from the opinion of the narrator, and his reliability of the understanding of the word from whom he is narrating from various aspects like absoluteness or conditional, general and particular, reality and metaphor, etc.

**Third:** Narration of the traditions in the beginning of Islam, more often than not, was by heart, and not through writing. Moreover, the ban on the narration of traditions, by the majority sect of the Muslims, after the Messenger of Allah (s.a.w.a.) led to the termination of reporting of traditions and narrations - except for the Shias of the Ahle Bait (a.s.) – till the reign of Umar Ibn Abd al-Aziz, nay, till the end of the Umayyid reign, as there is a difference of opinion amongst the historians as to when the ban was lifted on reporting the traditions of the Holy Prophet (s.a.w.a.).

The first to disallow writing the traditions was Umar Ibn al-Khattaab, as he prohibited the Holy Prophet (s.a.w.a.) from writing what would prevent the deviation of the Muslims after his (s.a.w.a.) demise. Umar said what he said. Ibn Abbas used to say: The greatest tragedy was what occurred between the Messenger of Allah (s.a.w.a.) and not allowing him (s.a.w.a.) to write on account of their differences and clamor; and (it is narrated) from Abu Bakr who said, “Don’t narrate anything from the Messenger of Allah (s.a.w.a.). Whoever asks you, then say: Amongst our midst is Allah’s Book; seek the permissible and

the prohibited from it.<sup>1</sup> Umar was extremely ruthless in his ban on the narration of traditions.

The one who ponders will understand that whatever they did was for political reasons, that is, prohibition from the traditions vis-à-vis merits and virtues of the Ahle Bait (a.s.), especially those concerning Ameerul Momineen Ali (a.s.). For, such traditions would weaken their government, manifest their violation of the apparent divine texts and lead to the inclination of the hearts towards the Ahle Bait (a.s.).

**Fourth:** Non-narration of some of the conditional and local contexts plays a pivotal role in the understanding by the addressee of the intention of the speaker because dissociating the speech from these contexts or non-attentiveness of some of those present to them becomes the cause of deriving an altogether different meaning from the same words.

**Fifth:** Breaking down of the tradition into parts and narrating a part of it, particularly when the reporting is connected to the motive of the narrator like stating a judgment, proving a matter, etc. regardless of the breaking down being in the words of the tradition or its text or in the narration of its subject. Undoubtedly, such a step often leads to proving a speech in other than its real meaning or at least, some of its actual implications. Perhaps, breaking down of the tradition does not harm the meaning of what the one who is doing so from the speech but it certainly affects the overall meaning or what can be understood from the speech or proved through it in the absence of such breaking down.

**Sixth:** All the above factors did transpire while none had the intention in creating differences and confusion. But often, it was indeed intentional and on the basis of wrong intention and mischievous motives, especially political. Sometimes, this even led to the fabrication of the traditions or adding a part to it or dropping a sentence from it, which can easily be understood by the expert in traditions and chains of narrators.

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<sup>1</sup> Tazkerah al-Huffaaz, vol. 1, p. 3

**Seventh:** Another source for variation in traditions is the aspect of source because the original conversation, the reason for which the speaker has spoken, could be on account of its customary and apparent meaning. Or, it could also be due to some other factors like light banter, cautioning from harm and mischief, dissimulation (تقية), etc. which would be in direct contradiction with some other tradition. For instance, on account of dissimulation, he would reply in the negative instead of affirmative, thereby leading to contradiction between two traditions. Thus, the one who is not aware of the conditions or the intentions of the speaker and his apparent opinions, will not know as to what is right in the two opinions and hence, consider it as a contradiction.

Now, after what is known that the differences occur on account of the aforementioned factors, in each instance when there is contradiction between two disparate narrations, it is necessary to implement the laws of the reconciliation of traditions (التعادل و التراجيح) in all the above cases by being attentive to the deciding factors (مرجحات) like the chain of narrators, aspects, reasoning, etc. For example, the tradition whose narrator is precise and having a good memory will be preferred to others, or in case of more than one, the one who was more precise and had a better memory than others. Or, a tradition which cannot be construed upon its sources for other than the aspect of explanation of the reality besides what is permissible in it and its sources can be construed as dissimulation or any other factor by paying attention to some of the testimonies and contexts. Or, the reported tradition can be taken as per its wordings or the one in which splitting of traditions has not taken place vis-à-vis its subject, or in which the splitting has taken place. Similarly, that tradition should be accepted which is consonance with the general principles of the Holy Quran or its absoluteness, not violating either of the two<sup>1</sup>.

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<sup>1</sup> If the tradition violates either of the two (i.e. the general principles of the Holy Quran or its absoluteness) and when it is not afflicted with contradiction, then it is a proof when all the stipulations are available in it, specified or limited with the general principles of the Quran or

And if two traditions are same and equal from all the deciding factors, that we have mentioned above, external as well as internal, then neither will be preferred over the other; both will be considered dropped and cannot be used as an argument.

It should be known to you that whatever we have mentioned about the procedure of deciding factors for traditions, and taking the aspect from the aspects of the deciding factors, whether customary or religious, - as we have explained earlier – will not apply except in the narrated traditions in the fundamentals of religion and in which only actions are intended, not beliefs. But in matters related to belief, a solely narrated tradition cannot be relied upon as a document even if it is free from any contradiction, let alone the presence of an incongruent tradition; except when its source and proof is certain like a consecutive tradition whose source is certain.

Therefore, one cannot rely upon a singular tradition with a suspect source, in the details of the signs of the Mahdi (a.s.), his attributes, his peculiarities and all other matters that demand faith, regardless of them being contradictory to other traditions or not.

If you have followed whatever we have read for you, then know: Often it is said concerning the traditions that have come concerning the duration of his (a.s.) kingdom and governance that the conflicting narrations determining the short period of his reign is inappropriate with the appearance that has been prophesied by the Prophets (a.s.) and form the core of the exegesis of numerous verses from the Holy Quran, **“Indeed, We have written in the Psalms...<sup>1</sup>”, “And We intend to oblige those who have been rendered weak in the earth...<sup>2</sup>”“Allah has promised those amongst you who believed and did good deeds that He will surely make them as caliphs in the earth...<sup>3</sup>”**etc. The

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its absoluteness. But if it is in clear contradiction with the Holy Quran, then it is not permissible to take it and accept it as proof.

<sup>1</sup> The Holy Quran 21: 105

<sup>2</sup> The Holy Quran 28: 5

<sup>3</sup> The Holy Quran 24: 55

reappearance will occur after humanity has passed through immensely prolonged phases of history and society dominated by unjust and oppressive despots and various forms of corruption. It is like giving glad-tidings to a prisoner jailed for a life-term and whose father and ancestors have died while he was in jail as follows, ‘Soon, you will be freed from the jail in the last hours or last day of your life. Now, your future will be one of goodness, security and justice.’ Will he not retort, ‘What is the value of this when compared to my prolonged imprisonment in which I lost my father, grandfather, etc. and in which I experienced various kinds of difficulties and problems?’

Thus, it can be argued as to what is the use of seven years, or nine or nineteen, twenty, thirty or forty months when compared to the prolonged stay of humanity in the long course of history in difficulties, tribulations, oppression and tyranny!

**Reply:** It is apparent for you that there is no reliance or trust on in singular traditions in such matters related to creed. Since, no definite tradition has reached unto us from the Messenger of Allah (s.a.w.a.) or his infallible successors and the inheritors of his knowledge (a.s.) vis-à-vis the determination of the duration of his kingdom, we leave the probabilities on their condition, which are as follows: a) Some traditions have talked about three hundred and nine years; b) The extension of time in which one day will be equal to one month, one month equal to one year and so on. It will be the expansion of place and atmosphere. Allah the High says, “...and most surely We are the makers of things ample.<sup>1</sup>” Thus, Allah will amplify the time. Al-Shablanji says, “One year from his years is equal to ten years.<sup>2</sup>” Al-Bakri writes in al-Hadyah, “And whatever appears from the conferred secret is that the time will be extended for him and the era will be expanded for him<sup>3</sup>.” Traditions support whatever they both have opined; c) His rule will be extended with the extension of the Return

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<sup>1</sup> The Holy Quran 51: 47

<sup>2</sup> Noor al-Absaar, p. 189

<sup>3</sup> Al-Itr al-Wardi, p. 70

(الرجعة) as per some details mentioned in the traditions; and other similar probabilities and assumptions.

**If you say:** This is known from whatever you have mentioned but for us is the rejection of these traditions that have come concerning the duration of his kingdom, especially those that you have limited with a short duration like five, seven, nine, etc. with your previous explanation.

**I say:** First, the duration in these traditions can be assumed as a code and the traditions recorded in Eqd al-Durar<sup>1</sup> from Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and in al-Irshad<sup>2</sup> from Imam Abu Abdillah [al-Sadeq] (a.s.) stand as testimonies for this fact. After these probabilities, there is no ground for rejecting them.

Secondly, we say: Why is it not permissible that the duration of his (a.s.) governance in his complete domination, his (a.s.) sovereignty over the East as well as the West and his filling the earth with justice and equity, be as a reward for the duration in which the earth was replete with injustice and oppression and truth was suppressed to the extent that none could even utter Allah but secretly?!

As for tyranny that will not encompass the world and the falsehood against which truth is juxtaposed, it is an affair that the nature of this material world demands and this will continue except in the era of the domination of his (a.s.) governance upon the entire earth.

We don't say this except on the basis of initiation of probability, explanation of non-permissibility of rejection of these traditions and judging their falsity in entirety or partially. We ask Allah guidance and safety from errors and deviation.

Also, know that Allamah Majlisi (may Allah sanctify his grave), while reconciling the differences in traditions concerning the duration of his (a.s.) reign, suggests, "Some of them imply the total duration of his

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<sup>1</sup> Refer to Tradition No 1199 of this book

<sup>2</sup> Refer to Tradition No 1203 of this book

(a.s.) era; others suggest the permanence of his (a.s.) kingdom; yet others talk about the years and months as per our calculations and finally, some of them indicate the prolonged years and months. And Allah knows (the truth).<sup>1</sup>

Al-Shareef al-Barzanji writes, “Varying traditions have been recorded concerning the duration of the Mahdi’s kingdom. In some traditions, (it has come that) he will rule for five, seven, or nine years with repetition; in others, seven (years); yet in some others, nine (years); in some of them, minimum five years, and maximum nine years; in some, nineteen years and months; in some, twenty; in others, twenty-four; in some, thirty; in others, forty, of which nine years will be in which a treaty will be signed with Rome.”

Ibn Hajar pens in al-Qaul al-Mukhtasar: “These traditions can be reconciled on the assumption of the authenticity of all since his kingdom will divide in appearance and strength. Most have assumed that it is with regards to the total duration of his reign. The minimum duration indicates the appearance and the medium suggests the moderate.”

**I say:** Whatever he says indicates to some aspects which are as follows:

- A) The Messenger of Allah (s.a.w.a.) gave a few glad-tidings to his nation in general and his Ahle Bait (a.s.) in particular and that Allah will reward them with justice and equity instead of the injustice and oppression that they encountered. It befits Allah’s Nobility and Generosity that duration of justice should be so much that in this duration, oppression and mischief is forgotten, and seven and nine years are a minimum period from this duration.
- B) He will conquer the whole world like Zulqarnain and Sulaiman did before him and will traverse all the horizons as has come in

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<sup>1</sup> Behaar al-Anwaar, vol. 52, p. 280

some traditions. He will build mosques in all cities and decorate the Bait al-Maqdas (in Jerusalem). No doubt, in a period of nine years or less, it is not possible to travel four or five countries<sup>1</sup> in it merely for the sake of travelling, leave alone the task of Jihad, mobilization of armies, arranging the military, building mosques, etc.

- C) It has come that ages will be prolonged in Mahdi's era, as has come in his biography. Thus, the prolongation of ages automatically necessitates his longevity; otherwise, it would not be prolonged in his time. For, nine or less is by no means a long period of time.
- D) He will have a truce with Rome for nine years (till the end of the tradition)<sup>2</sup>. Similar narrations have been recorded by al-Safaareeni<sup>3</sup>, al-Subbaan<sup>4</sup>, the commentator of al-Qatr al-Shahdi<sup>5</sup>, etc.

**I say:** Whatever al-Barzanji has said about the prolongation of ages is supported by the a tradition recorded by Shaikh al-Mufeed in al-Irshad, al-Shaikh al-Toosi in al-Ghaibah, narrating from Mufazzal Ibn Umar, even if an element of strangeness is found in this tradition. The tradition is as follows: Mufazzal Ibn Umar reports, “I heard (Imam) Abu Abdillah (a.s.) said, “*when our Qaem rises, the earth will illuminate with its light. People will become needless of sunlight. Darkness will be dispelled. A man will live in his kingdom for...* (till the end of the tradition).<sup>6</sup>”

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<sup>1</sup> This was in the earlier ages but in today's modern era, it is possible to travel all the countries in a much lesser time than mentioned, sometimes in days and hours

<sup>2</sup> Al-Ishaa'ah, pp. 105 - 106

<sup>3</sup> Lawaaeh al-Anwaar al-Ilaahiyyah, p. 20

<sup>4</sup> Is'aaf al-Raaghebeen, pp. 140 -141

<sup>5</sup> Al-Itr al-Wardi, p. 70

<sup>6</sup> Al-Irshad of Shaikh al-Mufeed (r.a.) p. 363, Section: Mention of the duration of the Qaem's Kingdom; al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 280, Section: His (a.s.) attributes, positions and biography

It should be known to you that whatever we have mentioned is from Allamah Majlisi (may his grave be sanctified), al-Bazranji and others as a digression; otherwise, reliable research on this subject is whatever we have mentioned in it. And Allah – the High – knows the best.

## **THE REPORTED TRADITIONS ABOUT THE ANTI-CHRIST (AL-DAJJAAL)**

Know that the reports recorded in the compendia of the Sunni writers, their reliable books of traditions (*sehaah*) and compilations based on chains of narrators (*masaanid*) concerning the Anti-Christ (al-Dajjaal) are truly copious and abundant. They have recorded these from as many as forty companions, males as well as females, like Abu Saeed al-Khudri, Jaabir Ibn Abdillah al-Ansari, Ibn Amr, Abu Bakr, Huzaifah, Ibn Mas'ood, Abdullah Ibn Mughnim, Ma'az Ibn Jabal, Osama, Samurah Ibn Jandab, Abu Bakrah, Abu Umaamah, al-Nuwaas Ibn Sim'aan, Ubayy Ibn Ka'b, Abu Ubaidah, Salmah Ibn al-Akwa', Amr Ibn Awf, Abdullah Ibn Bashir, Fatemah Binte Qais, Abu Hurairah, Ubaadah Ibn al-Saamit, Sa'dah, Abu al-Dardaa, Umm Salmah, Asmaa Binte Yazid, Hesham Ibn Aamer, Majma' Ibn Jaariyah, etc. They have even claimed consecutiveness for those traditions. Some of them said, "Surely, the traditions (are so many) that an entire volume can be compiled for them, and more than one from them have even performed this task like Abu Amr al-Daani."

Apparently, the compilers of such compendia and their leaders in the fields of traditions consider those traditions as reliable and authentic, and argue upon it. They truly run down anyone who refutes these traditions, notwithstanding the various flaws and drawbacks in most of them. It is worth stating that these traditions can be classified into two categories according to their texts:

One, in which there is no contradiction with the basic principles of intellect and divine text; in fact, they support each other. So, the state of this category and the state of all traditions of bloody-battles are the same. If these traditions are proved to be from the Holy Prophet (s.a.w.a.), it is obligatory to accept them and believe in them, like the coming of a person in the last era called as al-Dajjaal (the Anti-Christ). He will claim divinity, call the people towards himself, will be the

source of some falsifications and misrepresentations, covers truth with falsehood, and a large number of people will be deviated because of his deviations. They will believe in him either due to greed or fear. Most of his followers will be the Turks, the Jews, and the women...

This is like the tradition of calamities, and al-Musnad, etc. from Hisham Ibn Aamir; the tradition of Moslem from Umma Shareek; the tradition of Abu Dawood from Imran Ibn Husain concerning what he heard about al-Dajjaal; the tradition of Moslem from al-Mughairah, ‘He is more degraded near Allah than this (i.e. to be with him mountains of bread, meat and river of water)’; the tradition of Anas, Abu Hurairah, Aysha, Ibn Abbas, Sa’d, Amr Ibn Shuaib from his father from his grandfather, etc. “O Allah! Surely, we seek refuge in You from the punishment of Hell...and from the mischief of the Christ, the Anti-Christ”; the tradition of Abu Dawood from Abu al-Dardaa, “Whoever memorizes ten verses....”; the tradition of Moslem from Naafe’ Ibn Oyaynah, “You will fight in the Arabian Peninsula...then they will fight al-Dajjaal and Allah – the High – will grant him victory”; the tradition of Ahmad from Moaaz Ibn Jabal, “...the inhabitation of Bait al-Maqdas (in Jerusalem), the ruin of Yathrib (the old name of Madinah), bloody battles, victory of Constantinople, emergence of al-Dajjaal in seven months”; the tradition of Muslim from Huzaifah, al-Fetan from Huzaifah Ibn al-Yamaan and another tradition from him narrating from Anas; the tradition from Meezaan al-E’tedaal from Zaid Ibn Wahb from Huzaifah; the tradition of al-Musnad from Abi Waael from Huzaifah; the tradition of al-Musnad from Abu Zarr; the tradition of Abu Zibyaan from Ali (a.s.); and the report of Ahmad from him (a.s.), “...*Other than this, I fear for you..*”, the report of Ahmad from Jaaber in which is, “...mostly women will go to him” and in it is, “there will be seventy thousand Jews with him”; and the report of Ahmad from Hesham Ibn Aamir, “the head of al-Dajjaal will be many braids behind. Then, whoever says, ‘You are my lord’, will be tested and whoever says, ‘You have lied. My Lord is Allah. I rely on Him’ will

not be harmed”, or, “Then, there is no mischief for him”; his report from Ibn Umar, “Mostly women will go to him”; his report from Uthmaan Ibn Abi al-Aas, “Most of those with him will be Jews and women<sup>1</sup>“.In this report, there is also an indication towards the reappearance of the Mahdi (a.s.) when it says, “While it will be so (i.e. the Muslims will be in severe hunger, etc.), a caller will announce (thrice) early morning, ‘O People! The refuge has come to you!’” There are numerous other traditions than whatever we have mentioned. Hence, we will not prolong the discussion by mentioning more than this.

This group of traditions, their concepts, are easily acceptable for their probable occurrence. There is no impediment in believing in its occurrence, on the basis of intellect or religion. Also, it is not permitted to reject its possible occurrence merely on the basis of its improbability and strangeness after stranger things have come in the battles reported in the Quran and the authentic Sunnah.

Yes, in numerous chains of narrators of these traditions there are shortcomings that render them weak or to leave them altogether and non-reliance on its source and whoever has narrated it. Nevertheless, this cannot become the cause for interpreting these traditions in other than their apparent meanings and believing in the same. Nay! One should deal with them as per the principle of possibility.

**Objection:** Often these deficient traditions being numerous lead to certainty through brief or conceptual consecutiveness; in other words, their copiousness leads to certainty of the source of some of them, even if one of them; or, the certainty in the source of the content on which there is unanimity which we term as conceptual consecutiveness.

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<sup>1</sup> The researcher of *Nehaayah al-Bedaayah wa al-Nehaayah* writes, “Most of those who will be with him will be Jews and women” indicates that al-Dajjal will seek him from the traitor Jews in spreading his poison, and from the gender that is Satan’s trap (implying women). The Jews have always used women to achieve their wretched aims and evil goals.”

**Reply:** There is no harm in it except this will also not lead to the interpretation of brief or conceptual consecutive traditions in the meaning that is contradictory to it and its interpretation is merely on strangeness and the entire content of these traditions that establish the consecutiveness is not interpreted against the apparent, the explanation will come soon, Allah willing.

The second group of traditions is the one whose apparent interpretation will not be correct, neither from the aspect of intellect nor religion. Its apparent should be completely done away with even if there is nothing wrong with its chain of narrators. Such traditions are abundant from the Ahle Tasannun chain of narrators. In them are some truly strange incidents and stories unacceptable to the sane mind and sound intellect that believes in the religion of Muhammad (s.a.w.a.) and the firmest and most complete message, which is insulated from fallacies and superstitions.

The example of such traditions is the report of al-Jassaasah and al-Dajjaal narrated on the authority Fatemah Bint Qais and whatever they have reported concerning Ibn Sayyaad; the report of Muslim from Jaaber in it is, “He will ride a donkey, whose length between its two ears will be forty feet. He will have a mountain of bread. With him will be two rivers”; his report from al-Nuwaas Ibn Sim’aan and his report from Abu al-Waddaak from Abu Saeed; the report of Ibn Maajah from Abu Umaamah; the report of Ahmad from Safeenah; the report of al-Tabaraani from Muhaahed from Ibn Amr; the report of Ahmad from al-Hasan al-Basri from Ayesha and directly reporting (without chain of narrators) from al-Hasan al-Basri from whom al-Zahabi has reported; the report of al-Tabaraani from Salmah Ibn al-Akwa’; the report narrated by Ibn al-Munaadi from Ameerul Momineen Ali (a.s.); the report of Huzaifah in which is, “Al-Dajjaal – the enemy of Allah – will emerge and with him will be the armies of the Jews and different types of men. With him will be his paradise and his hell and men, he will kill them and resurrect them. With him will be a mountain of a dish comprising of bread, meat and broth, and a water-river...” and in it is,

“Allah will send the devils to him from the entire universe, who will say to him, ‘Seek help from us as you wish’ and he (al-Dajjaal) will respond, ‘Yes. Go and inform the people that I am their Lord. I have brought them my paradise and my hell. The devils will go. One man will meet more than hundred devils who will manifest themselves in the form of his father, his brothers, his slaves, his friend, etc. They (the devils) will ask, ‘O so and so! Do you recognize us?’ The man will say to them, ‘Yes. This is my father, this is my mother, this is my sister, this is my brother, etc....’ And in it is, ‘The man will deny them outright saying, ‘You are lying. You are not but devils and he is the liar...’; the report of Noaim in al-Fetan from Ibn Mas’ood in which is, ‘The distance between the two ears of al-Dajjaal’s donkey is forty feet. Each step of his donkey is equal to three days. He will imprison the sun till one day equals one month<sup>1</sup>; the report of Abu Hurairah, ‘Al-Dajjaal will emerge on a red donkey and the distance between his two ears will be forty feet<sup>2</sup>. Such traditions, which are in direct contradiction to intellect and religion, refuted by their own contents, have come in abundance vide the chains of the Sunni narrators, recorded in their reliable compendia and most authentic books of traditions.

Finally, a group of their writers in Egypt and other places, have judged such traditions to be unauthentic, unreliable, lies attributed to the Messenger of Allah (s.a.w.a.) and expressed their intense disapproval, despite the predecessors being among their great narrators and others who were relied upon and who insisted upon the memorization of these traditions as if believing in them is from the pillars of Islam. So, they recorded their views against their predecessors, their reliable compendia and compilations of traditions. We present hereunder a few statements of some writers hereunder:

He writes, “Concerning the report of Calamities from Ibn Mas’ood

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<sup>1</sup> Al-Fetan by Noaim Ibn Hammaad, vol. 7, p. 299

<sup>2</sup> Ibid.

there are events that contradict Allah's Prudence and Justice: 'The Messenger of Allah (s.a.w.a.) used to converse in a language easily understood by the people, while his tradition was the essence of wisdom. So, how come this imaginary story from such a resplendent figure? Where is the proper justification and truthful word from excessive mixture against the truth? The Messenger of Allah (s.a.w.a.) is purer than that to make such a statement in full or part! This is vis-à-vis concept. As far as the foundation is concerned, then surely such a speech is as distant from the eloquence of the Holy Prophet (s.a.w.a.) as light from darkness!<sup>1</sup>

Concerning the tradition of al-Daari about seeing al-Jassaasah and al-Dajjaal narrated by Moslem, he writes, "This tradition is imaginary in nature, a symbol of fabrication and a matter which we deny outright as emanating from the Messenger of Allah (s.a.w.a.), who never said anything but the truth and never spoke of his own desire...<sup>2</sup>

Also, he comments about the tradition narrated by Ahmad and others as well, "Strangeness, with all its mistiness, encompasses this tradition that is refuted by both the heart as well as the intellect as emanating from the great Messenger of Allah (s.a.w.a.).<sup>3</sup>

Concerning the report of Ahmad and others on the authority of Ibn Sayyaad, he writes, "Where is the promise for this anti-Christ, the claimant of Prophethood and Messengership, in the anticipation of the Messenger of Allah (s.a.w.a.)? Surely, this part of the report is rejected at first sight, due to its incorrectness. Then how is it possible to accept this incident while its contents and its steps contradict themselves, even its occurrence?<sup>4</sup>

He also says, "How can the Messenger of Allah (s.a.w.a.) be compassionate with a child kneaded in lies on the assumption that he

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<sup>1</sup> Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 161

<sup>2</sup> Ibid., p. 96

<sup>3</sup> Ibid., p. 101

<sup>4</sup> Ibid., p. 103

has found the truth? Is a child liable? Has the anxiety of the Prophet (s.a.w.a.) about this claimant reached to such a level that he stands and asks him this question? Is it wise on his (s.a.w.a.) part that he (s.a.w.a.) waits till he (s.a.w.a.) receives the reply? Is it acceptable that he (s.a.w.a.) grants the reply to this unbeliever, the claimant of Prophethood and Messengership? Does Allah raise children? We put these questions to those whose intellects are paralyzed from thinking correctly (i.e. the narrators of these traditions from the reliable books and compendia till the Taabe'een and the companions) that they may shake off the dust which has covered from them most of the realities which certainly not from the subtleties. Ibn Sayyaad fabricated tales transcending intellects; his fables have lived in some books attributed to the Messenger of Allah (s.a.w.a.), from whom no word or deed emanated except the essence of truth and its core.<sup>1</sup>

About the report of Ahmad from Jaabir, concerning his saying, "He will have a donkey..." he writes, "The Messenger of Allah (s.a.w.a.) has certainly not uttered such a statement, and it is not incumbent upon the Muslims to testify the correctness of its attribution to him (s.a.w.a.)..."<sup>2</sup>

He writes in disavowal about Abd al-Rahmaan al-Muhaarebi, who recommended about the report of Ibn Maajah from Abu Umaamah – It is appropriate that this tradition should be handed over to teacher that he teaches to the children in the school – "How can the Muslim children be taught such sayings whose endorsement is impossible and it is falsely attributed to the Messenger of Allah (s.a.w.a.)?"<sup>3</sup>

It is worth mentioning that whatever he has mentioned in the refutation of this group of reports, reprimanding those who have intentionally recorded them and those who believe whatever is in them, is absolutely correct without any doubt. For, these reports comprise of affairs that

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<sup>1</sup> Ibid., p. 104

<sup>2</sup> Ibid., p. 105

<sup>3</sup> Ibid., p. 115

are impossible to occur or they contradict logical motives of Prophets (a.s.) and divine prudence in sending the messengers, revealing the books, guiding the creatures and testing them, and contrary to His grace upon His servants so that there remains no argument for the people against Him and He may destroy whosoever He destroys with a proof and enliven whosoever He enlivens with a proof.

Moreover, it is obligatory to leave these reports even if they have been recorded in their most reliable and famous books like Bukhari, Muslim, Musnad of Ahmad, etc. on account of the weakness of the chains of narrators of the majority of them, as all of them are not with us. The ilks of such traditions that are clearly refuted by the intellect are copiously abundant in their so-called authentic books. Their emanation from the great Messenger of Allah (s.a.w.a.) should be refuted outright because Allah – the High – has sent him (s.a.w.a.) with a clear religion, a shining path and the upright religion, which He has described as follows, “**...Allah’s nature on which He has created the people...**”<sup>1</sup> and “**Say: This is my path; I call to Allah upon insight, I and whoever follows me.**”<sup>2</sup>

Here, it is appropriate to bring forth some reminders:

- A) Apparently – as we have indicated – the Ahle Tasannun are unanimous, barring few rareones from them, that al-Dajjaal is a specific person who will emerge in the last era. Al-Kermani (the commentator of Saheeh al-Bukhari) pens, “He is a specific person, through whom Allah will test His servants and grant him power from some of His powers like enlivening the dead, following the treasures of the earth, causing rain from the sky, growth of vegetation from the earth on his command, etc. Thereafter, Allah will render him helpless and he will be unable to perform any of these. He (al-Dajjaal) will claim divinity. His claim by itself will be refutable vis-à-vis its form and (physical)

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<sup>1</sup> The Holy Quran 30: 30

<sup>2</sup> The Holy Quran 12: 108

condition as he will be one-eyed, a flaw he will be unable to dispel from his own self. Also, he will be powerless in removing the label of disbelief transcribed between his two eyes.

**Objection:** Manifestation of miracles at the hands of a liar is impossible.

**Answer:** He will claim divinity, the impossibility of which is obvious. Hence, there is no cause for caution in it as opposed to the claimant of Prophethood because that is possible. If a false claimant of Prophethood comes with a miracle, there would be confusion between a true Prophet and a false one.

**Objection:** What is the benefit of granting him such extraordinary powers?

**Answer:** Examination of the people.<sup>1</sup>

In *Lesaan al-Arab*, the famous lexicon, it is written, “Al-Daajil means the one who misrepresents and is a liar. Hence, al-Dajjaal is named so. Al-Dajjaal is a false claimant of Christ. His misrepresentation is on account of his magic and his lies. Ibn Sayyedah writes: The false Christ is a man from the Jews, who will emerge in the last of this nation. He is called so because he will misrepresent truth with falsehood. It is said, ‘He will cover the earth with most of its gatherings. It is said, ‘He will cover the people with his disbelief.’ It is said, ‘He will claim divinity. He is named so because of his lies.’ All the aforementioned interpretations are proximate to each other. Ibn Khaalwayh writes, ‘None has interpreted al-Dajjaal better than Abu Amr who said, ‘al-Dajjaal (means) the one who misrepresents’. It is said, ‘I misrepresented the sword, that is, I covered it and plated it with gold water’...till he said, ‘The discussion of al-Dajjaal has been oft-repeated in traditions. He is the one who will come in the last era and claim divinity. Al-Dajjaal grammatically is

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<sup>1</sup> Sharh al-Kermaani, vol. 24, p. 185

used for exaggeration or to show excessiveness. Thus, in this case, it would mean the person who would display excessive lie and deception.’ Al-Azhari: Every excessive liar is a Dajjaal. Its plural is Dajjaaloon. It is said, ‘He is named so because he will conceal the truth with his falsehood.’<sup>1</sup>“

Al-Nawawi writes in his commentary on Saheeh of Muslim (Chapter concerning the Mention of al-Dajjaal): These traditions which Muslim and others have mentioned in the story of al-Dajjaal are a proof for the sect of the people of truth in the correctness of their existence and that he (al-Dajjaal) is a person through whom Allah will test His servants and grant him power over things from those things on which Allah – the High – has power like giving life to the dead whom he will kill, manifesting the brightness of the world as well as its abundance will be with him; his own paradise and hell, the rivers and the following of the treasures of the earth will be for him; when he will order the sky to rain, it will rain and the earth to grow, it will grow; all these things will transpire with the Power and Will of God – the High; thereafter, God will render him helpless due to which he will not be able to kill that man or anyone else, and render his affair null. Finally, Jesus Ibn Maryam (a.s.) will kill him and God will make steadfast those who believed. This is the belief of the Sunni people and all the traditionalists, jurists and the discerning ones, as opposed to the one who denies him (al-Dajjaal) and rejects his affair from the Khawaarej, the Jahmiyyah and some Motazelites. As opposed to al-Bukhari the Motazeli and those agreeing with him from the Jahmiyyah and others, who suggest that he (al-Dajjaal) does exist but all the fairy tales, superstitions and imaginations about him don’t have any reality. They think that if all these were true, one could not rely upon the miracles of the Prophets (a.s.), and this is an error committed by all of them. For, he (al-Dajjaal) will not claim Prophethood, that

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<sup>1</sup> Lesaan al-Arab, vol. 11, pp. 236 – 237 under the root of **دجل**

whatever is with him should be an attestation for his claim. Nay, he will claim Divinity and he is a liar in his claim, per se, as the proofs of contingency are available in him, along with the defects in his appearance, his inability to rectify his one-eyed face. Also, his inability to remove the symbol of disbelief marked on his forehead between his eyes. For all these proofs and numerous others as well, none will be deceived by him except the ragtag of the people, out of dissimulation and fear his torture, or inclined towards the end of the time because his mischief will be truly massive due to which intellects will be startled and minds will be bamboozled, notwithstanding the speed of his passing in the affair. Thus, he will not allow the weak one to contemplate over his condition and the proofs of contingency and defects in him. Whoever testifies for him will do so in this very condition and hence, the Prophets (a.s.) have cautioned against his mischief and notified about his shortcomings and the proofs of his falsity. As for the people of grace, they will not be deceived by him and will not be cheated by what is with him, on account of all the proofs falsifying him that we have mentioned along with whatever has preceded them of the knowledge about his condition. Hence, the one whom he will kill and give him life again, will say, ‘My insight about you has naught but increased’. Al-Navavi writes, ‘This is the end of the opinion of al-Qaadhi’<sup>1</sup>.”

Ibn Hajar writes, “According to al-Khetaabi: If it is asked, ‘How is it permissible that Allah flows the signs at the hands of a disbeliever? Because giving life to the dead is a great sign (miracle) from the signs of the Prophets. So, how can al-Dajjaal reach it while he is a liar, an impostor who claims Divinity?’ The answer is as follows: This is on account of testing the servants as they will have proofs rejecting him and that he is false in his claims. That he is one-eyed and it is written on his forehead that

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<sup>1</sup> Al-Navavi’s commentary on the Saheeh of Muslim, vol. 18, p. 58

he is an unbeliever which can be read by every Muslim. Thus, his claim is untenable and void in the presence of such a symbol of disbelief and his deficiency in his being and power because if he was God, he would have removed these (deficiencies) from his forehead while the signs (miracles) of the Prophets were free from contradictions; hence, similarity between the two is ruled out.’

After the opinion of al-Tabari, Ibn Hajar comments: (Concerning al-Dajjaal – along with these – are clear proofs upon his falsity. For, he is made of compiled parts and the imprints of creation are manifest in him along with calamities like his one-eyedness. So, when he calls the people that he is their Lord, then how bad will be the condition of the one from the wise ones of who sees him and knows that his creation is not normal like others nor equitable nor good; he cannot even repel the shortcomings of his own self. The least that is expected of him (this wise man) is that he says, ‘O he who thinks that he is the creator of the sky and the earth! Form yourself, make it equitable and remove the malady from his self. If you think that the Lord does not create anything in himself then at least remove whatever is written between your eyes (on your forehead)’.

Ibn Hajar continues, “al-Qaadhi Ayaadh opines, ‘In these traditions, there is a proof for the Sunnis concerning the authenticity of presence of al-Dajjaal and that he is a particular person through whom Allah will test his servants, and give him power things like giving life to the dead, whom he has killed, manifesting the abundance and the rivers, paradise and hell, following the treasures of the earth for him, his ordering the sky to rain due to which it rains, and the earth that grows. All these will be through the Will of Allah the High. Thereafter, Allah will render him helpless and he will be unable to kill that man or

anybody else...<sup>1</sup>

Ibn Atheer writes, “Some of them have argued that extraordinary feats can be performed at the hands of other than the Friend of Allah; nay, it can even be achieved even by a transgressor and disbeliever as has been proved by Ibn Sayyaad who said, ‘It is the cloud when the Messenger of Allah (s.a.w.a.) concealed it **‘So (O Prophet) watch for the day when the sky will bring about a clear drought’** and whatever will emanate from it that he used to fill the path when angry till Abdullah Ibn Umar struck him, and as proved by the traditions vis-à-vis al-Dajjaal of the numerous extraordinary feats performed by him like ordering the sky to rain and it will rain, the earth to grow vegetation and it will duly oblige, the treasures of the earth will follow him like chiefs are followed, he will the youth and then give him life again and other such frightening affairs’. Yunus Ibn Abd al-A’laa al-Sadafi writes, ‘I said to al-Shaafei that al-Laith Ibn Sa’d used to say, ‘When you see a man walking on water and flying in the air, don’t be deceived by him till you present his affair to the Book and the Sunnah’. Al-Shaafei replied, ‘Al-Laith (may God have mercy on him) has fallen short. When you see a man walking on water and flying in the air, don’t be deceived by him till you present his affair to the Book and the Sunnah’.<sup>2</sup>

These are the wordings of some of the Sunni great traditionalists. From these, it is apparent that they are unanimous concerning the emergence of al-Dajjaal in the last era, the people will be tested by Allah through him and that he is a specific person. It is also apparent that there is a consensus concerning the aforementioned details in traditions about him. From whatever has passed you

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<sup>1</sup> Fath al-Baari (Commentary on the Saheeh of al-Bukhaari), vol. 16, pp. 218 – 220 (Chapter concerning that al-Dajjaal will not enter al-Madinah)

<sup>2</sup> Tafseer al-Quran al-Azeem by Ibn Katheer, vol. 1, p. 78, published by Daar al-Ma’refah, Beirut. In its margins, the wordings are as follows, ‘This is in the original. As you can see there is absolutely no difference between the wordings of al-Laith and al-Shaafei, so think!’

must have known that consecutive traditions establish the following truths: The emergence of a person titled al-Dajjaal in the last era; lies and deception will flow from in abundance; he will cover the truth with falsehood and spread mischief in the earth.

As for the aforementioned details in these traditions, especially of the second group of them, they have not reached to the extent of consecutiveness due to the singularity of their narrators. Thus, they should be judged like the traditions narrated by few narrators (خبر واحد). Hence, it is neither necessary to have certainty and belief in their contents – as they are neither certain in emanation nor proof – nor to act upon them due to their no-relation with the branches of religion, Islamic laws, systems of worship, and civics that one must act upon them or argue on their basis in jurisprudence. The claim that each of these traditions are certain in emanation from the Holy Prophet (s.a.w.a.) as they have been recorded in the Sunan or Saheeh books of traditions and their ilk, is truly foolhardiness and hazardous. None will talk such things except some extremely simple folks and simpletons who have no discerning knowledge about the traditions, no research in their contents and no cognition of the conditions of the companions and narrators! So how can the people who contemplate, reflect, think and research accept such beliefs, that are clearly impermissible to the intellect, and that are in complete contradiction to the wisdom of the heavenly Prophets and Messengers and the examination of Allah – the High – for His servants, generation after generation?

The answers they have provided for – that since his (al-Dajjaal's) claim is false, is on the path of falsehood and helpless in removing his shortcomings including the sign of disbelief on his forehead. So manifesting the extraordinary feats at his hands is for testing the servants is allowed and does not contradict the Prudence and Grace of Allah the High – are incorrect because

there is no reason for such intense examination, which is unprecedented amongst Allah’s servants, and is this not tantamount to helping the deviator in his deviation?

If you are in doubt about this, then think about the word of Allah – the High – **“Have you not considered him (Namrud) who disputed with Abraham about his God, because God had given him the kingdom? When Abraham said: My God is He who gives life and causes to die, he said: I give life and cause death. Abraham said: God causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and God does not guide aright the unjust people.”**<sup>1</sup> In this incident, you can see that the Prophet Ibraheem (a.s.), who is Allah’s emissary for the guidance of His servants, did not argue against his opponent that you are comprising of parts and limbs, that your body is refuting your claim of divinity and that you don’t give life to the dead by bringing out two persons from the prison and ordering one to be killed and freeing the other. Nay! He (a.s.) changed his arguments and said, **‘Allah causes the sun to rise from the east, then make it rise from the west;’** This is the tradition of divinely messages in the guidance of the people. When Abraham saw that his opponent has responded to his first argument which would cast a doubt in the hearts of the weak, he immediately changed his argument.

How can Allah grant such great and baffling powers to a claimant of divinity viz. al-Dajjal? Was it not prudent for Allah – the High – to grant power to Ibrahim’s (a.s.) opponent (Namrud) to give life to the dead and bring the sun from the West, or be bewildered by these and say, ‘This is not possible. It is not permissible in Allah’s wisdom to give the claimant of divinity the power to perform extraordinary feats, even though there may be a thousand proofs for the falsity of his claim?’

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<sup>1</sup> The Holy Quran 2: 258

Then how can Allah – the High –allow this for al-Dajjaal to the extent that he can even imprison the sun and convert a day into a month?!!

You have now known that the testimonies on the unreliability of these traditions is not confined to the non-permissibility of Allah’s giving power to an unbeliever to perform extraordinary acts that one has to distinguish between a claimant of divinity and Prophethood!

As for the opinions of al-Laith Ibn Sa’d and al-Shaafei, there is nothing in them that Allah – the High – will manifest the extraordinary feats at the hands of a liar, a transgressor, and an unbeliever. Rather, they both imply emphasis that the criterion for validity of a person’s condition is by presenting it before the beliefs of Quran and the Sunnah. Particularly if he is following a special path and exclusive in some actions and views, like the Sufis, who are also called as mystics (عرفاء), the philosophers, and others who follow a special path in divine gnosis, ethics, asceticism, supplications, incantations, remembrances, etc. that are not in conformity with the Divine Law, or are not derived from it. Their terminology is different from that in the Holy Quran and Sunnah. So, notwithstanding their great positions, if they are using terms, not in consonance with religion and coin their own special expressions and vocabulary, it becomes obligatory to present their beliefs in front of the Holy Quran and Sunnah. It is NOT permissible to explain the religious Law based on these expressions and terms as is practiced by some philosophers and mystics. Hence, anyone who is attached to the Shariah must not accept anything except whatever is derived from the Shariah and understood from it when he does not know the terms and vocabularies. It is essential to present these expressions in front of the Shariah and NOT vice-versa. Thereby interpret the Shariah according to them. In short, nothing should be accepted from anybody and from any path, or approach,

whether in beliefs or actions, except whatever is taken from the Shariah and from the Holy Quran and Sunnah. Otherwise, it should be forsaken and turned away from even if the one who has brought them can perform one thousand extraordinary feats. Therefore, whatever is reported from the extraordinary feats and wonders performed by some mystics and bogus ascetics, even if we assume the reports to be true, cannot be the ground for the correctness of their path and their claim if their path and approach runs contradictory to the Holy Quran and Sunnah. The same applies for the mystics and Sufis who claim to be Muslims. You must not be deceived by their expressions and conditions – sufferings as well as pleasures – worships, praying throughout the night, reciting incantations perennially and emanation of wonders from them!! You must present their affairs and their views in front of the Holy Quran and Sunnah.

These (mystics) claim to be the spiritual guides and saintly pivots, a belief prevalent amongst the different chains of Sufis and mystics as each one of them has its own spiritual guide and pivot. Even if they claim some miracles, their feats should be presented in front of the Holy Quran and established and true Sunnah, which will clearly prove that these chains of mystics and approaches are not from Islam and their leaders and pioneers are deviated and deviate others.

- B) It is not allowed to interpret words of a tradition in a manner contradictory to its context, and to justify it merely on account of the strangeness of its contents, when there is no intellectual or religious defense of it.

When a narration is consecutive (متواتر), contentment and belief is achieved from its contents. But in singular narrations (خبر واحد), when they are not concerned with the branches of religion and divine laws, nor surrounded with contexts that necessitate the knowledge of its source, one cannot base one's faith on it. For, when the source of the narration is not certain, one cannot

base one's faith or creed on it, due to the improbability of its emanation or occurrence of mistake in reporting its contents.

In interpreting a tradition it contradict to its apparent implication, if one considers it with certainty, it is without knowledge. But if one takes it as a probability, it should not be paid attention to in front of its apparent meaning. Since if the narration is certain in its emanation, it is necessary to have faith in and believe in it. Hence, such a probability is meaningless.

Thus, there is no use in taking the trouble of interpreting singular narrations (خبر واحد) concerning the details about the affairs of al-Dajjaal, opposed to their apparent implications after knowing that they do not lead to knowledge, nor creed nor action. For example, it is said that it is written on his forehead, between his eyes, that he is a disbeliever. Now, to say that this writing is not real, but just an indication of the chieftainship of its owner, and that reading it actually means that it will only be illuminated for a believer due to which he will be able to know his reality; but as (we all know) al-Dajjaal is a written page with clear wordings whose understanding is not hidden for anybody.<sup>1</sup>

**I say:** This is playing with the tradition and undermining its significance. I wish I had known from where, and in what context he knows that the writing (on his forehead) is not real, rather just an indication of what has been mentioned?

What is the evidence to give preference to such an interpretation vis-à-vis the apparent customary wordings of the tradition? Why it is not permissible that such writing will actually be written between his eyes?

If he thinks that the strangeness of the concept is the context upon the non-implication of the real meaning, then in the Holy Quran and the established Sunnah, there are stranger and more

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<sup>1</sup> Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 91

astonishing concepts available. So, it is preferable, nay compulsory, to forsake the interpretation contradictory to its apparent merely on the basis of the strangeness of the concept. For, such an attitude is against submission and testifying of what the Messenger of Allah (s.a.w.a.) has informed from the affairs of the unseen. For instance, the miracles of the Prophets were indeed such strange and extraordinary affairs that the materialists, who insist on material causes for every phenomenon, consider their occurrence as impossible, like the staff [of Prophet Moses] turning into a python or Jesus, curing the blind and the leper, and numerous other miracles that cannot be attributed to any material cause.

**Objection:** Such probable interpretation is not baseless; rather, it exposes the metaphorical meaning of the word along with the strangeness of the real implication. There is no doubt that whatever we have mentioned is the closest metaphorical meaning for it. Thus, we have adopted the principle: When the reality is unfeasible, then the nearest metaphorical meaning should be determined.

**Reply:** Why is the reality unfeasible here that you are forced to imply the nearest metaphorical meaning? The mere strangeness of the concept – especially in such traditions – cannot be the pretext of implying its metaphorical meaning, particularly when it is not strange from the aspect of its kind. For, verses from the Holy Quran and strange traditions in the discussions of bloody battles, conditions of the Hereafter and the visions of the Resurrection are innumerable. To allow their justifications or to interpret them in other than their real meanings will expose the religion to distortion and change.

It's appropriate that such traditions that comprise of some details in which the traditions have not reached to the level of consecutiveness should be dealt as follows: Firstly, one should scrutinize the chain of narrators of that tradition. If there is some

flaw in it, which renders it unreliable, then one should not pay attention to it. Otherwise, it is not surrounded of factors that make it necessary to be certain of its emanation, then its state is like that of a singular narration i.e. neither necessary to know because of the lack of knowledge of its source nor necessary to act upon it because its contents don't comprise any of the laws of the Shariah that it contains proofs necessary to act upon with clear narrations as per the principles of jurisprudence. If there are contexts that are useful for the knowledge of its emanation, it is not allowed to reject its lexical meaning. It is necessary to accept it, believe in it and acknowledge its (apparent and literal meaning).

- C) Know that whatever has come in the writings of the reputed Shia scholars and their encyclopedias of traditions narrated on the authority of the Imams of the Ahle Bait (a.s.) has nothing contradictory to the necessities of the intellect or divine laws. Their position is the same as most of the traditions of the Sunnis from the first group (of traditions) towards which we have already indicated.

Moreover, our traditions in this regard are very few indeed. The maximum that can possibly be proved by the traditions recorded in our encyclopedias, based on the claims of brief or conceptual consecutiveness, or the claim of consensus of traditionalists and other scholars is the emergence of al-Dajjaal and none of them or their Imams (a.s.) have denied that al-Dajjaal is a person who will appear in the last era, shortly before the reappearance of Imam al-Mahdi (a.t.f.s.). Al-Dajjaal will smear the truth with falsehood; a large number of people will be tested through his lies, deception and concealment of truth.

Yes, it is also found in the books of the Shiites a very small and negligible number of ambiguous or agreed upon traditions, textual or in conceptual, along with the second group of Sunni traditions except that these are not narrated vide our chain of

narrators terminating at the infallible Imams (a.s.) – barring the tradition narrated by al-Fazl Ibn Shaazaan from Muhammad Ibn Abi Umair from al-Mufazzal from Imam Abu Abdillah al-Sadeq (a.s.) –, and are recorded by the Sunni chains of narrators, from unknown and weak narrators, like the tradition recorded by Shaikh Saduq (a.s.) in *Kamaal al-Deen*<sup>1</sup>, vide his chain of narrators from al-Nazzaal Ibn Sabrah from Ameerul Momineen Ali Ibn Abi Taalib (a.s.).

Some of these traditions are mentioned in the Shia writings as an argument against the Sunnis, as you see in *Kamaal al-Deen*, who has argued against them, after recording from the narration of Naafe' Ibn Umar, from the Messenger of Allah (s.a.w.a.).

As for the narration of al-Mufazzal, despite the disagreements of the scholars and biographers concerning him – some of them regard him as weak and unreliable narrator– and its content being in conformity with Sunni narrations, it is incompatible with the principles of our faith and hence cannot be relied upon due to the incorrectness of argument through a singular narration (الخبر الواحد) in other than the branches of religion and laws. Thus, after presenting it against the intellect and divine laws, it should necessarily be refuted and returned to its people.

To conclude, perhaps you may not find in the Shia traditions narrated from their chains of narrators concerning al-Dajjaal except the narration of al-Mufazzal – which is fewly narrated – which is contrary to intellect and Shariah. This privilege would not have been possible for them except for their superiority in fastening to the two valuable and heavy things, the Book of Allah and the infallible progeny (a.s.), and their taking the knowledge only from the Ahle Bait (a.s.). As for others, in addition to opposing the will of Allah's Messenger (s.a.w.a.), they did not fasten unto the Ahle Bait (a.s.), abandoned referring

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<sup>1</sup> *Kamaal al-Deen*, vol. 2, Chapter 47, p. 525, H. 1

unto them (a.s.), and on the contrary, referred to people like Abu Hurairah, the enemies of the Ahle Bait (a.s.), the Kharijites, the rebels, al-Ka'b al-Ahbaar, etc. and recorded in numerous chapters of knowledge – especially divine gnosis and beliefs – narrators of dubious characters like Ibn al-Saaed, the daughter of Qais, etc. copiously; consequently, they were deviated and also misguided others.

It is appropriate that this can be enumerated from the testimonies that whatever has not come from the Ahle Bait (a.s.) and excludes any narration from them, it is not permissible to rely upon them as our master, Imam Ja'far al-Sadeq (a.s.) said, *“Both of you (Salamah Ibn Kohail and al-Hakam Ibn Utaibah) go east or west, you will never find true knowledge except that which has come from us Ahle Bait<sup>1</sup>”*. Whatever the Imam (a.s.) has said over here is exactly what can be understood from the Hadis-e-Thaqalain that establishes the non-separation of the Holy Quran from the Ahle Bait (a.s.) and that the time will never be devoid of a representative from the infallible Ahle Bait (a.s.), who is free from all errors and sins.

- D) It is worth mentioning that most of the protagonists of the modern movements, who were under the influence by Western countries due to their materialistic and industrial progress and development, strived to make the Islamic message – based on belief in Allah and the effect of the Knower of the Unseen in the apparent world – compatible with the Western countries that were founded on principles of materialism and did not believe in metaphysics and refuted everything that could not be comprehended by our senses. They tried to do so by interpreting the verses of the Holy Quran and traditions that were not in harmony with their fabricated material contents and apparent natural causes. Thus, they construed such narrations in a way

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<sup>1</sup> Basaaer al-Darajaat, vol. 1, p. 10, H. 4; Behaar al-Anwaar, vol. 2, p. 92, H. 20

that would not be averse to the modern ideas and to those believing in material causes and effects, were totally ignorant of the Unseen world and materialism had made their ears deaf and blinded their eyes. It was their duty to take verses from the Holy Quran, place them in front and to receive guidance from it so that they are not affected by the unbelievers who considered physical resurrection as improbable and strange. The Quran did not renounce what it brought. Rather, it acknowledged it, proved it, and investigated it. Allah, the Mighty, while talking about their denial and considering it as strange, says, **“And they said: (What) when we have become bones and dust will we be raised again in a new creation?”**<sup>1</sup>“ Thereafter, He rejects them through His word, **“Say: Even if you were stones or steel or a creation of whatever is too big in your hearts. Soon they will say, ‘Who will cause us to return?’ Say: One Who created you for the first time.”**<sup>2</sup>“ And He says, **“And he strikes an example for Us while he forgot his own creation and said, ‘Who will give life to the bones while they have become dust?’ Say: He will give them life Who gave them life for the first time and He is the Knower of all things.”**<sup>3</sup>“

So, who did not believe in Allah, His Power, His angels, His decree, His destiny and that there is nothing in the material world but that it is controlled by the Knower of the unseen and that nothing occurs but with His decree and destiny, will inevitably regard the realities of the world concealed from the material senses as strange and unbelievable like revelation and whatever the Prophets (a.s.) have informed that cannot be comprehended by the senses and their miracles. They do not have any explanation for these affairs. Nay, often they mock at it and accuse of the one who believes in them as insane.

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<sup>1</sup> The Holy Quran 17: 49

<sup>2</sup> The Holy Quran 17: 50

<sup>3</sup> The Holy Quran 36: 78 & 79

But the believer in Allah the High will testify for all of these and believe in them. He is not permitted to justify these realities for which there is no way of cognition except the news and prophecies of the truthful and testified Messenger (s.a.w.a.) and his successors (a.s.) just because the one who does not believe in heavenly should not deny them or mock at them. For example, it is not permissible for a believer to interpret revelation as intuition of the soul or justify material miracles like the staff's conversion to a python, curing the blind and the leper, talking of the child in the cradle, etc.; or the existence of the angels and the Jinn. If such interpretations and justifications are allowed in the discussions of Prophethood, then all of it will be exposed to interpretation and change by everybody at all times. Thus, nothing will remain from it in its original condition. Surely, there is no absolutely difference between this approach and clear refutation of Prophethood.

**Objection:** How can you justify some of the Quranic verses like “**Allah’s Hand is above their hands**<sup>1</sup>” and His saying, “**And the Jews said, ‘Allah hands are tied’; their hands are tied and they are cursed for what they said; His hands are open**<sup>2</sup>” and His saying, ‘**And the skies are rolled up in His right hand**<sup>3</sup>’ and other similar verses that Allah – the High – has limbs and organs, although there are mere metaphors indicative of Allah’s power in regulating the universe.

**Answer:** Since the apparent of these verses and traditions contradict the essentials of intellect due to its impossibility for Allah; because He is Pure from all physical attributes and body parts like hands, face, eyes, etc. – as has been demonstrated in theology – this will be an intellectual context for the absence of its literal meaning. Its metaphorical implications are customary

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<sup>1</sup> The Holy Quran 48: 10

<sup>2</sup> The Holy Quran 5: 64

<sup>3</sup> The Holy Quran 39: 67

amongst the Arabs in their daily usage. Thus, the phrases ‘my hand is with you’ or ‘you are my hand or my eye’ carry metaphorical implications. Therefore, these words apparently bear metaphorical connotations even if their real and literal meanings are not contradictory to the essentials of intellect. How can one (not accept and) justify these verses and traditions merely because some of those who don’t believe in the unseen consider their contents as strange or the strangeness of the contents of these traditions?

In addition, we say that since you refuse to justify phrases like ‘God’s hand’ or ‘His hands are open’ and insist on their literal meaning while trying to prove that Allah – we seek refuge in Him – has hands and legs although it is against the necessities of intellect and impossible, how will you justify the tradition that run contrary to the apparent of these verses as you regard their meanings baffling?

Moreover, from the concepts that this cultural group does not carry in its apparent meaning and literal application is the presence of al-Dajjaal, and his emergence even though they confess that the rejection of all traditions concerning al-Dajjaal is unacceptable and invalid. Hence, the researcher of the book, ‘Nehaayah al-Bedaayah wa al-Nehaayah’ writes, “Rejecting all traditions that have come concerning al-Dajjaal is unacceptable due to their abundance and the multiplicity of the chains of narrators. It is only acceptable and logical to reject some of those traditions that are incongruous, unnatural, are not unanimous and in which there is no betterment for humanity.”

After making such confessions, the aforementioned writer says, “There is no obstacle in understanding al-Dajjaal as a prophecy from the Holy Prophet (s.a.w.a.) regarding the advent of those who call towards evil, attribute lies to Allah, falsify the realities, seek help in their aim of becoming a force and power to reckon with and temptations of life that cannot be resisted due to lack of

strong belief and steadfast faith. Consequently, these allurements entice with their lights to ultimately burn with their fire. There are many servants amongst the humans who don't take the barriers from the fire except for the strong and resilient faith that stands tall against the powerful currents of desire and fear in the world of humans.<sup>1</sup>

**I say:** What prevents one from accepting the apparent implication that al-Dajjaal is a person per se? Or what will prevent one from understanding prayers and fasting merely as a physical exercise? Or, the staff of Moses was only an intellectual proof which he had learnt from Allah? To conclude, the main impediment in such fallacious justifications are the clear meanings of the words, that immediately come to mind on their utterance, and their customary and literal applications.

Thereafter, this author has become even more intense in his justifications that he says about Jesus, "Is Jesus (a.s.) still alive? Will he descend upon the earth himself to renew the invitation to religion? Or, the descent of Jesus merely implies victory of the religion of truth, its renewed propagation at the hands of the sincere ones, who work for liberating the human society from evils and sins? Here there are two opinions: Each group of scholars go to one of them. The same can be said about al-Dajjaal. Is he a person in flesh and blood who will spread mischief, threaten the servants, possess the means of allurements and fear, make mischief without a deterrent from religion or restrain from the creatures till Prophet Jesus cracks him and kills him? Or is he only a code for the spread of evil, propagation of mischief, weakening the inclinations of excellences upon which will blow the gusty winds of goodness indicated through Jesus, which will destroy and eliminate al-Dajjaal and takes the hands

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<sup>1</sup> Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 148

of the people to the highway of goodness?<sup>1</sup>“

**I say:** He has not mentioned the names of the scholars who believe that Prophet Jesus (a.s.) is still alive and that al-Dajjal is a person in flesh and blood. As there is no need to do so, because the Sunni traditionalists are unanimously of this belief. But it was necessary, for him, to reveal the names of some scholars from the second group. Perhaps, he has shied away from it because he could not find any name from their celebrated scholars, rather not even one of them, till the fourteenth century who holds such a view. Even in this century, he cannot find a single traditionalist, or scholar holding such an opinion, barring a small group taking pride in labeling themselves as intellectuals and rationalists! They are the followers of the school of Shaikh Muhammad Abdu and Rasheed Reza. The sign of their intellectualism and rationalism is that if any text from the Holy Quran and Sunnah is not in conformity with the materialist view, they will reject its apparent, and consider it as a code. You will see that there is no difference between their view— which is similar to the false and mischievous justification of the Sufis, and rejection of the traditions per se.

Indeed, this author has in the past elaborated upon the justification of some verses and traditions whose concepts baffled the one who did not believe in the unseen, or the one whose belief was weak, etc. like the author of Tafseer al-Minaar and al-Tantaawi, and other authors and intellectuals, from the teachers of Al-Azhar University in Cairo, Egypt. Shaikh Muhammad Abdu, in his Tafseer al-Minaar<sup>2</sup>, after justifying Jesus descent and his rule on the earth – contrary to the view of the majority as per his own admission – as the dominance of his spirit, and the secret of his message upon the people, says in

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<sup>1</sup> Nehaayah al-Bedaayah wa al-Nehaayah, vol. 1, p. 71

<sup>2</sup> Tafseer al-Minaar, vol. 3, p. 317

response to the question about the Messiah, al-Dajjaal and the latter being killed by the former, “Surely, al-Dajjaal is a code for superstitions, deception and evils that will vanish with the establishment of the Shariah in its entirety and the adoption of its secrets and judgments.<sup>1</sup>”

Some Shia scholars have also followed this path of elaboration, perhaps following in their footsteps. “We have submitted in the previous date our dissertation for understanding al-Dajjaal. One of them is the emulative theory which says that al-Dajjaal is a particular person, having a long life, who will emerge in the last era for misguiding the people and to turn them away from their religion. A few traditions are indicative of this fact. Second opinion is that al-Dajjaal implies a specific civilization and ideology which is enemy of Islam and purity in belief in its entirety. We have mentioned the first opinion there and refuted it through arguments, and it is necessary to state that very few traditions support such an idea. We stuck to the second opinion and this is our viewpoint now.<sup>2</sup>”

**I Say:** One who is not well-versed with the traditions, will deduce from al-Sadr’s statement that what he calls as the first dissertation has very few and insignificant traditions to support it, and his second dissertation is endorsed by a great number of traditions. Although, there is nothing in the traditions, not even a singular narration (خبر واحد) that proves the latter view. I wish I had known, on what basis, he has adopted the second view, and rejected such copious traditions that al-Dajjaal is actually a person per se.

If al-Dajjaal is implied as a person with the aforementioned

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<sup>1</sup> If you desire more information about the justifications of this group vis-à-vis the texts of the Holy Quran and the Sunnah to harmonize them with the Westerners, who don’t believe in metaphysics, refer to the book “Mauqef al-Aql wa al-Ilm wa al-Aalam Min Rabb al-Aalameen”.

<sup>2</sup> Taarikh Maa Ba’d al-Zuhoor by Sayed Muhammad Sadeq Sadr, pp. 192 - 203

attributes in the traditions, then such an idea is supported by very few traditions, whose apparent cannot be relied upon in such detailed descriptions. For, most of their chains of narrators are weak; secondly, non-reliance on singular narrations in principal thoughts, and thirdly, contradiction of some of these to the basic tenets of the intellect or religion. But from these traditions, if a specific person is intended, who will appear in the last era, will deviate a group of people and immerse his falsehood with truth, then the claim of the consecutiveness of such traditions recorded in both sects, either consecutiveness in brevity or concept, cannot be denied by any person having even a little insight in traditions.

Moreover, we are not aware of the denial of al-Dajjaal by even a single companion of the infallible Imams (a.s.), the narrators of their traditions, and all the respected scholars of Shias. Also, why and for what reason we reject the unanimous opinion and consensus of these traditions? Why do we name the unanimous opinion of our righteous scholars and memorizers of traditions as a **dissertation/hypothesis** as if we have encountered this subject for the first time?!

Thereafter, our writer does not stop at the (baseless) interpretation of al-Dajjaal and his understanding of the concept – which he calls as complete understanding – rather, he goes on to interpret through his complete understanding concepts other than al-Dajjaal from the signs of the reappearance like al-Sufyaani and has brought – in his own terms – hypotheses or dissertations whose explanations are essential after non-disagreement with the words of the tradition and its concept, that comes immediately to the mind in its customary sense, on the basis of the necessity of intellect or religion, and does not satisfy the soul that believes in it and exposes all that has come in religion to such baseless interpretations due to the similarity between this (concept of al-Dajjaal) and them, like the descent of

Jesus from the sky, his praying behind our master Imam al-Mahdi (a.t.f.s.), call from the sky, heavenly cry, etc. affairs that are considered strange and extraordinary by some but that are informed by the Holy Quran and the authentic traditions like the miracles of the divine Prophets (a.s.).

We have repeatedly indicated towards the dangers of such an approach of thoughts of justifications in the strong religion of Islam, as we are very passionate about closing the door of explanations to divine texts and interpretation of divine codes, (interpretations) that are neither intellectual nor religious, while we have been ordered to simply fasten unto these. And there is no power and strength except that of Allah!

- E) It is worth mentioning that although it is obligatory to believe in whatever the Holy Prophet (s.a.w.a.) has informed except that it is not necessary to have faith in its details if it is NOT from the principles of religion and whose acknowledgements are from the conditions of Islam. Hence, the detailed knowledge of all that is in the Holy Book and the Sunnah is not obligatory except in the fundamentals and which is related to one's religious duties and responsibilities, which is obligatory on the jurists and mujtahideen upon the aforementioned details in the discussion of ijtehaad, emulation and precaution.

Thus, if one is absolutely unaware of the details of the Prophets' miracles, does not know the meaning of the beast of the earth, details of the world of the Hereafter, Paradise and Hell, or battles of the Holy Prophet (s.a.w.a.) and his encounters with the polytheists, the number of the wives and children of the Prophet (s.a.w.a.) and numerous such issues whose mention will simply prolong the discussion, his Islam will not be harmed if he is a believer testifying in all that the Holy Prophet (s.a.w.a.) has informed.

Yes, if anyone denies such an affair whose knowledge has no

role in the basic belief in Islam and believing in the Islamic essentialities, then his denial as per what has been mentioned in jurisprudence – subjectively and judgmentally - leads to the judgment of that person an infidel, even if apparently. Just after the knowledge of all these affairs and that it is the Messenger of Allah (s.a.w.a.) who has informed about them, it is obligatory to believe in them and NOT permissible to deny them or interpret them to the contrary because that will tantamount to the denial of the Messenger (s.a.w.a.).

From such beliefs are the emergence of al-Dajja and al-Sufyaani, which are not principals in Islam. So, one who does not know anything of these two personalities, and does not acknowledge them, he will not go out of Islam and faith. But once it is established that the Messenger of Allah (s.a.w.a.) who has informed about these two, it is NOT permissible to refute them, Otherwise he will go out of the fold of Islam.

Is the emergence of al-Dajjaal from the essentials of religion to the extent that if somebody denies him, he becomes an apostate. Even if one assumes that the denier has no knowledge about him? Ostensibly, it is not from the essentials of religion, particularly after we have seen that a large section of Muslims deny him.

F) Is it necessary to have the knowledge of the signs of reappearance, from which is the emergence of al-Dajjaal so that he can be recognized at the time of his appearance and one can distinguish truth from falsehood and sieve the wretched from the pure? Seemingly, it is necessary to be cautious from falling in deviation and repelling probable harm. It is possible that one may say: Certainly, the benefit of explaining these signs is that one who intends safety from deviation will learn them and that the people will not have any argument against Allah after them. This necessitates learning of the signs, and one cannot excuse himself

for being ignorant about it.

Apparently this is not obligatory in its essence; rather, it is situational obligation (وجوب طريقي). That is, an accountable person who is ignorant about the signs, if he falls into deviation because of being ignorant about them, he will not be excused. But if he does not astray, he will not be punished for failing to learn them.

This is what Allah has given me the grace to discuss about al-Dajjaal. Indeed, it embraces general discussions which a researcher needs in various fields of research. Allah – the High – is the Giver of grace and success; and from Him we seek help and assistance. May His blessings be upon our master Muhammad and his pure and immaculate progeny (p.b.u.t.).

## **ABOUT JESUS CHRIST, AND HIS DESCENT FROM THE SKY IN THE LAST ERA**

Know that there is no disagreement amongst the Muslims concerning the raising of living Jesus. Son of Mary to the skies, the prolonging of his life till date, and his descent in the last era.

Some of them have even clearly claimed the consensus of the Islamic nation in this regard; for example, Ibn Atiyyah al-Gharnaati al-Andloosi, in his exegesis as per what has been narrated by Abu Hayyaan al-Andloosi also, in his exegesis, “al-Bahr al-Moheet”. Ibn Atiyyah writes, “The (Muslim) nation is unanimous vis-à-vis the consecutiveness (تواتر) of the traditions that Eesaaa is alive in the sky and that he will descend in the last era.....<sup>1</sup>“ Abu Hayyaan himself writes in his minor exegesis “Al-Nahr al-Maarr Min al-Bahr” published on the margin of “Al-Bahr al-Moheet”, “The nation is unanimous that Jesus is alive in the sky and soon he will descend on the earth.<sup>2</sup>“ Al-Safaareeni al-Hanbali writes in the exposition of the collection of his poems called “Lawaame’ al-Anwaar al-Baheeyah”, “Indeed, the nation is unanimous about the descent of Jesus Ibn Mary (a.s.) and none from the followers of Islam denies it. Only the philosophers and the atheists are reckoned amongst those who disagree with it. Mr. Al-Shareef Muhammad Ibn Ja’far al-Kuttaani says in his book, “Nazm al-Mutanaather Min al-Hadis al-Mutawaatir”, “They have mentioned that the descent of our master Jesus is confirmed in the (Allah’s) Book, the (Prophet’s) Sunnah and consensus of the Scholars.<sup>3</sup>“

No doubt, the root-cause for this unanimity and consensus, and the

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<sup>1</sup> Tafseer Bahr al-Moheet, vol. 2, p. 473, from Surah Aal Imraan

<sup>2</sup> Ibid

<sup>3</sup> Lawaame’ al-Anwaar al-Baheeyah, vol. 2, pp. 94 and 95

opinions of all great traditionalists and commentators of the Sunnis as Shias, about the life of Jesus Christ and his descend in the last era, is an accepted and irrefutable source in Allah's Book and the consecutive Sunnah whose conceptual consecutiveness cannot be denied by anyone. Therefore, this has become the belief of the Muslims, the later generations taking it from their predecessors, from our times till the era of Prophethood.

Yet, it is observed that recently some skeptics have cropped up in the form of the writers of the modern era and the students of the school of Shaikh Muhammad Abdu. They don't believe in divine miracles, or conceal their beliefs concerning it, and try to justify those miracles through their rationalizations, relying on material causes. Or, interpret it as a secret fearing that it may lead to denial by those who don't believe in Allah and the Unseen world. Those materialists and the youth, [who follow their footsteps and are inclined towards their path, being influenced by the words of those materialists] may use it against the believers, with their beliefs as affairs that are not in consonance with the natural and ordinary causes, which they regard as the final cause for the natural occurrences. Thus, the so-called followers of modern culture deny the extraordinary feats like the raising of Jesus alive, his longevity, and some great and astonishing miracles, fearing the rejection of the materialists or on account of inclination towards their atheistic views and thoughts.

It is not unknown to you that whatever a believer in Allah the High believes about His creatures other than Him is far greater than all of these extraordinary feats and miracles put together. Therefore, how do we benefit in justifying the miracles and turn away from the consecutive texts from its known, accepted, and proven meanings near the believers in Allah and His Power, to some other meanings and concepts so that they may be acceptable and not be regarded as unlikely by the one who does not believe in the power of Allah – the High – and extraordinary natural causes? But the aforementioned group insists upon its view, bring in the exegesis and the affairs clearly

established by the Sunnah, new views and opinions that negate or weaken the belief that Allah – the High – is responsible for the miracles and that He has power over all things.

Yes, the ascent of Jesus (a.s.) and his descent has become the cause of skepticism of these westernized writers. They have been preceded by their teacher, Shaikh Muhammad Abdu, in initiating such views as narrated by his student Rasheed Reza in his book called, “Tafseer al-Menaar<sup>1</sup>” followed by the other students and teachers of al-Azhar University (in Cairo, Egypt) like Muhammad Faheem Abu Aibah, etc. Of course, their views have been repudiated outright by a group of great scholars from the Ahle Tasannun like Professor Muhammad Ibn al-Husain al-Bakri in a treatise which he named as “Sawaaeq al-Malakoot Alaa Abaateel al-Ustaadh al-Shaltoot”, Shaikh Muhammad Zaahid al-Kauthari in a treatise named as, “Nazrah Aaberah”, al-Siddiq al-Ghumaari in “Aqeedah Ahl al-Islam Fi Nuzul Eesaa (a.s.)” and “Eqaamah al-Burhaan Alaa Nuzul Eesaa Fi Aakher al-Zamaan”, al-Kashmiri in “Aqeedah al-Islam Fi Hayaat Eesaa (a.s.)”, etc., who manifested their zealous protection for the Holy Quran and the Prophetic Sunnah.

Among those who refuted Shaikh Shaltut was Shaikh Mustafa Sabri, the Shaikh al-Islam of the Ottoman Empire, in his book, “Mauqef al-Aql wa al-Ilm wa al-Aalam min Rabb al-Aalameen wa Ebaadehi al-Mursaleen”. There is no harm in reproducing his view despite its length for its relevance to the subject.

He writes, “It is worth mentioning here that the magazine “al-Resaalah” in its issue No. 462 has published an article of Shaikh Shaltut, the representative of al-Shariah College and a member of the Organization of Great Scholars, in which he answers the question posed to the teacher of al-Azhar concerning the issue of the raising of Eesaa (a.s.) from Abd al-Kareem Khan about the English General Command for the Middle Eastern Armies. Perhaps, the Indian

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<sup>1</sup> Refer vol. 3, p. 317

questioner, who belongs to the Qadiani religion, intends to obtain an edict from al-Azhar that will strengthen his ideology. Perhaps, the teacher of al-Azhar has regretted considerably from what has passed from the implementation of the emanated edict from the Organization of Great Scholars about the decision of the two Albanian Qadiani students from Al-Azhar University when the question was handed over to the Shaikh, the author of the article, from amongst the members of the Organization, whose Qadiani inclinations you will soon realize in the submitted question<sup>1</sup>.

His answer was that Jesus (a.s.) died in the earth, and his soul was raised (to the skies). He was not raised alive as the commentators before the Shaikh believed. So, when his ascending alive is incorrect, his descending in the last era is also ruled out, as has come in the traditions, which obviously the answering Shaikh does not rely upon, despite their excessiveness. His only argument is that it is a singular narration which cannot be the basis of a belief. Just as he has rejected the commentators in the issue of the raising of Jesus (a.s.), he has also repudiated the scholars of Principles of Religion, who believe that the descent of Eesaa (a.s.) is from the conditions of the Resurrection.

The disagreement between Shaikh Shaloot and the commentators, theologians and traditions returns to the difference in denial of miracles and their acceptance; the deniers are those from among whom is Shaikh (Shaloot) and from those who acknowledge (the miracles) are the people of exegesis, traditions and theology. So, whoever does not believe in miracles, his practice is to reject the traditions and verses that have come concerning it by being skeptical about the traditional

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<sup>1</sup> Indeed, I had heard when I was a delegate to the Organization of Great Scholars when amongst their midst the issue of the two aforementioned students had come that in this Organization, there is someone who is hesitant in judging an infidel the one who denies the finality of our Prophet Muhammad (s.a.w.a.), thereby bring criticized for the explicit traditional proofs about it and the established consensus concerning it; and of course, the certain evidence about it in the verse of Allah – the High – who declared, “**Muhammad is not the father of anyone from your men but he is the Messenger of Allah and the seal of the Prophets**”....

proofs notwithstanding the excessiveness of their narrators and the absurdity of the meaning of verses; not because the traditions are not established in reality from the way of critical evaluation of traditions that is famous amongst its scholars or because the verses are not clearly proving their objective. Rather, the reason for this rejection is that the well-entrenched belief in the heart of the rejecter leads him to the denial of miracles and all (matters of) the unseen wherever their mention have come.

We have already discussed in this (third) chapter about the root of this illness, which puts skepticism in the correctness of the traditions and the uselessness of the interpretation of the (Quranic) verses easily for the deniers. The rationality of Shaikh Shaltoot, who does not acknowledge the miracle of the ascent and descent of Jesus, but accepts that all the traditionalists have lied in the seventy traditions that they have narrated concerning his descent; just as all the theologians have erred in believing these traditions vis-à-vis their chain of narrators for numerous conditions of the Hour (Resurrection); just as the interpreters have blundered in the understanding the meaning of the two verses that prove the ascent and the two verses that establish the descent. Shaikh Shaltoot is right when compared to all these who slipped up, and he is the only truthful in front of all the liars!

In the beginning of this chapter, we have written many things related to this issue and we left the deliberation concerning the verses of ascent and descent (of Prophet Jesus a.s.) for its appropriate place. So, we say: Since Shaikh does not belong to the Jews and the Christians (religions) with regards to Jesus, rather subscribing to the views of the materialists, he has not objected the belief of the Muslims derived from the verse “...and they did not kill him nor did they crucify him; but it appeared to them so...<sup>1</sup>”; he has only contested their belief in which they have relied upon His saying, “Allah raised him towards

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<sup>1</sup> The Holy Quran 4: 157

**Himself.**<sup>1</sup>

Earlier, this Shaikh had rejected the existence of the Satan as a living person, who may perform the actions mentioned in the Holy Quran, and possessing the attributes proportionate to those actions. The impediment for denying the existence of the Satan is exactly the same hindrance due to which he has denied ascent and descent of Prophet Eesaa (a.s.) i.e. the modern materialistic/experimental science that does not accept save whatever can be possibly proved through sensory experimentation. For the believers in materialistic/experimental science, this obstruction in believing in the occurrence of the Prophetic miracles and the existence of the Satan is more than their belief in Allah's Book and the Sunnah of His Prophet (s.a.w.a.). It also hinders them in believing in the Prophethood of Muhammad (s.a.w.a.), replacing it with ingenuity (i.e. they suggest that the Prophet was a genius rather than a Prophet). Thus, his (s.a.w.a.) book is not Allah's, which cannot be interpreted by all, nor is his word the word of the Messenger of Allah (s.a.w.a.), which cannot be denied easily. Hence, if the denying Shaikh did not have hidden reasons for rejecting the ascent and descent of Jesus, and he indeed looked at the verses of ascent and the traditions of descent – a look turning away and not related with these concealed reasons – his look would have certainly led him to believe in the creed of the Muslims concerning the ascent of Jesus Christ and his descent in the last era; also, for these two beliefs, no opinion can be an impediment in the verse of 'capturing of soul' (التوفي) – to which he fastens – instead of the verses and proved traditions that establish the ascent followed by the descent.

Just as His words, "**Allah raised Him towards Himself**"<sup>2</sup> and "**And I am your Raiser towards Myself**"<sup>3</sup> clearly indicate towards a special ascent particular and specific to Prophet Eesaa (a.s.), not the general rise of the soul for all the Prophets (a.s.) and fortunate ones as claimed

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<sup>1</sup> The Holy Quran 4: 158

<sup>2</sup> The Holy Quran 4: 158

<sup>3</sup> The Holy Quran 3: 55

by Shaikh Shaloot. The follow-through by Allah – the High – word, “**And neither did kill him nor did they crucify him**”<sup>1</sup> and “**Nay! Allah raised Him towards Himself**” is definitive about the ascent we are talking about and not what he (Shaikh Shaloot) subscribes to. For, there is no miraculous concept implied in the word that **they did not kill him** and **Allah raised his soul towards Himself** if interpreted as per his viewpoint as comparison between negating killing and proving ascent would be irrational in this exegesis. Ascent of the soul is common to both killing as well as crucifixion. Hence, the word ‘**Nay**’ should not have been used – as per his interpretation – because the word ‘**Nay**’ after prohibition or negation acts as an opposite of whatever precedes it. For the Shaikh who denies the raising of Prophet Eesaa (a.s.) alive, there is no scope for replying to this objection.

As for the 55<sup>th</sup> verse of the third chapter (توفي = ‘**termination of worldly life**’ (on the scale of tafa’ aol)), to which the Shaikh fastens, there is no support for his viewpoint that can closely match in strength or come close to the perfection of refutation of killing and crucifixion with the proving of ascent as believed by us. The original meaning of ‘**termination of worldly life**’ and its immediate implication that comes to mind, is not ‘causing to die’ as the Shaikh thinks. Rather, it means ‘seizing or capturing a thing in its entirety’<sup>2</sup>. Thus, توفي and استيفاء = although having different scales – have the same meaning literally. It is written in Mukhtaar al-Sehaah, “توفي and حقه استيفاء bear the same implication”. Causing to die is merely the seizing of the soul is from the kinds of توفي (termination of life), which is general for this among others because it is used for complete seizure. This is the source of error of Shaikh Shaloot or his confusion in the exegesis of the Holy Quran by which the raising of Jesus alive is understood

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<sup>1</sup> The Holy Quran 4: 157

<sup>2</sup> Just as the word ‘Taufiyah’ means one seizes another thing in its entirety. Allah the High says, “...until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full;” (The Holy Quran 24: 39) and “...only the patient will be paid back their reward in full without measure.” (The Holy Quran Surah Zumar 39: 10)

because he thought that the Holy Quran acknowledges his death in the verse of توفي as he understood its meaning as causing to die, considering that people don't use this word (توفي) except in this meaning, conveniently ignoring its original and general implication. That's why he commented – based on his erroneous comprehension – “His being raised *alive* is not possible after his death.” Had he referred to the dictionaries, he would have certainly seen that causing to die is the secondary meaning of توفي. Even Zamakhshari in Asaas al-Balaaghah has mentioned after his saying, ‘and from the metaphor’ ‘The original and prior meaning of توفي that comes to the minds of those acquainted with Arabic literature is like we said, ‘Seizing a thing in entirety and is not specific to the seizing of the soul’.”

The Holy Quran has itself explained the meaning of التُّوفَى which includes ‘causing to die’ and others. For example:

اللَّهُ يَتَوَفَّى الْأَ نْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

**“Allah captures the souls at the time of their death and those who do not die, during their sleep...”<sup>1</sup>**

This verse includes two types – from the various kinds – of capturing the souls which is all-embracing i.e. one type at the time of death and another kind during sleep. If its meaning was restricted to causing death, then the verse would be translated as follows ‘Allah causes the souls to die at the time of their death and causes to die who did not die in their sleep.’ The first statement would be stating the obvious and the second would be against reality. Moreover, it would necessitate that the condition of death would imply the death of the soul and not its separation from the body.

From this, one can also understand the meaning of the term ‘التُّوفَى’ in the following verses:

هُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

<sup>1</sup> The Holy Quran 39: 43

**And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day..<sup>1</sup>**

يَا عِيسَىٰ إِنِّي مُنَوِّقُكَ وَرَافِعُكَ إِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِينَ  
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا

**O Eesaa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve ...<sup>2</sup>**

That is, O Jesus, I will take you from this earthly world and raise you towards me... ‘**and purify you of those who disbelieve...**’ after ‘**I am going to terminate the period of your stay (on earth)**’ is additional proof that the meaning of نُؤَفِّي is not ‘causing to die’ because His purification from those who disbelieve by causing Eesaa to die and allowing the disbelievers to continue living could be a purification that would honor the Prophet Eesaa as His purification would be from them by raising him alive towards Himself.

Therefore, each phrase of His word ‘**I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve ...**’ is an explanation of one condition, each commenting on the other without advancement or postponement of time between these three news on account of إِنَّ. It is known that the conjunctive particle وَ does not indicate order. If the phrase ‘**I am going to terminate the period of your stay (on earth)...**’ would imply death and ‘**and cause you to ascend unto Me**’ would mean ‘raise your soul’ as claimed by Shaikh Shaloot, the second phrase would be needless of the first one because the raising of the soul of Eesaa (a.s.) after his death to his Lord while he is a great Prophet from Allah’s Prophets is tantamount to making an unnecessary statement. In fact, if we interpret ‘**I am going to terminate the period of your stay (on earth)...**’ as ‘I will cause you to die’, then even such

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<sup>1</sup> The Holy Quran 6: 60

<sup>2</sup> The Holy Quran 3: 55

a statement is meaningless because death is an inevitable reality that everybody has to face and Allah is the One Who causes everyone to die. So, to whom amongst the people or the Prophets (a.s.) did Allah say, ‘I will cause you to die’? Did the Shaikh not ponder over this when he has understood the meaning of ‘**I am going to terminate the period of your stay (on earth)...**’ as ‘I will cause you to die’? Except that he would justify by saying, ‘Allah will cause him to die, not his enemies’, which implies, ‘rejection of their killing him’. And in it is, that Allah causes him to die does not contradict that they will kill him because it is Allah Who causes the death of all those whose time has come including those killed. Thus, many commentators have interpreted the phrase ‘**I am going to terminate the period of your stay (on earth)...**’ as ‘Surely Allah will take hold of the time of his (a.s.) death and postpone it to a prescribed time thereby disabling his enemies to kill him.’

Another interpretation of التُّوفِّيَ is the same as الإِسْتِيفَاءُ just like we have interpreted and not in the meaning of ‘causing to die’. التُّوفِّيَ and الإِسْتِيفَاءُ both mean ‘to take a thing in its entirety’ and not ‘to give in its entirety’. So, Allah – the High – has not captured entirety the ‘time of death’ of Jesus; rather, He has captured Jesus himself and Allah is the capturer i.e. Allah has given him the time of his death completely.

Indeed, such interpreters have confused التُّوفِّيَ (an intransitive noun) with التَّوْفِيَةَ – surprisingly Zamakshari is from them – a transitive noun that requires two objects. Obviously, this is a manifest literary error.

Also, in it is a genitive noun (مضاف) between التُّوفِّيَ and the addressee pronoun when Allah says: ‘**I am going to terminate the period of your stay (on earth)**’ i.e. ‘**I am going to take hold of you in your entirety**’ and not ‘**I will capture the time of your death**’. Thus, the addition of ‘the time of death’ will imply addition to the divine text just as the addition of soul in both the verses concerning the raising of Eesaa (a.s.) is an addition in the divine text from the side of Shaikh Shaloot as it violently brings down Allah’s word against the apparent meaning of the divine text.

Such an addition, if found, is against the apparent meaning between ‘**I am going to raise you**’ and the pronoun of the addressee in His saying *وَرَأْفِعُكَ* as its meaning would be, ‘I will raise your soul’. Such an addition would be even more against the apparent in the phrase *بَلْ رَفَعُهُ* ‘**Nay, Allah raised him towards Himself**’. That is, such an addition is absolutely not permissible as it contravenes the demand of the word ‘Nay’ as the proceeding statement i.e. *رَفَعَهُ اللهُ إِلَيْهِ* is the opposite of the preceding phrase *وَمَا قَتَلُوهُ* ‘**And they did not kill him**’ based on the fact that the raising of the soul is in harmony – as we have stated before – with the condition of killing also which is also meant to be its negation. Moreover, mere raising of the soul is not something that requires a special mention in his (a.s.) glory.

In fact, even the phrase ‘**I am going to terminate the period of your stay (on earth)**’ is an unnecessary statement if it is in the meaning of ‘causing to die’. So, in which time did his death take place? If it took place at that time when his enemies were plotting against him as discussed in this verse, then this verse was expected to grant him some relief of life, which would be extraordinary and against the normal procedure. For, in the verse is an incidental acknowledgement of the influence of their conspiracy to kill him while Allah will capture his soul. Does the knowledge of Shaikh Shaloot deny that they did not kill him just as it denies that Allah has raised him to the sky alive?

If his death took place in a distant future, then such an eventuality has not been elaborated in the verse while contentment of the heart demanded such an elaboration just as it called for him being raised alive. Since there is no elaboration of his death in the distant future, therefore, to interpret ‘**I am going to terminate the period of your stay (on earth)**’ as ‘I will cause you to die’ is strange in the context. So much so that the justification of the great scholar Hamdi al-Sagheer, the author of the modern Tafseer al-Kabeer, a Turk, while mentioning the death of Eesaa (a.s.) as a rejection to the Christian belief in his divinity, does not even care to reject this objection because such a rebuttal would be out of place i.e. the position of

contentment and which contradicts everything that contradicts this interpretation. So, it is obligatory, a necessity which was not felt by any one from those who spoke before me. I felt that the interpretation of this phrase ‘إِنِّي مُتَوَفِّيكَ’ as ‘I will seize you in entirety’ is safe from all objections and allegations.

This word ‘التَّوَفِّي’ has also been discussed in the verse of Surah Maaedah which is as follows:

وَ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي وَ أُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا  
يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ  
تَعَلَّمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ  
الْغُيُوبِ (١١٦) مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا  
اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا  
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ  
شَهِيدٌ (١١٧)

**And when Allah will say: O Eesaa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst captured me in entirety, Thou wert the watcher over them, and Thou art witness of all things.<sup>1</sup>**

The meaning of His word ‘**when Thou didst captured me in entirety**’ is when You took me from amongst their midst, You ended my connection with them and their earthly world.

<sup>1</sup> The Holy Quran 5: 116-117

Thus, **النُّوْفِيُّ** means raising him and not causing to die. You have already known that the literal and the customary meaning of **النُّوْفِيُّ** in the Holy Quran is not specific to the second type i.e. capturing the soul only.

This is the detail of what has come in the Holy Quran concerning the raising of Eesaa (a.s.). In addition to the verses discussed above, there are two more verses from which one can understand his descent in the last era and in which are two proofs to establish the previous discussion. Just as there are proofs in the traditions that talk about his descent. The fact is not as imagined by Shaikh Shaloot that the incident of Eesaa's (a.s.) raising is not proved in the Holy Quran and hence, there is no question of his descent from the skies as his raising has not been proved at all. The truth is contrary to his opinion. Nay, each of the two verses of raising, that have been mentioned earlier, and the two verses of descent, which are as follows:

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

**And there is not one of the followers of the Book but most certainly believes in this before his death...**<sup>1</sup>

وَأِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ

**And most surely it is a knowledge of the hour...**<sup>2</sup>

Both of these verses support each other and the Shaikh cannot deny his (a.s.) descent in the last era as one can find the exegesis of both these verses explaining his (a.s.) descent but that he (Shaikh) puts himself in pain and trouble to deny the same. Just as he cannot find an answer to whatever we have mentioned concerning the two verses of raising from the context which are not in harmony with his interpretation i.e. Eesaa (a.s.) was raised with his soul only.

Therefore, in the light of all that we have mentioned earlier, the

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<sup>1</sup> The Holy Quran 4: 159

<sup>2</sup> Surah Zukhruf (43): Verse 61

Muslims believe that the raising of Jesus has been mentioned five times in the Holy Quran: Explicitly in the two verses of raising , consequentially in the two verses of descent and as a hint in the verse of his purification from the disbelievers.

You can add to these verses the following verse of the Holy Quran ‘ وَ مِنَ الْمُقَرَّبِينَ **‘And from the proximate ones’**<sup>1</sup> which indicates his (a.s.) elevation to the place of the proximate angels. Nay, even in His word, ‘...worthy of regard in this world and the hereafter...’<sup>2</sup> because the meaning of ‘الْوَجِيهَ’ is ‘worthy of regard’ and there cannot be a greater proof of him being worthy of regard in this world than his being elevated to the sky. And His word about his enemies

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

**‘And they planned and Allah (also) planned, and Allah is the best of planners.’**<sup>3</sup>

Thus, the proofs from the Holy Quran have reached to eight.

Shockingly, the knowledge of Shaikh Shaloot denies the facts yet again as he attempts to derive The holy Quran 3: 54) that Jesus’s elevation to the sky alive did not take place at all as a planning from the side of Allah against his conspiring enemies. He suggests that Allah’s victorious planning against the conspiracy of the enemies of His Prophet (a.s.) was in the fact that He caused him to die and raised his soul towards Himself, and not in elevating him alive!! As if, Allah has implemented what his enemies conspired to do. Therefore, He has killed them before they could or executed his killing by causing him to die. In this case, Allah has helped them and not planned against them.

See the improbability of this justification with regards to his planning against them (the Jews) concerning the raising of His Prophet (a.s.)

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<sup>1</sup> The Holy Quran 3: 45

<sup>2</sup> The Holy Quran 3: 45

<sup>3</sup> The Holy Quran 3: 54

towards Himself alive and his rendering their efforts to kill him futile and waste... Although the total planning of Allah against them is mentioned in His word, **‘but it appeared to them so’**<sup>1</sup> after His word: **‘and they did not kill him nor did they crucify him’**<sup>2</sup> which the Shaikh has disregarded more than once.

The verse of the holy Quran about the Christ, **‘and they did not kill him nor did they crucify him’** **‘Nay! Allah took him up to Himself’**<sup>3</sup>. If the Shaikh does not understand from it the elevation of alive, and it was only his spiritual raising as the Shaikh has thought and insisted upon his thinking, then one can say, ‘the holy Quran does not negate the killing of Christ and his crucifixion with certainty, because the elevation of his soul to Allah does not contradict his being killed and crucified at the hands of his enemies.’ Such an opinion is indeed a joke, just as somebody kills a person then says in the court, ‘I did not kill him and I did not capture his soul, it was only Allah who has captured his soul!’ If the Shaikh who has based this justification on his whimsical interpretation because of his denial of the miracle of Prophet’s elevation, he should know that the Holy Quran is the word of Allah and at least the comic value of his denial of Jesus’s (a.s.) killing and crucifixion should have refrained him from it!!

Now let us return to the real obstacle of the modern authors and their followers in al-Azhar University, in accepting the worldly miracles of the Prophets (a.s.) and those that go against the universal convention, like the ascent and descent of Jesus, the existence of Satan, etc. Their opposition forces them to deny the traditions that have come in this regard, and to justify the verses, even if it is tantamount to them, being unjust to the imams of traditions on account of their denial, and being distant from the expressions of the Quranic verses due to their

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<sup>1</sup> The Holy Quran 4: 157

<sup>2</sup> The Holy Quran 4: 157

<sup>3</sup> The Holy Quran 4: 158

justification. Sometimes they are even unjust in their interpretation of the Quranic verses like the view of Shaikh Shaloot in the issue of Satan's existence: "the Quran has talked about the beliefs of the pagan Arabs" Or the view of Fareed Wajdi concerning the divine miracles and resurrection after death that "all these verses are ambiguous, whose concepts are not understandable."

We have discussed such a denial in the beginning of this chapter, in detail, which is so far unprecedented, striving to solve the doubts of contemporary authors and scholars who do not believe in the unseen.<sup>1</sup>

As you are now aware of what a Sunni scholar has mentioned, listen to what his contemporary from among the Shias has said in this regard, and he is the great defender of Islam, monotheism and Quran, al-Shaikh al-Balaaghi (r.a.) in the preface of his celebrated exegesis, 'Aalaa al-Rahmaan Fee Tafseer al-Quran'. He says, 'From among the proofs we have mentioned is the commotion concerning the meaning of 'التَّوْفِي' and the repeated usage of this word in the Holy Quran. So, the literateurs have interpreted 'التَّوْفِي' as 'causing to die'. Many commentators while commenting on the verse 'يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ' 'O Eesaa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me'<sup>2</sup> say, 'Yes, I will cause you to die'. Some others suggest, 'I will cause you to die a natural death' and yet some others are of the opinion 'I will cause you to die at your pre-ordained time, after your descent from the sky.' It seems that they did not bother to pay attention to the root of 'التَّوْفِي', its derivation, its usage in the Holy Quran, the comprehensive value between them and to the reliability of the exegesis for this noble verse and the belief of the Muslims that Eesaa (a.s.) has neither died nor killed before his elevation to the skies as has been clearly explained in the Holy Quran. Also, the Quran has unambiguously mentioned that Eesaa (a.s.) before descending will say to Allah, 'فَلَمَّا تَوَفَّيْتَنِي' 'When

<sup>1</sup> Mawqef al-Aqal wa al-Ilm wa al-Aalim min Rabb al-Aalameen wa Ebaadehi al-Mursaleen, vol. 4, pp. 174-182

<sup>2</sup> The Holy Quran 3: 55

**You seized me entirely**'. From all these, it can be understood that the meaning of التوفي and its relevant application in the Holy Quran and its derivatives refers to taking and seizing in entirety during death, sleep and taking from the earth and the mortal world to the skies.

The usage of the Holy Quran is self explanatory in this regard. For e.g. Allah – the High - says, 'اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي '، **Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death**'<sup>1</sup> Don't you see that the statement is incorrect when it is said: Allah causes the souls to die at the time of their death. How it can be right that those who did not die, He will cause them to die in their sleep?

Likewise, Allah – the High – says: 'وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم '، **And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return**'<sup>2</sup> So, taking of the people in the night is to seize them in their sleep and then Allah sends them while they are awake during the day time so that they may complete their prescribed term. Thus, to Allah is their return through death and resurrection.

Again Allah - the High – says: 'حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ'، **...until death takes them away...**<sup>3</sup> Now, to interpret this verse as 'death will cause them to die' will be incorrect.

The gist of the discussion is that the meaning of التوفي in its usage in the Holy Quran and others is to seize a thing in its entirety and completely. Like it is said, 'Sufficient Dirham'. This meaning of the word التوفي has been mentioned by the litterateurs in their dictionaries

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<sup>1</sup> The Holy Quran 39: 43

<sup>2</sup> The Holy Quran 6: 60

<sup>3</sup> The Holy Quran 4: 15

and they said, ‘Surely, تَوَفَّاهُ and اِسْتَوَفَّاهُ bear the same meaning. To support his idea, he cites a couplets as follows:

إِنَّ بَنِي الْأَدْرَادِ لَيْسُوا إِلَّا أَحَدٌ      وَ لَا تَوْفَاهُمْ قَرِيشٌ فِي الْعَدَدِ

The Bani Adrad are not one and the Quraish cannot seize them in numbers

That is, they cannot seize them completely.

I say: But there is a clear difference between الاستيفاء (to seek the seizure of a thing) and التوفى (the seizure of a thing) from the aspect of the effect of derivation. For, الاستيفاء grammatically is an infinitive on the scale of استفعال which means to seek the seizure, its calling and its treatment. On the other hand, التوفى signifies the ability to seize without the need towards calling, seeking and treatment. Therefore, the Holy Quran has specifically used the word ‘التوفى’ instead of ‘الأخذ’ because the latter does not indicate total and complete seizure while the former shows complete power like in the meaning of ‘إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ’ ‘رَاجِعُونَ’ ‘we are from Allah, and unto Him shall we return’.

For you is a lesson in whatever we have said about His word ‘اللَّهُ يَتَوَفَّى’ ‘Allah takes the souls at the time of their death, and those that die not during their sleep’<sup>1</sup> So, if you regard ‘and those that die’ as a conjunction for souls, you cannot say that the meaning of ‘يتوفى’ is ‘He causes to die’.

If you say: Seizing the soul in sleep implies metaphorical death, we ask how can one word have two meanings, real and metaphorical? And each meaning is related to an object and each of the objects will be a conjunction upon the other despite the conceptual difference acting upon it? And is one word a mirror for two independent meanings? Never, it is impossible.

If you deem His word ‘and those that die not’ as a concealed object for the word ‘يتوفى’ towards which the phrase ‘takes the souls’

<sup>1</sup> The Holy Quran 39: 42

indicates, we will say, ‘Surely, the indication of the present upon the dropped (word) is used in that very meaning, a fact not unknown to anybody who is aware of the conversational rules of any language. Then how ‘التوفي’ (to seize in entirety) can be interpreted as death indicating that the meaning of seizing is dropped and replaced with another meaning?!

Then, ‘التوفي’ has only one meaning i.e. to take completely and in entirety, whether from the world of life or from the world of awareness or from the earthly world and merging the human being with the heavenly world, like the seizing of Prophet Eesaa (a.s.). Strange is the opinion of some people who think that the elevation of Prophet Eesaa (a.s.) to the sky does not include the seizure of a thing in its entirety.

I wish I had known what remained from Jesus on the earth? And what makes one deny Allah’s Power in his seizure that he is not willing to include his elevation as taking a thing completely.

Nevertheless, the Holy Quran speaks in no uncertain terms that Prophet Eesaa (a.s.) was neither killed nor crucified but it appeared to them so (like Eesaa a.s.) and Allah raised him (a.s.) towards Himself. It is the unanimous belief of the Muslims that he (a.s.) is not dead; rather, he (a.s.) was elevated towards the sky till he (a.s.) will reappear in the last era. Therefore, I implore some of those who translate اني متوفيك (Surah Aale Imraan (3): Verse 55) as “**I will cause you to die in your time after your descent from the sky**” as to what they will do with the last verses (116, 117) of Surah Maaedah (5),

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ  
لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ  
مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ  
الْغُيُوبِ ... فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

“And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will

**say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things...But when Thou did raise me, Thou wert the Watcher over them..."**

Is it permissible to translate this verse as **"But when Thou did cause me to die after descent?"** Will it be right to compare this with the Allah's – the High – word, **"And when the trumpet is blown"**? Is it not clear that the demand of Prophet Eesaa's (a.s.) word in both the verses is after Allah has raised him (a.s.), his messages have exhausted in the propagation of his messengership, his being a witness over his nation and that the matter is examined closely and is interpreted that surely Allah He is the Watcher over them?

The context of the word proves over the joining of the two conditions. Whichever way you may interpret the word 'Watcher', it will only apply as a Watcher in this nation in this world of responsibilities and not the Hereafter, which is the place for reward and retribution. It is not correct to leap from the days of the mission of Prophet Eesaa (a.s.) for his nation in his message and his being a witness upon them till his descent from the sky in the last era when he will merely be a minister in the Islamic propagation and not the master of the message.

It is obvious that the reference to "the people" in the aforementioned verse implies his nation when he (a.s.) was present among them and involved in conveying his prophethood...As for the interpretation of "the people" to those who will be present after his descent from the sky, then such a construal is nothing but foolhardiness and distortion of the word in letter and spirit.

As for His word, **"And when the trumpet is blown"**, it is not a news (of the past) although past tense has been used due to the condition of the speaker in the two verses. Nay, it is has come in the context of the verse, **"They wait not for aught but a single cry which will overtake**

**them while they yet contend with one another**<sup>1</sup> which talks about the occurrences of the time of resurrection, hereafter and its preliminaries. Thus, in its context, it is looking at that moment and the context of the word provides strong evidence through the word, “**at that moment**, the trumpet will be blown” notwithstanding the usage of the past tense talking about that moment like in His word, “**And hell is made to appear on that day.**”<sup>2</sup>

Moreover, some commentators have interpreted Surah Aale Imran (3): Verse 55 as “O Jesus! I will make you die a natural death”.

**I say:** If they mean to cause death after the descent of Jesus from the sky, the same interpretation and objection as of the previous verse will be applied. If they imply his natural death prior to this and before the revelation of the Holy Quran, it contravenes the consensus of the Muslim belief and their unanimity in their generations. Another question that will be raised is, “From where did they derive the interpretation of natural death? And what will they do with the numerous verses of the Holy Quran that restrict the interpretation of the term ‘توفي’ to natural death?” We see that the term ‘توفي’ has been used even for unnatural forms of death in the Holy Quran. For example, in Surah Hajj (22): Verse 5 and Surah Momin (40): Verse 67, while talking about the various forms of human creation from dust to sperm to old age, Allah the High says,

“...and of you is **he who is caused to die**, and of you is **he who is brought back to the worst part of life...**” that you become old, “—**and of you there are some who are caused to die before-**”

And in Surah Baqarah (2): Verses 234 and 241, Allah says,

“...And (as for) those of you who die and leave wives behind...”

And in Surah Yunus (10): Verse 104

“...but I do serve Allah, Who will cause you to die...”

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<sup>1</sup> The Holy Quran 36: 49

<sup>2</sup> The Holy Quran 89: 23

And in Surah Nahl (16): Verse 70

**“And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life...”**

And in Surah Sajdah (32): Verse 11

**“Say: The angel of death who is given charge of you shall cause you to die...”**

And in Surah A’raaf (7): Verse 37

**“...until when Our messengers (angels) come to them causing them to die...”**

And in Surah Nisaa (4): Verse 7

**“Surely (as for) those whom the angels cause to die...”**

And in Surah Nahl (16): Verse 32

**“Those whom the angels cause to die...”**

And in Surah An’aam(6): Verse 61

**“...Our messengers (angels) cause him to die...”**

And in Surah Muhammad (s.a.w.a.): Verse 27

**“But how will it be when the angels cause them to die...”**

And in Surah Anfaal (8): Verse 50

**“And had you seen when the angels will cause to die those who disbelieve....”**

And in Surah Zumar (39): Verse 42

**“Allah takes the souls at the time of their death, and those that die not during their sleep...”**

In the holy Quran, you will never find the word ‘توفي’ which is used in the restrictive application of natural death.

So, from where have they brought this interpretation for this particular verse? Yes, the word ‘توفي’ has been used in seizing a thing in its

entirety so much so that the commonality began using it as a synonym of death. Gradually, it became commonly used along with its various derivatives for the one who causes to die, the one who has died, etc. Moreover, it is recorded that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) was walking in a funeral procession in Kufa when he heard a man asking about the corpse, ‘Who has caused him to die ( من المتوفي)<sup>1</sup>?’

As for what is attributed to Ibn Abbas about the verse, *يَا عِيسَى ابْنِ مَرْيَمَ قُمْ* is “O Jesus! I will cause you to die”, I don’t see it except what is attributed to Ibn Abbas in the questions of Naafe’ Ibn al-Azraq as mentioned in the second section, 36<sup>th</sup> Chapter from the exegesis al-Itqaan of al-Suyuti. That is, Naafe’ asked him (Ibn Abbas) about God’s word, ‘...and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength.’<sup>2</sup> Naafe’ supported his view with some couplets from Amr Ibn Kulsum (a well-known poet of the Jaahiliyyah era) which was hung in the Ka’bah. In turn, Ibn Abbas retorted with some more poems from other poets and litterateurs!!

Do you think that Ibn Abbas will interpret the word, ‘weigh down’ in other than its actual meaning just as the doubt of the Christians arises from this testimony attributed to Ibn Abbas that he has brought a word in other than its place?

Do you think that Ibn Abbas will not understand the meanings of such basic words in Arabic literature?

Do you think that Ibn Abbas was unaware of the poems of Amr that they were used to defeat him in an argument? How is it possible while the hung poems in Ka’bah were common knowledge even for the laymen, leave alone a learned scholar like Ibn Abbas?

Indeed, we have gone a bit beyond brevity but we haven’t lost our

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<sup>1</sup> Behaar al-Anwaar, vol. 40, p. 162, Chapter 93

<sup>2</sup> The Holy Quran 28: 76

main aim vis-à-vis the exegesis of the Holy Quran; nay, we have hastened to a thing from the goodness. And Allah is the One Who shows the right way, the giver of opportunity.<sup>1</sup>“

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<sup>1</sup> Aalaa al-Rahmaan Fi Tafseer al-Quran, pp. 33 - 37

## **A SUBTLE CRITICISM TO THE BOOK “AL-AKHBAAR AL-DAKHEELAH”**

### **In the Name of Allah the Beneficent the Merciful**

All Praise is for Allah, the Creator of the worlds. Salutations and greetings be on our Master, Abu al-Qasem, Muhammad, and his pure progeny, especially our Master, Allah’s Remnant in the earths, Imam Mahdi (p.b.u.h.)

A contemporary author – may Allah prolong his life and make him tread the right path – has written a book called “**Al-Akhbaar al-Dakheelah**”<sup>1</sup> (False Traditions). He has discussed traditions which – in his opinion – are fraught with distortions or fabrication. Divine grace helped me to review in it traditions about our master Imam Mahdi (may our souls be sacrificed for him) by referring whatever is in it concerning some of the noble traditions. I saw that he has enumerated as fabricated a number of traditions narrated by the learned Shaikh Saduq (may his grave be sanctified) in his reliable book ‘Kamaal al-Deen’, the learned Shaikh Toosi (may Allah elevate his position) in his book ‘al-Ghaibah’, etc. I found that apart from his obstinacy on proving them as fabricated, he has relied upon weak evidences and baseless testimonies.

I saw that those doubts in traditions were often considered by some as intellectualism and civilization, which became embedded in their sick souls! Thus, the intellectual and civilized person – in their view – was the one who had the audacity to criticize traditions, refute them or

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<sup>1</sup> The author of this book is the celebrated Shaikh Muhammad Taqi Tustari (r.a.) (1320-1415 A.H.) - Translator

interpret the apparent meaning (to suit their purpose), even to the extent of the apparent of the Holy Quran, to make it palatable to those affected by materialistic views and did not believe in the world of the unseen and its effect in the visible world of matter.

This door i.e. the door of inducing scepticism in traditions, either in their chains of narrators or contents, especially those whose contents seem improbable for simple minds, is a door through which many of our youth are tested and afflicted with and from the writers who think that to be sceptical about traditions or justifying the apparent that indicate towards the extraordinary is a sign of being an intellectual. Without doubt, hastening to a definite judgment about a tradition being fabricated and concocted – especially with absurd evidences – is not expected from skillful scholars and those cognizant of the scales of rejection and judgment about fabrication, distortion, weakness, etc. If anyone is an exaggerator in this regard and thinks that there is no way except this, nevertheless, as a precaution, he must bring in the factor of probability.

Hence, I saw it essential to reveal the doubts of this author – may Allah prolong his shadow – concerning the traditions so that it does not lead to negative thoughts by those deceived by those doubts and uncertainties about the old traditionalists (may Allah sanctify their pure souls).

The gist of our discussion with him – may his life be prolonged – is as follows: The traditions mentioned in his book even if there are some flaws in them – as per the criteria set by some of the scholars of narrators (*rejaaliyoon*) – then these are remedied like other (similar) traditions are done, due to which the traditions are relied upon.

Moreover, most of the flaws mentioned by him are patently wrong and no scholar cognizant of the conditions of traditions will pay heed to them. Also, whatever he has submitted for some of the traditions via conceptual narration or occurrence of confusion and disarray in the text from some facets, does not lead to forsaking action on it, not

paying heed to it at all and non-reliance upon their (contents) that are free from confusion. If this was the case, the door of scepticism would (always) be open to the extent that there would be no scope for any argument in most of the traditions through which the wise argue in narrative sciences, for which there is no way to prove except narration and which may lead to the abandonment of most Islamic narrative sciences and other (fields of knowledge).

You must not think that we deny the universally acceptable fact about the presence of fabricated and distorted traditions or we are trying to judge that all the traditions in the books of traditions are correct (and authentic). Nay, our aims are as follows:

- a) To explain that these traditions are not to that level of weakness for which the author has striven to explain as he has himself has not narrated the presence of weakness in some of them
- b) Attacking books like Kamaal al-Deen and al-Ghaibah of Shaikh al-Toosi (r.a.), – whose authors were skilful in the science of traditions and were the greatest of scholars vis-a-vis cognizant of traditions and their flaws – striving excessively to mention the drawbacks in their narrations and to declare that their authors have mixed the correct traditions with the sick ones and the lean ones with the thick ones, have no benefit except to sow negativity in the minds of some ignoramuses. It is highly inappropriate that such (writings) should emanate from a person like him (may Allah protect him). Yes, if in some traditions some things are found that are not in harmony with our basic and pure beliefs, then it is obligatory that to expose their chinks, to talk about them excessively and be busy with such acts.

## **TRADITION OF SA'D IBN ABDULLAH**

Know that some of the traditions that he has enumerated amongst the fabricated traditions in the first section of the second chapter of the

book “Al-Akhbaar al-Dakheelah” is what our Shaikh al-Saduq (may Allah sanctify his grave) has collected in Kamaal al-Deen from Muhammad Ibn Ali Ibn Haatam al-Naufeli, from Ahmad Ibn Eesaa al-Washshaa, from Ahmad Ibn Taaher al-Qummi, from Muhammad Ibn Bahr Ibn Sahl al-Shaibaani, from Ahmad Ibn Masroor, from Sa’d Ibn Abdillah al-Qummi who recounts, “I was fond of collected books, comprising of subtle sciences and their finer aspects, very enthusiastic of memorizing what I thought to be correct from its truths, passionate about committing to memory its ambiguous and intricate ones, desirous about overcoming its difficult and puzzling ones, sincere about the Imamiyyah (Shiite) teachings, not caring for safety and security in anticipating disputes and disagreements, crossing the limits in being malicious and abusive (towards the enemies of the Ahle Bait a.s.), finding the drawbacks of the various groups of the opponents, exposing the shortcomings of their leaders, ripping apart the veils of their chiefs, so much so that I was thrown into numerous tests of debates and fights with hardcore opponents of the Ahle Bait (a.s.). My enmity with them grew over time and disputes with them increased to gigantic proportions. I kept criticizing and condemning them through questions and continued to prove to them that they are firmly entrenched in their falsehood.

Till the end of what we have recorded in the second volume of Muntakhab al-Athar, tradition No. 809.

The author of al-Akhbaar al-Dakheelah (may Allah prolong his life) writes as a footnote of this tradition, “Just as the text of this tradition testifies to its incorrectness, so does its chain of narrators. For, Saduq (r.a.) narrates from Sa’d only vide his father or his teacher Ibn al-Waleed as is known from the teachers of his book ‘Man Laa Yahzorohu al-Faqeeh’ while this tradition includes four unacceptable media (chain of narrators). Strangely, the author of the book, famous as al-Dalaael, has narrated this tradition vide three narrators although

he narrates from his teacher, from Saduq through a medium...<sup>1</sup>“

It is appropriate that first we talk about its chain of narrators and then about its text.

We say: Muhammad Ibn Ali Ibn Muhammad Ibn Haatam al-Naufeli, famous as al-Kermani, was among the teachers of Saduq (r.a.), who has used the agnomen of Abu Bakr for him, and also used the term ‘may Allah be satisfied with him’ in the second volume, chapter 43 of Kamaal al-Deen in the mention of those who have seen the Qaem (a.t.f.s.). The sixth tradition talks about him. Thus, he is honoured with the term ‘may Allah be satisfied with him’ and is considered reliable. He is also mentioned in the 41<sup>st</sup> chapter of this volume in the first tradition<sup>2</sup>.

As for Ahmad Ibn Eesaa al-Washshaa al-Baghdadi Abu al-Abbas and his teacher Ahmad Ibn Tahir al-Qummi, Shaikh Saduq (r.a.) has relied upon both of them in Kamaal al-Deen, vol. 2, Chapter 41. What has been narrated concerning Narjis, the mother of al-Qaem (a.t.f.s.) and her name was Maleekah bint Yashooa’h Ibn Qaisar al-Malik<sup>3</sup>). It is quite apparent that Saduq knew and relied upon both of them, because in this chapter, which is an important chapter of this book, he has not recorded except one tradition, and it is what he has narrated from his teacher, Muhammad Ibn Ali Ibn Haatam al-Naufeli, from Abu al-Abbas Ahmad Ibn Eesaa al-Washshaa al-Baghdadi, from Ahmad Ibn Tahir. Nay, the absolute reliability of these two near him (Saduq) and his dependence on their truthfulness and trustworthiness is established from this. Moreover, his naming the chapter shows his reliance and evidence upon what was famous in his time from the name of his (a.t.f.s.) mother and her antecedents through this tradition. Thus, the conditions of these two scholars were known to him (Saduq) for their truthfulness and trustworthiness. Otherwise, it was not proper for a

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 104

<sup>2</sup> Refer Kamaal al-Deen, vol. 2, pp. 417 and 437

<sup>3</sup> Kamaal al-Deen, vol. 2, pp. 417

scholar like Saduq (a.r.) to depend upon an unreliable tradition whose narrators are not known for their dependability in such an important matter amongst the Shias as well as the Sunnis. Thus, it can be assumed, one is sure that Saduq (r.a.) was confident about the correctness of the tradition and the truthfulness of its narrators. If we descend from this, then there is no escape from the view about his contentment concerning its emergence through some contexts and reliable symbols by which the weakness of a narrator is remedied and by which he is sure of its correctness. Otherwise, it can be asked, “What is the benefit of incorporating an (entire) chapter in a book like “Kamaal al-Deen” for arguing with a single tradition which cannot be argued with and upon which the author of the book does not rely upon, because he is ignorant about the conditions of its narrators? What is the point in naming a chapter with the contents of the tradition? How can one accept such an act from a person of the stature of Shaikh Saduq (r.a.)? Did he not write the book ‘Kamaal al-Deen’ for dispelling confusions and doubts concerning the presence of Imam al-Hujjah (a.t.f.s.) and proving his existence<sup>1</sup>? When the author of the book does not rely upon this tradition, does it increase the doubts and confusion or dispels it?

We say the same about Ahmad Ibn Masroor, and that it is highly improbable that someone like Shaikh Saduq (r.a.) is unaware of the students of a person like Sa’d Ibn Abdillah!

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<sup>1</sup> Shaikh Saduq (may Allah have mercy on him) says in the preface of Kamaal al-Deen: One day, while he (viz. Shaikh Najm al-Deen Abu Saeed Muhammad Ibn al-Hasan) was narrating unto me, he mentioned to me the view of a person, who was a great philosopher and logician, whom he met in Bukhara concerning the Qaem (a.t.f.s.) that confused him and put him into doubt concerning his (a.t.f.s.) affair on account of his (a.t.f.s.) occultation and cessation of news about him (a.t.f.s.). So, I mentioned details concerning the proofs of his (a.t.f.s.) existence and narrated for him traditions from the Holy Prophet (s.a.w.a.) and the (infallible) Imams (a.s.) about his (a.t.f.s.) occultation, by which his heart was at peace and all the doubts, skepticisms and misgivings that had entered into it were dispelled. He accepted wholeheartedly and submitted totally to what he heard from the true traditions. He asked me to write a book for him on this subject. I complied with his request.

**Objection:** Why is this improbable? In fact, it is improbable that he does not know all of them. In other words, it is unlikely that he is ignorant of all instead of saying that he was aware of all! For, it is permissible that he (Saduq) would know all the students when his (Sa'd's) students were few just as it was acceptable that he does not know all of them when his students are in large numbers.

**Answer:** Yes, it is acceptable intellectually like it is agreeable customarily while paying initial attention except that the reason for improbability is their efforts in knowing the teachers, their students, their researches in this regard and their attendance in the schools of traditions whose experts are well-aware of the teachers and their students, especially if they were their contemporaries and near their eras. They used to leave the traditions of the narrator about whose conditions they were not aware and his tutelage of his source from whom he has narrated. They used to research these affairs to such extent that if a tradition was narrated from the one whom they did not recognize from the students of their famous teachers, especially their contemporaries, they would abandon such a tradition. For example, there is great friendship between two people for a long time; this person was aware of his friend's sons, relatives and friends. Suddenly, an unknown person comes, whom he has not seen in this period with his friend nor has anyone informed him about him, who now claims that he is the son of his friend, or his regular student, who attended his classes frequently and wrote down his traditions. He narrates some matters which this friend had never heard before. Undoubtedly, this friend will not accept these from him and accuse him of lying and will not narrate these from him arguing very clearly that during his long tenure of friendship with him and his attendance in the gatherings of his friend, he is not acquainted with him nor did he see him in his gatherings and that he is a cheat. Now, Shaikh Saduq (r.a.) is much higher in stature, and nobler than that he does so in a book he wrote for dispelling confusions, removing doubts, and obeying the instruction of

Hazrat Imam-e-Asr (a.t.f.s.)<sup>1</sup>, lest his narration increases the confusions and strengthens the doubts.

Conclusion: We are certain in our claim that Shaikh Saduq (r.a.) was cognizant of the conditions of these narrators of traditions and their truthfulness. If whatever is in our hands of their mention from the books of narrators of traditions is disregarded and their conditions – briefly or in detail – has not reached to the authors of the lexicons and the narrators of traditions, and reliability upon tradition from his like has not emanated, his narrators will not be recognized with truthfulness and trustworthiness nor their truthfulness will be reassuring in their narration of this tradition concerning the contexts that leads to confidence.

As for Muhammad Ibn Bahr al-Shaibaani, although Kashi (in the biography of Zuraarah Ibn A'yan) has accused him of exaggeration<sup>2</sup>, but it is apparent from the descriptions of the narrators of traditions that one cannot accuse him of telling lies and breach of trust. Thus, reliance on him is correct. At the most, one cannot rely on those of his traditions that are in consonance with the beliefs of the exaggerators or that are absolute exaggeration. If it is not in harmony with his beliefs or his faith is not known in it, then there is no contradiction between him and his reliability. With his reliability established, it is not permissible to reject his tradition after believing in his truthfulness and reliability. Save that the text of his narration should be seen, it should

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<sup>1</sup> In the preface of Kamaal al-Deen, he (Shaikh Saduq r.a.) writes, “One night, while I was thinking what I am leaving behind from my progeny, brothers and bounties sleep overcame me. I saw that I am in Makkah circumambulating the sacred House of Allah... I saw our master the Qaem, the Master of the Time – Allah’s blessings be on him – standing at the door of the Ka’bah. I went near him with the thoughts of my heart and the dispersal of my thoughts. He (a.s.) came to know what is in my heart by looking at my face. I greeted him and he replied to my greetings. Thereafter, he (a.s.) told me, ‘*Why don’t you write a book concerning occultation so that your worries are done away with?*’ When I got up, I immediately commenced writing this book in compliance with the order of Allah’s friend and His Proof....” (Kamaal al-Deen, vol. 1, p. 3)

<sup>2</sup> Rejaal al-Kashi, p. 147

be interpreted or explained upon its correct probabilities if possible. Otherwise, it should be left in which its proof is established as per the intellect and the argumentative narration that it is exaggeration. Moreover, it has emanated from some of them have often accused the narrators of exaggeration, an opinion not agreed upon by the majority. Usually, this accusation is due to the deficient cognition of the accuser and his lack of insight about their (a.s.) affairs and conditions as proved by the intellect or narrations. When the levels of the majestic companions of the Imams (a.s.) like Salman, Abuzar, Miqdaad, Ammaar, etc. differed in their recognition and observations of their positions and high levels, what can one say about others?! This is the entrance of the discussion of difficult and complicated (traditions and affairs), the ultimate of which cannot be reached. One cannot even come near to it except a handful of extremely elevated companions and those with very high levels. Thus, the Messenger of Allah (s.a.w.a.) said, *“O Ali! None has recognised Allah except me and you. None has recognised me except Allah and you and none has recognised you except Allah and me.”*<sup>1</sup>

Nevertheless, we say: There is no comparison between a particle of dust and the Lord of the lords! I bear witness that Muhammad (s.a.w.a.) is His servant and His messenger and that his successors are the Imams (a.s.), His noble servants. They don't precede Him in word and they act as per His orders. They don't possess for themselves benefit, harm, death, life and resurrection. I bear witness that they are the proximate ones, the chosen ones, the obedient ones for Allah's command, who implement His order, who act upon as per His intention and are His successors among His servants. Whoever comes to them is saved and whoever lags behind will be destroyed. They are the spoken ones (with whom the angels have spoken) and they are those who are made to understand. None shall enter paradise save the one who has recognized them that they are the ones possessing authority upon the affairs with Allah's command and that they are the

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<sup>1</sup> Behaar al-Anwaar, vol. 39, p. 84

successors of the Holy Prophet (s.a.w.a.). They (a.s.) also recognize him with his cognition about the mastership, testifying in them and submitting to their command. Whoever bears enmity against them and denies them has indeed borne enmity against Allah and denied Him. None shall enter the fire except the one who denies them and they deny him. They are the trustees of Allah's knowledge and the protectors of His secret. But for them, the earth would have swallowed all its inhabitants. This and as we have read for you, the traditionalists and the scholars too differ in their levels vis-à-vis their cognition concerning them (a.s.). Some of the traditionalists and scholars have fallen short than the others. Some of them are lacking behind others in one matter and state from their states despite being more perfect and elevated than the latter as well as most others in all their states. For example, Shaikh Saduq (a.s.) considers the first level of exaggeration in the denial of forgetfulness of the Holy Prophet (s.a.w.a.). So, often a person will be considered as an exaggerator by one, and correct in faith by another. This is the door of entrance in individual judgements and opinions by the scholars of narrators concerning exaggeration, rather, their exaggeration in the issue of exaggeration and the severity of their protection from falling into it! Some of them – as per their jurisprudence or their opinion – accuse a man of exaggeration at a time when he sees him as not following the right creed. Thus, confidence upon the judgment of a person about exaggeration is only permissible when his criteria about exaggeration is known to us and matches with our parameters. His standards concerning exaggeration are also regarded as reliable by us. One cannot rely upon individual judgements and conjectural testimonies. Otherwise, there is his accusation is not reliable and do we accept it. Moreover, we enumerate this as a cause for non-reliability upon his narrations, especially if the accused person is from the teachers and from the students of the teachers, known for his truthfulness and reliability. How can one judge a man like Muhammad Ibn Bahr who was amongst the theologians, was

knowledgeable of the traditions, jurist, an author of approximately five hundred books<sup>1</sup> to be an exaggerator merely because his contemporary al-Kashi, notwithstanding what has reached about his majesty, has put him among the exaggerators, unless we know his opinion concerning exaggeration in detail, and the evidence upon which he has relied? Perhaps, al-Kashi considered belief in the issue of negation (سلب) and affirmation (ايجاب) as exaggeration; he didn't believe in it and he was right. So, it is not proper to rely on the individual judgment of another to judge about exaggeration and rejecting the traditions of the one who is accused of it especially it is due to brevity and ambiguity.

Probably, the allegation against Muhammad Ibn Bahr about exaggeration was because he considered the Prophets (a.s.) and Imams (a.s.) superior to the angels or because he has recorded about the Imams (a.s.) what was regarded as strange by the one who did not recognize them as was the right of their (a.s.) recognition. From amongst these traditions is the narration of Habib Ibn Mazaaher (r.a.) whose words are as follows: It is narrated unto us from Habib Ibn Mazaaher al-Asadi – may Allah whiten his face – that he asked al-Husain Ibn Ali Ibn Abi Talib (a.s.), ‘What were you before Allah – Mighty and Majestic be He – created Adam (a.s.)?’ He (a.s.) replied, ‘*We were shadows of light, circulating around the Throne of the Beneficent. We taught the angels glorification (سبحان الله), utterance of the statement ‘There is no god but Allah’ (لا اله الا الله) and praising (الحمد لله).*’ Then he says, ‘For this, there is subtle interpretation but this isn't the place for its explanation. We have elaborated it in another place.’<sup>2</sup>

But what the critic (al-Tustari) has made as an evidence for the invalidity of his chain of narrators that Saduq (r.a.) has narrated from

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<sup>1</sup> Refer to al-Fehrest of al-Shaikh al-Toosi (r.a.), p. 158. He writes, “He (Muhammad Ibn Bahr) was a theologian, knowledgeable about traditions, jurist except that he was accused of being an exaggerator. He had written approximately five hundred books and treatises.”

<sup>2</sup> Elal al-Sharaae', p. 23, Chapter 18 Whatever Muhammad Ibn Bahr al-Shaibaani famous as al-Duhni (r.a.) mentioned in his book from the view about the superiority of the Prophets (a.s.) and the infallible Imams (Allah's blessings be on them all) upon the angels.

Sa'd vide his father or his teacher Ibn al-Waleed although this narration comprises of four mediums who are deniers<sup>1</sup>.

**I say:** As for the tradition including four mediums, then this is not so. Rather, it comprises of five mediums but them being deniers then indeed I know what is in it.

As for the report including four or five mediums as evidence for the incorrectness of its chain of narrators although Saduq (r.a.) has indeed narrated from him vide a single medium, then the response is as follows: Certainly, to use this as evidence is indeed strange. For, just as it is possible that he narrates from Sa'd through the means of a single teacher, it is also possible that he narrates from him through the means of numerous contemporary narrators. Just as it is permissible that a person narrates from his contemporary without any means, it is also allowed that he narrates through the medium of many contemporary men. I am sure that Tustari does not intend to accuse Saduq (may his grave be sanctified) of fabricating the chain of narrators and concoct the tradition. Or allege that Saduq did not understand the effects of the numerous mediums between him and Sa'd Ibn Abdillah, that may lead to a conflict of the chain of narrators of one part of the narration to another. So, he has narrated from Sa'd through five or four narrators, who were not contemporary, but from different generations, while he narrates through the medium of one teacher. Do you think that he did not understand this? Or that he did not see in this chain of narrators, or all the chains of narrators till Sa'd contradiction and breakdown? This indicates that Saduq was aware of the conditions of those narrators, the mediums in this chain between him and Sa'd Ibn Abdillah.

Thereafter, Tustari continues: Strangely, the author of the famous book as 'al-Dalaael' has narrated it through three mediums although a person like Shaikh Saduq (r.a.) has narrated it from one medium.

Our reply is that when we have established what he has chosen and

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 104

researched concerning the introduction of the author of the book ‘Dalaael al-Imaamah’, there is nothing strange about it, because it is compatible with the narration of Saduq vide his father or his teacher Ibn al-Walid from Sa’d. There is no difference from this aspect between the narrations of Shaikh Saduq (r.a.) or the author of ‘al-Dalaael’ vide Saduq from his father from Sa’d or vide Abu al-Qasim Abdullah al-Baaqi Ibn Yazdaad Ibn Abdillah al-Bazzaaz, from Abu Muhammad Abdullah Ibn Muhammad al-Tha’alebi from Abu Ali Ahmad Ibn Muhammad Ibn Yahya al-Attaar from Sa’d<sup>1</sup>.

Nevertheless, it can be assumed that the conjunction ‘*and*’ is dropped from the aforementioned chain of narrators in Kamaal al-Deen and thus, the chain was as follows: Muhammad Ibn Ali Ibn Haatam al-Nawfeli, from Ahmad Ibn Eesaa al-Washshaa and Ahmad Ibn Taaher al-Qummi, from Muhammad Ibn Bahr Ibn Sahl al-Shaibaani and Ahmad Ibn Masroor, from Sa’d Ibn Abdillah, or similar to it. Indeed, the critic (al-Tustari) has mentioned the view of Allamah Majlisi – may his grave be sanctified – in Behaar al-Anwaar, which is as follows: Al-Najaashi says after declaring the reliability of Sa’d, “He (Sa’d) met our master Abu Muhammad (Imam al-Askari) (a.s.) and I have seen some of our companions regarding his meeting as weak (narration) saying, ‘This is a fabricated meeting!’” Thereafter, Allamah Majlisi (r.a.) says, ‘Saduq (r.a.) is more knowledgeable about the truth of the tradition and reliance upon it than this person whose condition is not known. He has rejected the incident, whose contents testify its correctness, merely on the basis of conjecture and whim, although Sa’d lived during the time of Imam lifetime, and there was always the possibility of Sa’d meeting him – since Sa’d died about forty years after Imam Hasan al-Askari (a.s.) was martyred. Such an attitude is naught except a disregard for traditions, non-reliance upon them and

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<sup>1</sup> Allamah Majlisi (r.a.) says in Behaar al-Anwaar after recording the narration from Kamaal al-Deen: Dalaael al-Imaamah of al-Tabari from Abd al-Baaqi Ibn Yazdaad from Abdullah Ibn Muhammad al-Tha’alebi from Ahmad Ibn Muhammad al-Attaar from Sa’d Ibn Abdillah...the like of it

falling short in recognizing the status of the purified Imams (a.s.), when we find the narrations comprising of strange miracles reaching unto them. So they will either vilify the tradition or its narrators. Nay, most of those vilified from the chains of narrators have narrated such traditions and reports.”

Thereafter, the critic,(al-Tustari r.a.) has criticized this view as follows: Apparently, al-Najaashi by the phrase ‘some of our companions’ meant his teacher Ahmad Ibn al-Husain al-Ghazaaeri, who was an intense critic of the chain of narrators and investigator of traditions. He had a deeper insight into traditions than Saduq (r.a.) and had vast information about the narrators. Al-Shaikh (al-Toosi) says in the beginning of his book al-Fehrist, “A group from the Shia teachers, although they have prepared a list of the books of our companions from whatever they have written of the secondary sources (called as *tasneefaat*) and whatever they have narrated of the books of original narrations (called as *Usul*) except that none of them have written comprehensively upon it, and have not mentioned most of them. Nay, they have fallen short of the list of what they have narrated and what was in their treasures with the exception of Ahmad Ibn al-Husain who has written two books (on the subject); one of them is from the secondary sources and the other is about the original narrations. He has covered them to the best of his reach and ability...(till he says): Indeed, al-Najaashi – who is the most reliable scholar about the narrators – has relied upon it, was his student reporting from him directly sometimes, and, at other times, narrating from his books.<sup>1</sup>“

**I say:** Apparently, Majlisi by "the one whose condition is not known" meant Ahmad Ibn al-Husain al-Ghazaaeri, about whom al-Erdebeli, the author of Jaame’ al-Ruwaat, writes, “I did not find in the books of narrators about him anything concerning his disparagement and his fairness<sup>2</sup>“ and did not spell out his name clearly, following in

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 96

<sup>2</sup> Jaame’ al-Ruwaat, vol. 1, p. 48

the footsteps of al-Najaashi, because he, too, has not taken his name explicitly so that it may not lead to the lowering of his position, especially when a person is famous for his judgment about the fabrication of traditions and alleging exaggeration to the narrators. He is the one who al-Tustari describes himself that he is the most reliable scholar about the narrators, who has relied upon this narration and said, ‘He met our master Abu Muhammad Imam al-Askari (a.s.)’, and his complementing this with the statement by his saying, ‘I saw some of our companions...’ perhaps it was his surprise of the opinion of this "some". How can this person, whose condition is not known be compared to al-Saduq (a.r.), whom al-Najashi, the most reliable of the scholars of the biographies of narrators, has described as ‘majestic, memorizer of traditions, having insight about the narrators, critique of the traditions, none from the Qommi Scholars could match him in his memory and his excessive knowledge, has written more than three-hundred books’<sup>1</sup>, and the like of it is recorded in al-Fehristi<sup>2</sup> and al-Khulaasah<sup>3</sup>? How can he have greater insight and more knowledge about the teachers of al-Saduq (r.a.) than himself, although al-Ghazaari was of the later generation?

As for what is in al-Fehrist<sup>4</sup> of Shaikh al-Toosi (r.a.) clearly indicates upon his detraction and upon the non-acceptability of both his books. “None of our companions have copied from either of his books. He destroyed and some of his heirs intended to destroy these two books and others too as some of them have narrated from him.” This statement makes it explicitly clear that his books are not acceptable for the Shiites and their scholars and they have turned away from him to the extent that they are counted amongst those books that must be destroyed and it is not permissible to copy them. Hence, some of his heirs intended to destroy them. Nevertheless, we ask Allah – the High

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<sup>1</sup> Al-Rejaal of al-Najaashi, p. 389, No. 1049

<sup>2</sup> Al-Fehrist, p. 304

<sup>3</sup> Khulaasah al-Aqwaal of Allamah Hilli (r.a.), p. 147

<sup>4</sup> Al-Fehrist, p.24

– for his forgiveness.

I am still surprised about the critic (al-Tustari) who writes the traditions and whatever is in it – in his opinion – of distortion, fabrication, etc. while he himself narrates from a person like al-Shaikh al-Toosi (r.a.), which he intends to bring as a support for his view, but ends up contradicting himself badly. Kindly pay attention to the view of al-Shaikh al-Toosi (r.a.) in al-Fehrist, “...none of them has objected for encompassing all of them (narrators) except what Abu al-Hasan Ahmad Ibn al-Husain Ibn Ubaidillah (r.a.) has intended as he has written two books; in one he has mentioned the secondary sources, and in the other he has discussed about the primary sources of the collections of Shia traditions. He has collected it to the best of his reach and ability, except that none of our companions have copied those two books. He – may Allah have mercy on him – destroyed and some of his heirs intended to destroy these two books and other books, as some have narrated from them.<sup>1</sup>”

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<sup>1</sup> Al-Fehrist, p.24

## **A RESEARCH ABOUT RELYING ON THE JUSTICE OF THE NARRATOR CONCERNING THE PERMISSION OF REPORTING FROM HIM**

**Objection:** Perhaps Saduq (r.a.) and other traditionalists began with the originality of justice in their traditions from the unknown persons and those not known for justice and truth in the books of narrators; moreover, we have no way to know their conditions and acquire about their justice and truthfulness due to their non-mention in those books, or their disparagement and fairness were not discussed in them. So how can we rely on those traditions?

**Reply:** If by accepting the originality of justice it is implied that the condition in the permission of reliability upon the tradition and even if with them is the justice and truthfulness of the reporter except that they were relying upon the basis of faith and justice of one, whose belief is not proved to be corrupt or that he is transgressor and liar and that they know him with apparent goodness, then his reliability unto them is improbable, nay known to be non-existent, due to the absence the origin of devotion for this principle.

As for the religious principle, it is not clear except through the assumed state unless proved otherwise (*istes'haab*) and the disruption of its basis, is very obvious due to the absence of certain justice established earlier for him, who is not aware of his transgression and justice, that he may assume that (earlier) state.

As for the intellectual principle, that is, the settled basis of the intellectuals upon the acceptance of every report of the one whose disparagement vis-à-vis disbelief, disruption in creed or commitment of major sins and transgression is not proved, then this too is the place of denial in addition to referring him non-reliability of the condition of justice and his annulment in the permissibility of accepting the report.

For the importance of justice it is implied that the reliability upon the apparent goodness is termed justice or that this goodness is the path towards this justice, for it is a psychological habit and spiritual condition, by which committing a sin becomes difficult for its owner. So, if its emanation is agreed upon from him, he regrets it, immediately rectifies with repentance and blames himself for it, and that upon it he judges with the justice of the one whose apparent is good, who does not violate the laws of the Shariah openly and in whom the effects of justice are found, the implementation of this principle with regards to the unknown ones and those not described with apparent goodness is clearly disruptive.

Yes, possibly it can be said that the earlier traditionalists like Saduq, Kulaini, etc. – Allah be pleased with them all – did not take the traditions which they have recorded in their books, from the deniers, the wayfarers, those sitting on the roads and streets, the story-tellers and their ilk. For example, Saduq knew his quoted narrators with their names, genealogy and conditions like faith, justice and transgression (if any). He has not narrated from the one whose personality, name, genealogy and attributes are unknown. He has not even sufficed with their self introduction. So he has not written from anyone except after knowing his apparent condition, his faith and his creed. He knows the traditions and narrators very well. If they were non-Shia or from the blamed ones, he would have explicitly mentioned about them.

Another probability: It is probable that the basis of acceptance of truth and justice by the ancient scholars was the expression of enmity and hatred towards the enemies of the اصالت برائت. Also normally the wisemen accept a singular news, and act upon it, unless transgression is proved. The principle relied upon here is: The principle of absence and the assumption of absence. Hence, the absence of major sins emanating from him was assumed, and based on this, as long as he protects it through his conscience or devotion (there is nothing wrong with this), there isn't any need to prove his justice regardless of it being from his habit or from his apparent goodness.

In other words, we say: When the reliability of justice and guarding it in the permissibility of taking the traditions of the reporters is the cause of the suspension or discontinuation of affairs and squandering of many good things due the scarcity of the one whose justice is protected, the common sense men agree to act upon a singular report, the emanation of which was not guarded from that which may not lead to transgression or which may weaken his reliability or the obvious context of which does not indicate upon raising one's hands from his report because the verse of Quran (49: 6) denotes upon the necessity of obviousness in the report of the transgressor, that is, the one who exceeds the limits and commits major sins other than the one who does not commit such sins and safeguards himself from such sins either through his conscience or through purity. Such a probability is truly strong because we see that the intellectuals always act upon a report that is not accused of being a lie or a transgression. They reject the tradition or consider the chain of narrators as weak, if the reporter is a transgressor. The emanation of transgression should be proved. Otherwise, the narrator would have been considered as just.

**Objection:** Is the report of an unknown person acted upon? And is it permissible to rely on it?

**Answer:** Ignorance of the condition of the reporter can be of two types-

- (i) Absolute ignorance including ignorance about his belief, justice and transgression, or
- (ii) Partial lack of knowledge about his transgression, his justice along with the knowledge about his belief.

Needless to state, it is not permissible to act upon the first type and cannot be used as evidence. As for the second type, it is permissible along with the ignorance i.e. doubt about his transgression and his justice, based on his not being a transgressor due to lack of evidence about the emanation of sin from him and to accept his report when it is not contradictory removing it from the settled nature of the

intellectuals in acting upon the singular report. Thus, what removes a report from its eligibility to being relied upon is disparagement, in the absence of which there is no need for straightening out its narrators.

**Objection:** How it is correct to rely upon the report of an opponent (Sunni or non- 12 Imams Shias) as they have permitted to act upon the reports of the reliable and praised ones with truth and trustworthiness, regardless of their sect?

**Answer:** As for their traditions that support the path of the People of Truth (i.e. the Twelver Shias), narrating from the infallible guides (a.s.) the principles of religion and their traditions about the excellences and merits of the Ahle Bait (a.s.) and upon which their companions and Shias unanimously agree, their reliability upon such traditions is from two aspects:

- (i) Either to use it as an argument against them and to debate with them in the manner which is best (jidaal-e-ahsan);or
- (ii) To acquire the reliability upon its correctness, due to the absence of a factor for them in the fabrication of these reports. Hence, arguing with them is the best and relying upon them will silence the opponent.

As for their traditions in the branches of religion and duties, then reliance upon them depends upon the narrator being reliable at all levels, thereby leading his narration to contentment with its source and also it should not contradict other reports. In case of contradiction, one has to act in accordance with the principles of reconciliation as has explained in its place in the principles of jurisprudence.

Again for the second time, al-Tustari has criticized the tradition referring to its chain of narrators and asks, "If Saduq (r.a.) has judged for its correctness, why he has not narrated in his book "Man Laa Yahzorohu al-Faqeeh" traditions about jurisprudence from him (Sa'd Ibn Abdillah)? Why he has not narrated in his book "Maani al-Akhbaar" traditions from him that explain the meanings of the

alphabets (terms)?<sup>1</sup>“

**Answer:** Surely, his non-narration in his book "Man Laa Yahzorohu al-Faqeeh" neither proves his non-reliability for the traditions nor does it contradict his judgment about its correctness. Perhaps, he (Saduq) has compiled "Kamaal al-Deen" after Faqeeh or he has come across his (Sa'd Ibn Abdillah) traditions after his compilation of Faqeeh and hence, he has included them in his Kamaal al-Deen. Moreover, he has not made a thorough examination of all the branches of religion in his Faqeeh just as he has not made a complete study in his books al-Muqne' (or al-Muqanne') and al-Hedaayah and left in the latter two books some famous branches of religion which a traditionalist or a jurist will normally not forget. Undoubtedly, he is not bound to examine all the branches in his books. Even if he is bound by it, it is not improbable that he misses some of them on account of some pretexts like oversight. From what we have said his excuse is manifest in his not narrating the same in his Maani al-Akhbaar. I wish I had known the proof for the weakness of the tradition just because a person like Saduq (r.a.) has recorded in his Kamaal al-Deen what he has not recorded in his other books! Otherwise, many of the branches of religion that he has not discussed in his books al-Muqne' (or al-Muqanne') and al-Hedaayah will prove that he actually does not believe in these branches!! And the same will apply for all the compilers of the encyclopedias on jurisprudence and other subjects!!

**Objection:** He (al-Tustari r.a.) further objects, "If the narration is correct, why al-Shaikh (al-Toosi r.a.) has not reported it in his al-Ghaibah despite his awareness of Kamaal al-Deen?"<sup>2</sup>“

**Answer:** This too is a very strange objection from him. For, if this was a proof upon the weakness of the tradition, it will necessitate the weakness of everything that al-Shaikh al-Toosi (r.a.) has not narrated in his al-Ghaibah from whatever Saduq (r.a.) has recorded in Kamaal

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 98

<sup>2</sup> Ibid.

al-Deen, al-Nomaani (r.a.) in al-Ghaibah, al-Fadhil Ibn Shaadhaan, etc.

If the absence of harmony amongst the traditionalists in recording a tradition is a sign of weakness (of the tradition), then there will be hardly any tradition left and it will be obligatory to judge most of the traditions as weak merely on this basis. None of the scholars have stipulated this as a condition in acceptance of a tradition and using it as evidence. I feel even this critic does not believe in it. Moreover, al-Shaikh al-Toosi (may his grave be sanctified) too did not bind himself to record all the traditions. Rather, he has only brought traditions that would be brief and suffice in dispelling the doubts. Perhaps, he has not brought this tradition due to it being lengthy. He has mostly recorded traditions for their succinctness and brevity.

**Objection:** Another al-Tustari's criticism is as follows: Why has al-Shaikh al-Toosi (r.a.) written in his book al-Rejaal about Sa'd (Ibn Abdillah) after his subject about the companions of Imam Hasan al-Askari (a.s.), "He was his (Imam's) contemporary but I don't know if he has narrated from him?"<sup>1</sup>

**Answer:** The reply to the above objection is obvious from what we mentioned about the lack of access of al-Shaikh al-Toosi (r.a.) to what al-Saduq (r.a.) has reported, and hence, he has not recorded it in his al-Ghaibah and said, 'I did not know that he has reported from him. Thus, both doubts and their replies return to same affair, non-access of al-Shaikh al-Toosi to the book Kamaal al-Deen, before he compiled his Rejaal, or he did not have it with him, when he was compiling it like his book al-Ghaibah.

Moreover, it is often said – our Sayed and teacher<sup>2</sup> (may Allah elevate his position in the Paradise) taught – "al-Shaikh al-Toosi (r.a.) in compilation of al-Rejaal did not cover all the discussions and biographies of the narrators. This is well-known about his al-Rejaal

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 98

<sup>2</sup> Referring to the Master of the Shia sect and the Reviver of the faith His holiness Sayyed al-Burujardi (may his grave be sanctified)

that it is just a preface and premise for what he intended to write.”

**Objection:** Another al-Tustari's criticism says: Muhammad Ibn Abi Abdillah al-Kufi has not enumerated Sa'd Ibn Abdillah in his list of those at whom terminated the reports of the miracles of Saheb al-Zamaan (a.t.f.s.), and did not consider him from the representatives or the ilk just as he has not mentioned Ahmad Ibn Is'haq among them<sup>1</sup>. If this report was correct and authentic, he would have certainly enumerated Sa'd amongst them<sup>2</sup>.

**Answer:**What he has enumerated is the number of those at whom terminated the reports, and **not** the number of those at whom it terminated and at whom it did not terminate. Non-termination of the matter of Sa'd and Ahmad to him and his silence about the two neither proves the non-awareness of Sa'd and others about the miracles of our Master (a.t.f.s.) – may my father and mother be sacrificed for him – nor the weakness of this tradition from him. Otherwise, it will necessitate the rejection of all traditions indicating the names of those aware of his miracles or have seen him, and the reports of those whom Muhammad Ibn Abi Abdillah has not mentioned. If we regard this as a basis, it will demand that we reject every tradition, every word and sermon documented from the Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.) merely because the one who has narrated it was not acquainted with them or he has not narrated it for some pretext in the chapter of his beliefs in his book. It seems that al-Tustari is negligent of the famous proverb: “Presence of a thing does not negate the presence of other than it” or “Absence of realization does not indicate the absence of existence”, or “Absence of proof is not the proof of absence”, especially after the presence and realization of other than this thing and the establishment of evidence upon it. So, there is no contradiction between existence and non-existence, and between one who reports a matter and knows about it, and the one who is ignorant

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<sup>1</sup> Kamaal al-Deen, vol. 2, p. 442

<sup>2</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 98

about it. Simply the fact that Sa'd was among the majestic companions and Muhammad Ibn Abi Abdillah died much after him does not require that the latter was informed about all the conditions of the former!

Thereafter, al-Tustari – after the criticisms that we read for you – begins criticizing the traditions with the subjects whose contents testify – according to him – upon its fabrication. These criticisms are twelve in number<sup>1</sup>. We will relate them over here one after the other along with their answers and the explanation of their weaknesses, with the help of Allah the High.

The first evidence that he cites is that it (the tradition) includes the exegesis of “**manifest indecency**”<sup>2</sup> concerning the “**divorcee**” due to lesbianism. He says, “None has pointed to this view. They have only interpreted it with “when she troubles her husband” or “her adultery”.

Answer: The reply to this criticism is clear by looking at the exegesis of this noble verse and the jurisprudential discussion concerning the judgment about going out of a divorced women from her house, We say: Allah, the High, says, “**O Prophet! When you divorce women, divorce them for their prescribed time. And calculate the number of the days prescribed, and be careful of (your duty to) God, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that brings about reunion.**”<sup>3</sup> And the thing which concerns us in this exegesis here is the word of Allah the High, “**...Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency;...**” and the discussion over here occurs at two levels:

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<sup>1</sup> Al-Akhbaar al-Dakheelah, vol. 1, pp. 98 - 104

<sup>2</sup> The Holy Quran 65: 1

<sup>3</sup> The Holy Quran 65: 1

- a) Probably, the verse intends the claim of its meaning in it, and the entire discussion revolves around: Determination of the being of the statement “**manifest indecency**” apparent in it and the usage of the meaning from it is as per the apparent.
- b) Explanation that the exception from it is whether it is prohibited to remove them from their houses or the prohibition of their removal from it?

We say: According to Al-Raaghib, “It is said ‘a manifest sign’ considering who has made it manifest. Similarly, ‘manifest signs’ is the plural of the same. ‘Indecency’ (and its numerous derivations) refers to those actions and words that are greatly evil in nature. As Allah says, “**Allah does not enjoin indecency;<sup>1</sup>...and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.<sup>2</sup>O wives of the Prophet! Whoever of you commits an open indecency<sup>3</sup> (as for) those who love that scandal should circulate...<sup>4</sup>Say: My God has only prohibited indecencies...<sup>5</sup>...unless they are guilty of open indecency...<sup>6</sup>” are all indicative of adultery. Likewise, His word, “**as for those who are guilty of an indecency from among your women...<sup>7</sup> <sup>8</sup>**”**

Therefore, “indecency” implies the sins that are extremely evil or abominable and not all the sins as some of them have interpreted. Hence, it includes sins like adultery, fornication, lesbianism, using abusive language, etc. which are considered greatly evil and abominable and thus, the aforementioned sins (use of abusive language, troubling one’s husband, adultery and lesbianism) are some

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<sup>1</sup> The Holy Quran 7: 28  
<sup>2</sup> The Holy Quran 16: 90  
<sup>3</sup> The Holy Quran 33: 30  
<sup>4</sup> The Holy Quran 24: 19  
<sup>5</sup> The Holy Quran 7: 33  
<sup>6</sup> The Holy Quran 4: 19  
<sup>7</sup> The Holy Quran 4: 15  
<sup>8</sup> Al-Mufradaat, pp. 68 and 373

of the examples of indecent behavior that are the causes of the exceptions mentioned in the prohibition of removing the wives from the houses.

Possibly, the traditions can be interpreted for some specific affairs for explaining some of the applications and individuals and not the particular concept of indecency like adultery or abusive language upon its intimate ones. Hence, there's no meaning for each of these which contradicts the one uttered for other than it and assuming using the meaning from it as an indication of the uttered one is more evident especially if the uttered one is compatible with the Holy Quran and the meaning is its opposite as per this demonstration. The negation of adultery is likely in the tradition of Sa'd upon the negation of restricting the indecency by it as has been clearly elaborated by the author of *Jawaaher al-Kalaam*<sup>1</sup> (Shaikh Muhammad Hasan Najafi r.a.) – may his grave be sanctified – but it is not devoid of weakness.

If the exception in the prohibition of removing them implies the removal itself from the house in case of “manifest indecency” and the proof upon the prohibition of removing them is even more emphatic, except that if we built this probability upon the narration and we didn't leave all of them due to them being weak, then such a probability is rejected and it is contrary to the consensus of the commentators or the views expressed by them in this regard. If the exception in the prohibition of removing them implied removing itself without all the applications, then it would mean: They should not come out except out of transgression and prohibition. Ibn Humaam says: Like it is said, ‘Don't commit adultery lest you become a transgressor and don't abuse your mother lest you become the one who has severed the relations and the like of it, and it is amazing and eloquent indeed’<sup>2</sup>.

This is what is likely by looking at the words of the verse. And indeed

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<sup>1</sup> *Jawaaher al-Kalaam*, vol. 32, p. 334, *The Book of Divorce*

<sup>2</sup> *Rooh al-Ma'ani*, vol. 28, p. 117; *Rawaae' al-Bayaan*, vol. 2, p. 601, and the words from it are narrating from *Rooh al-Ma'ani*

you know that what is most famous amongst the commentators is that the exception refers to His word, “**and do not drive them out**”.

Now in the light of traditions, in some of them, “indecentcy” has been interpreted as ‘*her troubling her husband’s family and her bad behavior*<sup>1</sup>. In some others, it has been construed as ‘*adultery due to which she should be driven out and religious penalty imposed on her*<sup>2</sup>’ and in the tradition of Sa’d Ibn Abdillah, it is inferred as ‘*lesbianism*’. Disregarding what has been said concerning the chains of narrators of these traditions and not giving preference to any of them vis-à-vis their chains, it is clear for you that there is no proof – other than the tradition of Sa’d – to restrict the implication of ‘**open indecentcy**’ in the ways it has been interpreted. Nay, it can be understood from these that those mentioned in them are either in their apparent meanings like adultery or their inferior applications. Nevertheless, there is no contradiction whatsoever between these traditions and that of Sa’d which infers lesbianism from the term ‘**open indecentcy**’.

Yes, had the narration of Sa’d Ibn Abdillah proved the negation the implication of adultery, then there certainly would have been contradiction between his tradition and the one which implies adultery if we don’t interpret the report of Sa’d as non-limiting indecentcy as adultery. In this case, these two conflicting reports should be dealt with accordingly and the preferential factors should be taken into consideration. That is, firstly, the aspect of source of narrations must be considered and that these have been said out of dissimulation (*taqiyyah*). Or, it is indeed the real order of Allah. In the absence of either of the preferential factors mentioned above, the preferential factor of chains of narrators should be considered.

In any case, it is absolutely incorrect to judge the tradition as fabricated or concocted just as one cannot do so in all of the conflicting traditions.

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<sup>1</sup> Noor al-Thaqalain, vol. 5, p. 350 narrating from al-Kaafi

<sup>2</sup> Ibid. narrating from al-Faqeeh

All of the aforementioned discussions were in the light of the Holy Quran and the traditions. As for the views, then we shall mention a few of them hereunder for your perusal:

Al-Shaikh al-Toosi (r.a.) writes in his *al-Nehaayah*, “When a man divorces his wife (a divorce with the right of return to her) it is not permissible for him to drive her out from his house except in case of open indecency. And ‘manifest indecency’ means that she commits an act in which causes religious punishment obligatory upon her. It has been narrated that the minimum thing which makes it permissible for her to be driven out is her troubling her husband’s family. When she does this, it is permissible to drive her out of the house.<sup>1</sup>”

And he writes: “When a woman commits lesbianism and there is ample evidence available against her, it is obligatory that both should be punished with hundred lashes if they are not married. But if they are married, then each one of them should be stoned to death.<sup>2</sup>”

Ibn Hamzah writes in *al-Waseelah*, “if she is there with her in-laws, and commits manifest indecency, the minimum of which is she troubles her in-laws verbally, it is the right of her husband to drive her out of the house to any other house.<sup>3</sup>”

For lesbianism, he writes, “The legal punishment in it is like the punishment in fornication, in which marriage or its absence is an important consideration for the extent of the punishment of both of them in adultery.”<sup>4</sup>

Al-Muhaqqiq al-Hilli (r.a.) writes in *al-Mukhtasar al-Naafi*, “It is not permissible for a person who divorces his wife (with the right to return) to drive her out of his house but that she commits an indecency, and that which entails a punishment. It is said that its minimum level

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<sup>1</sup> *Al-Nehaayah*, p. 534

<sup>2</sup> *Al-Nehaayah*, p. 706

<sup>3</sup> *Al-Waseelah* (published along with *al-Jawaame’ al-Fiqhiyyah*), p. 761

<sup>4</sup> *Al-Waseelah*, p. 781

(i.e. this indecency) is that she troubles her husband's family.<sup>1</sup>

About lesbianism, he (r.a.) writes, "The punishment in it is a hundred lashes, whether she is free or slave-girl, married or unmarried, active or passive partner."<sup>2</sup>

Allamah al-Hilli (r.a.) writes in al-Tahreer, "It is prohibited for him to drive her out of the house but that she commits an indecency. That is, she does something which entails a punishment and consequently, she is driven out for perpetrating this act. The minimum act for which she is driven out is that she troubles her in-laws". He writes, "The punishment for lesbianism is hundred lashes, whether she is free or slave-girl, Muslim or disbeliever, married or unmarried, active or passive partner."<sup>3</sup>

From all that is discussed, it is evident for you that the interpretation of "manifest indecency" is clearly not confined to adultery and troubling the in-laws. Yes, these are some of its applications. Thus, to cite it as concoction for the tradition because it construes 'manifest indecency' in a divorcee as lesbianism and that nobody has interpreted it thus, is merely due to his lack of deliberation in the Quranic verses and traditions. If he intended by this the negation of lesbianism as an interpretation of indecency and some of its usages, and perhaps this is the apparent of his statement, and if he intended the inclusiveness of the tradition with the confinement of the meaning of "manifest indecency" to lesbianism, then it would have been so if we would not have interpreted it upon the negation of limitation as done by the author of Jawaaher al-Kalaam<sup>4</sup> (may his grave be sanctified). But such a citation can never be used for declaring a tradition as fabricated. Rather, it should be dealt with the principle of resolution of contradictions.

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<sup>1</sup> Al-Mukhtasar al-Naafi' by al-Muhaqqiq al-Hilli (r.a.), p. 202

<sup>2</sup> Ibid. p. 219

<sup>3</sup> Tahreer al-Ahkaam, vol. 2, pp. 75 and 225

<sup>4</sup> Jawaaher al-Kalaam, vol. 32, p. 334, The Book of Divorce

Thereafter, you knew the differences in the punishments of lesbians. Al-Shaikh (r.a.) has distinguished between married and unmarried. He believes that the married ones should be stoned. Possibly it can be said that from the tradition of Sa'd it can be understood that a divorcee woman who is eligible for returning to her husband will not be considered as married. When she commits adultery and is punished, who intends to marry her? He cannot refuse to marry her after this, on account of the punishment. Her punishment is lesbians, despite her being unmarried – based on this demonstration – is being stoned to death. Even if we have come across views differing from it except that they are not far from it, and some of the traditions also support it. If somebody does not believe in these views, this will not prevent from taking it but for the presence of traditions weightier upon it, from the aspect of chains of narrators.

In any case, the tradition of Sa'd indicates 'indecent' as lesbianism, and that its punishment is stoning either.

Firstly, the interpretation of the author of Jawaaher al-Kalaam<sup>1</sup> as refutation for confinement should be rejected. It is clear that the colloquial interpretation is based on the principle that the apparent should be construed as per the clearest interpretation due to the irregular rhyming of the manifestation of what is indicated through the meaning of "indecent" as adultery vide the manifestation of the proof of the tradition of Sa'd confining it to lesbianism. Moreover, even if we don't accept this interpretation, both the aforementioned interpretations should be dealt with as contradictions, as discussed earlier. As one shall deal with it and whatever contradicts it and it is that which indicates the condition of stoning to death of a married woman and that considering a divorcee whose husband has the right to return as married is also a matter of contradiction.

The second evidence that he has fabricated traditions, is what he indicates by his saying: It (the tradition) includes that lesbianism is

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<sup>1</sup> Jawaaher al-Kalaam, vol. 32, p. 334, The Book of Divorce

worse and more vicious than adultery, but as per the consensus of the Imamiyyah in punishment, it is like adultery or lesser by the imposition of the lashes only, even if she is married, and the latter is more famous.

**Reply:** As for it being worse and more vicious than adultery, it can be understood from some of the traditions which comprise of threats of severe punishment for lesbianism<sup>1</sup>. Also, as some of the traditions of Imam (a.s.) say, “*And it (lesbianism) is The greater adultery*”<sup>2</sup>. The tradition of Sa’d is in this category.

As for his saying that its punishment is the same as that of adulterer or lesser, and the latter is more famous, then this by no means indicates that it is NOT lewder because this is permissible due to some rationales. For example, adultery being more rampant and people more inclined towards it than lesbianism although it was known amongst the earlier people that the latter’s punishment was lesser than adultery. The likeness of the consensus which he has narrated from the Imamiyyah is not an obstacle to its contravention after we knew that the two opinions, on which the consensus occurred, are based on traditions and citing them as traditions.

How can the occurrence of such contradictions between the traditions be relied on for their rejection or the rejection of their evidential value? Nay! It is necessary for us to treat the contradictions through the various means available in the principles of jurisprudence.

The third evidence that the tradition to be considered as fabricated is what he indicates by his saying: It (the tradition) includes the “*playing of al-Hujjah (a.t.f.s.)*” while from the signs of an Imam (a.s.) is that he does not indulge in play and sport. In a tradition, Safwaan al-Jammaal asked Imam al-Sadeq (a.s.) about the master of this affair. He (a.s.)

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<sup>1</sup> Refer to Wasaael al-Shiah, vol. 14, p. 260, Kitaab al-Nikaah, Chapter of the Prohibition of Lesbianism

<sup>2</sup> Wasaael al-Shiah, vol. 14, p. 264, Kitaab al-Nikaah, Chapter of the Prohibition of Lesbianism, narrating from al-Kaafi

replied, “*He does not indulge in sport and play*”<sup>1</sup>. (Imam) Abu al-Hasan Moosa (a.s.) came while he was a child and in his hand was a Mecca goat; he (a.s.) was saying to the goat, ‘*Prostrate to your God*’; (Imam) Abu Abdillah (al-Sadeq a.s.) caught him and embraced him, saying, ‘*May my father and mother be the ransom of the one who does not indulge in sport and play*’<sup>2</sup>. In a reliable tradition reported by Moaviyah Ibn Wahb that he asked Imam al-Sadeq (a.s.) about the sign of Imamate? He (a.s.) replied, ‘*Pure birth, noble origin and he does not indulge in sport and play*’<sup>3</sup>. In al-Ithbaat of al-Mas’oodi and the book famous as Dalaael al-Imaamah of al-Tabari, there is a tradition comprising of the visit of a group to Imam al-Jawad (a.s.), after the martyrdom of his father (a.s.), to check his credentials. From among these people was Ali Ibn Hassaan al-Waaseti who carried with him some toys made of silver as a gift for him (a.s.) considering his childhood. He reports, “*He (a.s.) looked at me angrily and threw it right and left and said, ‘Allah has not created us for this.’* I sought pardon and forgiveness from him. He pardoned me, stood up and went away inside. I left along with these toys...till the end of the tradition”<sup>4</sup>.

**Reply:** Whatever al-Tustari has mentioned that an Imam (a.s.) does not indulge in play and sport is absolutely right, and there is no doubt in it whatsoever and there are more traditions indicating this fact than whatever he has cited. Also, this fact is supported by intellect. But importantly, this is applicable only when play and sport is an activity performed by its subject with an incorrect aim and purpose. Al-Raaghhib says, “So and so played: When his action is not performed with a correct intention.” He says, “Sport is that which keeps man away engrossed from his aim and purpose.” As it is said, “I kept him busy in sport through such means. That is, I kept him busy through

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<sup>1</sup> Al-Kaafi, vol. 1, p. 311, H. 15

<sup>2</sup> Ibid.

<sup>3</sup> Al-Kaafi, vol. 1, p. 284

<sup>4</sup> Behaar al-Anwaar, vol. 50, p. 58 narrating from Dalaael al-Imaamah of Tabari with a slight variation. Also refer to Isbaat al-Wasiyyah, p. 86 and its text is in harmony with this

sport.<sup>1</sup> Such acts performed by children carry numerous benefits like physical growth, development and symmetry of his limbs, etc. so much so that experts of physical training make it compulsory in the development of children and encourage them to get involved in such sports. Non-involvement of a child in such physical activity indicates not only deficient physical health but even poor spiritual growth.

**Objection:** Even if these actions lead to some benefits but if a child is not created for them, these will not hold any benefit for him.

**Reply:** Yes but the difference between us and the play and sport from which the perfect man is purified is very obvious. Firstly, its aim has to be correct and as per creation and as per the intention of the Creator of man – Mighty and Majestic – and an indication upon the perfection of his creation and completion of his nature, and its absence is a proof of deficiency. Yes, a child does not understand mostly and generally what is the purpose of his inclination towards what we call as play and sport and he does not comprehend its rationale and aim in creation. But an Imam (a.s.) understands it, comprehends its purpose and the finer aspects of prudence of Allah – the High – and the perfection of His creation are clear for him (a.s.).

Considering difficult and improbable the emanation of such actions from an Imam (a.s.), whom Allah – the High – has given knowledge and wisdom as a child, is quite similar to the objections raised by the disbelievers as recorded in Allah’s Book, “**And they say: What is the matter with this Messenger who eats food and goes about in the markets...**”<sup>2</sup> So, they negated such actions from them (peace be on them). (They thought that) even if does not refer to proving a shortcoming in them, it is not a matter of perfection for them. Thus, it led to their purification from ordinary acts which a man is ashamed of seeing in people. Likewise, they negate desires and sexual inclinations from them. But the fact is that through all these actions, their spiritual

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<sup>1</sup> Al-Mufradaat, pp. 450 and 455

<sup>2</sup> The Holy Quran 25: 7

perfections and their lofty positions are manifested. If we refer to the histories of the Prophets and the Imams (a.s.), we will find in them more than what we have cited. The most evident is whatever transpired between the Holy Prophet (s.a.w.a.) and his beloved grandsons (a.s.) including the incident of his (s.a.w.a.) prayers and many other such occurrences. He (s.a.w.a.) used to play with them and they used to play with him. He (s.a.w.a.) used to say, “*What a wonderful mount is your mount! And what wonderful riders you are both!*”<sup>1</sup> Moreover, he used to say to Imam al-Husain (a.s.) playfully “*Small small steps, little little eyes!*”<sup>2</sup> And none objected, “This is play and sport which does not befit a Prophet (s.a.w.a.) or it is not worthy for his grandsons (a.s.) especially in a state of prayers.” Our lady and the chief of the women of all times, Hazrat Zahra (s.a.), used to play with Hasan (a.s.) and say, ‘*You are like your father, O Hasan!*’ and she used to say to Husain (a.s.), ‘*You are like my father and not like Ali!*’<sup>3</sup>

Do you think that the Prophets and the successors were deprived or prohibited from these subtleties that transpire between parents and children? And from the most evident proofs of the subtlety of the soul, good behavior and human benevolence apart from the rationales and training secrets available in it? Will you deny them the spiritual cravings and inclinations? Glory be to Him Who made these from the most pleasurable of life’s cravings, the tiredness and weariness of life that they dispel and its difficulties and bitterness!

**The fourth evidence** that the tradition is considered as fabricated is what he indicates by his saying: It (the tradition) says that Imam al-Hujjah (a.t.f.s.) prevented his father (a.s.) from writing. Such an act will not be done even by an ordinary child except when he comes of age. So how can a person like an infallible Imam (a.t.f.s.) do such a thing?

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<sup>1</sup> Behaar al-Anwaar, vol. 43, p. 286 narrating from al-Manaaqeb

<sup>2</sup> Ibid

<sup>3</sup> Ibid

**Reply:** The answer to this objection has the same contents like what we have mentioned in reply to the third criticism. That is, our masters al-Hasan and al-Husain (a.s.) mounting on the back of the Messenger of Allah (s.a.w.a.) and his saying to them, “*What a wonderful mount is your mount! And what wonderful riders you are both!*” There can be no prohibition for such subtle acts of grace and love. None can say: Surely, an Imam in his days of suckling and infancy in the cradle must leave the acts on which Allah’s traditions for children run! Or that he (a.s.) must not behave with his parents and special ones as normal children do! Nay, the fact is contrary to this. Indeed, the tradition of Allah runs in them due to some rationale and reasoning; perhaps, to avoid people exaggerating in them and taking them as gods other than Allah – the High – or His sons!

The fifth evidence that he cites for the tradition to be considered as fabricated is what he indicates by his saying: the tradition includes Imam al-Askari (a.s.) retaining a golden pomegranate with glittering astonishing designs in the middle with amazing bezels made on it so that his child may play with it. Such is the deed of the affluent and pompous of the people of this world, not the infallible Imams (a.s.) who turn away from the world and its embellishments.

**Reply:** Allah – the High – says: “**Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?**”<sup>1</sup>“He – Mighty is His Name – says concerning Prophet Sulaiman (a.s.): “**They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place...**”<sup>2</sup>“ If you so desire, refer to the biographies of Prophets (a.s.) especially the biography of Prophet Sulaiman (a.s.) who had palaces, wives and numerous slave-girls so much so that it is said that he had one thousand wives. He (a.s.) used to sit on a throne. It is also narrated that

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<sup>1</sup> The Holy Quran 7: 32

<sup>2</sup> The Holy Quran 34: 13

when he (a.s.) was emerging towards his court, birds used to accompany him and the Jinn and the humans used to stand for him till he sat on his throne<sup>1</sup>. Indeed, it is narrated about his opulence, which was astonishing to say the least<sup>2</sup>. Yet, none objected that such opulence belongs to the people of the world and is contrary to turning away from the world.

Tradition says, “*Abstinence in the world does not imply wasting of wealth or prohibiting what is permissible. Nay! Abstinence in the world means that you don’t rely on what is in your hands than what is with Allah.*”<sup>3</sup> Our master Ameerul Momineen Ali Ibn Abi Taalib (a.s.) says, “*Abstinence in its entirety has been explained in two words of the Holy Quran. Allah – Purified be He – says: ‘So that you may not grieve for what has escaped you, nor be exultant at what He has given you...’*”<sup>4</sup> Thus, who does grieve over what he has lost and is not arrogant about what he has gained, has indeed grasped both sides of abstinence.<sup>5</sup> This is abstinence. It does not necessitate abandoning the usage of what Allah – the High – has made permissible or to forsake pleasures that are allowed. In fact, abstinence does not run contrary to using all the worldly bounties that Allah – the High – has bestowed upon man. For, the opulent acquire the bounties due to love for the lowly world and hence, to leave it is difficult for them but not for these infallible personalities (a.s.) who can forsake the world without any distress and difficulty. There’s no difference for them in spending a golden pomegranate or a natural one. Ameerul Momineen Ali Ibn Abi Talib (a.s.), while describe the proofs of Allah – the High – says, “*They tend to give away what the opulent and wealthy find it difficult (to spend).*”<sup>6</sup> Thus, they (a.s.) are as Ameerul Momineen Ali Ibn Abi Talib (a.s.) advised, “*Be partner the people of the world in their world,*

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<sup>1</sup> Behaar al-Anwaar, vol. 14, p. 71

<sup>2</sup> Behaar al-Anwaar, vol. 14, p. 80

<sup>3</sup> Safinah al-Behaar, vol. 1, p. 568 (narrating from al-Kaafi, vol. 5, p. 70, H. 2)

<sup>4</sup> The Holy Quran 57: 23

<sup>5</sup> Nahj al-Balaaghah, Sermon 439

<sup>6</sup> Nahj al-Balaaghah, Saying 147

*but the people of the world are not partners in their Hereafter. They reside in the world in the best possible houses and eat the best possible foods. They enjoy the world like the opulent and take from it (for their lives) what the tyrants and arrogants derive. Thereafter, they depart from it with adequate provisions and profitable trade".<sup>1</sup>*

Then, what is the value of this golden pomegranate, which actually was not golden?! It was just plated with it. What is it worth?! And from where did al-Tustari come to know that he (a.s.) retained it? Perhaps, it was gifted to him in that condition as can be understood by his saying, ‘Some of the chiefs of Basrah had gifted it to him’. From his words it is clear that it is a hyperbole in its description. The only cause of amazement for him was that he saw it in front of his master (a.s.) and that it was the means of affection between he (a.s.) and his beloved son (a.t.f.s.)! Had he described other than the pomegranate any other thing in the house from its various things like furniture, its description too would have been similar! He viewed it like the one who was honoured with the sight of our master Imam Hasan al-Askari (a.s.) and his dear son Imam al-Mahdi (a.t.f.s.) about whom the Prophets and the Imams (p.b.u.t.) have prophesied! His eyes befell on the beauty beyond which there is no beauty except the beauty of Allah – Majestic is His beauty – from which this beauty was derived. He saw everything in the light of this beauty and described it in the best possible words and subtlest terms that he could!

The sixth evidence to prove the fabrication of the tradition is the denial of the apparent meaning of “removal of shoes” in the verse “**So remove your shoes**”<sup>2</sup> and its interpretation of removing the love of the wife from the heart.

He says: It (the tradition) includes the denial in the interpretation of the verse, “**So remove your shoes**” in its literal meaning. Shaikh al-Saduq

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<sup>1</sup> Nahj al-Balaaghah, Letter 27 to Muhammad Ibn Abi Bakr (r.a.) when Imam (a.s.) appointed him as the governor of Egypt

<sup>2</sup> The Holy Quran 20: 12

(r.a.) himself has recorded in Elal al-Sharae' from Ibn al-Waleed, from al-Saffaar, from Yaqub Ibn Yazeed, from Ibn Abi Umair, from Abaan, from Yaqub Ibn Shuaib, from Imam al-Sadeq (a.s.) who said, '*Allah – the High – ordered Moses (a.s.), 'Soremove your shoes' because it was made from a dead donkey's skin*<sup>1</sup>'. This report is authentic or almost authentic, because Abaan as per the consensus assuming the authenticity of the manuscript of al-Kashi in him being a Naawoosi<sup>2</sup>, when the reporter of the traditions Ibn al-Waleed, a strict critic of traditions. Also, Allah – the High – said this when He intended to send him as a Prophet. Hence, the sentence in the report '*...and has considered Moses as ignorant in his Prophethood*' is meaningless. Because the Prophets were not knowing about the Shariah before it was revealed unto them. So where does the question of Prophet Moses (a.s.) praying in these shoes arise? And where is the question of the uniformity of Shariah laws in such issues?

**Reply:** Firstly, I talk about the proof the noble verse by looking at its apparent. Thereafter, we will look which of the two interpretations is closer to the apparent. We say: Apparently, Prophet Moses was ordered to remove his shoes as a mark of respect for the holy valley as is deserving for every holy place where shoes and footwear are removed while entering them. Thus we see people removing their shoes and footwear while entering the mosques, shrines and revered places as this is the sign of their respect for such places. Here too, Allah – the High – ordered His Prophet Moses thus as a stipulation since he was entering the holy valley. It is also evident that Prophet Moses was knowing that the etiquette of entering and being in such a holy place to remove the shoes. The divine order was not a decree; rather, it was advisory in nature and was simply informing him that he was in this holy place. Thus, it was necessary that he should remove his shoes, regardless of the nature being a decree or advisory;

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<sup>1</sup> Elal al-Sharaae', vol. 1, p. 63

<sup>2</sup> A Shia sub-sect who only believed till only the 6<sup>th</sup> Imam Jafar al-Sadeq (a.s.) and were called so, as their founder was one Abdullah Ibn Naawoos from Basrah, Iraq - Translator

regardless of “Tuwa” being the subject of this valley, or it is the predicate of “surely”, denoting the condition of Prophet Moses at that time. To remove the shoes was a mark of respect. This is what can be understood from the apparent of the verse.

As for its interpretation in the light of traditions, I say: The law concerning contradictory traditions, when they include a law from the operational laws and branches of jurisprudence, is conventional reconciliation between them if possible; otherwise, one should refer to the aforementioned factors for preference in the chapter of reconciliation if there is a ground of preference for one over the other. Or else, the law of choice will apply as will be explained in its place. But in any case, this never necessitates the declaration that tradition as a lie, which is not preferred or to regard it as fabricated. Likewise, in the case of choice, neither of the tradition is considered to lose its argumentative quality in totality. In fact, both are taken to reject a third view. So, both are proofs even if each one of them is tested against the other.

Nevertheless, even if we assume that the tradition which interprets the verse that Allah – the High – ordered Prophet Moses (a.s.) to remove the shoes as it was made of a dead donkey’s skin is correct like the prior report of Yaqub Ibn Shoaib from Imam al-Sadeq (a.s.):It is obligatory that it should be accepted only in its apparent judgment, and that is, necessity of the verification of a just person and the practical basis of his report. But it does not necessitate the dropping of the report from even once if the other tradition is not contradicting it. It is not permitted to declare the tradition which is not preferred as a lie and fabricated due to the contradiction, and merely because the other tradition is chosen over it. Whatever the critic (al-Tustari r.a.) has mentioned here does not injure the tradition in any way nor does it render it weak. So, here it is nothing but that the Legislator (that is, Allah) has made us duty bound to accept the preferred tradition in application. It is clear for you that merely the contradiction of the other tradition accepted by us due to the laws that demand the acceptance of

one over the other is certainly not the cause of abandoning the non-preferred one in other instances. Therefore, the tradition of Kamaal al-Deen should not be forsaken because some of its contents are contradictory to the matter of the tradition of Ibn Shuaib, although the latter one is authentic vis-à-vis its chain of narrators while the former's chain of narrators is weak.

After all these discussions, let us look to the gist of the report of Kamaal al-Deen and compare it to the narration of Yaqub Ibn Shuaib and see which of the two is more compatible with the verse. We say: The interpretation of the verse that Allah the High ordered His Prophet to remove his shoes as they were made from the skin of a dead donkey runs contrary to the apparent spirit of the verse. For, the apparent of the verse indicates that the removal of shoes was due to the veneration of the holy valley and standing with shoes on in this valley is against the respect and reverence, not because it was made of a dead donkey's skin. Otherwise, it would be permissible for him to enter the valley with his shoes on if it was not made from the dead animal's hide. This is against the apparent of the Book and the cause of injuring the conditions of evidence for the tradition. For, when there is incongruity between the apparent of the Book and the apparent of the tradition, without doubt the apparent of the Book will be accepted as evidence. If the report of Yaqub Ibn Shuaib was not afflicted with contradiction like that of Kamaal al-Deen, it would not be permissible to rely upon it as it was incongruous to the apparent of the Book.

It cannot be argued that the tradition in its usage is more apparent and unarguable than the evidence of the Book in the subjectivity of removing the shoes concerning the performance of reverence and realization of respect. For, it will be said that the propriety of judgment and subject and demand of revering the place and the custom of removing the shoes in place of reverence supports the apparent of the Book in what is apparent conventionally.

It is worth mentioning that the contradiction here is not from the incongruity of the limited and common with absolute and general.

Rather, the contradiction and disagreement occurred between these two distinctly. Therefore, to cite the report of Sa'd as fabricated as it runs contrary to the report of Yaqub Ibn Shuaib is dropped. This is in consideration of the interpretation of the verse through the report of Yaqub and to regard it as dubious.

Looking at the narration of Sa'd, it is apparent from it that he asked Imam (a.s.) about the interpretation the verse and not what can be understood from it according to its conventional apparent meaning as evidence. So, there is no contradiction between the apparent and using the command to remove the shoes because it against etiquette to enter and remain in this holy valley and for that matter, any holy place with one's shoes on; and the aforementioned interpretation is the one which none knows except Allah and those who are firmly entrenched in knowledge.

Yet, one cannot refute this interpretation by saying that "putting on one's shoes" when used as metaphor for love of the wife needs a context while there was no context here. And that if the removal of shoes implied the elimination of one's wife's love from the heart, it would be a permanent order and this runs contrary to the cause mentioned in the verse, "**you are in the holy valley of Tuwa**". Such an argument can be put forth only if we claimed that such a meaning comes immediately to the mind as per the conventional apparent meaning and not when we say that it is as per the interpretation that has come from those who know it. Moreover, the field of metaphor is very vast. The criterion in its appreciation is sound taste. Obscurity of the context does not necessitate its absence between the speaker and the addressee. Perhaps he was barefooted and the cause called for the permanence of the order. For, presence in the holy valley and speaking with Allah – the High – demands the exclusion of love for other than Allah – the High – from the heart and that he must always be bound by Him and his love for Allah should be sincere.

**Objection:** Based on this, the matter revolves between desisting from the apparent of the verse with the narration of Ibn Shuaib or that of

Sa'd and keeping the chain of narrators in consideration, the former will be preferred.

**Reply:** The report of Ibn Shuaib is contradictory to the apparent of what is understood from the Book. That is, the order to remove the shoes was for reverence as is indicated by the report of Ibn Shuaib too even if it was on account of the shoes being made of a dead donkey's skin. Its contradiction with the Book is when the report restricts the reverence merely because the shoes were made of a dead donkey's skin as convention does not support such restriction. On the contrary, such an interpretation goes against the spirit of reverence and respect. Thus, the report of Ibn Shuaib is rejected on the ground of its restriction and the negation of evil from all instances. As for the implication "removing the shoes" as removing the love of the family, such an interpretation does not negate the preference of removing the shoes even if the verse does not attempt to explain such a preference. So deliberate so that the difference between the two interpretations does not confuse you with regards to what can be understood from the apparent of the verse. This is it.

As for his saying: "Allah said this to Moses when He intended to raise him as a Prophet. Thus, his view about the report is meaningless when he says: He was unaware about his Prophethood because the Prophets did not know anything about the divine laws before those were inspired unto them. So where is the question of Prophet Moses performing prayers in those shoes? And where is the question of uniformity of divine laws in this case?..."

Reply: Such a view is indeed strange because it is tantamount to whimsical interpretation in face of clear text. For, the tradition indicates that the order to remove the shoes was not to explain an initial divine law as we have demonstrated from the verse as well as Moses was praying in his shoes as well. Thereafter, he drifts to what he has mentioned concerning the tradition as interpretation which the jurists have thought and rejects the tradition on this count. Rejection (of tradition) on the ground that the prayer of Moses was in it and the

uniformity of the divine laws in this case after the tradition has established it is misplaced and clear error.

The seventh evidence that he imagines as evidence for the fabrication of the tradition of Sa'd is that comprises that Allah – the High – revealed to Moses that he should remove the love of his family from his heart, if his love for Allah was sincere. But, the love for the Creator is one thing, and the love for creatures is another. The former neither competes with the latter nor contradicts it. Our Prophet (s.a.w.a.) declared while he was the most perfect and most superior of the Prophets (a.s.), *“Three things from your world are beloved to me: Women...”* Imam Sadeq (a.s.) informed, *“From the ethics of the Prophets (a.s.) was the love for women.”* Imam (a.s.) also said, *“I don't think a man's faith increases unless the love for women increases in him!”* Only that love is condemned which becomes the cause of opposing His commands and prohibitions. Allah – Mighty and Majestic – says, **“Say: If your fathers and your sons and your brothers and your mates...are dearer to you than Allah and His Apostle ...”**<sup>1</sup> Moreover, the putting on of “shoes” is symbolic and a metaphor indicative of love of family which requires context. But here there is no context. Also, when the command is for removal, if shoes meant love of wife, it should have been permanent, while this is contradicted by the reason, **‘you are in the holy valley of Tuwa’**.<sup>2</sup>

**Reply:** The misconception of contravention and contradiction between traditions similar to that of Sa'd that call for purity of love and perfection of monotheism in it and whatever al-Tustari has mentioned about the Quranic verses is due to non-deliberation in the implication of both, the verses as well as the traditions. The first group looks at the level of crushing all loves and the love of everything in the love of Allah. So there is no beloved for the lover except Him. Every love and beloved is rendered naught in front of Him. The lover does not see

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<sup>1</sup> Surah Taubah (9): Verse 24

<sup>2</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 100

anything and does not love anyone except Him. He does not see and love anything except Him just as when a person's heart is engrossed in a particular thought, he forgets everything else, including himself; nay, even the thought that he is engrossed in a particular thought. When Prophet Moses reached to this great place, his heart was busy in the matter of his family because he had come to collect firewood for them and he had asked them to wait for him to bring fire for them. Allah – the High – ordered him to keep his heart completely free for Him alone and for whatever He reveals to him in that holy place! Thus, it is only appropriate that on reaching to this elevated place, one must leave the thoughts of anyone else other than Allah – the High – and must not pay attention to anybody, including his wife and children, except Him. In this position and with his high status, the Messenger of Allah (s.a.w.a.) too was in similar state during the descend of revelation. So, the conditions differ; high and holy places and positions cannot be compared with other ordinary places and conditions which were necessary for the Prophet and the Imam (p.b.u.t.) to be attired with. Wisdom demands that neither of these positions should be done away with. Nay, they are ordered to observe both these conditions and gain proximity to Allah – the High – through both of them.

The place which is the manifestation of Allah's love and absolute devotion to Him and the place of honour of speaking with Allah – the High – demands the abandonment of all thoughts other than Him and the annihilation of all love and beloveds in Him. Hence, after this meeting, Moses hastened going to the Pharaoh in compliance with His order and left his family. This is the process in the human spirit to the highest spiritual level and celestial holiness.

As for his condition that necessitates love for family, wealth, and children, being engrossed in their love and its obligation, then this too is from his conditions. Of course, his being busy with Allah in this condition is not like his engagement with his Lord in the first condition, which he attains directly and sans any medium. But in the second condition, his commitment with Allah is achieved through a

medium other than Him. At this level, it is permissible to have the love of both in his heart.

In other words, I say: Actualization of the heart's engrossment with Allah's love in place of proximity and ascension of intimacy contravenes his actual engagement with the love of other than Allah and attention towards Him. For instance, the actual engrossment of heart with the love of women cannot be coupled with absolute love for Allah the High. If you want to see a proof for this, you can refer to the supplications. Thus, in the supplication for the Day of Arafah (9<sup>th</sup> Zilhajj), one reads, "*You are the One Who has dispelled the love of others from the hearts of You till they don't love anyone except You and don't seek refuge in anyone other than You.*" It is worth mentioning that our expressions and verbal skills fall short from explaining the realities of these positions and statuses, especially when the persons attaining these ranks and positions are the Prophets and the Successors.

2. Whatever al-Tustari has mentioned that the love, which is the cause of disobeying Allah's commands and prohibitions is condemned, is correct and there is no doubt in it. That is, if the love of other than Allah does not lead to opposing His commands and prohibitions, such a love will not lead chastisement and penal condemnation. The aforementioned verse "**Say: If your fathers...**"(9: 24) condemns the love that leads to disobedience and defiance. Otherwise, Allah has not made His servants liable to leave it. He has motivated them to struggle for leaving some of its types just as he has encouraged some of its other kinds. There's no doubt that keeping the heart engrossed with Allah, the High, focusing on Him while turning away from all things and devoting and dedicating oneself completely to Him is highly praised in religion. As long as the self is busy in Allah's remembrance and the stronger and more perfect its continuity, the closer is the servant to Allah the High. If it was permissible in Divine Prudence that a person should not turn away from Allah to other than Him as this leads to the disruption of the system of the world and upon which

depends the test of the creatures, it would be obligatory upon the servant that he does not turn his attention to anyone other than Him.

Therefore, I say: The love of family, wealth and children is not condemned outright and in totality, except that being completely engrossed in Allah – the High – and obsession of the heart with His love in some conditions, especially the position attained by Prophet Moosa (a.s.), is praised; it is from the necessities of servitude and recognition of divinity. The following tradition from the Holy Prophet (s.a.w.a.) denotes all of the above conditions, *“There is a time for me with Allah which is possible neither for a proximate angel nor a sent messenger.”*<sup>1</sup> In a Hadith-e-Qodsi, Allah the High says, *“I am the companion of the one who remembers Me.”*<sup>2</sup> He (s.a.w.a.) says, *“Whoever remembers Allah in the market sincerely while the people are negligent (of Him) and are busy in their affairs, Allah will write for him a thousand good deeds and forgive him on the Day of Judgment in such a way that no mortal can even think about it.”*<sup>3</sup>

3. His claim – that “removing the shoes” being an indication and a metaphor for the love of the family is permissible only in the presence of a context while there is no context in it – that it is apparent that this metaphor was well-known by the people of that language, nay even by the people of other languages and hence, it is said: The interpreters of dream interpret the shoes as family and its absence as the absence of family<sup>4</sup>. Moreover, it would suffice in the context shoes being dress and dress as an indication for wife as in the verse, **“...they are dress for you and you are dress for them...”** (2: 187)

From all of these, it is apparent that the question in the tradition of Sa’d occurred from the hidden interpretation of the verse and not its

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<sup>1</sup> Behaar al-Anwaar, vol. 18, p. 360

<sup>2</sup> Wasaael al-Shiah, vol. 1, p. 220 narrating from al-Faqeeh, al-Tauheed and al-Oyoon and in vol. 4, p. 1177 narrating from al-Kaafi

<sup>3</sup> Wasaael al-Shiah, vol. 4, p. 1190 narrating from Oddah al-Daaee.

<sup>4</sup> Refer Ta’teer al-Anaam Fi Ta’beer al-Manaam, vol. 2, p. 306 and Tafseer al-Ahlaam by Ibn Seereen, published on the margins of Ta’teer al-Anaam, vol. 2, p. 228

exegesis. Therefore, such an interpretation does not contradict the general meaning and implication used in common parlance and literally. Just as it also does not contradict the apparent meaning of the verse i.e. the order to remove the shoes because it was made of a dead donkey's hide even if in this probability there is a rejection of the main purpose of the verse, as we have mentioned earlier. And Allah knows the best.

4. From whatever we have mentioned, it is apparent that (it is the not necessarily the same as permanent removing the love of the family implication of removing shoes. It is correct only if it was on account of his presence in a place of conversing of God with him. The cause supports whatever we have mentioned of the absence of contradiction between the order for removing the love of the wife in this holy place and what has come in the encouragement to love one's wife.

It is worth mentioning that after the possibility of reconciling the tradition of Sa'd with other traditions, it is not permissible to accept its opposition with other traditions and to use this as evidence for its fabrication (may Allah pardon us and grant us success in treading the straight path and guide us to the sound approach).

The eighth evidence for the fabrication of the tradition of Sa'd is the interpretation of **Kaaf-Haa-Yaa-Ain-Saad**<sup>1</sup> As all of those indicated that **Kaaf-Haa-Yaa-Ain-Saad** is from the names of Allah the High.

**Reply:**

1. This is a hermeneutic interpretation, while all other traditions have come as exegesis.
2. There is no contradiction between these traditions, and there is no reason for restricting the implication, because the beginning words (al-huruf al-muqattaat) of some chapters of the Holy Quran are from the codes. Hence, it is possible that each of those words is a code for

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<sup>1</sup> This is the first verse of Surah Maryam (Chapter 19). These words are also called as Huroof-e-Muqattaat and are the first verses of numerous verses of the Holy Quran- Translator.

numerous sciences and knowledge, and a key for the parts of cognitions and unseen affairs. This is like the word of Ameerul Momineen (a.s.), *“The Messenger of Allah (s.a.w.a.) taught me a thousand parts of knowledge, and from each of them, another thousand parts are opened.”*<sup>1</sup>

The ninth evidence is that it mentions that the Jews used to declare that with the appointment of Muhammad (s.a.w.a.), he will dominate the Arabs, like Bukht Nasr held over the Israelites, with the difference that Bukht Nasr was a liar. Such an interpretation (according to him) is against the Quran, which says that the Jews should threaten their enemies with his (s.a.w.a.) advent, and that when he comes, will take revenge of the Jews from their enemies. Allah the High says, **“before this they used to pray for victory against those who disbelieve, but when he went to them (Prophet), they did not recognize, they disbelieved in him...”**<sup>2</sup>“And it has come that the Ansaar hastened to accept Islam when they heard from the Jews concerning him (s.a.w.a.) and they said, “This is the Prophet about whom the Jews informed us.”

**Reply:** This is strange too. Whatever the tradition of Sa’d indicates is that the Jews used to say such and such about him and they were denying him (s.a.w.a.). Their denial is even mentioned in the Majestic Quran about which there is no dispute. From the proofs of their denial and the rejection of his message is the verse itself, ‘...**but when he went to them (Prophet), they did not recognize, they disbelieved in him...**’<sup>3</sup> So where is the contradiction between them (the Jews) informing about his messengership prior to his call and raising, or before his birth, and their disbelieving in him on account of jealousy and enmity towards the truth? The Ansaar too believed in the truth when they heard from the Jews before this from the glad-tidings of the Prophet (s.a.w.a.) in the Old Testament (Torah) although thereafter

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<sup>1</sup> Behaar al-Anwaar, vol. 40, p. 127 Chapter concerning his (a.s.) knowledge and the Prophet (s.a.w.a.) taught him a thousand doors.

<sup>2</sup> The Holy Quran 2: 89

<sup>3</sup> The Holy Quran 2: 89

they did not believe in him and denied him except a few from them like Abdullah Ibn Salaam.

**Objection:** Surely, the noble verse indicates that the Jews before the holy Prophet used to seek victory upon the pagans and informed them about the advent of the Prophet and testified him (s.a.w.a.). But when what they knew came to them they disbelieved in him. But the tradition says that they disbelieved in him prior to this.

**Answer:** Whatever the traditions indicate is that those who were sitting in the company of Abu Bakr and Umar used to deny him and perhaps the company of these two with them was to know about his condition and what is going to come and this was after the proclamation. There is no rejection for the probability that a group of the Jews used to deny him on account of prejudice. Because they knew that he will be an Arab and from the progeny of Prophet Ismaeel (a.s.). After the possibility of reconciliation between the apparent of the verse and the tradition with either of the two prevalent and acceptable reasons, the doubt is dispelled. When probability comes, reasoning is dispelled.

The tenth evidence is that the two men used to sit with the Jews and sought information from them the fate of Muhammad's affair, although they were not Muslims, especially the second (i.e. Umar) who was rude and heartless, and the incident of his acceptance of Islam is well-known! Why we can't accept their voluntary acceptance of Islam, and later, their becoming hypocrites? There are so many believers who became apostates, leave alone become hypocrites! Allah – the High – says, “**those who believe then disbelief...**”<sup>1</sup> Was Iblis (the Satan) not a proximate angel<sup>2</sup> only to become a rejected and accursed later on? Why is it improbable that those two (Abu Bakr and Umar) accepted Islam voluntarily and later disbelieved on account of their jealousy against the status of Ameerul Momineen Ali Ibn Abi

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<sup>1</sup> The Holy Quran 4: 137

<sup>2</sup> This is against the word of Allah the High, “**He (Iblis) was from the Jinn**” (Surah Kahf (18): Verse50) so ponder.

Talib (a.s.) and refused to obey him on account of their conceit just as Iblis disbelieved in the Adam case? Did not Allah the High, inform the anticipation of the nation becoming apostates in His word, “**And Muhammad is no more than an apostle; the apostles have already passed away before him; if he dies or is killed, will you turn back upon your heels?**”<sup>1,2</sup>

**Reply:** Glory be to Allah! Strange! Indeed, very strange! What are you saying? With whom are you speaking and who are you rejecting? (O Sa’d! The camels are not caused to enter the water in this manner!<sup>3</sup>) Regardless of the reliability or otherwise of the chain of narrators of the tradition, it is not permissible to talk about it in this manner and to reject it with this explanation, which is beyond the limits of etiquette. If it can be accepted that their Islam was voluntary and later on they became hypocrites, why it cannot be accepted that they embraced Islam due to greed?

Which proof in the case of Satan necessarily establishes that his faith was voluntary? How did you come to know that Satan – whose disbelief was disclosed when ordered to prostrate before Adam – was not a disbeliever and hypocrite from before?

How can you prove through the verse “**And Muhammad is no more than an apostle...**” that they both (Abu Bakr and Umar) were Muslims and believers, and thereafter turned apostates? You did not distinguish between apostasy and hypocrisy. Thus, it is permissible that a person is a hypocrite, and he is not dealt with as a disbeliever and apostate apparently. When his hypocrisy is unveiled and he rejects the will of the Prophet (s.a.w.a.) and refutes the mastership of the possessor of authority, he becomes an apostate.

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<sup>1</sup> The Holy Quran 3: 144

<sup>2</sup> Al-Akhbaar al-Dakheelah, vol. 1, p. 101

<sup>3</sup> This is a couplet recited by Ameerul Momineen Ali Ibn Abi Talib (a.s.) while rejecting a judgment of Shuraih the Judge (may Allah curse him). For details, refer to al-Kaafi, vol. 7, p. 373, H. 9 and Behaar al-Anwaar, vol. 40, p. 239, H. 14 narrating from al-Manaaqeb of Ibn Shahr Aashob Maazandaraani (r.a.). – Translator

From where did you say the verse informs the anticipation of occurrence of apostasy from the nation? Then how you say the anticipation of falling of apostasy from the general nation and don't except anyone from them including those who did not become apostates and Allah the High knew that they will not turn apostates?

As if you are talking to someone like you or you intend that you debate with the Imam by asking 'Why?' otherwise you will not submit? Is this the etiquette of submission to Allah the High, the Prophet (s.a.w.a.), his successors and caliphs (a.s.)?

**The eleventh evidence** (for his claim that the tradition of Sa'd is fabricated) is what he has indicated by his statement, "It (the tradition) includes as to why Sa'd didn't contradict the claim of his opponent (the Holy Prophet (s.a.w.a.) took Abu Bakr with him to the cave (at the time of migration) and why he (s.a.w.a.) did not take the remaining future caliphs along with himself, although it does not contradict his claim. For, the opponent can say, "I am not saying that he (s.a.w.a.) took him along merely for caliphate; nay, because he laid the foundation for the kings of the Muslims and formed the government for them. Indeed, there is a vast difference between the founder of a house and the mason who helps in constructing it!

**Reply:** Sa'd and others who debate with such opponents can retort, "If the reason for taking him along was his (s.a.w.a.) prior knowledge that he (Abu Bakr) will become the caliph after him (s.a.w.a.), then certainly he (s.a.w.a.) must also be knowing that the other four will also follow him one after the other. Hence, it was obligatory upon him to take all four along with him (s.a.w.a.). If the reason was that he (Abu Bakr) was so and so, Sa'd can reply him that he (Abu Bakr) was not so, and his caliphate – as Umar informed about it – was an error and Allah has protected the nation from its evil. Moreover, others, like Umar, were even shrewder. Whatever evil was perpetrated by Umar (and his ilk) was certainly not less, if not more and greater than Abu Bakr as per the view of the nation and their thought. But whatever emanated from Ameerul Momineen Ali Ibn Abi Talib (a.s.) from

explanation of the Shariah, exegesis of the Holy Quran, real sciences and whatever we need in our affairs of religion, the world and the hereafter, whatever he (a.s.) taught the nation from the hidden interpretations of Allah's Book, his holy wars against the breakers of allegiance (in the battle of Jamal), the unjust (in the battle of Siffin) and the rebellious Khawaarej (in the battle of Naharwaan), etc. cannot be counted by anyone except Allah the High.

As if the critic (al-Tustari) saw this -i.e. the formation the Muslim kings and creation of their governments from the actions of Abu Bakr- and therefore, thought that Sa'd had no answer for that. But he did not pay attention to the fact that he (Abu Bakr) was not solely responsible for laying the foundation of sovereignty over Muslims and domination upon them. Nay, it was a group and an assembly of people who worked for this from the era of the Holy Prophet (s.a.w.a.) although their aim was not to form a government for the Muslims. Nay, their aim was to gain authority over the affairs and upon the king and mainly, to deprive Ameerul Momineen Ali Ibn Abi Talib (a.s.) from his right.

**The twelfth evidence** is that the tradition of Sa'd Ibn Abdillah mentions the death of Ahmad Ibn Is'haaq during the lifetime of Imam Hasan al-Askari (a.s.) and his (a.s.) sending his slave named Kaafoor for arranging for his funeral. But it is an indisputable fact upon which there is consensus that Ahmad survived Imam Hasan al-Askari (a.s.)...

**Reply:** This is his strongest evidence on the fabrication of the tradition and we don't deny the difficulty of replying to this tradition if the said Ahmad Ibn Is'haaq in this tradition is the same Ahmad Ibn Is'haaq Ibn Sa'd al-Ash'ari who survived our master Imam Abu Muhammad Hasan al-Askari (a.s.). But if we assume that it is some other Ahmad Ibn Is'haaq, then the doubt is dismissed automatically. There is no proof that both of them are one. If there is no proof for them being two different persons if it was not narrated that the same tradition is a proof for them being different persons; especially what Shaikh al-Sadooq (r.a.) has recorded since he was a cognizant of the narrators of

traditions, in particular a person like Ahmad Ibn Is'haaq al-Ash'ari, who was a contemporary of his father. No doubt, if he was not cognizant of the conditions of the narrators (of traditions), he was at least knowing the like of him (Ahmad). His knowledge about Ahmad was complete and therefore, he has recorded the tradition as an argument in a book like Kamaal al-Deen.

If the aforementioned Ahmad Ibn Is'haaq is the one who died during the minor occultation other than the one who died during the time of Imam Hasan al-Askari (a.s.), why he (Saduq) didn't understand this? This is not done and we don't accept this fact. Thus, the affair revolves around two things: Either a person like Saduq (may his grave be sanctified) has not understood this certain, consensual, famous and well-known fact, which is surely not concealed for a person like him. Or, we say that this tradition was surreptitiously inserted in his Kamaal al-Deen and that he (Saduq) himself had not recorded it; that is, some fabricators had fabricated it in entirety or part of it or its footnote which is not recorded by the author of "Dalaael al-Imamah". Or (thirdly) we say that there were numerous people names Ahmad Ibn Is'haaq. The third is determining as is clear and the anonymity of the condition of the aforementioned in Sa'd's tradition does not prove his weakness. Nay, it is apparent from it that Shaikh al-Saduq (r.a.) was knowing him as he was the best person in the city. All praise is for Allah for His guidance!

## THE THREE TRADITIONS

From what he has mentioned concerning the fabricated traditions in the first section of the second chapter of this book (al-Akhbaar al-Dakheelah, chapter 2) are three traditions about those who have seen our master al-Qaim (a.t.f.s.) and had the honour of his visitation:

**First:** What Shaikh al-Saduq (r.a.) has narrated in Kamaal al-Deen, pp. 465 – 470:

Narrated unto us Ali Ibn Moosa Ibn Ahmad Ibn Ibraheem Ibn Muhammad Ibn Abdillah Ibn Ja'far Ibn Muhammad Ibn Ali Ibn al-Husain Ibn Ali Ibn Abi Talib (a.s.), "I found in my father's book who said, 'Narrated to me Muhammd Ibn Ahmad al-Tuwaal, from his father, from al-Hasan Ibn Ali al-Tabari, from Abu Ja'far Muhammad Ibn al-Hasan Ibn Ali Ibn Ibraheem Ibn Mahziyaar who says, 'I heard my father say, 'I heard my grandfather Ali Ibn Ibraheem Ibn Mahziyaar say, 'I was sleeping in my bed when I heard, 'Perform the Hajj as you will meet the Master of your age (a.t.f.s.)'. Ali Ibn Mahziyaar says, 'I got up feeling elated and joyous. I was continuously in a state of prayers till the pillar of morn sprouted. I finished my prayers and went out asking about those going for Hajj. I found a group intending to depart (for Hajj). I immediately joined the first group that was departing. I was with them till they departed. I went with them to Kufa. When I reached there, I descended from my mount and handed over my provisions to my reliable friends. I went asking about the progeny of Abu Muhammad (al-Askari) (a.s.). I continued doing so but I could neither find any trace nor heard any news.

Thereafter, I joined those leaving and my intention was to go to Medinah. When I entered it, I could not withhold myself from descending my mount and handing it over to my dependable brothers. I went out asking about the news and that I could find some trace. But I could not hear any news or any trace. I kept on doing this till some people left for Mecca, and I joined them. When I reached Mecca, I descended and handed over my provisions as trust and left asking about the progeny of Abu Muhammad [al-Askari a.s.]. But neither had I got any news nor could I find any trace. This led me to a state between despair and hope, thinking about my affair and reproaching myself. When night fell, I said to myself, 'I sould go to Ka'bah to perform circumambulation (*tawaaf*). I implored Allah – Mighty and Majestic about my hope. I was in this condition (imploring) and facing the Ka'bah; just as I stood up for circumambulation, there stood in front of me a youth with a handsome visage, sweet-smelling fragrance,

and wrapped in a Yemeni cloth and adorning another one as well. His cloak was hanging over his shoulder, outstripping him. Thereafter, he turned towards me and asked, 'Where are you from?' I replied, 'From Ahwaz'. He inquired, 'Do you know Ibn al-Khaseeb<sup>1</sup> over there?' I replied, 'May Allah have mercy on him! He expired'. He retorted, 'May Allah have mercy on him! Indeed, he fasted during the day, prayed during the nights, recited the Quran and was faithful to us.' He asked again, 'Do you know Ali Ibn Ibraheem Ibn Mahziyaar there (in Ahwaz)?' I answered, 'I am Ali'. He rejoined, 'Welcome, O Aba al-Hasan! Do you know the two mausoleums?' I replied, 'Yes'. He cross-checked, 'Who are they two?' I said, 'Muhammad and Moosa'. He quizzed, 'What did you do with the sign that was between you and (Imam) Abu Muhammad (al-Askari a.s.)?' I confirmed, 'It is with me'. He demanded, 'Give it to me'. I handed it to him (and it was) a beautiful ring upon its bezel was transcribed, Muhammad and Ali. When he saw it, he cried profusely [and lamented in a heart-rending manner due to which I too started crying] and for a long time, saying, 'May Allah have mercy upon you, O Aba Muhammad! Certainly, you were a just Imam, the son of Imams, and the father of an Imam. May Allah rest you in the highest level of Paradise with your forefathers (a.s.)!' Thereafter, he ordered me, 'O Aba al-Hasan! Go to your mount and bring along provisions that will suffice you. When one-third of the night passes and two-third remains, join us and your desire will be fulfilled.

Ibn Mahziyaar reports, 'I reached my mount falling into deep deliberation. When the time arrived, I started packing my bags, went near my mount, loaded it and started riding till I reached the cave. There I saw the same youth saying, 'Greetings to you, O Aba al-Hasan! Congratulations for surely, you have been given the permission. He started his journey and I travelled along with him till Arafat and Mina passed by me and we reached to the lowest peak of the mountain of al-Taaef. He told me, 'O Aba al-Hasan! Alight and be

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<sup>1</sup> Al-Khadheeb in Behaar al-Anwaar- Translator

ready for prayers!’ He alighted and I too came down till he finished his prayers and I did too. Again, he commanded me, ‘Pray your morning prayers but keep it short.’ I complied. He recited the ending salutation and rubbed his face in the dust. Then he mounted on his ride, asked me to mount as well and I duly obeyed. We commenced our journey again till we reached to the pinnacle of the peak. He told me, ‘Take a glance! Do you see anything?’ I peeked and saw lush green land with blossoming grass and pastures. I told him, ‘O my master! I am seeing lush green land with blossoming grass and pastures’. He asked, ‘Can you see anything on its top?’ I glanced and saw a sand dune upon which there was a house made of fur which was emanating light. He questioned me again, ‘Did you see anything?’ I replied that I saw such and such thing. He exclaimed, ‘O son of Mahziyaar! Enjoy yourself and soothe your eyes because here is the hope of every hopeful one. Again, he ordered me, ‘Coming along with us.’ Saying this, he started walking and I too started walking with him till he reached to the lowest of peak.’ At this, he commanded me, ‘Alight because every difficult thing is humbled.’ He alighted and I too descended along with him till he told me, ‘O son of Mahziyaar! Unleash the horse’. I asked, ‘To whom should I entrust it as I don’t see anyone here?’ He retorted, ‘This is a sacred place. None can enter it save a true friend and none can exit it save a true friend.’ I unbridled the horse. He started walking again and I accompanied him. When he neared the tent, he went ahead and told me, ‘Stop here till you are given the permission’. Barely a moment passed when he came to me, saying, ‘Congratulations to you! Your wish has been granted!’

I went to meet Imam (a.s.) while he was sitting in a manner upon a red leather rug, reclining upon a pillow made of hide. I greeted him and he replied to my greetings. I glanced at him (a.s.) and saw his face like a half moon, neither any aperture nor any spit, neither incredibly tall nor dreadfully short; good height, shining forehead, beautifully arched eyebrows, deep-black and large eyes, long-necked, smooth cheeks and on his right cheek was a mole. When I saw him (a.s.), my intellect was

stunned in his description and depiction. He asked me, ‘*O son of Mahziyaar! How did you leave your brothers in Iraq?*’ I replied, ‘I left them in straitened and unfavourable circumstances. The swords of Bani al-Shaisabaan are incessantly killing them’. He (a.s.) exclaimed, ‘*May Allah fight against them! Where are they going? As if I am seeing some people being killed in their houses and the command of their Lord has seized them day and night.*’ I inquired, ‘When will this happen, O son of Allah’s Messenger?’ He (a.s.) informed, ‘*When some groups, who will not have any portion (in religion), will come between you and the path of Kabah. Allah and His Messenger are distanced from them. Redness will appear in the sky for three days; there will be in it like the columns of silver from which light will glitter. A villainous person will appear from Armenia and Azerbaijan going to a black mountain beyond al-Rey<sup>1</sup>, connected to the red mountain adjacent to Mount Taleqaan. A destructive war will take place between him and al-Marwazi<sup>2</sup> in which the young will become old and the middle-aged will become very old. There will be killings between these two. At this juncture, expect his emergence at the al-Zauraa<sup>3</sup>. He will stay therein till he covers the muddy regions and then, he will complete the middle of Iraq. He will stay there for a year or less than it. Thereafter, he will go to the two Kufas and there will be a war between them from Najaf till al-Hairah (referring to Karbala) till al-Gharee, an intense war due to which the intellects will be baffled. This will be the destruction of the two sects and upon Allah is the mowing of the remaining ones.*’ Then, he (a.s.) recited the verse, “**In the Name of Allah the Beneficent the Merciful... Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday...**”<sup>4</sup> I asked, ‘O my Master, O son of Messenger! What is the affair?’ He (a.s.) replied, ‘*We are Allah’s affair*

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<sup>1</sup> Ancient name for modern day Tehran (Iran) - Translator

<sup>2</sup> Marwazi literally implies a resident of Marv, a town in Khorasan province in Iran - Translator

<sup>3</sup> A name for the Tigris river in Baghdad (Lesaan al-Arab) - Translator

<sup>4</sup> The Holy Quran 10: 24

and His armies'. I inquired again, 'O my Master, O son of Allah's Messenger! Has the time come?' He (a.s.) responded, '**The hour drew nigh and the moon did rend asunder.**<sup>1</sup>'

**Second:** What Shaikh al-Saduq (r.a.) has narrated again in Kamaal al-Deen, pp. 445 – 453:

Narrated unto us Muhammad Ibn Moosa Ibn al-Mutawakkil (r.a.) from Abdullah Ibn Ja'far al-Himyari from Ibraheem Ibn Mahziyaar, who reports, "I went to the holy city of the Prophet (s.a.w.a.) and searched for the reports of the progeny of Abu Muhammad al-Hasan Ibn Ali II (a.s.) but to no avail. Thereafter, I proceeded to Makkah in this search. While I was performing the circumambulation, a youth with a brownish complexion, charmingly handsome and extremely good-looking, was gazing at me for a long time. I turned to him hoping from him the news that I was searching for. When I reached near him, I greeted him. He replied in the best possible manner and asked, 'From which city are you?' I replied, 'I am from Iraq.' He inquired, 'From which part of Iraq?' 'From Ahwaz' was my reply. He responded, 'Nice to meet you. Do you know Ja'far Ibn Hamdaan al-Husaini in Ahwaz?' 'He has expired', I informed. 'May Allah have mercy on him!' he invoked, 'how prolonged were his nights and how good his accomplishments! Do you also know Ibraheem Ibn Mahziyaar?' I replied, 'I am Ibraheem Ibn Mahziyaar'. He embraced me for quite a while and then said, 'Welcome O Abaa Ishaq! What did you do with the symbol which marked your association with Abu Muhammad (a.s.)?' I answered, 'Perhaps you are implying the ring which Allah granted unto me through the holy Imam Abu Muhammad al-Hasan Ibn Ali (a.s.)?' He retorted, 'I did not mean anything else!' I took it out and handed it over to him. When his eyes fell on it, he started crying, kissed it and read its transcription, 'O Allah! O Muhammad! O Ali!' Then he said, 'May my father be sacrificed for this hand! How long did I search for it and the arts of traditions slackened amongst us...' till

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<sup>1</sup> The Holy Quran 54: 1

he told me, ‘O Abaa Is’haaq! Tell me about the most important thing that you intend to do after the Hajj?’ I responded, ‘I swear by your father! I have not intended but that I want to inform you about its secret.’ He said, ‘Ask whatever you please, surely, I will explain it to you, Allah willing.’ I asked, ‘Do you have any news about the progeny of Abu Muhammad al-Hasan (a.s.)?’ He informed me, ‘I swear by Allah! Certainly, I know the brightness in the forehead of Muhammad and Moosa, the two sons of al-Hasan Ibn Ali (a.s.). I am their messenger to you that I may inform you of their affair. If you desire to meet the two and soothe your eyes with their visitation, then accompany me to al-Taaef. And let this meeting be concealed and hidden from your men.’

Ibraheem reports, ‘I departed with him to al-Taaef, traversing the deserts till we reached some of the exit points of the arid regions. There, a tent made of felt appeared in front of us, shining upon a sand-dune; this land was shimmering intensely on account of this tent. He preceded me to take permission. He entered the tent, greeted the two and informed them of my presence. Then, one of them – who was the elder of the two, and his name was M-H-M-D, the son of al-Hasan (a.s.) – came to me while he was a young boy with no beard, fair-complexioned, vast forehead, arched eyebrows, honed cheeks, hooked nose, fragrant and magnificent like a branch of the horse-radish tree, like a leaf glittering with the light of a shining star; on his right cheek was a mole, like a fragment of musk on the whiteness of silver. On his head was lush and luxuriant hair hanging over his ear-lobes. His appearance was such that no eye had ever seen better than it before nor did I know anything better in calmness and modesty.

When I saw him, I hastened to receive him. I threw myself upon him, kissing enthusiastically his holy feet. He told me, ‘*Welcome, O Abaa Is’haaq! Congratulations to you since I liked to meet you since quite some time. Though your house and the place of visitation were far, but your face was in our imagination. As if not a single moment was devoid of beautiful conversation with you and without your thought. I*

*praise Allah my Lord and for me is the praise for predetermining the meeting and who has granted me comfort from the calamity of disputes.’* Thereafter, he sought to know of its (Ahwaz) conditions, from beginning till end.

I said, ‘May my father and mother beheld your ransom! I have been constantly searching for you from one city to another, since Allah caused the expiry of my master Imam Abu Muhammad (a.s.). I left my house searching for you till Allah obliged me with the one who guided me to you and showed me the way to you. All gratitude is for Allah for whatever He has granted me concerning you of the prolonged munificence.’ Thereafter, he (a.s.) introduced his genealogy and that of his brother Moosa, took me to a corner and told me, "*my father (a.s.) took a covenant from me that I shall not inhabit the earth except its most concealed and distant areas, due to concealing my affair and protecting my place from the machinations and conspiracies of the deviated people and the rebels from the young ones of the deviated nations’.* Then, he (a.s.) took me to the top of the sand-dune. I was made to roam the parts of the earth which were barren and was shown till the end where the matters are solved and worries are dispelled. He (a.s.) was gushing out for me the treasures of wisdom and concealed sciences that ‘*if I satiate you with a part of it, you will become needless of all worldly knowledge.*

*Know O Abaa Is’haaq that Imam (a.s.) said: O my son! Surely it does not behove Allah –Majestic be His Praise – that he leaves the levels of His earth and His earnest and obedient servants without a Proof through whom these are taken possession of, an Imam who is followed and who leads the way of His tradition and the path of His aim. O my son! I hope that you become the one whom Allah has chosen to spread truth, trample falsehood, dominate religion and extinguish deviation. O my son! It is obligatory on you to bind yourself to the clandestine places of the earth and go to its farthest places because for every friend of Allah – Mighty and Majestic – there is a contending enemy and disputing opponent, enjoining for the efforts of the hypocrites and*

*debauchery of the disbelievers and the intransigent ones. Let not this scare you!*

*Know that the hearts of the obedient and sincere ones will return to you like the birds return to their nests. They are the people who rise with visions of abjectness and submissiveness. They are the righteous and respected ones near Allah. They emerge as imperfect and needy souls while they are the content and clinging ones. They discover religion and support it against the efforts of the opponents. Allah has chosen them to bear injustice and tyranny in the world so that He grants them vast might and respect in the Hereafter. He has adorned them with the characteristic of patience so that their fate in the Hereafter is the best and honour in the next world.*

*O my son! Take the light of patience in various instances of your affairs, you will succeed in comprehending the generation at its source. Be conscious of respect in what represents, you will obtain after which you are praised, Allah willing. O my son! You will be assisted with Allah's help which has indeed come; facilitation of split and elevation of dignity which has indeed approached. As if you are with the yellow flags and white symbols, vibrating on your sides between the Hateem (one side of the Kabah) and the Zamzam. As if you are continuously taking allegiance and purification of adoration (for you); they will come in such a sequence to you like pearls in a well-knit rosary, clapping their hands on the sides of the al-Hajar al-Aswad (the Black Stone); they are taking refuge in your threshold in hordes; Allah has created from pure birth and precious soil. Their hearts are pure from the corruption of hypocrisy and minds are unadulterated from the contamination of wretchedness. Their disposition is inclined towards religion but against enemies, their nature is coarse and harsh. Their faces are clear for acceptance. Their celebrations are bright with grace. They subscribe to the religion of truth and its followers. When their pillars are strengthened and their flag-posts are fortified, the levels of the nations will be measured in their sizes to the Imam. When they follow you in the shadows of a tall*

*tree, the twigs of its branches will be on the fringes of the lake of Tiberias. At this juncture, the morning of truth will shimmer, the darkness of falsehood will vanish, Allah will destroy rebellion through you, (He will cause to) return the symbols of faith, through you the firmness of the horizons and the submission of groups will be manifested, even the child in the cradle would desire to move, the beasts would be enthusiastic to find a way to you, all the sides of the world will move towards you joyously, the branches of might will spread upon you with freshness and vigour, the buildings of truth will be established in their resting places, those who have fled from religion will return to their nests and the clouds of victory will rain heavily upon you. Then, you will choke (to death) every enemy and help every friend. Thus, no oppressing tyrant, ungrateful denier, malicious hater and antagonizing enemy will survive on the face of the earth. And whoever relies upon Allah, He suffices for him. Surely, Allah accomplishes His purpose. Indeed, Allah has set a measure for everything.'*

Thereafter, Imam (a.s.) said, '*O Abaa Is'haaq! Let this meeting of mine with you be confidential except for the people of truth and true brothers in religion. When the signs of reappearance and power appeared for you, don't slacken your brothers from us and (move with) dazzling speed to the lighthouses of certainty, brightness of the lamps of religion, you will meet guidance, Allah willing!*'

Ibraheem Ibn Mahziyaar recounts, 'I stayed with him for sometimes, adapting what I could convey to them from the explanations of symbols and brilliance of laws, and transmit sprouts of the hearts from the beauty of what Allah has stored in its nature from the subtleness of wisdom, the rarities of the excellences of the type till I feared losing those whom I have left behind in Ahwaz due to my languor in meeting them. Therefore, I sought permission from Imam (a.s.) to return and I informed him (a.s.) the magnitude of gloom and melancholy due to my separation from him (a.s.), swallowing the sorrow of departing from his place. He gave me the permission to leave and complemented me

with his best supplications that will be a treasure near Allah in the Hereafter, for me, my heirs and my relatives, Allah willing!’

When the time of departure came near and my mind was made up to leave, I went up to him (a.s.) to bid him farewell, and to renew my oath, and offered him the sum which was with me, in excess of fifty thousand dirhams. I requested him to accept it from me. He (a.s.) smiled and said, *‘Use it for your return journey because the distance is far-flung and the waterless deserts of the earth in front of you are abundant. Don’t grieve for our turning it (i.e. the money) away because we have expressed our gratitude to you for it and to spend it. We have kept it (or part of it) as a reminder and acceptance of the obligation. May Allah bless you in what He has granted you, continue for you what He has bestowed you, write for you the best of the rewards of the good-doers and the noblest of the effects of obedient ones! Surely, grace is for Him and from Him. I ask Allah that He returns you to your friends with copious fortune from the safety of return, shades of envy and easy journey. May Allah not make your journey arduous and difficult nor confuse you in your indications. I entrust you to Him as a trust that will neither be wasted nor destroyed, with His obligation and grace, Allah willing!*

*O Abaa Is’haaq! He has made us content with his continuous obligations and beneficial conferment. He has protected us with the help of our friends through sincerity in intention and purity in earnestness, and protection with what is purest, cleanest and highest in remembrance.’*

He (Ibn Mahziyaar) reports, “I departed from him (a.s.) praising Allah – Mighty and Majestic – as He guided me and showed me the way, knowing that Allah will not leave His earth devoid of a clear proof, and an eminent Imam. I conveyed this reliable report and famous genealogy with the intention of increasing the insight of the people of certainty and introducing to them what Allah – Mighty and Majestic be He – has obliged him with producing a pure progeny and clean soil. I was determined to convey the trusts and submit to what was clear so

that Allah – Mighty and Majestic– multiply the strength of determination, support of intention, strengthening of prop and belief in infallibility to the guided religion and the straight and satisfied path. **Allah guides whoever He wishes to the right path.”**

**Third:** What Shaikh al-Toosi (r.a.) has narrated again in al-Ghaibah, pp. 263 and 267:

Informed us a group from Talla’ukbari from Ahmad Ibn Ali al-Raazi from Ali Ibn al-Husain from a man – from Qazveen but his name is not mentioned – from Habeeb Ibn Muhammad Ibn Yusuf Ibn Shaazaan al-San’aani, who reports, “I went to Ali Ibn Ibraheem Ibn Mahziyaar al-Ahwaazi and asked him about the progeny of (Imam) Abu Muhammad (a.s.). He informed, “Brother, you have indeed asked about a great matter. I performed twenty Hajj hoping to meet Imam Zamana (a.s.) but I was not successful. One night I dreamt that a caller was saying: O Ali bin Ibrahim! The Almighty Allah has permitted you to perform the Hajj. I could not understand that statement that night but in the morning, when I got the import of it, I began to wait eagerly for the Hajj season. When the Hajj season arrived, I prepared for the journey and set out to Medina. When I reached Medina, I inquired from the people about the descendants of Imam Hasan Askari (a.s.) but could not get any information. I was very much worried and at last set out for Mecca. On the way, one day at Johfah, when I headed for Ghadeer, a distance of four miles from Johfah. I reached there and prayed in the mosque. After that I supplicated the Almighty Allah very fervently; but the aim was not fulfilled there also. So I went to Asqalaan and thus passing each stage in turn, reached Mecca. I stayed there for some days and remained busy in performing Hajj and other devotions. One night, when I was doing the circumambulation, I noticed an extremely handsome and fragrant young man walking around the Ka’bah. Some emotions stirred in my heart; I moved towards him and tapped him. He asked: Where do you belong to? I said: Iraq. He asked: Where in Iraq? I said: Ahwaz. He asked: Do you know Khazeeb? I said: May Allah have mercy on him, he passed away. He also expressed regret and said:

May Allah have mercy on him! He used to spend the nights in worship and was a sincere supplicant. Do you know Ali bin Ibrahim Mahziyaar also? I said: I am Ali bin Ibrahim. He said: O Abu al-Hasan! May Allah keep you in health! Where is the sign that you had received from Imam Hasan al-Askari (a.s.)? I said: It is with me. He said: All right, take it out. When I took it out and he saw it.

After that he said: O son of Mahziyaar! The order for you is that you go on your way and make preparations. When a part of the night has passed, you should go to the pass of Bani Aamir. You will find me there. Thus, I returned to my lodging, and after midnight, I prepared my mount, loaded my belongings and sat astride the animal to set out for the pass of Bani Aamir. On reaching there, I found that same youth calling out for me, saying: O Abu al-Hasan, come this side. I turned my mount in that direction. When I reached him, he greeted me and said: Follow me, brother. We set out from there making conversation, passing the mountains of Arafat and finally reached the mountains of Mina. The dawn was about to break when we were between the hills of al-Taaef.

The young man asked me to dismount and recite the night-vigil prayer. I recited the night-vigil prayer and he asked me to recite the witr prayer; which I also performed. Then he said: Recite the dawn recitations and perform the prostration of thanks, which I also completed.

After that he mounted and asked me also to mount my beast. Then we set out from there till we reached the mountain peaks of al-Taaef. He asked: Can you see anything? I replied: Yes, I can see a sand dune on which a woollen tent is fixed through which light is filtering and this sight is pleasing to me.

He said: That is our destination. Then he said: All right brother, move on. He started and I followed him till we went down from the

mountains and he said: Now dismount from your beast as even tyrants have to show humility here. And leave the rein free. I asked: Who is there to take care of my camel? He said: This is the sanctuary of Imam Qaim (a.s.) and none but a believer can enter and only a believer, will exit from it.

I left the rein and the two of us began to walk till that man reached the

entrance of the tent, asking me to wait outside. He returned after a few moments and asked me to enter the tent. When I entered, I saw a person

dressed in a waist cloth, with a sheet that was covering him. He was wheaten complexion, medium height, round head, wide forehead, eyebrows joined, prominent nose, full cheeks, and a mole on his right cheek; it seemed as if a grain of musk was placed on Amber. When I noticed his eminence (a.s.), I greeted him, and he replied me and asked about the people of Iraq.

I said: My Lord! The people of Iraq are living a life of disgrace and they are the most degraded of all. He said: *O son of Mahziyaar! One day you will rule them just as they are ruling you today, and that day, they shall be humiliated.* I said: My Lord, you are very remote from your country and this will take a long time. He said: *O son of Mahziyaar! My father Abu Muhammad (a.s.) has told me not to reside in the community with which the Almighty Allah is furious and that which is failure in the world as well as the hereafter; and a painful chastisement is reserved for them. He has also told me to stay in inaccessible mountains away from habitations. Allah is your helper; live in dissimulation till the Almighty Allah allows me to reappear.*

I asked: When will this Reappearance be?

He (a.s.) replied: *'When you will be denied access to Ka'bah. When the sun and the moon come together and will be surrounded by planets and stars.*

I asked: Son of the Messenger of Allah, when will this come about?

He (a.s.) replied: ‘In so-and-so year, when the beast of the earth will appear between Safaa and Marwah; he will have the staff of Moses and the ring of Solomon. He will usher the people to the field of gathering.’

The narrator says: I stayed there for some days, after that I was ordered to return. I went back to my lodge and set out from Mecca to Kufah. My servant was present to serve me on the way; thus, I did not see except goodness. May the Almighty Allah bless Muhammad and his purified progeny!

In Dalaael al-Imamah, p. 296: Abu Ja'far Muhammad ibn Jarir al-Tabari (r.a.) narrated from Abi 'Abdillah Muhammad Ibn Sahl al-Jaloudi from Abu al-Khair Ahmad Ibn Muhammad Ibn Ja'far al-Taa'ee al-Kufi from Muhammad Ibn Hasan Ibn Yahya al-Harethi from Ali Ibn Ibraheem Ibn Mahziyaar al-Ahwazi, who said:

One year, on my way to Hajj, I went to Medina and stayed a few days. I was asking and looking for the Master of the Time (a.s.). However, I did not hear anything about him nor did I see any sign of him. I was extremely sad and was worried that I might not attain my goal of meeting the Master of the Time (a.s.). I went to Mecca and performed the rituals of Hajj and stayed an extra week in Mecca looking for the Imam (a.s.). One day, when I was next to the Ka'bah, I saw the door of the Ka'bah open and I saw a handsome man wearing a garment on his shoulders and another garment around his waist. The man had one side of his garment raised to his opposite shoulder. When I looked at him, my heart felt very comfortable and I started moving toward him. When I reached him he asked me, “Where are you from?” “Iraq” I replied. “Which part of Iraq?” the man asked.

“Ahwaz,” I replied.

“Do you know a man named al-Hazeeni?” the man asked.

“Yes,” I replied.

The man said, “May Allah's mercy be on him! His nights were long (with prayers), great results and copious with tears.”

Then the man asked me, "Do you know where (Ibn) Mahziyaar is?"

"I am him!" I replied.

The man said, "May Allah enliven you with salutations, O Abu al-Hasan!"

Then he shook my hand, hugged me, and asked, "O Abu al-Hasan! What did you do with the sign that (Imam) Abu Muhammad, (Hasan Ibn Ali al-Askari (a.s.)) -may Allah beautify his face - gave you?"

"I have it with me," I replied.

Then I put my hand in my pocket and took out a ring which had "Muhammad and Ali" engraved on it and showed it to the man. When he saw the ring, he started crying so much that the garment that was on his shoulder dampened.

Then he said (referring to Imam Hasan al-Askari (a.s.)), "O Abaa Muhammad! May God's mercy be upon you! You are the beauty of this nation. Allah honoured you with the Imamate and placed the crown of knowledge and understanding on your head. And (soon) we shall join you."

Then he shook my hand, hugged me again, and said, "What are you looking for, O Abu al-Hasan?"

"The Imam who is hidden from the world," I replied.

The man said, "He is not hidden from you people but your evil deeds have created a shield between him and you. Go back to the place of your stay and be prepared for meeting with the Imam. Meet me between Safaa and Marwah when the sun sets and the sky is filled with the shining stars."

My soul was relieved and I became certain that Allah had blessed me. I was (eagerly) waiting until it was time. I rode my mount until I saw the man (from far).

He said to me, "Come here, O Abu al-Hasan!" When I reached him, he greeted me.

He said, "Follow me, O brother!" We kept moving from deserts to mountains until we reached al-Taaef.

Then the man said to me, "O Abu al-Hasan! Let us stop to pray the remainder of the night-vigil prayers."

I followed behind him as he performed two units of prayer, and then another unit, and then the morning prayers.

I asked him about the first two units and he said, "They are from the night prayers and also the Wetr (the one unit) is from the night prayers, and praying is permissible in all of these prayers."

Then he said, "O brother! Let us move now."

We started moving from deserts to mountains until we reached a large valley (that smelled) like camphor. In the middle of this valley, there was a house (tent) made of (camel) hair which was shining with light.

The man said to me, "Look! Do you see anything?"

"I see a house made of felt," I replied.

"Your hope and your success are in this valley," the man said.

Then I followed him until we reached the middle of the valley. The man came down from his mule and left it alone. Then I descended from my mount.

The man said to me, "Leave it here."

"What if it gets lost?" I asked.

"None but a believer enters this valley and none but a believer leaves it," the man replied.

Then he went ahead of me and entered the tent.

Shortly thereafter, he came out and said, "Rejoice, for you have been given permission to enter." So I entered and I saw light emanating from every corner of the house. I greeted the Imam (a.s.).

He said, "*O Abu al-Hasan! We have been expecting you day and night.*"

What took you so long to come to us?"

"O my Lord! I could not find anyone to guide me to you," I replied.

Imam (a.s.) said, "You did not find anyone to guide you?!"

Then he (a.s.) scratched the ground with his finger and said, "No. Rather, you focused on increasing your wealth, oppressed the weak believers and cut-off relations with your families and relatives. So what excuse do you have now?"

"I repent, I repent, I seek forgiveness, I seek forgiveness," I implored.

Imam (a.s.) said, "O son of Mahziyaar! If it was not for your seeking forgiveness for one another, everyone would be destroyed except the specific group of Shi'a whose words and actions match each other."

Then Imam (a.s.) extended his hand (toward me) and said: "O son of Mahziyaar! Let me give you some news! When the boy will sit down, the man from the west will start moving. The al-Ammani will rise and people will pledge allegiance to al-Sufyaani. God will give me permission to rise from between Safaa and Marwah with three hundred and thirteen men. Then I will go to Kufa and destroy the mosque in it. I will rebuild it the way it was originally built, and I will destroy the buildings of the oppressors around it.

Thereafter, I will lead the people and go for Hajj. I will travel to Madinah and destroy the room (where the two are buried). I will exhume their corpses which still look fresh. I will order them to be moved toward Baqee' (cemetery) and will crucify their bodies on two pieces of wood (dead trees) which will become fruitful. (Many) will be allured by this, and this will be a greater sedition than the first sedition. Then the caller will call from the heavens, "O sky, eradicate them! O earth, swallow them! On that day, none will be left on earth except believers whose hearts are sincere in faith." Then I asked, "O my master! What will happen after that?" He (a.s.) replied, "The returning, the returning, the coming back, the coming back!" Then he (a.s.)

recited the verse, “**Then We gave back to you the turn to prevail against them, We aided you with wealth and children and made you a numerous host.**” (17:6)

**I say**: The probability of considering these traditions as one – even if their chain of narrators and their wordings are not one and their contents vary some of them with the others, and some of them have some increments which are not found in others – is very strong indeed.

They cannot be considered as numerous due to their differences despite their common aspects which makes their different occurrences unlikely, just as one cannot judge all such traditions as fabricated due to these (variations) and (merely) due to some claims the variations in the contents of some of them with those of other traditions. An expert and intelligent person will never display such intrepidity and audacity. Finally, if the reliability of all is proved vis-a-vis chain of narrators as well content, in the principles of religion only that (tradition) is accepted on which there is a consensus about its certainty. Likewise, whatever is found in some of them (will be accepted) other than the others if there is no contradiction or collapse in their contents. Otherwise, all the dissimilar traditions will be put together along with those whose contents are in harmony with them. So, only that tradition can be considered as a proof whose contents have reached to the extent of consecutiveness. If the reliability of some of them is proved due to it being surrounded with certain contexts that raise it to the level of consecutiveness in their being binding, then this too will be considered as a proof. But if the reliability of neither all of them nor some of them is proved, regardless of its reliability being proved as a religious edict which is considered as a proof in the branches or it is not proved, the tradition will be placed along with what is in harmony with them. If along with these it reaches to the extent of consecutiveness, it is taken and relied upon in the principles of religion.

But to judge a tradition as fabricated is not permissible at all except with a certain proof. After this is established (as fabricated), the tradition falls from reliability and cannot even be considered as a basis,

neither in the principles nor in the branches despite acquiring consecutiveness. If a tradition is not proved as fabricated and is judged as weak or that it has not attained being surrounded by definitive context, if it comprises of various contents, some of which are in harmony with other traditions which have reached to the level of consecutiveness, only this part of the tradition will be considered as reliable and not all the contents of the tradition because the tradition per se has not reached to the level of consecutiveness.

If you understood this, know that the affairs from which it is imagined that these traditions are fabricated are as follows:

**Firstly:** Some of the chains of narrators of these traditions ends at Ali Ibn Ibraheem Ibn Mahziyaar as recorded in al-Ghaibah, Dalaael al-Imamah, and one of the traditions of Kamaal al-Deen, [tradition twenty-three of the chapter captioned ‘Those who had the honour of seeing the al-Qaem (a.s.)]; while others terminate at Ibraheem Ibn Mahziyaar, which is the tradition of Kamaal al-Deen, [tradition nineteen of the same chapter].

**Reply:** We have demonstrated that these traditions refer to one report. So it is not possible to repeat such incidents exactly identically at all times, hence it is not allowed that it must have occurred once for Ali Ibn Ibraheem and for Ibraheem Ibn Mahziyaar at another time.

Such an imagination (of the tradition being fabricated) can be dispelled by the fact that it is possible that the name “Ali Ibn” was deleted from one of the versions, either on account of forgetfulness or for the sake of brevity. For, in common parlance, the name of the father is used for the son. Moreover, it is a strong probability that the name “Ali Ibn” could have been erroneously added by some of the writers of the manuscripts or maybe others could have done so whimsically.

Just as the learned critic has fallen into this error thinking that Ibraheem Ibn Mahziyaar died in perplexity and was not knowing the Imam who attained the position of Imamate after our master Imam Abu Muhammad (a.s.). He has tried to prove that Ibraheem Ibn

Mahziyaar died in the beginning of perplexity and death did not give him respite to realize the affair (i.e. he knows the Imam of his time after Imam Abu Muhammad a.s.) with a tradition recorded by al-Kulaini (may his grave be sanctified) in al-Kaafi in the Chapter concerning the birth of the Master (a.t.f.s.), which is also recorded by al-Mufeed (r.a.) in al-Irshaad, al-Shaikh al-Toosi(r.a.) in al-Ghaibah, and al-Kashi in his al-Rejaal. There is no proof for him that he (Ibraheem Ibn Mahziyaar) was in the time of perplexity had he not narrated with his proof that he was cognizant of the affair. So how can he claim that Ibraheem died in perplexity when this authentic and reliable tradition clearly proves that he was aware of the affair of Imamate right from the beginning. His search for the news concerning the progeny of Abu Muhammad (a.s.) was merely to achieve success in meeting Imam (a.s.) and not for knowing the successor of Imam al-Hasan al-Askari (peace on them both).

**Secondly:** The chains terminating at Ali Ibn Ibraheem Ibn Mahziyaar and at Ibraheem Ibn Mahziyaar are weak, and the non-existence of Ali Ibn Ibraheem Ibn Mahziyaar.

**Reply:**Weakness of the chain of narrators does not prove that the tradition is fabricated. The tradition will remain on its condition and will be merged with all the single-narrator traditions from the authentic and other books in which there is some short-coming. If it reaches to the level of consecutiveness, fine, otherwise it will be treated only as a weak tradition, and not a fabricated one.

Likewise, it is not permissible to judge that Ali Ibn Ibraheem Ibn Mahziyaar does not exist. If one says that his name is not found in the books of narrators of traditions, at most one can only say that he is unknown; had he not narrated with the proof of these traditions that have been narrated by personas like al-Shaikh al-Sadooq (r.a.), al-Shaikh al-Toosi (r.a.) and the author of Dalaael al-Imaamah, al-Tabari (r.a.) who have also relied upon him as proof. Moreover, they knew him and also relied upon him.

If we deem these traditions as weak on account of the weakness of the chain of narrators and due to the narrators being unknown, it is not permissible to consider the chain of narrators that terminates at Ibraheem Ibn Mahziyaar because his chain of narrators is extremely strong and authentic. For, al-Sadooq (r.a.) has narrated it from his teacher that most of his traditions are "correct", from the Qummi Shaiks and the author of the book "Al-Ghaibah wa al-Hairah", Abdullah Ibn Ja'far al-Himyari, "a reliable scholar", and from the "reliable" Ibraheem Ibn Mahziyaar, etc. Therefore, there is no choice but judging the chain of narrators as "authentic", and also strengthen other traditions in this regard, because traditions reinforce each other.

**Objection:** Despite the termination of chain of narrators of all traditions at Ali Ibn Ibraheem Ibn Mahziyaar, it is also possible that the chain of narrators of this traditions also terminate at Ali Ibn Mahziyaar, who was unknown. In other words, the matter revolves between accepting the principle of non-increase and the principle of non-dropping and omitting and there is no doubt that the former principle is given priority over the latter.

**Reply:** Firstly, the matter ends at the contradiction of the two traditions concerning their meeting the requirements. i.e. the chain of narrators. But when either of the two chains is stronger and binding, for example, if the narrator's condition in case of addition or shortcoming is known and he is reputed for his memory and reliability, while the other narrator is unknown, in the view of the wise and intellectual, the former is preferred regardless of the tradition comprising of some addition or deficiency.

Even if we assume equality and the belief in the principle of non-addition as absolute or like here, the principle of deficiency, we say: Supposing that the person in this incident and the one who was successful in gaining the honour of meeting Imam (a.t.f.s.) is Ali Ibn Ibraheem Ibn Mahziyaar and not Ibraheem, there is no doubt in the tradition being a proof upon his existence because the likes of al-Himyari has narrated from him. For, his reporting from him such an

incident indicates his reliance upon him and it is supposed that he has recorded it in his book “al-Ghaibah wa al-Hairah” and even argued about it with it. The gist of the matter is that considering both the probabilities, this tradition is truly reliable and authentic, which makes the soul contented.

Yet, our respected contemporary (al-Tustari) has regarded the chain of narrators of this tradition as "weak", because:

**First:** Ibn al-Mutawakkil is disregarded.

**Second:** There are many traditions, whose chains of narrators are authentic and reliable; but none acts upon them!

**Third:** We do not see these two traditions in Kamaal al-Deen. Perhaps, an opponent has inserted these two traditions and used it as a testimony, as per what al-Kashi has reported concerning al-Mughairah Ibn Saeed!

**I say:** As for Muhammad Ibn Moosa al-Mutawakkil, it is narrated from Sayyed Ibn Taawoos (r.a.) in “Falaah al-Saael<sup>1</sup>”, that there is consensus about his reliability. Also, it suffices about his "dependability" the narration of al-Sadooq (r.a.) from him appearing in most of the traditions<sup>2</sup>; a person like him cannot be disregarded.

As for his saying, ‘there are many traditions, whose chains of narrators are authentic and reliable but none acts upon them’, and that their not acting upon them despite them having these in their view and sight proves that they have turned their backs and are not relying on these, then such a view is correct and solid. A tradition which is left, and is not used as an argument, cannot be used in the branches of religion. But in the principles of religion, neither the one from which one turns away nor the one about whom it is proved that it is turned away from,

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<sup>1</sup> Falaah al-Saael, p. 158, Section 19; also see Mo’jam-o-Rejaal al-Hadith (of Ayatollah Sayed Abu al-Qasem al-Khoei r.a.), vol. 17, p. 284

<sup>2</sup> Refer Mo’jam-o-Rejaal al-Hadith, vol. 17, p. 284 and in it is: “I say: Al-Sadooq (r.a.) has narrated from him copiously and mentioned him amongst his teachers in his chain of narrators in the books on 48 occasions....” till he says, “apparently, he is reliable.”

is used as a basis for argument because all of these when they are not surrounded by definitive context, or are not complementary for acquiring consecutiveness, they are not used as a proof in the principles of religion. But if the tradition is consecutive and has certainty in its context, then it is used as a basis for belief, even if the people leave it. For, their turning away regardless of non-emanation and consecutiveness is for proving emanation. Thus, his statement, “there are many traditions, whose chains of narrators are authentic and reliable terminologically but none acts upon them” is irrelevant over here.

What is said that the action of the companions compensates for the weakness of the chain of narrators and their turning away and abandoning the tradition and not acting upon it makes it unreliable, unauthentic and non-binding is related to the principles of jurisprudence and the chapter of the reliability of a singular tradition, in which certainty is lacking and which is not acted upon in the principles of religion. When weak traditions reach to the level of conceptual or brief consecutiveness, it becomes a proof in the principles of religion as well as its branches, even if no factor is found for the contents of each one of them. Similarly, if there is something in an authentic tradition, due to which the companions turn away from it, it will not be used as a proof in jurisprudence except that certainly will not be acquired with it due to its fabrication and the unreliability of its chain of narrators. Thus, it cannot be a proof upon the fabrication of the tradition, its rejection and its removal by which consecutiveness is achieved, which is considered as a proof in the principles of religion. The speech is not conveyed here as much as it is communicated there. So deliberate!

**Conclusion:** Turning away does not necessarily prove fabrication in absoluteness except that in the branches of religion, it makes the report unreliable and non-binding. So what can be said about fabrication?!

**Objection:** Opposition to the consensus, in totality, proves that the tradition is fabricated, without any doubt.

**Reply:** This is the repetition of the past discussions and its answer is already clear for you. Opposition to the consensus in totality does not necessarily imply that the tradition is fabricated because it is possible that the report has emanated on account of dissimulation (*taqiyyah*).

Moreover, the difference between the opposition to the concept of the tradition in its entirety by the consensus of all or part of it should be clear for you. For, in case of opposition of the entire concept of the report along with the consensus, then such a conflict is a sign of the fabrication of the tradition or its emanation on account of dissimulation. In the latter case, it will not be a sign except for the presence of a defect in this part in particular of its insertion in the tradition or its emanation due to dissimulation. This will not be a sign of presence of a defect in the entire tradition. Just as you have come to know that the insertion of fabricated and specified tradition in a book does not make all the traditions in the entire book fabricated (and hence unreliable).

After all these, one should know that presuming the necessity of acting upon the tradition or not turning away from it in absoluteness, action upon these traditions is actually proved because by recording these traditions he has not intended except whatever is accepted by the companions and in which consensus is found and that is, a group having the privilege of meeting Imam al-Mahdi (a.t.f.s.), the implication proved by the title of this chapter. As for the particulars and the details, certainly they are not the original aims and proving them will not achieve any important doctrinal benefit.

As for his statement: We did not see al-Saduq (r.a.)...(till the end), then the reply is as follows: The non-recitation of al-Saduq (r.a.) in Kamaal al-Deen does not prove the fabrication of the two traditions, or even other reports than these two. Surely, al-Saduq (r.a.) did not read for us the whole book of Kamaal al-Deen; so do you really think that all the traditions in the whole book of Kamaal al-Deen are fabricated especially those that are most correct in their chains of narrators, merely due to the probability of them being inserted in the book?

Reliance upon traditions – even if it is correct that their bearing any one of the directions of probabilities of the tradition from which authenticity is derived – is not a precondition for the special recitation of the author of the primary and secondary source for the one who is carrying it. Therefore, it is correct to restrict the reliability of the primary or secondary source upon which the companions have relied and have recorded traditions from it in their books following in the footsteps of their predecessors, especially if the manuscript is hand-written, reliable, old and really famous.

Thirdly, in some of the chains of narrators, the tradition comprises the real name of al-Hujjah (a.t.f.s.), an act that has been prohibited by the Holy Prophet (s.a.w.a.), Ameer al-Momineen (a.s.), Imam al-Baqer (a.s.), Imam al-Sadeq (a.s.), Imam al-Kazem (a.s.), Imam al-Reza (a.s.), Imam al-Jawad (a.s.), Imam al-Hadi (a.s.) and Imam al-Hujjah (a.t.f.s.). His (a.t.f.s.) real name has not come except in some rare reports, so much so that after narrating the report of the Tablet, in which the names of all the Imams (a.s.) are recorded, al-Shaikh al-Saduq (r.a.) himself: I believe that his name is prohibited to be uttered.

**I say:** This statement of his (al-Tustari r.a.) is the statement of the one who is avaricious to reject the traditions and in collecting weak arguments for it. Certainly, his name has come in authentic reports. The prohibition of naming him, even if it is proved briefly, its denial is not allowed in its absoluteness. To generalize this prohibition and make it absolute – if it is not clearly due to dissimulation or did not imply uttering it in public gatherings or in an instance which necessitates naming for clarification of the affair and removing of doubt or other such special reasons – requires research and discussion. It is not allowed to reject traditions in which Imam's name is mentioned. This was indeed a subject of discussion and research between two of the most learned personalities of recent times viz. al-Sayyed al-Daamaad and our teacher Shaikh al-Bahaaee (may the graves of both be sanctified).

Hence, it is obligatory upon the researcher in the tradition under

question, to see the possibility of reconciling them and derive religious judgment as per the laws and principles of the same. He should not rule out one group (of traditions) as fabricated simply because it is contradictory for another group, taking the more famous of the two, as a preferential factor upon the other.

**Fourth:** This tradition includes the survival of Ibraheem Ibn Mahziyaar till the time of Imam's reappearance, and Imam ordered him to hasten his reaching unto him (a.t.f.s.) along with his companions. Obviously, this is prima facie false and untenable.

**Reply:** He (the critic) has used the following statement, “When the signs of reappearance and power appeared for you, don’t slacken your brothers from us and (move with) dazzling speed to the lighthouses of certainty, brightness of the lamps of religion...” Certainly, this by no means proves the survival of the addressee in such traditions, the likes of which are abundant in the reports of bloody battles, conditions for the Resurrection, and the signs of the Mahdi (a.t.f.s.), like his saying, “If you saw that time...” and similar wordings. Rather, the aim is its indication of explanation of duty of the one who will observe his time and the signs of reappearance will be manifested for him. Regardless of the discussions and disagreements that transpire concerning such concepts in traditions, it is certainly not permissible to deem them as fabricated merely on this ground.

**Fifth:** It comprises of a group going to Imam (a.t.f.s.) with yellow flags and white symbols between al-Hateem and Zamzam, and the coming of people to pay allegiance to him, while his reappearance will be in a totally different way, as has been talked about in consecutive traditions.

**Reply:** It is necessary for the critic to explain those facts that are in harmony with consecutive traditions, then explain what is not in harmony with them, and that it is not possible to reconcile between the two. I don’t think that he can bring an affair which consecutive traditions indicate and which is not possible to be reconciled between

it and this tradition. This is in addition to the presence of such slips and errors – as per his thought – in the traditions of signs of Reappearance. No doubt, there is a possibility to reconcile them assisted by the prevalent norms. Moreover, it is already clear for you that it is not permissible to reject these traditions, some with the others, when there are disagreements and errors between them. For, these don't negate what we want to prove through consecutive traditions vis-a-vis those who have had the honour and privilege of visiting and seeing him (a.t.f.s.).

**Sixth:** Muhammad Ibn Abi Abdillah al-Kufi, who investigated those who saw Imam al-Asr (a.t.f.s.) in that era, famous as well as less known, did not mention Ibraheem amongst them, despite him being amongst the most majestic (companions). He has only enumerated his son Muhammad. This is his text as per what has been reported in Kamaal al-Deen, in the Chapter concerning those who have seen al-Qaem (a.t.f.s.)...then, he mentions the report of Ibn Abi Abdillah al-Kufi and says after it, “So you see that he has enlisted the owner of the donkey, owner of the hidden purse, owner of the pebbles, father of two sons, owner of a thousand dinars, owner of wealth and the white coupon, owner of the wealth in Mecca and the two men from Qaabus, although they were known. So why he has not mentioned a famous personality like Ibraheem, if he was from amongst them? How he has mentioned himself despite accusation but has not mentioned others if he was from them despite his non-existence? How he has referred to the son but failed to mention the father also the latter was far more majestic than the son?

**Reply:**

**First:** Muhammad Ibn Abi Abdillah did not claim that he has investigated those who have seen Imam Mahdi (a.t.f.s.) in that time (known and unknown). Rather, he has mentioned some of those who were aware of the miracles of the Master of the Time (a.t.f.s.) or had seen him (a.t.f.s.), and there is a vast difference between these two words, in which the second indicates the possibility of them being far

more than those he has mentioned.

**Second:** When one relies upon this narration, it necessitates rejection of all the traditions mentioned in it about those who have seen him (a.t.f.s.) including those not mentioned by Ibn Abi Abdillah and what I think makes it binding. If Muhammad Ibn Abi Abdillah was aware of what he has mentioned of the numbers was more than this, he would have negated it. For, he has mentioned before this the number of those who have terminated at him; as the old proverb goes, ‘Absence of visiting does not indicate the absence of existence’. The number of those who had the honour of visiting him (a.t.f.s.) or were aware of his miracles in the minor occultation is far more, if not in multiples.

**Third:** Why he did not say here whatever he has said about the original narration that we did not see al-Saduq (r.a.) recite upon us Kamaal al-Deen....? Perhaps, he was too adamant to drop the name of Ibraheem Ibn Mahziyaar and some other names from the report of Muhammad Ibn Abi Abdillah or their names have been dropped due to the mistakes of the manuscript writers and others.

**Fourth:** How does did he say that Ibraheem Ibn Mahziyaar despite his majesty, died but did not realize the affair of Imam and did not recognize the Imam of his time?! The traditions cited by him does not prove, at all, that he died without knowing the Imam of his time. At the most, they establish that he was not aware of Imam’s position and his representatives. He did not know what to do with the wealth because ImamMahdi did not order him to do anything.

**Fifth:** How can the one who did not know the Imam of his time, and died in a state of confusion and perplexity, be so majestic that Allah – the High – has guided him to the Imam of his time?

**Seventh:** He (the critic) says that it is stated that al-Imam al-Hujjah (a.t.f.s.) desired to meet Ibraheem Ibn Mahziyaar, although Imam (a.t.f.s.) can meet whosoever he desires, while the people cannot meet Imam (a.s.) at their own desires and wills.

**Reply:** I really don't know what to say in response to this weak doubt which does not behove anyone who thinks he has the slightest knowledge of traditions, leave alone a person like him (the critic, al-Tustari). The love for meeting and its desire does not necessitate the intention for meeting. Perhaps, there was some obstacle that hindered him (a.t.f.s.) from implementing this desire. Of course, Imam (a.t.f.s.) knew his duties and instances of his intention. Conclusion: The possibility of his (a.t.f.s.) meeting whosoever he intended does not necessitate the possibility of his meeting whoever he loves to meet.

**Eighth:** It comprises of some formal expressions unfamiliar with the expressions and culture of Imams (a.s.). How can Imam al-Hujjah (a.t.f.s.) – one of whose words is the Dua al-Iftetaah, which is to be recited in every night of the holy month, and which contains the highest levels of eloquence and articulateness – speak in such frigid and unfriendly expressions?

**Reply:** If you want to know frigid and formal expressions, then you must study these unfriendly, formal, and frigid doubts (according to him) which this learned scholar has brought for this tradition. Only he will utter formal words and expressions, who has no authority in speech and is ignorant of its methods and only he can decipher its formality who is cognizant with the art of speech and eloquence. One who is aware of the etiquette, eloquence and articulacy of speech will not use formal words; rather, he will express in the most fluent way. Hence, the sermons of Ameerul Momineen Ali Ibn Abi Talib (a.s.) vis-a-vis its words and meanings emanating from a person like him (a.s.) were with absolutely no frigidity and utmost fluency and extemporization. Anyone other than him (a.s.) would have uttered these with far higher levels of frigidity.

How can these expressions be dissimilar to the expressions of Imams (a.s.)? Is he (the critic) implying that he is aware of them and the likes of al-Shaikh al-Saduq (r.a.), al-Shaikh al-Mufeed (r.a.), al-Shaikh al-Toosi (r.a.), etc. who were unmatched in their proximity and awareness of the words of Imams (a.s.), were great scholars of the science of

traditions, could not fathom this fact? Finally, his comparison of this tradition with Dua al-Iftetaah is out of place. Every word has its place and every speech has its area!

**Ninth:** He (the critic) says, “Another proof of its fabrication [i.e. the fabrication of whatever al-Shaikh al-Toosi (r.a.) has recorded in al-Ghaibah], in addition to whatever has already passed, is his questioning about Yathrib (i.e. Madinah) from him (a.t.f.s.) till he saw him visually despite its impossibility a fact known by every Shiite. Besides these, there are other reprehensible things like the conceited gait of his (a.t.f.s.) ambassador and other such things.

**Reply:** As for his questioning on visually sighting the Imam (a.t.f.s.), it is not in the tradition that it was in Yathrib and concerning the impossibility of this, even for some individuals and special ones, particularly in the minor occultation, every Shiite aware of this affair (i.e. Imamate) knows its possibility. The compilation of a chapter in the book “**al-Ghaibah**” concerning those who had seen him (a.t.f.s.) visually is the best proof for this. Yes, seeing him in a way all the people know it like all other people will not take place in the period of occultation. The question of the questioner was not concerning this. This is clear. I don’t know how such a simple thing was concealed for such a learned person (like the critic)?!

As for the conceited gait of the ambassador, the word has two implications: one, haughtiness and being amazed at the self and two, walking with dignity and stateliness. Obviously, in this case, the second meaning will be applicable.

I don’t know what to say. I fear that I may exceed the limits of etiquette. Otherwise, fastening to what is weaker than the spider’s web in declaring the tradition as weak is beyond the methods of research and investigation. It is not befitting for a person like him (al-Tustari a.r.) to open the door of such weak, absurd and ridiculous criticisms for rejecting the traditions. Mixing some with others and their proliferation does not raise them to the level of acceptable evidence.

May Allah forgive our errors, honour us with steadfastness and beautiful indisposition, for the sake of Muhammad and his purified progeny (peace be on them)!

**Tenth:** This is his strongest proof on the fabrication of traditions. It (the tradition) comprises of two individuals, one of them is the brother of Imam al-Hujjah (a.t.f.s.) named Moosa and this is against our creed and contrary to the Imamite consensus.

**Reply:** Allamah al-Majlisi (may his grave be sanctified) writes, “The content of this narration that Imam (a.t.f.s.) has a brother, named Moosa, is strange indeed.<sup>1</sup>“ It is clear for us that his considering it as strange in its place is absolutely correct. But, he has only deemed it as strange and apparently, has not considered it as fabricated, nay, not even weak, because it is possible that a strange tradition can be true and authentic.

The great and prominent Shaikh al-Mufeed (may his grave be sanctified) writes in “al-Irshad” while mentioning our master al-Qaem (a.t.f.s.) after Abu Muhammad (a.s.), “After Abu Muhammad (a.s.), the Imam is his son, whose name and agnomen is the same as that of the Messenger of Allah (s.a.w.a.), and his father has not left behind any son other than him, apparent or hidden. He has left him (a.t.f.s.) concealed and hidden<sup>2</sup>.”

Ibn Shahr al-Aashoob (r.a.) writes in his book “al-Manaaqeb”, in the chapter of the Imamate of our master Abu Muhammad al-Hasan al-Askari (a.s.);“His son is the Qaem (a.s.) and none else.<sup>3</sup>“

Such apparent expressions from the prominent Shia Scholars are abundant, and this is the famous belief amongst them. We don't find in the traditions the mention of any other son for Imam Abu Muhammad al-Hasan al-Askari (a.s.) barring our master Imam al-Mahdi (a.t.f.s.)

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<sup>1</sup> Behaar al-Anwaar, vol. 52, p. 47 under H. 32

<sup>2</sup> Al-Irshad, p. 346 Chapter about the mention of the Qaem (a.s.)

<sup>3</sup> Al-Manaaqeb of Ibn Shahr al-Aashob, vol. 4, p. 421 Chapter of the Imamate of our master Abu Muhammad (a.s.)

except these two traditions, which have been recorded in Kamaal al-Deen. Indeed, you will know that these two are one tradition narrated with various wordings, but close meanings.

The same tradition has been recorded in “al-Ghaibah” and “Dalaael al-Imamah” but there is no mention of this just as we did not find in the views any view opposing this opinion except from al-Husain Ibn Hamdaan, who has written in his book ‘al-Hidaayah’ in the biography of our master Imam Abu Muhammad (a.s.), “He had sons named Moosa, al-Husain and Hujjah (a.s.), and also daughters...” and Ibn Abi al-Thalj in “Taarikh al-Aimmah” who writes, “Al-Hasan Ibn Ali al-Askari (a.s.) gave birth to M-H-M-D (a.s.), Moosa, Fatemah and Aysha.”

No doubt, this view is rare and contrary to what is famous amongst the Shias, the authors of biographies, genealogies and histories. Some renowned Sunni scholars have also elucidated what is famous amongst the Shias like Ibn Hajar in “al-Sawaaeq al-Muhreqah” where he writes, “He (i.e. Imam al-Hasan al-Askari a.s.) did not leave behind any son except Abu al-Qasim Muhammad al-Hujjah, whose age was five years when his father expired. But Allah granted wisdom to him at that age and this is their apparently unanimous view.”

Despite all these, it is not possible for us to attribute this word [i.e. limiting the children of Imam Abu Muhammad al-Askari (a.s.) to our master al-Mahdi (a.s.)] to someone like al-Saduq (r.a.) who has recorded these two traditions in his book, and has not brought any footnote by which his beliefs will be known if it is contrary to what we have implied. Moreover, if this belief was a famous belief, indeed he must have known it and must have introduced it to his companions and should not have included it in his book, so that none falls in any doubt about it. Also, it is not possible for us to attribute this belief to his contemporaries, his teachers and all the Shiites during the era of the minor occultation. Perhaps, this was not the cause for concern due to his insignificance where beliefs were concerned vis-a-vis his recognition and being questioned about him (in the next life). Or,

maybe they were aware of his existence or non-existence, but due to his insignificance, they did not bother to report and record about him, even if it was possible to demonstrate the lack of fame about it i.e. limiting his (a.s.) children to our master (a.t.f.s.) – may my parents be sacrificed for him – amongst the Shias with al-Saduq (r.a.) not mentioning it notwithstanding his recording the two traditions that contradict the limitation and prove otherwise. Perhaps, our Shaikh al-Mufeed<sup>1</sup> (may his grave be sanctified) was the first from amongst all those whose words have reached us to state explicitly the absence of any other children.

The decisive statement is that there is no religious, legal and devotional proof in this tradition to prove the aforementioned point, even if its chain of narrators is reliable and authentic. For, there are no binding proofs in this report due to the religious and legal insignificance upon proving his existence or negating it as it would be an exercise in futility in determining it as proof as has been explained in its place.

Similarly, the existence or absence of such a question is also not proved with the views of the scholars and the known ones amongst them and the Shiites, even if we assume its accomplishment, not because of the absence of it being a famous proof in its absoluteness; rather, it being a proof when it discovers the presence of a narration comprising proofs in the tradition being binding. If it is said that the fame of the devotional proofs by themselves like a singular tradition, the proof of its binding too does not include such fame which is not attached to responsibilities pertaining to acts of worship.

The ultimate point in this discussion is that it is acknowledged and established as a definitive proof to the Shias, a group of great scholars amongst the Sunnis and the pillars of genealogy, and an indisputable fact which is proved by consecutive traditions is that: The successor to Imam Abu Muhammad (a.s.), his caliph, Allah's caliph, the divine

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<sup>1</sup> Al-Irshad, p. 346

proof and Imam after him upon all the creatures is his son, whose name and agnomen is the name and the agnomen of the holy Messenger of Allah (s.a.w.a.). As for the existence of another son of Imam Abu Muhammad (a.s.) and his survival till our time, is certainly not definite. It is not proved with the view of the one who has mentioned it, nor with the two traditions of Kamaal al-Deen. Since, it is not obligatory upon us and secondly, it contradicts the opinion of al-Shaikh al-Mufeed (may Allah elevate his position). Thus, both the views are dropped from being relied upon, especially the two traditions in this regard. But this certainly does not establish that the tradition is forged and fabricated in its entirety; nay, maybe this part has been inserted in these two traditions.

Hence, it is apparent that the reasoning to prove the fabrication of these two traditions as they include some concepts against the Imamiyyah belief and their consensus is indeed untenable. For, from the Shiite beliefs, rather the Shiite belief itself is that the Imam, after the eleventh Imam Abu Muhammad (a.s.) is his son whose name and agnomen is the same as that of the Messenger of Allah (s.a.w.a.) and he (a.t.f.s.) is his caliph, the Imam whose obedience is obligatory upon the creatures, who will fill the earth with justice and equity. Whether he (a.s.) had any other son other than the Mahdi (a.t.fs.) or not is not relevant to the Shiite doctrine at all and there is no blame on the one he who is not aware of this as he will not be questioned about it.

As for the consensus of the Imamiyyah, then indeed, you have known the absence of its confirmed knowledge, if we don't believe in his non-existence. Suppose, if we believe in his existence, then the word in it is like just like any other word about fame. Thus, to declare the tradition as fabricated and forged just because it includes the mention of his (a.t.f.s.) brother is an absurd and baseless claim.

After all this, al-Tustari says, "Besides these, if we scrutinize the matter more, the discussion will become prolonged."

I don't know what he means by this. Why he didn't bring more than

what he has mentioned if it was possible for him with all his fervour and insistence to manifest the deficiencies of the (in his view) fabricated traditions?

Even more surprising is that he has supplemented his word with returning and saying, “al-Kulaini and al-Mufeed have designated chapters in their books al-Kaafi and al-Irshad, respectively, concerning those who have seen him (a.t.f.s.).But none has reported this or the previous tradition. Had both these traditions been correct and authentic and were not fabricated, both of them would have recorded them.

By Allah! Do you think that if he had more critic than what has already done for this tradition he would have withheld it while he has brought this word after he has become free from the scale? Does he or anyone else believe that whatever is *not* recorded in al-Kaafi and al-Irshad is fabricated, forged and unauthentic? Is he implying that whatever is recorded in both these books is authentic and reliable? I wish I had known from where he has taken these principles! What is the use of filling up the pages with such baseless criticism? There is no power and strength except with Allah the High, the Great!

### THREE OTHER TRADITIONS

From the traditions that al-Tustari has mentioned in the list of fabricated narrations, in the first section of the second chapter of his book, p. 121, are the traditions of Muhammad Ibn Zaid Ibn Marwaan. He writes, “From these are the traditions of Muhammad Ibn Zaid Ibn Marwaan, one of the teachers of the Zaidiyyah, as per what al-Shaikh al-Toosi has narrated in his al-Ghaibah [in the Chapter of his (a.t.f.s.) signed letters (*tauqeeaat*), p. 299, H. 255] from Abu Ghaalib, from him, and they are three (narrations):

**First:** From him from Abu Eesaa Muhammad Ibn Ali al-Ja’fari and Abu al-Husain Muhammad al-Raqqam from Abu Surah (one of the teachers of the Zaidiyyah sect), who reports, “I went to the grave of

(Imam) Abu Abdillah [al-Sadeq (a.s.)], intending the Day of Arafah and I recognized (i.e. performed) the Day of Arafah. When it was the time of the last of Eshaa, I prayed. Just as I stood up and began reciting Surah al-Hamd, a young and handsome man wearing a sabre looser outer garment appeared. He too began reciting the Surah al-Hamd and finished before me (or I finished before him). When it was morning, we left together from the door of al-Haaer. On reaching the shore of Euphrates, the youth told me, 'you want to go to Kufa, then you can go. So I continued with the path of Euphrates and the youth took the way of the land. After a while, I felt sorry for parting with him and went in his pursuit. He called out to me, 'Come'. Together, we reached to the fort of the Dam. Both of us slept there. When we got up, we reached to a place called al-Aufi on the mountain of al-Khandaq. He told me, "You are in straitened circumstances and you have a family. Go to Abu Taaher al-Raazi. He will come out to you from his house and in his hand will be blood from the sacrificial animal. Say to him: 'A youth with such and such characteristics says to you that a purse with twenty dinars has come to you, from some of your brothers.' Take it from him." I went to Abu Taaher as the youth had instructed and described the youth for him. He exclaimed, 'All Praise is for Allah!' I saw him go inside the house and bring to me a purse of dinars. He handed it to me and I left."

**Second:** From him, he said: He narrated with his old narration to Abu al-Hasan Muhammad Ibn Obaidillah al-Alawi while we were alighting in the land of al-Hurr. He said, "This is a truth. A young man came to me and I could see some sign in his face. I left all the people and told him, 'Who are you?' He replied, 'I am the messenger of the Successor (Imam a.t.f.s.) to some of his brothers in Baghdad.' I asked him, 'Do you have a riding camel?' He replied, 'Yes, in the house of al-Talhiyeen'. I told him, 'Stand up. Bring it to me!' I departed with him as a slave. He brought his riding camel, stayed with me on that day and ate from my food. He spoke to me a lot about my secrets and hidden talks. I inquired from him, 'Which path are you taking?' He replied, 'I

will alight at al-Najaf, then I will go to the valley of al-Ramlah and then I will go to the tent. I rode towards the Imam (a.t.f.s.) towards the West. The next day, he mounted his riding camel and I rode with him till we reached to the house of Saleh. He crossed the ditch alone and I saw him till he descended at al-Najaf and became concealed from my eyes.”

**Third:** From him, he said: He narrated to Abu Bakr Muhammad Ibn Abi Daarem al-Yamaami (one of the teachers of the Hashwiyyah sect) his two old traditions. He reports: “This is the truth. The nephew (sister’s son) of Abu Bakr Ibn al-Bajaali al-Attaar, a Sufi staying in the company of the Sufis came to me since years. I asked him, ‘Who are you? Where were you?’ He replied, ‘I am a wayfarer since seventeen years’. I inquired, ‘What was the most amazing thing that you saw?’ He informed, ‘I alighted in Alexandria in an inn in which strangers alight. In the midst of the inn was a mosque in which the inhabitants of inn prayed. The mosque also had a prayer leader. He was a youth who came out of his house which had a room. He prayed behind the prayer leader and returned in time to his room but did not stay with the group. When I observed this for a long time and I saw him as a clean youth wearing a cloak, I told him, ‘By Allah! I would love to be in your service and be privileged to be in front of you.’ He replied, ‘As you wish!’ I began serving him till I became completely familiar with him. One day, I told him, ‘May Allah grant you respect! Who are you?’ He answered, ‘I am the owner of the truth’. I pleaded with him, ‘My master! When will you reappear?’ He retorted, ‘This is not the time of my reappearance. There is still enough time.’ I continued to serve him while he continued to participate in the congregational prayers and never interfered in anything that did not concern him.....till he said, ‘I need to travel’. I replied, ‘I am with you’. Then, I told him, ‘O my master! When will your affair be manifested?’ He informed, ‘A sign of my reappearance is the excess of commotion, disturbances and mischief. I will come to Makkah and will be in the Holy Mosque. It will be said, ‘Appoint an Imam for us’. There will be a lot of talk till a

man from the masses will stand up, look at my face and say, ‘O People! This is the Mahdi. Look at him! They will take hold of my hand and appoint me between the Rukn and the Maqaam (of Ibraheem). People will pay allegiance when they would despair of me.’

We travelled to the sea. He decided to ride into the sea. I told him, ‘My master! I dread the sea.’ He rebuked me, ‘Do you fear while I am with you?’ I replied, No but I am a coward.’ He went to the sea and turned away from him.”

After narrating these three traditions, he (the critic, al-Tustari r.a.) proves their being fabricated as their narrators belong to the al-Hashawiyah and al-Zaidiyyah sects. The holy Imam (a.s.) never introduced himself even when he met his special Shias, so how he would introduce himself to his opponents, while meeting them? How can he (a.s.) pray behind the Imams of the opponents, will pray behind him?

**Reply:** Since the third tradition includes that Imam (a.s.) prays behind someone else and will be led by him, loses reliability and authenticity. It is not appropriate to report it except with the intention of proving the consensus of all groups upon the reappearance of the Mahdi (a.t.f.s.) and his existence. Of course, by the praise of Allah, the High, due to the grace of the traditions and views of whoever believes in him, the muslim nation are needless of such traditions.

As for the first tradition, there is nothing in it which clearly establishes that the youth mentioned in it is our master the Mahdi (a.s.), or from his special companions and confidantes, who executes his commands and implement his orders. Thus, none will judge it as fabricated and forged except the one who knows the unseen!

As for the second tradition, it indicates the above mentioned fact but there is absolutely nothing in it which proves that it is fabricated. The argument that it is reported by opponents like the Zaidiyyah and the Sunnis is indeed a strong one. I did not see amongst the scholars and in the (Shiite) sect who took it upon himself to prove its weakness. Nay,

they used it as a proof the narrations of the opponents in which they oppose us in the excellences, virtues and Imamate. Thus, they prove Hadis-e-Thaqalain, traditions of Welaayah, Ghadeer-e-Khum, the twelve Imams (a.s.), etc. vide their references and none says, 'Surely, their chains of narrators in this context is weak and unreliable'. In fact, these traditions are extremely reliable and authentic for them even though the narrator is an enemy of the Ahle Bait (a.s.) or is a Khaareji.

If there is something found in it which is inappropriate for the elevated status of the Imams (a.s.) and is against our beliefs, we will refute such traditions in their entirety or at least those particular parts, which are against the demands, the positions, and instances. In all such cases, we will rely on the acknowledged and accepted principles of wisdom and intellect.

### **TWOOTHER TRADITIONS**

Another tradition from the traditions which al-Tustari has enumerated as fabricated, is what he writes: in "al-Ghaibah" in the first section concerning the reports comprising of those who have seen Imam (a.t.f.s.) (p. 253, Hadith. 223) from a group, from al-Talla'ukbari from Ahmad Ibn Ali al-Raazi who says, "Narrated to me a teacher who came to al-Rayy to Abu al-Hasan Muhammad Ibn Ja'far al-Asadi and related to him two traditions concerning the Master of the Time (a.s.) and I heard the two narrations from him, like he heard. I think this was prior to the year 300 A.H. or close to it. He says, "Narrated unto me Ali Ibn Ibraheem al-Fadaki that al-Audi said, 'While I was performing the circumambulation (*tawaaqf*), I had completed six rounds and intended to start the seventh, I was in a circle on the right side of the Ka'bah, I saw a handsome youth. Despite his dignitty, he was close to the people. When he spoke, I had not seen anyone better than him in speech, and anyone more pleasurable in speech in his beautiful company! I went to speak to him but the people scolded me. I asked some of them, 'Who is he?' He replied, 'The son of Allah's Messenger (s.a.w.a.). He appears for the people every year on a day for his special

companions. He speaks to them and they speak to him'. I requested, 'A person seeking guidance has come to you, so please guide me, may Allah guide you!' He gave me some pebbles. I changed my face'. Some of his companions asked me, 'What propelled you to the son of Allah's Messenger (s.a.w.a.)?' I replied, 'Pebbles'. When I opened my hands, I had gold bars. Immediately thereafter I reached near him. He said, 'Proof is established upon you. Truth is manifest for you. Blindness has vanished. Do you recognize me?' I answered, 'By Allah! No.' The Mahdi informed, '*I am the Qaem of the time. I am the one who will fill it (the earth) with justice as it would be fraught with injustice and oppression. Surely, the earth cannot be devoid of a divine proof. People cannot remain in a period of cessation more than the wandering of the Israelites. Indeed, the days of my reappearance have come. This is a trust in your neck. Convey it to your brothers from the followers of truth*'."

Vide his chain of narrators from Ahmad Ibn Ali al-Raazi who says, "Narrated unto me Muhammad Ibn Ali from Muhammad Ibn Ahmad Ibn Khalaf, who reports, 'We alighted at a mosque, in a place famous as al-Abbasiyyah, two stations from the camp of Egypt. My slaves scattered after descending and only a Persian slave remained with me in the mosque. In a corner of the mosque, I saw an old man glorifying Allah extensively. At noon, I prayed the noon prayers in its prime time, called for food and requested the old man that he eats with us. He ceded to my request. When we finished eating, I inquired about his name, his father's name, his city, his profession and his destination. He informed that his name was Muhammad Ibn Abdillah, he is from the residents of Qom and that he was travelling since thirty years in search for truth. He traversed through cities and deserts. He had stayed in Makkah and Madinah for approximately twenty years seeking news and pursuing effects. In the year, 295 A.H., he performed the circumambulation and went to place of Ibraheem (a.s) and was praying therein when sleep overtook him. A voice of supplication woke him up from his slumber the like of which he had never ever heard before. On

looking carefully for the invoker, I saw a young man with a wheaten complexion. I had never seen a more handsome youth and moderate in height than him. He prayed and then went for performing the saee' (walking between the mounts of Safaa and Marwah). I followed him. Allah the High inspired in my heart that he is the Master of the Time (a.s.). When he became free from his practice.", he went towards some reefs. I went in his pursuit. When I reached near him, I was hindered by a black slave. He cried out with a voice that I had never heard such a frightening voice before. 'What do you want, may Allah grant you safety?' I trembled and stopped in my heels. The person vanished from my sight and I remained perplexed. When I stood confused for a long time, I returned. I blame and reproach myself for getting scared of the black slave. I invoked my God – Mighty and Majestic– in private and asked Him for the sake of His Messenger and his progeny (peace be on them all) that He should not disappoint my efforts, and that He manifest for me by which my heart will become firm and my insight will increase. After a few years, I visited the grave of the Holy Prophet (s.a.w.a.). I was praying near his (s.a.w.a.) at the garden (the place between the grave and the pulpit) when sleep overcame me. Somebody shook me from my slumber. I woke up and saw the same black slave, asking me, 'What is the news from you? How are you?' I replied, 'All praise is for Allah and I revile you'. He retorted, 'Don't do. I only told you what I was ordered to do and I received abundant goodness. So, be pleased and increase your gratitude to Allah – Mighty and Majestic – for what you found and saw. What did so and so do? And he named some of my Shia brothers'. I replied, 'He is at Burqah (one of the seven compounds dedicated to Fatemah al-Zahra (s.a.) in Medina)'. He approved, 'You have spoken the truth. What about so and so?' And he named a friend of mine, who strived hard in worship, and was a visionary in religiosity. I said, 'He is in Alexandria'. He kept on naming a number of my brothers. Thereafter, he mentioned a strange name and said, 'How is Naqfoor?' I answered, 'I don't know him'. He retorted, 'How will you know him because he is a Roman. Allah will guide him and he will emerge as a helper from Constantinople'. Then,

he asked me about another person. I again said that I don't know him. He informed, 'This is a person from Heet, from the helpers of my master (a.s.). Go to your companions and tell them: We hope that he gets Allah's permission to gain victory for those who have been rendered weak in the earth and to take revenge from the unjust.'

I met a group of my companions and conveyed unto them. I communicated to them the message I was carrying while departing. "I indicate to you not to wear something by which your back becomes heavy and which wears down your body. Confine yourself to the obedience of your Lord because surely, the affair is near, if Allah the High wills."

I ordered my treasurer and he brought for me fifty dinars. I asked him to accept it. He said, 'My brother! Allah has prohibited for me that I take from you of which I am needless just as He has made permissible for me that I take from you whatever I need.' I asked him, 'Did anyone other than me hear this word from you from the companions of the king?' He said, 'Yes. Ahmad Ibn al-Husain al-Hamdaani, was deprived of his bounties in Azerbaijan. He sought permission for Hajj, hoping that he will meet whom you have met. So, Ahmad Ibn al-Husain al-Hamdaani – may Allah have mercy on him – performed the Hajj in that year. Thereafter, Zakravayh Ibn Mahravayh killed him.' We parted ways and I left for the border. I performed the Hajj and met in Medina a person named Taaher from the progeny of al-Husain al-Asghar. It was said that he knew something from this affair. I became attached with him till he became familiar with me, was rest assured with me and became aware of the correctness of my belief. I told him, 'O son of Allah's Messenger (s.a.w.a.)! For the sake of your purified forefathers (a.s.), make me like you in the knowledge of this affair because the one whom you considered as reliable was martyred due to the instigation of a person called as al-Qasem Ibn Obaidillah Ibn Sulaiman Ibn Wahb, due to my religion and my beliefs. He tried to incite (the king) a number of times for my blood but Allah protected me.' He said, 'My brother! Conceal the news what you hear from me'

in these mountains. He only saw the wonders which carry the provisions in the night and intended for places which they knew. We have been prohibited from investigation and inquiry'. So I entrusted it to him and departed'."

He<sup>1</sup> writes, "I say: The fabrication of this tradition becomes clear as it includes his prophecy of the nearness of his reappearance almost eleven hundred years ago. Clearly, this is an irrefutable falsity. It has been consecutively narrated, 'Those who fix the time for the reappearance are liars'.

### **Reply:**

**1.**Reliance is upon the first tradition as per what al-Saduq (r.a.) has reported and in the footnote, there is nothing that indicates the nearness of the time of his reappearance. Its words are exactly as under: People will not remain in cessation and this is a trust; don't speak about it to anyone except your brothers from the people of truth.

As for the second tradition, there is nothing in it from which this can be deciphered except his saying, 'We hope that Allah gives him permission in victory for those who have been rendered weak and to take revenge from the unjust'. These words don't indicate upon the nearness of the time of reappearance in a way that it contradicts its postponement to our time or even after it. Yes, as if the narrator has understood this from it. He said, 'I met a group ...' But the criterion is what can be understood from the wordings of the tradition and not what is comprehended by the narrator.

**2.** The nearness of time of occurrence of every affair is relative. Thus, the nearness of the Hereafter and Reckoning is relative to the lifespan of the world. Allah the High says, "**Their reckoning has drawn near to men**"<sup>2</sup>, "**The Hour drew nigh**"<sup>3</sup> and "**Do they then wait for aught**

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<sup>1</sup> The critic viz. al-Tustari (r.a.)

<sup>2</sup> The Holy Quran 21: 1

<sup>3</sup> The Holy Quran 54: 1

**but the hour that it should come to them all of a sudden?**<sup>1</sup>“ In this light, it is permissible to call the reappearance of Imam (a.t.f.s.), to which some of the signs of the Hereafter are related and which itself is also called as the Hour, as near and proximate, notwithstanding what has come in the traditions about the prolongation of the occultation, that he (a.t.f.s.) will have two occultation, one of which will be longer than the other to such an extent that some people will say that he (a.t.f.s.) is dead, etc.

3. Clearly, the tradition “*Those who have fixed the time of reappearance are liars*”, calls those persons as liars who determine the time of reappearance and fix a specific time for it like so and so month, such and such year, between so and so year, etc.

He (the critic) also says: The proof for its fabrication is that **firstly**, it includes upon his appearing as evident for the people and his (a.t.f.s.) own introduction to the people to the one who does not know him. But Muhammad Ibn Uthman al-Amri, the second special representative used to say, ‘Surely, the Hujjah (a.t.f.s.) comes for the Hajj every year. He sees the people, knows them and sees them but they don’t recognize him. **Secondly**, he (a.t.f.s.) is helpless from hiding himself from the one who recognized him and pursued him so that a black slave, who was with Imam (a.s.), had to prevent him and turn him back, and many other such reprehensible things.

**Reply:** The first objection is wrong, because it does not include upon his appearing as evident for the people and his own introduction to each and everyone who does not know him of those who attend the Hajj. Rather, it indicates that he appears every year one day for his special ones, those who know him. Who has informed the one who claims that this tradition is fabricated that he (a.t.f.s.) does not have some special friends and workers who know him (a.t.f.s.) and that people don’t them, who attend the Hajj in circles near the right side of the Ka’bah; people don’t see them but he (a.t.f.s.) sees them and they

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<sup>1</sup> The Holy Quran 47: 18

are not attentive towards this?!

Secondly, his second objection is overruled by the mention of the black slave, who obstructed the narrator and shouted at him in a voice and that he had never heard a more frightening voice before. He (the black slave) shouted, ‘What do you want, may Allah grant you safety?’ He (the narrator) trembled and stopped. All the above are contrary to (the critic’s second objection. So the presence of the black slave and others, his shouting at those who intended to pursue him, proves his power and sovereignty or his helplessness in hiding from the one who has recognized him? When for Allah there are angels are deputed to perform various duties, will this be considered as His helplessness and that He cannot do the same work Himself? Or, on the contrary, it establishes the implementation of His affairs, His freedom and absolute power? My brother! When this is your approach and method in criticizing the traditions, no narration or history will remain safe, by Allah, except few from such absurd and baseless criticism. We seek refuge in Allah from such an approach just as we seek refuge in Him from you. We apologize if we have exceeded the limits of etiquette. Please forgive us, may Allah forgive us and you!

Then he (the critic) says: The fabrication of such examples shows that meeting him (a.t.f.s.) is commonplace. While, a person of the stature of Abdullah Ibn Ja’far al-Himyari (a.r.), with all his majesty, asked the second special deputy in the minor occultation, Muhammad Ibn Uthman al-Amri (r.a.), ‘Did you see the Master of this affair?’ He replied, ‘Yes. My last meeting with him (a.t.f.s.) was near the Holy Ka’bah and he was saying, ‘*O Allah! Fulfil for me what You have promised me...*’ If this was the condition in the minor occultation, what can one say about the major occultation? Wherein, he (a.t.f.s.) even wrote to his last deputy of the minor occultation, “*Don’t appoint anyone as your successor after your death. For, the minor occultation has come to an end. Now, reappearance will not occur after the permission of Allah – High is His remembrance – and after a long duration, hardness of hearts and after the earth will be filled with*

*injustice and oppression. Soon, from my Shiites, some will come and claim to have seen me. Beware! Whoever claims to see me before the emergence of al-Sufyaani and the heavenly cry is a liar, a calumniator...(till the end of the signed letter).*

**Reply:** In those events, we don't see anything that makes seeing him (a.t.f.s.) as commonplace. He knows very well who deserves to see him (a.t.f.s.) due to eligibility, rationale, etc. His friends and chosen ones from his Shia are concealed amongst the servants of Allah the High and Imam (a.t.f.s.) knows them. The aforementioned two incidents (of al-Asadi and Ibn Ahmad Ibn Khalaf) belong to the minor occultation and not to the major one. Thus, the mention of his signed letter (*tauqee'*) is irrelevant in the context.

Moreover, if the said signed letter demonstrates the prohibition of all people seeing him, then numerous incidents that have been consecutively narrated and whose authenticity cannot be doubted, especially those of highly revered scholars, will be negated. This letter is relevant for those who false claim to have met him in the major occultation as was applicable for the special deputies in the minor occultation, it would imply representation, ambassadorship and medium between the people and Imam (a.t.f.s.) (which is not allowed). All praise is for Allah and peace be on His servants whom He has chosen!

## **ANOTHER TRADITION**

From the traditions that al-Tustari has enumerated as fabricated, he has explained in the following words: From such traditions is what al-Noori (a.r.) has recorded in his book, *Kashf al-Astaar*, after counting a number of Sunnis who believe in Mahdi (a.t.f.s.), as the Shia do. He (al-Noori) says: The seventh incident is of Shaikh Hasan al-Iraqi. Shaikh Abd al-Wahhaab al-Sha'raani, in *al-Tabaqaat al-Kubraa*, also named as *Lawaaqeh al-Anwaar Fi Tabaqaat al-Akhyaar*, volume 2, of

the Egyptian edition, circa 1350 A.H. writes, "From those (i.e. those who have met Imam a.s.) is the Shaikh, the mystic, my master, Hasan al-Iraqi buried in al-Koom, outside Baab al-Sha'riyyah, near Barkah al-Rotla and Jaame' al-Bushra.

He lived for approximately 130 years. I used to see him with my master Abu al-Abbas al-Huraithi. One day (al-Iraqi) said, 'I want to relate to you my story from the beginning till date since you are my childhood friend.' I said, 'Ok'. He continued, 'I was a youth in Damascus. I was a jeweller by profession. Every Friday, we used to gather to enjoy ourselves in vanities and alcohol. One day, I was warned by Allah the High. I asked myself, 'Was I created for this?' I immediately left that gathering and fled from them. They followed me but could not reach me. I entered the Umayyide mosque and saw a person on a chair speaking about the Mahdi (a.s.). I developed a desire to meet him. Thereafter, I did not perform a prostration but that I asked Allah the High that He grants me this meeting. One night, after the Maghreb prayers, I was praying the recommended prayers when a person sat behind me, tapped my shoulder and said, 'My son! Allah has answered your prayers. I am the Mahdi'. I asked, 'Will you come with me to my house?' He replied in the affirmative and accompanied me to my house. He said, 'Vacate a place for me so that I may stay alone in it.' I vacated a place for him. He stayed with me for seven days and nights. He instructed me with divine remembrances and said, 'I will teach you my chant and you continue reciting it, Allah willing. Fast on alternate days. Every night, recite five hundred units of prayers.' Hasan says, 'I was a clean-shaven handsome youth. He used to say, 'Never ever sit behind me.' I duly complied with his command. His turban was like that of the Persians. His cloak was made of camel fur. When the seven day period came to an end, he left. I bade him farewell. He told me, 'O Hasan! I have never dealt with anyone like you. So continue with your incantation till you become helpless and tired because you will live a long life.' Before he left, he advised me, 'O Hasan! Don't gather with anyone after me. Whatever you have got

from me will suffice you. Don't do anything except that which will make you reach me. Don't take the obligation of anyone without any benefit.' I said, 'I fully accept and submit to your command...'

He (the critic) writes: I say, "The signs of fabrication are clear. It is from the lies of the Sufis and their frequenting their masters. It is indeed surprising how a traditionalist of the calibre (of al-Noori) can record such an incident. I am even ashamed to look at such an incident.

**Reply:**Do you know that al-Noori (r.a.) wrote *Kashf al-Astaar* as a riposte to a poem said in Baghdad by one Sunni, the beginning of which was as follows, "O scholars of the time!" Thereafter, he proceeds to criticise and question the belief concerning the Mahdi (a.t.f.s.), denying his existence, mocking at those who believe in him, etc. It was al-Noori (r.a.) who stood up to defend the truth, defend the Shia faith and furnish a befitting reply from the books of the opponents and words of their teachers and great scholars. He debated with them in the best possible manner. He has also narrated a very eloquent, articulate and expressive poem by the great scholar and reformer, the famous al-Shaikh Muhammad Husain Kaashef al-Ghetaa (a.r.). Al-Shaikh Ja'far al-Naqdi and al-Sayyed Mohsin al-Ameen too have replied to this Sunni, in poetry form. The latter has also elucidated his poem in prose form and named it 'Al-Burhaan...'

In this context, he has named a number of Sunni scholars who believed in his existence. From them is Shaikh Hasan al-Iraqi and he is not responsible for the authenticity of what has been narrated by them. He is also not accountable to prove their views and words that one has to believe in the details of what has come from them. The incident of Shaikh Hasan al-Iraqi, which he (the critic) has denied, is accepted by the Sunni Sufis. For them, Sufism is not like it is with the Shiites. For us, it is condemnable and it is not permissible to follow their teachings, especially those that are not taken from the Shariah and the Quran and Sunnah have not talked about them. Most of these teachings are controversial and fabricated, comprising of false beliefs, prohibited acts, nay, even polytheism. But near the Sunnis, notwithstanding that

their concept of Sufism also includes such corrupt practices evidently, Sufism is praised. Most of their scholars are attached to some Sufi groups, which actually has no reality and which is certainly not revealed by Allah. The position and status of such Sufis like Muhyiddeen Arabi, Sha'raani, etc. are far higher in their eyes than of their jurist Imams like Abu Hanifah, Shaafei, Maalek Ibn Anas and Ahmad Ibn Hanbal. Nay, they are even considered higher than the traditionalists of yore. Notwithstanding these, there is nothing wrong to argue with their views to reject them and to silence the deniers. Moreover, the book "Kashf al-Astaar" is not a book of traditions. Its author has not narrated this incident as a tradition from an infallible (a.s.). Thus, to mention it among the traditions, which are researched and investigated vis-a-vis their chain of narrators, is truly inappropriate and extraneous except if he (the critic) only intends to increase the number of what he has named as "fabricated traditions". Finally, his expression of surprise and amazement at Muhaddis al-Noori (r.a.) and being ashamed to even look at such an incident is shocking because this surprise and being ashamed deserves more to be surprised at and being ashamed than the former!

From what is mentioned, the answer of Muhaddis al-Noori (r.a.) has narrated from Yanaabee' al-Mawaddah about the allegiance of some Egyptian scholars with al-Imam al-Mahdi (a.t.f.s), is clear.

## **THE REPORT OF THE GREEN (AI-Khazra) ISLAND AND THE CITIES OF THE SONS OF AL-MAHDI (A.S.)**

From the traditions that he (the critic) has called as fabricated is the story of the Green Island and the report on the cities of the Mahdi's (a.s.) sons. He (the critic) writes: Allamah Majlisi (r.a.) has recorded

the first one (green island) without a continual chain of narrators<sup>1</sup>. In fact, he (r.a.) says, "I found a famous treatise about the incident of the Green Island in the White Sea" but has not mentioned the author of the treatise. He has also acknowledged that this incident is not found in any reliable book. He says, "I have made a separate chapter for it because I could not find it in any reliable primary source." And then says, "I found in the "treasure-chest of Ameerul Momineen (a.s.)" in the handwriting of the learned scholar al-Fadhil Ibn Yahya Ibn Ali al-Tayyebi which was as follows: All praise is for Allah the Lord of the worlds..." and proceeds to relate the entire incident till 'may Allah continue His conferment'.

Then he (the critic) writes: The second incident (about the sons) has been recorded by al-Noori in his book "Jannat al-Mawaa" in the supplement of the chapter concerning those who had the privilege of seeing al-Imam al-Hujjah (a.t.f.s.) from Behaar al-Anwaar<sup>2</sup> in his third incident.

He writes, "In the end of the book '**al-Taazi an Aale Muhammad wa Wafaat al-Nabi (s.a.w.a.)**' penned by the noble ascetic Abu Abdillah Muhammad Ibn Ali Ibn al-Hasan Ibn Abd al-Rahman al-Alawi al-Husaini (r.a.) from the most majestic scholar al-Haafez....and proceeds to mention the entire chain of narrators and its text. Thereafter, he says, 'Al-Noori (r.a.) writes, 'This incident is briefly narrated by al-Shaikh Zainuddin Ali Ibn Yunus al-Aameli al-Bayaazi (r.a.) in the 15<sup>th</sup> Section of the 11<sup>th</sup> Chapter of the book '**al-Seraat al-Mustaqeem**', which is one of the best books written on the subject of Imamate by Kamaal al-Deen al-Anbaari....And he is the author of the treatise "Al-Baab al-Maftooh Ilaa Maa Qeela Fial-Nafs wa al-Rooh" (An Open Door to What is said about the self and the soul), which is recorded in its entirety by Allamah al-Majlisi (r.a.) in "Al-Samaa wa al-Aalam"<sup>3</sup>. He says: The majestic Sayed Ali Ibn Taawoos (r.a.) writes...(till the

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<sup>1</sup> Behaar al-Anwaar, vol. 52, pp. 159 - 174

<sup>2</sup> Behaar al-Anwaar, vol. 53, pp. 213 - 221

<sup>3</sup> Behaar al-Anwaar, vol. 61, pp.91 - 131

end).

After the word of al-Muhaddis al-Noori (r.a.), Tustari writes, “**I say**: The reason for the fabrication of the first story in particular is that it includes the content that Hassaan Ibn Thaabit is from the reciters in both the places, although, he was a poet. His brother, Zaid Ibn Thaabit, was from the reciters. The others that he has counted all were not even among the readers. Only Ibn Mas’ood and Ubayy only were the readers among them. Thereafter, he has collected Abu Saeed al-Khudri with Abu Obaidah and his ilk without any reason because of these, only Abu Saeed al-Khudri was an Imamite, while all others were the enemies of Ameerul Momineen Ali Ibn Abi Talib (a.s.)<sup>1</sup>.”

**Reply**: There is nothing in the story which indicates that those who had gathered with him were from the reciters, and they gathered around him because they were so. Rather, it proves that those who had gathered, some of whom he has named and left others, were amongst the companions (of the Holy Prophet s.a.w.a.). Like he has mentioned Abu Obaidah, Abu Saeed, and their coming together and the groups of Muslims was not except that they were counted amongst the Muslims, found the era of Messengership, heard the Noble Quran from him (s.a.w.a.) directly. It does not indicate upon what has been added to it. So, whatever he (the critic) has mentioned cannot be the basis of fabrication at all.

It is worth mentioning that Hassaan Ibn Thaabit was not the brother of Zaid Ibn Thaabit. Our friend (Tustari) is committing a (very clear) mistake, despite being the author of the book “Qaamoos al-Rejaal”, which ironically, is a criticism on some of the scholars of the narrators of traditions! He has erred merely because the names of their fathers are similar! Zaid was the son of Thaabit Ibn al-Dhahhaak Ibn Zaid Ibn Laudhaan Ibn Amr Ibn Abd Auf Ibn Ghatm Ibn Maalek Ibn al-Najjaar al-Ansari al-Khazraji then al-Najjaari. And Hassaan is the son of Thaabit Ibn al-Mundhir Ibn Khurraam Ibn Amr Ibn Zaid Ibn Manaat

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<sup>1</sup> Al-Akhbaar al-Dakheelah, p. 146

Ibn Adi Ibn Amr Ibn Maalek Ibn al-Najjaar al-Ansari al-Khazraji al-Najjaari!

He (the critic) says: One of the reasons for it being fabricated is that no Shia scholar has recorded it except five: Al-Kulaini, Ibn Baabwayh, al-Murtadha, al-Toosi, and Muhaqqiq al-Hilli (may Allah have mercy on them all). After opening the door of knowledge with the presence of the special representative with a command emanating from Imam Mahdi (a.t.f.s.) with them, and that he visits his dome every Thursday evening, finds a page in which was written all that he needed in the court, his father being the one who heard his tradition and his grandfather saw him in person, why do they need these five whose knowledge from them (a.s.) was vide chains of narrators? Also, each of them had edicts that varied from the edicts of others. Each one of these five viz. al-Kulaini, Ibn Baabwayh, al-Murtadha, al-Toosi and Muhaqqiq had a path of their own. But al-Mufeed is not enumerated among them...(till the end).

**Reply:**

**Firstly:** The door of knowledge in the (physical) presence of Imam (a.s.) and in the era of Prophethood was not open in its absoluteness. Likewise, jurisprudence in the derivation of laws, too, is not ascension in its absoluteness. Rather, jurisprudence is a continuous affair which is acted upon in the period of occultation, just as it was acted in the presence of Imam (a.s.). The door of knowledge of laws was closed in the age of presence like in the epoch of occultation. The domain of each one of them in the era of presence is more straitened than in the era of occultation. So that those who had the honour of being in their presence, it was necessary for them to act in some instances on some of the reliable assumptions, especially when they were absent from their gatherings and were in distant areas. So, just as the time-gap between us and the era of presence, it is even more necessary to expand the domain of jurisprudence and acting upon the intellectual, verbal and rational principles and permissibility of acting upon reliable legal assumptions. Similarly, the distance in place leads to the same

results. The position of jurisprudence of jurists, like al-Shaikh al-Toosi (r.a.) and al-Muhaqqiq al-Hilli (r.a.) in the derivation of laws is manifest in our times. Likewise, it was manifest in the times of the Imams (a.s.) at the time of need to exercise jurisprudence, from which there is no escape. Perhaps, this is the implication of acquiring deep knowledge, which we were ordered in the times of the presence of Imams (a.s.) also. Imam al-Sadeq (a.s.) said, *“I wish I always kept a whip on the heads of my companions till they acquired deep knowledge in the permissible and the prohibited.”*<sup>1</sup> Even if doesn't apply for all the companions, it will certainly pertain to some of them!

**Secondly:** He (al-Tustari) writes, “I found a paper on which was written what I needed in judging between the believers. No matter what the paper had, I had to act upon it. By this, did he mean that he judges by whatever that page contained other than the clear concepts of the claimant? Or, the promise of what he claimed so that he judges with the judgment of Prophet David (a.s.)? Or, the paper comprised of the laws of decree of what was not clear for him from before? How was it? It is apparent from it that referring to the paper was specific to judging between the believers.

**Thirdly:** Possibly, he did not see other texts than these five (a mention near them as a consensus and in the duration he was there. But from this it is not understood that there was not any other than these five sources at all.

**Fourthly:** Perhaps, it is as he has said because each of these five scholars was a pioneer in the approach to his knowledge and was a specialist in this or other fields as well. Anyways, such a thing and the absence of a persona like al-Mufeed (a.r.), notwithstanding the majesty of his position and the greatness of his position, is certainly not a sign of the tradition being forged and fabricated.

As for what he has mentioned the reason of fabrication due to lack of an authentic chain of narrators for these two stories, then the answers

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<sup>1</sup> Behaar al-Anwaar, vol. 1, p. 213, H. 12

are as follows:

1. This is not a proof for its fabrication. O Shaikh! How can you judge – May Allah increase your lifespan and bless it – a tradition to be fabricated just because its chain of narrators is not reliable? Will you jump to conclude that all *mursal* traditions and those with weak chains are fabricated?

2. Non-reliability of the first incident is clear to the intellectuals, and based on their approach and its authenticity depends the author of the treatise famous as the incident of the Green Island, which Allamah Majlisi (r.a.) found unknown and not famous; just as it is clear from al-Majlisi (r.a.) that it was so near him. Or, he (the author) is known and he is our teacher, the first martyr (a.r.) as is clearly and convincingly stated by the very learned scholar, the author of *Majaalis al-Momineen*<sup>1</sup> in his first Majlis and others too have been explicit about it. Besides this, how can we believe that its chain of narrators is not reliable after this clear explanation of the majestic and noble persona of the first martyr (a.r.), who says that he found the treatise in the treasure-chest of Ameerul Momineen (a.s.) in the handwriting of the pious scholar and learned teacher Al-Fadhil Ibn Yahya Ibn Ali al-Tayyebi al-Kufi (may Allah sanctify his soul) and he has clearly stated that he had found it in his handwriting, so the question of it being fabricated and forged does not arise. Whatever al-Majlisi (r.a.) found was the manuscript of this famous treatise and since he was not aware of its writer, he has not mentioned it. But this does not harm its authenticity after the judgment of al-Qadhi al-Shaheed with all certainty at his disposal that the author of this treatise was the first martyr (r.a.). In addition to this, the author “al-Akhbaar al-Dakheelah” (the critic) has shortened the talk of al-Majlisi (r.a.) and that of the one who copied the treatise about the greatness of al-Fadhil Ibn Yahya vis-a-vis knowledge and action, while the responsibility is his.

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<sup>1</sup> *Majaalis al-Momineen* by al-Qadhi al-Shaheed Noorullah al-Tustari (famous in the Indian sub-continent as al-Shushtari) (may Allah sanctify his grave), pp. 78 - 79

From what is clear from the above is the lack of deliberation and thought on part of the claimant of fabrication the report of Ali Ibn Faadhil and his insistence the doubt that he thought it was al-Majlisi (r.a.) who found it in the "treasure-chest of Ameerul Momineen (a.s.)". Therefore, at the beginning of narrating this report from al-Majlisi (r.a.), he writes: "Allamah Majlisi (r.a.) has recorded the first one (green island) without a continual chain of narrators. In fact, he (r.a.) says, "I found a famous treatise...(till he says)...and he (viz.al-Majlisi (a.r.)) says, 'I found it in the "treasure-chest of Ameerul Momineen (a.s.).'"

After narrating both traditions in their entire length and their criticism, he (the critic) writes: "If it is said that al-Majlisi (r.a.) found the first report in "treasure-chest of Ameerul Momineen (a.s.)" in the handwriting of al-Fadhil Ibn Yahya al-Tayyebi narrating from Ali Ibn Faadhil al-Maazandaraani with a commentary that has passed, I will say: How can one say that an enemy of Shias did not fabricate the incident and threw it in the "treasure-chest" attributing it to the named Fadhil Ibn Yahya from the named Ali Ibn Faadhil?"

**Reply:** See how he is totally confused in the matter! So, al-Majlisi (r.a.) did not find the treatise in the "treasure-chest of Ameerul Momineen (a.s.)". Rather, he found the famous treatise of the story of the Green Island in the White Sea and desired to bring it (in Behaar al-Anwaar). Hence, he has recorded it as he found it: In the Name of Allah the Beneficent the Merciful. All praise is for Allah who guided us with His cognition, and gratitude is for Him for what He has conferred upon us for following the traditions of the chief of His creatures Muhammad (s.a.w.a.), whom He has chosen from among all His creations. He selected us with the love of Ali and the infallible Imams from his progeny (Allah's blessings be on them all, the pure, the purified, and His excessive salutations). After this, I found in the "treasure-chest of Ameerul Momineen", the chief of successors, the Proof of the Lord of the worlds and the Imam of the pious Ali Ibn Abi Talib (a.s.) in the writing of the learned Shaikh and the scholar, the one

who acted upon his knowledge, al-Fadhil Ibn Yahya Ibn Ali al-Tayyebi al-Kufi (may Allah sanctify his soul), the form of which (i.e. the treatise) is as follows...(till the end).

But the weakest of all of his arguments is to attribute delirium and irrational talk to Ali Ibn Faadhil, in his state of feverish illness.

Conclusion: After it is established that the writer and the finder of the treatise in the treasure-chest of Ameerul Momineen (a.s.) is the First Martyr (r.a.), who lived near the era of al-Fadhil Ibn Yahya, and was cognizant of his writing, his conditions and his qualities of excellences, knowledge and actions, and after al-Fadhil Ibn Yahya has described al-Shaikh Zainuddin Ali Ibn Faadhil with piety and righteousness and his hearing this report through the highly learned scholars, to judge it as fabricated and forged at the very outset, to attribute it to enemies, to delirium emanating from feverish illness, are talks without knowledge. What is the difference between one who has probabilities that hinder its permissibility from relying on the report and prevent to prove it, and the one who judges it as fabricated and forged with probabilities without any proof at all?

As for not bringing the report that he (a.t.f.s.) has children and the disharmony of reports with his begetting children after his reappearance, it does not negate what it is proving. For, not having proof for not having children and not bringing the report except the report that he (a.t.f.s.) has a son, are not contradictory to each other. Moreover, there are some reports and supplications that support this fact.

As for the report Ali Ibn Faadhil containing that the number of commanders of his army is three hundred helpers (and not remaining thirteen helpers), by no means it proves that the report is fabricated even if some contradictory things are found in some reports. Intellectually, one should give preference to the report in which the preferential element is found. In addition to this, or even without this, there are other conditions and demands mentioned in their places,

many of them will be known after the reappearance. Some of them are not known to anyone except Allah the High.

## REMINDER

It is necessary to remind that, we are not trying to prove the authenticity of these traditions, even if the reliability and authenticity of some of them is apparently proved from the contents of what we have mentioned. Rather, we simply intended to reject the judgment of fabrication with certainty of these traditions. We wanted to explain that these traditions, in their common contents with other traditions, can be argued with and relied upon when the singular tradition is raised to the level of a consecutive one. In their specific contents (which are not found in other traditions), the permissibility to relate them and to get the contentment of the self with them is far stronger than what has been written in the books of history. Of course, one cannot make legal laws with the help of such traditions, because they are not related to divine laws.

**Objection:** If these traditions are unreliable from the aspect of divine laws and it is not necessary to follow them, based on the correctness of their contents, even if they are filled with some conventionally and legally famous concepts found in singular traditions in the branches of religion, then what is the use of relating such reports and preserving them?

**Reply:** Yes, the meaning of its non-reliability is that it is not permissible to follow it legally for religious action. For, its contents are not related to the branches of religion and divine laws. But as far as its contents are concerned, where it is necessary to believe in it, its non-reliability is only from the aspect that it is not necessary to have certainty as a doctrine. In other words, certainty cannot be acquired based on such traditions. It is not permissible that the Legislator demands devotion with certainty and conviction from us based on such

traditions, just as it is not allowed to be devotional and binding in actions through these traditions. No religious act of worship can be formulated based on these traditions and these will not be the cause of belief and conviction in their contents if they are pertaining to doctrinal issues.

But from what was mentioned it has become clear: Benefit and usage are not restricted and limited to the aforementioned things. Rather, a very important benefit is that these are the cause of elevating the tradition to conceptual or brief consecutiveness. And through these, some other traditions are supported and vice-versa, because traditions support each other. Besides, they are used in follow-ups and testimonies. Thus, the benefits of reporting such traditions and reports are really important, and the intellectuals have agreed upon its reporting. Most of the historical books, biographies, and memoirs are based on such reports and their narrations.

Moreover, if certainty and conviction are gained through these traditions in their contents, with the help of some contexts and assured testimonies, then it is great. But if certainty is not gained through them, it is not allowed to reject them by judging them as fabricated and forged by raising doubts and weak arguments, not even arguments like the tradition being without a chain of narrators or the narrators are unknown. Nay, it is a settled principle among the intellectuals for these traditions and their reporting vide the known chains amongst them. In addition, their chains may be joined to each other and their narrators may be among the famous and reliable personalities, like al-Shaikh al-Saduq (r.a.). So, one should express his doubt in a tradition narrated from a reliable chain of narrators concerning the battles of the Messenger of Allah (s.a.w.a.) and all his biographical accounts. For example, the narrator informed that so and so battle occurred on such and such day, and he (s.a.w.a.) returned on such and such date, his companions accompanying him were so many, etc. So, they narrate it as acknowledged accounts without expressing any doubt and scepticism in it.

**Objection:** Surely, the permissibility of reporting a tradition in branches of religion is accepted. But in other than the branches, whether the tradition is without a chain of narrators or with it, it is necessary that its legal sanction must be established. So what is the proof of the permissibility of narration of traditions in their absoluteness?

**Reply:** This is strange! The permissibility of narrating it is essentially established through the Holy Quran, consecutive traditions and convincing and continuous behaviour till the time of the Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.). None has doubted this except the first and the second pseudo-caliphs and their sycophants for political purposes and worldly aims. Therefore, they prohibited the people from narrating traditions and the explanation of this is sought in its place.

It is worth mentioning that this book “Muntakhab al-Athar” was completed in the year 1373 A.H. and was published in that year in one volume. Thereafter, we reviewed it and made some additions due to which it became in three volumes, which is now right in front of you. This was completed in the month of Safar, 1414 A.H.

## APPENDIX

From the Ninth Section of the Third Chapter, the following traditions (No. 4 to 10) which were missing are added hereunder:

4. **Al-Ghaibat of al-Shaikh al-Toosi (r.a.)<sup>1</sup>**: A group from al-Talla'ukbari from Ahmad Ibn Ali al-Raazi, from Muhammad Ibn Is'haaq al-Muqri from Ali Ibn al-Abbas al-Maqaanei from Bakkaar Ibn Ahmad from al-Hasan Ibn al-Husain from Sufyaan Ibn al-Jareeri, from al-Fuzail Ibn Zubair who reports, "I heard Zaid Ibn Ali says, 'This is the awaited one from the offspring of al-Husain Ibn Ali in the progeny of al-Husain and from the descendants of al-Husain; he is the oppressed one about whom Allah said, **'and whoever is slain unjustly, We have indeed given to his heir<sup>2</sup>**' he said, 'his heir authority means a man from his offspring among his descendants'. Then, he recited, **'And he made it a word to continue in his posterity...<sup>3</sup>'****'authority so let him not exceed the just limits in slaying...<sup>4</sup>**', he said, 'His authority is his proof upon everything from what Allah the High has created till he has a proof against the people and none will have any proof against him'."

5. **Al-Ghaibat of al-No'maani (r.a.)<sup>5</sup>**: Ahmad Ibn Haudhah from al-Nahaavandi from Abdillah Ibn Hammaad from Abaan Ibn Uthman from (Imam) Abu Abdillah (a.s.) in a tradition that the Messenger of Allah (s.a.w.a.) turned towards Ali (a.s.) and said, "Shall I give you a

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<sup>1</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 115; Behaar al-Anwaar, vol. 51, Chapter 4, H. 3, p. 35

<sup>2</sup> The Holy Quran 17: 33

<sup>3</sup> The Holy Quran 43: 28

<sup>4</sup> The Holy Quran 17: 33

<sup>5</sup> Al-Ghaibah of al-Nomaani (r.a.), Chapter 14, H. 1, p. 247; Behaar al-Anwaar, vol. 51, Chapters of Divine Texts, Chapter 1, H. 34, p. 77

glad-tiding? Shall I give you some news?” He (a.s.) replied, “Yes, O Messenger of Allah!” He (s.a.w.a.) then informed, “*Jibraeel was with me some time back and gave me the news that the Qaem, who will emerge in the last era and will fill the earth with justice as it would be fraught with injustice and oppression, is from your progeny from the descendants of al-Husain (a.s.).*”

6. **Al-Raudhah min al-Kaafi**<sup>1</sup>: A group of our companions from Sahl Ibn Ziyaad from Muhammad Ibn Sulaiman, from Aitham Ibn Ashyam from Moaviyah Ibn Ammaar from (Imam) Abu Abdillah (a.s.) who informed, “*One day, the Messenger of Allah (s.a.w.a.) emerged while he was extremely happy and laughing with joy. The people asked him, ‘May Allah always make you laugh and increase your happiness!’ The Messenger of Allah (s.a.w.a.) responded, ‘There is not a day or a night but that there is a gift from Allah for me in it. Know that today my Lord gifted with a gift the like of which He has never gifted me before. Jibraeel came to me and conveyed my Lord’s salaam to me and said, ‘O Muhammad! Surely Allah – Mighty and Majestic be He – chose seven persons from the Bani Hashim the like of whom He has not created in the past nor will He create in the future. You, O Messenger of Allah, are the Chief of the Prophets, Ali Ibn Abi Talib (a.s.) is the Chief of the Successors, al-Hasan and al-Husain, your two grandsons, are the Chiefs of the grandsons, your uncle Hamzah is the Chief of the martyrs, your uncle Ja’far is the one flying in Paradise with the angels wherever he pleases, and from you is the Qaem, behind whom Eesaa Ibn Maryam (a.s.) will pray when Allah causes him to descend to the earth, and he (the Qaem) will be from the progeny of Ali and Fatemah from the descendants of al-Husain (a.s.).’*”

7. **Yanaabee’ al-Mawaddah**<sup>2</sup>: From the author of Mishkaat al-

<sup>1</sup> Al-Kaafi, vol. 8, H. 10, p. 49; Behaar al-Anwaar, vol. 51, Chapters of Divine Texts, Chapter 1, H. 36, p. 78

<sup>2</sup> Yanaabee’ al-Mawaddah, p. 432, Chapter 72 (and in it is al-Hasan instead of al-Husain); Behaar al-Anwaar, vol. 51, p. 116, Chapter concerning what has come from Ameerul Momineen (a.s.), H. 15; al-Taraaef, p. 177; al-Malaahem wa al-Fetan, 76<sup>th</sup> Chapter

Masaabeeh from Abu Is'haaq who reports, "Looking at his son al-Husain (a.s.), Ali (a.s.) remarked, *'This son of mine is your Chief, as the Messenger of Allah (s.a.w.a.) named him; soon, from his offspring will emerge a person who will be named after your Prophet and will resemble him in creation but not in his approach.'* Thereafter, he mentioned the story of filling the earth with justice. He said: Abu Dawood has narrated it but did not mention the story.

8. **Al-Ghaibat of al-Shaikh al-Toosi**<sup>1</sup>: A group (have narrated) from al-Talla'ukbari from Ahmad Ibn Ali al-Raazi, from Muhammad Ibn Is'haaq al-Muqri, from Ali Ibn al-Abbas, from Bakkaar Ibn Ahmad, from al-Hasan Ibn al-Husain, from Sufyan al-Jareeri who reports, "I heard Muhammad Ibn Abd al-Rahman Ibn Abi Lailaa saying, 'By Allah! The Mahdi will never be but from the progeny of al-Husain'."

9. **Al-Amaali of al-Sadooq**<sup>2</sup>: From my father from Habeeb Ibn al-Husain al-Taghlebi from Abbaad Ibn Yaqoob, from Amr Ibn Thaabit, from Abu al-Jaarood from (Imam) Abu Ja'far (a.s.) who reports, "*The Prophet (s.a.w.a.) was in the house of Umm Salmah when he told her, 'Don't allow anyone to come in.' Al-Husain (a.s.) entered while he was a child. She could not stop him from meeting the Prophet (s.a.w.a.). Umm Salmah went behind him when she saw al-Husain sitting on the chest of the Prophet, who was crying and in his hand was a thing which he was kissing. The Prophet (s.a.w.a.) said, 'O Umm Salmah! Jibraeel informed me that he (al-Husain) will be killed and this is the soil on which he will be killed. So keep this with you. When it turns into blood then my beloved is killed.'* Umm Salmah said, '*O Messenger of Allah! Ask Allah to repel this (martyrdom) from him.'* He replied, '*I did but Allah – Mighty and Majestic – revealed to me that he has a grade that none of the creatures can attain and that when his Shias intercede, their intercession will be accepted; and Mahdi is from his progeny; congratulations to the one who is from the friends of*

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<sup>1</sup> Al-Ghaibah of al-Shaikh al-Toosi (r.a.), p. 115

<sup>2</sup> Al-Amaali, 29<sup>th</sup> Majlis, H. 3; Behaar al-Anwaar, vol. 44, Chapter 30 (Allah's informing of al-Husain's (a.s.) martyrdom), H. 5, p. 225 and in it, 'a thing that he was turning'

*al-Husain and his Shias. By Allah! They are the successful ones on the Day of Judgment.”*

10. **Kashf al-Yaqeen**<sup>1</sup>: Al-Khaarazmi in his al-Manaaqeb reports from Ibn Abbas who said, “The Messenger of Allah (s.a.w.a.) said to al-Husain, ‘*The Mahdi is from your progeny*’.”

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<sup>1</sup> Kashf al-Yaqeen, p. 344, H. 399

Thus, after this appendix, the number of traditions have increased from H. 532 till the end of the book 7 numbers just as the number of this section have increased to 215 altogether. Similarly, the seventh section and you can compare likewise the other sections; thus, the total in the book has increased to 1294 traditions. Anyways, the matter is easy and clear whether we had included these traditions or not. And all praise is for Allah the Lord of the worlds.

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Jaame' al-Sagheer Abd al-Raof al-Manaawi al-  
Shaafei (exp. 1031 A.H.)
120. Tayseer al-Wusul Ila Jaame'  
al-Usul Abd al-Rahmaan Ibn Ali, famous  
as Ibn al-Badee' al-Shaibaani al-  
Zubaidi al-Shaafei (exp. 944  
A.H.). He has summarized the  
Jaame' al-Usul of Ibn al-Atheer  
al-Jazari
121. Al-Thaaqib Fi al-Manaaqi =  
Thaaqib al-Manaaqib Al-Shaikh Emaaduddin Abu  
Ja'far Muhammad Ibn Ali Ibn  
Hamzah al-Mashhadi famous as  
Ibn Hamzah (exp. 585 A.H.)
122. Al-Jaame' Le Ahkaam al-  
Quran Abu Abdillah Muhammad Ibn  
Ahmad al-Ansari al-Qurtubbi  
(exp. 671 or 668 A.H.)
123. Al-Jaame' al-Usul Ibn Atheer al-Jazari al-Shaafei  
(exp. 606 A.H.)
124. Al-Jaame' al-Sagheer Jalaal al-Deen Abd al-Rahman  
Ibn Abu Bakr al-Suyuti (exp. 911  
A.H.)
125. Al-Jarh Wa al-Ta'deel Abu Muhammad Abd al-Rahman  
Ibn Abi Haatim al-Raazi (exp.  
327 A.H.)
126. Al-Ja'fariyyaat au al-  
Ash'athiyaat Muhammad Ibn Muhammad Ibn  
Ash'ath Abu Ali al-Kufi (from  
the scholars of the fourth century)
127. Jamaal al-Usoob' Sayyed Ibn Taawoos (exp. 664

- A.H.)
128. Jam' al-Jawaame' = al-Jaame' al-Kabeer Jalaaluddin Suyuti (exp. 911 A.H.). This is the basis for the book Kanz al-Ummaal
129. Jam' al-Fawaaed Fi Jam' bain al-Kutub al-Khamsah wa al-Mawatta Muhammad Ibn Muhammad Ibn Sulaiman al-Soosi al-Maghrebi (exp. 1094 A.H.)
130. Al-Jam' Bayn al-Sahihain Al-Hameedi (exp. 488 A.H.)
131. Al-Jannah al-Waaqeah Shaikh Ibraheem al-Kaf'ami (He finished writing it in 898 A.H.)
132. Jannah al-Mawaa Mohaddis Noori (exp. 1320 A.H.)
133. Jawaame' al-Jaame' Ameen al-Islam al-Tabrisi (exp. 548 A.H.)
134. Al-Jawaaher al-Muzeeah Abd al-Qadir Ibn Muhammad Ibn Muhammad al-Qarashi al-Hanafi
135. Jawaaher al-Auliyaa Sayyed Baqir Ibn Sayyed Uthman al-Bukhari (printed in 1396 A.H.)
136. Jawaaher al-Uqdain Sayyed Nooruddin Abu al-Hasan al-Madani al-Shaafeei (exp. 911 A.H.) (Manuscript)
137. Jawaaher al-Kalaam Muhammad Hasan al-Najafi (exp. 1266 A.H.)
138. Haashiyah al-Sindi Alaa Ibn Maajah Nooruddin Muhammad Ibn Abd al-Hadi al-Sindi (exp. 1138 A.H.)
139. Haashiyah al-Fath al-Mubeen Al-Shaikh al-Hasan Ibn Ali al-Madaabeghi al-Shaafei (exp. 1170 A.H.). Al-Fath al-Mubeen itself was the commentary on al-Arbaeen of Raziuddin Ibn Hajar

- al-Makki (exp. 1041 A.H.). Sharh al-Arbaeen of al-Nawawi
140. Haqq al-Yaqeen Sayyed Abdullah al-Shubbar (exp. 1242 A.H.)
141. Hilyah al-Abraar Sayyed Hashim al-Bahraani (exp. 1107 or 1109 A.H.)
142. Hilyah al-Auliyaa Abu Noaim al-Isfahaani (exp. 430 A.H.)
143. Al-Kharaaej Qutbuddin Abu al-Husain Saeed Ibn Hebatillah al-Raawandi (573 A.H.)
144. Al-Khesaal Abu Ja'far Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. 381 A.H.)
145. Daar al-Islam Shaikh Mahmood al-Iraqi al-Maithami from the students of Shaikh al-Ansari
146. Al-Durr al-Manthoor Jalaal al-Deen Abd al-Rahman Ibn Abu Bakr al-Suyuti (exp. 911 A.H.)
147. Al-Durr al-Natheer Jalaal al-Deen Abd al-Rahman Ibn Abu Bakr al-Suyuti (exp. 911 A.H.)
148. Al-Durr al-Munazzam
149. Al-Durr al-Muzeeah (in poem form)
150. Al-Durus al-Shareeah Fi al-Fiqh al-Imaamiyyah Al-Shaheed al-Awwal Martyred in 786 A.H.
151. Dastooro Maalem al-Hekam Qazi Abu Abdillah Muhammad

- Ibn Salamah al-Qazaaee, a Shafei jurist (exp. 454 A.H.)
152. Al-Da'waat Qutbuddin al-Raawandi
153. Al-Dalaael Al-Shaikh Abu al-Abbas al-Himyari from the scholars of the third century
154. Dalaael al-Imaamah Abu Ja'far al-Tabari, Muhammad Ibn Jareer Rustam al-Tabari a fourth century scholar
155. Daleel Samarraa Yunus al-Shaikh Ibraheem al-Samarri
156. Al-Deewaan Attributed to our master Ameerul Momineen Ali Ibn Abi Talib (a.s.)
157. Al-Deewaan Al-Shaikh Khalid al-Naqshbandi
158. Zakhaaer al-Uqbaa Muhibuddeen Abu al-Abbas Ahmad Ibn Abdillah Ibn Muhammad al-Tabari, the Shaikh of the Great Mosque in Makkah, exp. 694 A.H.
159. Al-Zareeah Ilaa Tasaaneef al-Shiah Al-Shaikh Aqa Buzurg al-Tehrani (r.a.) (exp. 1389 A.H.)
160. Dhikr Akhbaar Isbahaan Abu Noaim al-Isbahaani (exxp. 430 A.H.)
161. Al-Rejaal Al-Shaikh al-Toosi (exp. 460 A.H.)
162. Rejaal al-Kashi = Ikhteyaar Marefah al-Rejaal Al-Shaikh al-Toosi (exp. 460 A.H.)

163. Al-Raddo Ala al-Zaidiyyah      Abu Abdillah Ja'far Ibn Muhammad al-Daureesti (a scholar of the fifth century)
164. Rooh al-Bayaan                      Al-Shaikh Ismaeel Haqqi Aafandi
165. Rooh al-Ma'ani                      Mufti of Baghdad, Shahaabuddin al-Aaloosi (exp. 1270)
166. Rawz al-Janaan Wa Ruh al-Janaan      Shaykh Abu al-Futuh al-Raazi, a sixth century scholar.
167. Al-Rauz al-Anf
168. Rauzah al-Ahbaab                      Sayyed Jamaal al-Deen Ataullah Ibn Sayyed Ghiyaas al-Deen Fadhlullah al-Muhaddis (exp. 1000 A.H.)
169. Rauzah al-Safaa                      Mirkhaand the historian, Muhammad Ibn Khaawand Shah Ibn Mahmood (exp. 903 A.H.)
170. Rauzah al-Muttaqeen                      Mulla Muhammad Taqi al-Majlisi (the father of Allamah Majlisi)
171. Rauzah al-Manaazer Fi Akhbaar al-Awaael wa al-Awaakher      Abu al-Waleed Muhammad Ibn al-Shahnah al-Hanafi
172. Rawzah al-Waezeen                      Muhammad Ibn Hasan al-Fattaal al-Neshapuri, martyred in 508 A.H.
173. Al-Riyaaaz al-Zaaherah Fi Fazl Aale Bait al-Nabi wa Etratehi al-Taaherah (a.s.)      Abdullah Ibn Muhammad al-Mutairi al-Shaafei (We have narrated from him vide Kashf al-Astaar of Mohaddis Noori r.a.)

174. Riyaaz al-Saalekeen Sayyed Ali Khan al-Madani (exp. 1120 A.H.)
175. Sabaak al-Zahab Fi Marefah Qabaael al-Arab Abu al-Fauz Ameen al-Baghdadi famous as al-Suwaidi
176. Al-Seraaj al-Muneer Al-Khateeb al-Sharbeeni
177. Al-Sultan al-Mufarrej an Ahl al-Imaan Sayyed Bahaauddeen Abd al-Kareem al-Naili al-Najafi Shaikh Abu al-Abbas Ahmad Ibn Fahd al-Hilli (r.a.)
178. Sunan Ibn Majaah Muhammad Ibn Yazeed Ibn Majaah al-Qazvini (exp. 273 A.H.)
179. Sunan Abi Dawood Abu Dawood Sulayman al-Ash'ar al-Sajistani (exp. 257 A.H.)
180. Sunan al-Tirmidhi Abu Eesaa Muhammad Ibn Sawrah (exp. 278 A.H.)
181. Sunan al-Daarqutni Abu al-Hasan Ali Ibn Umar Ibn Ahmad al-Baghdadi (exp. 385 A.H.)
182. Sunan al-Daaremi Haafez Abdullah Ibn Abd al-Rahman al-Daaremi (exp. 255 A.H.)
183. Al-Sunan al-Waaredah Fi al-Fetan (Sunan al-Daani) Umar Ibn Saeed al-Maqri al-Daani
184. Al-Seerah al-Halabiyyah Ali Ibn Burhaan al-Deen al-Halabi al-Shaafei
185. Shazaraat al-Zahab Abu al-Falaah Abd al-Hayy Ibn Emaad al-Hanbali (exp. 1089 A.H.)

186. Sharh al-Akhbaar Al-Qadhi Abu Hanifah al-Noman  
Ibn Muhammad al-Tamimi al-  
Maghrebi (exp. 363 A.H.)
187. Sharh al-Deewaan Husain Ibn Moeen al-Deen al-  
Mubaidi (exp. 870 A.H.)
188. Sharh Sunan al-Tirmidhi' Muhyiddeen Ibn Al-Arabi
189. Sharh al-Seerah
190. Sharh-o-Saheeh al-Muslim Abu Zakariyah Yahya Ibn Sharaf  
al-Navavee (exp. 676 A.H.)
191. Sharh-o-Ghaayah al-Ahkaam
192. Sharh al-Musnad Ahmad Shaakir
193. Sharh al-Maqaasid Sa'd al-Deen al-Taftaazaani (exp.  
793 A.H.)
194. Sharh Nahj al-Balaaghah Ibn al-Hadeed (exp. 655 A.H.)
195. Sharh Nahj al-Balaaghah Ibn Maitham al-Bahraani (exp.  
699 A.H.)
196. Sharh Nahj al-Balaaghah Shaikh Muhammad Abdoh, Mufti  
of Egypt (exp. 1323 A.H.)
197. Shamaael al-Rasool Haafez Abu al-Fida Ismaael Ibn  
Kaseer al-Demeshqi (exp. 774  
A.H.)
198. Shawaahed al-Tanzeel Al-Haakim al-Haskaani al-Hanafi  
al-Neshapuri, a fifth century  
scholar
199. Saheeh Ibn Hubbaan
200. Saheeh Ibn Khuzaimah Muhammad Ibn Is'haaq al-  
Neshaaboori (exp. 1311 A.H.)  
(Handwritten)

201. Saheeh al-Bukhaari Abu Abdillah Muhammad Ibn Ismaael Ibn Mughairah (exp. 256 A.H.)
202. Saheeh Muslim Abu al-Hasan Muslim Ibn Hajjaaj al-Qashteeri al-Neshapuri (exp. 261 A.H.)
203. Al-Seraat al-Mustaqeem Shaykh Zain al-Deen Ali Ibn Yunus Al-Aameli al-Bayaazi (exp. 877 A.H.)
204. Sefaat al-Shiah Abu Ja'far Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. 381 A.H.)
205. Sefah al-Mahdi Haafez Abu Noaim al-Isbahaani (exp. 430 A.H.)
206. Al-Sawaaeq al-Muhreqah Shahaabuddin Ahmad Ibn Hajar al-Haithami al-Shafei, a resident of Mecca (exp. 974 A.H.)
207. Al-Taraaef Sayyed Ibn Taawoos (exp. 664 A.H.)
208. Abaqaat al-Anwaar Sayyed Mir Hamid Husain al-Hindi (exp. 1306 A.H.)
209. Al-Abqari a-Hesaan Haj Shaikh Ali Akbar al-Nahaavandi
210. Al-Udad al-Qawiyyah Le Daf' al-Makhaawef al-Yaumiyyah Ali Ibn Yusuf Ibn al-Mutahhar al-Hilli (a scholar of the eighth century and a brother of Allamah Hilli (r.a.)
211. Al-Araaes Fi Qasas al-Anbiya Abu Is'haaq Ahmad Ibn Muhammad Ibn Ibraheem al-Neshaboori al-Tha'alebi (exp.

- 427 A.H.)
212. Al-Arf al-Wardi Jalaaluddin al-Suyuti (exp. 911 A.H.)
213. Al-Etr al-Wardi Be Sharh al-Qatr al-Shahdi The litterateur Muhammad al-Balbisi Ibn Muhammad al-Shaafei al-Misri (exp. 1308 A.H.)
214. Eqd al-Durar Yusuf Ibn Yahya al-Maqdisi al-Shaafei (a scholar of the 7<sup>th</sup> Century Hijri)
215. Al-Iqd al-Fareed Ibn Abd Rabbeh al-Aandalusi (exp. 328 A.H.)
216. Alaamaat al-Qiyaamah al-Kubra Abdullah Hajjaaj (a contemporary scholar)
217. Elal al-Sharaae' Al-Shaikh al-Saduq (exp. 381 A.H.)
218. Al-Umdah Abu al-Hasan Yahya Ibn al-Hasan Ibn al-Hasan al-Bitreeq al-Hilli (exp. 600 A.H.)
219. Al-Awaalem Shaykh Abdullah al-Bahraani al-Isfahani, a student of Allamah Majlisi
220. Al-Awaali Al-Haafiz Abu Noaim al-Isbahaani (exp. 430 A.H.)
221. Aun al-Ma'bood Fi Sharh Sunan Abi Dawood Abu al-Tayyeb Muhammad Shams al-Haqq al-Azeemabadi (exp. 1329 A.H.)
222. Oyoon Akhbaar al-Reza (a.s.) Abu Ja'far Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. 381 A.H.)

223. Oyoon al-Mu'jezaat Al-Shaikh al-Husain Ibn Abd al-Wahhaab (from the scholars of the fifth century)
224. Al-Ghaaraat Ibraheem Ibn Muhammad al-Thaqafi (exp. 283 A.H.)
225. Ghaaleyah al-Mawaaez Khairuddin Abu al-Barakaat Noman Ibn Mahmood al-Aaloosi al-Hanafi (exp. 1317 A.H.)
226. Ghaayah al-Ikhtesaar Fi al-Buyutaat al-Alawiyyah al-Mahfoozah min al-Ghubaar
227. Ghaayah al-Mamool Fi Sharh al-Taj Al-Shaikh Mansoor Ali Naasif (from the Azhar University scholar and a professor at the Zainabi University)
228. Ghaayah al-Maraam Sayyed Hashim al-Bahraani (exp. 1107 or 1109 A.H.)
229. Al-Ghadeer Al-Allamah al-Ameeni (exp. 1390 A.H.)
230. Gharaaab al-Quran Hasan Ibn Muhammad al-Nesaaboori famous as al-Nazzaam
231. Al-Ghaibah Shaykh al-Tusi (exp. 460 A.H.)
232. Al-Ghaibah al-Fazl Ibn Shazaan (exp. 260 A.H.)
233. Al-Ghaibah Abu Abdillah Muhammad Ibn Ibraheem al-No'maani (a contemporary of Shaykh Kulaini)
234. Al-Fataawaa al-Hadisiyyah Shahaabuddin Ibn Hajar al-

- Haithami (exp. 974 A.H.)
235. Fath al-Baari Fi Sharh al-Bukhaari Ibn Hajar al-Asqalaani (exp. 852 A.H.)
236. Al-Fath al-Rabbaani
237. Al-Fetan Abu Saaleh al-Saleeli, the date of his writing is circa 307 A.H. and Sayyed Ibn Taawoos in al-Malaahem wa al-Fetan
238. Al-Fetan Noaim Ibn Hammaad, the teacher of the authors of the Sehaah (except Nesaai) and a number of other students. (exp. 228 or 229 A.H.)
239. Al-Fetan wa al-Malaahem = Nehaayah al-Bedaayah wa al-Nehaayah Fi al-Fetan wa al-Malaahem Ibn Katheer al-Demeshqi (exp. 774 A.H.)
240. Al-Futuhaat al-Islaamiyyah Al-Sayyed Ahmad Ibn al-Sayyed Zaini Dehlaan (exp. 1304 A.H.)
241. Al-Futuhaat al-Makkiyyah Muhammad Ibn Ali famous as Muhyiddeen al-Arabi (exp. 638 A.H.)
242. Faraaed al-Simtain Shaykh al-Islam Sadr al-Deen Ibraheem Ibn Sa'd al-Deen Muhmmad al-Hammuee (exp. 732 A.H.)
243. Farj al-Mahmoom Sayyed Ibn Taawoos (r.a.) (exp. 664.A.H.)
244. Firdaus al-Akhbaar Haafez Shirwayh Ibn Shahardaar al-Dailami (exp. 509 A.H.)

245. Al-Fusul al-Asharah Fi al-Ghaibah Al-Shaikh al-Mufeed (r.a.) (exp. 413 A.H.)
246. Al-Fusul al-Muhimmah Ali Ibn Muhammad Ibn Ahmad al-Maaleki al-Makki famous as Ibn al-Sabbaagh (exp. 855 A.H.)
247. Al-Fazaael Abu al-Fazl Shaazaan Ibn Jibraeel al-Qummi (he compiled this book in the year 558 A.H.)
248. Fazaael al-Sahaabah Al-Sam'aani
249. Falaah al-Saael Sayyed Ibn Taawoos (r.a.) (exp. 664)
250. Al-Fehrist Al-Shaikh al-Toosi (r.a.) (exp. 460 A.H.)
251. Al-Fehrist Ibn al-Nadeem
252. Al-Fehares Ahmad Ibn Ali Ibn al-Abbas al-Najjaashi (exp. 450 A.H.)
253. Fawaaed al-Akhbaar
254. Al-Fauz Wa al-Amaan Fi Madh-e-Saaheb al-Zamaan (a.t.f.s.) A collection of poems of Shaykh Bahaee (exp. 1031 A.H.)
255. Faiz al-Qadeer Fi Sharh Jaame' al-Sagheer Abd al-Rauf al-Manaavi (exp. 1301 A.H.)
256. Qurb al-Asnaad Abdullah Ibn Ja'far al-Himyari (from the scholars of the third century)
257. Qasas al-Anbiyaa Qutb al-Deen al-Raawandi (exp. 573 A.H.)
258. Al-Qatr al-Shahdi Poems penned by Shahaab al-Deen Ahmad Ibn Ismaeel al-

- Halwaani al-Shaafeei (exp. 1308 A.H.)
259. Al-Qaul al-Mukhtasar
260. Al-Kaafi Abu Salaah al-Halabi
261. Al-Kaafi Abu Ja'far Muhammad Ibn Yaqub al-Kulaini (exp. 329 A.H.)
262. Kaamil al-Ziyaaraat Ja'far Ibn Muhammad Ibn Jaf'ar Ibn Moosa Ibn Qaulvayh (r.a.) (exp. 368 A.H.)
263. Al-Kaamil Fi al-Saqifah Emaad al-Deen al-Tabari (from the reputed scholars of the seventh century)
264. Al-Kaamil Fi al-Taareekh Izz al-Deen Abu al-Hasan Ali Ibn Abi al-Karam al-Shaybaani, famous as Ibn al-Atheer (exp. 630 A.H.)
265. Kitaab Sulaym Ibn Qais Abu Sadeq Sulaym Ibn Qais al-Hilaali al-Aameri al-Kufi al-Taabei (exp. 70 or 90 A.H.)
266. Kitaab Fadhl Ibn Shaazaan = Al-Ghaibah
267. Kashf al-Astaar Muhaddis al-Noori (exp. 1320 A.H.)
268. Kashf al-Haqq (al-Arbaeen) Ameer Muhammad Sadeq Ibn Sayyed Muhammad Reza al-Khatoonabadi al-Isbahaani (exp. 1272 A.H.)
269. Kashf al-Zunun Mulla Kaatib Chalapi
270. Kashf al-Ghummah Abu al-Fath Ali Ibn Eesaa al-

- Erbeli (finished writing this book in 687 A.H.)
271. Kashf al-Mahajjah Sayyed Ibn Taawoos (r.a.) (exp. 664 A.H.)
272. Kashf al-Yaqeen Fi Fazaael Ameeril Momineen (a.s.) Allamah Hilli (exp. 726 A.H.)
273. Kefaayah Al-Athar Abu al-Qasim Ali Ibn Muhammad al-Khazzaaz al-Raazi al-Qummi, from the students of Shaykh Saduq (a.r.)
274. Kefaayah al-Taalib Fi Manaaqeb Ali Ibn Abi Talib (a.s.) Abu Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Kanji al-Shaafei (exp. 658 A.H.)
275. Kefaayah al-Muhtadi (al-Arbaeen) Mir Muhammad Ibn Muhammad Mir Lauhi al-Husaini al-Musawi al-Isfahaani, a contemporary of Allamah Majlisi (a.r.)
276. Al-Kalemah al-Tayyeb Sayyed Ali Khan al-Madani, the commentator of al-Saheefah (exp. 1120 A.H.)
277. Kamaal al-Deen Abu Ja'far Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. 381 A.H.)
278. Kanz al-Fawaaed Al-Kaarajki (exp. 449 A.H.)
279. Kanz al-Ummaal Alaa al-Deen Ali Ibn Hesaam al-Deen, famous as al-Muttaqi al-Hindi (exp. 975 A.H.)
280. Kunooz al-Haqaaeq Fi Hadeeth Khair al-Khalaeeq Abd al-Raof al-Manaavi (exp. 1031 A.H.)

281. Kunooz al-Najaah
282. Lesaan al-Arab Ibn Manzoor
283. Lesaan al-Meezaan Ibn Ja'far al-Asqalaani (exp. 852 A.H.)
284. Lawaaeh al-Anwaar al-Bahiyyah Shamsuddin Muhammad al-Safaareeni al-Naablusi (exp. 1188 A.H.)
285. Al-Lawaame' al-Ilaahiyyah Miqdad Ibn Abdullah al-Suyuri al-Hilli (exp. 826A.H.)
286. Lawaame' Saahebqaraaniyyah Mulla Muhammad Taqi al-Majlisi (the father of Allamah Majlisi)
287. Lawaame' al-Uqool (Fi Sharh Raamooz al-Ahaadis Shaykh Zia al-Deen Ahmad Ibn Mustafa Al-Kamooshkhaanei (exp. 1311 A.H.)
288. Meah Manqebah Ibn Shaazaan, a fifth century scholar
289. Maa Nazala Min al-Quran Fi Ahl al-Bait (a.s.) Muhammad Ibn al-Abbas (a scholar of the 3<sup>rd</sup> and 4<sup>th</sup> centuries) (We have narrated from vide Ta'veel al-Aayaat)
290. Mutashaabeh al-Quran Wa Mukhtalefohu Rasheed al-Deen Muhammad Ibn Ali Ibn Shahr Aashob al-Sarvi al-Mazandarani (exp. 583 A.H.)
291. Al-Majaazaat al-Navabiyyah Al-Sharif al-Razi the compiler of Nahj al-Balaaghah (exp. 404/406 A.H.)
292. Al-Majaalis al-Saniyyah Sayyed Ameen al-Aameli
293. Majallah (magazine) al- 5<sup>th</sup> Volume of March 1930

Helaal

294. Majma' al-Bahrain Shaykh Fakhr al-Deen al-Turaihi (exp. 1085 A.H.)
295. Majma' al-Bayaan Ameen al-Islam Abu Ali Fazl Ibn Hasan Ibn Fazl al-Tabrisi (exp. 548 A.H.)
296. Majma' al-Zawaaed Al-Hafez Nooruddin Ali Ibn Abi Bakr Al-Haithami (exp. 807 A.H.)
297. Muhaakamah dar Taareekh Aale Muhammad (a.s.) Al-Qaadhi Bohlool Bahjat Afandi
298. Al-Mahaasin Abu Ja'far Ahmad Ibn Muhammad Ibn Khaled al-Barqi (exp. 274 or 280 A.H.)
299. Al-Muhtadhar Husain Ibn Sulayman al-Hilli, a student of al-Shaheed al-Awwal
300. Al-Mahajjah fi Maa Nazala Fi al-Qaem al-Hujjah (a.t.f.s) Sayyed Haashem al-Bahraani (exp. 1107/1109 A.H.)
301. Al-Muhkam wa al-Mutashaabeh Al-Sayyed Al-Sharif al-Murtadha (exp. 436 A.H.)
302. Al-Mahalli Ibn Hazm
303. Mukhtasar Basaaer al-Darajaat Al-Shaikh Hasan Ibn Sulaiman al-Hilli (Student of Shaheed-e-Awwal)
304. Mukhtasar Tadhkerah al-Qurtubbi =Al-Tadhkerah be ahwaal al-mautaa wa umoor al-aakherah by al-Sha'raani (exp. 976 A.H.)
305. Mukhtasar Sunan Abi Dawood Al-Haafez Abd al-Azeem Zakiuddin al-Mundheri al-Shaafei

- (exp. 656 A.H.)
306. Mukhtasar Saheeh Muslim Al-Haafez Abd al-Azeem Zakiuddin al-Mundheri al-Shaafei (exp. 656 A.H.)
307. Miraat al-Uqool Allamah Muhammad Baqer Majlisi (exp. 1111 A.H.)
308. Mirqaat al-Mafaateeh Fi Sharh Mishkaat al-Masaabeeh Ali Ibn Sultan Muhammad al-Hirwi al-Qaari (exp. 1014 A.H.)
309. Muruj al-Zahab Al-Masoodi (exp. 346 A.H.)
310. Al-Masaael al-Jaaroodiyyah Al-Shaykh al-Mufeed (exp. 413)
311. Al-Masaael al-Khamsoon Fakhruddin al-Raazi
312. Masaarr al-Shiah Al-Shaikh al-Mufeed (exp. 413 A.H.)
313. Al-Mustadrak Alaa Al-Sahihain Abu Abdillah Muhammad Ibn Abdullah, famous as Haakem Neshapuri (exp. 405 A.H.)
314. Mustadrak al-Wasaael Al-Muhaddis al-Noori (exp. 1320 A.H.)
315. Al-Mustarshid Muhammad Ibn Jarir al-Tabari al-Imami (expired in the beginning of the fourth century)
316. Musnad Abi Ya'laa al-Mosuli Haafez Ahmad Ibn Ali al-Tamimi (exp. 307 A.H.)
317. Musnad-o-Ahmad Abu Abdillah Ahmad Ibn Muhammad Ibn Hanbal al-Shaibaani al-Mirvazi (exp. 241 A.H.)
318. Al-Musnad Haafez Abu Bakr Abdullah Ibn Zubair al-Humaidi (exp. 219

- A.H.)
319. Musnad al-Tayaalesi Al-Tayaalesi
320. Mashaareq al-Anwaar Al-Qaadhi al-Ayaadh (exp. 544 A.H.)
321. Mashaareqo Anwaar al-Yaqeen Al-Haafez Rajab al-Borsi
322. Mishkaat al-Masaabeeh Al-Shaikh Valiyuddeen Muhammad Ibn Abdillah al-Khateeb al-Amri al-Tabrizi (an eighth century scholar)
323. Masaabeeh al-Sunnah Abu Muhammad Al-Husain Ibn Masood al-Baghwi (exp. 515 A.H.)
324. Musaadaqah al-Ikhwaan Al-Shaikh al-Sadooq (exp. 381 A.H.)
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372. Nuzhah al-Naazer wa Tanbeeh al-Khaatir Al-Husain Ibn Muhammad Ibn al-Hasan Ibn Nasr al-Halwaani (a scholar of the fifth century)
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380. Al-Nawaader Mulla Mohsin Faiz al-Kashani

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381. Noor al-Absaar Al-Sayyed Momin Ibn Hasan Ibn Momin al-Shablanji al-Misri (finished writing this book in the month of Rajab, circa 1290 A.H.)
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one of the past Imams and the Imam, the pure, the guide, the guided one), Chap. 3, Section 1, H. 318, 320, 323, 324, 325, 329, 332, 339, 346, 349, Section 2, H. 358, 359, 360, 362, 363, 364, 368, 369, 372, 378, 380, 381, 392, 393, 394, 395, 399, 403, 404, 405, 414, 417, 418, 419, 420, 421, ( this noble comprises of lofty and exaggerated concepts and in it is: "...Then we are the lights of the sky and the lights of the earth;through us is salvation and from us is the hidden knowledge and unto us is the way fate of all things andthrough our Mahdi proofs are terminated, the seal of the Imams, the liberator of the nation, the aim of light and the source of affairs.So, we are the best of creatures, noblest of monotheists and the proofs of the Lord of the worlds. Whoever fastens to our mastership and holds on tightly to our rope must thank for the bounty."), 424, 425, 426, 427, 429, 430, 432(and in it are some of his titles and noble attributes), 433, 434, 439, 440, 442, 443, 444, 446, 447, 449, 450, 452, 453, 454, 455, 456, 459, 460, 462, 466, 467, 469, 470, 472, 480, Section 3, H. 483, 487, 488, 489, 490, Section 4, H. 491, 493, 495, 497, 498, Section 5, H. 500, 501, 502, 504, 507, Section 6, H. 510, 512, 513, 514, 515, and, Section 7, H. 516, 517, 518, 519, 520, 521, 522, 523, 524, and, Section 8, H. 526, 527, and, Section 9, H. 530, and, Section 10, H. 532, and, Section 13, H. 543, and, Section 17, H. 550, and, Section 19, H. 557, and, Section 21, H.563, 565, (and in it is "...the righteous successor...and he is the master of the time and he is the Mahdi") and Section 22, H. 577, and, Section 26, H. 589, 590, and, Section 32, H. 647, 651, and, Section 40, H. 690, and, Section 41, H. 697, and, Section 42, H. 702, 712, and, Section 45, H. 722, 723, 724, 725, and, Section 46, H. 726, 731, 732, 733, 734, 735, and, Section 47, H. 747, and, Section 49, H. 757, 758, 759, 760, 764, 765, 766, 67, 68, 69, 70, and, Section 40, H. 772, 773, 774, 775, 776, 778, 780, and, Section 51, H. 781, 782, 783, 785, and Chap 7, Section 1, H. 901, Section 2, H. 908, 909, 911, 912, 933, 939, 941, Chap. 3, H. 957, 958, 975, 978, and section 4, H. 983, 985, 987, 998, 999, 1000, 1001, 1005, 1006, Section 5, H.1017, 1018, 1019, 1020, and section 6, H. 1027, 1028, 1029, 1041, 1043, Section 8, H.1093, Section 10, H. 1107, 1109, Section 11, H.1116, 1117, 1118,

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It should be known that whatever can be understood from the traditions, nay even from the verses of the Holy Quran, is that are indeed numerous and we don’t intend to investigate it. From these are Allah’s Caliph, Chief of religion, the righteous successor, the master of occultation, the avenger, etc. Each one of these indicates towards a beautiful aspect. There is no beauty above his beauty, except the beauty of God. May Allah soothe our eyes with the dust of the feet of his special associates and companions –may my parents be held their ransom – and all praise is for Allah, the God of the worlds, and Allah’s blessings be on the Prophets, the givers of glad-tidings about Imam Mahdi (a.t.f.s.), especially their Chief and their Seal, Abu al-Qasim Muhammad and his purified progeny.